

THE RELATIONSHIP BETWEEN RESETTLED FAMILIES AND THE HOSTING  
COMMUNITY IN SEDZE, NYANGA, ZIMBABWE (2000-2013).

BY

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## **Abstract**

*This study focuses on the years between 2000 and the year 2013 were the Sedze community has gone through the process of new families being resettled on their land by the District Administrator's office. The move to parcel out pieces of land by the District Administrator was done without consultation with the local leadership. Land that was allocated to the new families prior to their settlement used to serve as a pool grazing area for the whole Sedze community. Now due to human settlements land use has since changed from grazing land to both residential and farmland. The host community of Sedze through their local leadership stand united against the new settlers who they view as disrespectful showing no respect for traditional leadership. The new families are also accused of violating the laws of the land by indiscriminately chopping down the Muhacha tree which is believed to be a tree of the ancestors by the host community of Sedze. The study reviews literature guided by the social identity theory and the African philosophy of Ubuntu. It probes the applicability of concept of Ubuntu in a highly competitive world arguing instead that in exercising Ubuntu due to competition and other global factors, individuals and communities have actually ended up forming groups in the social strata determining their interaction with each other. The study probes the concept of identity informed by Tajfel and Turner and also attempts to define that which constitutes a community. Qualitative research methodology was used for data gathering due to its ability to provide the researcher with the opportunity to identify patterns and behaviors of both the resettled families and the host community in Sedze. Data was gathered through the use of in-depth interviews and focus group discussions. Participants were sampled through the use of purposive sampling and snowball sampling methods. Major findings of the research include the realization that lack of consultation in the execution of government policy results in the creation of conflict between the communities under study. The study recommends that parties to the conflict in Sedze find a common ground for the betterment of the Sedze community.*

### **Declaration**

I Eric Manyonda declare that this dissertation is my own work except where sources have been acknowledged. The work has never been submitted nor will it ever be submitted to any University for the awarding of a degree.

Signed:

Student ..... Date.....

Supervisor..... Date.....

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Special thanks to the Sedze community members who dedicated their time to this researcher during data collection. Had it not been their commitment this study would not have been completed.

## **Dedication**

To my wife and kids

## **List of Acronyms**

BSAC	British South African Company
DA	District Administrator
GB	Great Britain
LHDA	Lesotho Highlands Development Association
LHWP	Lesotho Hydro Water Project
UNHCR	United Nations High Commissioner for Refugees
SNP	Scottish National Party

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Introduction**

This chapter introduces the concept of resettlement and the different types of resettlement. Central to this chapter is the background to the resettlement process in Zimbabwe from pre-colonial period to the post-colonial period. The chapter will justify the research problem and also bring out the statement of the problem, research objectives, questions and significance of study.

### **1.1 Background**

Resettlement is a deliberate two faceted process that involves the dispossession and re-allocation of land. The process of de-territorialization and re-territorialization (Goudineau, 2004) otherwise commonly referred to as 'resettlement' involves changing a whole traditional way of life of the affected community and their accepting and integration into a new culture. Literature on resettlement schemes is reasonably available but arguably remains limited in its analysis of the psycho social impact resettlement has on both the resettling families and the host communities.

Henri Ngenyam and Roger Few (2012), opine that resettlement can be a disaster risk reduction measure especially when populations affected by disaster cannot live at the original site because of the risks that associated to it (Few, 2012).

In the mainstream development discourse the process of resettlement or dislocation is believed to be inevitable and ultimately leading to the ultimate good for those resettled. Other scholars however argue that dislocation through resettlement emerges as a constituent for the creation of capitalism (Dhar, 2009). What does resettlement exactly do to the sanctity of a community? In some instances the process of resettlement marks moments of enslavement, violence, marginalization and dis empowerment for the affected population. To the receiving community, resettlement marks the automatic internalization of identity and visible show of classism that differentiates and marks the ‘us’ group against ‘them’. How does this affect community relations?

Community relations are shaped by a unique finger print like distinctive characteristics that appeal to a common identity. Borrowing from the orientalist school of thought<sup>1</sup>, there exist ontological and epistemological distinctions made by the orient on the occident. The host community being the ‘orient’ and the resettled population being the ‘occident’ the first major difference is the perceptions made mostly by the orient towards

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<sup>1</sup> Coined by Edward W Said (1978), orientalism as an idea was used to identify European people as superior than any other people or cultures. To that end it was used to create in-groups and out-groups with the most common show of this idea reinforced by the treatment of ‘natives’ during colonialism and apartheid.

the occident that seeks to disqualify, treat as different whilst holding as superior the orient's way of life forming the first structural barrier to community integration.

In Zimbabwe resettlement is not a new phenomenon but a continuous exercise whose reach extends to generations beyond the 1890s colonial conquest to present day. It is believed that the Shona settled present day Zimbabwe a 1000 years earlier than the Ndebele. When they settled they are said to have dispersed the Khoisan who had settled much earlier in nomadic movements. The Rudd concession of 1890 fraudulently gotten by Cecil John Rhodes from Lobengula gave his company the British South African Company exclusive mining rights over the land between the Zambezi and Limpopo marking the start of a systematic forced resettlement of indigenous communities by British colonialists.

In 1893 the British South African Company (BSAC) believing that the land settled by King Lobengula contained huge gold deposits invaded the territory. This led to the dislocation of the Ndebele community from their land, destruction of their cultural heritage, enslavement and loss of an identity. In 1894 the Gwaai and Shangani reserves were created by the ruler ship of the BSAC relegating black people to infertile and unproductive land. The Rhodesian Herald to reinforce the drive for forced resettlement on 19 April 1895 reported:

*For the Rhodesians it was absurd to take the untutored savage accustomed as he is from time immemorial to superstitious and primitive ideas of law and justice and suddenly try to govern him by the same code of laws that govern people with many centuries of experience and enlightenment.*

The Ndebele were thus referred to as a subspecies undeserving of equal treatment and undeserving of their land. In search of a community the Ndebele rose against white supremacy in 1896-7 in what is now referred to as the first Chimurenga. In the years that followed the need for land grew inspiring like-minded revolt in Mashonaland epitomized by Mbuya Nehanda and Sekuru Kaguvi. The two spirit mediums became the major rallying point for the Second Chimurenga which was premised on reclaiming identity through land ownership by the black majority.

Zimbabwe's war of liberation was premised on the promise of the land taken away forcibly by the white colonialists. The Shona and Ndebele uprising of 1896 (the first Chimurenga) marked the first widely recorded resistance to white dominance and white supremacy over the land resource in the then 'area north of the Limpopo', present day Zimbabwe. Colonial leaders then through the Land Apportionment Act (1930) continued the policy of land segregation of the black majority to the advantage of the white minority who got the most fertile land with blacks only being allocated 6 million hectares of infertile land which could not sustain crop production (Muzondidya, 2007).

The pressure on the land grew with the growing population resulting in the Rhodesian government revisiting the Land Apportionment Act and augmented its provisions

through the Land Husbandry Act (1957). The new Act increased hectares under native control from 6 million to 16 million. This however could not solve the issue of access to land and with the growing spirit of nationalism that was inspired by the gaining of independence by other countries in Africa; the nationalist movement mobilized the people to take up arms on the promise of getting the land of their forefathers through the barrel of the gun.

The Second Chimurenga reached its height in mid 1970s culminating in the Lancaster House negotiations where independence was negotiated. During the negotiations it was agreed that the government would only acquire land for resettlement based on the principle of 'willing buyer' 'willing seller' during the first 10 years of independence to which the government agreed to. The issue of responsibility for compensation to fund the land reform exercise was then placed in the hands of the former colonial power, Great Britain. The arrangement affected greatly the ability of the new government to deliver on its promise of land to the people, a rallying point during the liberation struggle.

In 1990 the government no longer bound by the 'willing buyer' 'willing seller' drafted a constitutional means to speed up the process of resettlement through Act Number 11 of 1991 which paved way to the Land Acquisition Act of 1992. When the Labour Party led by Tony Blair came into office it defaulted on the earlier position agreed to by the



Margaret Thatcher government at Lancaster House. He is quoted as having said that he did not believe his country had the responsibility to sponsor the land reform programme in the *Zimbabwe Independent Newspaper* citing his Irish heritage (Mpofu, 2011).

Prominent in the last decade is the Fast Track Land Reform induced resettlement which saw most white farmers losing their farms (Shaw, 2003) and the land allegedly being distributed to indigenous peoples. Proponents of the Fast Track Land Reform programme broadly assert and conclude that the programme was a success (Information and Publicity: Office of the President and Cabinet, 2000) only to be met with fierce resistance from those like Zikhali (Zikhali, 2008) and the Commercial Farmers Union (Taffs, 2012) who look at the effects of the programme.

Whilst the process of resettlement has been researched on, the main areas of study have been its effects on agricultural productivity. Other variables such as culture, norms, values and the effect of resettlement on these aspects, which constitute a community, have by large remained elusive. This study intends to bring out the concept of resettlement in direct relation to the concept of Ubuntu and the social identity theory highlighting how the process affects community relations.

## **1.2 Background of the Study area**

Sedze community falls under Nyanga District in Manicaland Province. The community is relatively rural with most families involved in potato production and other small scale farming activities. Residences of Sedze have access to running tap water which is supplied free of charge, this coupled with a very favorable climate has made a huge chunk of its residents engage in market gardening. Residences have made use of the slope to get free water from a nearby mountain. Apart from crop farming the community also rears cattle and boasts of strong cultural heritage. Located some 20 kilometers West of Nyanga, the area is mainly characterized by gravel roads which are however in a good state making Sedze community a relatively accessible area even by bus. The community is under the leadership of Chief Hata comprising of four village heads overseeing a population of over 800 families. Bordered by mountains and scenic views the area is every photographer's dream come true save for the real issues buried under its face, the subject of this study.

## **1.3 Statement of the problem**

In line with its policy on resettlement the government of Zimbabwe through the District Administrator has been resettling different families in the Sedze Community since 2000. The new community which was resettled came with a culture, values and norms which are different from those of the hosting community. In previous cases of resettlement the government would find virgin territory to allocate to beneficiaries under its resettlement

scheme. There exist allegations that during the resettlement exercise there was total disregard of traditional leadership during the whole exercise.

Resettlement has always been fraught with irregularities and in Zimbabwe resettlement under the Fast Track Land reform has always courted controversy. This study seeks to interrogate the issue of a protracted resettlement process in the Sedze Community that has been taking place over a period of ten years. The District Administrator (DA) during the resettlement of the new families did not involve the village heads and the Chief of the area to the completion of the resettlement exercise. Under the Traditional leadership Act, Act 25 of 1998, one of the responsibilities of the Chief is to allocate land to people under his territorial jurisdiction. Chief Bonde, who served before the installation of the new Chief, Chief Hata, was not duly consulted during the process of resettlement. This has resulted in the Chief accusing the DA of violating his terms of reference under his capacity as the DA of the area.

The DA however hits back claiming that he is an officer of the state whose job is to execute government policy. The reasoning goes on that since he is a legitimate officer of the state in charge of the administrative business of the province making the resettlement of new families in Sedze part of his job description, one that he needs no approval of the Chief to make. Traditionally Chiefs believe that the land falls under their administrative mandate from time immemorial. Constitutional Amendment Number 20 (Section 283)

supports the understanding of the Chief in that it identifies the Chief as the legitimate authority with jurisdiction over the governance of communal land. The confusion over who has the legitimate authority to resettle families has informed how the resettled families and their hosts relate to each other in Sedze.

#### **1.4 Significance of the study**

##### **1.4.1 Policy makers**

Understanding different dimensions of resettlement is important in drafting policy from an informed perspective. The study aims at highlighting the importance of inclusion of both affected and relocating communities during resettlement processes in an effort to avoid a recurrence of policy oversight in the future.

##### **1.4.2 Local leaders**

It is hoped that the different possible sources of conflict to be highlighted in the Sedze community will be used to inform local leaders to formulate programs meant to neutralize the conflicts before they manifest and constructively address already existing conflicts. This study will equip the local leadership with a better understanding of the resettled families and reduce possible antagonistic tendencies between the hosts and the resettles.

##### **1.4.3 Academia**

Results of this study can also be used in the crafting of peace building programs adding in new knowledge on peaceful coexistence and key steps to community integration. This study shall analyze the effectiveness of existing traditional mechanism of community integration, after analysis the results obtained, it is hoped, can be used to inform and strengthen endogenous ways of community integration in related circumstances elsewhere. Lastly this study will also highlight the plight of the Sedze community.

### **1.5 Objectives of the study**

The objectives of this study are to:

1. Identify possible sources of conflict between the Sedze community and resettled families
2. Evaluate the role played by traditional leadership in promoting harmony between resettles and the Sedze community.
3. Suggest an alternative resettlement process using Sedze community as a baseline in Zimbabwe.

### **1.6 Research questions**

1. What are the possible sources of clashes between the recipient community and resettled families?
2. What is the role being played by traditional leadership in promoting harmony between resettles and Sedze community?

3. How can the resettlement process be improved using information gained from Sedze as a baseline?

### **1.7 Assumptions**

This study assumes the following:

1. The researcher will be able to reach out to the whole sample without disrupting the local people's programs.
2. Views gathered are a true representation of the Sedze people's perceptions towards resettlement.
3. The study will be finished on time in line with the timelines set by the institute.
4. The local chief and the police will grant the researcher an unfettered access to the Sedze community.

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

The study is delimited to the investigation of community relations in Sedze Nyanga. Resettlement in Sedze was conducted in an already established community which was an eco-system defined terms of the Sedze community's perceptions on identity and Ubuntu. Normally the resettlement process involves the identification of virgin territory and the placing of those resettled on new unpopulated land.

## **1.9 Limitations**

This study faced the following limitations:

1. Time for data collection and report writing
2. Financial resources to carry out data collection
3. Unwillingness of participants to give more information
4. Refusal by the police to grant this researcher clearance to conduct data collection

With regards to time, the researcher limited the number of people who were interviewed and the number of focus group discussions held allowing for reasonable and adequate time for data collection and decoding. Finance to carry out the data collection was limited however the researcher managed to source enough money to cater for travel and accommodation expenses. Participation proved to be a key challenge during data collection, in response this researcher took all measures to encourage participation including assuring the participants that their identities would remain confidential recording significant responses. Following the refusal by the police to grant this researcher clearance to conduct data gathering in Sedze the researcher managed to obtain alternative clearance from the Chief's representative in Sedze who wrote a letter to the four village heads whose population formed part of the sample.

## **1.10 Definition of terms**

### **1.10.1 Community**

For the purposes of this study the definition of ‘community’ is derived from the Association of College Union International. This association frames a community in terms of the fundamental or critical elements that each community ought to have which area inclusiveness; transformation versus conversion; conflict and chaos are a natural part of the community building process, an individual is an important key in community building and community building is a continual process.

### **1.10.2 Resettlement**

For the purposes of this study resettlement refers to the voluntary and involuntary movement of people from lands which served as their homes and settling on a different land which may be very far from their original home either due to government action, search for a better land or at the invocation of a natural disaster making their previous habitat inhabitable.

### **1.10.3 Host community**

The traditional leadership Act defines a community as a group of individuals who in accordance with customary law fall under the legitimate authority of a Chief. A ‘host’ refers to the community under whose jurisprudence new settlers were introduced.



#### **1.10.4 Village head**

In accordance with the traditional leadership Act, Zimbabwe, a village head is an individual nominated by a headman with the consent of the Chief in the area concerned to assist both the headmen and the Chief in executed their duties who can subject to the provisions of Communal Land Act (Chapter 20:04) request land for settlement purposes.

#### **1.10.5 Chief**

Refers to an individual under which full power and authority in a traditional set up is vested in. The Chief in the traditional sense can be equated to a Supreme Court Judge under the Roman Dutch law. He is the ultimate custodian of culture and values of a common people living under a common land subscribing to a common belief system values and ethics.

#### **1.11 Structure of Study**

This study is presented in five chapters arranged in numerical values. The first chapter or chapter one introduces the study bringing out clearly the social problem under study, objectives and guiding research questions. To have meaning terms and the social problem expressed in chapter one are reviewed from a global perspective down to the Sedze community in Nyanga in a bid to demonstrate understanding of the concept under study through literature review.

Chapter three introduces the research methodology providing reasons for choosing the preferred method on analyzing the issue of community relations in Sedze. This Chapter also discusses both the projected and actual sample providing explanations into any deviations from the period before data collection to post data collection period. Various instruments of data collection are discussed and the actual instrument used are highlighted and defended. Ethical considerations which guided the researcher in gathering data from his sample are also included as part of Chapter three.

Chapter Four is mainly composed of the research findings based on field data obtained by the researcher when he sought the input of both the resettled families and the host community in Sedze. Research findings are aligned to the research objectives and data is analyzed to determine the real issues and challenges to normal community relations between the host community and the resettled families. Major findings are also presented under this Chapter with the new knowledge being identified under the theme of resettlement and its impact on community relations.

Chapter five of the study is composed of conclusions drawn from all data presented in previous four chapters. Recommendations are made to the District Administrator, the host community, the resettled families and the government based on the research findings. This Chapter also contains what the researcher considers a realistic approach to resettlement government and policy makers should consider for future resettlement.

### **1.12 Conclusion**

The Chapter introduced the topic of resettlement and its relatedness to the concept of ‘community’. It also provided a synopsis of the resettlement process in Zimbabwe starting from the pre-colonial era to the more recent Fast Track Induced Resettlement scheme of the 2000s. Statement of the problem, research objectives and significance were also highlighted. This chapter also provided the justification for the delimitation of the study, providing guidance into the type of study this research is going to be focused on bringing clarity to what lies ahead in the coming Chapters. Chapter one attempts to justify why this research focuses on community relations between the resettled families and the host community in Sedze. Significance of this study is reviewed in parts which are the academia, local leaders and policy makers.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter will review literature on the different kinds of resettlement from the global perspective to the community level analyzing their relatedness to the concept of community relations. The literature will draw from the African philosophy of Ubuntu and also be guided by the social identity theory. The concept of Ubuntu will be used to explain the relational dynamics that are often overlooked during the resettlement processes.

Research documenting the resettlement processes has been carried out in many instances but the main focus of the studies has been zeroed on the resettled families leaving behind receiving community voices. This was so because resettlement traditionally involves the identification of virgin territory which would then be allocated to those who would have been dislocated from another place. Little however has been said about the impact of the process on a community with an already established way of life.

African society being closed from the outside, when a ‘stranger’ comes into the community there is a general tendency to ‘mark and name’. The process of ‘marking and naming’ makes new arrivals in any African community become viewed as threats to

community sovereignty. Receiving communities often hold negative views on the new subjects due to perceived undesirable behaviors. Perceptions attitudes and interactions are viewed with suspicion until enough trust has been built between the new families and the ones who claim to have legitimate right over the land.

With dwindling authority of the traditional leadership and the overstepping of traditional chiefs' jurisdiction by the national government, conflicts have ensued. Local traditional leadership now gets to be sidelined in the making of crucial decisions which have impact over the areas under which they exercise their authority.

## **2.1 The Ubuntu Philosophy**

Ubuntu is defined as an ancient African world view based on the primary values of intense humanness, caring, sharing, respect, compassion and associated values ensuring a happy and quality human life. The emphasis of Ubuntu is on '*umoya*' a Kiswahili name for togetherness leading scholars such as Nkondo,2007 to trace the concept of Ubuntu to the very state of 'being' (Nkondo, 2007).

Although there is no consensus on who coined the principle, scholars like Dr. Johann Broodryk of the Ubuntu School of philosophy in South Africa try to bring light on its origins. In a conference paper titled '*Ubuntu Life coping skills; Theory and practice*'

(Broodryk, 2006), delivered at a CCEAM conference in 2006 quotes Bhengu (1996) who defines Ubuntu as ‘the art of being a human being’. Broodryk points out that the principle of Ubuntu is present in at least 13 African languages (p.3-4) According to Nkondo (2007) the concept of Ubuntu Identifies certain communal political implications that allow people to experience their lives as bound to the good of their communities, as opposed to liberal politics that is mainly concerned with securing conditions for individuals to lead autonomous lives. Ubuntu appeals to the concept of ‘I am because you are’ and forms the basis of life in many African communities.

In 1999 Archbishop Desmond Tutu noted that the concept of Ubuntu is difficult to render to English other than to say that;

*My humanity is caught up, is inextricably bound up, in what is yours*

Murithi (2006) views Ubuntu as an African way of viewing the world. Perceptions beliefs values and acceptable behavior makes the understanding of Ubuntu be area specific. One may thus conclude that should there be a deliberate disregard of the community especially during resettlement processes newly introduced communities would face complications in integrating to the already existing community.

Important to note is that the concept of Ubuntu although it serves as a unifying factor between members of the same community, its complex nature makes it highly discriminative to subjects perceived to be ‘out groups’. Consequently this could

categorically affect the way host communities react and relate to the newly resettled communities. Ubuntu can be traced back to the founding fathers in Africa, Kenneth Kaunda talk of 'African humanism', Julius Nyerere's Ujamaa concept and Kwame Nkrumah's conception of 'conscientism' in Ghana.

The concept of Ubuntu is presented as a theory in other literature works like Mbigi (1995). In his analysis he emphasized the role of Ubuntu in facilitating consensus building and collective working. Mbigi makes reference to the thumb which he argues although it is the strongest finger on the hand it cannot kill an aphid without the help of other fingers. Its interpretation centers on the thumb figuratively representing an individual in a community.

## **2.2 Relevance to the study**

The Ubuntu principle is a means by which one identifies to a community in a typical African set up. The Sedze community's perception of what constitute their group as shown by Ubuntu informs how they relate to other people whom they see as outsiders who in this case are the resettled families. The differences in perceptions on what forms socially acceptable behavior or that which constitutes and demonstrates Ubuntu forms the basis from which one can draw parallels presenting at the same time an opportunity for the identification of areas of mutual understanding.

Establishing whether the Sedze community extended their 'togetherness' concept or the concept of 'it takes the whole village to raise a child' in relation to the resettled families will assist in establishing existent levels of integration or lack thereof.

The principle of Ubuntu will assist in the academic description of the nature of each community and the challenges brought forward by a difference in values, norms beliefs, and religion. It is the understanding of the Ubuntu principle that informs a much more in-depth interrogation of how processes such as resettlement can affect community relations. Ubuntu in the Zimbabwean context is a concept that is largely married to the concept of '*unhu*', an idea of exhibiting traits acceptable to a specific community. In trying to understand the cause and effect relationship between resettlement and community relations it is thus imperative for one to understand what it is that constitute a community.

## **2.3 The Social Identity theory (Tajfel & Turner 1979)**

### **2.3.1 Identity**

Human life is complex and almost difficult to render without some means of knowing who others are and who we are in the human cosmos. Boon, 1982, tries to weigh into demystifying this dichotomy. In his submissions of what social identity is, Boon concludes that the concept of Social Identity is a game of playing the vis-à-vis, an understanding of who others are and other peoples understanding of themselves and other people outside their group. Back in 1950 Simmel in his book the *Sociology of*



*Georg Simmel* identifies similarity and difference as the two principles of identity. In his words Simmel asserts, ‘the cultural history of mankind can be conceived as the history of the struggles and conciliatory attempts between the two’.

Identity appeals to the perceptions human beings have towards each other, suppose in the context of a new neighbor engaging in some kind of behavior much to the ire of the ‘veterans’ of the area in question. Usually their uncharacteristically odd behavior can be explained by the common rhetoric ‘oh what do you expect, they come from the wrong part of town’ drawing delayed headshakes and gasps expressing disgust. Remarks such as these effectively suggests the presence of two distinct groups, one from the ‘right’ side of town the other from the ‘wrong’ side of town. It is from exchanges such as these that community relations are framed.

It is the concept of identity, the need to be seen as equal partner by Australia that has ignited debate on Australia becoming a Republic. The Governor General who is the Queen’s representative in Australia hopes for a republic Australian government under which an Australian boy or girl can grow up to become the President of Australia (Pearlman , 2013). Europe currently is in crisis over the decision by Crimea, a former province of Ukraine, to secede from Ukraine and join the Russian federation. The move has been seen as provocative and threat to Ukraine’s nationhood by Ukraine’s North Atlantic Trading Organization (NATO) partners and the United State of America (USA). Scotland is due for a referendum on the 14<sup>th</sup> of September 2014, to decide on whether to

remain part of Great Britain (GB) or secede and become a republic. The Scottish National Party (SNP), through its leader Alex Salmond, leading the proponents for the independence of Scotland, argues that the more life in Scotland feels like England, stronger is the desire for a distinct identity by the Scots (Massie, 2011).

According to Richard Jenkins in his book *Social identity*, social identity is the constitution in social practice of what he called the intermingling and inalienable contents of human similarity and difference. As demonstrated by references to Australia, Ukraine and Scotland the need to consolidate an identity is the main issue behind for example in Eastern Ukraine, the fact that Russians constitute a greater percentage in population in the Eastern provinces to associate themselves with the Russian federation as their ethnic origins are the same.

### **2.3.2 Tajfel and identity**

According to the Social Identity theory (Tajfel 1978, 1979) human beings show all kinds of group behavior such as solidarity within in-groups and discrimination against out-groups as part of social identity processes with the aim to achieve positive self-esteem and self-enhancement. A social group from this school of thought, consists of a number of people who feel and perceive themselves as belonging to ‘this’ group and who are said to be in the group by others (Abrahams & Hogg 1988) in Sabne Trepte’s<sup>2</sup> reference to Social Identity Theory. Tajfel (1979) proposed the ‘minimal group paradigm’ and

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<sup>2</sup> An extract on Social Identity theory written by Sabne Trepte from the University of Hamburg

showed that mere categorization to one group or another makes people discriminate against the designated out-group and favor their in-group.

Henri Tajfel & John Turner (1979) suggests three cognitive processes relevant in the framing of the individual as belonging to an 'in-group' or 'out-group' these are, social categorization, social identification and social comparison. According to the social identity theory a group is shaped around a cognitive element, an evaluative component and an emotional component.

i) **Social categorization**

According to Social identity theory, the process is marked by the individuals deciding which group they or another person belongs to. Under social categorization Tajfel & Turner opine that conflict between groups at this level is seen as not necessary

ii) **Social identification**

This is referred to as the process under which an individual identifies to an 'in-group' or 'out-group' overtly based on the compatibility of one's norms and attitudes of his/ her preferred group. The group an individual chooses must be seen by him as worthy of emulation and a reflection of their norms, attitudes, perceptions and behavior in relation to the external environment.

iii) **Social comparison**

According to Tajfel and Turner (1979) an individual's self-concept or the social concept of another become closely related to the perceptions of group membership. The estimate

of ‘another person or persons’ accordingly, the theory assumes, is enhanced or destroyed by the perceptions of how ‘in-groups’ and those purported to be ‘out-groups’ are expected to perform in society.

Social identity theory assumes that people not only categorize themselves and others but go on to evaluate other people. It is the submissions of the social identity theory that for one to get a superiority or inferiority status of his group and of how reasonable and adequate one’s belonging to it is, one compares it with other groups their characteristics members and benefits. The aim of comparison according to this theory is to evaluate the social groups to which one belongs. Hogg and Abrams (1990) assert that whilst self-esteem plays an important role in shaping one’s identity it may also be one of a number of motives and effect of different forms of group behavior (Hogg, 1990).

#### **2.4 Relevance to the study**

Community relations involve by and large one person’s relationship to the other and vice versa. As such it is imperative to look into the different dimensions that inform how individuals relate to others. Social Identity theory tries to explain some of the underlying factors guiding person to person interaction. Not only does it explain why certain individuals act the way they do in any given circumstance, it attempts to capture the reaction of the victimized individual in any interaction.

As an example if a child is abused or jeered at school he or she may start to exhibit low self-esteem. Thus low self-esteem on this particular child will be a reflection of the group behavior that his fellow classmates as a 'group' has towards him. More often than not low self-esteem is indicative of social exclusion. This study focuses on the Sedze community and how they relate to the newly resettled families who were resettled on their land. Social identity theory ideally places the Sedze community as the in-group, or the group that was already settled 'in' Sedze, whilst the resettled families because they came from out of Sedze consequently becoming the 'out' group. Their relationship and interactions with each other can be explained through the four main principles of social identity theory.

## **2.5 Community relations, identity and Genocide in Rwanda**

Reviewing the events of 1994 in Rwanda, it is easy and convenient to agree with Sternberg, 2005 who defines genocide as a crime of hate (Sternberg, 2005). Scholars such as Moshman, 2005, who have looked at the real causes of genocide cognizant of Sternberg's view, could however find little traces and relevance of genocide being exclusively a crime of hate (Moshman, 2005). In his analysis Moshman, looks at the Rwandan genocide, the Nazi death camp in Treblinka, disappearances in Argentina. He established that genocide and mass killings are mostly perpetrated by ordinary individuals playing social roles in groups, institutions and 'practices to which they are politically, religiously, philosophically, ideologically, morally, professionally and or

economically committed to'. As such genocide is not much a crime of hate but rather a crime of identity, a conception of oneself in one's social context.

For genocide to occur four events have to take place which are dichotomization dehumanization, destruction and denial. Brewer (2001), defines dichotomization as a process that involves the construction of social and cultural understandings rendering some aspects of identity salient while others become peripheral (Brewer, 2001). In pre-colonial Rwanda the distinctions around who is a Hutu and who is a Tutsi were not pronounced but rather a creation of society based on the socio-economic status. A Tutsi consequently became defined as someone with lots of cattle speaking to his wealth whilst a Hutu meant someone who relied on the land mainly subsistence farming, whose economic standing was that of below the 'Tutsi'. This distinction was however misinterpreted by the colonizers who viewed this distinction as embedded in ethnicity something that is contrary to the true meaning of who a Hutu and a Tutsi was. Under the divide and rule concept the Belgian colonizers exploited the Hutu/Tutsi distinction to control the country by enabling the Tutsi to solidify and enhance their traditional domination of the Hutus.

After the departure of the Belgians the Hutu's who claimed to have suffered the most during Belgium rule soon formed the leadership of Rwanda. Months into their newly acquired status anti-Tutsi sentiments filled the airwaves. The trigger moment came when

a plane carrying President Habyarimana, a Hutu, was purportedly shot by Tutsi extremists. This then led to the public dehumanization of the Tutsi who were referred to as 'cockroaches' who needed to be exterminated. The period following the dehumanization phase was the targeted mass killing of Tutsi's by the Hutu. Dehumanization reinforces one dichotomization, meaning categorizing other people as subhuman resulting in one claiming that if 'they', the people in question, are something other than human, they cannot share values, commitments with 'us'. Thus a moral circle is formed by a group which construes themselves as 'us' who have a shared understanding defining who are not in the circle and labeling those who are outside of it (Brewer, 2001). Dehumanizing other people in the period after genocide is a way by the perpetrators to run away from the crude reality of their action. Communities relate to each other are informed used these framed identities.

The crime of genocide in its extreme case demonstrates the dangers of the creation of in-group and out-groups within societies. Twenty years after the genocide the Rwandan society remains divided over along the Hutu and Tutsi divide.

## **2.6 Resettlement and community relations in the USA**

The United States as part of its humanitarian duty to the world takes in a significant portion of refugees from all over the world providing them with a green card. Upon lapse of five years living in the United States a refugee is legible to apply for permanent

residence in the United States. Most of the refugees who get admitted into the USA are mainly victims of armed conflict and other disasters.

An article written by the Office of refugee resettlement in the United States posits that during the cold war, refugee resettlement was used as means to weaken communist regimes by opening the doors to the USA to people from communist countries (Office of refugee resettlement , 2003). With the end of the cold war and no more political gain from refugee resettlement some states have been moving to block the continued tricking of refugees into the United States.

In May 2011 Tennessee enacted the refugee Absorptive Capacity Act. Sponsored by State Senator Jim Tracy, the law requires resettlement agencies to inform local governments when a large number of people are coming to be resettled they put a ‘burden’ on local resources (Nezer, 2013). Arizona in 2010 had passed Senate Bill 1070 an immigration enforcement bill designed to make life so difficult for undocumented immigrants that they ultimately decide to leave the state. Legislature in Tennessee in the same year passed an ‘English only’ law to guide the resettlement of refugees in the state. Incidences of vandalism and hate crimes against immigrants including desecration and burning of mosques became the order of the day.



The situation only got worse after the September 11 attacks on the world trade center. Islam was then perceived to be linked to terrorism making life a nightmare for Muslim migrants in the United States. Other states that have like-minded anti-refugee legislation propelling the anti-refugee sentiment include Georgia and New Hampshire.

## **2.7 Community relations and the Xenophobia effect in South Africa**

South Africa being the most developed country in Africa often becomes an automatic destination of choice for those seeking a better life. As many as three million Zimbabweans are believed to be staying in South Africa (Chiumia, 2013). Majority of those who stay in South Africa cite a dire economic situation as the major reason for crossing the Limpopo River. Africans from all over the continent view South Africa as a safe haven, why wouldn't they, after all South African is reputed to be a 'rainbow nation'.

The rainbow as it shines in the skies after a storm it consists of a combination of colors, regardless of them showing in the same instance they neither mix nor join. Probably this situation best describes community relations in South Africa, although both black and whites share a common land their perceptions towards each other never mix. A general perception especially by the police that immediately qualifies or disqualifies someone to be a citizen or non-citizen is complexion (Venter, 2008). In an embarrassing turn of events the son of the former South African reserve bank was arrested and threatened

with deportation because he was ‘too dark’ to be South African. This prompted Tito Mboweni to remark on his tweeter account on the 29<sup>th</sup> of December 2013

*I am now (sic) Gatvol with the xenophobic police. How many times must my son be arrested for being of dark complexion? (sic) Will now abuse my power!*  
(SAPA, 2013)

South Africa is a country that best reinforces the concept of ‘in-group’ against ‘out-groups’ with regards to refugee sentiments. Foreigners are stereotypical marked with derogatory terms like ‘*makwerekere*’<sup>3</sup> (Finchilescu, 2003). This categorization informs the way the South African society relates to people from other countries. South African society’s perception towards the migrants is shaped around the belief that the foreigners come to ‘steal’ South African jobs.

Ubuntu is a Xhosa word and the concept has been greatly influential in the run up to the post-apartheid era. The principles envisaged in Ubuntu were widely used during the Tutu led Truth and reconciliation commission and the successes of the process are credited to the philosophy of Ubuntu and religion. Ironically the South African society exhibits high levels of intolerance for ‘outsiders’ unlike anything or any place on earth (Crush, 2008). Disconcerting is the findings by Prof. Crush (2008), his research shows that there has been a marked increase in percentage number of people opposed to migration and settlement of foreigners within their ‘community’.

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<sup>3</sup> A derogatory term meaning unintelligible sounds of a foreign language

In 1999 22% of the total population of South Africa was totally for a total ban of immigrants. In 2006 the figure had risen to 36%. A total of 84% of South Africans feel that the country is allowing too many foreign nationals in the country (Crush, 2008). The South African community views itself as the 'in-group' and foreign nationals as 'out-groups', their behavior and attitude towards foreign nationals is shaped by the need to 'protect' their community from the social evils that would have pushed foreigners into their country. Stealing, corruption, crime and disease are some of the negative connotations that are attributed to an influx of a people whose origins is not South African.

Equally interesting is the view South Africa has towards European migrants to South Africa. These are regarded highly due to the belief that Europeans have money more than their African brothers. Not only does this reinforce an inferiority complex, it reinforces an entrenched apartheid mentality guided by an 'orient' 'occident' relationship, a belief that Europeans are superior to Africans. Ubuntu being an African Philosophy one would anticipate finding African solidarity and hospitality by Africans towards one another.

In 2007 the United Nations High Commissioner for Refugees (UNHCR) raised concern over the increase in deliberate attacks on foreign nationals. The UNHCR highlighted that over the past decade the more than 400 Somalis had been killed in xenophobic attacks.

In March 2007 Reuters reported Anti-Somali riots in Port-Elizabeth claiming that 40 Somalis had been killed in the 6 month period. With violence reaching its heights in 2008, generally the South African society has shown an unwillingness to open up to migrants or people who would have come and resettled within their society.

The UNCHR (2007) report highlights competition over resources as one of the possible feeders of hatred between the South Africans towards foreigners. The non-availability of jobs in South Africa is seen as the source of hate as the locals quickly assume that the reason behind their joblessness is due to the presence of the foreigners who are taking their jobs away.

## **2.8 Community relations, the Kenyan Refugee experience**

Following the fall of the Siad Barre regime in 1991, Somalia has been a land of war without a central government. The turmoil in Somalia resulted in the majority of the population fleeing to neighboring countries like Kenya and Ethiopia. Kenya has been generally receptive of the Somali migrants but this all changed after a spate of terrorist attacks on Kenyan soil.

Unknown assailants attacked a bus in the Eastleigh suburb killing seven people and injuring up to 30 others, the finger was quick to be pointed at the Somali population in Kenya (Human Rights Watch , 2013). According to the Human Rights Watch report, the

police reacted by unleashing a wave of targeted persecution and violence on the Somali refugee population accusing all the Somalis of being terrorists. Needless to say, the attack was carried out by ‘unknown’ assailants. The persecution of the Somalis in and around Nairobi reinforces the idea of ‘in-group’ versus ‘out-group’. It was convenient for the police to point the blame on the Somalis rather than any other population group.

The collective categorization and punishment of the Somalis by Kenyan police confirms that indeed there exist classes between communities. Community relations, as can be clearly observed through this example, are largely shaped by the host community perceptions toward the ‘newcomers’. In Kenya it took a High Court order for the persecution of Somalis in Kenya to stop. Host communities view new comers with suspicion and attribute all bad fortune the society may come across to the new comers. As such one may submit that social categorization is more than just about the need to maintain social sanctity. Host community behavior towards new comers reinforces the internalized fear that each community has when it is introduced to a new phenomenon. This is mainly informed by Africa’s chaotic history of conquer and grab at the hands of the white imperialists.

Kenyan Transparency International Deputy Director Sarah Jackson on the 18<sup>th</sup> of February 2014 released a statement condemning government conduct of Somali refugees (Mohamed, 2014). In a report titled ‘no place like home’ Transparency International

argued that life for Somali refugees has been unbearable ever since the Kenyan government made known its intention to repatriate more than 500 000 Somali refugees in 2013.

The environment in Kenya according to Amnesty International is so hostile that some refugees have started going back into Somalia. One refugee, Abdi, 28, responding to an Amnesty International investigation into the refugee woes in Kenya said;

*Here, in Kenya, it's like a prison. At night we can't leave the house, in the day we might be arrested. It is not currently safe in Somalia, we hear of killings and murder, but the situation here is very desperate... so instead of being here, let me go back*

( Amnesty International , 2014)

Adding to the refugee's woes, the government is said to be denying access to registration to the refugees effectively making their stay in Kenya illegal. Inevitably they have become indiscriminately targeted by the police resulting in most being detained for living in Kenya without proper documentation. Ever since the Westgate Mall terrorists attacks Somalis have increasingly faced collective punishment from the Kenyan government. The dilemma the government now faces is how to distinguish between a Somali and a Kenyan Somali.

Despite the Kenyan government and UNHCR being duty bound to protect refugees in Kenya, the government has been pressuring refugees to return to areas of active armed conflict where their lives and freedom are at risk something prohibited under

international law. International law states that voluntary returns can only take place when safety and dignity is guaranteed. Somalia currently cannot guarantee the safety or security of the refugees, the country continues to witness shocking levels of human rights abuses.

## **2.9 Critic of the Ubuntu Philosophy and the social identity theory**

In the scholastic field the shortfalls left by the social identity in theory are compensated by the Ubuntu philosophy. However the Ubuntu philosophy is grossly damaged by the recent treatment of foreigners in Kenya and South Africa evidently invalidating the concept of '*I am because you are*'. If it were feasible for the South Africans to practice the doctrine of Ubuntu towards all people then xenophobic attacks on foreigners wouldn't have occurred. Neither would foreigners be regarded as threats to jobs and security of the country. The Kiswahili speaking nation of Kenya would have been able to practice remorse towards the homeless Somalis who fled war and settled in Kenya. Collective categorization of the Somali population as terrorists would not be possible had Kenyans guided by the spirit of Ubuntu viewed them as a reflection of their being.

It is the submission of this study that in the 21<sup>st</sup> century the philosophical provisions of Ubuntu are under stress thereby compromising its universality. Applicability of the Ubuntu philosophy as is evident only retains relevance in the governance of people who share a common language, common territory and common language. The moment an

individual exhibits alien behavior that does not conform to the already established way of life in any community the general tendency of the host community is to discriminate against that individual.

#### **2.10 Effects of displacement on the affected population in Lesotho.**

Around the world communities that are due to be disturbed by development projects such as construction of dams get emotionally disturbed the moment they hear of their fate (Mabusetsa & Pottinger , 2006, pp. 4-9). The two authors analyze the impact of resettlement on the Matala community who were affected by the Lesotho Hydro water project (LHWP). Destruction is noted in the submerging of houses and sacred places. Prior to the resettlement according to their article when authorities first came to inform the communities of their intention to move them they promised them compensation (p-10). The community was promised electricity, relocation packages, farmland and reburial sites for their dead who would be exhumed and be reburied on the new lands (p-13).

A post resettlement sample that was collected to assess changes in livelihood as compared to the period prior to the resettlement indicates that the submerged farming land resulted has resulted in the impoverished of the Matala community. Socially the resettlement of the Matala community disturbed community relations of the Matala with some being settled in distant lands to their former neighbors. The Matala community is



also said to have received terrible vicissitudes from the host community who accused them of being nosy denying them the right to bury their dead at the community grave site (p-17).

The study established that the reason for the terrible reception the Matala community received was that the Lesotho Highland Development Community (LHDA) did not take the advice that was given by a specially formulated Truth and Reconciliation Commission. The commission had been mandated to look into the grievances between the families to be resettled and the project owners represented by the LHDA. The commission is said to have gone straight to the site they purported to have bought without formally introducing themselves or the community to the host community.

## **2.11 Conclusion**

This chapter looked at the concept of Ubuntu and social identity theory highlighting their effect on community relations. Supporting literature from the international community was reviewed highlighting how communities have a tendency to discriminate against new settlers. Although the main aim of this study is resettlement, the issue of refugees clearly highlights the dilemma faced by host communities as a result of the perceptions they carry on the resettling families. Literature reviewed includes the case of the United States and how the society as a traditional host to refugees has been brewing anti refugee sentiment. The Chapter makes reference to the

Arizona Senate Bill and Tennessee's Refugee Absorptive Act highlighting how these pieces of legislation are reflective of host community perceptions on newcomers.

Xenophobia was also reviewed as a visible manifestation of community resistance to new people. From 2006 the literature shows that there has been a marked rise on violence against foreigners with many Zimbabwean, Somalis and Nigerians losing their lives in violent attacks.

Related literature from South Africa and Kenya was also reviewed. In Kenya the literature demonstrates how convenient it becomes for the host community to point the finger of blame on people who do 'not belong' should anything bad happens. This point was brought out by the collective reference of the Somalis in Kenya as terrorists after unknown assailants attacked a bus in Eastleigh in Kenya.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This Chapter introduces qualitative research methodology and how it was used in this study. Qualitative research was chosen for this study due to its ability to present findings in words rather than figures and the exploration allowance it gives the researcher on the shared experience of both the host community and the resettled families in Sedze Nyanga.

Qualitative research brings for this study is used to bring out patterns behaviors and attitudes that exist between the recipient Sedze Community and the resettled families. Qualitative research was chosen over quantitative research due to its ability to avoid the over generalizations of issues allowing for a more in-depth analysis of the social phenomena of the various factors which affect community relations.

This study made use of two main sampling procedures which are purposive sampling and snowball sampling. Purposive sampling was used to deliberately identify major stakeholders in the resettlement process which are the District Administrator, one representative from the Nyanga land committee and the village heads.

The research information that was obtained from the interviews informed the composition of the focus group discussions. Initially the numbers of focus group discussions was biased towards the host community; however the input from the resettled families was scaled up based on the information gained from the first set of interviews. Consequently the number of participants to the focus group discussion was split half between the host community and the resettled families.

During data collection the researcher was denied police clearance to carry out data collection due to what was referred to as the ‘sensitive nature’ of the matter. Nonetheless data had to be collected, conscious of the research ethical standards set out by Africa University, the researcher explored other ethical ways of obtaining data from the sampled population.

The researcher building on the rapport that had been built during the internship period, made use of the Zimbabwe Human Rights Association’s local structures (who are allowed to operate in the area) in establishing contact with the *Jinda guru*, the Chief’s senior advisor, who in turn introduced this researcher to four village heads paving way for community access.

### **3.1 Population**

This study focused on the Sedze community in Nyanga. Sedze community is located in Manicaland Province in Nyanga District 20 kilometers South of Nyanga. The population is mainly composed of Shona speaking residents with the addition of the resettled families who have been settled in the area over a ten year period.

Sedze community falls under Chief Hata who took over chieftainship from Chief Bonde in late 2013. The community engages in small scale farming normally for individual consumption with surplus sold at the various crop markets in Nyanga. Nyanga is a mountainous area whose settlements are mainly concentrated in valleys. Residents also rear cattle and other domesticated animals including but not limited to goats and sheep. The area is relatively developed with most households having access to tap water and electricity. Tap water to the Sedze community comes at no cost to the community. The water is taken from the mountain peak and the slope serve as a natural pump, something the Sedze community relishes.

### **3.2 Sample**

Polit and Hungler (1999:227) define a sample as a subset of a population selected to participate in a study. In simple terms a sample is a fraction of the whole. The preliminary sample intended to reach out to a total of 33 participants and its composition was as follows, 5 local leaders (the chief and four village heads), 16 individuals from the

host community of Sedze, 10 individuals from the resettled population, the District Administrator and one official from the land committee in Nyanga. The actual sample for this research totals 35 participants. Four headmen, the District Administrator, an official from the land committee, 16 respondents from the host community and 13 respondents from the resettled families. This researcher unfortunately did not manage to have an audience with Chief Hata as he was away on other duties.

### **3.2.1 Sampling procedure**

The researcher made use of purposive sampling and the snowball sampling method. Purposive sampling was used to purposively select the 4 headmen under Chief Sedze, the District Administrator and an official from the Nyanga land committee. Snowball sampling procedure was used to collect data from the remaining participants. Purposive sampling was used on the headmen because of their position as local leaders and for their respective villages. The same method was used to get information from the District Administrator and an official from the committee due to the active role their respective offices have with regards to any resettlement process.

### **3.3 Data collection**

Data was collected through the use of two main tools namely in-depth interviews and focus group discussions.

### **3.3.1 In-depth interviews**

In-depth interviews were chosen as a means to get to the root of the issues and their ability to accommodate follow up questions. In-depth interviews were used to collect data from the District Administrator, four headmen and an official from the Nyanga land committee. The interviews with the headmen were used to determine the composition of the focus group discussion as follow up from the issues that came out of the interviews.

### **3.3.2. Focus group discussion**

A total of 13 participants from the resettled families participated in the focus group discussion. The host community produced 16 participants who participated during the focus group discussions. As an appreciation for participation the researcher provided food and drinks for the participants which were purchased at the local shops as a way of contributing to the development of the local economy in conformity with the concept of doing no harm.

## **3.4 Ethical Considerations**

The process of gathering data for this study is adhered to the following principles:

- i. Respect all persons and security of the data that was the received from the participants. Data collection included women participants in line with the concept of mainstreaming gender perspectives to the research findings

- ii. The physically challenged and those who held views contrary to this researcher's biases were had an opportunity to speak their mind on the topic under study with respect and dignity. Their views are also recorded in the research findings.
- iii. Participants were informed of their right to freely participate or not participate in the study. Participants were informed of their right to withdraw from the process without attracting any negative consequences. It is important for participant to freely participate in research without fear or favor as it allows for quality data gathering
- iv. The contributions of different participants were confidentially kept and shall only be used for the purposes of this study. Confidentiality is important as it safeguards participants from being prejudiced by others who may take offence in contributions they would have made in private.
- v. Children under the age of 18 were not allowed to participate in the study except when they came in the company of their parents. In Zimbabwe anyone below the age of 18 is considered a minor. Whilst children's experiences are equally important, decision on their lives are made by their parents and guardians making their contributions subjective to the biases of their respective parents, something that may be abused to over exaggerate experiences and compromise legitimacy and accuracy of data to be gathered.
- vi. Despite turning this researcher's letter asking for clearance. The police had been engaged to prevent possible harm to the participants that may come as a result of holding unsanctioned meetings shall clear all meetings.



- vii. The researcher shall not make his biases reflect in the way his questions or any other data technique he will make use of so as to allow for the production of a balanced and reflective study, which will be accurate.
- viii. The researcher made use of pseudo names to protect the real identities of the participants

### **3.5. CONCLUSION**

This chapter looked at the research design, population and the sample. The chapter also discussed the challenges the researcher encountered during data gathering and how this researcher managed to maneuver his way to a successful field work. Preliminary and the actual samples are revealed. This study notes an improvement from the preliminary data collection figure of the sample and the actual number of the participants who contributed to this study. The study managed to maintain the sampling methods and adhered to its set of ethical standards which are informed by the University's policy on conducting academic research.

## **CHAPTER 4**

### **DATA PRESENTATION, INTERPRETATION AND ANALYSIS**

#### **4.0 Introduction**

This Chapter presents the research findings on the relationship between resettled families and the host community in Nyanga, Zimbabwe. Community relations of the host community and the recipient community are analyzed and interpreted using the social identity theory and the African philosophy of Ubuntu. Challenges to integration and positive community relations are highlighted with major sources of this discord revealed. Since time immemorial traditional leadership always played an active role in maintaining cultural and social harmony in communities where they get to exercise their jurisdictional authority, their role in promoting social cohesion in Sedze is analyzed highlighting the challenges they face in integrating people with a different culture and norms.

#### **4.1 Historical background of the Sedze Community since 2000**

In a bid to try to understand the community under study the researcher attempted to review the history of Sedze from the year 2000. The story narrated through Mbuya N tells of an intriguing story of corruption, allegations of abuse of power by the former Chief Bonde resulting in him being impeached by his followers and the subsequent installation of the new Chief Hata.

*During the land reform the Chief took advantage of the confusion that existed during that time and started accepting money from people from other communities. Some people came as far as Rusape to settle on our land. Soon children from this village could not be allocated land in their places of birth resulting in the people demanding that he steps down*

(Interview date: 25/03/14)

Mbuya Nyakuni's story soon got backing from other local elders some who went on to allege that the Chief did not come from the royal family in what they termed 'imba yeumambo' he is said to have colluded with some elders in the community who agreed to him claiming the Chieftaincy for a fee.

According to the acting DA resettlement in Sedze was done in accordance with government policy and they took the necessary measures before the new families were inserted into the Sedze community. Evidence uncovered during data collection however suggests that such is not the case. As to be discussed in the preceding subheadings. It was unfortunate that the individual who was really in charge during the decade long resettlement was recently redeployed to Harare. This affected the research findings in that there were a lot of issues that were raised by this researcher that the acting District Administrator simply referred them to the former District administrator one Mr. Makoni.

#### **4.2 Sedze Community perceptions on the 'new arrivals'**

This researcher intended to have an audience with the area Chief, Chief Hata. Chief Hata is a driver by profession, relatively young in his thirties. With less than a year on the

throne, the young Chief is yet to assume his role on a full time basis in Sedze as most of the time he would be absent as a cross border haulage truck driver. Despite the obvious gap this leaves in the area he governs, his aide, *Jinda* manages his affairs during his absence in consultation with the village heads and other elders.

Village head Mr. N expressed concern over what he termed a deliberate attempt by the new families to disrespect and not acknowledge his authority. He opined that this situation makes his job a lot tougher especially with regards to the arbitration of disputes involving members from the host community. From the other angle, village head Mr. M questioned the strange culture exhibited by the members of the resettled families. To augment his claims village head Mr. M made reference to the excessive cutting down of the Muhacha tree which is believed to be sacred by the new settlers. Mr. P another neighboring village head, reminded this researcher of the sacred nature of Nyanga District highlighting that it would be an abomination for him to encourage his followers to befriend people who desecrate the laws of the land. The headman squarely blames the ‘uncultured’ new settlers for a spate of unfortunate events involving wild pigs and birds destroying their crops.

On face value the Sedze community normally refers to the new families as people who came and settled on their land and most believe with time they will go back from where they came from. Unbeknown to them are the circumstances that resulted in the new

families settling in Sedze. One respondent during a focus group discussion referred to the new families as ‘vapfuuri’ meaning ‘passerby’ or people in transit.

Of the total respondents who were asked this question most of the respondents had not yet embraced the new members of their community years after the first families were allocated land in the community. Another elderly man who contributed to the research data referred to the new families as ‘mafikizolo’ meaning those who came in the recent past. The word Mafikizolo also speaks to how the host views the new families who are in most cases regarded as not worthy or not having stayed long enough in the community to want to change ‘the way things have always been’.

Of the total respondents two percent sympathized with the new families pointing out that it may not have been their decision to come and stay in Sedze. One woman who contributed to this view said,

*These are not decisions made by people but decisions that are made for people on their behalf by the authorities.*

(FGD Date: 02/04/14)

Others respondents who constitute the two percent of the sympathizers highlighted that it is unfair that the people of Sedze put the blame on the new families. They were quick to highlight that the magnitude of the resettlement exercise and how it has been carried out over the years from 2000 points to a planned exercise. Respondents however

questioned why the government chose the only place they used as grazing land as an ideal resettlement site.

Having a surname that appears to be foreign from the data collected from the field is basically a license to segregation. This researcher uncovered what appeared to be homophobic attitudes towards people thought to be foreigners. Within the new families, a significant portion has roots in neighboring Mozambique, Zambia and some come as far as Malawi. The host community is largely intolerant of people whom they believe are foreign. New families are viewed as barbarians who do not send their children to school and marry off their daughters at young ages.

Host community views the new settlers as people without '*kumusha*'. They reason that if these new families had their rural homes to go to they would not have decided to come settle with a different people leaving their relatives behind. It was understandable for the host community that most of the new settlers were hired labor, however they could not understand why after the lapse of their contracts at the farms the new settlers would not go back to their places of origin.

Some suggested that instead of despising the new families it maybe that they were settled in Sedze against their will making sensational allegations of rights abuses this

researcher could not quantify nor qualify. This researcher managed to observe however that the apostolic sect of the *Johane Masowe* fame appeared to be the dominant Christian group amongst the new families. It may however be unfair to conclusively say that this particular sample subscribes to the nauseating culture of marrying off young girls. Conscious of the timeline under which the research data was to be presented the researcher abandoned following up on the alleged rights abuses but these allegations left the researcher in no doubt that something quite revealing would have come out of following on the rights abuses. The remaining one percent of host community participants expressed indifference to having the new families around.

#### **4.3 Resettled families' perceptions towards their hosts**

The researcher managed to establish that within the resettled families the respondents came from different backgrounds. Of the 13 respondents who participated during the focus group discussion for the resettled families 10 of the participants believed that they did not fall under the jurisdictional authority of Chief Hata. They reasoned that they were not allocated land by the Chief but by the District Administrator.

This attitude appears to inform the way resettlees perceive traditional leadership. Another influencing factor to the way the new families relate with the traditional leadership is the age of the new chief. Old people amongst the new families are not comfortable with having a young person 'ordering them around' the old people due to

seniority deliberately act in contempt of the Chief's directive. The Majority of the respondents reached out by this research expressed hope that one day they will be able to live with the hosts amicably. One respondent said

*Of what gain is it for me or my family to have bad thoughts about people here in Sedze. I have already lost people I loved before...I have learnt to move on*

(FGD Date: 09/04/14)

Religion is a contentious issue that has enormous influence on how the resettled families perceive their hosts. The new families believe that their hosts are 'waist deep' in what they termed 'ancient religion'. Shared is the belief amongst the new families that the host community intends to impose their religion on them something that the former wants to hear nothing of.

Others however expressed concern over the way the traditional leaders perceive them calling on the traditional leadership to accept diversity. They also expressed concern that the way the village heads in Sedze have politicized their roles in makes them hesitant to approach them for fear of victimization.

#### **4.4 Conflict between the host and resettled families**

##### **4.4.1 Farming Land**

Under normal circumstances the allocation of farming land is usually the prerogative of the headman. Every family is allocated farming land to support their livelihoods which in most cases revolves around subsistence farming. The Traditional Leadership Act 25



of 98, Section 29 Sub-sections (a), (b), state that when resettlement is conducted on an area which falls under the jurisdiction of the Chief the Chief in question returns authority over the governance of that land. Two headmen Mr. P and Mr. K agreed that speculation over the scarcity of farming land in the coming years is mainly being driven by the arrival of the new families in Sedze. Mr. P alleges that the resettling of people on their land has pushed the demand for land on the agenda with every family trying by all means to own as much land as possible in preparation of the future. To this end resettled families are seen as a threat to the normal way of life of the Sedze community. This researcher found it very interesting that village head Mr. K said almost the same thing Mr. P said. In his remarks he said,

*You see my brother we all know that without land we cannot survive here in the rural areas; we use our land to support our livelihoods. This corruption that you hear people speaking of comes when as you know most of us are not paid by the government. Suppose one comes intending to secure a piece of land for his family offers money it may be hard to resist”*

(Interview Date: 07/04/14)

Village heads receive a twenty-five dollar allowance from the government. This money can be claimed at the District offices in every province. Villagers who participated during the focus group discussions also confirmed they have heard the corruption allegations. One villager who contributed on condition of anonymity said

*It is not their fault (the headman) they were taught by the best teacher. They are just exercising what they observed when the DA gave those people land*

(FGD Date: 02/04/14)

The consequent of these actions were strained relations between neighboring village heads. It was established that the situation has resulted in other headmen allocation land to their subjects whilst encroaching into the other headmen's land. Most of these cases of headmen not respecting each other's boundaries came out strong with one participant remarking that,

*These headmen are people we look up to, these fights are caused by the need to expand one's territory. Maybe had these people not been allocated our land there would be fewer incidences of headmen fighting over land as they could easily expand and allocate land where these people are settled. But look at the situation now*

(FGD Date: 02/04/14)

What became clear during the focus group discussions is that people appear not to know who really is in charge of distributing land to villagers. The general sentiment is that even if one gets allocated land by the village head the DA's office representing the government can come and override the decision by the village head.

It also became evident that there was no consultation between the Chief and the DA in the resettlement process. Majority of the participants were left asking who wields real power in the governance of local issues between the chief and the DA's office. It became apparent that the issue of land needed some input from the land committee. The researcher managed to have an audience with one respondent from the land committee who said that during the process resettlement it was difficult for the DA's office to keep track on informing the Chief of the events as they were happening as the process would

have taken unnecessary time to conclude. He believed that the DA has jurisdiction to resettle people on any vacant land as he takes his commands from the minister

He later admitted that it was possible for them to have consulted the village head to establish whether the land in question would affect their livelihoods. Citing his junior position in the land committee he later directed this researcher to the former DA who has since been transferred to Harare.

#### **4.4.2 Grazing Land**

There was lack of consultation between traditional leadership and the host community of Sedze during the resettlement process. One of the sticky and self-evident truisms to this lack of cooperation was the allocation of residential pieces of land on lands reserved as grazing land by the Sedze community.

*Had they consulted us during the allocation of land to these new people they would have realized that the land they thought was free was actually for our cattle. Now they thought they knew everything because they had come from the DA but now look at what it has caused us*

(FGD date: 02/04/14)

Another villager who is a retired civil servant lamented on this lack of consultation questioning whether the DA had actually received a directive from government or unilaterally decided to parcel out land to the new land owners.

*The way I know these resettlement schemes is that the government allocates land to people who are crowded in a bid to decongest the area. When people are plenty on a concentrated piece of land it damages the environment as the land becomes overwhelmed. That is where resettlement comes in; to reduce pressure on land, here in Sedze the coming of these people has done the exact opposite.*

(FGD Date: 02/04/14)

This researcher observed that the allocation of land to the new families who number just over 250 on land that had been left out for cattle grazing by the Sedze community continues to be a source of discord between the two communities. It also became clear that tensions are high during the farming season as most of the villagers would have planted their fields mostly with maize. The newly resettled communities also plant their newly allocated farmland eating into the already contentious grazing land. One Sedze villager remarked during a focus group discussion that the most difficult situation is created during the farming season as he has to look for a cattle minder to mind his cattle something that was not necessary prior to the resettlement process.

Prior to the new settlements the Sedze community was used to sending their cattle away to the grazing land which is bordered by steep mountains. This meant that they had no use for a cattle minder. The only way out for the cattle was back the way they came, which would be back into the Sedze community. This seemingly natural routine was disturbed when the DA settled new families on land which traditionally served as grazing land. Village head Mr. K expressed his concern on how this has resulted in unnecessary tensions between his followers and the new families. He remarked,

*Now because these people were settled where they are and their continued disregard of the boundaries they were given by the DA there has been incidences of cattle stepping into the new cultivated fields of the resettled families, land which was left out during land allocation by the officials from the DA*

(Interview date: 06/04/14)

Based on the responses this researcher managed to get from the participants it became evident that the sample selected from the Sedze Community view the new resettled families as people who came to disturb the way the community was structured. One villager riddled with despair inquired passionately during the focus group discussion on the newly resettled families

*As to why the government decided to settle these people here. I have five boys three are here and the others are in town. Eventually all my children are going to get married on which land is the headman going to allocate my children to build? Where are they going to farm? What will become of our children? Where are they going to rear their livestock?*

(FGD Date: 02/04/14)

He reasoned that all the young boys in the Sedze community are going to get married and they would need to build their own houses and require farming land. He inquisitively asked the other participants what they would tell their children when he asks why some people who are not even from Sedze got farming land when they do not.

#### **4.4.2 Tradition and culture**

The Sedze community is by and large traditional still subscribing to African Traditional Religion, consulting spirit mediums and performing traditional rain making ceremonies. This event requires collective village effort especially from women who perform the

traditional soaking of rapoko which is used in brewing the traditional beer. Representative to the Chief interviewed expressed concern on how some members from the resettled families completely refuse to participate in this revered cultural tradition citing different beliefs

*We have a tradition that involves reaching out to the spirit world and our ancestors to look after the whole community through dance and music. Central to this process is involvement of each community member contributing to make this ceremony a success. We understand that some villagers because of their being Christians their religion does not allow them to participate in these ceremonies. As a solution we consulted with elders and resolved that those who cannot participate in these ceremonies pay a contribution fee of one dollar to let someone else perform the duties they would have performed in person*

(Interview Date: 31/03/14)

The Sedze community members seem to have understood that it is important to contribute regardless of their religious beliefs. Many contribute in good faith. The problem comes when the Christian segment of the new settlers are asked to do the same. This researcher followed up on this issue to establish whether the new settlers had a problem with contributing to this traditional ceremony. One respondent from the resettled families reflecting a shared sentiment amongst the

*How is my contributing a dollar different to actually going to the river with those women kunonyika mamera? (soaking the rapoko). As a Christian my religion does not allow me to participate in those ceremonies, contributing my money is the same as having participated in the ceremony itself*

(Interview date: 09/04/14)

Village head Mr. M went on to accuse the new settlers of cutting down the sacred *Muhacha* tree. *Muhacha* tree is a green leafy tree that normally grows in wetlands or places where water is abundant in the soil. One elder from the Sedze community

lamented on the rampant cutting down of these sacred trees saying never in the history of Sedze has such an abomination happened.

*Makunha-makunha aya, Nyanga is the last place one should take our traditions lightly. Now look at what is happening. Our crops are being devoured by wild pigs; the rampant crop destruction of crops by wild birds, the rains now come haphazardly. The ancestors are angry with us because of people who decide to take our tradition seriously.*

(FGD Date: 02/04/14)

Nyanga indeed is a land of paranormal activity. Its history is testimony to this, the mysterious disappearances of the Masaya children in the 1990s is the most recent and sensational (NewsDay, 2014). Recently an Indian tourist disappeared in the Inyangani mountain range. Despite a collective search and rescue effort which roped the Air force of Zimbabwe, the national parks personnel they simply could not locate Zayd Zada the missing tourist who had gone to Nyanga hiking with his family and friends (The Standard, 2014).

#### **4.4.3 Community relations and elections**

Community relations tend to be strained during election time in Zimbabwe. The Sedze community is not different from any other electoral constituency during elections. There exists a culture of retribution that mainly manifests itself during elections. The more antagonistic residents of any constituency are towards each other the more likely election violence becomes a part of their electoral cycle. People in Sedze tend to vent their anger and disapproval of the new settlers by deliberately engaging in electoral

violence. One respondent from the resettled families summed up his concerns around election time by saying

*elections here in Sedze never come and go without some of us being accused and assaulted for supporting the opposition party, we can here on the ruling party ticket, the ruling party is the one that settled us here so where do these allegations of us voting for the opposition come from*

(FGD Date: 09/04/14)

It would be however far from the truth for one to conclusively say that all the resettled families are followers of the ruling party. There exist some very liberal thinkers within the community who do not support the ruling party. Some of the newest members of the Sedze community believe that the attacks they suffer at the hands of their counterparts are reprisal attacks perpetrated on them by their hosts on allegations that they stole their land,

*There exists a conspiracy to eject us from the land we were given by the president, we got this land because of our support for the ruling party and these people know that now they cannot engage in opposition politics whilst we are here. It is all a smear campaign to have us removed from our land*

(FGD Date: 09/04/14)

Interviews with village head Mr. M and Mr. N confirmed the existence of perceptions that have led to violence during the elections particularly in 2008. In his words village head M commented that elections prior to the arrival of the new families used to be a



peaceful affair suggesting strained relations between the new families and the host community of Sedze.

His sentiments point to the existence of strained community relations something he has dealt with but is unsure how to resolve. Mr. N shared the same perceptions leading this researcher to try to find where the animosity all started. The researcher established that the animosity and bad relations between the resettled families and their hosts are deep rooted in the purported failure by the new families to respect local traditional leadership on the premise that they were resettled on the new lands by the District Administrator. Elections in Sedze seem to provide a platform for the settling of disputes that cannot be dealt with in the formal traditional system. One respondent reported to this researcher that sometimes you hear about incidences that would have happened involving space for gardens being the root of the violence during election time.

## **4.5 Data Analysis**

### **4.5.1 Community relations between the host community and resettled families in Sedze**

Data gathered during the study speaks to the issue of grazing causing conflict in Sedze. All the four village heads interviewed confirmed that the land under which the new families were settled on is a cause of conflict as land for livestock grazing for the greater Sedze community was now difficult to access. Majority of the resettled families refer to the host community as people who want to impose their will on them, in line with the

concept of orientalism which suggest the imposition of one groups' way of life under the other under the orient-occident kind of relationship. The host community in response to allegations by the new families opine that the new settlers are a people of a different culture although the research established that most of the new families categorized as non-Zimbabweans are descendants from other countries but Zimbabweans by birth. Thus community relations between the majority of the host community, although they purport to subscribe to Ubuntu has actually made them create their own group placing the new families in an outside group, an situation that is contrary to the precepts of Ubuntu.

The acting DA and one respondent from the land committee confirmed that the process of resettling people in Sedze was part of the government's policy on resettlement. They however fell short of acknowledging their role in creating tensions between the host community and the resettled families. This study established that most antagonistic behavior and attitudes by the host community towards the resettled families are informed by perception of failure by the new families to respect the existing traditional authority.

Village heads made reference to the failure by the new families to cover the mistakes of the past by participating in critical community events such as the rainmaking ceremonies. They are convinced that the new families are not willing to adhere to the

principles and norms set up by the village heads in terms of the traditional leadership Act. To augment their claims the village heads point to Christians within the host community who contribute a dollar each for the tasks they cannot perform due to restrictions emanating from religion. This researcher managed to establish that from the host community sample, the Christian segment contributed towards important community events such as Biras reasoning that one ought to give that which belongs to Caesar to Caesar.

The study also established that the absence of the Chief in most cases has created a situation whereby the office of the headmen is still yet to be filled ever since the assumption of power by Chief H in 2013. This then cascades to the performance of the village heads who in turn lead their respective communities without proper directives being channeled down through the headmen from the Chief. This researcher noted that this situation has left a leadership void something that has in a way contributed to the antagonistic relations between the host community and resettled families. The DA's office also confirmed having tried to commit to arranging meeting to meet with the new Chief but he has not been available for the meetings.

This study established a complicating factor in the implementation of government policy stemming from lack of consultation between the DA and the traditional leadership in the execution of government policy.

#### **4.6 Challenges to constructive community relations**

Tradition stands out as one of the fundamental challenges coming in the way of healthy community relations between the host community and the resettled families. How can one live in peace when someone from a distant land come defiles one's 'home turf' by disregarding one's sacred artifacts and even refuse to partake in our ceremonies? Traditional leadership is seems to be at loss of words as to why the government through the DA decided to come and insert people on their land. This researcher picked out that lack of a clear charismatic leadership is to blame for the woes currently faced by the residents of Sedze from the divide.

Resettled families protest that they did not ask to be resettled in Sedze; it was never their intention to cause conflict over land, they argue that when government allocated them land they did not know that the land in question belonged to the host other people. The resettled families themselves also have unanswered questions. The host community are not really convinced of just how Zimbabwean the new families are with others arguing that the land was allocated to foreign nationals. This argument is supported by the host community assumption that every Zimbabwean has a rural home, one that an individual can fall back to in the event that complications present themselves life.

This research discovered that the host community asks these questions but never get any respond something that keeps feeding their antagonistic attitudes towards the new

families. The new Chief due to the nature of his work has never invested enough time to accustom himself with the dynamics of his followers and how to deal with the divide that exists between the senior community members of Sedze and the new families.

The Traditional leadership Act 25 of 1998 Section 29 is clear on the role of the Chief in the parceling of land under his jurisdiction. Section 29 clearly stipulates that communal land is not to be used. At the same time it is part of the DA's job description to oversee the process of resettlement.

#### **4.7 Application of Social Identity Theory (SIT)**

The main thrust of the SIT is the creation of distinctive groups with one taking the role of 'in-group' and the other a more peripheral 'out-group'. Relationships are formed around some form of homogeneity that assists in the creation of the groupings or self-social categorization. Often each specific group shares common traits, a situation that explicitly demonstrates the 'senior' community members and the 'junior' community members in Sedze. This research proves that there exists two distinctive group within the Sedze community namely the host and the resettled families despite some having stayed in Sedze for more than a decade.

Despite resettled families being a complex of groupings in its own right sharing very little in common, they appear to unite when it comes to relating with their 'hosts'. The

new families by default becomes the out group in as far as the host community is concerned, interestingly the host community also becomes the out group from the lenses of the resettled families. As such the concept of in-group and out-group change its meaning depending on the perspective from which an individual looks at a social phenomenon.

#### **4.8 Application of the Ubuntu philosophy**

This study faced challenges in establishing the validity of the claimed universality of the concept of '*unhu*' or Ubuntu amongst the Shona using the data gathered from Sedze as a baseline. Data gathered suggests that where there is competition over a resource, identity seems to be gauged by the number of years one has been resident in the Sedze community. This study thus argues that Ubuntu from a Zimbabwean context as seen through the Sedze community can actually serve as a divisive phenomenon in community relations. Firstly Ubuntu is channeled through culture and requires that individual exercises hospitality in relation to his fellow brother regardless of the time one would have spent at any given place.

In the case of hostility, however from a 'stranger' it completely buckles down and only becomes applicable between those who share a common belief, values and tradition effectively categorizing the group under which '*unhu*' is exercised against a group perceived not to exercise '*unhu*'. No one wants their child to associate with people who

disrespect the elders of the land. Association then becomes vilified as demanded by the concept of Ubuntu since it would have become an abomination. No one wants to face the wrath of the ‘ancestors’.

Basic human need in an increasingly competitive world makes people more egoistic challenging the basis of ‘unhu’ eventually weighing on community relations. In Sedze this made the host community groan over land they had not inhabited which served as grazing land but which many believed would be an inheritance their children. If indeed it were possible to exercise the concept of ‘*I am because you are*’ or Desmond tutus’ ‘*our humanity inextricably linked*’ definition of Ubuntu then it would have never been a problem for the people of Sedze to share their land with the new settlers. *Unhu* is practiced towards a people who are thought to possess the same ability to reciprocate back *Unhu* in a Zimbabwean community. In the 21<sup>st</sup> century it is no longer an issue of ‘your problem is my problem’ but rather a ‘your problem is your problem’ kind of thinking. With globalization the traditional extended family set up is under threat resulting in the twisting of the real meaning of Ubuntu.

#### **4.9 Conclusion**

This chapter discussed the research finding from Sedze community providing a synopsis of the dynamics and challenges to healthy relations between the hosts and resettled families. Perceptions of both the resettled families and the host community were

dissected with the view of looking at the situation from both angles. Causes of disharmony identified during data collection were discussed these include conflict of the land resource, religion, legitimate authority and how elections shape relations between the two segments of the same community. The chapter also analyzed the relevance of the Social Identity theory and its applicability to the research findings. An attempt was made to disqualify the universality of the concept of Ubuntu and how various factors such as capitalism have made people more egoistic than more friendly to people with whom they do not share common 'roots' with. The researcher's observations were also highlighted in the chapter. Research findings concluded that relations between the host community and the resettled families were strained; a significant portion host community as presented in the findings appears to have negative perceptions from the resettled families. In return the resettled families seem to sustain these antagonistic perceptions by their uninformed decision to dispute the real powers of the chief and their jurisdictional reach.



## **CHAPTER 5**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **5.0. Introduction**

This Chapter will give a summary of the relationship between the resettled families and their host community in Sedze. The concept of resettlement having been analyzed in all the four Chapters, this chapter seeks to check the overall research ‘voice’ in line with the stated objectives in Chapter one. The researcher hopes that the recommendations that are going to be offered by this study will go a long way in promoting academic debate on resettlement and the highlighting the plight of resettled families, to policy makers this study hopes to serve as a baseline case study to inform how future resettlement should be conducted, to the district administrator this study is hoped to highlight the importance of including local leadership when implementing projects on areas that fall under their jurisdiction. To the people of Sedze this study is hoped to be a starting point towards the creation of sustainable relationships amongst the community members.

#### **5.1. Summary and key findings**

The purpose of this study was to investigate the impact resettlement has on community relations between the host community and the resettleds. The first objective of this study was identifying the possible sources of conflict between the resettled families and their hosts in Sedze. This objective was based on general assumptions the researcher had over

the unique nature of resettlement in Sedze. In Sedze resettlement was carried out on an already inhabited territory with a distinct community. The assumption proved worthwhile as the research findings established that indeed there were serious issues of divergence between the resettled families and the host community.

The second objective of the study was to analyze the role played by traditional leaders in promoting social cohesion. In a traditional set up traditional leadership plays a pivotal role in mediating, arbitrating and negotiating different transaction between their followers. Traditional leadership also plays the role of custodianship over culture and ethics. Their legitimacy for healthy community relationships need not be disputed. This study chose to focus on the role played by the traditional leadership in Sedze. The first reason for this was that Sedze as it stands now is composed of many people from different background, culture, beliefs and ethos. It was also important to review the role of the traditional leadership so as to establish cultural tolerance of the traditional leaders in Sedze and also identify the challenges they face in trying to create one community that has roots in many diverse backgrounds.

The third and last objective of this study was to suggest an alternative resettlement plan using the findings provided by this study under recommendations. The study also managed to establish that corruption had a hand to play in antagonizing community relations even within the host community itself. Some headmen were accused of

fraudulently allocating land to people from outside the district in return for a fee. The researcher could however make enough follow up on this given the nature of his study.

The study established that the government can in good faith propose the implementation of a policy without necessarily considering the possible complications which may arise. Resettlement of new families in the Sedze Community who used to be former commercial farm workers has brought out in the open the conflict between the leadership Act, Communal Lands Act and resettlement schemes. The Communal land Act 13 of 2002 clearly stipulates that land in communal areas cannot be used for the purposes of resettlement. A resettlement scheme mandates the DA to work with the Chiefs in the event that communal land/ land under the jurisdiction of the chief is gazzeted for acquisition. Yet the DA according to his duties is not required to inform the Chief in the issues concerning for example resettlement. On the other hand the Traditional leadership Act places the process of land allocation to any individual under the administrative duties of the Chief. In the case of Sedze the lack of communication between the DA, village heads and the chief has resulted in the host community having negative vicissitudes towards the new families.

## **5.2 Structure and contents of different Chapters**

This study is presented in five Chapters. The first chapter sheds light in the core of the research articulating the research problem objectives and its significance. This is

followed by Chapter two under which the researcher reviewed existing literature on resettlement and the concept of identity highlighting the impact this process has on community relations. Various pieces of literature were reviewed from the United States back to South Africa with a strong bias towards community relations. It is this researcher's conviction that the concept of resettlement and its impact on community relations were all clearly articulated in the second chapter. Under Chapter three the researcher makes known the various methods that were used in the collection of the data from a specific sample. Sampling techniques used are briefly explained so are the methods of data gathering.

Typically Chapter four followed up with the actual findings from the field and the data was presented in a qualitative manner and also analyzed. Chapter five contains suggestions and recommendations by this researcher to the traditional leadership in Sedze, the resettled families, their hosts and lastly the district administrator.

### **5.3 RECOMMENDATIONS**

- 1.** The district administrator should engage the traditional leadership and formally introduce the new families into the new Sedze community.
- 2.** Resettled families must recognize the legitimate power of the village heads in the Sedze community
- 3.** Resettled families should desist from destroying revered cultural heritage of the host community especially with regards to issues surrounding sacred trees and other artifacts.
- 4.** The government should set up a land commission to inquire into the real events behind the allocation of land which already belonged to the Sedze community
- 5.** The DA may set up a District Truth and reconciliation land committee to iron out the differences that the resettlement of new families has created in Sedze
- 6.** The government should consider allocating extra land to the host community of Sedze where they can rear their livestock at and also consider compensating residents of Sedze for taking their land away and parceling it out to other people without providing any explanation
- 7.** Village heads should desist from using politics to run their communal politics as this can interfere with their ability to give fair judgment to all the people of Sedze old and new

**8.** Local leadership and the DA should find alternative ways of bringing peace between these two communities through peace building projects such as broiler rearing and market gardening from which both residents can benefit from collectively.

#### **5.4 Alternative resettlement plan**

The government whenever it ponders the possibility of resettlement needs to consider the relationship aspect of the resettled process. A resettlement process should only be conducted after a careful needs assessment of the community to be resettled. Bias should be given to psychological needs of the community to be resettled. As this study has established, the resettled families left graves of loved ones when they relocated to Sedze, psychologically some believe that their dead no longer look after them as they have moved to new lands. The psychological trauma that one undergoes during the process of resettlement also affects the way an individual will relate to the new community where he/she would be placed.

Government should also incentivize resettlement and encourage people to voluntarily move to less populated lands where they personally have an opportunity to determine the suitability of the land. The potential resettlee should feel confident about the land he or she would be relocating to and more often than not this is done with the traditional leadership of the intended destination well aware of the developments. What this does is prevent a situation where there is a multi-claim of ownership on the same piece of land.

The government should also engage local leaders at all the levels of the resettlement process. The most successful resettlement process schemes are always people centered. It was established during data gathering that headmen committees in Sedze are no longer functional. Government needs to reestablish these forums as they serve a critical purpose of maintaining order in communities through the provision of a discussion platform under which different cases are probed. Future resettlement schemes must take into consideration the powers of Chiefs in line with the traditional leadership Act awarding Chiefs the role of lead persons to limit conflict over roles which is, as evident from the Sedze community, is a pronounced cause of conflict.

## **5.5 Conclusion**

This chapter provided a brief summation of all the chapters of this study highlighting briefly what each chapter managed to contribute. The structure of the study was also reviewed with a strong bias towards offering recommendations. Recommendations were given to the District Administrator, the host and resettled families with suggestions on the way forward being given. This chapter also comes with an alternative resettlement plan for the benefit of policy makers to be considered during resettlement in the future.

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## **Appendices**

### **Appendix A Letter from Sedze Chief**

## Appendix B Interview guide for DA

My name is Eric Manyonda I am a Masters student in Peace and Governance at Africa University in Mutare. As part of the requirements for the awarding of this degree I am obligated to carry research work on an area of my choice to be approved by the research and ethics committee. I am expecting your valuable contributions to the research topic for a period of 30 minutes. The questions that I am going to ask may be offending and may bring psychological trauma and if need be you are free to quit the session at any moment and be assured that the responses that you would have given me remain confidential. To that end you are not required to use your real names but rather pseudo names to help in the inscription of the data that I am going to collect from you. If you are in agreement please sign on the bottom section.

I .....have voluntarily agreed to be interviewed by Eric Manyonda ID 07-183485K07 representing the Institute of Peace Leadership and Governance in his research study in the fulfillment of his Masters Thesis. The information to be collected shall only be used for the purpose of academic research.

Signed.....

### **Research Questions**

1. How did your office conduct resettlement in Sedze?
2. At what level were local leaders involved in the resettlement process?
3. What was the criterion that was used in choosing Sedze as an ideal resettlement area?
4. How did the DA's office engage ordinary community members prior to the resettlement process?
5. Has there been any follow up meetings after the resettlement process to assess the situation of the merged communities? If not why not?

6. As the DA have there been any direct challenges that have come to your attention which are being attributed to the resettlement process?
7. If you had it your own way how would you have carried out the resettlement process?
8. What are some of the challenges you foresee as a result of the resettlement process in Sedze

## **Appendix C Interview guide for Village Heads**

### **Interview Guide village heads**

My name is Eric Manyonda I am a Masters student in Peace and Governance at Africa University in Mutare. As part of the requirements for the awarding of this degree I obligated to carry research work on an area of my choice to be approved by the research and ethics committee. I am expecting your valuable contributions to the research topic for a period of 30 minutes. The questions that I am going to ask may be offending and may bring psychological trauma and if need be you are free to quit the session at any moment and be assured that the responses that you would have given me remain confidential. To that end you are not required to use your real names but rather pseudo names to help in the inscription of the data that I am going to collect from you. If you are in agreement please sign on the bottom section.

I .....have voluntarily agreed to be interviewed by Eric Manyonda ID 07-183485-K07 representing the Institute of Peace Leadership and Governance in his research study in the fulfillment of his Masters Thesis. The information to be collected shall only be used for the purpose of academic research.

Signed.....

### **Questions**

1. Can you describe the resettlement process for me?
2. Where you consulted in the run up to the resettlement process. If yes at what level. If not why not?
3. What are some of the sources of conflict in Sedze?
4. Which ones are the most recurrent?
5. Are there any conflicts that can be traced back to the resettlement process?
6. In your opinion what kind of changes did resettlement bring to the Sedze community?
7. How do you perceive the new families resettled in Sedze in relation to the cultural values and norms the community adhered to prior to resettlement?
8. Have the new families integrated well into the Sedze Community? If not why do you think is the reason why they haven't?
9. Has there been any intermarriage between the Sedze community members and the newly resettled families?
10. Individually how do you perceive the newly resettled families?
11. What else can you tell me about the resettled families?

## **Appendix D Focus Group Guide**

### **FOCUS GROUP DISCUSSION GUIDE**

My name is Eric Manyonda I am a Masters student in Peace and Governance at Africa University in Mutare. As part of the requirements for the awarding of this degree I obligated to carry research work on an area of my choice to be approved by the research and ethics committee. I am expecting your valuable contributions to the research topic for a period of 30 minutes. The questions that I am going to ask may be offending and may bring psychological trauma and if need be you are free to quit the session at any moment and be assured that the responses that you would have given me remain confidential. To that end you are not required to use your real names but rather pseudo names to help in the inscription of the data that I am going to collect from you. If you are in agreement please sign on the bottom section.



I .....have voluntarily agreed to participate in a focus group discussion being facilitated by Eric Manyonda ID 07-183485-K07 representing the Institute of Peace Leadership and Governance in his research study in the fulfillment of his Masters Thesis. The information to be collected shall only be used for the purpose of academic research.

Signed.....  
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### Questions

1. What is your understanding of community relations?
2. Why do you think good community relations are important?
3. What factors have been affecting community relations in Sedze since the year 2000?
4. How do you perceive the resettlement process since the year 2000?
5. In what way if any do you feel that the new families belong to this community?
6. Has the lifestyle changed as a result of the resettlement?
7. Would you say that the resettlement brought positive or negative changes in your life? Explain why you say so?
8. What have you lost as a result of the resettlement process?

9. How do you relate with the resettled families/ how do you relate with the host community?
10. Have you faced challenges with interacting with the resettled community?
11. What are some of the common problems being faced by the Sedze community?
12. How frequent does the community deals with these kinds of problems?
13. In your opinion how do you think the resettlement process should have been carried out?
14. Have you ever taken any action against the newly resettled families and why?
15. Do you feel threatened by the new settlers and if yes why so if no why is that?
16. What are your perceptions towards newcomers be it as school or at home?
17. Have you ever done anything to make someone who had visited your home feel uncomfortable and why?
18. If you had the power to change one thing about this community what would you change?
19. How do you suggest future resettlement processes be conducted?
20. Is there anything else you would want to add?

Thank you for your participation we have reached the end of the discussion.  
For any questions regarding the topic please feel free to contact me on 0713435017  
Once again thank you for your participation.  
END