

# **MIDLANDS STATE UNIVERSITY**



## **FACULTY OF ARTS**

### **DEPARTMENT OF HISTORY**

**THE EFFECTS OF DEVELOPMENT PROJECTS ON  
“MARGINAL” COMMUNITIES: THE CASE OF MUROWA  
DIAMOND MINE, 1997 - 2016**

**BY**

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**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF HISTORY IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS OF THE BACHELOR OF  
ARTS HONOURS DEGREE IN HISTORY.**

**Zvishavane; Zimbabwe**

**OCTOBER 2016**

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**APPROVAL FORM**

The undersigned certified that they have read and recommended to the Midlands State University for acceptance as a dissertation entitled:

**THE EFFECTS OF DEVELOPMENT PROJECTS ON “MARGINAL” COMMUNITIES: THE CASE OF MUROWA DIAMOND MINE, 1997 - 2016**

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## **DEDICATION**

I dedicate this work to my parents Mr. and Mrs. Mnyamana and my twin sister Patience I appreciate the financial and moral support that they gave me to make my project a success.

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## **ACKNOWLEDGEMENT**

I want to express my sincere gratitude to my Lord for protecting me throughout my study. I would like to acknowledge many people who made this work a success. First of all I would like to give my appreciation to my supervisor Dr. Mashingaidze for the assistance and guidance which he gave me during the process. I don't think this work was going to be a success without his supervision. Secondly I want to give thanks to my mom and dad for the financial and moral support. I also want to give thanks to my friends Primrose Sinoya, Nyasha Chikwenjere, Clara Mtodza, Josias Teveraishe, Terrence Makacha and my twin sister Patience Mnyamana for the moral support which they gave me. I would also want to thank my lecturers for the management and the moral support you gave me for the past four years. To all my classmates, I want to thank you guys for the period which we experienced together, for the jokes and the moral support which you gave me. I love you guys

I love you all.

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## **ABSTRACT**

*Relocations and resettlements are largely caused by development induced projects such as mines and dams. These projects lead to substantial movement of people from their traditional lands, twisting or changing their history. Many researchers like Colson claimed that these massive resettlements lead to the destitution and impoverishment of the affected people for the next 40 years as they will be trying to improve their lost tradition, social way of life and their inheritance as a whole. Murowa diamond mine is a mine located in Zvishavane. The mine started operating in 2004. During the displacement of the Murowa community, people were given compensation depending on the property one owns. However one should not dismiss the fact that socially the Murowa people were not considered. It proved that the government was most concerned about 'development' not the worries of the people. My argument is that the government disadvantaged the Mazvihwa community. So it should revise its policies and make sure that after being displaced one should be left advantaged be it socially, politically or economically. The essential argument of the paper figures around the effects of the diamond mine to the community and how were they handled. In trying to figure out the situation and also coming up with the findings this paper used oral interviews and it also used a qualitative approach. In the final analysis the paper concluded that the displacement in Murowa did more harm than good considering the fact that the Murowa community group was deprived of their rights.*

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## **INTRODUCTORY CHAPTER**

### **1.1. Introduction**

The aim of this study is to explain the effects of the Murowa Diamond Mine on the Marginal Mazvihwa community. It seeks to interrogate the relationship between the company and the community. The construction of the Murowa Diamond Mine affected the community that was moved to Mashava and those who were left behind. The construction of the mine led to the dislocation of 926 families to Mashava. The relocation then affected people in such a way that they were deprived of their social rights and by this I mean that they lost their historical background which is mainly land and traditional leadership and also their good way of living be it socially, economically or politically.

The construction of Murowa Diamond Mine drove the people of Murowa to new areas. The recently inhabited areas, for example, Springsproot, Lockluva, North Dutch to mention but a few, are out of Chief Mazvihwa's ward which demonstrates that the mining development stimulated the weakening of Chief Mazvihwa's power. This study is the historical background of Mazvihwa in connection to the present day situation portrayed by relocations. Chief Mazvihwa is the paramount chief in the range which incorporates Mhototi, Indaba, Mutambi, Murowa and Davira. The Murowa people were moved from Mazvihwa and were placed in Mashava under chief Bere. The power of the Chief was weakened and on the side of those who were moved their life was made difficult by the fact that they were separated from their origins thereby being deprived of the social rights. The mine is of no importance in resolving the social issues or difficulties that are confronted by the Mazvihwa community at present and it is likewise influencing the past and the future. According to the constitution of Zimbabwe Chiefs are granted control over assets and individuals in their areas of influence

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.<sup>1</sup> The constitution went further to affirm that, a traditional leader is in charge of playing out the cultural, traditional and customary elements of a chief, head person or village head as the case might be for his or her community.<sup>2</sup> The study concentrates on the effects of the mining development on the power stated on chief Mazvihwa by the constitution of Zimbabwe. The power is theoretically his but practically he has no say in anything pertaining his area. According to Cernea, development induced displacements most of the time causes' landlessness, jobless, destitute, minimization, and nourishment instability, among others.<sup>3</sup> This study however, takes a look at the effects posed by the mine on the power of chief Mazvihwa whose subjects are being migrated without the assent of the chief. Chieftaincy implied that the general population under the chief constitutes incompletely on the chief's power. Of importance to note is the way that the general population are moved to different zones without thought of their tribes and relations. The chief is not granted control over the migrated individuals along these lines; the power of Mazvihwa may end up weaning considerably.

In this study I traced from the beginning when the diamonds were discovered in Mazvihwa. During the year 1997, diamonds were formally found in Mazvihwa mutual zone in Zimbabwe. Nonetheless, it was after the discovery of diamonds that the government started and actualized a relocation program. And in the late 2004 the development of the mining offices was finished. The planning for mining included constrained migration of 926 families living on the mine site to six ranches acquired by the government relocation programme.<sup>4</sup> This brought about the constrained relocation of the Mazvihwa people group beginning from late 2004 in order to clear route for the mining of diamond by private mining companies.

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## 1.2. Statement of problem

Forced relocations of local groups because of the discovery and extraction of assets like minerals and through dam developments has turned into a common story in Zimbabwe. In any case, most relocation has been started by the government and private companies. With the discovery of diamonds in Zimbabwe, the Murowa community was moved out of its ancestral area under the government's Development-Induced Displacement program in order to pave way for "legal" mining of diamonds by private mining organizations. Oliver-Smith sums up the above analysis by putting forward that, DIDR pits the privileges of the state to create against the privileges of particular individuals...<sup>5</sup>In the Murowa community, human rights violation has been highlighted especially on the social side. McCorquodale characterizes human rights as 'both experienced dreams' and 'denied realities.'<sup>6</sup> There has also been much contestation and struggle on the operationalization of rights between the states versus right-holders in this case I refer to the Murowa villagers over the displacement issue. Uvin is of the view that the human rights development has weakly handled the argument between rights.<sup>7</sup> Then again, Mtisi *et al* are of the perspective that, most relocation that have occurred in Zimbabwe have not been predictable, open and fair and have not brought justice to the evicted or displaced people.<sup>8</sup>

According to Katema, when one is displaced one should be left in a better position than she was before and failure to do so at least one should be left in the same position that she was before.<sup>9</sup> It is a pity that the government is failing to do so as it is violating the human rights especially on the issue of displacements. Therefore if one takes a look at the way the displacements are now handled in Zimbabwe he would find out that the government is failing to stand up for the displaced people and put them in good areas. The government should consider the displaced families especially those who are affected by the development induced

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projects and resettle them in good areas which will technically not force them to miss their areas of origins.

### **1.3. Research objectives**

1. To give a historical overview of the displacements in Zimbabwe
2. To discuss about the Murowa community before the diamond rush and also the Murowa community and the diamond rush.
3. To examine and analyse the resettlement of the people of Murowa community to Mashava and the responses of human rights organisation in addressing the consequences of forced relocation of the Murowa community in Zimbabwe.
4. To explain family disintegrations caused by these forced displacements.

### **1.4. Research Questions**

The main questions that this paper seeks to address are:

1. How were the people relocated?
2. What promises were given to people? Were they fulfilled?
3. What are the gender dimensions of displacement?
4. Which specific human rights were violated during the relocation process?

### **1.5. Historical Background**

The Mazvihwa community is situated in Masvingo province under the district of Mazvihwa, the area is under chief Mazvihwa. The political structure of this area started with chief Mazvihwa as the overall ruler of the area followed by his sub chiefs and at the bottom are the village headmen. Before the discovery of diamond in the Mazvihwa area, people used to rely on their traditional leaders for guidance and other social and economic ways of life. Socially, people in this area believed in God known as *Musikavanhu* meaning the creator. They also practised rainmaking ceremonies in times of droughts and these ceremonies were led or organised by the local custodians or the elders. The Mazvihwa dynasty is mainly made up with people of the *Shumba* totem and their villages are made up with people of the same lineage.

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Economically, the area is situated in the region 5 where agriculture is difficult to implement but the people still practised subsistent farming and surpluses would go for sell in order for them to meet other demands of life such as school fees for their children. Most of the families in this area were facing difficulties in finding enough yields for themselves so they were receiving food aids from different Non-Governmental Organisations like Oxfam and Care International. They also helped themselves in their livelihoods through illegal mining of gold in the Runde River, while some young boys were travelling as far as Zvishavane and Shurugwi areas in search of gold. The area also benefited from different projects which were being implemented by NGOs such as poultry and farming which helped to curb the problem of unemployment among the youths. Also because of these projects unity was brought in this area as people learnt to rely on each other.

During the year 1997, diamonds were formally discovered in Mazvihwa area in Zimbabwe. Nevertheless, it was after the discovery of diamonds that the government started and implemented a development program. Furthermore, in the late 2004 the development of the mining offices was finished. The planning for mining included forced movement of 926 families living on the mine site to six farms obtained by the government relocation programme.<sup>10</sup> This brought about the forced movement of the Mazvihwa people group beginning from late 2004 so as to pave way for the mining of diamonds by private companies.<sup>11</sup>

### **1.6. Literature review**

The study is informed by a number of works which deals with development induced projects. After reviewing the literature by some scholars the researcher managed to point out the gaps that were left unfulfilled. The researcher observed that a few scholars wrote about Murowa Diamonds Mine's establishment and the displacement of the Murowa Community. Most of the information about Murowa people is found on internet of which the information is not

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reliable because most of it is found on the Murowa Diamond Mine web page so there are high chances that the information is biased. So the intention of this paper is to direct people's hearts right to the plight of the Mazvihwa people who were victimised. To make people understand the importance of social life of the Africans, Make them understand that despite the fact that these people were economically put on a better place than they were before it is crucial to consider the social plight of the people. Many scholars who wrote about displacement mainly focused on the economic benefits so this study aims at revealing the importance of the social and political benefits.

The Murowa diamond mine development writing is rare and due to this the exploration concentrates on contribution made by researchers on project induced displacements effect on individuals of different age bunches. M. Cernea contributed much in this study. Michael Cernea composed that, automatic relocations brought on by such projects likewise make real burdens on some populace segments.<sup>12</sup> They confine that populace's rights by state control mediation and are regularly completed in ways that cause the influenced populaces to end up more terrible than before. This raises real issues of social equity and value. The standard of "more benefit for the bigger numbers," routinely summoned to justify constrained relocations, is, indeed, regularly manhandled or abused and transformed into an unusual defence for enduring ills that are avoidable.<sup>13</sup> The result is a ridiculous repartition of development's costs and advantages: A few people enjoy the benefits of development, while others bear its pains.<sup>14</sup> The most widespread impact of involuntary displacement is the impoverishment of large quantities of individuals. Basing on the above, the study went on assisting in investigating the likelihood of some social burdens made by such displacements and resettlements on chieftaincy. On the significant dangers of impoverishment, Michael Cernea's IRR model demonstrates that impoverishment not only in terms of income-poverty, but also in terms of losing work openings, shelter, health, nutrition, education or group

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power.<sup>15</sup> He further noticed that the displaying of main dangers comes about because of deconstructing the multifaceted dislodging process into eight general risks.<sup>16</sup> These eight are landlessness, homelessness, joblessness, marginalisation, food instability, expanded dismalness and mortality, loss of access to regular property and social disarticulation.<sup>17</sup> In any case, his intrigued gathering of study rejects chief or local custodians as this survey expected to investigate.

Another fascinating researcher is Elizabeth Colson who composed seriously on the impacts of migrations particularly in the Kariba territory. As indicated by her, people from Miyaka town were moved to Lusitu region in Lower Waterway where they were settled on terrains that have been a piece of Sigongo chieftaincy during the years of Kariba construction.<sup>18</sup> Her concentrate in any case, was confined on little gatherings like towns for instance Chezia without highlighting the effects of migrations on the central's energy. Colson oversaw however to a littler degree to give some ethnic weakening which ended with relocation. She additionally figured out how to give an understanding on how individuals from the Kariba catchment range were isolated crosswise over fringes that is, some are currently found on the more profound side of Zambia while others stayed in Zimbabwe.

Relatively, the Murowa diamond mine development has a few uniformities with the circumstance expounded on the Kariba migrations. Individuals were moved in substantial numbers to Mashava. What Colson neglected to investigate is the way that when individuals are moved the powers of local chief and headmen shranked like those from Mazvihwa they were moved to regions beyond their jurisdiction

As indicated by T.M Mashingaidze he expresses that the displacements of the minority aggregate that is the Tonga from the Zambezi planes during the development of the Kariba Dam in 1950.<sup>19</sup> He mentioned about the underestimated socio-economic life of the Tonga. In that capacity, this thesis concurs with Mashingaidze in the issues of separation as

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the Tonga simply like the Shangwe where culled from their property in the Mafungautsi forest and moved to opposite side of the forest. The Tonga lost their property and was settled in areas that were remote and did not have admittance to means of communication and electricity that had initially made the Tonga to be separated.

This examination likewise made reference to Eric Worby's proposition which fundamentally clarified how the Shangwe turned to work for the immigrants Madheruka and how they were taken as cheap labour force by the Colonial Masters as they worked eagerly in Settler farms and mines in Copper Queen and Wankie Colliery. Woby's shows how new ethnic identities or characters were made with the accumulation of the Karanga from the Rhosdale crown terrains and Fort Victoria.<sup>20</sup>

Worby's likewise conveys to light the place of the Shangwe in maps and in addition in ethnographic writings, giving a prepared method for perusing the connection amongst subjectification and enslavement over the ninety odd years of the pioneer nearness in Gokwe. Worby went on further to find the Shangwe on the ethnic guide, distinguishing were the Shangwe fit in the Shona gathering and how he unloaded the so-called Vashangwe who regularly dismisses the exceptionally ethnic mark that is connected to them, liking to call themselves Vakorekore, a standard Shona identity.<sup>21</sup>

As Gift Mwonzora highlighted that, it qualifies under such grouping however in practice there was no substantial improvement that profited the influenced population.<sup>22</sup> Instead the movement prompted loss of job, infringement of economic and social rights. The improvement that should course to the simplification of the masses because of the mining of diamonds did not really translate as evidenced in the case study. Basically, there lies a detaching amongst theory and reality. Basing on this, the researcher looks greatly intrigued on the area of relocations and resettlement however he neglected to incorporate their effects on chieftaincy. Likewise, Mwonzora's study was confined on field of mining barring dam



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development projects and their relative effects on chieftaincy.

G.T Ncube is another history expert who gave an unmistakable record of the historical backdrop of Northwestern Zimbabwe.<sup>23</sup> He gave the historical backdrop of the Shangwe from the 1890s to the 1940s which is a period before the Karangas came to Gokwe. Ncube insinuate the political and regulatory enactments that were established by the Rhodesian government, for example, the Land Apportionment Act of 1930. He gave a detailed record of the birthplaces of the Shangwe of Gokwe, and furthermore gave a record of the connection between white colonizers and the Shangwe.

All the more in this way, Ncube's study traces the provincial base that were built up in the area somewhere around 1898 and 1958 to encourage the administration of subjected nearby populaces and the misuse of the locale's assets. In his postulation, Ncube underscores on the management apparatus that was set up in the district by the British South Africa Company in 1898 which was extremely simple, incessantly understaffed by European authorities, and generally subject to the co-operation of African Chiefs for its viability.

Ncube assist goes ahead to say that the colonial state's contribution to ecological change and populace movement in north western Zimbabwe somewhere around 1898 and 1960 aided the Nambya, Tonga and the Shangwe to enhance with the new innovations in their horticultural generation techniques. Ncube analysed the consequences of the collaboration between the pioneer industrialist monetary framework and the pre-entrepreneur subsistence economies of the Nambya, Tonga and Shangwe.<sup>24</sup>

In light of the above Palmer, Kosmin, and Beach together reflect the historical backdrop of the Shangwe, however they did not unwind why and how the Shangwe were dislodged.<sup>25</sup> Kosmin uncovered that the Shangwe were not in reverse individuals but rather were financially dynamic individuals. This exploration tries to follow in detail the uprooting and dispossession of the Shangwe.

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## 1.7. Methodology and Sources

The study used a qualitative approach and with the help of primary and secondary sources the study went well. The researcher used different methods so as to construct a well-reasoned and well-argued conclusion. Ahuja characterizes methodology as "the procedure of research technics ". In the same vein, Ahuja goes on further to characterize methodology as "the science of methods which contains the principles and standards employed to guide the choice, structure, process and use of methods as directed by the underlying paradigm".<sup>26</sup>

The researcher conducted the research using both primary and secondary data collection methods. In the words of Abuja "method is a tool or an instrument employed to gather empirical evidence and to analyse data".<sup>27</sup> The use of various methods also resulted in data triangulation. Stake views triangulation as "a process of using multiple perceptions to clarify meaning, verify the repeatability of an observation or interpretation".<sup>28</sup> The researcher carried out the field work study from 24<sup>th</sup> of June up to the 29<sup>th</sup> of July in Mashava where the people were relocated to and also went to Mazvihwa on the mining site on the 26<sup>th</sup> of September up to 28<sup>th</sup> of September. The initial plan was to visit all the relocated families but due to security reasons the researcher failed to do so. It came to my attention that the resettled families were not located near each other so it became a challenge to the researcher as I could not manage to see them all Thus, I had limitations in terms of methodological choices in my data collection process as I will outline below.

The researcher utilized different data collection strategies in analysing the relocation of the Mazvihwa people group and the government's reaction to the circumstance. The researcher also used the in-depth interview method in collecting data from the people who were resettled and also from those who were left behind, civil society actors and academics who were actively involved in the Murowa diamond issue. I chose an in-depth interview method because of its various advantages; these include high response rate, high possibility

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for in-depth probing and an increased respondent's confidence building through understanding. This study is also open to such feedback of depending on first class interviews. The researcher permitted open-ended question that won't restrict, along these lines giving the respondents the space to deplete their perspectives on the subject.

The researcher carried out an extensive literature review. This writing helped the researcher to follow and comprehend the migration for the location under study. I likewise did a broad audit of daily papers that incorporate the Herald, Sunday Mail, The Standard, Zimbabwe Independent, Zim Online, Newsday, The Financial Gazette, and The Zimbabwean Newspaper. The purpose behind perusing through different daily papers was for me to counter-check the conclusions.

Since daily papers and meetings reflect assessments and not certainties I along these lines chose to mix my investigation with academic articles. I attempted to triangulate distinctive sources of information in order to get a "goal" picture of the study.

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## CHAPTER OUTLINE

### INTRODUCTORY CHAPTER

This chapter pays particular attention to the background information to the study, research objectives, research questions, and the overall methodology of the study. This chapter also explain the methodological approaches adopted and their limitations. It also gives the literature review that strengthens the research.

#### **Chapter 1: A HISTORICAL OVERVIEW OF THE DISPLACEMENTS IN ZIMBABWE.**

This chapter gives the historical background of the displacements in Zimbabwe. It gives the nature of the displacements.

#### **Chapter 2: THE MAZVIHWA COMMUNITY PRIOR TO THE DIAMOND RUSH**

The chapter takes a closer look at the background of the Mazvihwa community how they lived and survived before the diamond rush. This chapter will therefore look at the social, economic, political, educational, religious, to mention but a few, background of the Mazvihwa community.

#### **Chapter 3: THE MAZVIHWA COMMUNITY AND THE DIAMOND RUSH**

This chapter offers an overview of the socio-economic and political context that prevailed during the relocation of the Mazvihwa community. It gives the course of the diamond rush and how it ended.

#### **Chapter 4: Critical analysis of the effects of the development induced displacements in the Mazvihwa community**

Under this chapter I present the analysis of my research findings. Laying out the effects of the Murowa Diamond mine on the Mazvihwa community.

### CONCLUSION

This chapter correspondingly attends as my concluding episode. In this chapter I will draw conclusions basing on the arguments made in the preceding chapters.

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## **CHAPTER ONE**

### **A Historical overview of displacements in Zimbabwe.**

#### **1.1 Introduction**

In Zimbabwe there have been many development induced projects. And by this I mean those projects that are meant for development be it social development, political development or economic development. Some of these developments lead to relocation of people. And this is what drew my attention to work on the effects of development induced projects. Some became a success but some were a failure, giving examples of the relocation of the Chiadzwa community it was a total failure as the people's lives were worsened. An example of the relocation of Murowa community which was successful as the relocation managed to better the lives of the relocated group. However in the case of Murowa it is important to note that the relocation was a success economically but politically and socially it deprived the rights of the Murowa community group which is therefore an area of interest to historians.

Most of the Zimbabweans who have been forcibly displaced by the government are desperately in need of humanitarian assistance and protection. But however it is also noted that the general assumption is that the displaced people have a better life than those who remain in the place, yet it's just a general assumption but the reality being that it all depends with the company that displaced people some are lucky when it comes to the when it comes to economic living the likes of the Murowa people who were resettled from Mazvihwa to Mashava but the unlucky ones such as the Chiadzwa people who were totally forgotten and were left with no compensation. Nevertheless it is also important to note that with the economic meltdown in Zimbabwe and government's widespread human rights violation IDPs have frequently been less able to cope with hardships of Zimbabwe's shrinking economy and the diminishing livelihood opportunities. Plus it is good for the government to empathise with



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the resettled people and understand that if one is left homeless and lost everything it is not easy to get back to where you were in life and it's a wound that will stay forever.

However this chapter is going to deal with the cases of relocation in Zimbabwe for example the Chiadzwa relocation, Murambatsvina and Garikayi relocations, Tokwe-Mukosi relocation and the Kariba relocation to mention but a few.

## **1.2. The Gonarezhou National Park resettlement.**

National parks are also some of the projects that are regarded as development projects that are regarded as development induced projects as they develop the country through tourism and other ways. It has been used as a strategy in development countries. The creation of national parks has been achieved through the displacement of local communities. Displaced people are exposed to many risks and this then gives or paints black to a particular project that has led to displacement of people hence In Zimbabwe the development induced projects are regarded as of bringing more harm than good.

The establishment of the Gonarezhou National Parks saw the displacement of the Chitsa community. During the displacement the community faced dispossession, demographic pressures, limited economic opportunities, the dynastic politics and also the land conflict. The headman Chitsa and his people are still claiming the ancestral land and the chieftainship that was lost. As from my own understanding a community refers to a group of people sharing same socio-cultural, economic and political dimensions. Thus the Chitsa people are regarded as a community. They occupy the Northern part of Gonarezhou National Park. According to Mombeshora the settlement inhabited 740 households and a population of 5,365 people.<sup>1</sup> The majority belongs to the Shangaan ethnic group but politically they put themselves under chief Chitsa not chief Tshovani because chief Chitsa is regarded as a tip of the spear in defending them from possible evictions.<sup>2</sup>

As the Gonarezhou National Parks was created out of the Shangaan territory the

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Chitsa people were caught in the changes. According to Lan the Chitsa community was not included in the Gonarezhou National Parks but in 1956 the settlement was included and the chieftaincies were broken up and their members were scattered.<sup>3</sup> Some of the royal families who tried to resist were abolished. Chief Chitsa who tried stand up for his people was demoted to a mere headman and was placed under chief Tshovani who was loyal. In 1957 the headman chitsa and his people were removed from their settlement area and were resettled near Sangwe communal land in an area called Seven Jack. The headman chitsa and his people are fighting with the Gonarezhou National Parks over contested chieftaincy, displacement and differential perceptions of place, identity and power, traditionalizing modernity and modernizing tradition and also the issues of the alliances.<sup>4</sup>

### **1.3. The Kariba resettlement.**

The Kariba dam project was a joint venture between hostile countries Zimbabwe and Zambia. The people who lived there were the Tonga who were hunters, gathers and farmers who migrated from the south to escape the slave trade. When the dam construction was planned no effort was made to inform them of the plan or to give them the opportunity to choose which side of the lake to go to. Their population was estimated to 55 000 in Zambia and 31 000 in Zimbabwe and were forced to relocate by the flooding and by government provision. The relocation affected the Tonga because they were forced to change the environment, cost of living and change to commodity economy. The Tonga people started to face many challenges like diseases and vulnerability to wildlife not forgetting poverty.<sup>5</sup>

It is now fifty years since the Tonga people were moved from the Zambezi valley to pave way for the construction of the Kariba dam that is between Zimbabwe and Zambia. It is shocking to know that the community, after 50 years of displacement, it is still trying to find its feet meaning things have not been stable for them. It is alleged that the governments of Zimbabwe and that of Zambia have been initiating development projects so as to improve the

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living conditions of the Tonga and to make hydroelectric power project that created the Kariba.<sup>6</sup> The community leaders and other outsiders say that even though there are development projects initiated nothing have achieved to improve the living conditions of the Tonga who are about 200 000. There is still high rate of unemployment among the Tonga and these people rely on international food aid. According to Irin chief David Siankusule, one of the elders in Sinazongwe district of Zambia, says that the official initiatives to improve people's quality of life had failed to take into consideration the trauma they suffered for the past 50 years.<sup>7</sup> He went on to acknowledge that the Zambian government is putting effort for example giving them food and building schools and clinics for them, but the efforts were not enough to make a difference. The Tonga people were removed from the fertile land to the plateau areas that suffer from drought. According to Irin the chief commented that their whole life was destroyed because of the resettlement.<sup>8</sup>

The Tongas in Zimbabwe received food aid from the government during the resettlement and there was no monetary compensation but as time went on the government was able to give \$100 per person whereas the Zambian government give \$270 of which the Tonga are in support of the Zambian government because it is being considerable and not showing any racist signs.

Therefore the argument of this study is that it is the problem of the government that the people suffer after being displaced. Taking for example in this case, no effort was made to inform the Tonga people about the displacement that was going to take place. These people were caught by surprise and they had no chance to even discuss the matter among themselves they were forced to vacate each one on his way. Thus this clearly points out that the social life of these people and also the political life was disturbed.

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#### **1.4. The Shangwe resettlement.**

The Shangwe people are located in Gokwe under chief Njelele. They were given the name Vabvakure when they settled on Mapfungautsi Plateau. The Shangwe suffered both direct and indirect dislocation. The displacement of the Shangwe people was caused by the displacements that were suffered by the Karanga and other ethnic groups. The Colonial government moved the Karanga from the Rhodesdale prime lands, Mberengwa. They were forcibly resettled in Shangwe areas forcing the Shangwe to migrate or accept Karanga hegemony and supremacy. Karangas assumed positions of power for they were ones recruited into the police force BSAP, Land Development Officers LDO, Clerks at District Commissioner's Office DC. These developments further displaced the Shangwe from any position of political influence further displaced the Shangwe, in that they could not participate or contribute in political decisions. According to Nkomo he wrote his dissertation Basing on the interviews and he got basic information about the history of the Shangwe people from personal interviews with Chief Njelele and from open ended interviews that were carried out at Njelele, Mapfumo and Nyamacheni which are all under Chief Njelele's jurisdiction. He goes on to say that the Shangwe people of Chief Njelele in Gokwe were displaced socially, economically and politically. However, despite being prone to various forms of displacements the Shangwe norms, values, customs and traditional practices have remained intact, though these norms are alienated to the old folks of the Shangwe ethnic group. In contemporary society the Shangwe are no longer identifiable due to cultural dilution.<sup>8</sup>

However the main line of argument, considering the Shangwe displacement, is on the social side of these people. How can it be possible for the government to mix two different groups who have different culture and norms? The reason why the Shangwe moved away from their original land was because their area was occupied by strangers who tend to be

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more powerful than them. This was an indirect displacement of the Shangwe. It is not bad to mix the people but at least if they are of the same values and customs or if the Karangas were humble enough to show respect and appreciation to the Shangwe. If it was done in this way no relocation could have taken place.

### **1.5. The Murambatsvina and Garikayi resettlement.**

The operation clean up was done in Zimbabwe in the name of development. The Operation Clean Up (*Murambatsvina*) that was introduced in Zimbabwe in 2005. From katema's point of view "Operation *Murambatsvina* was basically about destruction of homes and forced evictions of predominantly poor masses". The operation clean up was done nationwide and It affected many people, and it just destroyed the homes and left people living in tents,



**Figure 1 shows a house built of a plastic that was built after the operation Murambatsvina of 2005 in Gokwe Mapfungautsi.**

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And that was never a good step as the tents were not safe, people were vulnerable to snakes and other harmful things. However there was the introduction of operation Garikayi which came with the solution to the problems created by the operation clean up. For example the operation Garikayi built houses for the people in Gokwe and also resettled people in Harare like those who were put in the Caledonia farm and Hopely farm. Further, arguing from a social justice and Rawlsian perception on justice Mtisi et al are of the view that during development induced displacements people should be left in a better off situation than they were.<sup>10</sup> Given the above declaration, it is therefore important to explore and examine the role played by government in assisting the affected population and in this case it is clear that the government did not act much as it is evidenced by the situation in Hopely farm and Caledonia farm. This therefore creates an argument that the government had a good idea to clean up the urban cities and create good structures, it is good development project. The problem therefore comes when the government fail to plan before the implementation of the project. The government must plan for its people, build houses for them before destroying what they had built for themselves. This then maintain and promotes the social, economic and political life of the people.

#### **1.4 The Chiadzwa resettlement.**

The Chiadzwa resettlement followed after the discovery of minerals in Marange. This is when the government decided to relocate the people of Marange so as to pave way for a development project. It is therefore against this background that the Chiadzwa resettlement was taken to be a different one. The relocation in Marange was a different one since the government and the mining companies refused to compensate for the loss of livelihood and land. This is because in some relocation the relocated families were compensated but in Chiadzwa it was different and even the compensation for developments like houses and orchards were not given. The government and the private companies are still saying and

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giving the relocated people hope that the compensation is still on its way to them but however if the promise is going to be fulfilled it is going to be different and difficult because there was no documentation of assets belonging to the relocated families in Marange prior to relocation, there was no valuation of assets prior the displacements and no papers were signed between the relocated people, the government and the mining companies regarding authorization of destruction of homes. So it will be difficult for the relocated families to claim and negotiate the compensation since the claims will be based on the word of mouth. In addition, the discovery of minerals in Marange has caused a new poverty in Zimbabwe.<sup>11</sup> This is due to the fact that children were also disturbed educationally of which education is regarded to be the most important thing that lifts people from poverty.

Considering the Chiadzwa relocation it is clear that the government did not put the victims at heart rather they were treated as outcasts in their own motherland. The government should have compensated

### **1.3 Tokwe-Mukosi resettlement.**

The building of Tokwe-Mukosi Dam impacted both positively and negatively on most chiefdom around but I will focus on the Shindi chieftaincy. According to Josias Teveraishe Displacements at the area constituting the Tokwe Mukosi flood basin have considerable effects on Shindi chieftaincy. The power of the chief includes all the villages affected which includes Chikuku, Mashenjere, Gwamuri, Chikosi, Tongesai, Chisasa, Nyambirai, Todzaniso, Mhokore, Denhere, Mudzimba, Chegovo, Chikudo, and Mafandizvo villages.<sup>12</sup> Relocations of such people meant that the power of the chief is eroded after flooding at the Tokwe Mukosi dam. The relocation greatly affected the Shindi chieftaincy as it shacked it. It took away the people's pride because it violated their human rights such as right to property, land, weakening of traditional power to mention but a few. More to this during the Tokwe-Mukosi displacement the government failed to ask the internally displaced people on how

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they want the displacement to be like. They were not even considered in decision making.

The floods occurred in February 2014 resulted in the displacement of about 20 000 people. These people lost their homes, property, livestock and sources of income making them vulnerable. According to Kidane the right to shelter is a fundamental human right. So the displacement led to loss of shelter hence the violation of human rights. The displacement of the people also causes some people to suffer health wise.<sup>13</sup> For example some of the people in the Tokwe-Mukosi people are HIV positive and they are unable to get their ARVs properly because they are far from health facilities. In addition most of the camps that the internally displaced people go are overcrowded and this then leaves them in a vulnerable condition. The Tokwe-Mukosi people were resettled in Chingwizi camp and there is no record of deaths.



**Figure 2 shows the Chingwizi transit camp where the Tokwe-Mukosi people were moved to.**

People have been attended in clinics but with no documentation. Women and girls are subjected to sexual abuse in the camp there by leading to the spreading of STIs. According to



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Rusvingo the Tokwe-Mukosi disaster compensated men. It discriminated women. They were given one hector of land considering the land issue.<sup>14</sup> He went on to say that the disabled were ignored. According to Mapiko and Chinyoka Children were also disadvantaged when it comes to education all because the schools are far away from the camp.<sup>15</sup> Some children became school drop outs due to lack of documentation, as no one had documented that a certain child was once in school but was disturbed by the displacement program. Thus the relocation of the Tokwe-Mukosi is regarded as one of the resettlements that were a failure.

### **1.7 Other displacements.**

There are also displacements that are caused not by construction of mines or dams and they are never development projects. These are for example it is recorded that the 2008 elections displaced 36 000 people, most of those displaced were not able to find way back to their original homes. In 2000 a number of government policies also caused displacements .the affected were the former farm workers and their families and this was done under the fast track land reform program.<sup>16</sup> Some of the workers were forced to live after losing their jobs as farm workers. Some were displaced as a result of the exiles from informal urban settlements and by government shut down of illegal mines.

### **1.8 Conclusion.**

The development induced projects can trigger internal and international movements or displacements. Some population movements are voluntary and some are involuntary. According to WCD displacement is an intended negative externality of developments projects. Oliver-Smith is of the view that displacement by projects is a single largest cause of involuntary migration in the world.<sup>17</sup> Therefore from the above it is of importance to note that displacements come in different ways. It is also crucial to note that these internally displaces people are treated in different ways but there are some things that are common about the displacements. These include the facts that there is violation of human rights and it is done on

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different levels. There is also the issue that the internally displaced people are not consulted when it comes to their displacements. They do not have any choice. Again the displacement projects ignore the social and political sides. They ignore the relationship between the people and the ancestors, the bond that the people have with the ancestors, the gifts that binds the people and the ancestors. This evidenced by the dispossession of land and also the destruction of chieftainships. Thus with the above I give my argument that the government should revise its policies when it comes to development induced projects. This is all because it will benefit both the government and the displaced population, as one can note that the currents policies are benefiting a few and obvious it is the elite group.

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## CHAPTER TWO

### **The Murowa Community prior to the diamond rush.**

#### **2.1 Introduction.**

The Murowa community was a group that was situated close to Zvishavane in the South-focal Zimbabwe. It was situated around 40kilo meters from Zvishavane town in the midlands territory. According to Dr G Mazarire the ascent of the Chivi traditions which incorporate chief Mazvihwa likely took after the ascent of the Rozvi state in the 1840s.<sup>1</sup> it is therefore most clear that all the pure Shona groups have inherited their way of living from the pre-colonial groups, he additionally highlighted that until the very end or the end of the Rozvi conceivably the area got the attention of the upcoming gatherings like Mutambi, Mhototi, Murowa, Davira and indaba which involved the Shashe .<sup>2</sup> So investigating this perspective one can take note of that the starting points of the Murowa group had a connection with pre-colonial history and most likely the method for living is the same subsequently a reasonable clarification on that these individuals had economic, social, political, and religious lifestyle.

In the Mazvihwa area there were poor yields because of climatic conditions as the zone is constantly hot. Also, when it gets chilly it gets to be frosty without a doubt. This then influences the yields. The rains come in November to April however the climatic conditions fluctuate depending with years. The cold season follows in may up to early august in spite of the fact that it differs with area, depending upon which area are you. In addition to the colds additionally depends with the year. These individuals enjoy generally in millet and sorghum production as these products does not request a great deal of downpour/water.<sup>3</sup>

These individuals involved the area that has a many mountains and note that some of these individuals had their fields on top of the mountains. Furthermore, there were alluvial soils there. The territories is under regular cultivating locations 4 and 5 and is generally

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known as the dry spell inclined range and this is as indicated by the tabex encyclopedia.<sup>5</sup> the Mazvihwa territory area gets normal of 500 and 600 mm of precipitation for each year. The temperatures every so often achieve blasting 25oC and tumble to just 15oC in the coolest month<sup>6</sup>, as indicated by Mazarire. The scene however affects the region.

The people within the Mazvihwa chiefdom depend on subsistence farming and chief land occupation in Chivi south includes residential, agricultural, small scale mining and forest areas. Before people were displaced, the area where Murowa diamond mine occupied was a land-based productive economy mostly because it was a traditional and agricultural indigenous community with highly articulated knowledge of land despite low rainfalls received in the area. Like other chiefdoms in Zimbabwe which were affected by displacements induced projects the power of chief Mazvihwa might have been prosperous with all the subjects under the control of chief Mazvihwa. The people under chief Mazvihwa had different ways of earning a living before the mine was constructed and before they were displaced to pave way for the mine. They had both physical and non-physical assets, including homes, productive lands, and natural resources and forests.

The inhabitants also had important cultural sites as well as social and cultural networks and activities as suggested by the African Development Bank (ADB) in the 2011 Zimbabwe monthly economic review.<sup>8</sup> In Chivi south, the people who were displaced from the chief Mazvihwa area lived harmoniously with nature and with their cultural assets alongside Mountains. According to elders in those areas, the Mountains are sacred places and some of the people disappear in those mountains due to disobeying the rules of those mountains and the disappearances of people were a result of ancestral vengeance. They went further to declare that, the problems which were and still encountered at the mine site are a result of the disobedience of the ancestors which culminated with the construction of mine. The chiefs of the Mutambi, Mhototi, Murowa, Indaba and Davira areas used to help each

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other when it comes to govern their people as they had a link.<sup>9</sup> In some of the mountains, there are places where religious people used to gather whenever they wished to access their ancestral guidance called ‘Gute’ meaning where the problems were being solved. ‘Gute’ is a Shona word meaning being satisfied, so these people interpreted the area as a place where they can deal with their problems. Some of the Headmen used to fight or the brothers fighting for the throne and the issue will be resolved by the chiefs.

The area of chief Mazvihwa had about five main villages, which are Mutambi, Mhototi, Murowa, Davira and indaba. All these villages used to gather together during the rainmaking ceremonies because they sensed that they had the same background and same origins. In respect of chief Mazvihwa the primary school in his area was named after his name, the same way with mountains, some schools were named after mountains for example Buchwa primary school was named after Buchwa Mountain. This move also honored chief Mazvihwa as the Mazvihwa Primary and secondary Schools were named after him together with the business center. This move was done to respect the dignity of Chief Mazvihwa.

The area of chief Mazvihwa chieftaincy used to rely on the Takavarasha growth point as their nearest growth point. The name Takavarasha is believed to have a meaning or rather it had significance to the Mazvihwa chieftaincy. The area of Chief Mazvihwa is demarcated by two major rivers of Runde River which at the same time is the boundary of Chivi district and Zvishavane district and the Tokwe River also known as the Tugwi River which separated the midlands and Masvingo province.<sup>10</sup>

## **2.1 Economic way of life**

The Murowa community according to oral traditions, was a society with a diversified economy.<sup>11</sup> This means that the people practiced many economic activities such as animal and crop production, trading among themselves, hunting and craft work to mention but a few. Agriculture was the backbone of their economy,<sup>12</sup> meaning it was the most important to them

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as it gave them more capital n profit to survive and send their children to school. They did it, agriculture, at subsistence level though. It is done mainly to feed the families then when there is surplus they sell so as to meet other demands like sending children to school and clothing. The area is under the region where crop production is difficulty to practice.<sup>13</sup> animal production was also a key to strengthen the economy but the problem was that not all of them was or had animals. Just a few had the opportunity to own animals like cattle and goats.



**Figure 3: shows the Murowa produce due to the irrigation scheme.**

These people had no proper land to practice farming, they had to plant their crops on mountain tops and this usually resulted in low production leading famine and droughts. According to oral traditions one of the reasons why they could not feed their families well and also send them to school was that there was poor rainfall.<sup>14</sup> the source went on to say the people relied on Non-governmental Organization like CORNCEN and CARE for survival.<sup>15</sup> the people grew maize, Rapoko, Finger Millet and Soughum. Mostly they relied on finger millet and Soughum since they are crops that do not need water mostly. Every village had a Zunderamambo where they worked together so that when drought come they will have something that will sustain them and the other reason was that the crops from the Zunde ramambo was the ones used during the rain making ceremony and some other traditional ceremonies which the village congregated as a whole to rejoice or celebrate.



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The rivers helped people to practice small scale irrigation. For example Tugwi River it is one of the major rivers which streamed throughout the year so it helped the farming system in the Murowa area as people relied on small scale irrigation system. They carried buckets of water from the river to their small farms that ere near the river, the watering made it easier because it reduced poverty and starvation in the area. They also practiced river bank cultivation which helped them to improve their agricultural harvest. They also did this to avoid dependency syndrome whereby people will be relying on aid from the Non-governmental Organizations and not working for themselves.

## **2.2 Political way of life.**

The Murowa community had a special way of governing themselves. They had a political structure with the chief on top followed by the headman and next were the village head then last was the family head. According to oral sources the chief was chief Mazvihwa and each of the villages Mutambi, Mhototi, Davira, indaba and murowa had its own village had. For example the village head of Mutambi village was called sabhuku Mutambi.<sup>16</sup> the headmen had a vibrant political way of life. The Shona politics start in the house, the father being the head of the house, responsible for all matters concerning the family.<sup>17</sup>

Going out of the house the politics goes on to the village, in which the village head is the head/sabhuku. His task is to supervise the happiness and safety of the villagers. He is the one who deals with minor issues concerning the social welfare of his people. For example when people had a quarrel on the demarcation of land, conflicts involving cattle straying into one's farm/field, working on a resting day (chisi) and other minor day to day conflicts amongst villagers. the village had is there to solve issues like that but there is a boundary in which the sabhuku should not cross and such issues will be taken to the chiefs. The village heads controls areas given to them by the headman. Some of the duties of the village head include allocation of land to his/her subjects whether for farming or construction of

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households, collection of taxes like cattle and land tax on behalf of the government.<sup>18</sup> The village head also presides over functions that might be taking place in his/her village for example *mukwerere*. One of the key responsibilities of a village head is to help the NGOs in selecting people in his/her village who are in need of any kind of assistance including food, shelter and clothing.

In the chieftaincy there is one headman who is in charge of a certain area representing the chief. The headman had responsibilities of looking after subjects under his jurisdiction; he also monitors the works of the village heads. Issues affecting village heads are also raised to the headman. His duties include presiding over the court/dare where he gave the final action or decision and also to select the candidates to fill in the post of a village head.<sup>19</sup> plus the headman had a special duty of the approval of any development in the communities for example the construction of schools or clinics and also business centers. Most of these are named after the headman.

There is also the chief who is at the top of the ladder. The chief is the head of the whole area like in this case the whole of Mazvihwa area had one chief and he was the one who is responsible for solving any issue. A chief has no boundary in his area. Like as I mentioned earlier that the ladder has the family had and he cannot rule or implement order to people who are not family, and the village head has also his boundary but the chief can solve issues from the family up to the whole community. The chiefs also have the duty of protecting the environment on behalf of some organizations such as EMA.<sup>20</sup> they give a heavy punishment to one found cutting down trees and the punishment can be paid in cash or kind. According to the Zimbabwean constitution the authority of the chief should be respected and valued.

It is also important to note that in the African history the throne is hereditary be it of the village head, headman or chief.

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### **2.3 Religious way of life**

The religion and the social way of life are intertwined. Before resettlement, religion was controlled by a form of ancestor worship whereby the welfare of an individual or an extended kin group was dependent on the favor and protection of recently deceased kin.<sup>21</sup> like I said earlier on that some of the Shona groups inherited the Rozvi culture, hence by so doing they also inherited the religion of the Rozvi. According to oral tradition the Murowa community under chief Mazvihwa used to worship God through the ancestors.<sup>22</sup> they would go into the mountains and do their traditions, even kupira was a sign of believing in ancestors. But still as time went on the community slowly abandoned this way of worshiping and they converted themselves to being Christians but not all of them, there are some who had respect and were loyal to their African Traditional Religion.<sup>23</sup> The ancestors were the primary instrument of social control. When misfortunes occur, those involved would seek the services of spiritualists to hear the cause.

There is also evidence that some people governed by chief Mazvihwa believed in the highest God and this is demonstrated by a number of denominations which were in the community. These people were converted by the missionaries and became Christians therefore they abandoned the African traditional religion.<sup>24</sup> Roman Catholic Church, RCZ, Zion yekwa Dorias, Methodist church and others including the Johane Masowe chishanu are some of the denominations found in the area of chief Mazvihwa. To make it open here, there are various churches which are found in the area. The people belonged to various houses of worship but they lived harmoniously in the area.

In Murowa community, the people had some valued and respected areas which they used for ancestral worship. The most common places that they would go were in the mountains especially in the caves they believed that those were the most sacred places for them to honour their ancestors. Taking for example according to oral traditions the Mhototi

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Mountain was a sacred place and it was considered as an area of significance. It also important to note that the mountain forms part of the dam. According to an interviewee named Power Ruzivo, the mountain is of greater importance to the local area as people could assume numerous aspects like ancestral disapprovals and that the rains are coming.<sup>25</sup> He also highlighted that; the mountain could be seen on fire when no one had lit the fire and that was a sign to show the infrequent feeling of ancestral anger. Gute was again another place of interest which was respected by the community. Gute was a wetland which benefited the community during the years of drought especially in 1982 and 1992 according to the local people during this time Gute was the only source of water and it helped them so much. It is considered as a gift from the ancestors.

#### **2.4 Education, health and other social facilities in Murowa area.**

It is of greater significance to remember or notice that, a study of the area's educational system together with other social facilities like health is necessary when discovering the way of living in the area forming the Mazvihwa chieftaincy. In addition, there is need to discover the way people were consuming the available amenities before the construction of the mine.

In the Mazvihwa chieftaincy the educational system was not that poor as they had schools both secondary and primary. According to Anna Mushanya the schools were not so many but almost  $\frac{3}{4}$  of the children managed to acquire education though some could not reach to form four due to certain reasons like early marriages and lack of funding.<sup>26</sup> Some of the schools that were in the murowa community are Murowa, indaba primary schools and Mutambi and Davira secondary schools just to mention but a few. Some of the primary schools had their secondary schools. Anna Mushanya also mentioned that the children of the murowa community faced challenges that the schools were far away from their homes thus some would fail to proceed to secondary and again the other challenge was that in a certain

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area there was just one school she gave indaba as an example saying they had only one primary school no secondary so children from indaba did not get the opportunity to reach secondary school because it was very risky for a child to walk to another village.<sup>27</sup> another challenge faced again was that the school were not near the road so the teachers would not want to work there saying they can't work kumabvokocho hence shortage of staff at those schools.

Health wise the Murowa community under chief Mazvihwa was poorly structured. This is due to the fact that they had only two clinics in the area according to oral traditions.<sup>28</sup> the clinics were located in Murowa and Mutambi of which it is unrealistic and unbelievable that such a big area with a huge population can be just structured with two clinics. The clinics were sitd at places where it was far and people could walk long distances and that was a very big disadvantage to those who had no mode of transport for examples scotch cuts and donkeys plus a disadvantage to those who lived in the areas where there were no clinics they had to travel to come to clinics.

It is important to know that the Murowa community had no industrialization nothing happened to them and there was no benefit that they got from any NGO or GVT.

## **CONCLUSION**

Conclusively from the above it is crystal clear that the Mazvihwa community group had their way of living which was unique to them and they could survive and appreciate what they had. They had their stable way of life be it socially, politically and economically. Tracing the background of the community it is easy for one to note that the coming of the mine was a disadvantage as it destructed the Mazvihwa community, living the people divided some being relocated to new places.

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## **CHAPTER THREE**

### **Murowa Community and the diamond rush.**

#### **3.0. Introduction**

This chapter connects or is a continuation of what the previous chapter outlined. In this chapter I am going to take a look at the era of turn around, the period when things changed in the Murowa community. This is the time of the discovery of diamonds in Murowa and the diamond rush begins. This chapter will stretch to the period of the relocation of the Murowa people to Mashava. The reason why this chapter has to be a continuation of the above chapter is to maintain chronology and context. According to Hunt “context matters because context frames how an issue is understood”.<sup>1</sup> The first part of this chapter is going to deal with the background of the relocation of the Murowa community but briefly. I am also going to give a brief situational summary and circumstantial of the development induced relocation in the Zimbabwean context. This then helps in locating my case study. The rest of this chapter will then explain why and how people were resettled and will also take a deep look in the promises made to the people and give information on whether the promises were fulfilled or not. This chapter will go further to explain the current situation and experiences of the Murowa community in Mashava be it political economic or social, and give a critical analysis on gender dimensions of the relocation. It will also focus on the current situation that is in Mazvihwa, the relationship between the mine and the community people. This chapter helps in drawing the appropriate agenda that will inspire my arguments.

This section traced the background to the research problem. During the year 1997, diamonds were officially discovered in Mazvihwa communal area in Zimbabwe. However, it was after the discovery of diamonds that the government initiated and implemented a relocation programme. And in the late 2004 the construction of the mining facilities was



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complete. The preparation for mining included forced relocation of 926 people living on the mine site to six farms purchased by the government relocation programme.<sup>2</sup> This resulted in the forced relocation of the Murowa community under chief Mazvihwa starting from late 2004 so as to pave way for the mining of diamonds by private mining companies.<sup>3</sup>

In the Zimbabwean context or history there are many reasons for relocation some might be voluntary due to different reasons for example disasters that may come in different forms like slow-onset these encompasses drought, famine, environmental degradation, deforestation to mention but a few and this is caused by poor land use or adverse weather. There are also epidemic disasters these are disease related they don't trigger large displacement though and there is also sudden impact disasters that encompasses floods, waves, earthquakes, volcano and landslides.<sup>4</sup> The other reason for displacements maybe forced mainly for development agenda. This focuses on dam construction or mine construction or some other development programmes.<sup>5</sup>

However, one should not forget the fact that not in most situations, the relocation of communities has taken place all because of or in the "name of development." Some of the developmental projects that has led to the displacement and resettlement of many communities in Zimbabwe include the construction of the Kariba dam and the Osborne Dam in Mutare. According to Masundire all the recorded cases of displacements that had occurred in Zimbabwe, the highest case is that of the 86 000 Tonga people who were displaced from the Zambezi Valley so as to pave way for the construction of the Kariba dam.<sup>6</sup> the development induced relocation itself in Zimbabwe evidently mirrors the collaboration between law, policy and politics.

Having said the above, it is important to note that the repositioning or relocation of the Murowa community is therefore intimately linked to such historical examples. Nevertheless, it is somehow shocking and unexpected to realise that Zimbabwe has not

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established a clear or pure strategy framework on resettlement.<sup>7</sup> This is against the backdrop of her long history in development induced displacements. In the same trace, it is also important to note that definite or specific cases of mining induced displacements and resettlement (MIDR) in Zimbabwe, protect except for the incident of Murowa diamonds and recently Chiadzwa case have been thin and few. This is despite the existence of various other displacements that include road, conflict, dam and conservation induced displacements. Having traced the background of relocation, the following segment deals with the wider context of the diamond rush.

### **3.2 The reason why the Murowa community was displaced and how.**

In 1997 the diamonds were discovered in Murowa community that was under chief Mazvihwa. The diamonds came in a peaceful society and to the people it was a dream come true as they did not expect any eviction but unfortunately the favour was not their side as the Murowa community was displaced and put to a new area. It was after this diamond rush that the government initiated a resettlement in the name of development. Development therefore becoming the reason for the displacement of the Murowa group of people. It is said that 926 families were moved from Mazvihwa chieftaincy to Mashava.<sup>8</sup> According to Gilbert Mugwagwa, whom I interviewed in Masvingo, the government negotiated with the chief in Masvingo so that they can accommodate the Murowa group of people in their villages.<sup>9</sup>

The murowa group of people was moved from Mazvihwa and placed in Mashava under the rule of other chief and headmen. They were placed under chief Bere of Mashava area. These people were not placed in one area but they were placed in different areas which are far from each other. Some were placed in Springsroot under headman Chizimbe, some in Locryvole extension under headman Machingambi, others in Llockluva A under headman Bhiyonza, also in Shashe there was a placement of people under headman Bhenji, some in north Dutch and Kenworth.<sup>10</sup> This shows that the government did not consider the Murowa

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group of people when they did the relocation process all because by separating them; the group was disadvantaged a lot.

### **3.3 The promises and compensation to the Murowa Group of people.**

When the Murowa group of people was moved from Mazvihwa they were promised certain things that were supposed to better their lives. This is because usually when resettling people there is supposed to be fairness this implies that the resettled people should not feel the difference between their previous life and the new life unless the new life is better than the previous life.<sup>11</sup> These people were promised schools both primary and secondary and a clinic. They were also promised compensation in form of property and livestock.<sup>12</sup>

According to Mariya Chingwaya, one of the victims, the compensation was given depending on what one had before. For example if one had three huts he was compensated with a three roomed flat and a kitchen hut, a kraal and a toilet. She went on to say that,

*Patakabviswa kumusha kwedu tichigariswa muno muMashava takavimbiswa kupihwa compersnation. Patakasvika kuno taipihwa zvinhu zvichienderana nezvawaive nazvo kumurowa. Ini ndakange ndine ma huts angu mana saka ndakavakirwa chi flat change chine four rooms plus kitchen youswa.(this means that the people were promised compensation and it was given according to what you had before. If you had three huts you were given a three roomed flat and a kitchen.)*

They were also given eight hectors well fenced. They were also given livestock such as cattle, goats and sheeps.  $\frac{3}{4}$  of them had no livestock so it is good to note that the people are living a better life now than before because all of them now are equipped with sheeps, goats and cattle.<sup>13</sup> There were also promised schools both secondary and primary but only primary schools were built no secondary. According to one of the teachers in Mashaba the government was unfair to the Murowa group. He said that,

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*From my own view the Murowa group was disadvantaged as the government was not able to construct a secondary school. What will happen to children after grade 7, it is unfair to let them walk long distances yet in Mazvihwa where they come from they had a secondary school. It pains me as a teacher to see the children suffering yet it is not their fault nor their parents' fault but the government's.*

This shows that the government breached the contract. A clinic was also built as per promise.<sup>14</sup>

However it is of great importance to note that considering gender dimensions there was no inequality, the compensation was fairly done depending on what one had. Plus the murowa group of people have a better life now than before.

### **3.4. The current situation considering the Murowa group of people**

Currently the murowa group of people is staying under chief Bere in Masvingo province. According to oral traditions these people have their style of settlement which they used to have in Mazvihwa, in Mazvihwa they had their settlement according to families but now in the Bere chieftaincy they are living according to their relations.<sup>15</sup> Those who had created differences in murowa fought very hard to separate in Mashava. This promoted disunity among people as keeping on being close was going to better their lost relations but separating then keep on straining the relations and definitely the young generation is going to be affected. Plus this group is comprised of the Shumba and the Moyo (sinyoro) totems, and in Mazvihwa they used to stay mixed but in the Bere chieftaincy they stayed according to totems.<sup>16</sup>

There was also change in administration. This means that those who were of the royal family in Mazvihwa were not going to be the royal ones in the Bere chieftaincy and this was a direct sign of showing that the government was inconsiderate. According to one of the

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headmen the destruction of the chieftaincy affected the people deep down in the heart. This is evidenced by his words,

*Chizvarirwo chedu isu taiziva kuti chief vanopihwa rukudzo ende taivakoshesa nemasimba avo sokuti we believe kuti masimba aya akabva kumadzitateguru edu. Kunyangwe maSabhuku anokosheswa nekuti system yavanotonga nayo haisi yavo vakapihwa namadzitateguru edu. Zvino ndinekurwadziwa kukuru fani muhana nekuti takatorerwa ivhu redu nzvimbo yedu yatakapihwa nemidzimu yedu. Ikozvino kuno kwatakaiswa tave kutongwa nevamwe vanhu hukuru hwedu hwese hwakaenda mudondo, vazukuru vedu tichavaudza chii, tichavaratidza chii chinovapa mucheregedzo wemadzitateguru edu. (the people are pained because their chieftaincy was shakened, their chief was deprived of his power, they are angry that they are now under the rule of other people).*

These words proves that the internally displaced people are not happy because of their ancestral gifts that were taken away from them. Of course one may want to argue that these people benefited, yes they benefited economically but do we have to dismiss the social side. The government was inconsiderate. Looking at the people's way of life those who were teachers and nurses are working and others are relying on farming.

### **3.5. The sustainable development in Murowa from the mine perspective.**

The Murowa diamond mine is taking action on how to deal with the situation that is currently in Murowa especially after the resettlement. It has taken the hands-on approach in building capacity in the surrounding communities. This is a process of committing to sustainable development programmes ranging from health, education, and agriculture and business management. Educationally the Murowa diamonds mine values the importance of education to their communities because they believe it is for the better future tomorrow. From the

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business perspective educating people is one of their long term visions. The Murowa diamond mine is also building classrooms and also supporting science departments. They also equipped the physics laboratory and providing textbooks for both primary and secondary education, for example Victoria high school in Masvingo. The Murowa diamond mine launched an education assistance programme taking care of the vulnerable and orphans.

Health wise the Murowa diamond has done much to improve health and sanitation. They did infrastructure development to improve access to clean water and improved sanitation facilities. The Murowa diamond mine also built a new clinic in Mutambi ward which is used as a referral centre by other clinics. The clinic is fully equipped with electricity and a solar system and supplied water. They also assisted the completion of new maternity ward and refurbished another healthcare centre at Murowa providing electricity. The Murowa diamond mine facilitates the funding of the medical doctor to attend community clinics every two weeks.

As for local employment and economic development the Murowa diamond mine seem to be concerned about their local communities. It favours local employment covering Chivi and Murowa areas. For the past four years over 2.500 people have been direct beneficiaries of local empowerment. For local economic development they are helping local people in doing their own business and they see this as a practical way of driving long term employment and sustainability.

### **3.6. The resettlement process from Murowa Diamond pespective.**

In partnership with the government departments such as the ministry of agriculture, physical planning and the district development fund the Murowa diamond mine prepared plots for 365 settlers and completed the land allocation to other settlers from Masvingo as well as Murowa community. This resettlement involved extensive consultation with the local families including the relocation of family graves. after relocating people to Shashe the Murowa

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diamonds mine did not cut ties with the people but they continued to work with farmers in Shashe community on the range of livelihoods initiatives including agriculture and livestock improvement initiatives master farmer training and community based HIV/AIDS awareness programme. The Shashe is the first Zimbabwe farming community to produce cotton seed and is self-sufficient in terms of food security.

Upon resettling people the MUROWA diamond mine was led by World Bank guidelines which require that families and communities should have better livelihoods than they had before. The murowa diamond mine kept the relocated community in the Murowa ward. Murowa diamond mine also embarked on a two year resettlement programme involving the development of farming and community infrastructure at Shashe. Every house and farm had to be replaced, and each family that was relocated to Shashe was allocated more land than they had in Murowa.



**Figure 4: shows the house that were built for the resettled people and the results of the irrigation scheme.**

New roads and infrastructure, a rural health centre and a primary school were built. Houses for teachers and nurses were constructed. Micro-irrigation, agriculture and business training programmes allowed farmers to improve their yield and their local families to set up sustainable business. However it is important to note that the Murowa diamond mine kept on giving support to the relocated families even after the families were under the government.

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### **3.7 The current situation in Mazvihwa from the local people's perspective.**

Traditional leaders in Zvishavane are not happy with the fact that the mine is not doing anything. It is not showing any progress concerning the local people. It is said that the local people and the chiefs are not happy at all and they have threatened to boot out the Murowa Diamonds Mine from their area, accusing the company of defaulting on its pledge to support community development programmes.<sup>17</sup>

According to the news day Chiefs like Rabson Madzoke and Simon Sithambe said the diamond mining company was manipulating villagers and had not renovated houses that developed cracks due to mine blasts.<sup>18</sup> They charged that the mine had also failed to connect electricity and water to local schools or construct a tarred road to reduce the amount of dust caused by the mine's heavy duty vehicles.<sup>19</sup> Chief Madzoke said most houses were on the brink of collapse due to serious cracks caused by mine blasts.<sup>20</sup>

Chief Madzoke confirmed that his house that was recently constructed by the mine had cracked. According to the newsday chief Madzoke expresses his anger by saying that if Murowa was a wife I would have booted her out without regret.<sup>21</sup> The chiefs are complaining that the mine have caused enough damage,





**Figure5: shows how the Murowa Diamond Mine is damaging the community land.**

and they are demanding renovations of their houses and they are of the view that if the mine cannot do that therefore, there is no reason for it to continue functioning as it will just be damaging their assets. According to interview with Wang Takaendesa, one of the people who were left in Mazvihwa, Murowa Diamond Mine is useless in the area. He went on to say that

*We sacrificed our land and the weakening of our chieftainship tichiti zvinhu zvichafaya muno mudunhu rekwa Mazvihwa but Murowa yacho haina basarairi kuita muno kunze kwekutikanganisira zvinhu zvedu dzimba dzedu ne yedu yatakapihwa nemadzitateguru edu. ( people are complaining that Murowa Diamond Mine is doing nothing for them yet they sacrificed their land to pave way for the development of the mine.)*

He even expressed his anger the same way that chief Madzoke did. He said that “ if Murowa Diamond was a wife I would divorce her without regret”. The same statement by two or more people proves that probably the whole community has the same feeling and it is an issue that was discussed in the village meetings, thereby showing the anger of the Mazvihwa community group.

Chiefs Sithambe is of the view that the mine is exploiting the recourses and making large amounts of money and yet is refusing to repair the houses. On Chief Mazvihwa’s funeral the mining company promised to connect electricity and water at local schools and

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that include Baradzamwa Primary, but as of present nothing has been done resulting in most of the experienced teachers leaving the school citing lack of development facilities.

The mine also silted Runde River; hence, people do not have a comprehending irrigation scheme. They even failed to construct a dam. The mine is doing a lot of community development in Chivi yet they are exploiting in Mazvihwa. The Mazvihwa people are complaining that the mine should move and go to Chivi where they are developing. The mine was tasked by the Minister of mines, Walter Chidhakwa to construct a tired road to reduce dust in Mazvihwa. The mine refused to buy vegetables from local people, hence, not supporting the community projects. The mine is refusing to give assistance to the local people and they are referred to Zvishavane Community Share Ownership Trust.<sup>23</sup>

### **3.8 Conclusion.**

The above clear shows that the Mazvihwa community had their life before. They had their stable life be it socially, politically and economically. Tracing their history and the establishment of the mine it is easy for one to note that the coming of the mine in the Mazvihwa communal lands was a disadvantage as it destructed the happiness of the community. It came and divided the people, worse of it moving some of the people to new lands where they don't feel comfortable at all. At the same time it is destructing land and polluting the Mazvihwa community, thus it is clear that the mine came as burden to the Mazvihwa community.

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## **CHAPTER FOUR**

### **Critical analysis of the effects of the development induced displacements in the Mazvihwa community**

#### **4.1. Introduction**

The motive behind this project is to analyse the impacts of the development induced projects in Zimbabwe. This goes ahead to the questions that “are they really development induced projects?” That’s from my own investigation I got the answer as these are not development induce projects but they are incited for the sake of advancement rather they are only meant to advantage the top authorities. The establishment of the Murowa Diamond Mine has not benefited the villagers. It disadvantaged especially those who were left in Mazvihwa where the mine is located. The main line of argument is that the Murowa Diamond Mine is much concentrating on the resettled people forgetting that the local area also needs their support.

Secondly as a historian the researcher much worried about the social existence of individuals. Focusing on those who were resettled the researcher worked on how these individuals are being isolated from their ancestors, their original homes and lands, how their life is being changed so effectively. Economically they may benefit but socially resettlement is big inconvenience to the victims as they are being compelled to change their living .On the same issue the researcher is worried about the future generation, are they going to appreciate their own history, who is going to let them know convincingly. Again socially the resettlement programme affected the community in the sense that it created conflicts between people as they were relocated to new areas where the living conditions there were not good for them by this I mean religion. To those who were left in Mazvihwa community they were socially disadvantaged as they were separated from their beloved ones. These people had good relations before the establishment of the mine so it is so painful to see their loved ones going far away from them.

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Political life also becomes one of the effects considering the fact that historically the chiefs, headmen and village heads are put to power in a hereditary manner meaning that the ancestors were involved in selecting the leaders, so by resettling people there was violation of rights as the leaders were forced to be ruled by other leaders from other clans. Plus these people were forced to follow new orders from new leaders of which this is another form of humiliation. Cernea's impoverishment risk and reconstruction model proposes that "the onset of impoverishment can be represented through a model of eight interlinked potential risks characteristic for displacement.<sup>1</sup> These are: jobless, homeless, landless, marginalization, food insecurity, increased morbidity and mortality, loss of access to common property, social disintegration, loss of access to community services and violation of human rights.<sup>2</sup>

#### **4.2 Loss of land in the Mazvihwa community.**

Communal land tenure in Zimbabwe which was in the past known as the Tribal Trust Lands are chiefly established in the country side of Zimbabwe. The communal lands are under the control or administration of the native custodians or traditional chief with the assistance of the district's council under the Ministry of Local Government. There are likewise family lands which are given to clans positioned under the chief and there are lands which belong to the individuals. In spite of the fact that it remunerated individual families who were influenced by the project, however the influenced individuals were substantially more worried with their traditional homelands. Basing on the above, despite the fact that the government of Zimbabwe reports that all rural lands are in the hands of the chief; practically the chiefs have no final decisions on the land when the government acquires it for development. In theory then the state has no area in Zimbabwe and all the lands are in the hands of chiefs.

The people's traditional lands were taken without their consent and basing on the point that the affected individuals are not going to benefit from the project which was

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presented in their traditional homelands. Despite the fact that the government regularly pleads with the chiefs to release lands for development it failed to respect the chief when it took land for the development of Murowa Diamonds mine moving his subjects to new areas far from their traditional homelands beyond Mazvihwa's control. In the region where Murowa diamond mine is being developed today, a few people continued complaining to the chief that he let the government took their property of their fore fathers while they don't know that despite the fact that the chief is connected to the government however he doesn't have the forces to stop the operations.

Of centrality to note is the fact that the Murowa diamond project did not just influence political and economic life of people under chief Mazvihwa, however, it likewise led to alienation of the land in the area. In spite of the fact that the region under chief Mazvihwa is not agronomically reasonable to a more prominent degree, the general population were performing little scale cultivating for subsistence and surplus available to be purchased. At the end of the day the Murowa confluence was a good grazing land for animals in light of the fact that the Tugwi River is perennial. An interviewee named John Chikonzi said, in 1992 the Tugwi waterway was the main wellspring of water which had remained when the zone was not really hit by serious drought.<sup>3</sup> Basing on the above, the general population who were resettled from the zone felt extremely influenced by the interruption of their economic methods for living because of loss of land. They are grumbling on the fact that the new regions where they were migrated are much more awful than their unique estates particularly considering the ecological powerlessness of the zone. A portion of the general population says that in spite of the fact that the new zones are huge yet they are not amicable. As indicated by Tafirei, uprooted people lose their territory, their occupations, their informal communities and the social and good examples contained in their everyday lives.<sup>4</sup> They lose all these through and through when displaced from their typical range of living arrangement.

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In December 2013, the government of Zimbabwe offered licenses to numerous little scale gold mineworkers in the chieftains. This therefore made such a variety of individuals to depend much on this economic practice as it helped them to battle unemployment rate in the region. Loss of land as a consequence of the Murowa mining project implied that the general population likewise lose their little scale mines which are spotted around the zone. Little scale gold mining (chikorokoza) in the region was one of the key financial exercises which was going to advantage the uprooted individuals. By relocations, the general population were denied of their rights to appreciate the advantages from their neighbourhood customary terrains as their previous mining ranges are currently regarded out of bounce. Reactions from most interviewees who used to benefit from chikorokoza uncover that the resettlement procedure did not offer the general population the privilege to choose whether to leave or not. In a meeting with Chisamba one of the recipients of this movement, if the general population were requested that whether leave or not, no one could choose to leave this area.<sup>5</sup>

#### **4.3 Weakening of Mazvihwa community's traditional power**

The relationship between the chief and his people has a more traditional relevance than political.<sup>6</sup> On account of chief Mazvihwa's history which goes back to a period firmly connected to the defeat of the Rozvi Empire in the last period of the nineteenth century. Chief Mazvihwa is historically and traditionally associated with the territory now alluded to as the Mazvihwa chieftaindom which incorporates the area where the Murowa Diamonds mine is being developed. Lack of participation in the advancement of his area and prompt removals of his subjects is equivalent to a chief who had his power weakened knowingly. Nearly, on account of chief in Ghana and other Southern African states like Swaziland, Mazvihwa among different chiefs in Zimbabwe has seen his part being dispatched to the dust bin of history and tradition.



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This traditional connection of chiefs and their subjects to the area where they live, the development of the mining project may have influenced the headmen, customary traditional land owners and chief Mazvihwa who saw a general public being weakened by mass displacements and relocations because of the project. In addition to this Chief Mazvihwa lost his headmen and village heads, which explains that his power was weakened because he had no power to stop the relocation of his people. Thus the Mazvihwa community's tradition was weakened. Moreover the fact that the headmen and village heads of the Mazvihwa were placed under Chief Bere and they were left with no power proves that the traditional procedure of the Mazvihwa community was destroyed.

#### **4.4 Social and economic disruption of the Murowa people.**

Despite the fact that the resettlement process benefited the Murowa individuals there are a number of issues that must be viewed as these issues incorporate that before the development of the Murowa Diamond mine which began in the 1997 individuals in the Murowa area had their style of living which helped them in relating and mingling. They had a few exercises which they did together for instance Humwe and Mushandira. They likewise had cooperatives in which they cooperated as a group and produce great results. What promoted the survival of these projects was the fact that the general population were used to their place and they were near each other. They additionally improved a task called the heifer project which they passed one cattle to another after a specific timeframe.<sup>7</sup> One can contend that, the relocation of individuals from the Murowa community under chief Mazvihwa isolated families who were associated with each other basing on the fact that they were sharing one thing in like manner (cooperatives). Individuals went separate ways with their headman and their village head as well as with different individuals from their groups whom they were associated with socio-economically.

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It is imperative to note that, the general population who were living under the Mazvihwa chieftaincy saw the disturbance of their social lifestyles. The general population who were influenced by the mining project contended that, for all the years of their projects and social lifestyle was going on well, the issue came when they were resettled in light of the fact that they were placed in various areas and the resettlement process did not permit them to decide for their own. It is conceivable for one to note that the relocation brought disunity among the Murowa people by moving them a long way from each other. They can't proceed with their project considering the fact that the people who were unemployed are still unemployed and the projects are their wellspring of salary and its turning into a burden to them since they can't begin projects with people that they don't know, people that can be viewed as "outsiders" to them. It would have been exceptional for them if the relocation figured out how to move them to the same territory in which their way of life was not going to be disturbed whether socially, politically or financially. The victims should not feel any change considering their way of living but unfortunately it was awful on them.

The general population in the Murowa region under chief Mazvihwa had their methods for living that were good to them. However, when the mine initiated in 1997 the region was made accessible for the mining development. For this situation along these lines obviously the forced relocation on the victims of Murowa diamond mine was nothing else than disappointments since the mining venture saw people as instruments of creation than as free elements whose welfare and social propel the undertaking was proposed. Like the Kariba instance of the Gwembe Tonga people, the Tokwe-Mukosi victims and the general population from Chiadzwa, the development of the mine can likewise be known as a "misguided and injury ridden crash program" by those specialists acquainted with these cases which saw chiefs being forgotten in the development discourse and the general population saw their cooperatives being wrecked helpless at the mercy of the government rather than

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their chiefs and headman. This is however in light of the fact that, the traumatic encounters of the constrained migrations still influences the groups and the barbaric treatment could keep on passing starting with one era then onto the next particularly when their socio-economic ways are destroyed.

#### **4.5. Unfair treatment to the vulnerable groups.**

Children, women and the sick were abused during the relocation period. Researchers in the field of development incited the relocating and resettlements caused many dangers to the people. In Murowa during my research I found out that children and women as well as the sick were at a disadvantage. Children were disturbed educationally. According to oral tradition the relocation took quite a while and families were migrated during October-November when their children were going to write exams.<sup>8</sup> in addition to this, in Mashava there were no schools close-by. So the children were at risk. Furthermore, the pregnant women were also disadvantaged because the maternity clinics were very far. Plus it was a burden to them as they were supposed to register for their delivery.

#### **4.6. Over pollution.**

The villagers who live in the Mazvihwa community are complaining about the over pollution which is done by the Murowa Diamond Mine. They are petitioning the President to intervene and order the company to minimise pollution and also support the community development projects. In addition to this the people of the community have been bored to the extent of hiring lawyers. Through their lawyers they are saying that the area around the Murowa Diamond Mine have been heavily polluted with dust that comes from mining activities. According to oral tradition people have been sick and many of them have been admitted in clinics and they have been diagnosed of dust related diseases.<sup>9</sup>

To add on this children are also being affected and its being hard on them. The

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people are also saying that there is water pollution caused by the mining activities and this is leading to people suffering from many diseases. Thus the Mazvihwa community is having problems and the people are even willing to boot the mine out of their area because instead of developing the community it is destructing, therefore there is no use of having a mine in their area.

#### **4.7.Less attention from the mining company.**

The Mazvihwa community is not happy about the fact that the mine is giving them less attention yet it is destroying their area. They are saying that the coming of the mine in the area has caused many problems and the most disappointing part is the mine is ignoring their plights. According to oral tradition Chipu Mukwena says that the mine came in the area many year ago and pledged to build schools and clinics and also to electrify the local schools but nothing has been done.<sup>10</sup>

Mazvihwa community people were expecting that the coming of the mine in the area was going to help them better their lives but unfortunately the mine is not giving them such a favour but rather it is worsening their lives and also giving them less attention. According to the news day many of the grievances of the Mazvihwa community to the Murowa Diamond Mine have been ignored.<sup>11</sup> The news day went on to give the explanation from the lawyers of the community that says,

*‘we have been advised by our clients that they have been to negotiate with you pertaining the various problems affecting them, which problems came out as a result of the existence and operations at your time. We hare reliably informed that you have given them very little attention, if any at all.’*

The villagers also complain that every time they try to get in touch with the Murowa admin they are told that the administration team is not around. This gives the researcher a number of

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questions about Murowa Diamond Mine because the news day also confirmed that they had put efforts time and again to reach the Murowa team for their views on the grievances of the people but the answer is always that the spokesperson is not in the office.

Another problem that the Mazvihwa people are facing is that the mine is treating them differently with those who were dislocated. The mine is acting as if those who were resettled are the ones who have been affected. Gracious Chikonzi expressed his anger on this unfair treatment by saying that,

*‘tese takangofanana ne avo vakaenda kuMashava nokuti mine yakakanganisa tese. Saka kana vakuda zvekuti vangobatsira avo vari kumasvingo mva ngavachienda vanovakira mine yavo ikoko nekuti vari busy kukanganisa mararamiro edu kuno asi vachipa rubatsiro kumasvingo, varikuvaka zvikoro nezvipatara ikoko asi kuno kana chimwe chavari kuita.’<sup>12</sup>*(people are

complaining that they are being treated differently from those in Mashava yet they are equal, they are suggesting that if the mine wants to develop Mashava its better that they go and construct the mine in Mashava.)

This clearly shows that the Mazvihwa people are unfairly treated and they are not happy about what the mine is doing to them. It also shows that the people are ready to do away with mine because it is not giving any help. Another issue is that the mine is not even employing the local people so the Mazvihwa community is at a disadvantage because it is still faced with high rate of unemployment.

#### **4.8.Siltation of water**

The Mazvihwa people are complaining that the company has caused siltation of water. They are giving the point that the existence of the mine in the area has destroyed a lot of things. It has resulted in the siltation of water sources, for example dams and water reservoirs along

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Runde River. According to Chipso Mukwena the mine pledged to give assistance in connecting running water points for the community and irrigation schemes and employ local youths but it is so surprising that the mine did nothing.<sup>13</sup> The siltation of water led to the collapse of their economic activities. Thus the mine disadvantaged the people as they were disturbed economically and their economic way of life was changed. The mine promised irrigation schemes but there is no action taken.

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## END NOTES

1. M. Cernea, **African Involuntary Population Resettlement in a Global Context.**  
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2. Ibid, pg 45
3. An interview with John Chikuru
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9. An interview with Mr Mahwihwi
10. An interview with Chipu Mukwena.
11. An interview with Chakanyuka Petros
12. An interview with Gracious Chikonzi.
13. An interview with Chipu Mukwena.

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## CONCLUSION

Most developmental projects, for example, dams and mines have assumed a significant part both in moulding and affecting individuals' lives particularly socially. For instance what happened to the Mazvihwa people not overlooking other individuals who were influenced accordingly the Chiadzwa individuals, the Murambatsvina victims and the Tokwe-Mukosi victims. This exploration has discovered that the Murowa diamond mine project has forced diverse consequences for various individuals inside the chiefdom. Its suggestions on the legacy of the Mazvihwa chieftaincy were clarified on the examination basing on data given by various respondents. The general population had some verifiable and customary connections to the area given to them by the Zimbabwean government as well as a satisfaction of their legacy which was given to them by the ancestors.

literature on the Murowa people group is not highly settled but rather from what the researcher got during the exploration it demonstrated that the Murowa dynasty was an off shot of the fall of the Rozvi Empire and all things considered the Chief all alone and authority limit felt weakened by the development of the Murowa diamond mine which ended in displacing his subjects to areas outside his ability to control.

The Traditional Leaders Act declares that, the power and control of a chief lies over his zone of influence and the group under his jurisdiction. The analysis has discovered that, the power and control of Chief Mazvihwa over his chiefdom was both weakened and reduced. The regional control of chief Mazvihwa over an immeasurable area was undermined as uncovered above since some portion of his chiefdom and subjects was taken and formally put in the hands of another chief, furthermore in the hands of Murowa diamond dispatching chief Mazvihwa's power to an observer rather than a player in the improvement discourse started by the Murowa diamond mine development.



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In other words, affirmation of power and control over state-owned organizations horribly influenced the legacy of the Mazvihwa chieftaincy in that, the chief will be out of control over the recently proposed developmental projects. There is requirement for Chiefs to be sufficiently agreed control over developmental undertakings which are set up on their respective areas of interest with the end goal that, they will be in a position to protect their legacy.

All above data can finish up the part taking note of that the period somewhere around 2004 and 2006 is extremely significant in the historical background of the Murowa people group. This period signified the main resettlements in the area which made the chieftaincy and the subjects to be shaken seeing that the government was not dismissive with the project. Before 2004 they couldn't believe it as they knew that the diamond was found in 1997 and no relocation was experienced. The principal migrations made the general population to abandon a lot of their projects as they realized that they were no longer going to stay in the area. The traditional lifestyle was no longer the same as some of the religious leaders were moved to new regions. At the point when the government ignored to finance the procedures of building a secondary school in the region it made the general population who were resettled to be furious as they had seek after a superior life. The period somewhere around 2004 and 2006 was the time of shaking chiefdom.

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## **RESEARCH QUESTION**

**An assessment on the effects of development induced projects specifically mining. Case study of Murowa**

### **CHAPTER ONE; CASES OF RESETTLEMENT IN ZIMBABWE**

1. What are developments induced projects?
2. What are the examples of development induced projects?

### **CHAPTER TWO; MUROWA COMMUNITY BEFORE THE DIAMOND CRUSH**

1. Where were the Murowa community people settled before the diamond crush?
2. What was the social, political, economic, religious and educational way of life before the diamond crush?

### **CHAPTER THREE; MUROWA COMMUNITY AND THE DIAMOND CRUSH**

1. Why were people resettled?
2. How the resettlement did take place?
3. Were there any gender dimensions?
4. What were the promises to the resettled people? Were they fulfilled?
5. What is the current situation?

### **CHAPTER FOUR; CRITICAL ANALYSIS OF THE DEVELOPMENT INDUCED PROJECTS AND THE RESPONSES OF THE GOVERNMENT AND THE NGOs**

1. Was the human rights organisation involved in the relocation of Murowa community?
2. If yes how and if no why?
3. Which specific human rights were violated?