AN EXPLORATION OF THE CAUSES OF SOCIAL UNREST IN OMAK COMMUNAL LANDS OF NYAMI NYAMI DISTRICT IN ZIMBABWE: A HUMAN NEEDS PERSPECTIVE

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DECLARATION:

In accordance with Rule G4.6.3, I hereby declare that the above-mentioned treatise/ dissertation/ thesis is my own work and that it has not previously been submitted for assessment to another University or for another qualification.

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Abstract

One of the responsibilities of every government is to make provisions of basic needs for its citizens. The situation in Omay resembles people living during the dark ages when there was no constitutional government. The government should in accordance with the priorities of its people be seen to be improving the lives of its citizens by providing health, education, roads, communication facilities, and participation in decision making especially on issues that have a bearing on their lives. The human needs theory postulates that one of the most ideal ways of resolving protracted conflicts is by helping people meet their needs. Human needs are not for trading according to conflict scholar John Burton, implying that if one does not meet his or her needs he/she might do anything to strive to meet them.

The people of Omay have been deprived of their needs in all facets; first the previous government relocated them to create Lake Kariba for the hydroelectric plant. They were not compensated. They were dumped on very arid, tsetse fly infested mountainous areas adjacent to game reserves and national parks where they have to make do with wildlife; some that destroy their few crops (elephants) and others that kill them or their animals (lions).

As a minority group they have been engaged in social unrest and small skirmishes with government and other, bigger ethnic groups as a form of resistance. A deliberate affirmative action to channel funds towards raising their living standards and develop their area so that they meet their needs could be the panacea to the social unrest.
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Acronyms

Campfire  Communal Area Management Programme for Indigenous Resources
DFID      Department for International Development (UK)
Govt Zim  Government of Zimbabwe
ITHPC     Inter Territorial Hydroelectric Power Commission
NGO       Non Governmental Organisation
NMMU      Nelson Mandela Metropolitan University
NPWMA     National Parks and Wildlife Management Authority
RDC       Rural District Authority
USAID     United States Agency for International Development
UNDP      United Nations Development Programme
ZARA      Zambezi River Authority
WCD       World Commission on Dams
Chapter 1
OVERVIEW OF THE RESEARCH

1.0 Introduction
With the end of the Cold War, poverty and conflict have become the biggest challenges to sustainable development (Draman, 2003: 2). Even though debatable, poverty is continuously cited as one of the principal factors responsible for instability in many parts of Africa. Toure (1994: 52) asserts that in Africa, above all problems, war or social unrest are responsible for exhausting financial resources and human potential on the continent and hindering development, in addition to the suffering imposed on the people as well as environmental degradation. The inability of the governments to ensure security, stability and provision of basic social services undermines citizens’ trust in political institutions and leads to social unrest in societies.

According to the 2003 United Nations Development Report, ‘The new century opened with an unprecedented declaration of solidarity and determination to rid the world of poverty. In 2000 the United Nations Millennium Declaration, at the largest-ever gathering of heads of state, committed countries – rich and poor – doing all they can to eradicate poverty, promote human dignity and equality and achieve peace, democracy and environmental sustainability. Today, about ten years later, poverty and conflict are on the rise, particularly in Africa. Indeed, for most countries in Africa, the last few years have been times of despair and the 2003 Human Development Ranking is a testimony of the twenty-five poorest countries in the world, at the bottom of the ranking, are from Africa. The majority of these countries have incurred huge debts in endless conflicts and social unrest, resulting in the destruction of property and agriculture thus perpetuating poverty and the dependency on food aid for survival, destruction of the very infrastructure that keeps the society together. Also very common is the disorganisation of health and education services either directly through the destruction of infrastructure or...’
indirectly through reduction of public expenditure (Toure, 1994: 53).

Unfavourable government policies and social exclusion in countries like Zimbabwe has seen massive displacement of people migrating to neighbouring countries and some to Europe, the Americas, Australia and New Zealand. The social unrest in Zimbabwe has seen an estimated 3 million leave the country for various reasons while reducing the economy to one of the worst in the world. Political instability and intolerance by governments formed by former liberation movements have seen thousands of people driven away for having different political views.

The Zimbabwean case has had some serious effects and a great impact on communities living on peripheral and marginal areas like the Tonga People of the Zambezi Valley, the Shangaan of Save and Limpopo Valley and the Doma of Lower Guruve. The Valleys, unlike other countrysides are very hot and dry with agriculture almost impossible due to very low rainfall average of 230mm per annum (Whitlow, 1984: 13). With the economy on its knees, and social services almost non existent, rural livelihood is now dependent on Humanitarian Non Governmental Organisations’ food aid for survival. In most cases the little produce is destroyed by wild animals; mainly elephants and buffaloes leaving them at the mercy of NGOs. It is amazing how the Tonga people survive. What has been reported in the public media about them are social unrest, backwardness/underdevelopment and perceived anti-government tendencies.

In Zimbabwe today, stagnating economic growth, rapidly rising prices, a high rate of unemployment, high rate of inflation, lack of rule of law, intolerance of different political views, violence and economic crises and the inequitable distribution of wealth and production are major preoccupations for policy makers and civil society (Human Development Report 2000). Many of these variables reinforce poverty. In Omay Communal Land and Nyami Nyami District as a whole, poverty manifests in social unrest.
The human development paradigm performs an important service in questioning the presumed link between expanding income and expanding human choices. A link between growth and human lives has to be created consciously through deliberate public policy such as public spending on social services and fiscal policy to distribute income and assets. This link may not exist in the market place which can further marginalise the poor (Ul Haq, 1995).

1.1 The Historical Background

It is difficult to determine the exact numbers, because the Tonga ethnic category is imprecise, (Worby, 1994: 4) and the Tonga have always drifted backwards and forwards over the porous and fluid border with Zambia (Reynolds, 1991: 13), but estimates put the Tonga at approximately 120,000 (Zimbabwe Central Statistics Office, 1998). They live mostly along the Zambezi River Valley in Binga and Omay. Today the Tonga are organised under the Binga and Nyami Nyami Rural District Councils, with a few pockets in Gokwe North under Chiefs Simuchembo and Nenyunka, local level state units responsible for district administration.

The Tonga is unlike most other groups, firstly, where others live on the plateau, they lived deep in the remote valley, a factor which partly contributes to their political invisibility. Secondly, where other tribes live on the fertile crescent (Beach, 1995: 6) in a relatively hospitable environment, the Tonga lived in a tsetse and mosquito-infested environment that other social groups and tribes have only entered for purposes of plunder (Colson, 1960, cited in Tremmel, 1994: 13). While the situation is changing as a result of tsetse eradication, which in turn has attracted self-proclaimed ‘modern’ migrants into the Valley and surrounding areas (Worby, 1994: 4), Tonga land is still comparatively wild and untamed. Thirdly, at a time where others are self-sufficient in food, the Tonga continues to experience chronic poverty, which has turned the valley into the site of countless relief projects (Metcalf, 1994). And where other tribes have been the target of colonial and missionary civilization, the Tonga have been abandoned by successive regimes.
(Dzingirai and Bourdillon, 1997), neglected by the state in order that Europeans and some refined black elites could have a glimpse of pristine tribesmen (Ellert, 1984).

Until the 1960s, when the Zambezi River was dammed and everything they owned was submerged by a project seeking to develop national energy needs; the Tonga pursued multiple economic strategies. They fished on the Zambezi when it flooded, used the banks of the receding river for crops (maize, corn, millet, vegetables, marijuana, and tobacco being the favourites), and supplemented this with hunting and foraging along the river and beyond (Colson, 1971). After the damming and subsequent flooding of the valley, the Tonga were left to survive on agriculture on dry land, from which they would be later removed to make way for the rising waters of Lake Kariba and later to make way for wild animals through National Parks and Forestry Land. The Tonga who have even today to come to terms with all these displacements and erasure (Tremmel, 1994: 13), were left to depend on illegal hunting, which brought them into conflict with the state and private safari hunting outfits who consider the valley to be a lucrative wilderness and hunting zone (Reynolds, 1991: 28).

In Omay the situation has become very difficult, several hundred Tongas have been prosecuted for 'illegal' hunting and fishing. The National Parks and Wildlife Authority and Campfire refer to them as poachers (Dzingirai, 2003: 41). Interestingly their meagre agricultural produce is annually destroyed by wild animals like elephants, hippos and buffaloes, which are strictly protected by the state. In 2002, the Tonga in Omay withdrew their children from the only five primary schools for three weeks in protest against unfair education practices. The livelihoods of the Tonga is under threat from all angles (Dzingirai, 2003: 41), and the big challenge is how are they going to survive?

1.2. Context

Zimbabwe has ten provinces with a total of fifty-nine (59) districts used for both
administrative and developmental purposes in line with the decentralisation policy (Govt of Zimbabwe, 1983). Nyami Nyami District is in Mashonaland West Province. It is 450 kilometres away from the Provincial Capital Chinhoyi and 620 kilometres away from the National Capital Harare. It is along the mighty Zambezi River to the north that separates Zimbabwe and Zambia, Binga District to the south and Hurungwe District to the east. Geographically, Nyami Nyami is characterised by a harsh and arid climate, with very low rainfall less than 230 millimetres per annum, inadequate for any meaningful agriculture (Whitlow, 1984: 13) with occasional perennial droughts. The landscape is rugged terrains, steep slopes and valley dissected plateaux that form the sources of small rivulets that join the Zambezi River or its tributaries. The Poverty Reduction Forum’s 2006 publications ranked Nyami Nyami District as the least developed in Mashonaland West and second least developed in the country. In contrast with this Nyami Nyami is the third richest district in the country as it is endowed with natural resources most of which have not been exploited, has the largest wildlife population, the vast man-made Lake Kariba, with abundant fish and aquatic life, coal deposits and timber from hardwoods and other non timber forest products (Tremmel, 1997).

Nyami Nyami District has two main landform uses: two thirds of the surface area is used for wildlife habitation in the form of National Parks and Game Reserves, while the other third is for human habitation of the Tonga people of the Zambezi valley (Min of Local Govt, Zim, 1998). The Tonga people lived along the Zambezi River for many generations hence earned the title the ‘People of the Great River’ (Tremmel, 1997). They were displaced from the fertile valleys of the Zambezi River in 1957 following the damming of the Zambezi forming a huge artificial lake, 280 kilometres long and approximately 30 kilometres wide-Lake Kariba, which flooded the entire valley forcing the Tonga to be settled in the mountainous lands overlooking the lake. Their livelihoods that depended mainly on the river and the fertile valley were completely destroyed as the majority were settled more than 120 kilometres away from the river among marauding wild animals and the steep slopes. The River Tonga people are generally regarded as very backward, underdeveloped and illiterate (Schuthof and Boerenkamp, 1991).
This proposal will attempt to explore the possible causes of social unrest in Omay, Nyami Nyami District.

Map 1

Map of Zimbabwe showing the 9 provinces. Mashonaland West Province and Kariba (Nyami Nyami District)
Map 2

The Study Area ï Omay Communal Lands of Nyami Nyami District
1.3. Motivation

The conflict resolution scholar-practitioner’s primary goal is not only to achieve an understanding of conflict theories, and the genesis and development of conflicts, but to actively work towards the resolution of conflict (Bradshaw, 2007: 62). In his search for a topic of study for his treatise, the researcher has been motivated to find a topic that would yield a contribution to the academic discourse surrounding conflict, and contribute practical implications for individual human beings. Through exploring the possible causes of social unrest in Omay, Nyami Nyami District, the researcher hopes to inform academics and politicians, development agents and technocrats/policy makers.

The purpose of this study is to explore the causes of social unrest in Omay Communal Lands of Nyami Nyami District in Zimbabwe, identify the reasons behind the conflict and propose possible intervention and or remedies.

On an academic level, the proposed study would ideally lead to broader insights and comprehension of causes of social unrest among a marginalised community in a specific living situation in Nyami Nyami District. The researcher would also want to relate the causes to the basic human needs perspective and make comparisons with the work of earlier scholars like John Burton and psychologist Abraham Maslow.

1.4 Problem Statement

A lot has been said and suggested about the Tonga people, with regards to their way of life and their seeming lack of cooperation with government initiatives. In 2002 the then Minister of Education, referred them as "rebellious people". This study aims to produce insights into the reasons for the negative perceptions and underdevelopment of these people. A need is a construction (a convenient fiction or hypothetical concept) that stands for a force (the physio-chemical nature of which is unknown) in the brain region, a force that organises perception, apperception, intellection, conation and action in such a way as to transform in a certain direction an existing, unsatisfying situation (Deci and Ryan, 2000:
Based on the fact that the researcher is a social being who lives within a social context where “quite often knowledge helps to embrace/share emphatically others’ life worlds and experiences,” (Newman, 2006: 105); the researcher hopes to bring an awareness of the social unrest and possible needs of the Tonga people of Omay, Nyami Nyami District to the Zimbabwean policy and social structures and receptive listeners.

1.5 Aim of the study

The aim of this research is to explore the causes of social unrest in the Omay Communal Lands of Nyami Nyami District in Zimbabwe. The study will seek to find out why the people of Omay are regarded as rebellious, anti-development, and more importantly the reasons behind their involvement in social unrest.

1.5.1. Objectives of the study

- To explore and understand the various forms of social unrest/conflict manifestations among the Tonga of Omay communal lands.
- To identify possible root causes of these social unrest
- To observe and assess development trends through existing community projects
- To analyse and link conflict causes with basic human needs

1.6. Significance of the study

This study will explore the main issues of concern in Omay Communal Land, of Nyami Nyami District in Northern Zimbabwe. Attention will be paid to areas such as the types of conflicts or forms of unrest, causes of the unrest and the needs of the community, both the met and unmet needs. The study will also explore the roles of the various institutions; Traditional Leaders, Rural District Council and NGOs in areas like conflict resolution, community projects and land distribution.
1.7. Research Design and Methodology

Hart (1998: 28) defines methodology as a system of methods and rules that facilitates the collection and analysis of data. To him, it provides the starting point for choosing an approach made of ideas, theories, definitions and concepts of the topic; therefore the basis of a critical activity consisting of making choices about the nature and character of the social world.

Mouton (1996: 107) defines research design as a set of guidelines and instructions to be followed in addressing the research problem. To him, the main function is to enable the researcher to anticipate what the appropriate research decisions should be so as to maximize the validity of the eventual results. Babbie and Mouton (2006: 75) state that the research design focuses on the end product, and go on to give the point of departure as being the research problem and state its focus as the logic of research. The research design performs the functions of designing the strategy to find out something and, therefore the need to specify what needs to be found out and determine the best way to go about it (Babbie and Mouton, 2006: 72).

1.8. Qualitative Research Paradigm

Citing Denzin and Lincoln (1994), Creswell (1998: 15) defines research as multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This then means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. It involves the studied use of a collection of a variety of empirical materials that describe routine and problematic moments and meanings of individuals' lives. Qualitative research to him therefore means an inquiry process of understanding based on distinct methodological traditions of inquiry that explore social or human problems.

Qualitative research will be used for its ability to describe and understand rather
than explain human behaviour (Babbie and Mouton, 2006: 270). This research design will be used to find out rich and valuable information pertaining to the causes of social unrest among the Omay people of Nyami Nyami District of Northern Zimbabwe. Qualitative research claims to describe life-worlds from the inside-out from the point of view of the participants and therefore contributes to better understanding of social realities, calling attention to processes, meanings and structural features (Flick, Von Kardorff & Ernst, 2004: 3).

Neuman (2006: 151) asserts that qualitative research emphasises conducting detailed examination of cases that arise in the natural flow of social life. It tries to present authentic interpretations that are sensitive to specific social historical contexts. Another important angle of qualitative research that is needed in this study is the fact that it emphasises respect for human beings as people and not just study subjects (Denscombe, 2003: 105). This is important since this study will undertake to explore the possible causes of human behaviour that is negative, social unrest by a particular community.

1.9. Exploratory Research
Neuman (2006: 34) states that an exploratory study enables the researcher to become familiar with basic facts, settings and concerns. It also helps the researcher to create a general mental picture of the situation. This study will take an exploratory approach in order to provide familiarity (Babbie, 1989: 80) with the challenges faced by the Tonga of Omay as they try to raise their concerns in Nyami Nyami District of Zimbabwe.

Exploration serves different purposes including the case of examining new interests or the study of a subject that is relatively new (Babbie & Mouton, 2006: 79). This research seeks to yield new insights into the power of the poor marginalised and how they respond to marginalisation.
1.10. Case Study

A case study will be used in order to explore (Babbie & Mouton, 2006: 280) the role of government agents in promoting peace or discord. The case study will also help to critically look at the needs of the Tonga of Omay, in Nyami Nyami District. Using the case study will enable the researcher to retain the holistic and meaningful characteristics of real life events, in this case, the roles and challenges of the Tonga people. The case study approach stems from its focus on just one instance of the subject that is to be studied intensely (Huysamen, 2001: 168).

The researcher will employ the case study method because it can act as a preliminary to major investigation as it may bring to light issues that deserve further investigation. It will enable studying the phenomena deeply in order to establish generalisations about the wider population. The case study method involves doing field work in the natural circumstances of the chosen case and therefore calls for the researcher to stay a while within the settings of respondents in the search for recurring patterns and consistent regularities (Huysamen, 2001: 168).

1.11. Limitations of the study method

The case study method is vulnerable to criticisms related to the generalisations made from its findings. The researcher needs to be particularly careful to allay suspicion and to demonstrate the extent to which the case is similar to, or contrasts with others of its type. Also, case study methods are often perceived as producing 'soft' data. It is accused of lacking the degree of rigor expected for social science research and focusing on the process rather than the measurable end products. The researcher is charged with the task of paying careful attention to detail (Denscombe, 2003: 39).

Denscombe (2003: 39), further states that the boundaries of the case study can prove hard to define in clear-cut and absolute fashion. This poses difficulty in terms of deciding what sources of data to incorporate in the case study. In addition,
negotiating access to case study settings can be a demanding part of the research process. Access to people, documents and settings can create ethics problems which can delay the research process.

**1.12. Dissemination of findings**
Upon completion of this study, the researcher will make available the findings to the NMMU library in the form of a treatise. Two hard copies will be made available one to Nyami Nyami Rural District Council and another copy to the Ministry of Women Affairs and Community Development as agreed in May 2010.

**1.13. Layout of Chapters**
The research will be presented in five chapters:

**Chapter 1**
*Introduction*
This chapter will give a brief historical background of the Tonga people, their forced removal from the valleys of the Zambezi River to pave way for the rising waters following the damming of the river to create Lake Kariba. It also describes the landscape where the Tongas are settled today, the aims and objectives of the study and gives a brief of the research design and methodology. It also discusses the case study as a study method.

**Chapter 2**
*Theoretical Framework and Literature Review*
The chapter analyses the human needs theory as a basis for linking possible causes with what literature has with regards to this study. It will review literature and concepts associated with construction of dams. It will show the significance and influence of existing literature on the study. The researcher will use some of the existing literature to guide his study and locate the issues under investigation.
Chapter 3

Research Design and Methodology
The research design and methodology employed will be stated and discussed in detail in this chapter. Various issues to do with data collection including ethical considerations, reliability, validity and shortcomings and limitations of the choice of methodology as well as data analysis will be discussed.

Chapter 4

Data Presentation and Interpretation
The researcher will present the data and all the findings acquired from the field study. The researcher will then interpret the data and put it into context so that it is meaningful to all. The findings will be guided by the literature review whereby the researcher find out how what is on the ground compares with what has been written.

Chapter 5

Research findings and Discussion
The researcher will attempt to analyse the findings and compare it with what other academics and researchers have found in the study area. The discussion will help clarify certain grey areas in an attempt to make the findings clear and concise.

Chapter 6

Recommendations and Conclusion
This will be the final chapter and will contain the recommendations put forward by the researcher to reduce social unrest among the Tonga. The summary of the findings as well as the value of the study will be discussed.
Chapter 2

2.0 THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1 Introduction
The researcher will strive to locate literature for this study using the techniques for information retrieval that Cooper (1989) and Cooper and Hedges (1994) described, including (a) informal approaches, (b) the ancestry approach, (c) the descendency approach, and (d) the use of online computer databases. Informal approaches include gleaning information about studies by networking with researchers in the target area, at conferences and other professional gatherings, such as the Lake Kariba Master Plan seminar held from June 03 to 05, 2010. The chapter will also deliberate on the concept of human needs and the human needs theory.

2.1.1. The Concept of Human Needs
Human needs are a powerful source of explanation of human behaviour and social interactions. All individuals have needs that they strive to satisfy, either by using the systems, acting on the fringes or acting as reformist or revolutionary. Given these conditions, social systems must be responsible to individual needs, or be subjected to instability and forced change (possibly through violence or conflict). Humans need a number of essentials to survive.

The Seville statement on Violence, written by twenty leading scientists from around the world, in Seville, Spain on 16 May 1986, concluded clearly that violence was not human nature. It convincingly argued that violence was not genetic, and was simply a social construct, an invention (Journal of Peace Research, 1989: 113).

According to renowned psychologist Abraham Maslow (1946) and conflict scholar John Burton (1981), these essentials go beyond just food, water, and shelter. They
include both physical and non-physical elements needed for human growth and development, as well as those things humans are innately driven to attain (Marker 2003). It will therefore suffice to say that human needs are universal.

The universality of human need rests upon the belief that if needs are not satisfied then serious harm of some objective kind will result. Serious harm can be defined as fundamental disablement in the pursuit of one’s vision of the good (Gough, 2002). Another way of describing the harm is as an impediment to successful social participation. Whatever the time, place and cultural group one grows up and lives in, we act in it to some extent. The argument then is we build a self-conception of our own capabilities through interacting with and learning from others. This is an essential feature of human nature. It follows that participation in some form of life without serious arbitrary limitations is our most basic human interest (Rubenstein, 2001).

2.1.2. Human Needs Theory
The great psychologist Abraham Maslow (1943) developed the human motivation theory which he summarised and produced as the famous Maslow’s Hierarchy of Needs. Around the same time the great conflict scholar John Burton was developing his thinking about human needs. Both Maslow (1946) and Burton (1981) see human needs as a powerful source of human behaviour and social interaction. All individuals have needs that they strive to satisfy, either by using the system or acting as a reformist or revolutionary. It is therefore the assertions of these two scholars that people strive to satisfy received physiological and psychological needs for life, safety and security, belongingness and affection, for self esteem, for respect and self respect and for self-actualisation. As more basic needs are met, attention switches, in a hierarchical fashion, to satisfying higher needs. Given this condition, social systems must be responsive to individual needs, or be subject to instability and forced change, possible through violence or conflict.
The human needs theory offers a new dimension to conflict understanding and ultimately to resolution, management and transformation. The basic human needs theory is a radically optimistic personalism based on the assumption that people resort to conflicts when their needs are not met and therefore struggle to meet the needs. John Burton asserts that "Needs and values are not for trading" (Burton, 1987: 31). Human needs theorists argue that one of the primary causes of protracted or intractable conflict is people’s unyielding drive to meet their unmet needs.

### 2.1.3. The Virtues of Human Needs

The basic human needs theory seem particularly notable: First, it permits conflict resolvers to make a valid distinction between struggles that can be dealt with by employing the conventional trinity of force, law, and or power-based negotiation, and those whose resolution requires other measures. "Needs and values are not for trading," Burton asserts (1990a, p.39), distinguishing needs-based conflicts, and the processes of conflict resolution properly from interest-based disputes and the processes characteristic of strategic studies, conventional diplomacy, and alternative dispute resolution. Another Burtonian apothegm, "Deterrence cannot deter" (1990a, p.34) calls attention to the efficacy of coercive methods to modify behaviour when individuals or groups are impelled to act on the basis of imperative needs (Rubenstein, 1999; 174).

Second, equipped with a needs-based map of the field, conflict analysts and resolvers can understand the contradictions inherent in general notions like "negotiation" and "dispute resolution" and the necessity to design resolution processes corresponding to a conflict’s underlying generic resources. Where the conflict is generated by unsolved problems of political identity, for example, the process required will be analytical, exposing the differences between the conflicting parties’ perceived interests and their underlying needs, and offering them a wide range of possible solutions to the reframed identity problem.
Third, a needs-based approach to social conflict undermines conventional notions of conflict causation, in particular the idea that destructive social conflicts are produced instrumentally by a few manipulative leaders or expressively by the sheer existence of cultural or ideological differences (Fisher, 1997; Mitchell and Banks, 1996). Using unsatisfied needs as an independent variable, the theory helps to explain why ruling class manipulation or cultural differences sometimes generate conflict and sometimes fail to do so. The theory moreover provides a basis for linking conflict analysis with conflict resolution. Conflict resolution (as opposed to temporary dispute settlement) requires a process that helps conflicting parties identify salient unsatisfied needs and consider methods of accommodating social arrangements to the ineluctable demands of individuals and groups (Rubenstein in Jeong, 2000, pp. 185).

2.1.4. The Basic Human Needs Approach
Basic human needs may be interpreted in terms of minimum specified quantities of such things as food, clothing, shelter, water and sanitation that are necessary to prevent ill health, and undernourishment (Streeten et. Al. 1981, 25). The Basic Human Needs approach reached the height of its popularity in the 1970s though has made a comeback lately in the form of the Millennium Development Goals (Gordon, 2005: 196). While there are a number of different versions of the Basic Human Need approach, a prominent variant affords primacy to basic physiological deprivation. Deprivation is conceived as inadequate fulfilment of a sanitation, etc. The Basic Human Need approach differed from the income consumption approach or basic need goods/services (food, health, education, water, sanitation, etc) or related achievements (nutrition, life expectancy, mortality, etc) (Townsend, 1985: 131).

2.1.5. Human Poverty Approach
It is in the deprivation of the lives that people can lead that poverty manifests itself. Poverty can involve not only the lack of the necessities of the material well-being, but the denial of opportunities for living a tolerable life (Streeten, 1984: 71). Life
can be prematurely shortened. It can be made difficult, painful or hazardous, deprived of knowledge and communication, robbed of dignity, confidence and self-respect. All are aspects of poverty that limit and blight the lives of many millions in the world today (The UNDP, 1997: 15).

The UNDP Human Poverty approach draws heavily on the conceptual framework provided by Amartya Sen. Sen (1993) conceptualises poverty or deprivation in terms of the absence of certain basic capabilities to function. Sen’s underlying idea is that poverty should include both what we feasibly could do or could not do, the commodity requirements of these capabilities which differ interpersonally and over time, and what we are not doing (functioning). UNDP draws from this conceptual framework and proceeds to specify some of the basic capabilities in question. It includes the capability to lead a long, healthy, creative life and enjoy a decent standard of living, freedom, dignity, self-respect and the respect of others (The UNDP, 1997: 15).

2.1.6. Social Exclusion Approach
The Social Exclusion approach has recently been propounded by the International Institute for Labour Studies at the ILO. As a conceptualisation of poverty or deprivation, it comes very close to the ‘relative deprivation’ conception of poverty expounded, *inter alia*, by British Sociologist Peter Townsend (1985). The underlying idea is that poverty or deprivation is best regarded as lack of resources required to participate in activities and enjoy living standards which are customary or widely accepted in society. The Social Exclusion approach connects poverty closely with issues of citizenship and social integration and their associated resource requirements.
2.2. LITERATURE REVIEW

2.2.1 Development-Induced Displacement

Each year, millions of people around the globe are forcibly relocated and resettled away from their homes, lands and livelihoods in order to make way for large-scale development projects such as dams, reservoirs, power plants, roads, plantations, urban renewal, oil, gas and mining projects. According to Hoshour and Kalafut (2010) this forced relocation is known as development-induced displacement and resettlement or DIDR. The Tongas were forced to relocate to pave way for the construction of Lake Kariba in 1957-59. Just like becoming a refugee, being forcibly ousted from one’s land and habitat by a dam, reservoir or highway is not only immediately disruptive and painful, it is also fraught with serious long-term risks of becoming poorer than before displacement, more vulnerable economically, and disintegrated socially (Robinson, 2003: 4). Most large forced dislocations of people do not occur in conditions of armed conflict or genocide but in routine, everyday evictions to make way for development projects. This ‘development cleansing’ may well constitute ethnic cleansing in disguise, as the people dislocated so often turn out to be from minority ethnic and racial communities (Ramaiah, 1998: 189).

Assessments sponsored by the World Bank have estimated that every year since 1990, roughly 10 million people worldwide have been displaced involuntarily by infrastructural development projects. In India alone, during the last 50 years, an estimated 25 million people have been displaced by development projects (Cernea, 2000: 113). In that same period in China, development projects displaced more than 40 million people, including 13.6 million in the 1990s (World Commission on Dams, 2000: 43). While victims of disaster especially natural disasters generally are the focus of sympathetic attention and international aid (as are many of those displaced by conflict), the same cannot be said for victims of development-induced displacement, although the consequences may be comparably dire (Cernea, 2000: 114). A multi-year study of development-induced displacement by the World
Commission on Dams concluded that, impoverishment and disempowerment have been the rule rather than the exception with respect to resettled people around the world. The impact has been felt most heavily by marginalised and vulnerable populations.

Hoshhour and Kalafut (2010: 3) concur with the World Commission on Dams report and further stress that people forcibly uprooted by development are typically displaced within the borders of their own countries. This distinguishes them from refugees, who are legally defined as having fled across an international border to escape danger or a fear of persecution. Robinson (2003: 18) explains that this legal distinction is important, because internally displaced people are not protected by the instruments of international law that protect refugees. There is no international body specifically charged with protecting the rights of internally displaced people or addressing their needs. In fact, it is often much more difficult for outside assistance to reach people who are internally displaced.

2.2.2. Impacts and Injustices
Most of the dams constructed before 1970 made little consideration for social and environmental impacts of the dams (World commission on Dams, 2000: 13). The people who bear the brunt of the personal, social, and environmental costs of projects involving development induced displacement and resettlement rarely share in the benefits (Petterson, 2002: 19). On the contrary development induced displacement commonly leads to the impoverishment of those who are forced to move, creating poverty in project-affected areas. Petterson (2002: 20) listed a number of impacts that include landlessness; homelessness; joblessness; significant deterioration in incomes and livelihoods; food insecurity; under nourishment and hunger; serious declines in health; stress and psychological trauma; a spiral of downward mobility leading to economic marginalization often accompanied by social and cultural marginalisation; and profound social disintegration.
Fernandes (2008: 90) asserts that people displaced by development projects are known to be at increased risk of suffering life-threatening diseases, epidemics, and loss of physical and mental health, yet they commonly have less access to hospitals and health clinics. Families often lose access to educational facilities as well, resulting in lost or delayed educational opportunities for children. Existing patterns of leadership, social organisations, and subsistence are dismantled. Kinship ties and other informal networks and social capital ties that provide mutual support are dispersed or unravelled. For those indigenous peoples who value land as the core of their identity and way of life, the impacts of development-induced displacement and resettlement are particularly devastating (Robinson, 2003: 12).

According to a report to the World Commission on Dams prepared by Rangachari, Sengupta, Iyer, Banerji and Singh (2000: 115), the displacement of indigenous people is a violation of their rights. They argue that development-induced displacement frequently comes hand-in hand with coercion, threats or violence and egregious corruption. The World Commission on Dams report further notes that International Finance Institutions and governments alike routinely fail to uphold their obligations to fairly compensate, resettle, and restore people's livelihoods. Far too often, people attempting to claim their rights risk intimidation, degrading treatment or punishment, arbitrary arrest or detainment, violence and even torture from private or state security agents (Robinson, 2003: 21).

The World Commission on Damsâ report (2000: 121) highlights that forced displacement of indigenous people violates Principle 9 of the United Nationsâ Guiding Principles on Internal Displacement, which stipulates that: âStates are under a particular obligation to protect against the displacement of indigenous peoples, minorities, peasants, pastoralists, and other groups with a special dependency on and attachment to the land.âDespite formal protection afforded by the United Nations Declaration on the Rights of Indigenous Peoples, tribal groups and ethnic minorities have been disproportionately affected by development-induced displacement and resettlement. India, the country believed
to have the largest number of affected people by development-induced displacement in the world, serves well as an example: it is estimated that 40 percent of all the people displaced by development projects during the first 40 years of India’s independence were tribal people (Bartolome, 2000: 12). Among the many concerns that the World Commission on Dams has raised about dam-related displacement are:

- Displaced and affected people rarely receive complete and adequate information on the dam project, the nature and extent of displacement and provisions for resettlement and reconstruction.
- Displaced and affected people normally have no role in generating baseline information or in developing resettlement plans.
- The relocation process is often traumatic, involuntary, and prolonged. Compensation is inadequately assessed and monitored. Resettlement sites are plagued by poor infrastructure and problematic relationships with host communities.

### 2.2.3. Sample Case Studies

In China, the Three Gorges Dam project, launched in 1994 and completed in 2009 is expected to result in the largest dam-related displacement in history. Flooding more than one thousand square kilometres of land with a reservoir more than four hundred miles in length, the Three Gorges Dam project will displace the populations of seventeen cities, a total of 1.2 million people (Stein, 1998: 7).

The government’s argument in favour of the dam is that it will control the effects of the monsoon floods on farmland as well as on industrial and urban centres in the lower Yangtze River basin; moreover, it will also serve as the centre of expansion of electricity generation capacity in China, which is expected to reduce the country’s overall dependence on coal as an energy source (Fuggle and Smith, 2000: 13). Criticism of the project has been wide ranging, including its technical feasibility, negative environmental impacts, destruction of cultural landmarks and archaeological sites, government corruption, lack of transparency, and the
displacement of such large numbers of people without their effective participation and, potentially, without adequate compensation (Human Rights Watch/Asia, 1995: 32). Although the Chinese government has budgeted for the resettlement of the affected people and has resettled only 395,000 by June 2008, the entire resettlement is estimated to cost 195 billion Yuan (about US$ 23.6 billion); more than four times what has been budgeted (Wang, 1996: 20). Some international observers have suggested that proposed compensation payments are promises unlikely to be kept (Stein, 1998: 11). Studies of persons in China resettled because of dams indicate that they are often left in poverty. It has been further argued that in China only one third of those resettled had "re-established their lives at satisfactory standards." Another third had returned to "subsistence livelihoods" while the remainder were "mired in poverty" (Fackler, 2002: 72).

India, according to McCully (1994: 61) has the largest number of development projects in the world and, quite possibly, the largest number of development-induced displaces persons in the world as well. The Indian Social Institute estimated that by 2006 there were 21.3 million displaced people because of development projects; of this number 16.4 million were displaced by dams. According to the Indian Central Water Commission (2004), three thousand three hundred dams had been built since 1947 and another one thousand are under construction. Development projects affected the poorest segments of the Indian society, including those belonging to scheduled castes and tribal groups and threatened them with even greater impoverishment because of loss of livelihood, land, assets and social structure (Lama, 2000: 113). Among the best known and most controversial cases of development-induced displacement in India is the Sardar Sarovar dam and irrigation complex on the Narmada River. The government estimated that the scheme would irrigate 1.8 million hectares of drought-prone areas in Gujarat and 75,000 hectares in Rajasthan as well as provide domestic water to 2.4 million people. These benefits were over exaggerated and this has resulted in several years of non-violent protests and social conflicts among displaced and indigenous people (Lama, 2000: 17).
Though the largest numbers of persons displaced by dams are in Asia, dam building projects have also had negative impacts upon indigenous and peasants groups in Latin America and the poor in Africa. In Lesotho for example, the Lesotho Highlands Water Project, the largest infrastructure project ever constructed in Africa displaced 27,000 people and the World Bank has admitted that despite close supervision and drafting of resettlement plans, the results on the social side are clearly distressing (Hoover, 2001: 211).

2.2.4. The History of Kariba Dam

Interest in Kariba started in the 19th Century, when the gorge was visited in 1907; initially the idea was to explore whether the gorge could be the site of a bridge linking Northern Rhodesia (Zambia) and Southern Rhodesia (Zimbabwe) (World Commission on Dams, 2001: 20). After many visits by colonial officers the thought became one of creating a dam for possible irrigation (Macdonald, 1955: 19) and a hydro-electric plant (Dzingirai, 2003; 21).

Between 1920-1945 copper mining activities intensified in Northern Rhodesia (Now Zambia) following the improvement in price of the mineral on the international market. In Southern Rhodesia (now Zimbabwe), there was rapid expansion of the manufacturing sector. Both industries were serviced with thermal power. Not only was the supply erratic, it was becoming costly to transport the coal from South Africa and Wankie Coalfields some 750km from the copper fields (Prayer, 1982: 37). At any rate, the demand for coal, which in one year exceeded 460 000 tonnes for Southern Rhodesia, created pressure on the railway systems and it was obvious that sooner or later it would not cope with the increased demand for power (WCD, 2000: 93).

In 1946, the governments formed a commission, the Inter-territorial Hydroelectric Power commission (ITHPC), composed of two representatives from each country with the mandate of investigating the most efficient ways of solving the needs for
power. Because hydrological information was available for Kariba, the panel quickly settled for it.

Financing of the dam construction was in the form of a loan from Anglo American, Roan Selection Trust, two companies owning all the copper mines and smelters and up to that time in dire need of power financed the first phase. The second phase was financed by Barclays Bank plc, Standard Chartered and the World Bank (Prayer, 1982: 251).

There was no participation or attempt to get the views of the Tonga regarding the acceptability of the project. All that the government did was to prepare people for the unfolding event and make promises or incentives for people to comply with a decision already made and with the backing of federal state (Dzingirai, 2003: 24). One of the most pernicious lies from the colonial administration was that the Tonga eagerly accepted the project (Cockcroft, 1967: 26).

Before the Kariba Dam was built, the Tonga people lived along the Zambezi River, which provided almost all basic needs, and were in harmony with nature, though engulfed by poor socio-economic conditions. Tremmel (1997: 23) described the way of life of the Tonga, before the forced removal to make way for Kariba Dam, as a time of 'splendid isolation'. Tremmel wrote that the Tonga suffered from their isolation, they were left alone and basically neglected by the government, there were no schools, clinics or hospitals even as late as 1980 when Southern Rhodesia became independent. Displacement or forced resettlement according to Colson (1971: 11) is a 'conflict'. Scudder (1975: 34) analysed the scope and effects of resettlements upon large groups of people, especially in Africa, because of the construction of dams. His research includes: Kariba Dam in Zambia and Zimbabwe, with 57,000 people relocated; Volta Dam in Ghana, 70,000 relocated; Kainji Dam in Nigeria, 42,000; and the Aswan Dam in Egypt and Sudan 100,000. Recognizing a pattern that has emerged in the construction of most large dams, Scudder points out that much attention is given to the technical construction, while
the resettlement of people is initiated without ample consideration and planning. Colson asserts that major dam resettlement is a tension ridden, crash programme, in which the case of the Tonga, people were moved before the resettlement areas could support them. The process forced victims to undergo extreme psychological, physiological, and social-cultural stress as well as perpetual poverty. Weinrich (1977: 63) noted that initially some Tonga Chiefdoms refused to move when they were ordered to move to higher ground as the area gradually became inundated. The Commissioners then used force in the case of Chief Saba, eight people were shot dead who had charged at the police and wounded thirty-two. From this point the Tonga were a “shocked and frightened people” fully aware of their fate if they defied the government, (Colson, 1971: 13).

Philosophers from as far back as Plato onwards have discussed the relevance of human needs to conceptions of the ‘good life’ and the role of governance (Haines 1985). Mumpande (2004: 52) bemoans the plight of the Tonga of Omay and says, to this day, the hearts of the River Tonga are filled with grief not only that their land and river were taken from them, but because they were separated from their relatives and friends across the river in Zambia. Weinrich (1977: 65) further notes that the Tonga lived in fear especially during the days of displacement when their ancestral burial grounds were flooded with water.

2.3. KEY WORDS

a) **Social unrest**-Social conflict is a complex phenomenon which refers to the behaviours, attitudes and structural underpinnings of contention among social collectives (Galtung, 2002). Himes provides the following definition: ‘Social conflict refers to purposeful struggles between collective actors who use social power to defeat or remove opponents and to gain status, power, resources and other scarce values’
b) **CAMPFIRE**- Communal Area Management Programme for Indigenous Resources. A programme that was designed to protect and manage natural resources by the involvement of rural communities living with natural resources like wild animals. The idea was "conserve and benefit from the resource."

c) **River Tonga**- an ethnic tribe found along the valleys of the River Zambezi on both sides in Zambia and Zimbabwe. Following the damming of the Zambezi River creating the enormous Lake Kariba, some Tonga has been moved inland into Gokwe North, Hwange and Nyamhunga pockets of Hurungwe District.

d) **Qualitative Research**- a type of research whose view is based on the assumption that reality is constructed in individuals in interaction with their social worlds. It evolves around three main forms of information generation, namely, ethnography, case study, and grounded theory. It has also been termed naturalistic inquiry, interpretive research, field study, phenomenological research, participant observation, and inductive research.

e) **Informant**  - someone well versed in the social phenomenon that you wish to study and who is willing to tell you what he or she knows.

f) **Respondent**  - a person who provides data for analysis by responding to a survey questionnaire

g) **Vulnerability**- It is the likelihood of falling into poverty or falling into greater risk/poverty. It may be phrased as "downside risk." Vulnerability is a function of two main variables; exposure and response to downward pressure-stresses and shocks.

h) **Inequality**- It is usually concerned with the distribution of some well-being indicator (often, consumption or income) over an entire population. A growing body of evidence suggests that the higher inequality reduce the rate of growth and can cause some social ills like crime and conflict (Aghion et. Al. 1999).
i) **Human Capital** - refers to individual characteristics or attributes which are central for the achievement of human goals. A short list would include satisfactory levels of physical and cognitive development due to adequate health, nutrition and education.

j) **Economic Capital** - corresponds broadly to those factors of production (land, labour, capital) which generate primary income as well as economic assets (livestock, jewellery etc.)

k) **Social Capital** - refers to those social organisations, relationships and networks which facilitate co-ordination and management of extra-market and collective tasks and which provide critical support in times of crisis. Social capital relates closely to concepts of trust and reciprocity.

l) **Political Capital** - comprises the network of informal and formal political alliances which provide access to resources and confer decision-making authority.

m) **Cultural Capital** - includes those norms, beliefs and values which assign roles, confer status and determine entitlements and obligations of different social groups (based on gender, caste, age, ethnicity, etc.).

### 2.4. Delimitations of the proposed study

Time plays a crucial role in the design and execution of research (Babbie and Mouton, 2007: 92). In lieu of financial and time constraints, the researcher will dedicate a maximum of twenty days of empirical data gathering to the proposed research. The area has very poor dusty roads and more time should be given to data collection as some days are likely to be spent travelling. The researcher’s time demarcation for the proposed study is justified by Babbie and Mouton’s (2007; 94) assertion that descriptive studies are often cross-sectional.

### 2.5. Conclusion

This chapter looked at human needs and emphasised that these are universal and are a powerful source of explanation of human behaviour and social interaction. Violence is not human nature but a social construct. The human needs theory
argues that every person has needs that they strive to satisfy. The later part of the chapter looked at literature on dams and the life of the Tonga before the dam was constructed. Development induced displacement, is forced relocation and according to the World Commission on Dams, these displacement have been very common especially in the 90s when countries like India and China embarked on massive dam construction for water and irrigation purposes. The Tonga were moved to pave way for the construction of lake Kariba, built mainly for hydroelectric power for the copper mines in Zambia and industrial developments in Zimbabwe.
Chapter 3

3.0. RESEARCH DESIGN and METHODOLOGY

3.1. Introduction
In the previous chapter the researcher discussed the human needs theory and how it forms the basis for literature review and further explains the developments that culminated in government actions like compensation when people are forcibly moved to pave way for major constructions, like mines, dams etc. This chapter gives a detailed account of the method and techniques used in undertaking the study.

3.1.2. Grounded Theory
In attempts to capture the language of cases and contexts, and the interpretations or the creation of meaning in specific settings, qualitative research is more concerned about “issues of richness, texture, and feeling of raw data” (Newman, 2006: 149). Only rarely are variables used, hypothesis tested, or social life converted into numbers within the qualitative paradigm. Drawing from phenomenology and symbolic interaction in particular, qualitative researchers are interested in how people interpret their experiences, how they construct their worlds and what meaning they attribute to their to their experiences (Merriam and Simpson, 2000: 98). The inductive approach of grounded theory is most often adopted by qualitative researchers. For the purpose of this proposed research, the grounded theory provides the design of the research which in turn influences the methodology that will be adopted.

3.1.3. Research Design
Hart (1998:28) defines methodology as a system of methods and rules that facilitates the collection and analysis of data. To him, it provides the starting point for choosing an approach made of ideas, theories, definitions and concepts of the topic; therefore the basis of a critical activity consisting of making choices about
the nature and character of the social world.

Mouton (1996: 107) defines research as a set of guidelines and instructions to be followed in addressing the research problem. To him, the main function is to enable the researcher to anticipate what the appropriate research decisions should be so as to maximize the validity of the eventual results. Babbie and Mouton (2006: 75) state that the research design focuses on the end product, goes on to give the point of departure as being the research problem and states its focus as the logic of research. The research design performs the functions of designing the strategy to find out something and, therefore, there is need to specify what needs to be found out and determine the best way to go about it (Babbie & Mouton, 2006: 72).

3.1.4. Qualitative Research Paradigm

Citing Denzin and Lincoln (1994, Creswell (1998: 15) defines research as multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Qualitative research is charged with the task of capturing what people say and how they behave as a product of how they interpret the complexity of their world. The life world of the participants constitutes the investigative field of qualitative research and the much of the rationale rests on the criterion of meaning (Burns, 2000: 11). To Burns, qualitative research is an inquiry that explores a social or human problem. The researcher builds a complex holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural way.

Qualitative research will be used because of its ability to describe and understand rather than explain human behaviour (Babbie & Mouton, 2006: 270). This research design will be employed to find out the causes of social unrest among the Tonga in Nyami Nyami District of Northern Zimbabwe. Neuman (2006: 151) asserts that
qualitative research emphasises conducting detailed examination of cases that arise in the natural flow of social life. It tries to present authentic interpretations that are sensitive to specific historical contexts.

An important angle of qualitative research that is needed in this study is the fact that it emphasises respect of human beings as people and not just study subjects (Denscombe, 2003: 105). This is vital since the study will undertake to understand the experiences of the Tonga people since independence from colonial rule, their needs and concerns. This approach presents the researcher as human rather than high minded which is necessary in studying the lived experiences of people as is the case with this study.

3.1.5. Exploratory Research
Exploratory study enables the researcher to become familiar with basic facts, settings and concerns (Neuman, 2006: 34). It also helps the researcher to create a general mental picture of the situation. This study took an exploratory approach in order to provide familiarity (Babbie, 1989: 80). With very little information regarding the concerns and challenges of the Tonga of Nyami Nyami familiarity is the best way to go. Exploration serves different purposes including the case of examining new interests, needs and concealed desires or the study of a subject that is relatively new (Babbie & Mouton, 2006: 79). This study seeks to yield new insights into the needs of the Tonga and possible normalisation of their relations with government.

3.1.6. The Case Study
In order to investigate the possible causes of the social unrest among the Tonga of Omay, the case study approach was necessary, as it intensively looks at a particular group or phenomena (Babbie & Mouton, 2006: 280). Using the case study method helps the researcher retain the holistic and meaningful characteristic of real life events, in this case, the role and challenges of the Tonga. The case study approach stems from its focus on just one instance of the subject that is to be
studied intensively (Huysamen, 2001: 168), (Denscombe, 2003: 31). Case studies are particularly useful because concentrating on one case rather than many points out insights that could arise out of focusing on one that can have wider implications that may not be realised in dealing with a wider scope. This is done by focusing on a particular to get enlightened on the general. By focusing on the Tonga of Nyami Nyami, the researcher hopes to acquire knowledge on issues affecting most people in marginal areas along the boarders.

According to Denscombe (2003: 38) using the case study approach helps the researcher to focus on one or a few instances and allows the researcher to deal with subtleties and intricacies of complex issues. It helps the researcher grapple with relationships and social processes in a holistic way rather than basing on social facts. The case study method has been adopted by the researcher primarily because the approach can be a preliminary to major investigation, as it may bring to light issues that deserve further investigation. The case study involves doing field work in the natural circumstances of the chosen case and therefore calls for the researcher to stay a while within the settings of respondents in the search for recurring patterns and consistent regularities (Huysamen, 2001: 168).

The researcher is to be guided by a few principles as recommended by Burns (2000: 469). The researcher employed the use of multiple sources of evidence to cross check the information collected. Evidence should be built up from multiple sources if possible and shown to be congruent to the sources, which the researcher hopes to portray in the research. It is also important and recommended to record on site data which the interviewer did by taking notes during the interviews. The researcher should read through the notes after the interview to make sure nothing was left out.

3.1.7. Hypothesis
Qualitative data does not concentrate on offering hypothesis statements. Based on the purpose of the study, which is to explore, understand, and describe
phenomena, this proposed study then does not require the development of a hypothesis.

Hypothesis is associated with experimental and quasi-experimental research designs that by their nature are based on the positivist paradigm. Through senses and observation combined with logic the researcher gains scientific knowledge. This approach for seeking knowledge results in logical positivism becoming the paradigm for true knowledge of the world (Merriam and Simpson, 2000: 51).

The secondary objective of the research to understand and examine the causes and needs of the Tonga to engage in conflict: suggests a search for causal explanations which usually involve hypothesis statements. However, no hypothesis is proposed for the secondary objective of the study as Babbie and Mouton (2007) warn that, "in inexperienced researchers are often led to believe that they must make all their hypotheses before examining their data- even if that process means making a lot of poorly reasoned ones" (453). It is against this background that for this study no hypothesis is made. At this point in the study it is impossible to make assertions with regard to causal relationships.

3.2 RESEARCH METHODOLOGY

3.2.1 Population/sample frame of the study

Omay Community represents the population under investigation in this study. The individual human beings, who are the Tonga in Nyami Nyami District, are the units of analysis. As indicated above, the purpose is to capture the views and interpretations of community members with regard to possible causes and manifestations of conflict.

Theoretical sampling is a fundamental concept to the grounded theory approach. According to Goulding (1999) theoretical sampling is not determined to begin with, but is directed by the emerging theory. Targeting the most knowledgeable
participants, the researcher increases the quality of the data gathered in each interview. The researcher has explored the area through his work before and knows quite a few influential individuals who include traditional leaders (the 3 Chiefs), employees of the Nyami Nyami Rural District Council, 4 Councillors and the local Member of Parliament. According to Morse (2000) an inverse relationship between the amount of usable data obtained from each participant and the number of participants exists. The exploratory pilot visits has provided the researcher with sufficient insights into the Omay community to engage in non-probability, grounded sampling theory or purposive sampling.

The selection of the sample will be based on personal judgement and snowballing and the purpose of the study is descriptive. Two local Councillors will act as agents and assist the researcher in identifying community members of the sample group. All three traditional leaders will be part of the sample and public servants employed by the Rural District Council, Police, Teachers, and Tsetse fly Control and other community members. The following broad practical considerations will provide the researcher and the agents with general criteria along which to choose interviewees:

- must be 25 years or older
- the candidate must have lived in Omay for a minimum of 2 years
- must be Tonga for the community sample and non Tonga for public servants and entrepreneurs.

Purposive sampling will be used especially when it comes to selecting community members and caution will be taken to balance males and females for representation purposes from both sexes. In this study each sample will be selected so as to provide ten representatives from the following population groups;

- female
- male

These samples will further be subdivided into two, of five members each of more than fifty years and ten members below the age of fifty. A total of five non Tonga will be sampled.
Glaser and Strauss (1967 cited in Thompson, 2003: 5) points that the sample size for the grounded theory relies on the point of theoretical saturation. These authors maintained that researchers can not make a judgement regarding sample size until they are involved in the data collection and analysis; they also reiterate that the data should dictate the sample size. Based on the delimitation outlined above and the Babbie and Mouton (2007) general rule of thumb indication that for a South African Master’s level study in the interpretive paradigm, “between five and twenty or twenty-five respondents” is sufficient, as well as De Vos (1998) assertion that qualitative research usually works with small samples. The researcher will work with thirty participants who will be interviewed to represent the community of Omay.

3.2.2. Data Collection Techniques

a) **Structured interviews** will be administered with respondents like Government employees, Council employees, Campfire, Safari Operators, and Traditional Leaders, the three Chiefs, Negande, Mola and Nebiri. Burns (2000: 46) states that interviews are important in case study research because this type of research is about people and their activities. These need to be reported through the eyes of interviewees who provide important insights and identify other sources of evidence.

Interviews have been defined as encounters between a researcher and a respondent in which the latter is asked a series of questions relevant to the subject of the research. The respondent’s answers constitute the raw data analysed at a later point in time by the researcher (May, 1993: 91). Black and Champion (1976: 354) define an interview as an act of verbal communication for the purposes of eliciting information that involves asking questions and getting verbal responses, recording of information by the researcher, a structured relationship between the researcher and respondent and the element of flexibility.
b) **Focus Group Discussions** will be used in the community to solicit group participation, opinions and experiences. Tremmel (1997; 17) alluded to the fact that Tonga culture is very oppressive to women although it follows the matrilineal, tracing descendents along the mother’s genealogical line. "Women will not speak until and unless men have done so."

c) The questions to be used in the interview and the focus group discussions will be developed from the structured list of questions prepared by the researcher.

### 3.2.3 Reliability and Validity

Cunningham (2008: 5) asserts that the valuation of research reliability, that is dependability of constituency, and validity i.e. the authenticity of an account, differs according to the chosen approach (5). According to Joseph Maxwell (1992, cited in Thompson, 2003: 7) the validity of qualitative research might be judged along five categories namely: a) descriptive validity; b) interpretive validity; c) theoretical validity; d) generalisability; and e) evaluative validity. The researcher will strive to ensure the validity of each of the categories mentioned, based on the research design and methodology that guide the proposed study.

**Descriptive Validity** - refers to the accuracy of the data (Maxwell, 1992 cited in Thompson, 2003) to the fact that data is expected to accurately reflect what the participant has said or done. The practical implication of the descriptive validity for this study implies that the transcriptions of the digital voice recordings, notes or memos need to accurately and completely reflect what the researcher has observed and /or heard. The omission of data for example a melancholic look, or tears in the eyes, might be interpreted as descriptively invalid data.

**Interpretive Validity** - captures how well the researcher reports the participants’ meaning of events, objects and /or behaviours (Maxwell, 1992; 49). A practical warning for the researcher is to be mindful that interpretations are not based on the researcher’s perspective but that of the participant (49). The researcher
should be aware of threats to interpretive validity based on the fact that the researcher and the individual subjects of the research come from different cultural and socio-economic backgrounds.

Theoretical Validity- goes beyond concrete description and interpretation and explicitly addresses the theoretical constructions that the researcher brings to, or develops during the study (Maxwell, 1992; 50). Auerbach and Silverstein (2003) suggest that the theoretical constructs must fit together (85) i.e. coherence is important.

3.2.4. Permission

Permission to embark on the proposed study has been obtained from Ministry of Environment through the Department of Natural Resources’ Environmental Management Authority. The Chief Executive Officer (CEO) for Nyami Nyami Rural District Council was approached by the researcher and had no objections given that the researcher worked in the community for 6 months on a USAID food relief programme in 2006. Therefore written authority has been obtained from Environmental Management Authority. Another written permission has been obtained from the Ministry of Community Development, Gender and Women’s Affairs. The Provincial Administrator for Mashonaland West requests a copy of the finished product for his office.

3.2.5. Ethical Considerations

Ethics, are rules and/or standards that govern the conduct of a person or members of a profession (Harkness, 2004; 53). Ethics assist a researcher to make moral decisions in instances when he/she is alone in a research situation and has little time to make a decision (Newman, 2006: 412). What is seen as an important problem to be investigated is defined by the value system of the researcher in conjunction with socio-cultural, political, and practical realities (Merriam and Simpson, 2000; 197). Harkness (2004: 53) draws attention to the fact that principles guiding ethics might change over time and across cultures. For this
reason it is recommended that the researcher aligns his values and ethics to the code of ethics outlined by the board or institution under which the researcher undertakes his/her research. The ethical considerations propagated by Nelson Mandela Metropolitan University (NMMU) explained in the Institutional Regulatory Code (11.03.2009), are guiding principles to the researcher and proposed study. The researcher has also consulted the codes of conduct outlined by the Ethical Code of Professional Conduct (The Professional Board for Higher Education and Research Council of Zimbabwe, 13/5: 1998). Literature by famous Catholic Priest Father Tremmel who spent forty years with the Tonga outlines some of the ethical and cultural considerations have been consulted and will be considered. The Chief Executive Officer for Nyami Nyami Rural District Council a Tonga himself and former school mate of the researcher has hinted at some of the cultural norms and values and these will be considered during the research.

Pauw (2008: 5) notes that ethical considerations might be outlined with regards to their implications in three contexts. These have to do with a) the individual researcher; b) the subject of the research and c) the individual members-the Tonga under study.

At the heart of the issues are society’s right to know and an investigator’s right to inquire versus a person’s right to safety and privacy (Merriam and Simpson, 2000: 198). Guidelines for dealing with the competing values centre around protecting participants from harm, preserving their right to privacy, making sure that their consent to participate is informed, and eliminating or minimising deception (Babbie, 1989: 478). The researcher in this study will endeavour to;

- Inform respondents the purpose of the study and how the data they are providing will be used.
- Informed respondents of the nature of the research before data is collected and are free to withdraw at any given point.
• Make sure that there are no unpleasant or damaging effects on the individual, the setting, or others close to the participant either during or subsequent to the research.
• Respect the privacy of the respondents and, whenever possible, ensure anonymity or confidentiality.
• Promote and discourage unprofessional behaviour from the participants.
• Give the participants a learning opportunity from the research (Fox, 1969: 384).

3.2.6. Ethical issues related to the individual researcher

The primary implications of research ethics to the researcher are that they provide the researcher with ethical and moral guidance in decision making processes when she is alone in a research situation and has little time to make a decision e.g. should conflict arise between the interests of the researcher and the interests of individual participants, the NMMU principle which holds that the interests of the latter take precedence (NMMU, Code of Conduct for Researchers, 4e. 2005) will be adhered to.

The NMMU Code of Conduct proceeds to state that the researcher should be constantly aware that the research may prejudice the situation of the research participant. The researcher is aware of this principle and in his consideration of possible differences in cultural and social values, based on the fact that an individual’s cultural context provides points of reference within which interpersonal communication takes place (Burton and Dimbleby, 2006: 151). The researcher affirms to uphold the NMMU’s research ethics which states that the pursuit of knowledge should never be regarded as the supreme goal at the expense of other personal, social and cultural values (NMMU, Code of Conduct for Researchers, 4e. 2005). In a situation in which an interviewee does not disclose information based on whatever reason (e.g. personal, social or cultural), the researcher will not insist that the interviewee answers the question. The
researcher will uphold the described ethic by advising interviewees at the start of the interview that they should not be obliged to answer questions that make them uncomfortable in any way, and are free to abandon the interview at any point should they wish to.

Newman (2006) maintains that the relationship between the researcher and respondents, involves power and trust (131). In accordance with how Newman (2006: 131) describes the power relationships, one might assert that the researcher has power relative to the respondents especially Tonga community members. The researcher’s power is legitimised by his credentials, training and value attached by society to the role of scientific research. The researcher will attempt to indirectly contribute towards the improvement of the situation of these people.

Newman (2006: 131) further states that the researcher is obliged to guide, protect, and oversee the interests of the people being studied. The trust that is built up between the researcher and the subjects of his study is an important ethical consideration not to be abused. The researcher proposes to maintain the trust of the research participants and in no way to compromise that trust by: ensuring that all notes, voice recordings or other gathered information regarding the Omay Tonga respondents are stored in safety and as such are inaccessible to anyone who is not intended to see the data. The researcher proposes never to leave data in a location where it might be stolen (purposefully or unintentionally) e.g. in a car or in a public space.

3.2.7 Ethical issues related to the subject of study
Balancing the value of advancing knowledge against the value of non interference in the lives of others is a central concern to ethical research. The following responsibilities are to be taken into consideration by the researcher:

3.2.7.1 No harm to participants
A fundamental ethical obligation of the researcher is to do no harm to their
respondents, either physically or psychologically (Harkness, 2004: 55). Newman (2006: 132) defines the various forms of harm that should be avoided namely: physical harm, psychological abuse/stress/loss of self esteem, and legal jeopardy. Elaborating on these ethical elements lies beyond the function of this proposal. The author however wishes to state that she is cognisant of the various forms of harm that may be inflicted on research participants.

3.2.7.2. Voluntary participation/informed consent

Harkness (2004: 56) holds that the first rule of research is that all participants in the study must give their consent. This is based on the fact that respondents may reveal personal information about themselves that might have long lasting physical or mental effects. In order to encourage an informed decision on the part of the research participant, the researcher proposes to inform the respondents/interviewees of the purpose of the study, who the researcher is, and what will be done during the study prior to asking if a voice recorder may be used.

According to Strydom (cited in De Vos, 1998) informed consent implies that all adequate information on the goal of the investigation, the procedures which will follow during investigation, the possible advantages and disadvantages and dangers to the respondents may be exposed (25/26). The researcher will indicate to the respondent prior to starting the session, what the envisaged time frame for the interview is, i.e. forty minutes to an hour. In accordance with the NMMU’s Code of Conduct for Researchers (2005: 4e) the researcher should respect the right of individuals to refuse to participate in the research, and to withdraw their participation at any stage.

3.2.7.3 Deceiving Subjects

In accordance with the ethical principle of obtaining informed consent outlined above, the researcher does not intend to deceive the subjects or respondents with regards to who the researcher is, what the purpose of the study is and how it will be conducted. The use of clear and understandable language during the dialogue
while avoiding the use of academic jargon, the researcher promises that clear and honest communication between the researcher and the respondents will be upheld.

3.2.7.4. Anonymity and Confidentiality

Protecting the anonymity of participants is of important ethical consideration to the researcher (Harkness, 2004: 55). Harkness further draws the attention to the fact that research subjects are provided with either anonymity or confidentiality. Anonymity refers to a situation in which not even the researcher is aware of the identity of his subjects/respondents e.g. in an internet survey. Protecting the confidentiality of the research participants in this study is an important ethical concern to the researcher. Confidentiality means that information may have names attached to it, but the researcher holds it in confidence or keeps it secret from the public (Newman, 2006: 138). The researcher will guarantee the confidentiality of the records by implementing the following procedures.

- All names will be assigned a number and then the name and corresponding data will be stored in a computer file, after which all names will be deleted from the voice recorded data and notes that have been taken, the appropriate number will replace the name.

3.3. Publication of Findings

Researchers are required to be open with their results allowing vetting of research of publications. Researchers should announce their findings and implications with great qualification and caution. This is because it is difficult to prevent unqualified persons from using research findings for their own discriminatory and abusive ends. Risk of this is minimal as the research was carried out for academic purposes. The participants consented to the publication of the findings given the academic nature of the research. They were also assured that they could withdraw from the study whenever they wanted. The researcher provides the participants with information of how he can be contacted in case they decide otherwise.
3.4.0. DATA ANALYSIS

In qualitative data analysis, the researcher works from interview transcripts, field notes, and documents attempting to build an interpretation of the data (Merriam, 1998; Miles and Huberman, 1994).

The grounded theory, an analytic strategy used within qualitative research, which stresses that the researcher’s theory evolves during the research process itself, and is a product of continuous interplay between data collection and data analysis (Goulding, 1999; 17) will be followed, in analysing and interpreting the data collection. Strauss and Corbin (1990: cited in Babbie and Mouton, 2007: 499) proposes that two processes to grounded theory analysis exist, namely: coding and adjunctive procedures.

3.4.1. Coding Procedures

Open coding- is the process of breaking down the data into distinct units of meaning. As a rule, this starts with a full transcription of an interview, after which the text is analysed line by line in an attempt to identify key words or phrases which connect the informant’s account to the experience under investigation i.e. causes of unrest and human needs in the case of this study.

The open coding process is associated with early concept development which refers to identifying a chunk or unit of data as belonging to, representing, or being an example of some more general phenomenon (Spiggle, 1994: 493). Within the context of this study, different chunks of data or units of data might represent causes of conflicts or manifestations of salient conflict. Babbie and Mouton (2007: 488) suggest that open coding can be done in three different ways:

- Coding data line by line entails that all possible categories pertaining to a specific line of text will be identified.
• Coding by sentence or paragraph, it becomes possible to establish what the main idea of each paragraph is.
• Once one has read the whole transcript or text, one might be able to ascertain a category for the whole text or group of texts.

3.4.2. Selective Coding: refers to the process of selecting a core category, systematically relating it to other categories, validating those relationships. The core category refers to the central phenomenon around which all the other categories are integrated (Babbie and Mouton, 2007: 501). A core category pulls together all the strands in order to offer an explanation of the behaviour under study. Once the researcher has collected sufficient data it will be possible to select a core category. By relating the core category to other categories the researcher will be able to determine which categories need further refinement and development.

3.5. Conclusion

The researcher discussed the methodology and techniques used to collect the data. The methods were discussed, limitations pointed out. Also discussed are how the sample was attained and what techniques were used to get the relevant information. The interview and focus discussion methods were also discussed and how they managed to help the researcher get the information.
CHAPTER 4

Data Presentation and Interpretation

4.1. Introduction

This chapter aims to present the data collected through frequency tables and pie charts, with various variations from the research questionnaires. One of the limitations was that most Civil Servants (Police, Rural District Council Employees, Teachers, District Administration Staff, National Parks and Wildlife personnel) have only lived in the district of Nyami Nyami for less than 2 years. Transfer rate among civil servants is very high. The results could have been very good if these civil servants had stayed there for longer. Interestingly the civil servants were very cooperative and all distributed questionnaires were returned completed.

4.2. Data Presentation

Table 1

<table>
<thead>
<tr>
<th>Gender</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>29</td>
<td>69.04%</td>
</tr>
<tr>
<td>Female</td>
<td>13</td>
<td>30.95 %</td>
</tr>
<tr>
<td>Missing</td>
<td>0</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Off all the respondents 69.0% were males while 30.95 were females

Table 2

<table>
<thead>
<tr>
<th>Race</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>African</td>
<td>38</td>
<td>90.4%</td>
</tr>
<tr>
<td>White</td>
<td>3</td>
<td>7.1%</td>
</tr>
<tr>
<td>Asian</td>
<td>1</td>
<td>2.3%</td>
</tr>
</tbody>
</table>

Off all the respondents 90.4% were Africans, 7.1% Whites, and 2.3% Asian.
Table 3
Ethnicity

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tonga</td>
<td>33</td>
<td>70%</td>
</tr>
<tr>
<td>Shona</td>
<td>4</td>
<td>9.5%</td>
</tr>
<tr>
<td>Ndebele</td>
<td>2</td>
<td>4.7%</td>
</tr>
<tr>
<td>Chewa</td>
<td>3</td>
<td>7.1%</td>
</tr>
</tbody>
</table>

Off all the respondents 70% were Tonga, 9.5% were Shona, 4.7% were Ndebele and 7.1% were Chewa (originally of Zambia decent).

Table 4
Age

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Younger than 25</td>
<td>2</td>
<td>4.7%</td>
</tr>
<tr>
<td>25 to 35</td>
<td>12</td>
<td>28.5%</td>
</tr>
<tr>
<td>35 to 40</td>
<td>13</td>
<td>30.9%</td>
</tr>
<tr>
<td>40 to 45</td>
<td>8</td>
<td>19%</td>
</tr>
<tr>
<td>45 to 50</td>
<td>4</td>
<td>9.5%</td>
</tr>
<tr>
<td>50 to 60</td>
<td>1</td>
<td>2.4%</td>
</tr>
<tr>
<td>60+</td>
<td>2</td>
<td>4.7%</td>
</tr>
</tbody>
</table>

Off the respondents 4.7% were aged below 25; 28.5% were aged between 25 to 30; 30.9% were between 35-40; 19% were between 40-45; 9.5% were between 45-50 and 7.1% were over 50 years.
Table 5

Issues of concern - Poverty, food shortages, lack of transport and underdevelopment

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great deal</td>
<td>35</td>
<td>83.3%</td>
</tr>
<tr>
<td>Somewhat</td>
<td>6</td>
<td>14.2%</td>
</tr>
<tr>
<td>A little</td>
<td>1</td>
<td>2.3%</td>
</tr>
<tr>
<td>Not at all</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The majority of the respondents indicate that the issues of concern were poverty and perennial food shortages.

Table 6

Causes of conflicts – Restrictive laws, Exclusion, and forced relocation

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great deal</td>
<td>40</td>
<td>95.2%</td>
</tr>
<tr>
<td>Somewhat</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>A little</td>
<td>2</td>
<td>4.7%</td>
</tr>
<tr>
<td>Not at all</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Majority of respondents indicate that the causes of conflicts are marginalisation, Social exclusion, forced relocation and restrictive laws.
Table 7

Understanding the role of Rural District Council, and District Administration

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great deal</td>
<td>3</td>
<td>7.1%</td>
</tr>
<tr>
<td>Somewhat</td>
<td>4</td>
<td>9.5%</td>
</tr>
<tr>
<td>A little</td>
<td>2</td>
<td>4.7%</td>
</tr>
<tr>
<td>Not at all</td>
<td>33</td>
<td>78.5%</td>
</tr>
</tbody>
</table>

The majority of the people do not understand the roles of the Rural District Council and that of the District Administrator.

Table 8

Basic Needs – Food, Health, Education and Acceptance/Human Dignity

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very available</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Available</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>A little</td>
<td>7</td>
<td>16.7%</td>
</tr>
<tr>
<td>Not at all</td>
<td>37</td>
<td>88.1%</td>
</tr>
</tbody>
</table>

Majority of respondents indicate that government has failed to provide basic human needs especially food, Health, Education and clean water.
Table 9

Provision of infrastructure – roads, schools, clinics and services

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adequate</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Fairly available</td>
<td>2</td>
<td>4.7%</td>
</tr>
<tr>
<td>Inadequate</td>
<td>7</td>
<td>16.7%</td>
</tr>
<tr>
<td>Not at all</td>
<td>33</td>
<td>78.6%</td>
</tr>
</tbody>
</table>

Majority of the respondents are frustrated by government’s failure to provide infrastructure especially roads, schools and health centres.

4.3. Data Interpretation

A total forty-two respondents participated in this research. The majority of the respondents 33 (70%) were Tonga, while the other 30% that is 9 were aliens, civil servants and employees of National Parks and Wildlife Management and Safari Operators. The majority of the respondents were in the active group or working group between the ages of 25 to 40 years. There were 5 respondents who were more than 60 years, three females one aged 79 and two males one Chief aged 78.

Most of the respondents 83% (35 respondents) pointed out their concerns as poverty, food shortages, lack of transport, trouble animals (Lions, Buffaloes, elephants, warthogs, and hyenas) and general underdevelopment. The seven respondents employed as civil servants and by National Parks pointed their concerns to be general underdevelopment and lack of transport due to poor roads and bridges.

Forty respondents (95%) identified forced relocation onto the wilderness of poverty restrictive laws that forbids them from hunting and fishing and even having access to the lake, and social exclusion as the main causes of conflict with
other government representatives, other ethnic groups and visitors who always see them as inferior.

Thirty-three respondents (78%) have no idea with regards to the roles and responsibilities of government arms like the Nyami Nyami Rural District Council, the District Administration Office and Campfire. The remaining 12% are the employees from these agents and the two chiefs who participated in the research.

Thirty-seven respondents (88%) mentioned food, health, Education and acceptance by other ethnic groups in Zimbabwe as their main needs. They emphasised that the government since 1957 when the dam was built does not respect or even care about them. They (including civil servants) are frustrated that government has failed to provide infrastructure, roads, better schools, clinics, dip tanks and mobile national registration.

4.4. Conclusion

This chapter presented the data gathered from the respondents and observations by the researcher and tried to segregate it into tables to show variations for easy interpretation. The majority of the respondents were very specific in terms of the causes of social conflicts and the deep seated resentment towards their forced removal from the Zambezi River that had provided their livelihood.
CHAPTER 5

Research Findings and Discussion

5.1. Introduction

This chapter is going to discuss the research findings, beginning with the concerns of the Tonga, their needs and what they perceive as the likely causes of their social unrest. The chapter will also discuss the reasons of the unrest, the general marginalisation of Omay Communal Lands, causes of poverty and possible views of other scholars and academics.

5.2. Research Findings

The observation of this research is that the construction of the Kariba Dam project traumatically displaced the Tonga, off loading them into a wilderness. The development that satisfies their needs remains unfinished business. This forms the major root cause of the social unrest prevailing among the majority Tonga. The major findings of the research are as follows:

1. That the major cause of the social unrest emanates from the Tonga’s forced removal from the alluvium rich soils of the Zambezi valley onto rocky, dry mountains.

2. That the decentralised Tonga were intimately dependent on the river for their livelihoods, including agriculture, fishing and hunting;

3. That the Tonga were not compensated for this forced removal, but instead dumped into the wilderness to co-habitat with wild animals, some of which have caused untold suffering to them.

4. That since the relocation successive governments have failed to develop infrastructure, or failed to give meaningful support to adequately address the needs of the Tonga;
5. That the concerns of the Tonga in Omay are: intergenerational poverty; perennial food shortages; lack of transport and underdevelopment and marginalisation.

6. That the major causes of the social unrest or conflicts emanate from, the forced relocation into the dry and tsetse infested wilderness; the restrictive laws that forbids them from hunting and fishing ‘natural resources’ and social exclusion.

7. That 40 years after paving the way for the gigantic lake for hydroelectric generation none of the Omay people have access to electricity, but simply see pylons taking it to ‘real citizens’ several hundreds km across the country;

8. That hunting, fishing and even getting closer to the lake is prohibited and comes with prosecution and heavy fines.

9. With regard to education the Tonga are bitter, the few schools built teach foreign languages like Shona in Omay and Ndebele in Binga further driving their language into extinction. The majority are not educated and cannot or compete for better jobs thus furthering intergenerational poverty, social exclusion and marginalisation.

5.3. Discussion

From the data collected from the various respondents it is sufficient to say the major causes of social unrest include the forced migration from the Zambezi River valley onto dry land; the empty promises by the then government of the day and continued neglect by the ‘black majority’ government, shortages of land for agriculture resulting in perennial food shortages; restrictive laws that tend to give greater preference to wildlife than humans and lack of meaningful development characterised by inaccessible dusty gravel roads, low lying bridges which are only useable during the dry season, very few dispersed pole and dagga schools, no electricity, radio and television channels. One respondent summed the lack of development as “there is virtually no infrastructure or government support to talk about in this community.” The community is in dire need of food, health facilities,
education facilities, clean water, acceptance and just basic human dignity. Some of the respondents revealed that they have lived their whole life without clean water as most of the boreholes sunk soon after displacement quickly dried up or merely broke down and have not been attended to since then. Others said they forage for water like animals and share the dirty water from wells with wild animals.

5.3.1. Education
The entire Omay Communal lands have 4 primary schools and two high schools, one of the high schools; a boarding school was built in 2007 by the Catholic Church to cater for pupils who used to travel more than thirty kilometres daily with the danger of encountering dangerous wild animals like lions, buffaloes and elephants that are so common in Omay. According to one respondent a councillor, there are only three known university graduates in Omay who apparently were educated in Harare, got employed there and rarely visit their home area. Even the local legislator comes from Nyamhunga which is in Hurungwe District. The biggest criticism that can be levelled on schooling in Omay is that there have been no native teachers (Reynolds, 1991: 37). Nearly all the teachers are foreigners, cannot speak the local language "Chitonga" and therefore teach Shona and English as languages. Save the Children (UK) and Silveira House (Catholic Church) have been advocating the teaching and learning of Chitonga in Tonga land. One of the hindrances has been the non availability of teachers of Chitonga. Because the schools are very far apart, most children walk more than twenty kilometres daily to school and in most cases up to grade seven or when they are able to read and write in English and Shona. They leave school and either engages in illegal hunting for survival or get married. Dzingirai (2003: 39) notes that very few Tonga are formally employed, the majority are ‘poachers’. The three primary and two high schools lack electricity and other infrastructure necessary for good functioning (Tremmel, 1994: 46)

5.3.2. Health
In the Zambezi Valley infectious diseases abound. These include diarrhoea,
dysentery, and malaria which in 1993 took the lives of 5% of children under five (Save the Children Report, 1997: 13). There is also malnutrition, itself a function of inadequate feeding. Very often such malnutrition causes stunted growth (Dzingirai, 2003: 52). One respondent shared that the problem of food shortage is very acute especially from June to November annually; families survive on one meal, usually the starchy nsima and a relish of wild vegetables, leaves or wild fruits. Malaria is said to be endemic, while much of the illness occurring in Omay is a function of poverty, which can be traced to the displacement. Riverbank cultivation assured the Tonga a wide variety of food, from vegetables to cereals, which overruled the possibility of malnutrition (Dzingirai, 2003: 53).

There are only three clinics at the residence of Chiefs Mola, Negande and Nebiri. At Chief Mola the nurses left in 2004 five months after the last supply of drugs by the government. Omay is malaria and tsetse infested area and cases of malaria-caused mortality are very common. The situation has been worsened by shortages of reliable and safe drinking water. An informant in Tremmel, (1942: 42) reveals, that the Tonga- much to their sorrow given their historical access to water — got sick from drinking dirty water:

*I will never forget how the government hurt us … When we stayed by the river the water was fast flowing and safe to drink. Once we were moved, we had to drink stagnant dirty water and I am sure this is what killed my two children.*

5.3.3. Marginalisation and Underdevelopment

The Tonga strongly feel they have been marginalised by both the colonial and independent black majority government. Government’s lack of protection of minority rights have translated into the Tonga’s political and social exclusion and more importantly resulting in intergenerational chronic poverty since 1960, when the forced removal occurred. In terms of infrastructural development, Nyami Nyami District is without a government school, following the rapid expansion of education in the early days soon after independence. Uneven development processes lead
to inequality, exclusion and poverty. This contributes to growing grievances and social unrest, particularly when poverty coincides with ethnic, language or religious marginalisation (Goodhand, 2008: 34). The Tonga should honestly feel the same, they are a minority in Zimbabwe, the government seem unconcerned about their grievances, they are suffering, they are not independent, chronic poverty has characterised their lives. Poverty and economic stagnation have undermined the legitimacy of government fuelling conflict and rural resentment of government agencies and even employees. Siakobvu was designated a Rural Development Centre or Growth Point in 1993, but very little in terms of infrastructural development has taken place. In similar Growth Points the government spearheaded development through putting up buildings, establishing branches of parastatals, provision of electricity and good tarred roads to link with major urban areas. There are only five old and dilapidated structures used as grocery shops with very little inside them. Mumpande (2006: 61) had this to say about Siakobvu, ñt does not resemble a ghost town but maybe abandoned tobacco barnsô Chief Mola shared with the focus group that the last bus to reach his area was in 2006, before the country plunged into an economic meltdown. Since then, the only vehicles they have seen are humanitarian organisational vehicles bringing food handouts. A satellite Police post is at Siakobvu 70km away and the police have no vehicle to reach out to needy people. There are no phones both landline and cell phones, Mumpande (2006: 63) further goes on to say, ¼Does the government care about these people?¼ Omay is just a wilderness.ô

Successive district Administrators since 1984 have promised tarred roads, high level bridges and electrification of Siakobvu the centre for development in Omay Communal lands. The problem seems the government had bitten a chunk more than it could chew (Murphree, 2001: 132). The operation is simply too expensive to be sustained by an emerging country’s economy especially given the successive droughts since 1995 and the budgetary constraints caused by a non performing industrial sector (Dzingirai, 2003: 41). Whatever the case, the result on the ground is that Omay is regressing further due to underdevelopment, its poor and illiterate
people surviving on illegal subsistence hunting and fishing. Omay is becoming exactly what the people wanted it to be a mobile museum where elites can have a glimpse of their evolutionary past (Dzingirai, 2003: 41).

5.3.4. Access to wildlife - the conflict

In Southern Rhodesia, the government designated land along Lake Kariba and the entire Zambezi area as wildlife, forest or tourism zones. Chizarira, Chete, Charama and Bumi were declared safari areas, reducing settlement land for the increasing Tonga and denying them access to the shores of the lake and the Zambezi River. In Zambia, on the contrary, no wildlife areas were created bordering the lake. Once people were resettled in Zambia there was no further movement, as was the case in Zimbabwe, caused by redesignation of land for either wildlife or tourism.

During the early phase of the project, the Tonga people were promised access to Wildlife. They would be allowed to hunt for subsistence, just like before inundation (Tremmel, 1994: 28). However soon after resettlement the Tonga were not permitted to hunt, like many other Africans. The Tonga found this to be unfair because, unlike other tribes, they lived daily with surrounded by frightening wildlife which include herds of buffalo, lion, elephants, hyenas and leopards. These animals are not just frightening to see but eat their livestock (for lions, hyenas, and leopards) raided crops (especially elephants) and occasionally attacked people (Tremmel, 1994: 43). It is because of this confrontation that the Tonga are bitter not only against those who resettled them but also against the wildlife upon which they have been thrust (Child, 1995). This bitterness continues today and is expressed in poaching and other unsustainable practices.

5.3.5. Cross border contacts, Restrictive Laws - the Conflict

One of the promises made was the continued contact with kin and kith in Zambia across the river. This promise was upheld by the colonial government during the
first ten years as the Tonga used their dug out canoes (Colson, 1971: 62). This service was later suspended following Zambia’s independence and the liberation war in Zimbabwe and the subsequent establishment of formal border posts at Chirundu and Victoria Falls. From then on Tonga people needing to visit their relatives across the river would have to spend a day or two on the bus and needed a passport to travel. For the Tonga this was a deliberate attempt to alienate them from relatives and friends across the river. To date several have been arrested for travelling without proper documents, using unauthorised entry and exit points, and general disobedience. Most cross the river at night risking their lives to menacing crocodiles and hippos. Chief Negande lamented that these restrictive laws have been the cause of conflicts with the police and immigration officials.

5.3.6. Communal Areas Management Programme for Indigenous Resources (CAMPFIRE)

A unique programme that advocates for the co-habitation between people and wildlife, premised and designed on the assumption that once people benefit from wildlife they will conserve the wildlife. It is a USAID initiated programme that has been introduced and adopted by most Rural District Councils with wildlife. The locals manage and control wildlife through their local structures and liaise with the National Parks and Wildlife Management Authority. When safari operators hunt wildlife then the RDC will determine the amount and these proceeds will be shared with the community.

Nyami Nyami District is very rich in wildlife. Ten years ago it was estimated that the district had 3 400 elephants, 110 lions, 3 750 buffaloes, 475 leopards, 129 hippos, 330 crocodiles, 150 sables, 310 eland, 3 500 kudu and 12 200 impala (Tremmel, 1994: 53). While these figures may be slightly more or less because resource monitoring techniques are still developing, these figures indicate that the district has considerable wildlife. The problem however, with these animals, particularly elephants and lions, is that they cause havoc to communities, raiding crops and livestock, which makes the people bitter. This problem has been worsened by
CAMPFIRE which criminalizes community based forms of wildlife protection while valorising the resource itself. One respondent remarked:

‘Today if an elephant kills or destroys your field, people are not allowed to kill it, but if you kill an elephant you are sent to prison’

A wildlife menace arises due to the very nature of the project which drove people into wildlife areas, or created new game reserves around them (Conyers, 2001: 113).

5.4. The Human Needs Aspect

The research has revealed that the causes of social unrest in Omay Communal Lands are indeed basic human needs. The community is fighting with the government agencies so that they fulfil their basic needs like food, water, health, education, shelter and belongingness. The great psychologist Abraham Maslow and conflict scholar John Burton saw human needs as powerful sources of human behaviour and social interaction. Every individual has needs that they strive to satisfy. Satisfying these needs like the need for food, shelter, education, health, water, safety, security, and self-actualisation increases one’s self-esteem. The Tonga needs food, health, shelter, water freedom of association, acceptance and belonging to Zimbabwe. The human needs theory is based on the assumption that people resort to conflicts when their needs are not met or are being denied, as they struggle to meet them.

5.5. Conclusion

This chapter discussed the root causes of the social unrest in Omay Communal Lands and further looked at each area where the government and other responsible authorities have failed or denied the Tonga. The forced removal is the root cause of all the suffering the Tonga is going through today. Also discussed are the plight of education, health, water and how these link well with the human needs theory.
CHAPTER 6

6.0 Suggestions and Recommendations

6.1. Introduction
The research has identified and discussed the main causes of social unrest in Omay Communal Lands. It has suggested that up to now the Tonga people are living in extreme hardships which can be traced to the dam’s construction. The Tonga cannot be taken back to the river, at least for now, but there certain things, if done would improve their lives greatly in ways that, although not erasing the harsh and unspeakable memories yet make them bearable and reduce conflicts. Below are some of the suggestions and recommendations.

6.2. Suggestion
6.2.1. Engage the Tonga in dialogue
The researcher proposes that first of all the government through the relevant development line Ministries like Local Government through the District Administrator, the Rural District Council, Ministry of Transport and Communication, Ministry of Natural Resources and Tourism, Ministry of Economic Planning and Development, Ministry of Community Development and Women Affairs, the National Parks and Wildlife Management Authority, Zambezi River Authority (ZARA) descend to Omay Communal Lands, preferably spend two days at Siakobvu listen to the concerns of the Tonga, go back and plan interventions that will help restore the human dignity of the Tonga and restore the credibility of the government in the eyes of the Tonga.

6.2.2. Parliamentary Committee
Parliament should task the parliamentary portfolio committee on Local Government Rural and Community Development to look into the issues of the
Tonga in Omay as one way of respecting, accepting and involving them.

6.3. Recommendations

6.3.1. Improved Water Access
This research has identified that water is one of the most needed but scarce resource in the new resettlement areas. This matter pains the Tonga not because they had plenty of it in the past, but because they can still see the lake full of water which they can not access. It is therefore recommended that serious steps be intensified to improve water to the Tonga through piping it from the lake.

6.3.2. Introduction of Electricity
Provisions of electricity, just like water, will make Lake Kariba relevant to the Tonga, who only know it as providing power to other people and places. Electricity will also help stimulate small scale industries such as welding and carpentry which create employment in the district. It will also improve the general learning environment by providing children with an opportunity to study at night.

6.3.3. Expanded Irrigation Scheme
Unlike on the Zambezi Valley where they used to be, the areas presently settled are semi arid, with very little rainfall hardly adequate for the production of crops on a regular and sustainable basis. As a strategy to dynamise local agriculture, lure agro-based industries, it is recommended that government initiate and support local agriculture in areas like Chiefs Mola and Negande, through the introduction of small to medium irrigation projects. The advantage with irrigation is that it ensures the production of food even in drought periods, thus eradicating poverty and accompanying diseases.

6.3.4. Improve Transport
All the roads in Omay are muddy and not usable during the rainy season, it is recommended that government makes it a priority to tar the road from Karoi to Siakobvu if all the above recommendations are to be fruitful. Improving roads is
providing an incentive and a service. To compliment such development Chiefs have vowed to mobilise their people to provide labour to rehabilitate roads especially coming up with an all season tarred road. The Rural District Council is recommended to use revenue from Campfire and safari hunting quotas to construct bridges linking remote places.

6.3.5. Community Education and Benefit Sharing
Community based initiatives like Campfire need to be discussed and people need to be educated to understand the concept. The Tonga should be able to regain access to wildlife utilisation and conservation and get physical benefits through revenue accruing from tourism activities. Proceeds from Campfire in other districts like Muzarabani District have been used to build 5 schools and upgrade three clinics 26 boreholes and annual family payouts of US$ 75.00 per family (Murombedzi, 2006; 21). In such instances communities will definitely participate in conserving the resources.

6.3.6. Fishing Rights and Permits
Local fishermen should be given the right and capacity to participate in fishing. Their rights should be enforced through National Parks who would give concessions to the local people, educate them on sustainable exploitation and effects of over fishing.

6.3.7. Provision of basic needs
Government should take heed of providing its citizens with basic needs like food, water, shelter, health, education and basic infrastructure like roads and clinics. An affirmative action style of deliberately channelling developmental aid to Omay could trigger ripple effects in terms of development. The upgrading of Siakobvu, the designated Development Centre, through electrification; and providing incentives to industrialists like non payment of taxes for the first three to four years if you invest in Omay.
6.3.8. Decentralisation

This report also recommends that the government decentralise its functions to local authorities. Decentralisation entails the transfer of power, responsibilities and finance from central government to sub-national levels at provincial and local levels. This will help the local Nyami Nyami Rural District Council to visibly engage in local development projects, employ local Tonga, consult local and traditional leaders on development priorities and areas, mobilise local support and be relevant to the community. The major responsibility of the RDC is service delivery such as education, health, roads, water supply, and agricultural extension. This will address most of the concerns of the local people, reduce social unrest and promote conflict management. The research revealed that the local authority and the District Administration offices have lost their roles in the political and development process and also their legitimacy with local Tonga people. Decentralisation in its true sense brings government closer to the people leading to greater political participation - the Tonga need to be involved in decision making on issues that affect them. Government will be more responsive to the needs and aspirations of the people inclusive of the majority poor. Decentralisation will increase equity and efficiency and decrease corruption through equitable distribution of public resources within their jurisdiction. Crawford and Hartman (2008: 14) assert that decentralisation contributes to overall regime consolidation and increases the quality of the democratic process by guaranteeing accountability, fostering civic competence and social capital.

6.5. Future Research

This research merely explored the possible causes of social unrest in Omay Communal lands and discovered that the root cause of all the conflict manifestations was the forced relocation from the Zambezi Valley. Further research is needed to ascertain the legal status and compensation, if any, of development-induced displacement and how other nations and organisations
have handled such situations.

6.6. Conclusion

This research has tried to look into the causes of social unrest in Omay Communal Lands of Nyami Nyami District in Zimbabwe. The outcome of the exploration was that forced removal from the Zambezi Valley resulted in the destruction of their livelihood, which is agriculture, hunting and fishing; it also inundated the ancestral graves and sacred areas. Today the Tonga suffer from perennial food shortages, they are no longer allowed to hunt, but should live with wildlife conserve and protect them for National Parks, tourism and Campfire. The concept of campfire is based on the assumption that they will benefit from revenue collected from safari operators. The social unrest is a sign and symptom of their struggle to meet their needs. Omay is one of the most underdeveloped areas in Zimbabwe. Every individual has needs that we all strive to meet and if these needs are denied or taken away then one has to struggle to meet these needs either through negotiation or through conflicts. It remains to be seen whether the Tonga plight will be addressed to manage the conflicts and promote peace, harmony and development in Omay.
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**Addendum I**

Prearranged questions for interview with Public Servants and Private Players.

### Questions for Civil Servants (RDC, Police, DA, National Parks, Campfire) Safaris etc

| Date: é é é é é é é é é é é . | Time: é é é é é é é é é . |
| Venue: é é é é é é é é é é é é é é é é é . |
| Department: é é é é é é é é é é é é é é é é é . |

**Section 1**

1. Name: é é é é é é é é é é é é é . Age: é é é é é é é é é .

2. Gender M / F


4. How long have you been living in Omay? é é é é é é é é é é é é é .

5. Level of education
   a) None: é é é é é é é é
   b) Primary: é é é é é é .
   c) Secondary: é é é é .
   d) Tertiary: é é é é .
   f) Profession: é é .

6. Do you enjoy working and staying in Omay: é é é é é é é é é é é é é .

7. If yes give 2 reasons why
   a) é é é é é é é é é é é é é é é é é é é é é .
   b) é é é é é é é é é é é é é é é é é é é é é .

8. If no give 2 reasons why
   a) é é é é é é é é é é é é é é é é é é é é é .
   b) é é é é é é é é é é é é é é é é é é é é é .

9. What are some of the challenges they experience in Omay

10. How do you see your relationship with
    a) Traditional Leadership: é é é é é é
b) Political Leadership

c) Community at large

11. What can you say about the life of the Tonga here in Omay?

12. Have you ever encountered serious conflicts?

a) With who? Traditional leaders  b) Youth  c) Politicians  d) Ordinary people

13. What could be the main sources of such conflicts?

The researcher will take a break and inquire from the participant(s) how they find the process and whether they would like to continue.

Section B

a) Please say more about conflicts in Omay
b) What do you see as the likely causes of these conflicts
c) What do you suggest should be done to address some of these conflicts
d) Would you mind telling me about the economic challenges the community is facing?
e) How can some of these be addressed?
f) What in your opinion do you see as the fundamental role of Government, NGOs, Campfire, National Parks and Private Businesses in improving life in Omay?

Remember to thank the interviewee for the time. Remind them that, should they need to get hold of the researcher they can do so through the two councillors and the local MP.
Addendum 11

Prearranged Questions for Traditional Leaders (Chiefs) and Politicians (MP, Councillors)

1. How long have you been living in Omay? é é é é é é é é é é é é é é é é é é é é é é é.

2. What makes you happy and proud for the time you have been leading people in Omay é é é é é é é é é é é é é é é é é é é é é é é é é.

3. What challenges do you face as leadership of Omay? é é é é é é é é é é é é é é é é é é é é é é é é é é é é é é é é.

4. What do you see as the likely causes of these challenges?........................................

5. Your forced removal from the Zambezi Valley any hard feelings é é é é é é é.

6. One of your responsibilities is resolving social unrests/conflicts. What challenges if any are you facing? é é é é é é é é é é é é é é é é é é é é é é é é é.................

7. What types of conflicts are common among your subjects? é é é é é é é é é é é é é é é é é é é é é é é é é.

8. What do you think are the causes of these conflicts? é é é é é é é é é é é é é é é é é é é é é é é é é é é é é é é é..
9. Your people have been arrested for illegal hunting and fishing why do you allow them to do that? é é é é é é é é é é é é é é é é é é é é é é é é é é .

10. What do you suggest should be done to resolve these conflicts? é é é é é é é .

11. Outline the needs of your community and say who should provide what?

12. Any other issue or concern of your community that has not been addressed
Addendum 111

Prearranged questions for community focus group discussions

1. Discuss the developments that make you happy and those that disappoint you here in Omay.

2. Of those that disappoint you, a) in your honest opinion what are the causes of these disappointments.

3. As a community outline your pertinent needs and say why they are not met, and who will meet them.

4. Your forced removal from the Zambezi Valley, what are your feelings?

5. In 2002 you protested and removed your children from schools. Why? What is the position now?

6. Which institutions are frustrating your endeavours? What do you suggest should be done to reduce the tensions/conflicts?

7. Some sections of the media say there is poverty in Omay, is this true? If so what could be the major causes? How then do you suggest reducing poverty?

8. What do you see as the role of these institution in reducing conflict and poverty:
   a) Traditional leadership
   b) The Government and its agencies
   c) NGOs and private institutions

Thank members of the Tonga community and promise to respond to any questions they may have through the two councillors and the local MP.