

**BINDURA UNIVERSITY OF SCIENCE EDUCATION**  
**FACULTY OF SOCIAL SCIENCES AND HUMANITIES**  
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**The *Roor* Day marriage concept in contemporary Zimbabwe.**

**By**

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## **Abstract**

*The study focused on the Rooru Day marriage concept in contemporary Zimbabwe. Its main goal was to interrogate the modern Rooru day marriage practice among the contemporary Shona people. The town of Bindura was used as a case study in the study. Married couples, event planners, marriage counselors and the tertiary students of Bindura University of Science Education were key informants. The focus group discussions and open-ended interviews were used as data collection techniques since this is qualitative in nature. A sample of 30 respondents was used some of the information gathered is semiotically analysed. The study established that the encroachment of the 'Rooru day' transformed the African traditional marriage institution. The young couples prefer the modern 'Rooru day' event which is now a hybrid occasion in contemporary societies and the practice is into more of flamboyance. This has caused the abandonment of the indigenous traditional marriage practices. The 'Rooru day' practice in contemporary Zimbabwe involves different stages and activities which are now different with the ancient traditional ceremonies' aspects. However, the Rooru day practice eroded the traditional customs.*

## Declaration Release Form

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## **Dedication**

I would like to express my gratitude to the Almighty God for giving me the strength to complete this project. I also dedicate this work to the Manjeese family, who have been my constant support throughout the project's development. Their unwavering support has been an amazing gift, and I am immensely thankful for everything.

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## **Abbreviations and acronyms**

EMP: European Marriage Patterns

MCZ: Methodist Church in Zimbabwe

DNA: Deoxyribonucleic acid

CHS: Culture and Heritage Studies

HIV: Human Immunodeficiency Virus

AIDS: Acquired Immunodeficiency Syndrome

## Table of Contents

<b>Abstract</b> .....	<b>i</b>
<b>Declaration Release Form</b> .....	<b>ii</b>
<b>Dedication</b> .....	<b>iii</b>
<b>Acknowledgements</b> .....	<b>iv</b>
<b>CHAPTER ONE</b> .....	<b>1</b>
1.1 Introduction .....	1
1.2 Background of the study .....	1
1.3 Statement of the problem .....	2
1.4 Purpose of the study .....	2
1.5 Research objectives .....	2
1.6 Research questions .....	2
1.5 Assumptions of the study .....	3
1.7 Significance of the study .....	3
1.8 Delimitations of the study .....	4
1.9 Limitations of the study.....	5
1.10 Definition of key terms .....	5
1.11 Ethical considerations .....	5
1.12 Dissertation outline .....	6
<b>CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK.....</b>	<b>7</b>
2.1 Introduction .....	7
2.2 Reviewing European Scholars on Marriage Practices .....	7
2.3 Reviewing African Scholars on Marriage Practices .....	9
2.4 Reviewing Zimbabwean Scholars on Marriage Practices.....	14
2.5 Africana Womanism Theory- Clenora Hudson-Weems (1980) .....	22
<b>CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY .....</b>	<b>24</b>
3.1 Introduction .....	24
3.2 Research design.....	24
3.3 Research methodology .....	24
3.4 Research instruments / tools.....	25

3.4.2 Open ended Interviews .....	25
3.4.3 Focus group discussions .....	26
3.5 Targeted population.....	26
3.6 Sampling.....	27
3.6.1 Purposive sampling.....	27
3.6.2 Convenience sampling.....	27
3.6.1 Sample size .....	28
3.7 Data analysis and interpretation .....	28
3.8 Ethical considerations .....	29
3.9 Chapter summary .....	29
<b>CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS .....</b>	<b>30</b>
4.1 Introduction .....	30
4.2 Data Presentation of Focus Group Discussions .....	30
4.2.1 Data Presentation of Focus Group Discussion A (n=10) .....	30
4.2.2 Responses from Focus Group Discussion A social work students.....	31
4.2.3 Focus Group Discussion B (n=10) .....	32
4.2.1 Analysis and discussion of data gathered through Focus Group Discussion .....	35
4.3 Presentation of data gathered from married couples through open ended interviews (n=4).....	38
4.3.1 Interviewee A. ....	38
4.3.2 Interviewee B.....	41
4.3.3 Interviewee C.....	43
4.3.4 Interviewee D .....	44
4.3.1 Analysis and discussion of data gathered from married couples.....	46
4.4 Responses from marriage counselors (n=4) .....	49
4.4.1 Interviewee A .....	50
4.4.2 Interviewee B.....	51
4.4.3 Interviewee C.....	52
4.4.1 Analysis and Discussion of Data Gathered from Marriage Counsellors.....	55
4.5 Responses from Event planners (n=2) .....	56
4.5.1 Interviewee A .....	56



4.5.2 Interviewee B.....	57
4.5 Conclusion.....	59
<b>Chapter 5 .....</b>	<b>60</b>
<b>5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS AND AREAS FOR FURTHER RESEARCH.....</b>	<b>60</b>
5.1 Introduction.....	60
5.2 Summary .....	60
5.3 Conclusion.....	62
5.4 Recommendations .....	62
5.5 Areas for further research.....	62
<b>REFERENCES.....</b>	<b>64</b>
<b>APPENDICES .....</b>	<b>70</b>
Appendix 1: Interview guide for event planners.....	70
Appendix 2: Interview guide for married couples .....	71
Appendix 3: Interview guide for focus group discussion (students).....	72
Appendix 4: Interview guide for marriage counsellors.....	73
Appendix 5: Concert Form.....	74

**List of pictures**

Picture 4.1: Shows The bride and her squad (Picture by Beverly Chimwala ).....	36
Picture 4.2: Shows The bride and her Rooru squad team ( Picture by Wadzanai Makarich) .....	37
Picture 4.3 Shows the bride and the groom (Picture by Martha Kamwaza).....	48
Picture 4.4: Shows Mr and Mrs Chakudza (Picture by Victor Chakudza) .....	49
Picture 4.5: Shows the bride and the groom ( Picture by Eddison Chinhara) .....	59

## CHAPTER ONE

### 1.1 Introduction

This chapter comprises of the following sections: the background of the study, statement of the problem, the research objectives, the research questions, the purpose of the study, the significance of the study, the definition of the key terms, the limitations of the study, the delimitations of study, the ethical considerations and the dissertation outline.

### 1.2 Background of the study

The *Rooro* day marriage practice is a culturally significant traditional custom among the Shona people of Zimbabwe. The *Rooro* event is an essential part of the Shona culture and is a formal process through which a groom's family pays bride price to the bride's family signifying the transfer of ownership of the bride from her family to her husband's family. Bride payment according to Hague, Thiara and Turner (2011), is a common practice and the foundation for validating customary weddings in African nations. It serves as a contract between the two families. The bride price payment is one of the most revered and regarded practice which is carried out to formalize and solemnize a marriage before the couples can be acknowledged as husband and wife.

In Zimbabwean contemporary societies the *Rooro* ceremony has undergone important changes. The indigenous marriage practices such as musengabere, kutizira, kutema ugariri and kuganha are influenced by factors such as globalization, urbanisation and modernisation. These changes have resulted in the transformation of the *Rooro* day from a simple traditional ceremony to a more elaborate and expensive event. The current *Rooro* day is now like a mini wedding where the young couples are wearing white dresses and suits, accompanied by the bridal and grooms team called the 'roora squad.'

The lobola or *roora* payment is one of the most respected and regarded practice, not only in Zimbabwe but also in other countries. The practice is conducted in order to formalize and solemnize a marriage before the partners can be recognized as husband and wife. According to Hague, Thiara and Turner (2011), bride price is widely practiced and used as the basis to validate

customary marriages in African countries. It is paid by the groom's family to the bride's family and it acts as a contract between the two families.

The Zimbabwean constitution defines a child as a boy or a girl under the age of eighteen years. All the persons under the age of eighteen have the right to be protected against sexual exploitation. The constitution under section 81(1) stipulates that anyone who is eighteen years or above is an adult and can make their own decisions to marry or to be married without the interference of the law or family members.

### **1.3 Statement of the problem**

This study problematizes contemporary '*Roor*a day' marriage practices of the Shona cultural groups. There is a cultural shift and evolution of indigenous marriage practices where there are unique practices such as *roora* day. The encroachment of these unique marriage practices has transformed the African traditional marriage institution. Precisely, the study interrogates the '*Roor*a day' within the context of hybridity, syncretism and janus-faced practice.

### **1.4 Purpose of the study**

To profile and chronicle the contemporary "*Roor*a Day" concept marriage practice among the Shona people (among other traditional and Janus-faced practice).

### **1.5 Research objectives**

The objectives of this study are to:

- Expose the rationale and practice of the "*Roor*a Day".
- Interrogate the contemporary "*Roor*a Day" concept among the Shona people.
- Proffer insights in relation to the links that bind traditional Shona marriage practices and the contemporary "*Roor*a Day" concept.

### **1.6 Research questions**

1. To what extent is the "*Roor*a Day" concept significant?

2. How is the "*Roora* Day" carried out in the contemporary Zimbabwe?
3. To what extent is the "*Roora* Day" optional?
4. In what ways does the "*Roora* Day" concept links with the traditional Shona marriage practices in modern Zimbabwe?
5. In what ways are the traditional Shona marriage practices of the Shona cultural groups important in the contemporary Zimbabwe?
6. On a comparative basis, how is the bride price (*roora*), settled for or negotiated?

### **1.5 Assumptions of the study**

This study assumes that the *Roora* Day concept is favored by the majority of the people. The study assumes that the encroachment of the practices such as the "*Roora* Day" in contemporary Zimbabwe paved way for the transformation of African traditional marriage practices. This study also assumes that the African traditional marriage institutions were impacted by the hybridization of the "*Roora* Day".

### **1.7 Significance of the study**

The *Roora* or *Lobola* practice is an essential aspect of Zimbabwean culture and tradition. It is a customary marriage practice that has been in existence for centuries and it involves the payment of bride price or dowry by the groom's family to the bride's family. The practice is still prevalent in contemporary Zimbabwe, although with some modifications to its original form. The *Roora* day marriage practice helps in preserving the cultural heritage in several ways. Firstly, it upholds the Zimbabwean traditional values and norms. The practice is a way of showing respect to the bride's family and acknowledging their role in raising a responsible daughter. It also recognizes the importance of family ties and the role that extended families play in Zimbabwean culture.

In this study marriage is part and parcel of African people's culture. According to Gelfand (1997), culture is a philosophy as lived and celebrated in a society. The African people do not live in a vacuum but they live in institutions which consists of the family, clan, a chiefdom or kingdom. Therefore, people developed ideas about what life is all about, that is their social philosophy. In

addition, according to Matsumoto (1996) culture is the set of attitudes, values, beliefs and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next generation.

In the African context men are required to marry or to have a bride and women are regarded as treasures as they bear children for labor. The African people regard marriage as a sacred union between a male and a female. According P ' Bitek (1986), in the prime of his youth, a man is expected to marry. It is a must to every man to find a woman to marry. According to Gough (1959), "marriage is a socially recognized and normatively prescribed relationship between at least two persons that defines economic and sexual rights and other duties, each owes the other or others and provides the primary mechanism in a society by which off-spring are recognized as legitimate and accorded full birth-status rights common to normal members of their society or social stratum".

The "*Roora Day*" is significant in the Shona culture because it is one institution which is critical to human development. A family comes into existence when a man and a woman have a mating relationship. Ayayo (2000) defines a family "as a social group whose responsibility is to nurture the child into acceptable cultural activity and knowledge embedded in the process of socialization". He includes the global family has having the same principles on the issue of socializing the children. Murdock (1989) defines a family as "a socially group characterized by common residence, economic cooperation and reproduction." He further stresses that the concept of family includes adults of different sexes at least two whom maintain a socially approved sexual relationship and one or more children own or adopted of the sexually co-habiting adults.

### **1.8 Delimitations of the study**

The study's goal was to profile and chronicle the contemporary "*Roora Day*" concept of marriage practice among the modern Shona people and to unpack marriage trends. This research only focuses on the "*Roora Day*" concept. The study will be conducted in Zimbabwe, with a focus on the hybridization and syncretism of the *roora* day concept in the contemporary Shona people. The researcher chose the "*Roora Day*" concept as her research topic because it is easily accessible and the information is easy to gather. The study also involves other participants, this study's population was limited to Zimbabwe Shona and Ndebele people.

## **1.9 Limitations of the study**

Conditions that prevent a research study from being conducted smoothly are known as the study's limitations. The main challenges the researcher will encounter while doing this study are mentioned below.

Respondents' unwillingness to take part is one of the barriers the researcher anticipates, however, the researcher used ethics to give clear purpose of the interview and the study. Due to the sensitive nature of the subject, the majority of the respondents declined to take part in the survey since they did not attend school and were afraid to reveal their personal information therefore, the researcher explained further to the respondents for better understanding of the posed questions. The researcher may encounter a serious obstacle in the form of respondents who are unwilling to completely answer to the study questions put out by the researcher however, the participants will be made aware of the study's goals.

## **1.10 Definition of key terms**

1. *Roora* is a payment which usually consist of exchange of goods such as livestock, cash, goats and sheep depending on the particular community (Gwatimba, 2020).
2. Hybridity refers to the mixing or blending of different cultural elements to create something new.
3. Syncretism means the merging of different religious or spiritual traditions, occurs when two or more religions come into contact with each other and began to influence one another.

## **1.11 Ethical considerations**

Ethical considerations mean what has to be done and the procedures which are supposed to be followed. When conducting research, the researcher must be mindful of some ethical considerations. DiCicco-Bloom and Crabtree (2016) identified four main ethical considerations for interviewers to keep in mind; lowering the risk of unanticipated harm, safeguarding interviewee information, effectively communicating the study's purpose to interviewees and lowering the risk of exploitation. The interviewer must always make sure the subject of the interview is secure and

at ease. Before the interview sessions take place, the participants will be made aware of the study's goals. Additionally, it will be made clear to the participants that the study is solely for academic purposes and that there is no financial compensation for participating in the study. The appropriate faculty and the university department granted permission for this academic research to be conducted. A supporting letter is given to each and every student that is signed by the department chairperson clearly spelling out the mission and purpose of the study. The study contracts with the humanoid participation those that are willing to give information. The information collected is going to be kept in the researcher's personal laptop for security reasons and once the researcher finishes the research, the information is going to be deleted.

### **1.12 Dissertation outline**

There are five chapters in this research project. The background of the study, statement of the problem, purpose of the study, objectives of the study, the research questions, significance of the study, limitations of the study, the delimitations of the study, definition of the key terms, ethical considerations and the dissertation outline are all included in the introductory chapter; chapter one.

The second chapter gives a thorough summary of the reviewed academic works by various authors from various countries. The research methodology framework employed in the study is described in chapter three. This includes a summary of the study's ethical guidelines, data collection and analytic procedures, population sample techniques and research design.

Chapter four delivers an expressive data analysis and the interpretation of the data that was collected through the focus group discussions and open-ended interviews.

Chapter five presents the summary, conclusions and recommendations of the study. All the findings from chapter one up to chapter five are summarized in this chapter.

## **CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

### **2.1 Introduction**

The previous chapter concentrated on the problem in its context. The chapter covered the main issues such as background of the study, aim of the study, research problems, research objectives and other important components of the study. The main focus of this chapter is to examine literature related to marriage, bride price and conceptualization of *roora*. This chapter starts by reviewing literature from European, African and lastly Zimbabwean scholars. Furthermore, it gives a detailed synopsis of the adopted theoretical framework precisely Africana womanism.

### **2.2 Reviewing European Scholars on Marriage Practices**

Dennison and Ogilvie, (2014) focus on the question of whether the marriage sampled influence the financial patterns in a country. The study examined the idea of the so-called European Marriage Pattern (EMP), which also covered the idea of both the traditional and modern marriages. The study's findings revealed that there is little evidence to support the claims that the EMP increased financial performance by empowering women, boosting human capital investment, adapting the population to financial trends, or upholding precise cultural standards. Since the EMP did not contribute to European economic progress, other variables must be looked to for its causes. They also contend that marriage ceremonies wind up accumulating extra expenses that have unpleasant or detrimental impacts on the couple after they get married. There is a significant distinction between Dennison and Ogilvie's (2014) focus on the marital marriage patterns and this ongoing research, which will examine the cultural transition and evolution of the traditional marriage systems in contemporary Zimbabwe. The study under review is being conducted by this researcher in the setting of Europe, whereas the ongoing study is being conducted in the situation of Zimbabwe.

Le Bris and Tallec, (2021) focus on the marital practices of the residents of Montesquieu-Volvestre henceforth referred to as MV, a village representative of southern France, between 1660 and 1789. Marriage contracts were almost always carried out in a premeditated manner in this domain of written law, providing a rare opportunity to gather extensive data about each couple. They also



examined wedding processions in a contemporary and urban setting. The systematic nature of marriage contracts is comparable to the naming and marriage customs of African and Zimbabwean cultures in that both follow predetermined patterns. Everyone participates in the festivities, demonstrating the importance and tremendous significance of the union between two people. The marital behavior is evident. Most European researchers, who are more interested in the cultural implications of processions, do not deliver the economic aspects of marriage that are demonstrated by the marriage conduct, which demonstrates the ideal balance between male and female in the partnership. Le Bris and Tallec's (2021) study are going to serve as the starting point for this ongoing study's focus areas, which are France and Zimbabwe.

Gide, (2020) centered on the issue of the bride fee and how it relates to the education of girls. The study explores the impact of college on girls' education as it differs from a widely used marriage ceremony termed weddings in order to better comprehend this issue. A bride price is a sum of money that the groom and /or his family give to the prospective in-laws at the wedding ceremony. The research began by building a model of educational aspiration that included dowry as well. The researcher evaluated the model's predictions in two overseas locations, Indonesia and Zambia where significant school improvement initiatives are already underway. According Gide's (2020) research, which supported the concept the value of dowry received by parents tends to be higher for cultures that practice dowry customs. Gide (2020), comes to the conclusion that women in the bride price groups are more likely to have an education. The model predicts that households in the bride fee group will respond most favorably to initiatives that aim to improve women's education, such buildings are schools. The marriage market is cited as a significant factor in the investment in education in Gide's (2020) research, and it serves as an illustration of how a society's cultural background can have a significant impact on a development policy's efficacy. The topic of bride prices and its connection to female education had been the subject of Gide (2020). The study adopts the model of educational choice with and without dowry in Indonesia and Zambia, which is different from previous studies. Although the current research focuses on modern *Rooru* day in Zimbabwean societies as its geographical area of study.

Corno and Voena, (2016) established the topic of marriage, focusing on the bride price custom and income shocks related to marriage age. They contend that cultural norms can have a significant impact on how people behave economically when markets are still developing or immature. In this

study, the researcher will investigate whether income shocks make child marriage more likely in countries where the bride is engaged, shifting the bride's parents from the groom to the bride at the moment of marriage. They create a straightforward model in which households lack access to credit markets and experience income instability. The family will receive a dowry and have fewer relatives to sustain if the girl marries. According to Corno and Voena's (2016) study, girls are more likely to get married young when their parents have better incomes. Using a survey dataset from rural Tanzania, Corno and Voena (2016) assess the model's usefulness by taking use of the variety of precipitation shocks during a woman's lifetime. The difference between the study, which was centered on Tanzania and the one this researcher is currently conducting is that the latter is focused on modern Zimbabwe. While Corno and Voena (2016) discovered that adverse experiences throughout adolescence enhance women's likelihood of early marriage and childbirth, this ongoing research with reference to the Zimbabwean New Marriage Act which stipulates that all people under the age eighteen have the right to protection from sexual exploitation. Contrary, Corno and Voena's (2016) study found out that negative shocks during adolescence increase women's likelihood of early marriage and early birth. According to the New Marriage Act, anybody over the age of eighteen is an adult who is capable of making his or her own decisions, including whether to get married or not.

Sewpaul (2021) opines that the *roora* or *lobola* as it is sometimes called, was not what it is before the arrival of European settlers. In the past, parents were in charge of finding suitable marriage partners for their daughters. The decision was typically made when the daughter was still relatively young and they selected their daughter's husband based on his characteristics. However, many women found this offensive and some even left their husbands to wed the men they preferred. The fact that family disaster occasionally resulted from this arrangement made it less than ideal. Sewpaul (2021) and the current research share the focus regions of Europe and contemporary Zimbabwe, respectively as their point of departure.

### **2.3 Reviewing African Scholars on Marriage Practices**

The focus of Musonda's (2021) research is on the scope and nature of the bride price in Zambia which is in the same social context with Zimbabwe. The study uses a qualitative nature of a design and uses a case study approach in order to explore the various areas on the subject topic. Married

women, men, marriage counsellors, local leaders were the target population in the study because of their capacity to give sound and relevant information on bride price and dynamics of marriage. The study found bride-price to be a historical cultural practice that is used to validate or solemnize marriages. Bride-price is paid in form of money or in kind. In traditional societies bride-price has had a cultural significance of legitimizing marriages. The study revealed a number of positive implications that included, sign of respect and honor, sign of love and act as a unifier and solidification of marriages. The difference with this ongoing research is that whilst Musonda's (2021) research used the target population which gives relevant information on marriage in Zambia. This research is mainly focusing on the changes of the local or indigenous marriage practices where there are nice practices such as the "*Roora Day*" which changed the African traditional marriage institution in contemporary Zimbabwe.

Chae, (2013) focused on the dynamics of marriage in sub-Saharan Africa. The research tackled a number of significant issues, but the issue of early marriages, the timing of orphan-hood and early sexual debuts were the most intriguing. He tried to point out the issue of marriage and the processions and the culture while also putting into the mix the traditional African systems where it is acceptable for early marriages and early sexual debuts and how this also links with orphan hood. He also figured out the issue of marriage and the processions and the culture. Additionally, Chae (2013) asserted that marital culture is not stable and that some of the major cultural changes. As much as Chae (2013) concentrated on the ways in which modernisation and globalisation have changed marriage patterns as well as the problem of bride price in a new light; this study is primarily concerned with how new marriage customs like '*Roora Day*' are influencing traditional African wedding customs.

Adei (2018), focuses on Ashanti's in Ghana and conducting research on African traditional marriage and biblical patterns. Adei (2018), makes the argument that the marriage/lobola idea body of literature. The study contrasts marriages between ancient Hebrew and Ghanaian Ashanti people. The two communities have a number of traits, prominent among them the notion that producing children comes before love and intimacy and is the fundamental goal of marriage. The low status of women in the household is another contributing factor. Consanguinity-based endogamy regulations apply and the bride's cost but there are significant differences between the two traditions. For instance, the Ashanti prefer daughters and practice matrilineal system of

inheritance, succession and blood ties. The father held sole control in the ancient Hebrew patriarchy, which also gave preference to male heirs. The difference between this research and the one this researcher is carrying out is that while it is looking on the marriage ideas of the Ashanti's in Ghana, this study is going to be looking on the modern "*Roor*a Day" concept in contemporary Zimbabwe.

Furthermore, Egun, (2014) focuses on the African traditional marriage system and how it promotes communal harmony in general. The institution of marriage plays a significant role in African culture since it unites two families and strengthens their bond. Additionally, he emphasized that, marriage has historically played a crucial role in African affairs. Without marriage there is no family, and without a family it is impossible to bear children. Family connections and marriage are practically interwoven among traditional Africans. The process of building the family in traditional African societies should receive substantial study because it is the fundamental unit of any political and social organization. However, procreation is not just encouraged in African couples. This study differs from the one the researcher is conducting in that it examines the African traditional marriage which unites two families together and promotes peace. In contrast, this study will examine the fusion and syncretism of the current *Roor*a day practice in modern Zimbabwean Shona groups.

Mmoledi, (2016) focuses on "*Gonyanyelwa Lapa*" concept of marriage, a novel idea. In order to restore or resuscitate the name of the deceased son, a family will sometimes marry a woman who is the mother of a deceased son. If the wife intends to produce a kid with the deceased husband's last name or is married to a married woman's child. For fear of losing the children they have granted permission to have by agreeing to this sort of marriage, women find it difficult to quit such marriages. The survey also showed that the majority of women who get married after this kind of marriage experience financial and emotional abuse at the hands of their in-laws. To advance knowledge and understanding, the study undertakes extensive research on this or similar themes. The study differs from prior research in that it focuses on a novel marriage concept called *Gonyanyelwa Lapa* which permits a family to wed a lady who has a deceased son in order to reinstate the late husband's name existence. Whilst the other is looking on the "*Roor*a Day" when the man paid bride price to the bride's parents to show respect and appreciation.

Asiimwe, (2013) focuses on the dynamics and trends of changing bride prices in Uganda. He asserts that there is resounding support for bride price. Members of the community act in ways that are gender specific and aimed at enhancing manliness and womanliness, which not only reinforces male dominance and female subordination but also limits women's ability to advance in the society by increasing gender inequality and occasionally, wife abuse. The tradition has also become highly commercialized, losing its original significance and coming off as a product that women buy due to the forces of modernisation paired with performers need to fit into a certain socio-economic level. Due to excessive prices, some young men and women were denied the chance to get married. The point of departure of this research with the ongoing study is that whilst this was focused in Uganda the one that this researcher is doing is focusing on the modern Zimbabwe. The difference with this ongoing research is that whilst Asiimwe (2013) focused on the changing dynamics and trends of bride price this study is going to focus on the cultural shift and evolution of the indigenous marriage systems where there are unique practices like the "*Roora Day*" concept which encroached in Shona societies.

Musonda, (2021) avers that the majority of societies commemorate significant life events through festivities, such as academic, successes, childbirth, birthdays, business openings and wedding anniversaries among other milestone events. Celebrations are thus an integral element of daily life for the average human. One such significant day is the *Roora* day, which denotes a significant day in society when people embark on journeys that build the institution of the family. The *Roora* day is reserved for events like these because they are significant in a person's life who typically spends most of their time working. Musonda (2021) and the current research shares the focus areas of Africa and modern Zimbabwe as their respective points of departure. Additionally, another difference between this study and the ongoing research is that while Musonda (2021) focuses on celebrations in general, this research established that most communities in the world commemorate through celebrations major achievements in life such as academic achievements, birth of children, birthdays, opening of businesses and wedding anniversaries amongst other milestone achievements.

Chitsike (2006) opines that the *Roora* day is an important event that brings together relatives who may have lost touch with each other over time. In the past, families and lineages were closely connected, making it easy for them to stay cohesive and united. However, with urbanisation and

modernisation many people have moved to different places in search of economic opportunities leading to geographical separation and difficulty in maintaining family unity. Despite this, the *Roora* day still has a unifying effect on some families. Chitsike's (2006), study avers that the importance of this event in bringing families together although conflicts may also arise due to different dynamics and pricing issues. In contrast, this study focuses on how modern marriage practices have been integrated with indigenous marriage systems in Zimbabwe, particularly in the context of the *Roora* day.

Marandure (2018) focuses on the significance of the *Roora* day in Shona culture, which is a day set aside for the payment of the bride price. This payment holds great importance in African culture as it signifies the groom's respect towards the bride's family. The payment of the price serves as an honorary gesture and indicates the groom's acknowledgement of the presence and importance of the bride's family. Additionally, the amount of money paid on the *Roora* day is believed to reflect the value attached to the bride. However, there has been a recent trend where parents charge exorbitant amounts as the bride price based on the perceived value of their daughter. This has led to criticism, with some arguing that it transforms the practice into a transactional exchange rather than a genuine gesture. This study is significant as it delves into the payment of the bride price and its cultural significance. While this research focused on the significance of the Shona *Roora* day culture and the payment of the bride fee shows respect to the bride's parents. This research is focusing on the *Roora* day marriage practice which is a hybrid occasion in the contemporary societies.

Togarasei (2012) opines that the *Roora* day holds importance to the couple getting married as it marks a significant date in their union. The decorations, food and cake serve as memories for the couple to look back on and see how far they have come. Unlike in the past, today's *Roora* day has professional photographers and a *Roora* squad, which add to the memorable experience. However, some couples experience stress and conflict due to the demands for large sums of money by the bride's parents, making it a challenging day. The difference between this research and the one that this researcher is carrying out is that Togarasei (2012), research emphasizes the significance of the day the couple united whereas in contrast, the present study focuses on contemporary *Roora* day practices in Zimbabwe.

## 2.4 Reviewing Zimbabwean Scholars on Marriage Practices

Muzerengwa's (2016) study concurs that Zimbabwe acknowledges a diverse range of marriage practices. Customary/traditional, legal, traditional customary, religious, civil and mutual consent union/cohabitation are the various types of marital unions identified by Muzerengwa (2016). These recognized marriage systems serve as the foundation of this research. In as much as Muzerengwa (2016) focused on marriage systems and identified the different marital unions. This ongoing research focuses on the "*Roora Day*" practice within the context of hybridity, syncretism and Janus-faced practice.

Nyambara (2016) articulated that the Zimbabwe's dual legal system enables customary law and common law to coexist for these many kinds of weddings. He contends that if all relationships accrued the same rights and obligations, this would have been the best scenario. According to Nyambara's (2016) study, it is fair for either partner to choose the kind of marriage they want to have in order to reap its benefits and bear its drawbacks equally. The findings of Nyambara's (2016) study further support the fact that the rights and obligations that now accrue in each partnership vary depending on the type of marriage rests with the man. In addition, there are benefits to one style of marriage over another. The benefits of one kind of marriage over another are also enjoyed by the male spouse, whereas the drawbacks mostly affect the female partner. Despite the groom's decision to marry, in reality the bride's parents still demand lobola be paid. In this researcher's opinion, this eliminates any financial benefits the newlyweds may have received had the bride chosen to forego paying. The difference between this research and the one the researcher is carrying out is that while it is looking at the human rights and obligations for the partner to choose the type of marriage they want and this study is going to be looking at the hybridity and syncretism of the modern *Roora day*.

Kufakurinani, (2021) focused on the relationship between gender and settler labor markets during the colonial period, specifically exploring the impact of the marriage bar and changes in gender roles. The research was divided into three parts and employed a qualitative approach with a thematic analysis method. The study found out that gender discourse was disrupted in marriage and settler labor markets, leading to abuse in some cases. Additionally, the study revealed that modern social norms and values are eroding the cultural significance of marriage. Kufakurinani's

(2021) study is relevant to this research as it suggests the need for policy changes around gender and settler labor markets and calls for a re-evaluation of cultural values and traditions to ensure their sustainability. The difference of this study also revealed that, there is a huge movement in the marriage sphere with the values and significance of the cultural important event eroding and being shaped by modernized social norms and values. Additionally, the difference is that this ongoing research will be looking on the cultural shift and change of the indigenous marriage practices where there are unique practices such as *roora* day which changed the African traditional marriage institution.

Mangena (2013) researched on the challenges and effects of the bride price in Zimbabwe, comparing the Shona and the Ndebele tribes. The goal of the study was to show how the effects of the bride price payment, which is a part of the *Roora* day celebrations, distort and undermine the idea of starting a family. In addition, the study also aimed to find out the numerous precarious situations that women encounter because to the failure to pay the bride price. The study examined this phenomenon using a case study approach and was qualitative in nature. According to Mangena's (2013) study, women's emancipation and empowerment are destroyed when the bride price is paid, which exposes them to abuse and results in rights violations. The study also showed that, despite not being a breach of women's rights, paying the bride price payment was honorable and a sign of respect for the bride's parents. Additionally, the study revealed a significant detrimental impact on males, who are expected to shoulder the responsibility of working for the bribery. The difference between Mangena's (2013) research and this ongoing study is that Mangena's study (2013) points out that the empowerment and liberation of women is washed away after the payment of the *Roora* fee and the study uses a case study of comparing the Shona and the Ndebele tribes. Whilst this ongoing research focuses on the *Roora* day marriage practice in modern Zimbabwe which is now a hybrid occasion.

Gwatimba, (2019) avers that the bride price custom has been the subject of the intense discussion and criticism in recent years in Zimbabwe. Feminists, women's rights advocates and some politicians have denounced the custom as an antiquated one that encourages male dominance and gender inequality, exposes women to abuse, and limits their ability to make decisions. It has also come under fire for recently becoming marketed and commoditized, which raises concerns about affordability and reduces women to marketable goods. The difference between Gwatimba's (2019)



study and the one the researcher is researching is that, in as much as Gwatimba (2019) focuses on the criticism of the bride price custom by the politicians which is regarded as the old-fashioned practices which discloses women to abuse and confines women's capability of making decisions whereas the ongoing research is focusing of the mixing and fusion of the cultural norms and values of ancient *Roora* and the modern one in contemporary communities.

In addition, Mawere and Mawere (2014), focuses on the evolving African marital philosophy which is *kukumbira*. The purpose of the significance of the Shona customary marriage practice of *kukumbira* which is very strongly tied to the idea of *Roora* is to find out how the Shona people view the customary practice of *kukumbira*. Additionally, Mawere and Mawere (2014) determine whether *kukumbira*, a traditional African wedding ritual, is acceptable. The study used a qualitative case study approach. Evaluated descriptions were utilized to examine the data that was acquired after research questionnaires were employed to gather it. The vast majority of the respondents mentioned the burdensome nature of the ritual, *kukumbira*, colonial legacies, and modernity as reasons for this, although they wished the custom to continue because it is an important part of their culture, respects women's human rights, emphasizes the prohibition of pre-marital sexual conducts and strengthens family ties/links despite colonial legacy and modernity being reasons for the daunting of the custom, *kukumbira*. The difference is that this study used the questionnaires as tools to collect data in the field whilst this ongoing study will be using the open-ended interviews and the focus group discussions tools to collect information and the respondents generally viewed the custom positively although they noted that it is vulnerable to be abuse by some parents who charge mass bride wealth as well as by some husbands and in-laws who abuse the married women's rights on grounds that they bought her at a price. Whilst this ongoing research focuses on the "*Roora* Day" practice in the contemporary Zimbabwe among the Shona cultural groups.

Musandirire, (2016) avers to the viewpoint that it is crucial in the field of total marriage assessment on the rights in the marriage. This study's main area of emphasis was reproductive rights. The study concentrated on the connection between married women's reproductive rights and the risk of contracting HIV/AIDS. *Roora*, polygamy, promiscuity, dry sex and other sociocultural norms are widespread and Harare looks to be a popular location for unsafe sex. In any of these scenarios, a married woman will have difficulty finding a career. She has a significant disrespect for sexual freedom in the face of these sociocultural behaviors that promote and reinforce sexual

independence, not just because she is in a relatively vulnerable situation. The inequality and subjection of married women worsen. Musandirire's (2016), research is different with the ongoing study, because the researcher's study is looking at the *Rooru* day marriage practice in contemporary Zimbabwe whereas Musandirire's (2016), study is focusing on the reproductive rights in marriage and the capacity of contracting HIV/AIDS.

Another Zimbabwean scholar, Mubaiwa, (2019) focused on the dynamics of the bride price which is one of the most critical aspects of marriage in the Zimbabwean context. He under-sees the historical, cultural, and traditional structures of the practice and contrasted these feminist interpretations. He compares these discourses to how men and women view the practice today. In addition, he sought to understand whether and how bride price and gender extends. The study also explores the issue of gender inequality and sheds light on how debates about marriage in Africa are affected by changing concepts of urbanisation and migration. The study found that bride prices intersect with religious beliefs about marriage. This is based on a patriarchal principle that sees the wife as the property of her husband. As such, the findings and conclusions support feminist claims that practices such as bride pricing are harmful and pose barriers to women's empowerment.

Mujinga, (2019) opines that marriage is seen by the Methodist Church in Zimbabwe (MCZ) as a visible proclamation of love and commitment. From the viewpoint of the church, the researcher's primary objective was to free the marriage structure from the grip of 'triangularity,' the property of having a triangle form. This study's goal was to examine how African culture and civil order impact MCZ's objective. This is because they consider marriage to be the standard for adult membership, as well as the wearing of blouses and badges for men and women, and partaking in the sacraments of communion and confirmation. The following were taken into consideration; full membership, leadership position, certification as provincial ministers and ordination as ministers. The study examines MCZ using qualitative research techniques in order to accomplish this purpose. In order to define its church purpose, the study ends with an appeal to MCZ to create a theology of marriage that departs from this ritual cultural and civic network. The point of departure between Mujinga (2019) and this ongoing research is between the Methodist Church in Zimbabwe view the marital as the grooms love and commitment to the bride whereas, the researcher's study is focusing on the mixture and fusion between the old *Rooru* Day marriage practice and the modern one which is now a preferred form of marriage.

Mwandayi's, (2017) focuses on the key aspects of marriage concepts on the teachings of Luther King and in contrast the common marriage to the biblical marriage concept. Building on Luther's reformist ideas, the article debates the position of ordinary Shona weddings relative to the regular biblical weddings performed. The argument here is towards previous and present assault on common African marriages. Rated in opposition to white European marriages, common African marriages are classed as dwelling in sin unless the marriage is blessed in the church. If that is simply horrific colonial thinking, it might be tolerable, but pretty traumatic that most pastors nowadays continue to mock people who are traditionally married but not yet married to their home country. Approaching the biblical text pragmatically, this study argues that whilst God blesses marriages such as those of Isaac to Rachel, Jacob to Leah and Rachel, Boaz with Ruth and others traditionally covenanted does not mean that His hand can be considered short when it comes to African marriage. Since common Biblical marriages are now not sinful in nature, examples can be used as leverage to recognize and shield usual Shona marriages. The difference between the two research's is that Mwandayi (2017), is comparing the traditional marriage concepts to the biblical marriage samples whilst this ongoing lookup is focusing on the current '*Roora* day' practice in contemporary Zimbabwe.

Taringa and Museka's, (2021) study articulated that in many indigenous African societies, it is prevalent, as a preliminary to marriage, for property to be given or delivered by using or on behalf of a potential bridegroom to the family of the potential bride. This property is variously referred to as "bride-price," "bride wealth," "marriage-consideration" or "marriage-payment." The Shona refers to it as *Roora* or *lobola*. Some of the phrases used do no longer replicate the true essence of the ceremony. These terms are underlined by using the thinking of a sale and monetary transaction, which is inaccurate. The human beings who ideated these terms have been foreigners and strangers to the African customs and did no longer surely take time to recognise these customs and their meaning and contribution to cohesion and coherence in the African culture. Taringa and Museka (2021) concluded that these terms must be understood in the African context not in the biased Western context. In as much as Taringa and Museka (2021) focused on the different terms of bride fee introduced by foreigners, the difference between the two is that this study revealed that the westerners changed the African customs and values. Whilst this ongoing study is much focusing on the current '*Roora* day' in the modern Zimbabwean context.

Chigwedere (2015) posits that this practice is often done formalizing or solemnize a marriage before both parties are viewed as husband and wife. One study notes that the bride price, or *roora* is frequently used and denotes approval of traditional weddings in African nations. In the world there are numerous ways to validate everyday marriage of husband and spouse one of which in the African context, the wife is obliged to pay dowry which is similar the bride price paid by the men. In addition, European way of life does not have exclusive cost like African groups. Even in the absence of parental approval, the marriage office stamps the union of a husband and wife. The difference between this research and the one that this researcher is carrying out is that this one is focusing on marriage which validating and celebrates the two spouses after the payment of bride price. Whilst on the other side this study will be looking on the current *Roora* Day event in the contemporary Zimbabwe.

Landman and Shumba, (2019) avers that the *Roora* is an important part of the culture of Zimbabwe signifying one of the biggest achievements in terms of the construct of the family institution. The day in its self is important not only to the bride and groom but also to the family members and the community at large (Landman & Shumba, 2019). There is a connection between the traditional concept of the *Roora* day and the modified modern one with the modern *Roora* day concept evolving from the traditional one. There are a number of practices in the circular *Roora* day which were also found and which were taken from the traditional bride payment day commemorations. For example, during the traditional *Roora* day, celebrations would happen, music, dance and food were the order of the day. This is also similar to the modern day *Roora* concept which also has that celebratory part where people gather (relatives and the community) and also the traditional processions are done during that day. In as much as Landman and Shumba (2019) focused on the importance's of *Roora* in the Zimbabwean culture which brings up a family. Whilst this ongoing study focuses on the "*Roora* Day" practices in the contemporary Zimbabwe.

Delprato, (2015) opines that there is a connection between bride price and processions where the groom does not get into the homestead until both the parents of the bride and the *munyayi* have reached a consensus and are also satisfied. This was also the culture and norm in the traditional *Roora* day. Furthermore, on the modern *Roora* day, the items on the bride price list are still the same with some alterations which however signifies the same items for example, the groom still must pay for the cattle. Delprato's (2015) research differs with this ongoing study because long

back people would come with actual live cattle to pay bride price unlike these days when the parents of the bride can charge a certain amount which is paid. This has been necessitated by modernisation and this culture is now common amongst many sub-cultures. Whereas this ongoing research focused on the contemporary "*Roora Day*" marriage practice which is a hybrid event at its peak.

Machingura and Tatira, (2021) opines that in the past the *Roora* marriage practice involved the suitor giving one or two cows and some sacks of corn or *rapoko* to the girl's parents. No cash was exchanged during this process. In some cases, the suitor would work in his future in-law's fields or plow as payment for the *Roora*. If the suitor owned dogs, he would go hunting in the forests and bring back game as part of the payment. Sometimes, parents would trade their daughters for food if there was a shortage. However, the girl's parents would not allow her to marry a man who lived far away and whose character and behavior were unknown to them. Girls were encouraged to marry local neighbors whose lifestyles their parents were familiar with. The suitor was expected to work hard to demonstrate his abilities. Over time, this custom has evolved and changed. In as much as Machingura and Tatira (2021) focuses on the old *Roora* marriage practice in which the suitor pays the bride price in the form of labor, grains and cattle to the girl's parents. The ongoing study is looking at the hybridity of the current *Roora* day marriage practice in which bride price is paid mostly in form of cash.

Ndoma, (2019) concurs that, although many marriage traditions have undergone over time, the bride price custom in Zimbabwe has persisted and is even gaining more momentum. This is contrary to the common assumption that modernization leads to a reduction in the practice of traditional customs. The research aims to study how and why the custom is still being practiced and if any changes reflect shifts in family structures and gender roles. Despite the lack of documented studies providing reasons for the continuation of the practice, the research seeks to understand wider shifts in marriage patterns and gendered expectations. In as much as Ndoma (2019), points out that westernization and modernization paved way to the decrease of the exercise of the traditional marriage practices and customs. Whereas, the ongoing study is looking at the *Roora* day marriage practice in contemporary communities which now chosen by the majority abandoning the traditional African forms of marriage.

Chitando, (2021) focuses on the significant changes in the value of *Roora* day, from the past when hoes were used to the present times where cattle, goats and money are preferred. There is a growing concern that the practice is losing its cultural value and is now being viewed as an economic transaction by the bride's parents. Additionally, the expenses incurred during the *Roora* day are often overlooked alongside the exorbitant prices charged. The business community in Zimbabwe has seized this opportunity, with wedding and *Roora* day event planning companies emerging as a visible feature in the industry. Nevertheless, the modern *Roora* day still holds a connection to the traditional concept and purpose, although the essence is sometimes lost, with some individuals charging unreasonable bride prices for economic gain. This research is different with what the researcher is studying in the sense that Chitando's (2021) research is much focusing on the changes of the relevance of the *Roora* day where in the past the suitors used to pay the bride fee in the form of hoes while the researcher's study is looking at the hybridity and syncretism of the *Roora* day marriage practice in contemporary places.

Matambirofa, (2014) concurs that the decision-making nexus surrounding marriage has changed from the traditional era to the modern one. These days, young people who are being married have a vote in both the day's outcome and their own welfare when it comes to marriage. Although parents still have a lot of power, it is not as monopolized as it formerly was, when Shona communities would regularly engage in behaviors like *kutema ugariri*, *kutizira*, and *musengabere*. One of the diluting elements of the indigenous Shona *roora* culture was the introduction of Christianity and the Eurocentric manner of doing things with the advent of the colonial era. The difference between this study and the ongoing research is that Matambirofa (2014), is much focusing on the Shona indigenous marriage practices engaged by Shona people whereas the ongoing study is focusing on the *Roora* day marriage practice in contemporary societies.

The Herald (2021) in April established that the *roora* of one couple was reported to have been eventful after one of the female friends had revealed that the groom's child had not been fathered by him. Reports opines that a DNA test had been conducted and confirmed the information. The news spread quickly on social media with their pictures spreading widely and confirmed several days later that incident had been a lie. This shows the deleterious impact of the *Roora* day concept in as much as it is subject to multiple challenges and criticisms. This resonates with the view of one of the prominent figures Mai Chisamba who commented that, "I have heard about the story

which was trending on social media and I think some Zimbabweans have a problem of just jumping on board on some of the trends which do not speak of our culture and there is nothing in our culture called ‘*roora squad*’.” Furthermore, The Herald opines that having more people to witness the event sometimes result in the catastrophe as it is more of a private family function, because in some instances the families will have a disagreement on certain matters and it remains private. The difference between this research and the one that this researcher is carrying out is that the Herald (2021) explore the hybrid of the *roora* dad concept and understanding the origins and acceptability of the concept within the Shona culture while this research is focusing much on the cultural changes and developments of the indigenous marriage practices where there are unique practices encroached such as the ‘*Roora Day*’ in the African traditional marriage institution in contemporary Zimbabwe.

## **2.5 Africana Womanism Theory- Clenora Hudson-Weems (1980)**

"Africana womanism" was propounded by Clenora Hudson-Weems, in 1980, intended as a philosophy applicable to all women of African origin should adhere to. It is based on African culture and Afrocentrism and it emphasises the concerns, aspirations and problems of African women. Africana womanism places more emphasis on the racial inequalities and realities that exist in society and focuses more on the realities and the injustices in society in regard to race. In order to better understand African and women of African origin, Hudson-Weems set out to develop their own ideology. According to Hudson-Weems, the development of the concept has separated the achievements of African women from those of African male scholars, feminism, and Black feminism. According to the Africana Womanism Society; an Africana womanist must exhibit 18 traits, including self-naming, self-definition, family-centeredness, adaptability, and a desire for supportive male companionship.

The Africana Womanism Society cites 18 qualities that make up Africana womanism. The following traits are among them: Male compatibility, Recognition, Ambition, Nurturing, Strengthening, Self-Naming, Self-Definition, Family-Centeredness, Wholeness, Role Flexibility, Adaptability, Authenticity, Black Female Sisterhood, Struggling with Males Against Oppression, Nurturing, Strengthening, Respect, Respect for Elders, Mothering, and Spirituality. Each of the aforementioned traits has a distinct meaning that together form the foundation of Africana

womanism. The significance of self-identifying as an African woman in society is covered in the first principle, Self-Naming. Feminism and Black varieties can be distinguished from the Africana identification. The process of self-naming occurs when an Africana movement realizes it needs a unique name. Self-Definition, the second principle discussed, starts to outline the realities that African women experience via a Pan-African perspective.

Male compatibility means the husband and wife depend on each other in all aspects of life for instance, in times of sorrow and joy. In this research male compatibility and the Rooru day are the two concepts which are part and parcel of each other. This is so because the male counter part should assist his wife.

Family centeredness means to the practice of viewing families as essential partners in decision-making particularly in healthcare settings and considered as an integral part of the care team. In this study family centeredness relates with the 'Rooru Day' practice in the sense that it emphasises the importance of the family unit in the society. The Rooru ceremony reflects the values of family-centeredness it is a time when the two families come together to celebrate the union of the bride and groom.



## **CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY**

### **3.1 Introduction**

The previous chapter gave an in-depth review of related literature concerning marriage practices in Europe, Africa and Zimbabwe and the Africana womanism theory. This chapter focuses on research methodology that has been adopted in this study. The chapter also looked into different aspects such as research design, research methodology, data collection tools, targeted population, sampling, data presentation and analysis, ethical consideration and the summary chapter.

### **3.2 Research design**

According to Rowley, (2000) a research design is defined as the logic that connects the data to be gathered and the conclusions to be drawn to the initial questions, ensuring coherence in the process. According to Perry (1998) defines the important components of an investigation, such as research questions and prepositions, understanding how validity and reliability can be established and selecting a case study. Exploratory, descriptive and explanatory are the major types of research design.

Explanatory research designs emphasis on why questions in order to deliver insights into the research problems ideas. According to Robson (2013), this research design refers to research that is aimed at exploring a new place where little is known. A case study is the accumulation of in-depth knowledge about a single case or a small group of the survey strategy is commonly associated with the deductive using descriptive or inferential statistics. The exploratory research also means studies that prove a valuable means of discovering what is going on, seeking new insights, asking questions and evaluating phenomenon.

### **3.3 Research methodology**

According to Mahmoud, (2009) a methodology is defined as a set of rules that helps researchers to conduct their research. Crotty (2005) defined methodology as a strategy, plan of action, process or design that lies behind the selection and use of specific methods and links the selection and use of methods to desired outcomes. Qualitative, quantitative and mixed methodology are the three

types of methodologies. According to Crotty (2001), a quantitative approach is one in which the researcher employs positivist claims for knowledge development (that is, cause and effect thinking, measurement and observation). There are variances between qualitative and quantitative approach. Qualitative uses words whereas the quantitative uses figures in its approach. Furthermore, the qualitative considers the point of view of the participant whilst quantitative focuses on the view of research. The qualitative methodology provides a complete opinion of phenomena under investigation by providing flexible methods of data collection, subsequent analysis and interpretation of data under investigation.

The researcher used the qualitative research way with the core intention of generating situations in which the issue can be learned. According to Martens (2003), a qualitative approach allows the researcher to make knowledge claims based primarily on constructive perspectives. Furthermore, according to Bernard (2002), qualitative research methodology helps in the generation of rich, detailed and valid information that contributes to a thorough understanding of the gives concerns.

### **3.4 Research instruments / tools**

According to Sharplin (2009), research instruments are tools used to collect relevant data in order to find the solutions to issues being researched. These are simply tools that the researcher used to gather information for the project. The researcher used an interview and focus group discussions to gather data from the current Zimbabwe.

#### **3.4.2 Open ended Interviews**

According to Freedman et al, (2007) an interview is an important conversation between an interviewee and an interviewer. The key purpose of the talk is to produce information from the respondents. Interviews are the oral ways of obtaining information from respondents by way of asking directly in face-to-face contact. Creswell (2014) identified various types of interviews such as face to face interview with participants and telephone interviews. Open ended interviews are a conversation between the researcher and the respondent in which the interviewee is asked questions that cannot be answered with a simple yes or no. In this study the researcher used open ended interviews where the married couples and event planners are asked questions which related to contemporary '*Roora day*' practice in Zimbabwe. There are so many advantages of using open

ended interview which are they finds different views and thoughts from the interviewees, providing deeper information, inexpensive, the rates of refusal and termination are low, the interviewer helps to explain and clarify unclear questions to the respondents, provides high response rates and it provides opportunities to explore topics in depth. However, open ended interviews require a lot of time, some of the respondents are shy of face-to-face interview with the interviewer, the interviewer might be biased and ask questions that suit the environment. Furthermore, the interviewer can influence the responses if he /she is inconsistent in terms of the questions asked. This may be because of leading the respondent in terms of the questions being answered (Bryman, 2006). The lookup used the open-ended interviews to gather information from the field.

### **3.4.3 Focus group discussions**

Focus group discussions are a way of obtaining information from the field and fetches together a small assembly of participants to reply some questions. The focus group discussion purposes to acquire information from a particular cluster of people. This method interviewed the tertiary students who participated in the *Rooru* day event and the ones that are already married couples at Bindura University of Science Education. The researcher interviewed the social work students and Culture and Heritage Studies students. This research conducted two focus groups of five students each. Focus group discussions allows the researcher to have deeper meeting with the participants, encourages confidence and it improves speaking skills. However, focus group discussions have their own disadvantages such as some of the students are shy, time consuming and it is very strain in fetching a huge group.

### **3.5 Targeted population**

According to Yin (2018), population is referred to as the total number of individuals or objects being analyzed or evaluated. Saunders et al, (2009), defines a population as a group of people or a complete set of cases under consideration for research purposes from which a sample is drawn. A target population includes all variables of interest to the researcher, it is also known as the universe or target population. The targeted population included the event planners, married couples, students, marriage counselors, which are the elders of the community, pastors, grandfathers, grandmothers and aunts. The accessible population or study population is the

population reached by the researcher in this study. The contemporary Zimbabwe is the study's target population.

### **3.6 Sampling**

In this study the researcher used the purposive and convenience sampling methods in which the data reach the participants will be sampled. According to Roger et al., (2007) sampling refers to the process of selecting a subset of individuals from a statistical population in order to estimate characteristics of the entire population.

#### **3.6.1 Purposive sampling**

According to Maxwell (1998), sample elements are chosen in purposive sampling because they meet certain criteria. The researcher used the purposive sampling in this study. The researcher selected the purposive sampling because it precisely nominated the exact targeted people or the participants. The purposive sampling technique mainly focuses on participants with exact characteristics who provided the meaningful information. In this research purposive sampling is useful in the sense that the researcher will select the relevant *Roora* day participants to be precise. In this lookup the researcher will include the married couples, the marriage counsellors and the event planners as the research participants who specifically provide valid information.

#### **3.6.2 Convenience sampling**

Convenience sampling refers to the process in which information is collected by the researcher from the sufficient number of potential respondents. According to Creswell (2014), in convenience sampling the researcher selects participants because they are ready and available to be researched and studied. This sampling technique involves choosing haphazardly the samples that are the easiest for the researchers to obtain information. Convenience sampling is used by the researcher in this study because it selects and picks readily available participants of the *Roora* day event, it saves time and it is cost effective. However, this sampling method has its disadvantages such as biased data and twist of facts.

### **3.6.1 Sample size**

A sample, according to Silverman (2011), is a group of respondents drawn from a population to represent the entire population. Babbie (2011) goes on to say that a sample is defined as the number of people who are deemed to be the study's actual respondents. According to Cohen (2011), there is no clear answer as to how large research samples should be. However, the sample size is determined by the study's purpose and the nature of the population being studied. A larger sample size is required because it provides greater reliability and allows for the use of sophisticated statistics. This study supports the arguments of (Saunders et al., 2000).

In order to keep research costs to a minimum, only a subset of the total population is chosen for each study. As the population grows in size, a smaller proportion of the subjects can be chosen (Neuman, 2013). According to (Saunders et al, 2012), sample size is limited by whether the population is homogeneous or heterogeneous. Cohen et al. (2011) also stated that sample size is limited by time, money, and the number of researchers. The researcher chose a sample size of 30 respondents because time and financial resources limited the researcher's ability to interview as many respondents as possible, and the researcher also chose 10 respondents to increase the reliability of the study.

### **3.7 Data analysis and interpretation**

According to Peck (2011), the process of data analysis may be viewed as a sequence of phases that lead from the gathering of data to the making of informed decisions based on the Obtained data. Organizing data, reducing it through summary and categorization, and identifying and connecting data patterns and themes are all things that Patton (2014) claims take place during analysis. Huberman and Miles (2007), assert that typical process for analyzing qualitative data entails immersing oneself in the data to become familiar with it, looking for patterns and themes, looking for various relationships between data that help the researcher understand what they have, and finally visually presenting the information and writing it up. The narrative descriptions will be employed in this study. The researcher will be able to Using descriptive stories will help the researcher to draw meaningful conclusions by drawing contrasts and comparisons with the information gathered.

### **3.8 Ethical considerations**

Privacy and anonymity should be given more weight. In other words, respondents won't be allowed to provide their names they are given the code names. A supporting letter from this will be carried out to protect the respondents from danger while ensuring the security of the study. The individuals will be aware of the researches objectives, procedures, expected outcomes, potential dangers, as well as their ability to withdraw from the study at any time before becoming subjects. The identity of people whose information is gathered through data gathering must be kept completely private. The data is kept in my personal computer and with back up of hard drive to store the information secretly. Unless the person has given their prior written agreement, all information disclosing the identity of people who would have been study subjects will be destroyed at the conclusion of the project.

### **3.9 Chapter summary**

The chapter clarified the study's research methodology that the researcher is going looking at. This covered the research methodology, research design, sampling methods which are going to be used by the researcher. This study presented the open-ended interviews and the focus group discussions which are going to be used to find information. The ethical consideration is also discussed by the researcher in this lookup. Data presentation, analysis and discussion is going to be presented into the next chapter.

## **CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS**

### **4.1 Introduction**

The previous chapter presented a research methodology. Some of the major components that were discussed include among others the research design, research methodology, research instruments, sampling techniques, targeted population and ethical consideration. The main goal of this chapter is to present, analyse and discuss data gathered by tools such as open-ended interviews and focus group discussions. The open-ended interviews targeted the event planners, photographers, married couples, pastors and the elderly people. The target population of focus group discussion are tertiary students of Bindura University of Science Education. The semiotic analysis is used by the researcher to analyze data in this research.

### **4.2 Data Presentation of Focus Group Discussions**

This subgroup presents the information collected from the focus group discussion in which twenty tertiary students of Bindura University of Sciences Education from two different programs which are the social work and the Culture and Heritage Studies students who participated in the *Roora* day practice were interviewed. These two focus group discussions consist of both part one up to part four who participated in the modern *Roora* practices. These focus group discussions were done face to face.

#### **4.2.1 Data Presentation of Focus Group Discussion A (n=10)**

The researcher used the focus group discussions to collect data from ten social work and ten CHS students who were interviewed in order to collect data relating to their participation in the modern *Roora* day practice.

#### 4.2.2 Responses from Focus Group Discussion A social work students

With regard to their personal experiences concerning their participation in current *Roora* day all students participated but the difference ranges from when, where exactly the function takes place and the type of relationship that exists between the bride and the groom. Six of the students are relatives of the married couples who are invited to witness the function and to celebrate with the participants. Three of the girls are friends of the bride who are part of the *roora* squad.

One of the students opines that,

“I participated in *Roora* proceedings twice, in October 2021 and February 2022 and we were the in laws.”

Regarding to their own personal experiences about the stages done during the *Roora* day practice, five social work students are of the view that there are so many procedures that are taking place for instance, the gathering of both the couple’s parents and other family members at the bride’s place usually happens in towns. The introduction of the spokesperson (*munyai*) to the bride’s parents by the girl's aunt in order to proceed with the function. The go-between would facilitate the negotiations to pay up the charges on the *roora* bill such as *matekenyandebvu* and *makandinzwanani*. Two of the students are of the view that, other people will be outside enjoying themselves talking, dancing, others drinking and braaing whilst the *roora* proceedings are continuing inside. After the money negotiations and payments, the son-in-law will be called to be introduced to the girl's family and relatives. Furthermore, the other three students concur that, the different girls will be called in the room so the *mukwasha* (son- in-law) will show and nominate the girl he came for. After all that food is served and the cameraman is invited to take the pictures. The groom’s family departed to their residential places along with their wife.

In relation to their own views concerning the differences between the modern and the ancient *Roora* Day practices, seven of the students articulated that, the ancient *Roora* day symbolized unity and solidarity amongst families. It was a day of celebrations for the families and most importantly of the bond to be shared on the coming years due to the union of the man and woman. Ancient *Roora* day was sacred and encompassed the whole village or community. This symbolized a family



as the traditional societies believed it takes a whole village to raise a child. Prior to the *Rooro* day, all stages were fully observed. The families of the participants were fully informed of their sons or daughter's partner. Whereas modern *Rooro* day has managed to attract audience in comparing dressing where they put on African attires called *majava*, services where the photographer is also invited to the function and the catering team is invited. Female participants are now putting more emphasis on their friends and colleagues dubbed '*Rooro* squad' more than family. At times the *roora* squad are friends of the female thus does not aid the endeavor of unity. Hence, the three left students concluded that, in a nutshell, the modern *Rooro* day now dwells on the minor.

One of the social work students stated that,

“The modern *Rooro* day is more into flamboyance and it's a hybrid event as compared to the old day *roora* where, the ancient bride price is regarded sacred to the Shona people.”

With regards to the significance and relevance of the current *Rooro* Day in contemporary Zimbabwe, six students are of the views that, the *Rooro* day helps to bring relatives together at once since migration due to people seeking employment and better living standards that have destroyed family relations. The current *Rooro* day still holds meaning in our culture. Marriage is one of the pillars which shows the human existence and human development culturally. Furthermore, the modern *Rooro* brings respect and relevance to the participating family. It is a symbol of unity and solidarity between the bride's family and the groom's family. It is also used to create bonds and relationships for clear name calling. Two of the students add on that the *Rooro* day is viewed by young girls who participated with their lovers see the payment of the *roora* as a commitment on the part of the young man to the marriage.

One of the students articulated that,

“Not only in Zimbabwe but also in many other African nations, bride price payment is among the most cherished and highly appreciated customs. Before the spouses can be recognized as husband and wife, the ritual is used to formalize and solemnize the marriage.”

#### **4.2.3 Focus Group Discussion B (n=10)**

This focus group discussion comprises of ten Culture and Heritage tertiary students of Bindura University of Science Education who participated in the current *Rooro* day.

With regard to the participation in the *Roora* day practice, all the ten Culture and Heritage students participated. Two of the students participated twice and the other eight students participated once. All of them were the relatives of couples who joined the brides' maids' team and the groom team as well.

One of the students pointed out that,

“Yes, I participated in *Roora* chronicles once in September 2022 and January 2022. I am one of the bride maids' team.”

Concerning to their experiences about the stages done during the *Roora* day in contemporary Zimbabwe, all the ten students agree to the view that the first stage is the preparation where the brides place is thoroughly cleaned and wiped and the preparation of meals. Taking into consideration, one of the students is of the view that firstly, the bride's family welcomes the son in law (*kupinda mumusha*). The go-between is the leader followed by close relatives and the son in law. When they enter into the house, they remain standing until they pay up a certain amount of money to sit down (*mari yerupasa* or *bonde*). Before the *roora* payment proceedings the in laws introduced themselves by their names, where they came from and give their contacts. These introductions were done for the sake of knowing each other and also to know who exactly are the people taking and live with their daughter for life. The spokesperson is charged to pay the certain amount of money called *gusvi rababa* for *roora* dialogs to take place.

Furthermore, three students expressed different views concerning the stages done during the current *Roora* day. Few people were selected to attend the function. Firstly, the bridegroom arrived to the bride's best friend compound and the bride's aunt is the first person to visit that place to meet the son in law. Then she comes back to the bride's aunt will inform the arrival of the groom. The girl's aunt acts as the intermediate who passes information from the bride's side to the groom's side. According to the tradition and customs of the Mutoko people when the sadombo facilitates the *roora* payments and negotiations the father of the girl is not allowed to interfere into the proceedings he is outside. In Mutoko rural areas the bride's father is responsible for drafting the *Roora* list. After the payment of the bride price the girl's aunt will go and take the son-in-law for the introductions. They welcome the son-in law (*mukwasha*) in the form ululating, playing music and dancing. After welcoming the in-laws, food is served. The photographer takes pictures and when the function ends the groom and his colleagues depart. The bride will follow the next day to

his husband house. However, four of the students had no idea concerning the stages performed at *Roora* day event because some of them are the brides' maids and the in-laws.

One of the students articulated that,

“We were the in-laws hence the stages were not quite visible. However, we were given a separate room on our arrival. The spokesperson went and negotiated, and we were called after the proceedings. Before we entered the room, we removed our shoes and introductions were done.”

Concerning to their ideas towards the differences between the ancient *roora* day and the modern, all the students are of the same ideas regarding the differences. The old *roora* day was sacred to invite many people only close relatives were invited whereas in the current *roora* day all family members and neighbors were invited also to the function. In the past the on *Roora* day there was no *roora* squad whilst during the current *Roora* proceedings, the bride has bride maids called the ‘*roora* squad’. In the past, *roora* day had no decorations and designs whereas the modern *roora* day puts more emphasis on decorations and designs. The old *roora* day people put on decent clothes while in the modern people wear clothes that shows the body parts “*mbatya dzinosiya miviri pachena*” which shows the bad norms and values expected to the Shona culture. The modern *Roora* day is now like a mini wedding whereas the old one was a normal and general function. In old *Roora* day the bride’s parents received livestock, grains and tools as a form of payment of the bride fee whereas in modern *roora* day the parents of the bride receive *roora* in the form of United States dollars, cash and livestock.

One of the students said that,

“There is no big difference *zvaingoitwa kare nanhasi ndozvavachiri kungoita sekuti musikana anonhonga mari muniro*. The only difference is the dress code long ago the indigenous people used *kumonera mazambiya* as sign of respect and honor now they wear designed similar African attires called *majava*.”

“There is no big difference between what was done in the past and what is being done now, like when a girl collected money in a plate and this shows that the girl is in agreement with the bride. The only difference is the dress code. In the past, the indigenous people used to wear decent clothes which covers the whole body as a sign of respect and honor, but now they were African attire such as *majava*.”

Concerning the relevance and significance of the current *Roora* Day, all the ten students pointed out some of the importance of the event such as the bride price is a token of appreciation the motherly love and commitment, she shows to the girl child in educating and upbringing her. *Roora*

day is vital in the sense that the photo shoot create long lasting memories for both families. The day evoke curiosity to those who cannot afford the white wedding can do *Roora* day and stay together.

One of the students concurs that,

“As a heritage practitioner the modern *Roora* day is fundamental because the basic charges are still paid such as the mother’s (mombe *yehuma*) which is a token of appreciation to the mother who gave birth and upbringing the child. The mother’s cow is regarded sacred according to the Shona culture. In addition, the main reason for conducting the current *Roora* day is to show respect and honor to the woman who carried the girl for nine months in her womb facing hard times.”

#### **4.2.1 Analysis and discussion of data gathered through Focus Group Discussion**

Focus group discussion A and B agrees on the view that all the twenty students who are interviewed by the researcher participated in the current *Roora* day practices. This shows that both groups know and understand better on the burning issue of the hybridity of the current *Roora* day practice. The researcher also agrees that all of the students interviewed participated in the *Roora* event because most of the students revealed their pictures which showed themselves as part of the event participants and the banners pictures of the married couples. Some of the students participated twice or once in *Roora* proceedings and some of them are the relatives or the friends of the bride and the groom. The only difference between the two focus groups is the period in which the students participated in the *Roora* day.



**Picture 4.1: Shows The bride and her squad (Picture by Beverly Chimwala)**



**Picture 4.2: Shows The bride and her Roora squad team (Picture by Wadzanai Makarich)**

Group A differs from group B concerning the stages performed during the *Roora* day practice. Group A agrees that the first stage is the invitation and gathering of both the couple's parents to the prescribed venue especially the girl's compound in urban areas. Whereas the focus group discussion B is of the view that the first stage is conducting preparations where the house is cleaned and the cooking preparations. The researcher is in line with the focus group A supporting to the opinion that the first stage is the invitation of all relatives of the bride and the groom to the girls place then the cleaning process is supposed to be done a day before the event. It seems that the focus group B has limited knowledge regarding to the chronological order of the stages done during the *Roora* practice. Focus group A and B differs on the issue of introductions of the son in law to the bride's family. In group A they suggested that the son in law is called for introductions after the payment of the bride fee whilst in focus group B the introductions were done before the payment of bride price. This indicates that the way of living (culture) is quietly different from one place to the other and from one person to another. This is in line with Matsumoto (1996), who notes that culture is the set of attitudes, values, beliefs and behavior shared by a group of people but different for each individual, communicated from one generation to the next. Focus group A and B concur on the issue of serving food, taking pictures and dancing to the music after the

payment of the bride price. This notion and likeness of views relating to the stages done on the *Roora* day is evident enough that shows that the students are the reliable sources of knowledge and social scientist who knows better. From their findings it seems the two focus groups have deeper insights concerning the current *Roora* day practice.

Moreover, focus group discussion A and B holds the same view that marriage is the vehicle that led to human existence and development through procreation. This is in link with what P' Bitek (1986), recaps us that in the prime of his youth, a man is expected to marry. Marriage unites the male and the female after the payment of the bride price which makes the relationship very strong the woman is expected to bear children for her husband to expand the lineage.

The two focus group discussions reach agreement on the notion that the *Roora* unites different sexes together and other family as one family. Unity and solidarity are the significances of the *Roora* day. The two groups take note of the relationship of a wife and husband created through the payment of bride price, sex and children as mutual association. The husband and the wife depend on each in every aspect of living. This is in line with what Hudson Weems (2008), who notes the Africana Womanism emphasizes that the pillar of the Africana family is male-female compatibility. Both of the two must show love and stand with each in times of struggle. The researcher agrees with the two focus groups, the male and the female are expected to be supportive to each other for a positive relationship.

#### **4.3 Presentation of data gathered from married couples through open ended interviews (n=4)**

This sub-group presents field data collected through open ended interviews. The researcher interviewed 4 married couples both the males and the females in Bindura town. These were chosen because they understand better and have personal experiences in marriages. The interviewees are totaled as A, B, C and D.

##### **4.3.1 Interviewee A.**

The first interviewee is a married man who performed a *Roora* day event last year in mid-June. This man lives in Bindura town with his wife.

In relation to the African forms or unions of marriage practiced by the indigenous Shona people the interviewee A answered that;

“There are so many marriage forms such as *kutema ugariri* (service marriage), *musengabere* (carry a hyena and run with it), *kuvhunzira* (requesting), *chibatiso/kubatira*, *chigadzamapfihwa* (substitution marriage), *kutizira* (eloping) *pane kumwe kuya kwekuti munhu anoroodzwa ari mwana mudiki nokuda kwenzara or kupemha pfuma mubereki arwara achida kurapiswa* or to settle a debt. Another form of marriage is *kupfupirwa kwekuti munhu aipihwa mukadzi nokuda kwehunyanzvi hwekuridza ngoma, huvhimi, humhizha munhu iyeye aigona kupfupirwa mukadzi and kugara nhaka* (succession marriage)”

“There are many different forms of marriage such as service marriage, carrying a hyena and running with it, requesting, substitution marriage, eloping, child pledging marriage, beneficent marriage and succession marriage. In some cases, a man is forced to marry a young girl due to circumstances such as being young and without resources or having a debt to settle. Another form of marriage is *kupfupirwa*, where a man marries as a result of beating drums and hunting. Lastly, there is succession marriage where a man marries his brother’s widow in order to keep the family line going.”

In relation to the African forms of marriage, which form of marriage did you use interviewee A stated that;

“*Ndakabisa pfuma kuvabereki vemukadzi wangu* (I paid the bride price to the parents of my wife) as a form of marriage union. The close relatives are invited to witness the event.”

With regards to the most preferred African union of marriage in Zimbabwe, the interviewee A answered;

“In current Zimbabwe the most favored one type of marriage union by couples is *kubvisirwa roora*.”

Regarding on how is the *Roora* day is conducted in modern Zimbabwe, the interviewee A articulated that;

“The bride’s family and the groom’s family are typically present when this *roora* event is done. Nowadays it is usually taking place in urban cities concerning to where are the girl’s parents live. The house or the place is decorated nicely. The squad wears similar attire with each other. The bride is accompanied by a small group of close friends and sisters which is called the *roora* squad. The *Roora* day event is a means by which the bride’s family and the groom’s family can express their gratitude. Typically, the bride’s family will receive gifts from the groom’s family, such as cash, livestock or other valuables. The presents will be accepted by the family of the bride, and the groom’s family will subsequently make the brides price payment. The bride and the groom exchange vows after paying the bride price, and the bride is then formerly accepted into the husband’s family. Lastly, the photographer takes pictures.”



Concerning on how the bride price (*roora*) is settled for or negotiated the interviewee A said that;

“Yes, the bride price can be negotiated, with regard to whom is going to be married if she is a virgin girl the charges are very high as compared to the one who once married (*mvana*). The bride price can also be adjusted if the charges are very high or if they don’t have such huge amount of money this means that the prices are reduced for the mean time but are paid later on”

In relation to your own personal experience, what the stages are done on current *Roora* day practice the interviewee A suggests that;

“The go-between (*munyai*) is the first person to visit the girl’s places to collect the list fee of the bride price (*kuvhunzira*). The intermediary returns back with the list to inform the groom’s family about the charges of *roora*. The father-in-law and his sisters are the ones who drafted the *roora* list. Instantly they start preparing the bride fee. The spokesperson is the one who informed the girl’s aunt to know the upcoming event in order for them to start preparing. Furthermore, the spokesperson goes on to say nowadays due to technology the information moves faster through cellphones as compared long ago the go between used to walk by foot to the girl’s aunt to inform them. Then if the date is confirmed *kwavatezvara* the go- between and his team are now allowed to come and pay the bride price. Then *vakwasha vanosvikira imba yairara musikana*. After all the payments are done the in law will kill a cow or goat for relish. The majority of the people can refresh by eating food and twirling the music.”

Regarding to the differences between the modern and the ancient *Roora* day the interviewee A postulates that;

“The ancient *Roora* day involves the aunts, grandmothers, grandfathers, chiefs and village heads as the custodians whereas in modern *Roora* it involves the pastors, magistrate and the marriage officers to protect the wedding. In ancient *Roora* the king is the witness whilst in the modern *Roora* which is now referred to as a mini wedding the pastor and the magistrate the function coordinators.”

Concerning on comparative bases has the *Roora* day brought changes in Shona people to what extent are the changes beneficial, the interviewee A answered;

“*Kuzvara mwanasikana nekumuroodza zvaiunza pfuma uye zvaipedza urombo* that is *vabereki vemukadzi vanenge vasina mombe ndopadzaiwanikwa uye zvainzi* “*Mukwasha muonde hauperi kudyiwa*” meaning *vaiwana pekubata kana vatambudzika, uye vairamba vachiwana* benefit in that sense. Also, to the *mukurungaiz vanoroora vaiwana mukadzi or muroora aizovazvarira nekukudza dzinza also paibva paumbwa hukama* just because of that marriage token. This creates the bond between these two families. Another benefit it changes the people’s way of life and living *sekuti kuroorana vematongo pairamba paine kufambidzana kwakanaka* in that society. And if the daughter in law dies when the husband

finished to pay the bride price the concerned family will replace with another wife (*chigadzamapfihwa* or *bondwe*).”

“If a woman has a girl child and promises the girl in marriage to a wealthy family, this type of union will remove poverty and bring the family money in the form of livestock. In the Shona culture, it was thought that the son-in-law provided the in-laws with the means to survive through bad times. The daughter-in-law grows the clan by having children, which greatly benefits the bride’s family. As a result of the marriage symbol, this set the way for the development of positive relationships between the two families. Another advantage is that it alters people’s lifestyles and behaviors, such as marriage to someone from the same social group. Once the daughter-in-law has passed away. The worried family will replace the deceased daughter-in-law with another wife if the husband has finished paying the bride price”

#### **4.3.2 Interviewee B**

Interviewee B is a married man who participated in his *Roora* day event on 22 April 2023 in Bindura town.

In answering the question ‘outline the African forms or unions of marriage practiced by the indigenous Shona people’ interviewee B answered that;

“The indigenous marriage forms consist of the following eloping (*kutiza mukumbo*), requesting (*kubvunzira*), substitution marriage (*chigadzamapfihwa*) and *kuputsa*. These are some of the marital unions practiced by the Shona people in their communities.”

Concerning to the above forms or unions of marriage which type of form did you use, the respondent replied that;

“I used *kubvisira* (paying the bride price formally) as a form of marriage to the in laws.”

In relation to the most preferred form of marriage union in the modern day, the interviewee posits that;

“In the current Zimbabwe the mostly preferred type of marriage form favored by many couples is *kubvisira* (paying the bride fee in the correct sequence to the in-laws).”

Concerning the question on ‘how is the *Roora* Day event conducted in the current Zimbabwe’ interviewee B answered that;

“Firstly, the preparations for the *Roora* day are done through various actions for instance sending invitations to the participants at *roora* day especially the parents of the spouses. In this modern day the event is done at the girls place or home or at any other venues meant

for leisure functions. The venue for the event is decorated with beautiful various cloth designs and flowers. The clothes are bought or sewn for the function. The bride and the groom are the ones who bought attire or clothes for the *roora* squad (the brides and the groom's friends and relatives) to wear. The cameraman is invited for the function to take pictures of both the participants, the relatives and the majority who accompanied the event.”

Regarding on your own understanding how is the bride price (*roora*) settled for or negotiated the interviewee B postulated that;

“The *Roora* bill is prepared by the relatives of the bride, especially the parents and the siblings of the one to be married. The one to marry (bride) will bring a negotiator (*sadombo/munyai*) to the *roora* negotiations. The copies for the bill or list paid or the balance left are exchanged by the bridegroom and the bride's family.”

Concerning your own personal experience, what are the stages done during the *Roora* day practice the interviewee B answered that;

“Firstly, the family of the girl gather in a round house since the *roora* day is done mostly in the rural areas or in the urban towns where they gather in modern houses or in other venues. The negotiator (s) are invited to the *roora* function. The negotiator claps hands as a sign of respect to the in laws when entering the house or the venue of the *roora* negotiations. The negotiator and other close relatives of the groom sit down with folded feet. The groom is not allowed to enter into the room until all the *roora* proceedings are done. The aunt of the girl acts as the go between the negotiator and the *tezvara* the (father-in-law). The girl will pick cash from a wooden plate to indicate that she knows the people that are negotiating for marriage with her. A spokesperson for the girl announces the different charges written on the *roora* list for instance, *matekenyandebvu*, *mapfukudzadumbu* and *mombe yehuma* (mothers' cow). The bride fees can be negotiated. The photographer is invited to take the pictures. At the end, introductions of the attendees to the *roora* day are made. The son in law claps hands as a greeting gesture to the in laws. The son in law will slaughter a cow or goat as relish for the day. The rest can relax by sharing and eating food and dancing to the music.”

In relation to the differences between the ancient and the modern *Roora* day the interviewee B responded by;

“The modern day *Roora* is more into flamboyance as compared to the old day *roora*. In modern *roora* few relatives are invited (especially the close to the bride and the groom). This is unlike old day *roora* where all and many relatives attended. The modern day *roora* hired the catering team for preparing the meals whilst the old *roora* the girl's family prepares the meals on their own for their visitors to enjoy. At the current *roora* day the photographer is invited for the photo-shoot.”

With regard to the comparative bases has the current *Roora* day brought in changes beneficial in Shona people, the interviewee B answered that;

“The current *roora* day has brought beneficial changes which are: In a short period of time *roora* is negotiated and finished. There is no longer need to wait for the arrival of all the relatives to attend. The *roora* day is being at any venue that is convenient to the two families. It was taxing to travel to and from the rural areas for *roora* day. Cash can be paid instead of live beasts. It was a mammoth task to deliver live beasts to the in laws.”

#### 4.3.3 Interviewee C

Interviewee C is a married woman who did the modern *Roora* day practice in Bindura town. She conducted her *Roora* on 30 December 2022.

In relation to the African forms or unions of marriage practiced by the indigenous people, the interviewee C outlined the forms;

“The indigenous Shona people practiced various forms of marriage which are *kutema ugariri* (service marriage), *musengabere* (carrying a hyena), *kutizira* (eloping), *kuzvarira* (child pledging), *barika* (polygamy) and *kukumbira* (requesting).”

Regarding to the African forms of marriage which form did your husband use, the interviewee articulated that;

“My husband used *kukumbira* (normal *roora*) as his African form of marriage.”

Concerning the most preferred form or union of marriage practiced in the modern Zimbabwe the interviewee C expressed that;

“*Kukumbira* (normal marriage) is the most dominant type of marriage used by many couples in current Zimbabwe. Due, to modernization *zvavakusvodesa kuswera vanhu vachiitana musengabere.*”

In relation to how is the *Roora* Day is conducted in modern Zimbabwe the interviewee C postulates that;

“The *Roora* day is more advanced it will be like a mini wedding. A large number of people were invited especially the close relatives of the bride and the groom. Nowadays the modern *Roora* practice favors a small group of close relatives and the friends to accompany the bride and the groom the team is called the *roora* squad. This *roora* squad is also invited and it wears similar African attires. People gathered into the wedding venue. The master

of the ceremony is invited and the wedding venue is decorated. The lobola is paid with the assistance of the go between.”

With relation to the question, how is the bride price (*roora*) is settled or negotiated, interviewee C answered;

“The father and the siblings of the bride prepared the *roora* list. Normally it starts by a list of groceries that is released days or weeks before the lobola day. There is need for *Munyai* who will be the intermediary. Then the list normally starts by *tsika mumusha*, *makandinzwa nani*, *ndiro* until *rusambo* and other charges are paid.”

Regarding to the stages done during the *Roora* day practice in contemporary Zimbabwe, the interviewee C articulated that;

“The family members were informed and invited to the *roora* ceremony. Preparations are usually done to the girl’s compound in rural areas where many relatives came and gather in a hut to witness the *roora* day ceremony. The intermediary (*munyai*) is asked to facilitate the negotiations and the payments. After the payment of the bride fee introductions then takes place, the bride’s aunt is the one who introduced the son in law to the girl’s relatives. The son in law claps hands to show respect to the in laws. The photographer takes pictures. Lastly, the celebrations starts where the majority dance to the music and eating the food.”

Concerning to the differences between the modern and the ancient *Roora* day, the interviewee C articulated that;

“Ancient *roora* day had no cakes whilst the modern has cakes. The modern venue is decorated with styled clothes and flowers whereas the ancient *roora* the decorations were not necessary. The modern *roora* hired the catering team whilst in old *roora* the bride’s relatives prepared their own food to serve the attendees. In ancient *roora* no hugs and pictures with the in-law’s whereas nowadays the son-in law (*mukwasha*) can have pictures with the in-laws.”

Regarding to the question has the *Roora* day brought in beneficial changes in the Shona people, the interviewee answered that,

“The modern *roora* day helps to eliminate some practices that are considered to be taboos such as (*kuroorana vematongo*). The modern *roora* helps to quench the quest for a wedding. This modern *roora* brings in new ways of doing things such as wearing of the same and similar attires. Bride price can now be paid in the form of cash. The arrival of all relatives is no longer considered. The *roora* negotiations and proceedings are now taking a short period of preparations. In the modern day the attendees are now use vehicles to transport themselves to the prescribed places.”

#### **4.3.4 Interviewee D**

Interviewee D is a married man who performed the current *Roora* day practice in Bindura town.

Concerning to the African forms of marriage practiced by the indigenous people, the interviewee responded by outline some of the forms which are,

“*Kuponda hugariri (service marriage), kubvisa pfuma* in the form cash and groceries, *kutizira/kutizisa and kumhurira.*”

With regard to the African forms of marriage outlined above the interviewee D pointed that,

“I used *kubvisa pfuma* to the in laws as my form of indigenous marriage.”

Regarding to the most preferred type of marriage union in modern Zimbabwe, the interviewee D articulated that,

“The most favored type of marriage nowadays in current Zimbabwe is *kukumbira wobvisa pfuma kumba kwevabereki vemusikana chero shoma iyoyo yaunayo hazvienzani nekuchaya mapoto.*”

In answering the question of the stages done on the current *Roora* day the interviewee D answered that;

“The stages done on the current *Roora* depends with culture nowadays people are doing things according to the way they want things to be. From my own personal observations, the first stage is informing the family members about the plan. The gathering of the family members to the girl’s place, thirdly the bride price is negotiated by the spokesperson and the payments are done. After all the payments they welcomed the son in law in form of playing music and dancing. The introductions take place and food is served to all. The attendees start to celebrate and the photographer is invited to take pictures.”

Relating to how is the bride price (*roora*) settled for or negotiated, the interviewee D articulated that,

“It depends on the wealth of the groom. Usually for the rich they pay without negotiating in form of cash and live cows. Then for the poor they pay what they have in promise that they will come and finish the other charges left.”

Regarding to the differences between the current *Roora* day and the ancient *Roora* the respondent D said that;

“In modern *Roora* day, friends are invited whilst in ancient *Roora* only the family members are invited. The venue is decorated in modern day whereas no decorations in the round huts in villages were the *Roora* event is mainly done. In modern *Roora* the bride is accompanied by friends and sister the team is referred as ‘*roora squad*’.”

Concerning to the beneficial changes brought by the current *Roora* to the Shona people, the interviewee D articulated that;

“Everyone is invited to the function and its now more like a wedding where the married couples exchange the vows and wearing of rings. The *roora* proceedings are now negotiated for a short period of time and the bride price is now paid in the form of cash only. Memories were created through pictures.”

#### **4.3.1 Analysis and discussion of data gathered from married couples**

Interviewee A, B, C and D concurs that there are different marriage forms or unions that were practiced by the Shona communities such as *kutizira*, *musengabere*, *kutema ugariri*, *kuzvarira* and *kugara nhaka*. This is in line with Matambirofa (2002), who notes that in the Shona communities there were common traditional marriage practices which were acceptable like *kutema ugariri*, *kuzvarira*, *kugara nhaka* and *musengabere*. It seems that the similarity of the indigenous marriage practices is enough evidence that the respondents know and understand the traditional practices of the Shona people. Interviewee A states further other marriage unions such as *bondwe* and *kupfupirwa mukadzi* which shows knowledge and the willingness to share information. The researcher is in full support of the four respondents’ views regarding the African forms of marriage practiced long ago this is so because the researcher used to listen folktales and stories of the past which mentioned some of the marriage forms.

Interviewees C and D are of the same view that *kukumbira* as a form of marriage is the most favored type of marriage union used in contemporary Zimbabwe. The first procedure of *kukumbira* is to visit the bride’s aunt and ask the hand in marriage and if the woman agrees to marry the man they have to come back and pay the bride price. This is in line with Mawere and Mawere (2014), who concurs that *kukumbira* as the African Shona customary marriage is a valuable part of the Shona people’s culture which reinforces family ties. Interviewees A and B harmonizes that *kubvisira* in the form of *kukumbira* is now preferred by many young couples as a correct procedure of acquiring a wife. The researcher agrees with the views of the interviewees A and B concerning the issue of paying the bride price in the form of cash (*kubvisira*) people are now copying the western ways of marriage and the African traditional marriage practices are now old and out of fashion.

The respondents A and B harmonizes that the current *Roora* day is firstly conducted by sending the invitations to the participants and the family members to the *Roora* function. The researcher agrees with the above view this is so because the presence of the participants' matters and the attendees are the ones who makes the function to proceed and performed. Interviewees A, B, C and D come to an agreement that the venue for the event is decorated usually at the girls place in urban cities and a small group of friends and sisters accompany the bride. This is in line with what Musonda (2021) avers that long ago there were no photographers, various decorations together with the '*roora* squads' but the present day put more concern on all these things to attract the audience. This is also buttressed by the researcher's personal experience and observations concerning the advancement taking place. Interviewee D articulated that, the groom provides groceries to the girl's place, the researcher agrees with respondent D the modern generation is now focusing on eating the continental dishes and drinking.

Interviewees C and D articulated that the *roora* bill is prepared by the relatives of the bride and siblings of the one to be married. The researcher accords with the point of interviewees B and C in the sense that culturally the parents and the sisters and brothers of the bride are responsible for drafting the bill because are the ones who upbringing the girl so they deserve to draft the bride price list. All the four respondents agree with the view that the copies of *Roora* list paid and the balance left are exchanged by both families for the next *Roora* negotiations. Moreover, interviewee C explains further that the list normally starts by *tsika mumusha, makandinzwa nani, ndiro* until *rusambo*. It shows that respondent C participated in *Roora* day event because he clarifies the procedures as it is and it seems the interviewee has knowledge concerning the *Roora* day. It shows the views propounded by interviewees B and C are different from the views of the respondent A and D. The difference in ideas shows that A and D have limited knowledge towards the *Roora* day. Interviewee A is of the view that, the bride price can be negotiated with regards to who is going to be married if she is a virgin the charges are very high but if the one is once married the cost are reduced. The researcher disagrees with what respondent A says because in the present day the young couples are no longer valuing virginity due to western ways brought by technology. In the past if one marries a virgin girl he is referred to as 'the real father' unlike these days people are marrying for the sake of money.



Interviewees A, B, C and D agree to the view that at *Roora* the *munyai* (spokesperson) is the one who facilitates the bride price negotiations on behalf of the groom and bride's family. The respondent B goes further to say that the negotiator claps hands and sit down with folded feet as a sign of respect to the in-laws. This is in line with the Africana Womanism theory of Hudson Weems (1980) who advocated for the issue of respect to the elders as one of the qualities expected to every individual in African culture. Respecting the elders is one of the attributes of *Ubuntu* in the Shona society. The issue of *Ubuntu* is emphasized by Ramose (1999), who notes that '*Ubuntu* is the fundamental ontological and epistemological category in the African thought of the Shona speaking people.'



**Picture 4.3 Shows the bride and the groom (Picture by Martha Kamwaza)**

Interviewees A, B, C and D are of the similar understandings that the major transformation between the modern and the ancient *Roora* day is that the current event is more into flamboyance as compared to the old *Roora*. This concurs with what Ndoma (2019), notes the different

decorations and the cakes and the food is essential for memories. The researcher agrees with these four respondents in the sense that the *Roora* day is now like a mini wedding where the couples exchange the vows in public and wearing of rings. The respondents B, C and D seem to hold the same opinion concerning the beneficial changes brought by *Roora* day agrees that *roora* is now paid in the form of cash instead of live beasts. This is buttressed by the researcher through her observation that the marital patterns are influenced by financial trends in a country.



**Picture 4.4: Shows Mr and Mrs Chakudza (Picture by Victor Chakudza)**

#### **4.4 Responses from marriage counselors (n=4)**

This sub-group presents data collected through interviews from marriage counselors. Marriage counselors are the church pastors, elderly people of the community, aunt, grandmothers and grandfathers. These marriage counselors were purposively nominated because they know better about the *Roora* day practices and they have rich information.

#### 4.4.1 Interviewee A

Interviewee A is an elderly man who lives in *Musana* rural society who gives advice to the younger people especially the pre-marital counseling to the ones who are not yet married and the married couples. He is also a village head who acted as the custodian of marriage.

Concerning the African forms or unions of marriage practiced by indigenous Shona people the interviewee A concurs that,

“So traditionally the Shona cultural communities practiced several marriage unions such as *kutema ugariri*, *kukumbira*, *kutizira* and *musengabere*.”

Regarding the procedures and protocols done during the current *Roora* day, the respondent answered that,

“*Roora* day is a modern contemporary practice which is incorporated in the traditional cultural marriage practice. It involves gathering of bridesmaids in fashionable attires which are now called ‘*majava*’ on the day the groom comes to pay lobola. It’s a flashy style of paying lobola involving photo shooting and video recording. Mostly, the bridesmaid will be dressed as if it’s a wedding day. It is carried out much like a wedding ceremony except that it will not open to outside guests.”

In relation to the modern *Roora* day eroding the indigenous *Shona* marriage customs the interviewee A articulated that,

“The current *Roora* day has modernized the Shona marriage customs in the sense that the bride price is negotiated and finished after a short period of time. The activities done on current *roora* day are different from how *roora* ceremonies were done in the past taking note of how people dress, in the modern-day couples wear type of clothes which exposes the whole body however, long ago on *Roora* day the suitors wear decent clothes. The current *Roora* day has roped in the younger generation to be more involved in the activities of lobola. In the past only adults would be at the center of the event.”

Regarding to the beneficial changes brought in to the *Shona* people by the current *Roora* day practice, the interviewee A avers that,

“The changes are beneficial in the sense that the modern *Roora* involves the younger generation in the *roora* activities, they learn more about marriage from participating in the *roora* day before they are married themselves. Nowadays the aunties and uncles rarely find time to counsel the youth, so the event is the best opportunity that some get to be guided and counseled by the adults.”

Concerning the pre-marital counselling given to the Roora day participants is it modern or ancient, the interviewee A posits that,

“Premarital counseling has always been carried out, the aunties and uncles would normally do this before their nieces and nephews get into marriage. Thus, the aspect of counselling is not new per say but the platform where it’s done is a modern phenomenon.”

#### **4.4.2 Interviewee B**

Interviewee B is a church youth leader of Zvakazarurwa ZvaKristu Apostolic Church found in Chipadze residential area. Her main focus as a youth leader is to provide counseling to the teenagers up until to manhood and womanhood. She is a marriage officer and as well a marriage counsellor.

Regarding to the African marriage unions or forms practiced by indigenous Shona people, the interviewee B responded by,

“The African marriage unions used to be practiced by the indigenous people include the following; *musengabere, kutiza mukumbo/kutizira, kukumbirwa. Pakukumbirwa apa mukomana ndiye ainosvika pamba pemusikana waanoda, aisvika achiti ndotsvagawo sadza. Aigona kuperekedzwa nasekuru vake nemunyai.*”

“The African marriage practices that were traditionally practiced by indigenous people include carry a hyena and run with it, eloping, asking for permission to marry. In the case of asking for permission to marry the man goes to the girl he desires and asks the hand in marriage. He may be accompanied by his uncle and aunts”

Concerning their observations relating to the procedures and protocols done during the current *Roora Day*, the contender B stated that;

“Firstly, the family members were invited to the *Roora* day event especially the parents of the spouses. Nowadays the *Roora* event is done in towns where people are now gathered in nice places like in hotels and other beautiful venues. Current *Roora* day is now a mini wedding. This is so because it now involves decorations, cutting of the *Roora* day cake by the spouses. The availability of the bridal team being given the name ‘*roora* squad’. In the modern *roora* day some are inviting registered marriage officers to legalize their marriage on the same day. Dowry now involves a list of too many groceries. Then dowry is now paid in cash. “

In relation to the question to how is the modern *Roora* day eroding the indigenous Shona marriage customs, the interviewee B, answered that,

“I think to a greater extent, the practices done in the modern *Roora* day are eroding the indigenous Shona marriage forms firstly the bride price day is no longer regarded sacred due

to modernization in the sense that in now requires the presence of every family member. Due to the westernization *tsika dzekuroorana kwevashona dzashanduka* for example, in a short period of time bride price fee is negotiated and paid shortly. Respect is washed away especially the daughter in laws and the sons in laws are not respecting they're in laws in a cultural mannered way. Dressing code is totally changed people are no preferring the western ways of putting on clothes.”

Regarding to the changes brought by the current *Roora* day in the Shona people, the interviewee concurs that,

“Yes, the modern *Roora* day has brought changes to the Shona people, in actual fact the *Roora* event had been made to be expensive money-making event. In modern *Roora* day many people are invited and there is the bridal team called the ‘*roora* squad’, the cutting of the cake by the bride and the groom. Decoration of the venue or the house and the availability of the catering services. The groom was now given a list of groceries to buy but the groom would only buy food that was going to be eaten on the *Roora* day only. This was done because of a Shona proverb which says ‘*mukwasha Mukoko haapere kumorwa*’. Dowry is now charged using cash and livestock.”

Regarding to their personal experience the pre-marital counselling given to the *Roora* day participants is it modern or ancient, the interviewee B, articulated that;

“The pre-marital counselling is ancient the change is that it was done by uncles and aunts and it was done continuously from a tender age up until the first years of marriage. The girls were counselor by aunts from the teenage up until to womanhood and boys were also counseled by uncles.”

#### **4.4.3 Interviewee C**

Interviewee C is an elder of the ZAOGA church which is located in the high density of Chiwaridzo and he is also a youth leader who upholds the good behavior and values of a well cultured human being. He is also a registered marriage officer who facilitates and unites the two couples together to form marriage.

In relation to the African forms or unions of marriage practiced by the Shona indigenous people, the interviewee C said;

“We have the following ways; *kutizira, kuzvarira, kuganha, kutema ugariri* even in the bible this was there, and *kukumbira*. The interviewee goes on to say *kune yekuti mukomana anongoti musikana waanoda anoita* like kidnapping so.”

“We have different ways of proposing marriage in Zimbabwe elopement, abduction and asking for permission, even in the bible, these practices were there. The interviewee adds that there are cases where a man may resort to kidnapping a girl he desires”

Concerning to the procedures and protocols done during the current *Roora* day, the interviewee C said that;

“These days people are now preferring *kukumbira* the procedure is to visit the bride’s aunt to inform them then after that the two families convinced, they will plan. The second step is to take the bride to the groom’s family for introductions. If the boy wants to marry the go-between go back to the aunt’s place of the bride to tell their story. The girl’s aunt will pass the message to the girl’s parents about the coming of the groom to their family. The go-between claims for the *roora* list then they will plan and set a date for *Marooro* to happen.”

In answering to the question, how is modern *Roora* day eroding the indigenous Shona marriage customs the interviewee C answered that;

“Due to the Western ways of doing things the *roora* payment is no longer revered with respect and honor it is now conveyed within a short period of time and finished. The current *Roora* is more like a family affair which excludes other family members this caused the destruction of the family clan ties. The transformation of the indigenous Shona marriage practices on its own it’s the end result of the encroachment of the *Roora* day practice.”

In relation to their personal experiences, the premarital counselling given to the *roora* participants is it modern or ancient the interviewee concurs that;

“The only difference is that nowadays it is done by parents and youth leaders while long ago it was done by aunts and uncles unceasingly from an affectionate age up to the first ages of marriage.”

#### **4.4.4 Interviewee D**

Interviewee D is one of the elders in *Makusha* village in Bindura rural areas along Shamva. He advises the married couples. He is a village head who unites and re-unites the conflicting couples.

In answering the question, the African forms or unions practiced by the indigenous Shona people, the interviewee D answered that,

*“Tine imwe inoitika usually paroyal family kuti vanhu vane mari vanoarana pachavo from rich family to rich family. Tine imwe yekuti mukomana anogona kudanana neunder age then omupa nhumbu then mwanasikana anopedzesera atoenda kumurume. Tine imwe yekuti vabereki vanoovarirana vana zvichibva pakuita mhiko dzavanoita kubhawa.”*

“There are different marriage traditions in Zimbabwe. In some families, marriages are arranged between families with wealth, including members of the royal family. In other cases,

a young man may start dating a girl while they are still in school and when he is ready, he pays lobola and marries her. And there are also cases where parents fight over children, leading to conflicts that may result in court cases”

Regarding to the procedures and protocols done during the current *Roora* day the interviewee D answered that;

“The spokesperson will be given a list which contains the *Roora* charges by the *tezvaras* and the *munyai* informs them about the *Roora* day plan. The spokesperson claimed for *ndiro*. The spokesperson paid the bride fee until to the stage of knowing each other. After that the in laws claps hands *kumadzitezvara*. The bride is called to nominate her fiancé in front of her parents after that they cut a cake, dance to the music and the photographer is invited to take the pictures. Others pay bride price in the form of requesting a wife to the in laws. Lastly, after the payment of the bride price the son in law and his team departed.”

In answering to the question, to what extent, is the modern *Roora* day eroding the indigenous Shona marriage customs the contender answered that;

“In this modern generation people are now doing things especially this current *Roora* day for the sake of money and impressing the audience rather than creating strong relations between the families. Due to globalisation and modernisation the Shona marriage forms of marriage were abandoned and regarded as ‘ancient’ practices.”

Regarding to the beneficial changes brought to the Shona people by *Roora* day, the interviewee D said that;

“*Roora* day usually has the following benefits it brings two families together to make one family. Another benefit *ndeyekuti* the groom will be given enough time for bride price preparations *kana mari yake irishoma, saka* it all benefits the boy who wants to marry.”

Concerning the premarital counselling given to the *Roora* day participants is it modern or ancient, the respondent answered that

“*Kubvira nekubvira dzidziso inopihwa vanasikana vava kubuda munhanga nevanakomana vava kuda kubuda mugota yakangofana neyechinyakare. Vanasikana vaidzidziswa nanatete zvemudzimba kuti murume anochengetedzwa sei uye kudzidziswa maringe nekuchengeta mhuri zvimwechetezvo, vanakomana vaidzidziswa navanasekuru machengeterwo anoita mhukadzi nemhuri nemamwe mabasa epamba kuti anofambiswa sei. Musiyano wavapo pakati pedzidziso yechimanje-manje neyechinyakare ndeyekuti yechizvino-zvino vabereki vava kuzvidzidzisa vana vavo voga vanasekuru nanatete havachakosheswe .Asi dzidziso ndoimwechete.”*

“The traditional teachings that are given to young girls are meant to prepare them for womanhood and for marriage. Girls are taught by their aunts about how to take care of a husband and are taught how to take care of a family and perform various household chores.



Boys are taught by their uncles about how to take care of a wife, family and other duties such as farming. The difference between modern and traditional teachings is that nowadays parents are in charge of teaching their children because aunts and uncles are not playing their roles”

#### **4.4.1 Analysis and Discussion of Data Gathered from Marriage Counsellors**

Interviewees A, B and C are of the same views towards the indigenous marriage unions practiced by Shona people. All the three respondents outlined similar African marriage practices which include *kutizira*, *musengabere*, *kutema ugariri* and *kugara nhaka*. The results gathered from students through focus group discussion and from interviews harmonizes with that from the marriage counsellors through interviews as well they both agree on the issue of the marriage unions stated above. Therefore, grounding from the overhead given responses it can be contended that the respondents were very knowledgeable. The respondent D pointed out different indigenous marriage forms with those of other respondents A, B and C. The interviewee D is of the view that there is another form of marriage where the royal family marry the royal household only. It seems the interviewee D has no idea regarding the African traditional marriage unions and he has limited knowledge towards the indigenous marriage unions done by Shona people. The researcher is of the view that its quite clear that the respondent is much interested in other countries ways and forms of marriage for instance, in Nigeria the royal households relate and marry the royals on their own for the sake of protecting their royal ties that exists between the royal families and protect the friendships created by their parents.

Interviewee C agrees that marriage service (*kutema ugariri*) is even in the bible. The investigator concurs with respondent C because the researcher is the true believer of Christianity who reads the bible very well and knows the exact verse in which service marriage is done. The researcher opines that in Genesis 29vs 15 to 30 we find Jacob worked very hard to be given Rachel and Leah. This is in agreement with Mwandayi (2017), who noted that the teachings of Luther King who contrasts the traditional marriage to the biblical marriage concept.

Interviewees A, B, C and D are of the same view that the premarital counselling given to the *Roora* day participants has always been carried out by aunts and uncles. The respondents go on to say that it was done continuously from a tender age up until the first years of marriage. The researcher is in support of the respondents’ opinions that the premarital counselling is an old phenomenon



but is just the same with the current counselling the only difference is that nowadays it is done by parents and the church leaders.

The respondents B and C accords to the notion that in the current *Rooro* day the groom will be given a list of groceries to buy. The groom would only buy food that was going to be eaten on the *Rooro* day function only. This was done because of a Shona proverb which says ‘*mukwasha mukoko hauperi kumorwa.*’ This means that the in laws will continue seeking more to the son in law and they will never get satisfied.

#### **4.5 Responses from Event planners (n=2)**

This sub-group presents data gathered through open ended interviews from the event planners. The event planners are responsible for organizing and coordinating the event such as the photographers. They make sure that the ceremony runs smoothly. The researcher interviewed two photographers of the Impact Media and Stages. The two respondents were numbered as interviewee A and B. These event photographers were selected because they have rich information concerning the planning of the current *Rooro* Day.

##### **4.5.1 Interviewee A**

Interviewee A is a photographer of the Impact Media films who specializes in Bindura town. The man is invited in various events especially in *MaRooro* functions and weddings.

Concerning to the planning of the current *Rooro* day event in comparison with the white wedding the

interviewee A concurs that;

“The *Rooro* is planned and organized by the brides and the groom’s family and the *roora* negotiations are involved between the two families. The procedure is difficult because it requires many deliberations and meetings between the two families. The bride price can be paid in the form of money and other gifts. In comparison with the white wedding the two couples select a venue, choosing the wedding gown/dresses and other attires. Arranging for decorations, catering services and drafting a guest list.”

In answering to the question to what extent, is the modern *Rooro* day eroding the indigenous Shona marriage customs, the respondent answered that,

“The modern *Roora* day is putting more emphasis on the financial value of the bride fee. The families are now paying attention to the amount of money rather than focusing on the cultural relevance of the practice. The influence of the Western cultures paved way to the abandonment of certain traditional practices such as the payment of the bride fee by couples who are following a modern approach to marriage.”

In relation to the beneficial changes brought by the current *Roora* day to the Shona people, the contender A articulated that,

“The modern couples are now prioritizing their own preferences and desires over those of their families (individualism) for instance, selecting a venue and designs and decorations this shows the individual tastes. The couples are now choosing to wear the western style wedding suits and gowns. The suits and dresses are purchased from the Western shops.”

Regarding to the stages and activities taking place during the *Roora* day practice in Zimbabwe the interviewee A posits that,

“The main steps and activities that take place include the following, firstly is the introduction stage where the groom’s family introduces themselves to the girl’s family. At this stage they show interest in marrying their daughter. Secondly, the negotiation stage is when the bride and the groom’s family negotiated over the bride price. The girl’s family will set a *roora* fee which consists of money and cattle. The go-between negotiates the fee with the bride’s family until they agreed. The third stage is the payment of bride price once they agreed this process is done in public in the presence of the two uniting families of the bride and the groom and the members of the society. Lastly, after the payments the community members celebrate with a feast. The new couples were formally introduced to their extended families.”

In answering to the question how is the bride price (*roora*), settled for or negotiated the interviewee A answered that,

“The process of settling the bride fee (*roora*) is negotiated by the grooms and the bride’s families. The process is quite difficulty it involves a series of negotiations and conferences between the two families. The families must agree the acceptable price.”

#### **4.5.2 Interviewee B**

Interviewee B is a photographer of the Stages media.

In relation to the planning of the current *Roora* day event in comparison with the white wedding the candidate B postulated that,

“There is a huge difference in the process of planning the white wedding and the current *Roora* day in Zimbabwe. The current *Roora* is still following the traditional practices like the payment of the mother’s cow and other charges while a white wedding follows the

western styles and ways such as decorating the venues, wearing of gowns and African attires. Inviting many people to the function.”

In regarding to the question how the current *Roora* day eroding the indigenous Shona marriage customs the interviewee B avers that,

“The current *Roora* changes people’s attitudes towards *roora*. Long ago *roora* was regarded sacred in the Shona cultural marriages. The values and the customs of paying the bride fee is eroded by modernization and globalization this paved way to cohabitation (*kuchaya mapoto*). Some of the young couples were no longer interested in paying the bride.”

Concerning to the beneficial changes brought by the current *Roora* day to the Shona people, the contender articulated that,

“The modern *Roora* event strengthen family relations, it celebrates the union of the two families and promotes and preserve the Shona culture. The families of the bride and the groom were allowed to contribute to the event and participate as well.”

Regarding to the stages and activities taking place during the *Roora* day practice in Zimbabwe the interviewee B pointed out that,

“The son in law provided groceries to the bride’s family. In this modern day the participants are now gathering in towns or at any venue which is comfortable with the function. The groom visits the bride’s relatives usually the aunt who will convey the message to the family members. Then they will be given a date to come back for the payment of the bride price. After that, the groom comes with his relatives for the main day.”

Regarding to the question how is the bride price (*roora*) settled for or negotiated the interviewee replied that;

“The modern bride price is usually negotiated and settled for between the grooms and bride’s families. The process varies depending on the cultural practices of the families involved, but typically involves a series of meetings where the two families discuss the terms of the *Roora*. The negotiations can involve different factors such as the number of cattle, cash or gifts that the groom’s family will provide to the bride’s family, and the conditions that both families must meet. Once the negotiations are complete, and both families agree on the terms of the bride price the marriage process can proceed.”

#### **4.5.1 Analysis and discussion of data gathered from event planners**



**Picture 4.5:** Shows the bride and the groom (Picture by Eddison Chinhara)

Interviewee A is of the view that the *Roora* event is planned and organized by both the bride and the groom’s families together whereas respondent B did not give a clear explanation concerning the issue. It seems that respondent A is very knowledgeable than interviewee B who has limited information towards the planning of the *Roora* day event. Interviewees A and B agrees that the white wedding follows the western styles such as decorating the wedding venues, wearing of dresses, suits and African attires.

#### **4.5 Conclusion**

This chapter offered the findings gathered using the following research tools which are interviews and focus group discussions. The chapter continued to analyses and discusses the data collected using the above instruments. The next chapter is going to conclude from the first chapter to the last chapter.

## Chapter 5

### 5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS AND AREAS FOR FURTHER RESEARCH

#### 5.1 Introduction

This chapter is mainly focusing on the summary of the study, conclusions of the findings and the recommendations on the data presented and analyzed on the *Roora* day marriage practice in the contemporary Zimbabwe. This chapter is also going to establish the study's objective. The information collected revealed that there is still a lot of researches to be done regarding the *Roora* day marriage practice in other ethnic groups besides the Shona in contemporary Zimbabwe.

#### 5.2 Summary

This section gives a summary of the findings relating to each research's objective as raised in chapter one up to chapter four where the research's findings were collected by the researcher. This study is going to bring the fundamental stages on how the current *Roora* day is carried out or practiced. The study extends the *Roora* day practice and offer understandings in relation to the links that binds traditional Shona marriage practices and the current *Roora* day. This study utilized the two focus group discussions of twenty tertiary students of Culture and Heritage Studies and social work at Bindura University of Science Education. The open-ended interviews were used to gather data from the married couples, marriage counsellors and the event planners who had skill and knowledge in the *Roora* day marriage practice in contemporary societies.

This study adopted the Africana Womanism theory propounded by Clenora Hudson Weems (1980). The theory emphasizes the interconnectedness of race, gender and class in shaping African women's experiences and the importance of the African women's agency and leadership in their communities. The Africana Womanism recognizes the unique experiences and the struggles of African women and their contributions to their communities. The theory advocates for the empowerment of women and the preservation of African cultural values, which are relevant to the *Roora* day marriage practice in Zimbabwe that's why this study is adopting the Africana Womanism theory. The theory exhibits the 18 personalities which are expected to an African

woman for instance, family centeredness the woman must be more concerned with her whole family and not just herself and fighting against oppression from men. This theory in marriage shows that the male and the female depend on one another (male-female compatibility). The male must show love and care for the good of the family. In marriage the payment of bride fee is vital in the African context since it shows respect from the groom's family to the bride's family. The issue of respect for elders is emphasized by the theory.

The study has shown how the *Rooru* day is carried and practiced in current Zimbabwe. *Rooru* is an old-style exercise where the groom pays a bride fee to the bride's family as a symbol of appreciation and respect. Certain stages are shown such as sending invitations to the *Rooru* participants, the introduction ceremony, negotiations, payment of the bride price and the celebrations. The *Rooru* day can vary depending on the society and region in Zimbabwe.

The findings revealed a wide range of respondent perspectives on the *Rooru* day marriage practice in contemporary Zimbabwe. According to the respondents the *Rooru* day is like a mini wedding because it's a hybridity occasion caused by modernisation and westernisation.

Moreover, the study has shown the links that binds the traditional marriage practices and the *Rooru* day event. The traditional marriage practices experienced by the Shona people include *musengabere*, *kutizira*, *kutema ugariri*, *kugara nhaka* and *kuganha* which are transformed by the encroachment of unique practices like the *Rooru* day practice. The issue of marriage unites two families together as one despite whether the form of marriage is traditional or the current *Rooru* day. The payment of the bride price shows that the groom acknowledges the presence and the importance of the family of the bride.

The modern *Rooru* day is more into flamboyance than the traditional *Rooru*. The modern *Rooru* has managed to attract audience in comparing dressing and other western ways, the event might be at any venue that is convenient to the two families and it was taxing to travel to and from rural areas for *rooru* day. Whereas, the ancient *rooru* day was sacred and encompassed the whole village and the day symbolized unity amongst families.

The study shows that the *Rooru* day has transformed the African indigenous marriage forms or institution. There is a cultural shift and evolution of the indigenous marriage practices where the *Rooru* day is a hybrid occasion in current societies. The African indigenous marriage practices

were regarded as old forms by the new generation taking into consideration the *musengabere* (to carry a hyena and run away with it). This is a forced marriage and the girl cannot go back to her parents' house.

### **5.3 Conclusion**

The main purpose of this lookup was to interrogate the current '*Roor*a day' marriage practice among the contemporary Shona people. The findings emphasized that there are different protocols, stages, activities that are done during the '*Roor*a day' practice which varies from culture. The study has shown that the *Roor*a day practice in contemporary Zimbabwe is a hybrid event that is now chosen by young couples. The study established that the encroachment of the *Roor*a day transformed the African traditional marriage institution. The practice is into more of flamboyance and this has caused the abandonment of the indigenous traditional marriage practices.

Moreover, the married couples, event planners, marriage counselors and the tertiary students of Bindura University of Science Education were the key informants. This targeted population is purposively selected because they have knowledge concerning *Roor*a.

### **5.4 Recommendations**

- The *Roor*a day practice should engage uncles and aunts to play their duties and roles in premarital counselling of the young girls and boys up to the first age of marriage.
- The *Roor*a day concept should prioritize the young couples to listen the elderly people's advices concerning marriage, how to take care for the family; the husband and the children for the sake of remaining as one team till death separate the two.
- The *Roor*a day church leaders, uncles and aunts should reconcile the conflicting couples who wronged each other in order for peace to reign.
- The *Roor*a day couples should pay the bride price fee (*roora*) before taking the girls to their houses or impregnating them.

### **5.5 Areas for further research**

This study was limited to the Shona people however further research can be done in the *Roora* day marriage practice globally. This study is not fully researched, it is highly recommended that further research be done qualitatively concerning the *Roora* day marriage practice in other ethnic groups such as the Ndebele and Tonga. The researcher advises future researchers to find more about *Roora* day marriage practice. Furthermore, this lookup has pointed out one of the ceremonies or events practiced in Shona communities which marriage further studies may focus on other practices.



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## APPENDICES

### Appendix 1: Interview guide for event planners

#### Dear Respondent

My name is Marvellous Manjeese, a BSc (Hons) in Culture and Heritage Studies student with Bindura University of Science Education in the Language and Communication Skills Department. The topic of my dissertation is '**The *Rooro* Day Marriage Practice in Contemporary Zimbabwe.** I gently request for your contribution by responding to these questions. Your expertise in cultural norms and values is of great value to this research. Your views will assist the researcher to generate viewpoints for this honor's dissertation. The solicited information is purely and strictly for this research endeavor. Your input is highly valued.

1. In relation to planning for the '*Rooro* Day' event how did you do it in comparison with the white wedding.
2. To what extent, is the modern '*Rooro* Day' eroding the indigenous Shona marriage customs?
3. On a comparative bases have the '*Rooro* Day' brought in some changes in the Shona people society. If yes to what extent are the changes beneficial to the Shona people?
4. From you own personal experience what are some of the stages and activities taking place during the *Rooro* Day practice in Zimbabwean?
5. In your own understanding how is the bride price (*roora*) settled for or negotiated?

Thank you very much for your contributions.

Marvellous Manjeese: 077 807 5541

e-mail: marvellousmanjeese@gmail.com

Bindura University of Science Education

## Appendix 2: Interview guide for married couples

### Dear respondent

My name is Marvellous Manjeese, a Bsc (Hons) in Culture and Heritage Studies with Bindura University of Science Education in the Language and Communication Skills Department. The topic of my Dissertation is **The *Roora* Day marriage practice in contemporary Zimbabwe**. I gently request for your contribution by responding to these questions. Your expertise in cultural and norms is of a great value to this research. Your views will assist the researcher to generate viewpoints for this research endeavor. Your input is highly valued.

1. From your own understanding, outline the African forms of marriage /marriage unions practiced by indigenous Shona people.
2. From the above-mentioned African forms of marriage, which one is mostly preferred in the modern Zimbabwe?
3. From your own personal experience, which type of African marriage form or union did you use?
4. In your own view, how is the *Roora* Day carried out /conducted in the current Zimbabwe?
5. In relation to planning for the *Roora* Day event how did you do it in comparison with the white wedding?
6. In your own understanding how is the bride price (*roora*) settled for or negotiated?
7. Drawing from your own personal experience, what are the stages done during the *Roora* Day practice?
8. In your own view, explain the difference between modern and ancient *Roora* Day?
9. On a comparative bases have the *Roora* Day brought in changes in Shona people. If yes to what extent are the changes beneficial to the Shona people?

Thank you very much for your contributions.

Marvellous Manjeese :0778075541

e-mail marvellousmanjeese@gmail.com



### **Appendix 3: Interview guide for focus group discussion (students)**

#### **Dear Respondent**

My name is Marvellous Manjeese, a BSc (Hons) in Culture and Heritage Studies student with Bindura University of Science Education in the Language and Communication Skills Department. The topic of my dissertation is '**The *Rooru Day Practice in Contemporary Zimbabwe.***' I gently request for your contribution by responding to these questions. Your expertise in cultural norms and values is of great value to this research. Your views will assist the researcher to generate viewpoints for this honor's dissertation. The solicited information is purely and strictly for this research endeavor. Your input is highly valued.

In your own personal experience did you participate in the '*Rooru Day*' event, if yes how many of them and when exactly?

1. Drawing from your own personal experience what are the stages done during the '*Rooru Day*' practice?
2. From your own personal observations in detail explain some of the activities and duties performed during the '*Rooru Day*' practice.
3. In your own view explain the difference between modern and ancient '*Rooru Day*' practice.
4. On a comparative bases, to what extent is the current '*Rooru Day*' significant and relevant in contemporary Zimbabwe?

Thank you very much for your contributions

Marvellous Manjeese: 077 807 5541

e-mail: marvellousmanjeese@gmail.com

Bindura University of Science Education (BUSE)

## Appendix 4: Interview guide for marriage counsellors

### Dear Respondent

My name is Marvellous Manjeese, a BSc (Hons) in Culture and Heritage Studies student with Bindura University of Science Education in the Language and Communication Skills Department. The topic of my dissertation is '**The *Roora* Day Marriage Practice in Contemporary Zimbabwe.**' I gently request for your contribution by responding to these questions. Your expertise in cultural and norms is of a great value to this research. Your views will assist the researcher to generate viewpoints for this research endeavor. Your input is highly valued.

1. From your own understanding, outline the African marriage unions / forms practiced by indigenous people in Shona cultural communities.
2. From your own personal observations what are the procedures and protocols done during the current *Roora* Day?
3. In your own view, how is the *Roora* Day carried out /conducted in the current Zimbabwe?
4. To what extent, is the modern *Roora* Day eroding the indigenous Shona marriage customs?
5. On a comparative bases, has the '*Roora* day' brought in changes in the Shona people. If yes to what extent, are the changes beneficial to the Shona people societies?
6. Drawing from your own personal experience the pre-marital counselling given to the *roora* day participants is it modern or ancient?

Thank you very much for your contributions.

Manjeese Marvellous:077 807 5541


e-mail [marvellousmanjeese@gmail.com](mailto:marvellousmanjeese@gmail.com)

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**Appendix 5: Concert Form**

FACULTY OF SOCIAL SCIENCES & HUMANITIES  
DEPARTMENT OF LANGUAGES AND COMMUNICATION SKILLS

P. Bag 1020  
BINDURA, Zimbabwe  
Tel: 263 - 71 - 7531-6, 7621-4  
Fax: 263 - 71 - 7534



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BINDURA UNIVERSITY OF SCIENCE EDUCATION

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Date: 03/05/23


TO WHOM IT MAY CONCERN

RE: REQUEST TO UNDERTAKE RESEARCH PROJECT IN YOUR ORGANISATION

This serves to introduce the bearer, Marvelous Manjese Student Registration Number B191313B, who is a BSc CULTURE AND HERITAGE STUDIES student at Bindura University of Science Education and is carrying out a research project in your area/institution.

May you please assist the student to access data relevant to the study, and where possible, conduct interviews as part of a data collection process.

Yours faithfully



---

MR I. MADZIKO  
ACTING CHAIRPERSON - LANGUAGES AND COMMUNICATION SKILLS

