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Diamond mining-induced displacement and its effects on social fabric of the Chiadzwa community.

By

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ABSTRACT

This dissertation examines how diamond mining-induced displacement affected the social fabric of the Chiadzwa community in eastern Zimbabwe. Using Cernea's Impoverishment Risks and Reconstruction Model as the main theoretical framework, the study employed a mixed-methods design including household questionnaires, key informant interviews, observation and document review. Findings show that displacement was involuntary and state-driven, occurring without meaningful community consultation. Social fabric deterioration included fragmented kinship networks, eroded trust, collapse of traditional ceremonies and weakened chiefly authority. Displaced households faced severe asset loss, food insecurity, and reduced access to schools and clinics. Coping mechanisms such as casual labour and petty trading provided only short-term survival, not recovery. The study concludes that forced relocation in Chiadzwa was a profound social and cultural rupture requiring comprehensive, community-centred policy responses.

DECLARATION FORM

I B223190B, declare that this dissertation is a result of my own original work of the study carried out except where material borrowed from other sources has been duly acknowledged and references have been included in this work. It has not been submitted in whole or in part for any other degree or qualification at this or any other university.

STUDENT'S SIGNATURE.....

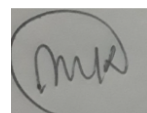


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DEDICATION

This dissertation is dedicated to the displaced families of Chiadzwa and Arda-Transau whose voices, struggles and resilience gave this work its purpose. May your stories never be forgotten.

I also dedicate this work to my parents, whose sacrifices made my education possible

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I acknowledge the residents of Chiadzwa and Arda-Transau who shared their time and experiences with me during fieldwork. For ethical reasons they remain anonymous, but their voices form the core of this analysis. My thanks also go to involved institutions for facilitating access to the research site.

To my family, especially, thank you for your patience, encouragement and financial support throughout my studies. To my friends and colleagues, your critiques and solidarity kept me focused. Finally, I thank God for the strength to undertake this journey.

LIST OF ABBREVIATIONS AND ACRONYMS

ARDA	Agricultural and Rural Development Authority
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EMA	Environmental Management Act
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FPIC	Free, Prior and Informed Consent
HRW	Human Rights Watch
IRRM	Impoverishment Risks and Reconstruction Model (Cernea)
NDS1	National Development Strategy 1 (Zimbabwe)
NGO	Non-Governmental Organization
SPSS	Statistical Package for the Social Sciences
ZIMSTAT	Zimbabwe National Statistics Agency

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CHAPTER ONE

1.0 Introduction

1.1 Background of the study

Extensive diamond deposits in Chiadzwa, in the eastern Marange region, made it one of the most economically strategic regions to be mined in Zimbabwe (Saunders, 2010; Human Rights

Watch, 2009). The area was first recognised by artisanal diamond miners and soon became the focus of state attention and corporate mining interests for formalisation of the extraction processes (Katsaura, 2010). The Zimbabwean government in quest for large-scale industrial mining allowed for the eviction of local communities from ancestral lands to secure mining concessions, often at the expense of customary land rights (Gukurume & Nhodo, 2020; Mlambo, 2021).

Thousands of households were forcibly displaced, mostly to Arda-Transau and other resettlement areas (Madebwe, 2011; Mandishekwa, 2024). Relocation was done in the name of national development, resource governance, and economic modernization, but was widely criticized for lack of consultation, inadequate compensation, and weak livelihoods restoration measures (Human Rights Watch, 2009; Chikwanje, 2020). Past research has reported on the many economic, food security, service delivery and governance problems linked to the relocation (Gukurume, 2021; Nyoni, 2020). Limited scholarship, however, has systematically explored how displacement changed social relations, traditional systems and socio-cultural continuity of households affected (Maphosa, 2022; Chiweshe, 2023).

Displacement for communities that have traditionally lived in their ancestral territories was not only physical but also meant loss of identity, belonging, spirituality, and social reproduction (Skosana, 2020; Oliver-Smith, 2009). This study thus aims to address a significant gap in the scholarship by studying displacement caused by diamond mining in terms of the deterioration of social fabric (kinship fragmentation, cultural erosion, and reduced communal resilience) (Cernea, 1997; Putnam, 2000).

1.2 Purpose of the Study

This study aims to critically analyse the impact of displacement on the social cohesion of the Chiadzwa community, with a focus on understanding the causes of displacement, the socio-

cultural impact, socio-economic challenges faced by the community, and how they cope with the situation (Creswell, 2014; Gukurume, 2021).

1.3 Problem Statement

While the diamond mining in Chiadzwa has led to significant revenue generation for the country, the displacement of more than 20,000 people has caused social, economic, and cultural disruption (Madebwe, 2011; Mandishekwa, 2024). Pre-existing research focuses mainly on a lack of material resources, lack of compensation and governance failures (Human Rights Watch, 2009; Nyoni, 2020). Few empirical studies, however, are available on the impact of forced displacement on kinship, communal trust, cultural practices, traditional authority and social cohesion of displaced communities (Chiweshe, 2023; Gukurume, 2021).

Resettlement interventions, without understanding of such social dimensions, can easily turn displacement into a logistical or infrastructural problem, while missing the mark on the community disintegration that it creates. (Cernea, 1997; Oliver-Smith, 2009). This study thus examines the changes in the social fabric of Chiadzwa as a result of the displacement caused by diamond mining and what this can say about the meaning of displacement in the context of development in Zimbabwe..

1.4 Research Objectives

1. To examine the major factors that led to the displacement of the Chiadzwa community due to diamond mining activities.
2. To assess the effects of forced relocation on the socio-cultural fabric of displaced households.
3. To analyze the socio-economic challenges experienced by displaced households following relocation.

4. To identify coping mechanisms and resilience strategies adopted by displaced households in response to displacement.

1.5 Research Questions

This study is guided by the following research questions:

1. What major factors contributed to the displacement of the Chiadzwa community as a result of diamond mining activities?
2. How has forced relocation affected social relationships, cultural practices, and traditional leadership structures within the displaced community?
3. What socio-economic challenges have displaced households experienced following relocation?
4. What coping mechanisms and resilience strategies have households adopted in response to displacement-induced hardships?

These questions are designed to generate a comprehensive understanding of displacement as both a structural and lived social process (Creswell, 2014; Bryman, 2012). By addressing these questions, the study seeks to connect macro-level governance decisions with micro-level community experiences (Oliver-Smith, 2009).

1.6 Assumptions of the Study

In conducting this research, a number of assumptions needed to be made to ensure the success of the research. First, it is assumed that the displaced household in Arda-Transau would give honest, accurate and reflective accounts of their experience relating to displacement and resettlement (Yin, 2018). Second, the study takes the view that the qualitative and mixed method approach is suitable for capturing the complex social, cultural and economic aspects of displacement (Creswell, 2014).

It is also assumed that compensation and interventions for resettlement were made by the state and mining authorities, but interventions to restore livelihoods, social systems and cultural continuity have not been achieved by these interventions (Madebwe, 2011; Gukurume, 2021). Lastly, the study assumes that the findings from Chiadzwa can be generalized to provide policy relevant implications that can be applied to other contexts of mining-induced displacement in Zimbabwe and other developing countries (Terminski, 2013; Cernea, 1997).

1.7 Importance of the Study

The study has huge academic, policy and practical implications. The research offers evidence that for policymakers and government institutions, displacement involves more than just relocation and monetary compensation but a profound socio-cultural disintegration, which should be addressed with more comprehensive policy interventions (Cernea, 1997; Maphosa, 2022). The study draws attention to the deterioration of social fabric and thus helps to enhance the frameworks of resettlement policy.

The results highlight the importance of community-centred relocation strategies that go beyond providing infrastructure, and instead emphasize social cohesion, livelihood restoration and cultural continuity for mining companies (Tshuma, 2022; Nyoni, 2020). This is particularly important for promoting ethical resource governance.

The study gives empirical evidence grounded in the lives of the people on the ground for civil society organisations and human rights advocates to help build their advocacy for the protection of vulnerable communities impacted by extractive industries (Human Rights Watch, 2009; Chikwanje, 2020). The dissertation contributes to the literature on development-induced displacement, social capital erosion, and political ecology in African extractive contexts (Putnam, 2000; Bourdieu, 1986).

Most significantly, this research gives voice to the displaced Chiadzwa community, as marginalized voices are documented in formal scholarship, ensuring that their lived realities, struggles and resilience informing future interventions (Gukurume, 2021; Mandishekwa, 2024).

1.8 Delimitations of the Study

The study was limited to the collection of secondary data.

Geographically, this study is limited to the displaced Chiadzwa households in Arda-Transau in Mutare District in Zimbabwe (Madebwe, 2011). It does not apply to other mining-affected communities in Zimbabwe or to communities displaced by other factors, like agriculture, conservation or urbanisation. This delimitation allows for focused contextual analysis, whilst also taking cognisance of Chiadzwa's displacement dynamics, which are unique.

The study is also temporally restricted, only analysing the effects of displacement in the 2025-2026 period of the study, with historical context used where appropriate (Bryman, 2012). Also, the study focuses on the socio-cultural and socio-economic aspects and not on the actual mining activities or geological surveys.

The sample size for the households selected for the study was sixty, while fifteen key informants were selected for the study, providing in-depth qualitative and descriptive quantitative insights, although findings may not be statistically generalizable to all displaced populations (Creswell, 2014). However, the design focuses on analytical understanding rather than on general numerical representation.

1.9 Limitations

The key limitations of the study include the following:

1. Secondary Data Only: The study was limited to the collection of secondary data.

2. Geographic Scope: Confined to displaced Chiadzwa households in Arda-Transau, Mutare District, Zimbabwe. Findings are not generalizable to other mining-affected or displaced communities.
3. Temporal Scope: Restricted to analyzing displacement effects during the 2025-2026 study period.
4. Narrow Focus: Examines only socio-cultural and socio-economic aspects, excluding mining activities, geological surveys, and other displacement causes (e.g., agriculture, conservation, urbanization).
5. Small Sample Size: Only 60 households and 15 key informants, meaning findings may not be statistically generalizable to all displaced populations.

1.10 Definition of Key Terms

Displacement (Forced Relocation): Involuntary movement of people or communities from their customary places of residence because of outside forces like mining, state policies or development initiatives (Cernea, 1997).

Social Fabric: The web of relationships, networks of trust, kinship ties, community cooperation, cultural norms, and traditional institutions that hold people together in a community (Putnam, 2000).

Diamond Mining-Induced Displacement: The forced displacement of communities that is directly caused by diamond exploration, extraction and mining-related expansion activities (Terminski, 2013).

Coping Mechanism: Short-term adaptive measures that are taken by affected households to overcome the immediate socio-economic pressures that are confronting them after the displacement, e.g. casual labor, petty trading or borrowing (Mandishekwa, 2024).

Resilience: The ability of individuals or communities to adjust, recover, and rebuild their social and economic resilience in the face of major stressors or shocks (Berkes & Ross, 2013).

Social Capital: A value that resides in the social relationships, trust, reciprocity and institutional connections that enable cooperation, collective survival (Bourdieu, 1986; Putnam, 2000).

Arda-Transau: The main resettlement area in Mutare District where many displaced Chiadzwa households were moved as a result of the expansion of diamond mining activities (Madebwe, 2011).

1.11 Structure of the Dissertation

This dissertation consists of 5 chapters.

The study is introduced in Chapter One, which includes the background of the study, problem statement, objectives, research questions, assumptions, significance of the study, delimitations, limitations and key definitions (Bryman, 2012).

Chapter Two reviews relevant literature on mining-induced displacement, socio-cultural disruption, legal frameworks and comparative country experiences, and sets the theoretical framework through Cernea's Impoverishment Risks and Reconstruction Model, Social Capital Theory and Political Ecology Theory (Cernea, 1997; Putnam, 2000).

Chapter Three describes the methodology of the research, research design, sampling strategy, data collection instruments, data analysis and ethical considerations (Creswell, 2014).

Chapter Four summarizes and discusses the empirical data collected from the displaced households and key informants based on the objectives of the study and using the lenses of accepted theories (Yin, 2018).

Chapter Five summarizes the results, makes conclusions and offers practical recommendations for the policy makers, mining institutions, civil society actors and future researchers (Oliver-Smith, 2009).

CHAPTER TWO

Literature Review and Theoretical Framework

2.0 Introduction

This chapter examines the literature of other researchers on the issue of people being forcibly evicted due to diamond mining. It gives special consideration to the impact on the communities such as Chiadzwa's social, economic and cultural life. The aim is to identify the place of this research in the light of the current literature and to indicate the areas which have not been

fully investigated. The chapter is divided into a number of themes such as forced relocation, the impact on the life of the community, compensation and the survival of the displaced families.

2.1 Conceptual Framework

The impact of Diamond Mining in Chiadzwa is far-reaching and it is necessary to examine a number of aspects. First, the background. This encompasses the nature of diamond mining in this region, its significance to the economy, as well as a portrait of the Chiadzwa community that is its population, customs and the organisation of its society.

Displacement is a key component of this research. There are two types. Physical displacement involves forced migration from one's home. Economic displacement is a loss of livelihoods whether small mining or farming that once provided sustenance for families. These moves aren't random. These are influenced by legislation, government decisions and the actions of mining companies and local authorities. This is clearly set out in Katsaura (2010).

Its impact on the community is profound. The loss of ancestral lands is not just the loss of soil and trees. A part of themselves is lost. Their rituals, traditions and ceremonies are disturbed. The bonds that hold neighbors together start to break. The tensions that may arise between the moved and the unmoved. Financial issues come into play, too. Old jobs are lost. If new jobs are created, they are not fairly distributed, and people don't simply stop trying. They manage to cope (Maguwu, 2021). They create new support systems and advocate for themselves. Additionally, government agencies and international bodies can assist, along with outside organizations such as Non-Governmental Organizations (NGOs), in supplying resources and support.

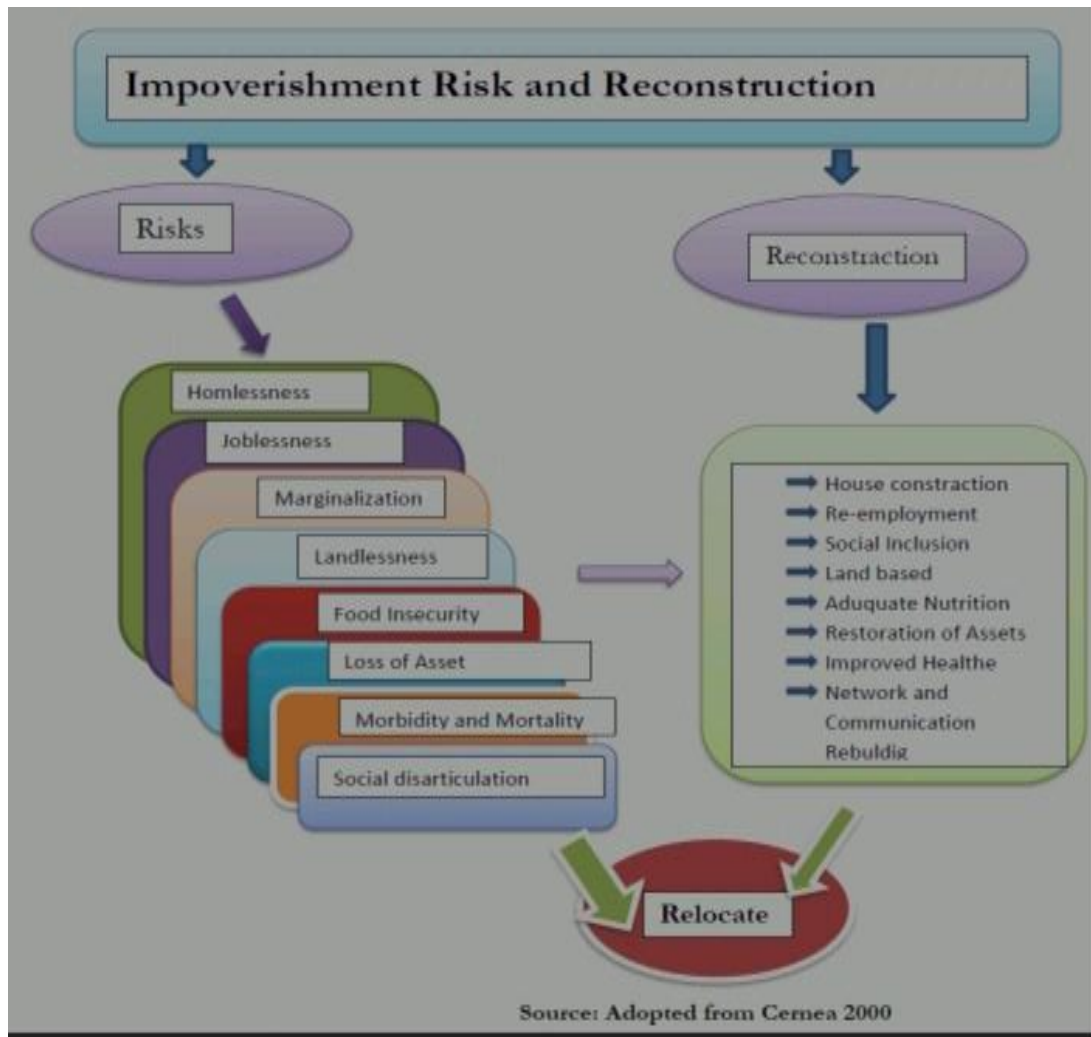
Government policies should also be considered. What are the laws on displacement and rights to the land? Research and scholars can identify the vulnerabilities in these policies and offer recommendations for minimizing harm and supporting community resilience. This is a framework that can help to guide the research and indicate real solutions for Chiadzwa.

2.2 Theoretical Framework

A number of social science big ideas are applied to this research to understand what is going on in Chiadzwa. They include Cernea's Impoverishment Risks and Reconstruction Model, Social Capital Theory and Political Ecology Theory. Complementary to each other, they provide us with a rich means of comprehending the ways in which displacement in the diamond mining context impacts on relationships, community ties and people's sense of togetherness.

2.3 Impoverishment Risks and Reconstruction Model

This model was created by Michael Cernea in 1997. It states that there are some predictable dangers when people are displaced. These include the loss of their land, loss of their jobs, loss of a place to call home, marginalization in society, insufficient food intake, increased disease, loss of access to shared resources such as water and forests and the breakdown of their social networks. For Chiadzwa, this last point is key. Displacement tears families apart, disrupts neighbourhoods and disrupts the informal mechanisms of mutual assistance, which kept communities together. The model accounts for the loss of land and the displacement of people, and for the impact on old settlement patterns and the social fabric as a whole.



2.4 Empirical Review

2.3.1 Factors that led to displacement in Chiadzwa

Studies indicate that the displacement in Chiadzwa was not a coincidence. It was motivated by the Government's decision to establish a huge diamond mining zone, following the discovery of diamonds. This was accompanied by a strict security and a procedure in which mining rights preceded customary land rights. Some of the researchers learned about the move and discovered that it was forced, and the people were given little warning, with unclear concession contracts and

a battle over diamond claims. In 2009, Human Rights Watch reported on the Marange diamond fields as a "military zone" with low levels of accountability. More recent analyses by Gukurume & Nhodo (2020) have suggested that displacement was a planned governance strategy for clearing settlements to allow for industrial mining to take place. It was not a side effect; it was a direct result. It was the plan.

2.3.2 Socio cultural fabric impacts

Social and cultural consequences are dire. Gukurume (2021) conducted ethnographic research in Marange and Chiadzwa and discovered that the process of relocation was not only a removal of livelihoods. It also disrupted daily life, relationships and the very concept of home. There was a sense of anxiety and loss. This sense of insecurity is called ontological insecurity by prominent scholars and is a permanent feeling of insecurity because the people were separated from their familiar surroundings and had to create a sense of belonging elsewhere. Practical challenges such as children having to walk long distances to school, affecting family routines and support systems, were also highlighted by Madebwe (2011). It is evident. Forced relocation disrupts kinship groups, reduces mutual support and eradicates symbolic ties to ancestral territories.

2.3.3 Socio economic challenges faced by affected households

It is difficult to live in a displaced environment. Prior to relocation, the first study in 2011 revealed that families lived on farming and artisanal mining. Artisanal mining was no longer a concern after the relocation. Uncertainty in farming due to late land preparation, irrigation. Even months later, there was no clarity about compensation for lost property. There was a feeling of frustration and helplessness. Displaced families, in particular, are more vulnerable and poorer, as

Gukurume (2021) explains. They do not receive any of the benefits of the diamonds, are not employed and promised services are never delivered. In 2024, Mandishekwa conducted a comprehensive survey of a large number of households in the resettlement site at Arda-Transau, which revealed continued challenges such as water shortages, food insecurity, and poor living conditions. So displacement has many stresses, livelihoods are lost, services are lacking, costs for school and transport increases and compensation is a promise unfulfilled.

2.3.4 Coping mechanisms and resilience strategies

IDPs are not victims. They resist in little and big ways. Mandishekwa (2024) describes how people in Arda-Transau rent farms and change their mix of income sources just to get by. Gukurume (2021) writes about everyday tactics, like informal survival work, community based mutual support and quiet negotiation or protest against authorities. Here are ways to get back or regain control. However, they found that coping is more effective when communities come together and have outside advocates to support their demands, as is done in Gukurume & Nhodo (2020). Thus, Chiadzwa's resilience manifests itself in three ways. Realistic measures such as leasing farmland and diversifying farm income. Social coping (re-build social networks if possible). And political coping like negotiation, protest and demanding rights. All this occurs at the same time as low services and reduced accountability.

2.4 Legal Framework and its impact on Chiadzwa

Zimbabwe's laws on diamond mining have strong and mostly negative effects on the Chiadzwa community. Small scale digging in the mid 2000s has evolved to industrial operations, uprooting thousands. With protections in the 2013 Constitution, this should not be possible.

Section 71 allows for the ownership, use and sale of property. Section 74 states that no one can be evicted without a court order and a fair hearing, but experts such as Chikwanje (2020) argue that these provisions are not effective as there are no strong mechanisms for implementation. This was evident in Chiadzwa when army evictions were carried out in 2008 and 2009, and homes were demolished despite the people's pleas of assistance. Mlambo (2021) takes this one step further, stating that the protections are good in theory, but not in practice due to the nature of politics and the pressure that politics brings. The government or mining companies tend to win over judges. He cites court cases where, "Chiadzwa residents lost on small technicalities. He wants greater judicial independence to enable local courts to oppose powerful interests.

These constitutional issues are not good at all with the mines and minerals act of 1961. Under this old colonial law, the president has all mineral rights. It enables the government to acquire communal land for mining without adequate compensation, decent new homes. Mazodze (2019) refers to this built in unfair taking as one of the unfair takings. In Chiadzwa, residents were compelled to go to far away camps such as St Marys. They were deprived of good farm land and the opportunity for small scale diamond work. Many became poor. Gundani (2020) speaks about the broader impacts on everyday life and community relationships. According to him, the law prioritizes mining, thereby causing poverty and family splits. Youth drop out and organizations disintegrate. Gundani also suggests that a rights-based paradigm should be adopted, where community funds could be generated from mining income, job trainings in processing and poverty rates could be taken into account when giving company permission.

There are also issues on the environmental side. Environmental Management Act requires impact assessments to be conducted before companies begin and to restore any land that is damaged after the work is done. However, scholars such as Nhamo (2021) reveal what transpired

in Chiadzwa. Mercury is a fish killer. Fish can't survive in rivers that contain mercury. There are wetlands blockages in the Save River. Dust is the cause of lung sickness. Enforcement is very light with regulators on the side of companies. Nyoni (2020) conceptualise that impact assessments are mere steps and fines are insignificant in comparison to company profits. She'd like to have the land audited by outside parties, community watch groups and stiffer penalties, such as license revocation, to compel companies to fix the land and safeguard people's health.

National development plans on a large scale worsens the situation like the National Development Strategy 1. The plan is to make mining the leading economic activity and provide tax incentives and quick approvals to lure foreign investment. Chivasa (2022) condemns this method. He claims this is widening the gulf between the national aims and the actual situation of the poor mining areas. Chiadzwa's diamond money goes to the powerful, not to locals who lack roads and schools. Chambati (2022) takes a look at work. He states that the method permits poor working conditions, the danger of child labor and low salaries. From Chiadzwa, women are displaced and are trading on the street. He desires laws which ensure fair wages, workers unions and a provision to allocate 30 percent of jobs to local residents.

Today many experts state that the entire system is in disregard of human rights. In remote areas, mining regulations ignore the impact on the human condition, Maposa (2022) states. For Chiadzwa this signifies the loss of sacred places and culture. He wants free, prior and informed consent and fair shares of mining money. According to Chikozo (2019), Zimbabwe has signed international rules on business and human rights but does not abide by these rules when it comes to land taking. This is detrimental to Chiadzwa's traditions. He would like to have local laws comparable to the international standards of fair relocation. Tshuma (2022) considers land security. Stops community life when he makes moves that don't involve communicating with people," he

says. He wants land documents and shared control to give power back to Chiadzwa residents. Zinyama (2019) is a number that depicts the unfairness. Mining is beneficial to the national economy but exacerbates poverty at the local level. She is a proponent of legislation to allocate 10-20% of mining funds to schools, health centers and small loans. They are the ones who are the most affected as water carriers and farmers. Once they are relocated, they are in greater danger and are experiencing child care stress. Other scholars would like women to be represented at the mining negotiation tables and want to see women's support for women's cooperatives.

These views, combined, illustrate that the law is currently skewed in favor of mining. However, with improved enforcement, fair rules and means of participation, it is possible to make a difference. That could heal the long term damage in Chiadzwa.

2.5.0 Country Experiences

2.5.1 Ghana

In Ghana, thousands of people have also had to abandon their homes due to diamond mining. One negative impact is that people leave the area where they live, writes Termiski (2003). From 1990 to 1998, over 30,000 people were displaced in the Takuwa region because of mining. They were inadequately paid and had to wait long periods of time to resettle. They faced challenges of homelessness, lack of employment, social marginalization and health issues.

The Ahafo diamond mine is the same. Ten communities suffered 10,000 people being displaced due to an open pit mine that covers approximately 2426 hectares. Most were given houses but compensation was not sufficient. The World Bank (1999) reported that communities in spite of a resettlement plan, many displaced people were still experiencing disruption of community structures and erosion of social fabric.

2.5.2 India

India's mining industry, particularly the diamond and coal mining industry has driven away millions of people. Majority of them are tribal communities. Thousands of tribal people have been displaced by the expansion of diamond mining in Panna, Madhya Pradesh. Ramesh (2015) describes how this affected their livelihoods, social networks and cultural heritage. It was hard for people to adjust to new locations. Poverty and malnutrition, as well as social exclusion, rose.

A study conducted by Indian Institute of Technology concluded that resettlement process was not satisfactory. Singh (2018) states that the compensation received by many IDPs was inadequate and they did not have access to basic facilities such as education, health and sanitation. The study also identified negative effects on social fabric such as increased conflict, decreased social cohesion and lost cultural identity.

The significance of these examples to understanding Chiadzwa is that they indicate how lives are affected by displacement through diamond mining, including social networks and cultural heritage.

2.5.3 Kenya

Diamond mining in Kenya has also resulted in the displacement of many communities. A 2016 report by the African Resources Watch found that mining projects often put commercial interests ahead of local people's rights, causing major social disruption. Approximately 20,000 people were displaced by diamond mining in Kwale region in the early 2000's. Many were

dispossessed from their ancestral land without adequate resettlement plan and fair compensation. They were deprived of livelihoods, water and farmland. The government did not offer adequate compensation or assistance. Families became impoverished and marginalized. Unemployment rose. Social ties broke apart. Health issues deteriorated particularly for women and children. The Kwale project also showed a lack of real engagement with local people, leading to resentment and mistrust. Such experiences indicate a need for Kenya's mining policies to be respectful of community rights and adopting sustainable practices.

2.5.4 Zambia

The Zambia situation is similar. The Zambian Council for Social Development (2015) studied the Lusaka diamond mining project from the mid-2010s. It forced over 15,000 people from surrounding villages to relocate. This was a 'call' by the government, but the resettlement itself was poorly planned. Paying out was not sufficient. Families were paid little (or nothing) and housed poorly. Eviction from their land resulted in a loss of production opportunities, leading to reduced food security. There was an increase in poverty and unemployment. The availability of and access to education and health services decreased. The traditional social system collapsed. There was conflict among members of the community. Families had to make a new life in strange places. As the Zambian experience demonstrates, more inclusive and fair methods of resource extraction are needed, with respect for the rights of affected communities.

2.5.5 South Africa

As in Chiadzwa, mining has led to significant social disruptions in South Africa. Coal mining in the province of Mpumalanga and KwaZulu Natal, has displaced local people. According

to Skosana (2020) land dispossession is not merely about the loss of land. It also inflicts spiritual and cultural damage. Moving of ancestral graves and breaking of established social structures causes 'deep emotional distress. It undermines the sense of community and cultural heritage. The situation is similar in Chiadzwa. People lose space and more: they lose social bonds. In 2021, McAllister writes that such practices exacerbate social inequalities. Households that are dependent on mining are separated from those that are not involved in mining activities, leading to alienation and conflict. Cousins (2019) highlights that land claims and monetary compensation conflicts result in conflict when the communities claim their rights to the historically significant land. There is a lack of trust between the community and the corporations or government authorities. These scholars illustrate that the impacts of displacement are not only on those who are displaced but whole communities. It results in loss of identity and vulnerability. It is imperative to have policies that prioritize the welfare of the community and maintain social cohesion. The similarities between South Africa and Chiadzwa are obvious.

2.5.6 Russia

Diamond mining in Siberia has had a significant impact on Indigenous peoples in particular, particularly on the Mirny mine, which is one of the world's largest open pit diamond mines. Development of the mine led to the displacement of whole villages. Petrov (2019) reports that about 8,000 people have been displaced. Many residents claim that compensation wasn't sufficient and that they lost their ancestral land. Evictions were frequently carried out without notice. Individuals were displaced to places where infrastructure and support services were lacking. Unemployment rose. Education and health-care services were reduced. The cultural impact has been devastating. The old community lifestyles were lost. Ivanov (2021) points out that the

disruption has caused a greater mental health issue for the displaced people as they lost their social networks and cultural identity. Sokolov (2020) further notes that mining has led to environmental degradation, contaminated waterways and destroyed wildlife habitats. This has had a significant impact on hunting and fishing, which are key to Indigenous livelihoods and nutrition. Community leaders are demanding policies that respect Indigenous rights, as well as sustainable mining practices.

2.5.7 Canada

Diamond mining operations, such as Diavik and Ekati, in the Northwest Territories of Canada have caused significant concerns regarding displacement of the local indigenous peoples, especially the Dene. The mining industry began to grow in the late 1990s, frequently on the back of traditional lands. More than 5,000 people were pressured to move when their ancestral lands were occupied, according to MacDonald (2020). Often the relocation process has been poorly planned, with inadequate communication between the Indigenous communities and the mining companies. Some agreements have been reached, but community members say compensation is not enough to compensate for the long-term effects of home and resource loss. However, Smith (2018) points out that a lot of people still have issues with food security due to the disruption of hunting and fishing. There has also been an influx of non-locals to work in the mines, which has put pressure on community resources, increased the cost of living and given rise to social tensions. The Dene are concerned that their traditional use ways, which are strongly related to the land, will never survive. Johnson (2019) describes this and he suggests that Indigenous leaders are calling for a more inclusive model of resource extraction, one that takes into account their rights and includes their voices in decisions concerning land use and resource management.

2.6 Chapter Summary

This chapter has examined existing literature on displacement and its impacts on social fabric in communities due to diamond mining, particularly in Chiadzwa. Diamond mining has been accompanied by forced displacement in many parts of the world; the examples of Ghana, Kenya, Zambia and India illustrate this. Countries such as Zimbabwe have laws that allow for the use of communal land for mining, with the government's interests taking precedence over the rights of the community. Scholars such as Cernea point out the risks of displacement and call on governments to take corrective measures for relocation and resettlement. Internationally, such as the United Nations and the World Bank, there are guiding principles for mining induced relocations, which emphasize the need for the restoration of livelihoods and social cohesion.

Chapter Three

3.0 Research Methodology

3.1 Introduction

The research approach, the group studied, the method for selecting the participants, the instruments used for collecting data, and the process of analyzing data and moral rules used are explained in this part of the dissertation. The objective was to gain an understanding of the impact of the relocation of diamond mining on the social relationships of the Chiadzwa community. The chapter describes the reasons for the selection of the methods, the conduct of the methods, the types of information gathered and the areas where the study was limited. It is a mixed methods approach to obtaining a comprehensive picture. A methodology is a systematic approach of gathering and analyzing information to achieve research goals (Bryman, 2012).

3.1 Research Design

This study used a mixed methods design. It has used a combination of qualitative and quantitative methods to answer the research questions (Creswell, 2014). With mixed methods, you can cross-check your findings; that is, results obtained from one of the methods can be compared with the results of another method to enhance confidence. A research design which acts as a blueprint that directs data collection and analysis to address research challenges (Tashakkori, 2010).

The quantitative portion consisted of structured questionnaires which provided numerical descriptions of the thinking of relocated households. The qualitative component of the study was conducted through observations, open ended questions and in-depth interviews to elicit in-depth perspectives on forced migration and livelihoods. This blend helped to compensate for the flaws of each method. Quantitative methods provide for generalizability. Qualitative methods provide depth. They collectively generated strong and complementary findings on the impacts on society in Chiadzwa (Younas, 2023).

3.2 Population and Sampling

The focus population was the population of people displaced by the Chiadzwa diamond mining and resettled in Arda Transau. These people had similar experiences of social disruption. Random and purposive sampling were used in this research. It was targeted towards IDPs and critical stakeholders directly engaged in the relocation process.

3.2.1 Target Population

There were two categories of the target population. The first was Arda Transau relocatees, those displaced due to mining. The second category was key stakeholders including government officials, non state actors and other companies involved in the population relocation or removal of the Chiadzwa population. The emphasis was on social disruption in the experiences of relocates, and the perspectives of officials and organizations involved in or influencing the displacement (Chimutengwende, 2022).

3.2.2 Sample Size

The number of households selected in this research was 60 households from 1,300 households in Arda Transau. It also chose 15 officials from various ministries and Non-Governmental Organizations. This balance was ideal for the workability of the study and also for a fair representation. A sample is a part of the population from which inferences about the population are drawn (Makoni, 2018).

3.2.3 Sampling Techniques

Arda Transau households were grouped based on geographic areas (village sections). Five segments were picked. Each household in those segments was invited to participate. This produced 60 households. Key informants were selected intentionally and followed up with snowball sampling in which one informant refers another informant.

Cluster sampling was done as follows. The population was subdivided into clusters. The whole clusters were randomly picked for the study. Then all households in those selected clusters were surveyed. A simple way to do this by using natural groupings and not selecting individuals one by one.

3.3 Data Collection Methods

There are various instruments that were used to collect primary data such as questionnaires, interview and observation and secondary data through written documents.

3.3.1 Questionnaires

Interviewer administered questionnaires in both open ended and closed ended format were used in this research. This method was appropriate for those respondents who were unable to read or write. The pros were anonymity, speed and wide coverage. The interviewer administered approach was selected over self-administered because of the interviewer's ability to explain the questions, increase the response rate and ensure quality among the 60 households. Questionnaires are used to ask the same questions to all the respondents to get standardized responses (Chikwira, 2022).

3.3.2 In Depth Interviews

The use of semi structured interviews allowed flexibility and opportunity for further exploration (Machingura, 2020). In-depth perspectives on impacts of relocation were obtained from 15 officials by means of one on one and telephone interviews. This qualitative instrument recorded perceptions, feelings and tacit knowledge that may not have been evident in a questionnaire.

3.3.3 Observation

The observation was carried out in Arda Transau. It evaluated livelihoods and infrastructure such as housing, water, energy, schools and clinics. It also checked if the commitments to the community had been met. Observation gave some less-biased evidence from the real world. The method used was non participant, non structured and documented natural behaviors as they occurred (Bouma and Ling, 2010).

3.3.4 Document Review

Secondary data were used to complement primary data in this case through newspapers, journals and reports. This was a cost effective way that involved reanalysis of existing literature on the Chiadzwa relocation. Document review is a process of analyzing the documents that already exist (Njaya, 2017).

3.4 Data Analysis

The raw data was interpreted to be able to tell a story. The design was a mixed methods approach.

3.4.1 Thematic Analysis

Thematic analysis is a qualitative research method which seeks to find patterns or themes in qualitative data (Nyamunda, 2018). Interviews, questionnaires and observations were used for coding. The results were arranged under themes like social networks, social cohesion, culture and relationships.

3.4.2 SPSS for Quantitative Data

SPSS (Statistical Package for the Social Sciences) was first created in 1968 by Norman H. Nie, Dale H. Bent and C. Hadlai Hull. The quantitative data collected in the closed end questionnaire items were analyzed using this software. Descriptive statistics, including frequencies and percentages were generated to summarize family characteristics, asset losses and coping strategies. The results were displayed in tables and graphs.

3.5 Ethical Considerations

Integrity was crucial considering the sensitivity of the situation of involuntary displacement. All participants were either verbally or in writing provided with informed consent. Each individual involved was told the function of the research that participation was not forced and that they had they could stop at any time. To ensure anonymity and confidentiality, the participants were given false names, and data was stored securely in password protected files and the audio recordings were deleted after they were written down (Mutahwa, 2015). Vulnerable relocatees were safeguarded from questions that could re-traumatize them and debriefing support was provided. Researcher bias was minimized by using reflexivity where a journal of personal assumptions was kept. Member checking was also employed, in which a summary of participants' responses was validated by the participants themselves. Bias was further minimised through triangulation between the various methods and through pilot testing for cultural sensitivity. There were no incentives to avoid coercion. Results of the research will be communicated in reports to stakeholders such as the residents of Arda Transau and NGO's. This helps to foster responsibility without harm.

3.6 Chapter Summary

This chapter presented a mixed methods approach, consisting of quantitative questionnaires and qualitative methods. This mix enabled the careful study of the social fabric of Chiadzwa in the context of diamond mining displacement. The key elements were targeted sampling, multiple forms of data collection instruments, systematic analysis, ethical measures and efforts to overcome difficulties. The methodology chapter sets the stage for the empirical results in Chapter Four.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.1 Introduction

This chapter presents, analyzes and reflects on the results of the research on the displacement and impact of diamond mining on social structure of the Chiadzwa community. The discussion has been arranged in accordance with the research objectives namely: the reasons for displacement; impact of forced migration on socio-cultural fabric; socio-economic problems faced by the affected households and coping mechanisms and resilience strategies adopted by the displaced households. The chapter draws on the questionnaire responses of sixty relocated households in Arda-Transau, and the views of 15 key informants. The results are presented thematically and discussed in the context of the life of the displaced society. The results are examined in the context of the Cernea's Impoverishment Risk and Reconstruction Model, Social Capital Theory and Political ecology throughout the discussion and are placed in the overall empirical literature of mining-induced displacement in Chiadzwa and similar contexts.

4.1 Response Rate

The study targeted 60 households and 15 key informants. All 60 questionnaires were administered to relocated households in Arda-Transau while 15 interviews were planned for officials and other stakeholders involved in the relocation process.

Table 4.1.1

Instrument	Distributed/Targeted	Returned/Completed	Response rate %
Questionnaires	60	60	100%
Interviews	15	15	100%

A high response rate enhanced the reliability of the findings because it ensured that the views of the affected households and stakeholders were adequately captured. It also indicates strong participation by respondents which improved the depth and completeness of the data.

4.2 Demographic and Characteristics of Respondents

Demographics information was collected to provide background context for the interpretation of the findings. The variables considered included sex, age, marital status, education level, household size and type of relocation.

Distribution of respondents by sex

Figure 4.1 percentage distribution on sex of the respondents

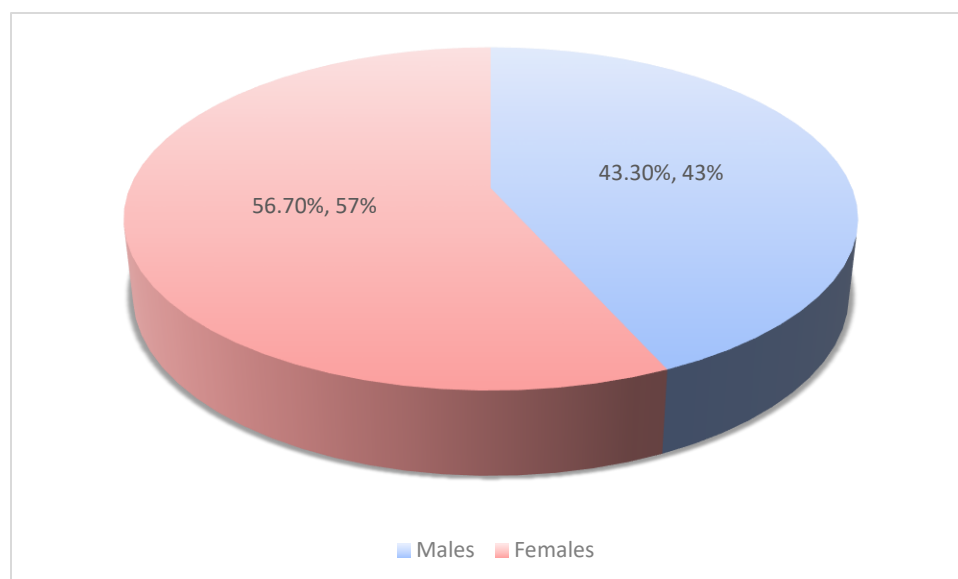


Figure 4.1 indicates females constituted the larger proportion of respondents: 34 out of 60 (56.7%) while males made up 26 out of 60 (43.3%). This suggests that women were more available and possibly more involved in the day to day effects of displacement in the household. The higher representation of women in the sample is significant because existing scholarship on mining-induced displacement has noted that women often bear a disproportionate burden of post-relocation hardship, particularly in relation to water collection, food provisioning and care work. Their voices are therefore essential for understanding the full spectrum of displacement impacts.

4.3 Distribution of Respondents by Age

Table 4.3.1

Age group	Frequency	Percentage
Below 20 years	3	5.0%
21-30 years	9	15.0%

31-40years	15	25.0%
41-50 years	20	33.3%
51years and above	13	21.7%
Total	60	100%

The age distribution indicates that most respondents were middle-aged and older adults. This is important because older respondents are more likely to have first-hand knowledge of life in Chiadzwa before relocation and can better assess the cultural and social consequences of displacement. Ethnographic research in Marange has similarly emphasized that elder community members serve as custodians of collective memory and are best positioned to articulate the rupture between past and present community life.

4.4 Distribution by Marital status

Figure4.2: Percentage distribution on marital status of the respondents.

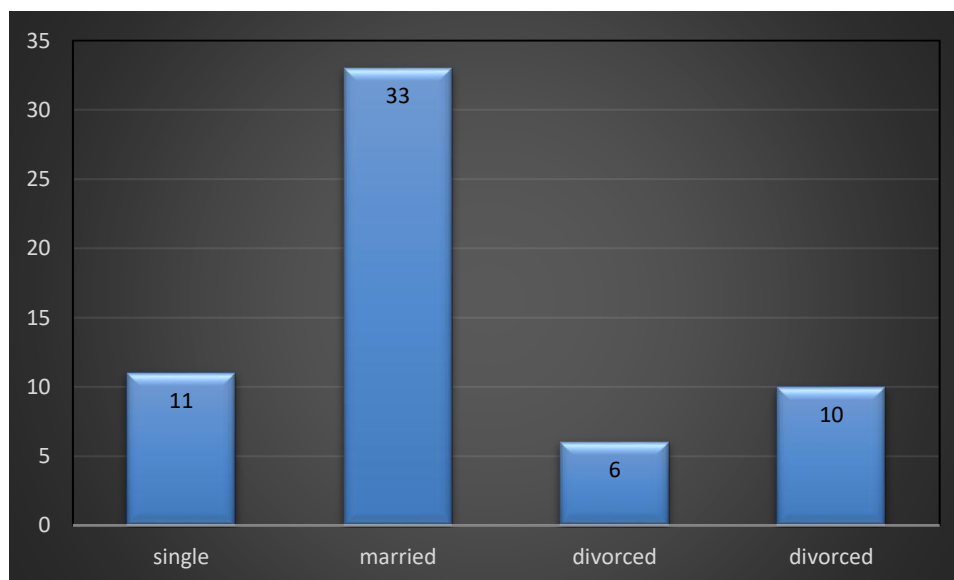


Figure 4.2 indicates that most respondents were married, followed by those who were widowed, single and divorced. This indicates that the sample was largely made up of family-based households which is crucial because marital status may influence how households experienced and responded to displacement. Married households, particularly those with children faced distinct pressures related to housing adequacy, food security and educational continuity. The presence of widowed respondents is also noteworthy as female-headed households are often identified in displacement literature as being among the most vulnerable to post-relocation impoverishment.

Table 4.5: Educational level of respondents

Education level	Frequency	Percentage
Illiterate	10	16%
Primary	17	28.3%
Secondary	24	40.0%
University/College	9	15.0%
Total	60	100%

The data reveals that most respondents had secondary education. This suggests that while many participants had some formal education, a significant proportion had limited educational attainment which may affect their understanding of compensation processes and their capacity to engage with mining authorities. Scholars examining resettlement outcomes have noted that lower education levels can constrain displaced populations ability to navigate bureaucratic procedures, advocate for their rights and access alternative livelihood opportunities in formal sectors.

Table 4.6: Household size

Household size	Frequency	Percentage
1-5	16	26.7
6-10	25	41.7%
11-15	12	20.0%
15 and above	7	11.6%
Total	60	100%

As shown in the table, the number of households with at least 5 people was the largest. Households with more members are more likely to be displaced as they need more food, housing, water and land. This relocation might have put more strain on families' resources. This finding is consistent with Cernea's Impoverishment Risks and Reconstruction Model, which identifies food insecurity and marginalisation as one of the risks for larger families, in a resettlement context where houses and services are organised around families rather than based on their size.

“Here we are nine people in this little house, there is no privacy, the children sleep on the floor, it is not a house, it is just a shelter.”

One of the respondent stated that *“Nobody asked us if we wanted to go, they just came with trucks and told us to pack; we were not ready, we left things behind because there wasn't time, it wasn't a choice, it was an order”*.

During the observation of Arda-Transau, it was found that the majority of houses are small (around 20-30 square metres) and many of those are found to be overcrowded. Three boreholes

were in operation for the whole settlement. The closest Clinic is about 7km away. No piped water scheme was seen, despite the Government's promises.

4.7 Factors that led to displacement

The findings of this research have shown that the community was forced to be displaced due to the area where their land was being occupied being strategically important for the mining activities. The land was no longer deemed suitable for settlement as mining spread, and people were forced to relocate. This sense is echoed in the words of one older male informant who expressed a feeling of inevitability and helplessness about the move:

“We didn't want to leave. This land was ours since our grandfathers. But when they found the diamonds they said the land is now for the mining companies and the government; we had no way to say no, they just said we should move to Arda-Transau. The police and soldiers were present there and you can't fight the government.”

This account reinforces what Banks (2018) has observed about the displacement of people in the context of large-scale development or extractive projects which are prioritized over the rights and livelihoods of local communities. In the Chiadzwa case, it is clear that the spread of diamond mining became the major driving factor for the shift of households to Arda-Transau. The community experience indicates that the displacement was not a voluntary process but a result of extractive interests prioritising over habitation of the local community.

The results showed that in addition to the act of removal was a feeling of powerlessness over the decision-making process on the part of the residents. Respondents reported very little control over the process, and being told that they needed to be moved due to the mining. One

female respondent, who had been residing at Chiadzwa throughout her life explained the lack of consultation:

“Nobody sat down with us to ask if we wanted to move or how we wanted to move. One day they came and said, ‘You are going to Arda-Transau, the trucks are coming’. We were not part of any meeting. We just heard from the village head that the mining company needs our land. That is not consultation that is an order.”

These experiences are an example of how much decisions for moving were beyond the control of the households concerned. Moyo & Ncube (2022) argue that the displacement caused by mining can be influenced by power dynamics between communities, the state and mining actors. The relocation was interpreted by the Chiadzwa community as imposed, not negotiated, and was an example of how displacement can be a mechanism used by powerful to reconfigure space to the disadvantage of vulnerable rural communities.

Another key theme that emerged from the data was the loss of the community's livelihood base. The land was an economic and cultural space for many of the respondents as well as a place of residence. However, as mining started to play a major role in the area, the community were deprived of fields, grazing areas, gardens and natural resources that they had relied upon. One of the respondents spoke of the loss of agricultural productivity in particular:

“In Chiadzwa I had a big field near the river, where I grew maize, groundnuts and rapoko, but never bought mealie-meal. Now here in Arda-Transau, the soil is hard and there is no river nearby, I have nothing, I now buy everything from the shop, but where is the money? Here we are just surviving and there, the land was feeding my family.”

This testimony echoes the findings of Tshuma (2021) that the displacement in mining regions can lead to the loss of livelihood base for rural households, as they are cut off from land for farming, livestock rearing, and access to natural resources. In Chiadzwa, the outcome was that the process of relocation impacted both physical settlement and economic survival, thus strongly connecting the process of displacement with the loss of livelihoods.

Moreover, the move was not only an economic setback, but a social and emotional separation, as well. Respondents referred to it as a transition away from the land of their ancestors and from a long established community life. A widow respondent passionately described the spiritual and ancestral repercussions:

“My husband is buried there in Chiadzwa; my parents are buried there; now I am here, far away, who will talk to the ancestors? Who will brew the beer on the graves? We have been separated from our Vadzimu (ancestral spirits), this place (Arda-Transau) has no spirit for us, and we are like people without a shadow.”

This highlights the assertion by Chiweshe (2023) that forced relocation in resource-rich spaces tends to erode the sense of belonging as land is linked to memory, identity, ancestry and social organisation. The journey to Arda-Transau was not just a place change, but also a change in relation to place and belonging. In addition to the loss of cultural and symbolic spaces that had been used to define them as a community, many lost access to these places, making this displacement a social and cultural loss and not just a logistical resettlement project.

The results also indicate that the relocation process was shaped by the overall state and institutional agendas of promoting diamond extraction at the expense of the continuity of communities. Respondents saw the relocation as part of a bigger plan to clear the area for mining.

Although less attached to ancestral land than older respondents, a younger male respondent still identified the preference of mining over community well-being:

“You could see what they were doing, they were trying to shove us aside so they could dig. It's about the diamonds, not about helping us. If they were interested in helping us they would have made better homes and got water first.”

This view underlines the way development stories can be told to justify community displacement, despite significant social costs. When this is the case, residents are not viewed as citizens with rights but rather as impediments to development. Thus the social, cultural and emotional losses suffered by the displaced population were not highlighted in the context of the emphasis placed on mineral extraction.

Lastly, lack of participation in the relocation process was an over-arching issue that appeared in the respondents' accounts. The relocation process in Chiadzwa seems to have been characterised by a process whereby the government's exercise of executive power and legislation prioritizing mineral extraction overrode community rights to land and livelihood, further marginalising their participation in the relocation process (Nyathi, 2020). One respondent captured the feeling of powerlessness in the face of state power:

“We were told that the President said this is a mining area, who are we to argue with the President? We had to pack our bags and do as we were told, there was no arguing, we are little people, when diamonds are involved, our voice doesn't count, not even the Chiefs.”

The respondents have said the transfer was done in an authoritarian manner with not much dialogue between the local people and the authorities. This lack of engagement increased dissatisfaction and made the move appear more of a forced one. The current research on

involuntary relocation suggests that when there is a lack of engagement, it can exacerbate bitterness and undermine trust in the agencies responsible for resettlement. The Chiadzwa case is no exception to this trend.

4.8 Effects of forced relocation on socio-cultural fabric

Family ties, neighborly co-operation, traditional ceremonies, chiefs' authority and trust were harmed by relocation. One of the results was that family ties and kinship were undermined. A women explained:

“In Chiadzwa, my sister was just a short walk away, if I needed salt or help with the kids, I could see my sister, but here in Arda-Transau some relatives were put on the other side of the scheme, we don't see each other like before, the family is split into pieces.”

This experience is a reflection of the pattern of social disarticulation predicted by Cernea's model. In rural African communities, it is common for the extended family to offer emotional, financial and social assistance, particularly in times of difficulty. These networks are disrupted by displacement and less likely to interact on a daily basis, and therefore less likely to be able to provide the social capital that allows households to respond to adverse events. Ethnographic research conducted in Marange has also highlighted that the relocation process created a disruption in the day-to-day communal life and disrupted the everyday routines and relations that maintained social cohesion.

The research also revealed that moving decreased community members' cooperation. Residents were united by common customs, local governments and daily social interactions before they were displaced. Many of the respondents, however, noted that the cooperation declined after

relocation as there was less social cohesion in the new settlement. One respondent commented on the decrease in communal working practices like *nhimbe* (work parties):

“It is that thing that is dying here. Everyone is now doing their own garden. No longer do we help one another like we used to, for we are all struggling and no longer know who our neighbors are.”

This is an example of the loss of bonding social capital, which is the close relationships between family and neighbours that help them to take collective action, as described in Social Capital Theory. As put forth by scholars like Putnam, the theory suggests that trust, norms of reciprocity, and networks of civic engagement are valuable resources that aid coordinated activity. The respondent's comment that collective labour practices are 'dying' is a testament to displacement's role in eroding these resources, ultimately leaving individuals to fend for themselves. There is ample research on displacement in other contexts that has also shown that the more fragmented a community is, the more it will lose trust and solidarity as households fight for limited resources in unknown environments.

Another significant impact was the reduction in the numbers who participated in traditional ceremonies and community gatherings. Respondents in Chiadzwa stated that they could not participate in traditional activities as they were not in their ancestral area. An elderly recalled:

“We used to have the mukwerera (rain-making ceremony) at the mountain in Chiadzwa. Everyone in the community would come together. That mountain is now within the boundaries of the mining fence. We cannot go there. The ceremonies are discontinued. Our traditions are dying”.

This discovery is important because it shows that displacement does not just impact material welfare, but also cultural continuity. This disconnection of sacred sites, ceremonial space

is similar to the cultural losses cited in comparative mining displacement literature, where people, place and identity have been severed, affecting the intergenerational transfer of cultural knowledge and practices. In South Africa, studies of communities impacted by the mining process have also found that the exclusion of communities from their ancestral land and the destruction of ritual places and spaces creates a significant cultural sense of displacement, which is not easily resolved with material compensation.

There was also reported to be a decrease in trust amongst neighbours following relocation. The respondents of this study said that there was less trust, which would mean that there was increased emotional distance and a diminished sense of trust in neighborly relations as a result of the relocation. A respondent noted the new atmosphere of suspicion that had settled in Arda-Transau:

“You can't leave your door open as we did in Chiadzwa, you don't know everyone well, people are from different villages, some you don't even know their totems properly, we are mixed up, you have to be careful who you trust because we are all in a difficult situation and people can do bad things when they are hungry.”

Trust is a key element of social capital as it enables individuals to work together, pool resources, and help each other out when needed. Displacement can also harm the trust in the community, because households are forced to cope with new environments and new social structures. This discovery corroborates research that indicates that displacement disrupts informal networks that make communities work together as a social unit. The combination of various village groups without taking into account the existing social links gave scope for suspicion to grow.

The results also indicate that the traditional leadership systems might have been undermined due to the process of relocation. Chiefs, headmen and village leaders have an important role in the control of order, dispute settlement, and cultural life in many African communities. These structures may lose authority or become less effective when communities are moved, as they are separated from their customary jurisdiction. This loss of traditional authority was confirmed by a key informant from a local community-based organisation (CBO):

“In Chiadzwa the chiefs and headmen are still there but their authority is not as strong as in the past. Here in Arda-Transau, the land belongs to ARDA and the government so when people have a dispute over a plot boundary or a family problem they don't necessarily go to the chief. They go to the Councillor or the police. The traditional system has been weakened by the new administrative system.”

Some leaders might move with their people to the new settlement, but the authority of leaders can diminish when their social and territorial foundations are affected. This dilution of traditional governance re-provides a loss of what Social Capital Theory identifies as linking social capital - the vertical connections between communities and institutions, enabling access to resources and representation. The decline of the chiefly system in Chiadzwa was probably a factor in the wider disintegration of community cohesion and cultural continuity, since community institutions which used to play a role in dispute resolution and the organisation of community life were losing their grip.

4.9 Social-Economic Challenges of Displacement

Through the research, it was found that the respondents lost their properties, suffered food insecurity, and had difficulties obtaining clean water, as well as social services. These material deprivations correspond to several of the risks pointed out by Cernea's Impoverishment Risks and Reconstruction Model, which postulates that displaced populations will experience landlessness, unemployment, homelessness, food insecurity and loss of access to common property resources. The Chiadzwa findings clearly show that these theoretical risks turned into tangible and interdependent realities.

Table 4.9.1: Assets lost during displacement

Assets lost	Frequency	Percentage
Household property	52	86.7%
Livestock	39	65.0%
Unharvested crops	31	51.7%
Deep wells/Boreholes	34	56.7%
Community Assets	24	40.0%
Buildings	48	80.0%
Traditional trees	20	33.3%
Vegetable gardens	37	61.7%

The data indicate extensive loss of assets across all categories. This means that relocation undermined both private and communal livelihood bases. The loss of productive assets such as livestock, crop, gardens and wells would have had serious implications for a long-term household survival. Earlier relocation studies in Chiadzwa have documented that households previously reliant on farming and artisanal mining found their economic base erased by the move to Arda-Transau with compensation remaining unclear and inadequate.

One respondent listed the specific losses that had crippled her household's self-sufficiency:

"I lost my goats, all seven of them. My chicken coop was crushed when they demolished the kitchen hut. My fruit trees such as mangoes, guavas, even the big muonde tree (fig tree), we had to leave them. Now we started from zero with just the clothes on our backs."

This testimony illustrates the multidimensional nature of assets loss.

Food insecurity is severe. 42 out of 60 (70%) of respondents said they do not have enough food a mother of four said:

"Somedays we eat once. The children cry for food but there is no porridge. In Chiadzwa we had wild vegetables from the bush. Here, you must buy everything. If you have no money, the children sleep hungry. It breaks my heart."

Access to services worsened. A parent said: *"The school is far. In Chiadzwa the primary school was close. Now children walk a long distance. Sometimes they stay home because they are hungry. Some have dropped out"*

4.10 Coping Mechanisms and Resilience Strategies

Households did not just give up. They found ways to survive, though these strategies are fragile.

Table 4.10.1: Main coping strategies adopted by households

Coping strategy	Frequency	Percentage
Casual labor	23	38.3%
Small-scale trading	14	23.3%
Gardening	11	18.3%
Remittances	6	10.0%
Support from relatives	5	8.3%
Borrowing/credit	1	1.7%
Total	60	100%

Results revealed that the most frequently adopted coping strategy was casual labour followed by small-scale selling and gardening. This means that households tried to earn informal and self generated income. But the fragility of these approaches highlights that resilience happens under extremely restrictive structural conditions, with poor service delivery and lack of access to benefits in the diamond sector.

A respondent who used casual labour explained the fragility of this approach:

"I get up in the morning and go to the farms in the neighbourhood in case there is work. Sometimes I do, sometimes not. It's not certain. "Two or three dollars a day is little money, but it is the only thing I can do to get cooking oil and soap. We are just hand-to-mouth and there is no security."

This finding is consistent with the results of previous studies that reported that households in Arda-Transa resort to rent out farms and to diversify income sources as a means to ease food and income pressures. But the limitations of these adaptive strategies are highlighted by the respondent's description of unpredictability and meager returns. Casual labour offers survival, but not recovery: it allows households to 'make it' from one day to the next, and not recover the livelihood security that had been lost due to the displacement.

Women were especially involved in petty trading, and in the management of household food. A female respondent described how she earned additional income for her family by selling items through a vending machine:

"Sometimes I sell maputi [popcorn] or groundnuts, it is not a real business, it is just a way of keeping the pot boiling, I buy from Mutare and sell here at the growth point, it does not yield much." The women here are trying, the market is small and everyone is poor."

These coping mechanisms are gendered and this is important. In the context of displacement, women have been found to have greater responsibility for household food provisioning and thus engage in a variety of informal sector income-generating activities. The respondent's comment "everyone is poor" however, points to a structural constraint: the local economy of Arda-Transau does not have the purchasing power to support a strong petty trade. This

is an example of Cernea's model of marginalisation risk, in which displaced populations are moved to regions with less economic structure and fewer market opportunities.

Some families relied on remittances from family members outside the settlement; overall, results indicate that families were resilient in the face of structural hardship. Almost none of the displaced households (1.7%) have taken formal borrowing or credit, which suggests that they have limited access to formal financial services and are thus compelled to seek informal and often unstable sources of income. This trend has been observed also in other displacement situations, where the loss of asset bases and lack of formal employment has removed the collateral and income flows for accessing credit.

The interviews with key informants revealed the following views:

The information from the households was substantiated by the 15 key informants from governmental, NGO and community leadership.

An NGO worker stated: *“Planning was inadequate, houses were not enough for families, promised water took years to come, the community has gone from having an economy (farming and alluvial panning) to depending on handouts and piece jobs, and there has been an increase in domestic violence, school dropouts and malnutrition.”*

A government official admitted that it would be difficult but that it was necessary: *“Yes, it's a painful transition, but the government has made provisions for land and housing for them, and mining will bring roads, schools and clinics. Diamonds are a national asset.”*

Another informant brought up the problem of water as the largest issue people face on a day-to-day basis: *“Women spend hours waiting for water. Boreholes are few and broken for*

months, without water you cannot garden or maintain hygiene, the promised piped water scheme still not fully functional, this is a major source of anger.”

A community leader requested more coordination: *“The mining company constructed houses, the government provided land, but no one was responding to livelihoods, no one was ensuring that people could feed themselves without a coordinated livelihood restoration program, you end up with a rural slum.”*

4.12 Discussion of findings

The results reveal that the displacement of the diamond mines of Chiadzwa was a profound social rupture. It caused the disintegration of families, collaboration, trust and cultural practices. Meanwhile, individuals lost their property, food and school and clinic access. They cope, and trade a little, but these are survival measures, not recovery.

Using Cernea’s model, I see all the predicted impoverishment risks that is landlessness, joblessness, homelessness, food insecurity, marginalization and social disarticulation. The Social Capital Theory is useful in understanding the loss of bonding, bridging and linking capital. Political Ecology reminds us this was not an accident, but the result of powerful actors (the state, mining companies) who made diamonds more important than people and the community having any say.

My results are in close agreement with previous research conducted on Chiadzwa (Gukurume, Madebwe). But there were two things that I noticed. First, the people of Chiadzwa were not a collective group like some other displaced groups in the world, they were too scattered

and too afraid. Second, the loss of spirit and of ancestors was greater than most accounts convey. People feel that they are “like people without a shadow.”

4.13 Chapter Summary

The results of this chapter are based on the information gathered from the 60 households and 15 key informants. People were displaced from their land as a result of diamond mining expansion. This migration disrupted social relationships, reduced traditional authorities and harmed cultural traditions. Loss of assets, hunger and difficulties in accessing schools and clinics. They survive on casual work and petty trading, but these are precarious. The conclusions and recommendations are presented in the next chapter.

Chapter Five

Conclusions and Recommendations

5.0 Introduction

This chapter brings to a close the investigation into the displacement of the Chiadzwa community and the changes that this brought to the social fabric of the community in the context

of diamond mining. It provides a clear overview of the entire dissertation and the following combined conclusions, practical suggestions for the different involved parties and specific ideas for future studies. The chapter also identifies limitations encountered in the research.

5.1 Summary of the Study

The focus of this research was on the social ties of the Chiadzwa community and the effects of displacement due to diamond mining. The main concept of the study was that forced relocation is not just the displacement of people or individuals from one location to another. Rather, it tears down the thin threads of family, leadership, shared memories and everyday helping that make up a community's social fabric. Previous research had documented the economic and political aspects of the diamond mining in Chiadzwa. But the social and relational consequences of the displacement of families remained largely under-researched. This missing piece propelled the research process.

Chapter one provided a context for Chiadzwa in the economy of Zimbabwe and the forced relocations that accompanied the discovery of alluvial diamonds in the mid 2000s. The chapter outlined the main issue. Over 20,000 had been moved and there was little hard evidence about the impact of the displacement on family networks, community cooperation, trust, traditional duties or rituals and the power of chiefs. Four research aims were laid out. The first was to find out what caused displacement. The second was to examine the impact of the move on social relations, cultural practices and local leadership. The third was to study economic and social problems. The fourth was to identify ways people coped and showed resilience. The corresponding research questions, assumptions, boundaries and key definitions were also presented.

Chapter two summarized the literature and developed the theoretical framework. Previous research has validated that displacement in Chiadzwa was state-led, occurred involuntarily and prioritized the rights of miners over those of communities. Social and cultural harms recorded included the separation of family groups, loss of family support and loss of meaningful ties to ancestral lands. Economic and social struggles covered destroyed livelihoods, water shortages, lack of food and unfulfilled promises of compensation. The coping strategies included as simple as working, street vending, and group action. The chapter also covered the legal framework in Zimbabwe such as the Constitution, the Mines and Mineral Act, the Environmental Management Act and the national development strategy. Experience from other countries like Ghana, India, Kenya, Zambia, South Africa, Russia and Canada was learnt. The theoretical framework was an integration of the Cernea's Impoverishment Risks and Reconstruction Model and Political Ecology Theory.

The research methods were described in chapter three. A mixed method approach was adopted to combine qualitative and quantitative methods. The target group comprised of displaced families in Arda-Transau (approx. 1,300 families) and key stakeholders. Cluster sampling was used to select 60 households and purposeful sampling was used for key informant sampling (15 key informants). Data gathering tools included questionnaires given by the interviewer, semi-structured interviews, direct observation and document review. Thematic analysis was applied to the qualitative data and simple statistical techniques like frequencies and percentages were used for quantitative data. The ethical guidelines of informed consent, anonymity, confidentiality and protection of vulnerable participants were strictly adhered to.

Chapter four presented, examined and talked about the findings. There was a 100% return rate for both questionnaires and interviews. The following were among the main findings.

Displacement was against people's will with 88.3% of the families forced to leave. Family ties were broken. The number of community activities such as *nhimbe* decreased. Trust weakened. *Mukwerera* was discontinued and other traditional ceremonies ceased. The power of chiefs declined. The losses of assets were enormous. Approximately 87% experienced loss of household items. 80% suffered loss of buildings. Of those, 65% lost animals. 70% of the families were impacted by the situation of food shortage. School and health services deteriorated. Coping strategies were casual work (38%), small scale selling (23%) and gardening (18%). But these assisted only to sustain the people's lives from one day to the next. These did not produce healing. Key informants confirmed that there was poor planning, failure to keep promises about water systems, and failure to have a coordinated program to restore livelihoods. The main theory used for the discussion of the findings was Cernea's model, which was complemented with other theories.

This chapter, chapter five, summarises the key findings and makes recommendations to those involved and future researchers.

5.2 Conclusions

Based on the results of this research, the following conclusions are drawn:

The relocation of Chiadzwa was a state-driven diamond mining related relocation, taking place against the wishes of the people. The legal framework that gives all mineral rights in the President, along with the use of security forces, made resistance impossible. The decisions made by the authorities which affected the entire lives of the displaced households had no actual input from the households themselves. This is evidence that mining induced relocation in Zimbabwe is influenced by extremely skewed power relations as predicted by the Political Ecology theory.

The Chiadzwa community had lost its social fabric as a result of forced relocation, which housing and cash payments cannot repair. Family and kinship ties were shattered. Neighboral trust eroded. Common practices such as sharing of nhimbe declined dramatically. Traditional practices like mukwerera were discontinued due to closure of sacred sites. The authority of chiefs and headmen was greatly reduced. Cernea's risk of social breakdown happened completely. Social Capital Theory gives insights to how bonding, bridging and linking capital all declined following the move. The spiritual and ancestral loss of being cut off from the vadzimu, caused deep pain that money can never heal.

Economic and social conditions are very difficult, pervasive and chronic. 70% of families remain food insecure years after being relocated. Loss of assets was almost universal. Homes, livestock, crops, wells, gardens and fruit trees were lost. Access to schooling and healthcare was decreasing as schools and clinics are located far away and the family is not able to afford travelling or fees. Reallocation of land and natural resources like wild plants, rivers and pastures, depriving rural families of their traditional safety nets. Many of the pledges of resettlement – piped water, proper housing and restoration of livelihoods – have not been fulfilled. This has led to mistrust of the government and mining companies.

Displaced families are resilient and creative but their coping strategies only allow for day-to-day living. They do not lead to long-term recovery. Casual labour, petty trading and gardening are precarious means of livelihood, which have strict constraints. There are virtually no formal loans, paid jobs or coordinated programmes for livelihoods restoration, and survival is a daily struggle. It is not a path towards rebuilding. This study finds that relocation is not solely a housing issue. It is a social, cultural and spiritual rupture which requires comprehensive, long-term and community-based responses.

5.3 Recommendations

In light of the above findings, it is recommended that:

5.3.1 Recommendations for the Government of Zimbabwe

1. Amend the Mines and Minerals Act to include the implementation of free, prior and informed consent from communities prior to any mining related displacement. There is a need to respect the traditional land rights, and not let mineral rights take priority.
2. Create a required social and cultural impact assessment as part of every resettlement plan. The steps to be taken to protect family networks, traditional leadership, sacred places and access to ceremonies must be included in this assessment.
3. Establish a Livelihood Restoration Fund for communities displaced. A percentage of the earnings from diamonds, say 10-20%, should be directed to this fund. The fund will be used to cover farming supplies, small business loans, skills training and water systems.
4. Ensure that resettlement sites have functioning schools, clinics and piped water prior to any resettlement. The current norm of constructing houses first and services later or not at all is not acceptable.

5.3.2. Recommendation for mining companies

1. Compensate more than for housing. Provide long-term livelihood support for at least five years after relocation. Access to land, farming extension services and linkages to markets should be provided as part of this support.

2. Support traditional governance structures. Treat chiefs and headmen as allies, not as obstacles. Understand the part they play in maintaining social cohesion and resolving conflicts.
3. Fund community-led cultural preservation programmes. Facilitate the holding of ceremonies at sacred sites for displaced communities with safe access or the moving of graves where culturally appropriate.

5.3.3 Recommendations for Civil Society and Non-Governmental Organizations

1. Monitor resettlement outcomes on an on-going basis and not just immediately after resettlement. Monitor indicators of social cohesion like levels of trust, participation in ceremonies, and family cohesion.
2. Provide legal help and paralegal support to displaced families. This will assist them to seek compensation and hold mining companies accountable.
3. Organize community discussions involving displaced persons, traditional leaders, local government and mining companies. These talks can restore trust and work out pragmatic solutions.

5.4 Areas for further research

The areas for future investigation are based on the limitations of this study and gaps identified during the literature search and are as follows:

1. Long-term studies are necessary to see whether social fabric can be recovered over time. Scientists need to determine if the damage from displacement is generational.
2. Comparative studies between Chiadzwa and other mining caused displacement sites in Zimbabwe, such as platinum mining in Mhondoro or diamond mining in other Marange areas will

assist in identifying lessons that can be learnt from other sites. This would help to guide policy and practice.

3. Studies focused on gender should examine how coping strategies of displaced women differ from those of displaced men. There is a need for research on improving resettlement policies for the most vulnerable households: those headed by women.

4. Studies on the spiritual and ancestral aspects of displacement are all the more necessary. This study uncovered that the severing of links to graves and sacred sites was a source of great distress which could not be compensated with material money. Future research needs to examine how to re-establish spiritual continuity following involuntary relocation in a culturally appropriate manner.

5. Policy implementation studies should explore the question of why, with legal protections having been put in place, such as Constitution sections 71 and 74, have not prevented or resolved relocations harms. These studies should determine what institutional changes would be necessary to make accountability possible.

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Appendix A: QUESTIONNAIRE

Questionnaire for the Arda-Transau relocated people.

My name is B223190B, an undergraduate of Peace and Governance student at Bindura University of Science Education in Bindura. I am carrying out a dissertation research focusing on the impact of mining-induced relocation on the livelihoods of people relocated from Chiadzwa to Arda – Transau resettlement in Mutare District. The questionnaire is designed to collect data on the challenges of relocation on livelihood of displaced people. The information will help me in understanding the relocation of Chiadzwa people to Arda –Transau and it will be used for

recommendations and suggestions for improvement of the livelihood. Please kindly assist by responding to this questionnaire anonymously. You may take about 10-15 minutes to complete the questionnaire. Information gathered will be treated with confidentiality and used for the purpose of the academic research only.

Date

Section 1: General Information

1. Sex	Male		
	Female		
2. Age of Respondents	Below 20 years		21-30 years
	31-40 years		41-50 years
	51 and above		
3. Marital Status	Single		Divorced
	Married		Widowed
4. Level of Education	Illiterate		Secondary
	Primary		University /college

5.

House-hold size	
1-5	
6-10	
10-15	
15 and above	

SECTION 2: Relocation Information

6. What were the factors led to your relocation from Chiadzwa to Arda-Trasau?

.....

7. Did you lost any of the following property

Assets	Tick the appropriate box
Household property	
Livestock	

Crops that were not harvested	
Deep wells/ Boreholes	
Community assets (clinics, schools, dip tanks)	
Buildings	
Vegetable gardens	
Traditional trees	

7b) Did you received compensation for your lost assets

Yes ☐ No ☐

c) If no, how does it affect your

livelihood?

.....

.....

8) How has relocation affected relationships among families in Arda-Transau?

.....

.....

.....

8b) Has displacement weakened or strengthened cooperation among community members?

Yes ☐ No ☐

c) Explain your answer

.....

.....

.....

9) Has relocation changed participation in traditional ceremonies or community meetings?

Yes ☐ No ☐

b) Explain your answer

.....

.....

.....

.....

10) Has trust among neighbors increased, stayed the same or declined?

.....

.....

.....

11) What was your land size before and relocation?

Before	Tick appropriate box	After relocation indicate your land size
Less than 1 to 2 hectares		
3 to 5 hectares		
More than 6 hectares		

11b) How does land size affect your cultural practices after relocation?

.....

.....

12) Did relocation affect any of the following compared to before relocation?

Social service delivery	Yes	No
Education		
Traditional networks and Social Capital		
Health Delivery		

12 b) Explain your

answers

13) Do you have access to clean water?

Yes ☐ No ☐

13b) If no, how if no explain how do you survive and how does it affect your community cohesion?

.....

14) What are other challenges you are facing in Arda-Trasau as a result of relocation?

.....

15) What is the contribution of state and non-state actors towards your cultural practices?

.....

16) In your view what has to be done to restore your community cohesion and social relations?

.....

Appendix B: INTERVIEW GUIDE FOR KEY STAKEHOLDERS

My name is B223190B , an undergraduate of Peace and Governance student at Bindura University of Science Education in Bindura. I am carrying out a dissertation research focusing on the impact of mining-induced relocation on the livelihoods of people relocated from Chiadzwa to Arda – Transau resettlement in Mutare District. The questionnaire is designed to collect data on the

9. In your view, was the area of relocation conducive?

10. What do you think has to be done to improve their ways of living?

Thank you for your time.

APPNDEIX C: CONSENT FORM Dissertation Topic: *Diamond mining-induced displacement and its effects on social fabric of the Chiadzwa community.*

This consent form is designed to check that you understand the purpose of the study, that you are aware of your rights as a participant and to confirm that you are willing to take part.

Please tick as appropriate		
	Yes	No
1. I have read the interview guide describing the study		
2. I have been given adequate information about the study for me to decide whether to take part.		
3. I understand that I am free to refuse or withdraw from the interview if I wish without any explanation.		

4. I know I can ask further information about the study to the researcher.		
5. I know all information arising from the study will be treated as confidential.		
6. I agree to take part in the study		
Thank you		
I confirm that the quotation from interview can be used in final research. The obtained information will be used anonymously and that no individual respondent will be identified in my study. Participant signature..... Researcher signature.....		

