

**Pastoral Critique of the Catholic Social Teaching and its Impact on Ecological Justice
among the Tonga people in Binga District of Zimbabwe**

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Declaration

As required by University regulations, I hereby state unambiguously that this work has not been presented at any other university or any other institution of higher learning other than the University of KwaZulu-Natal (Pietermaritzburg Campus) and that, unless specifically indicated to the contrary within the text, it is my original work.

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29/10/ 2020

As Candidate Supervisor, I hereby approve this thesis for submission.

.....

Professor Hebert Moyo, / 10/ 2020

As Candidate co-supervisor, I hereby approve this thesis for submission.

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Prof.

/10/2021

DEDICATION

To my late Father, Mirirayi Merrison Jaka, my mother, Fracia Chabuda, and my wife, Enia Chipatiso, who laboured tirelessly for my success throughout my life. You are indeed an inspiration and a wonderful family.

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ABSTRACT

The study focused on reviewing and judging the value of the Catholic Social Teaching (CST) and its notion on ecological justice among the Tonga people of Binga District in Zimbabwe. The CST is a key principal theory which provided the study with the pastoral lens. As a principal theory, it then ostensibly and robustly demands the retrieval and promotion of social justice among the Tonga people as a means of emancipating them from environmental genocide. It demands fair distribution and equal participation of the Tonga irrespective of gender, ethnicity and class. The theory equipped the research with techniques to show how the Catholic Church and social institutions should interfere in Tonga people's complexities. The CST theory was used to expose, remedy, and then recommend filling of a gap of knowledge by using a holistic approach and multi-pronged approach through the qualitative research methodology and case study design in data collection and analysis. The study employed the individual in-depth interviews as a technique and tool for interfacing and dialogue with twenty five participants which include the Tonga traditional chiefs, village heads, women, youths, WADCO Chairpersons, the DA of Binga, Catholic Priests, key participants from Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ), Caritas, Silveira House and the Basilwizi Trust endeavouring to expose the root causes of their socio-economic realities and find suitable home grown approaches for lasting solutions. This was reinforced by focus group discussions with nine participants to ascertain the causes of their problems and possible solutions to their suffering. The two data collection techniques assisted the research with a full picture of the participants' perceptions and experiences. The study looked at the reasons behind the isolation of the Tonga people in the pre-and post-colonial era. Some other factors revolve around the construction of the Kariba Dam in 1957 and its aftermath, namely, the forcible relocation, involuntary resettlement, the introduction of new policies to access water and animal resources. The research exposed that the exclusion of Tonga people in decision-making processes in all critical community development projects forms the base of their vulnerability. The study could not overlook the status of women and the youths in Tonga communities in Binga. This was done to expose the root cause of their predicaments. After the presentation of data, thematic analysis was employed to analyze data collected from library sources, interviews, and focus group discussions. This enhanced the study to look across the gathered data to establish common themes in order to provide answers to the research questions, and means to enhance the opportunities as well as the abilities of the Tonga people to control and access their natural resources. Amongst other essential factors espoused, the study included effective consultation, engagement and participation. The study also presented summary of findings, conclusions and recommendations for further study.

GLOSSARY OF ACRONYMS AND ABBREVIATIONS

'A' Level:	Advanced level
ACHPR:	African Commission on Human and People's Rights
BN:	Binga North
BRDC:	Binga Rural District Council
BS:	Binga South
CAMPFIRE:	Communal Areas Management Programme for Indigenous Resources
CCJP:	Catholic Commission for Justice and Peace
C.E.O:	Chief Executive Officer
CST:	Catholic Social Teaching
DA:	District Administrator
EATWOT:	Ecumenical Association of African Theologians
E.O:	Executive Officer
FBOs:	Faith Based Organizations
MDC:	Movement for Democratic Change
NGOs:	Non-Governmental Organizations
PWMA:	Parks and Wildlife Management
RDC:	Rural District Council
UDHR:	Universal Declaration of Human Rights
UN:	United Nations
US:	Unites States
USCCB:	United States Conference of Catholic Bishops
WADCO:	Ward Development Committee
ZANU (PF):	Zimbabwe African National Union (Patriotic Front)
ZCBC:	Zimbabwe Catholic Bishops Conference

POLITICAL MAP OF MATABELELAND NORTH PROVINCE OF ZIMBABWE

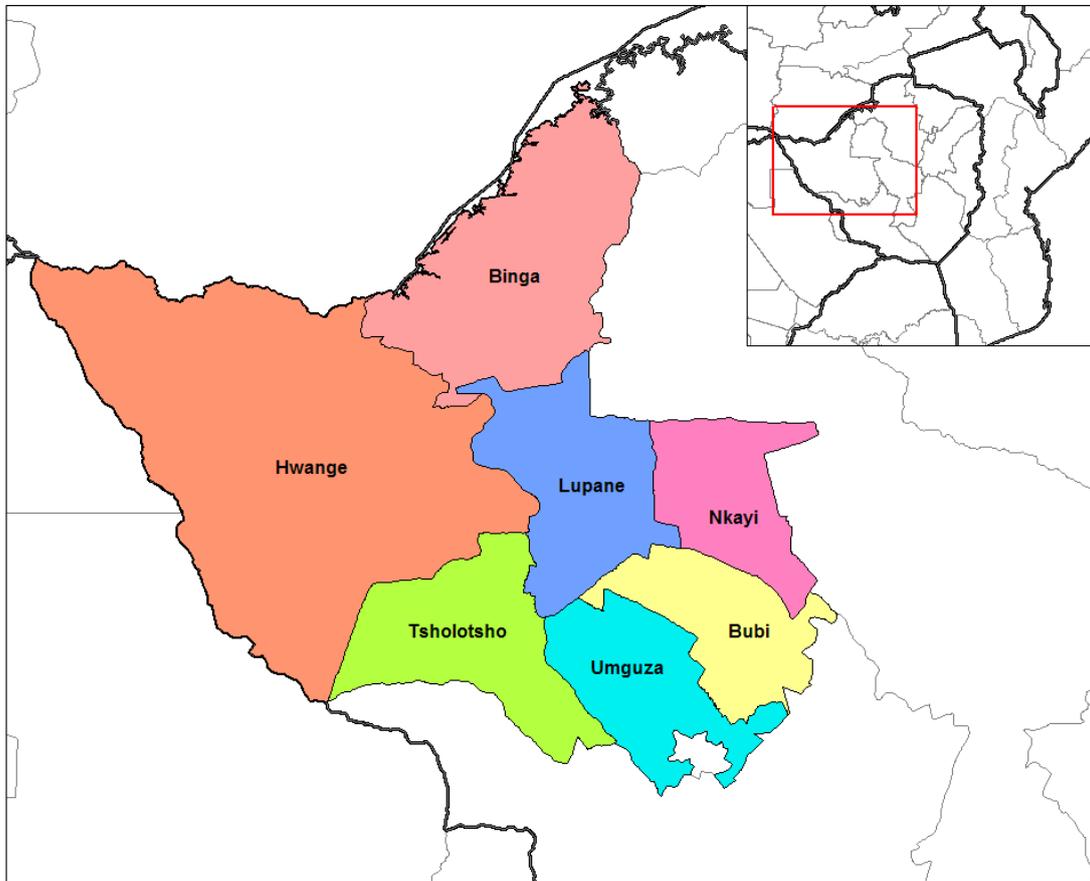


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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

The study assesses the impact of the Catholic Social Teaching (CST) with the intention to expose the effectiveness of the pastoral nature of the Catholic Church in relation to environmental justice amongst the Tonga people of Binga District in Zimbabwe. The assessment of the impact of the Catholic Social Teaching will be done using a pastoral lens. In the process, the study is going to demonstrate how the indigenous Tonga people have been trapped in poverty as a result of their evacuation, dispossession of their landscape along the Zambezi River as well as their exclusion and marginalization in the conservation, management and utilization of the natural resources. The study employs the Catholic Social Teaching theory as a means for identifying possible solutions, recommending and suggesting possible solutions for suggesting data collection methodologies. The study carefully reviews, relooks and judges the value of the Catholic Social Teaching. This chapter provides a brief summary of the structure of the study by presenting the introductory remarks that reflect the background, research problem, location, objectives, motivation, significance and purpose of the study as well as the outline of chapters and conclusion.

1.2 Background to the Research Problem

A plethora of scholars, including Barume (2014), Okereke and Charlesworth (2014), Gonzalez (2015), International Organizations such as the Minority Rights Group International (MRGI) (2012) and the Inter-Parliamentary Union (IPU) (2004), unanimously agree that a reasonable number of poor marginalized indigenous peoples in both the Global North and South are the inhabitants of the 'resource- rich regions'. The mentioned scholars and organizations argue that these people are languishing in poverty because they have been forcibly moved from their original territories. Gonzalez (2015) posits that the reason for forced relocation, dispossession of indigenous territories as well as ancestral lands is the invention of the European colonization. Scholars such as Okereke and Charlesworth (2014) have acknowledged the presence of unequal access to natural resources that has ensued after the dispossessions. On the other hand, the Minority Rights Group International (MRGI) (2012) reveals that such dispossessed groups have been excluded from active participation in

decision-making in the sustainable management and utilization of their natural resources. This is the situation that the indigenous Tonga people have found themselves in Binga.

The Tonga people in Binga, according to Conyers (2003), are indigenous people whose district has a reserve base of resources that has a great potential for local development but the revenue from these natural resources is believed not to be fully beneficial to the locals. Action Aid (2013), Basilwizi Trust (2010-2015), and Silveira House Annual Report (2011) have agreed that Binga is one of the regions in the country with an abundance of natural resources which includes vast waters in the Zambezi River, fish, wild life, forestry, land as well as human resources. Silveira House Annual Report (2011) states that the area consists of business ventures encompassing sectors such as ecotourism, mining, fishery and Zimbabwe's hydroelectric power station which is generating part of the funds used to develop the country. According to this report, the Tonga have been severely disadvantaged as this proceeds from these natural resources are misappropriated and channelled towards the development of other regions.

Conyers (2003) contributes that factors that are hindering the Tonga from benefiting from their natural resources include the lack of entrepreneurial and technical skills. According to Basilwizi Trust (2010-2015), the root cause of their vulnerability is their exclusion and marginalization by both colonial and successive governments as well as prohibitive legal and policy frameworks used to exclude them from getting enough access to their natural resources. Hrynkow and O'Hara (2014) highlight that dispossession and loss of access to natural and ancestral resources is as good as cultural genocide. They argue that, Catholic Social Teaching demands that all people regardless of their gender, age and ethnicity must have access to their natural resources, and they must also be given an opportunity to participate in decision-making processes aimed at the protection, conservation and use of natural resources.

Scholars, such as Tremmel (1994), Colson (2003), Scudder (2005), and Manyena (2009) have carried out comprehensive studies of the Tonga cultural, traditional and religious belief systems and have unanimously agreed that their knowledge systems are a key to conservation, management and use of their available natural resources. Their cultural and religious belief systems have coercive measures regarding activities like hunting, fishing as well as the use of other available natural resources. Tonga people believe that the natural

phenomena form the habitat of the supernatural powers such as the ancestral spirits (*mizimu*, and *basangu*) whose purpose is to ensure stability in the natural world (De Garine-Witchatitsky and Michael, 1999). Kangwa (2014) cites a number of anthropologists, historians and theologians such as Colson (1971), Ranger (1973), and Kaoma (2010), who contend that the role of territorial spirits before the advent of the colonialists was to make sure that there was ecological stability. This belief was very common across the African continent and it was also rampant amongst the Tonga. Kangwa cites Ranger who maintains that:

A territorial cult is an institution of spirit veneration which relates to a land area or territory rather than to kingship or lineage groupings. Its main function is to ensure the moral and material well-being of the population of that land area, and it will be especially concerned with rain-making or the control of floods, with the fertility of the soil for agriculture or with the success of fishing or hunting.

Ranger (1973:582)

Ranger (1973), in Kangwa (2014), states that *leza* is the most common Tonga god who was believed by the Tonga people to be the most supreme being. This god communicates with humanity through intermediaries who link the Tonga community with *Leza*. He mentions that they sometimes appear to the people in form of snakes, and the snake in Tonga communities is associated with rain. Siwila (2015) argues that there is a relationship between the Tonga communities and their ecology. The nature of their connection with the natural phenomena is reflected by the way they revere nature. Whenever their territory is hit by calamities such as drought and animal diseases, the entire communities seek guidance from their ancestral spirits to resolve the crisis. Siwila further explains that the whole landscape along the Zambezi River is regarded by the Tonga people as sacred. There are certain specific areas and features which are of paramount importance, but the entire landscape is sacred. Siwila (2015) cited Hubert (1994) who further argues that some of these sacred areas in the Zambezi landscape attract tourism which is one of the most important pillars of economic development.

Sinampande (2016), who is a resident of Binga, acknowledges that the great Zambezi River, according to the Tonga people, is not just a mere river. Rather there is a connection between the people themselves, their spirituality, and their landscape. It is their source of livelihood and also considered to be the habitat of their river spirit called *Nyaminyami*. Kangwa (2014) gave an example of the Tonga myth of origin which notes that the spirit (*Nyaminyami*) plays an intermediary role as a male spirit whom they believed to have been married to a certain woman who was a priestess or a guardian of a rain shrine. According to Van Binsbergen (1981), the shrine is symbolical; it represents the ecological process which the Tonga regarded as the source of life to every individual and the community at large. If the members of the communities disregard the norms and the rules of the natural environment, the ecological process will be distorted. The ecological disorder is a result of disregarding, abusing and misusing nature. Their culture-based practices will assist the researcher with knowledge that will shed light on how, when and why the entire Tonga population in Binga with such workable cultural based practices, has been plunged into abject poverty. The decentralization of natural resources has necessitated the exclusion and the marginalization of the Tonga people in Binga District.

In addition to that, Sinampande (2016) argues that notable changes by the Zimbabwean authorities after independence in 1980 have greatly affected the Tonga people in Binga District. Laws and policy frameworks were introduced by the government through the relevant authorities, mainly set to monitor and govern the use of natural resources. For instance, the fishing cooperative system was introduced. In this case, the fishermen are required by the law to produce licence and permits to fish in the Zambezi River. This then implies that the Binga Rural District Council and National Parks authorities require the Tonga to have permits to fish in any area under their jurisdiction. If one is found fishing without a licence or a permit, he or she is arrested and the fish and nets confiscated. Sinampande (2016) posits that this was done to restrict the Tonga people from fishing activities. The authorities feared that if the locals continue to fish, some fish species will be threatened with extinction. The systems overlooked the fact that the local people had been depending on fish before the construction of the Dam. What they never considered is the fact that the majority of the Tonga people lack capital to start fishing cooperatives, and as a result, this area is now dominated by other tribes like the Shona and Ndebele people. Mwinde (2016) concurs with Sinampande and further points out that the current government has not yet responded to the questions that have lingered in the minds of the Tonga people in Binga.

Their concerns, as it has had been pointed out, include, among other things, cultural inclusion, language, economic and administrative involvement in the running of their District.

Despite the efforts by relevant authorities and the Catholic Church and its Catholic Faith Based Organizations like Catholic Commission for Justice and Peace (CCJP), Caritas, and Silveira House in fostering environmental justice to ensure active participation of the indigenous people in the conservation and utilization of the natural resources (Muderedzi 2006; Manyena 2009; Basilwizi Trust 2010- 2015), the indigenous Tonga people in Binga remain the poorest people in Zimbabwe. Environmental activists such as Bullard (2000), Glotzbach (2011), Adugna (2015) as well as theologians like Radford (2010), Wenski (2012), Booth (2014), Pope Francis (2015) and many others have thrown their weight in the discourse of environmental justice by carrying out their studies to find possible solutions to curb environmental injustice which has become a Global crisis. Pellow (2006) argues that environmental injustice has given birth to environmental racism and inequality which has become a phenomenon that has attracted the attention of all stakeholders in recent years.

The underdeveloped countries have adopted the Western modernization approaches to development and these have some negative and positive effects to the life of the poor marginalized communities. Some of the implemented development projects such as Dam construction have forcibly uprooted and displaced the local indigenous people, in particular, the Tonga people in Binga District (Musonda, 2008). Paradoxically, the classical development projects like Dams have benefited the elite groups at the expense of the poor whose living conditions are not put into consideration (Scott and Pearse-Smith, 2014). The Global economic activities, according to Gonzalez (2015), have exerted a lot of burden on ecological systems thereby threatening the well-being of indigenous groups in the world. The ecological injustices have fuelled abject poverty to most of the marginalized indigenous Tonga people in Binga.

It is against this realization by the Roman Catholic Church that the Jesuit Center for Theological Reflection (JCTR) (2010) has emphasized the need for the Church to liberate the marginalized people from all injustices in accordance with the Social Teaching of the Church. This conviction is also echoed by Nzeki et al. (1991) who have voiced that the promotion of justice occupies the center stage of the mission of the Catholic Church which is

situated in the Social Teaching of the Church. As such, the promotion of justice and evangelism has been deemed integral by the Church. Of significance, the misappropriation of the proceeds from the Binga area accounts for the Catholic Church's programmes in Binga.

However, it is also important to review the history of the Catholic Church in as far as environmental justice is concerned. This will assist the study to establish a gap of knowledge that will ensure further research by scholars. Church history assists the study to expose the challenges that are faced by the Catholic Church in achieving its set goals in communities affected by injustices. Nzeki et al. (1991) offer a statement that will also assist this study to expose some of the ills caused by the Catholic Church. They mention that:

Jesuits are legendarily known in history by certain secrecy. But this time, we decided to put ourselves in the market place, not in order to show what we are but rather in order to express what we want to be.

(Nzeki, et al. 1991:1)

The above statement carries a deeper meaning; it presents the fact that there was a certain time in the history of the world when the Church was not promoting justice in the world. Latourette (1953) points that in the past, from the period between 950 and 1350; the Catholic Church is on record in the historical narrative of authorizing crusades as a means of extending Western Europe's economic interests. Europe was greatly affected by famine which forced it to move eastward for trade, but the presence of the Muslims in the East was a barricade resulting in popes permitting crusades to evacuate them.

His argument gets support from Tindall (1968) who describes how the Portuguese Dominican and Jesuit priests in the Mutapa State, which is now the modern day Zimbabwe, have assisted the Portuguese to establish their settlements in the Mutapa. He explains how the Portuguese missionaries converted and baptized the royal family member Mavura around 1600s, thereby assisting him to ascend to the throne which, unfortunately, did not go well with rivals who challenged his enthronement. The Portuguese replied by organizing a large army to help the Monomotapa against his non-Christian rivals. Mavura defeated his rivals and became a vassal of the King of Portuguese trade and mission work. In addition to that, Peacock (1982) also exposes the injustices of the Catholic Church in France which caused a revolution during the 1780s. He says that the Church owned vast land which was almost one-

fifth of the total land in France. Therefore, the Church supported the French government which unjustly treated its own citizens.

Gonzalez (2015) throws his weight into this argument by saying that the Papacy initiated the dispossessions of indigenous people's lands and the colonization of Africa by the West. In agreement, Weller and Linden (1984) exposes the establishment of Silveira House, a Jesuit institution in Chishawasha in Zimbabwe in 1964 during the colonial period. They posit that it was involved in a number of activities assisting the black people to challenge injustices perpetrated against them. The Jesuit priests provided safe accommodation to the nationalists as well as training the natives for positions of leadership, but on the other hand, Silveira House also took large tracts of land which belong to the black natives of Chishawasha. However, Nzeki et al. (1991) highlight that the Catholic Church has taken a new paradigm shift by establishing the Catholic Social Teaching which has become the bedrock in the establishment of justice in the world. They confirm that the mission of the Catholic Church in the present world is the promotion of justice which is now its absolute requirement.

The Catholic Social Teaching has a traceable impact in Binga District of Zimbabwe. Sibanda (2013) agrees with the Silveira House Annual Report (2011) that the Catholic Church, through its Faith Based Organizations such as the Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ) and the Silveira House, has been present in the area since the 1990s. The Silveira House Annual Report (2011) highlights that the Roman Catholic units have been involved in a number of activities which include lobbying for the promotion of the Tonga Language, and the translation and the development of the curriculum of the Tonga language in schools.

In addition to this, it also unveils the research advocacy programmes carried out by Silveira House in an attempt to unmask social complexities of the Tonga people and also to fully understand the legal aspect of their disadvantaged position. It also states that CCJPZ and Silveira House partnered with other relevant stakeholders which include the Ministry of Local Government, Urban and Rural Development, Binga and Nyaminyami Rural District Councils, Traditional Leaders, Councillors and Members of Parliament as well as the Basilwizi Trust to come up with ways to afford the local people an opportunity to benefit from their natural resources as demanded by the Social Teaching of the Catholic Church. Manyena (2009) acknowledges the influence of the Catholic Church in Binga through its

commissions like CCJPZ. Munikwa (2011) also points out that around 1996 and 1997; the Reformed Church in Zimbabwe (RCZ) established itself in Binga. It built a clinic at Tinde and two Primary schools in Binga with the aim of transforming the lives of the Tonga people.

According to Basilwizi Trust (2010-2015), Chief Pashu of Binga (Bulawayo 24 News; 08 May 2011 at 03: 5hrs/ 1849) and Jeke (2014), a number of Non-Governmental Organizations are operating in the area. Some of the Non-governmental Organizations include Save the Children (UK), Household Economy Assessment (2001-2005), CCJPZ, Caritas Zimbabwe, Goal Zimbabwe and World Vision International. However, the people continue to languish in poverty as the organizations' developmental and humanitarian activities have failed to bail the Tonga people out of poverty. Empirical evidence from Basilwizi Trust (2010-2015) and Action Aid (2013) shows that about 90% of people living in Binga are heavily depending on humanitarian assistance. Seemingly humanitarian organisations are satisfied with that as their operations remain viable at the expense of the independence of the people of Binga. This situation is a result of their historical, cultural, political, and socio-economic background. Basilwizi Trust (2010-2015) states that in 2006, Binga was rated by the Ministry of Economic Planning and Development as one of the least developed Districts out of over 50 Rural Districts in Zimbabwe. Chigweya (2008), Mukuhlani (2014) and Chief Pashu (2011) blamed the donors for imposing programs and encouraging a dependency syndrome.

The political and socio-economic situation of Zimbabwe deteriorated in 2002 when the ruling ZANU (PF) party set out to garner its support during the presidential elections. Land was used to get support from the citizens (Catholic Commission for Justice and Peace (2001). It was a kind of a terror which scared away farmers and affected Zimbabwean industries. There was lack of economic democracy which heavily contributed to the collapse of the economy. This has affected social delivery systems in Zimbabwe, and this has plunged the majority into abject poverty (2001). *The Zimbabwean, A Voice for the Voiceless Thursday 05- 11 September 2013 Vol. 9/ No. 35* is in unison with the Catholic Commission for Justice and Peace (2001) that Zimbabwe's political landscape since 2002 to date has caused economic meltdown. A number of local and foreign companies have put down their tools, and since then, there is escalation of inflation and unemployment. The country's hopes of economic recovery have been dashed down because the government has dismally failed to instil confidence in its citizens. The Tonga people in Binga District have no exception as this

situation has accelerated their poverty and starvation because the economic situation has affected social delivery system.

The deterioration of the Zimbabwean political and socio-economic situation, according to Magede (2012), had some negative impact to all age groups. He mentions that women and youths are the most vulnerable and marginalized groups. The economic situation has made them subservient to the politicians who have continuously used them for their personal benefits. For Metcalfe (1993), all challenges affecting the contemporary Zimbabwe emanates from corruption which has crept into Rural District Councils and this has caused problems to the equitable distribution of natural resources. Mudimba (2015) cites Basilwizi Trust (2010-2015) which testifies that their exclusion in all aspects of life, which is critical to their development, has continued to affect their life. Mudimba (2015) shares the same view with the United Nations Development Programme (2011) which posits that women are the poorest people who suffer because of environmental injustice. Their challenges resulted from patriarchal dominance whose foundation is blamed on civilization and commerce from the colonial into the independent Zimbabwe (Mudimba, 2015).

1.3 Research problem

In spite of the abundance of natural resources and the presence of the variety of business activities such as Tourism and hospitality, commercial fishing and the hydroelectric power project, Binga Rural District has remained the least developed out of over 57 Districts (Action Aid, 2013; Basilwizi Trust, 2010-2015; Silveira House Annual Report, 2011). The entire Tonga ethnic groups in Binga are suffering from abject poverty (Lessing, 1993, Conyers, 2003). From the Catholic Social Teaching (CST) stand point, it is the right of every person to have access and benefit from natural resources in one's local area. CST taught that the marginalized and all vulnerable groups of people have their God-given right to participate in the environmental decision-making processes in the context related to them (Pope Francis, 2015). Subsidiarity is one of the guiding principles which allow the Tonga people to offer their major contribution to public debate concerning the governance of their local natural resources. The principle is based on the Catholic doctrine that humanity has free will, and this makes the Tonga people to be responsible for their own decisions (Himchak, 2005; Ihuoma, 2014; Kizito and Juma, 2015). Binga would have been transformed into stardom had it been given an opportunity to take control and benefit from its natural resources. The situation in Binga raises questions as to how the Tonga people have been reduced to the most

marginalized and poorest in Zimbabwe amid such a wider base of natural resources, and all the development efforts provided by Governmental and Non-Governmental Organizations.

1.4 Location of the Study

Binga District is in Matabeleland North Province in the North-western side of Zimbabwe. It is inhabited by the majority of the Tonga ethnic groups and it is also part of the Zambezi valley. The Zambezi valley covers areas such as Hwange and Binga Districts in Matabeleland North Province; Gokwe North District in Midlands Province as well as Nyaminyami District in Mashonaland West Province (Action Aid International, Tuesday, May 7, 2013-15:45). Binga is one of the least developed Districts in Zimbabwe (Jeke, 2014). Muderedzi (2006) highlights that Binga District is approximately 12500 square kilometres out of which a total area of about 9000 square kilometres is occupied by the people. The District, according to her, consists of a population of approximately 300 000. Dzingirai (1998), Muderedzi (2006), and Manyena (2009) reveal that the large tracts of land are controlled by Parks and Wildlife Authority and Forestry Commission.

Dzingirai (2013) points out that Binga District comprises of 21 wards, and has only 11 health facilities, 7 of them being located in the rural area. In addition to this, amongst the 11, there is a mission hospital, 2 Council health facilities, and one major District Hospital (Muderedzi, 2006). In Binga, the chiefs have a role to play in the District council. She also mentions the presence and influence of the Provincial Officers (politicians) mainly from the ruling ZANU (PF) party. These are the politically feared people who are always involved in land politics, and these are believed to be the ones who stir up land conflicts in the District. Instead of representing the marginalized Tonga people, they have also assisted in keeping the Tonga people isolated, and by so doing, they successfully managed to keep them on the peripheries of the political spheres in a bid to serve the interests of the dominant tribal groups. Reynolds and Cousins (1989), Mudimba (2015) and Mwinde (2016) reveal that when Zimbabwe attained its independence in 1980, it inherited the systems that were put in place by the colonial regime, and these have continued to cause environmental injustice to the Tonga people. Their territory is very rich with natural resources (Weist, (1995), but the Tonga people in Binga District became known as refugees who need rehabilitation.

The colonial systems took away their traditional land after their displacement to pave way for the construction of the Kariba dam in 1957. They were separated from their relatives living

on the northern side of the river Zambezi, in Zambia. Their social ties with the Tonga in Zambia were cut; they lost their homes, livelihoods, and their ancestral land. The United Nations Department of Economics and Social Affairs Division for Social Policy and Development (2006) highlights that, the religious and traditional knowledge systems of the indigenous peoples has been diluted and contaminated by the colonial powers. The independent governments did not help the Tonga people much; they buttressed the whole set-up and adopted the policy frameworks and laws of the colonial systems which do not value people's cultural ways of managing their natural resources. Kangwa (2014) seems to be more concerned with the destruction of Tonga religious and cultural practices by the advent of Christianity and Western imperialism. He acknowledges the influence of both Christianity and colonialism, but he reveals that the territorial beliefs of the Tonga people were destroyed because their territorial and ecological shrines were buried by the waters of the Kariba Dam and the creation of game parks. Their religious practices are no longer carried out the way they used to before the arrival of the Whiteman and his religion. This is a painful experience.

Conyers (2003) and Basilwizi Trust (2010-15) show that the Tonga people in Binga District depend on donor-funded programs for survival. However, the area has immense natural resources and the question in this study is whether equal and fair distribution of these resources can transform the people's lives. Mudimba (2015) says that the indigenous Tonga people are the losers because of their lack of involvement in decision-making in every aspect important in human development. Mwinde (2016) mentions that they lack political muscle as the Tonga traditional leaders were weakened by the colonial systems. He gets support from Metcalf (1993) who posits that from 1890 to 1980, the White regime usurped the powers of the traditional leadership by enacting laws and statutes that transferred powers to the District Commissioners over tribal lands. The laws have negative impact to the traditional leadership because power and access to their locally available resources was invested in the District Commissioners. These laws have a negative impact to the life of the Tonga people and the nation at large. According to Metcalfe (1993), the majority of African states inherited the colonial administration system, and thus, overemphasizing that the modern government apparatus remains the structures that have been superimposed on African countries. Ncube (2011) points out that the loss of ownership over natural resources was also caused by restructuring of Local Government at grassroots levels by the new Zimbabwean government in 1980. The Communal Land Act of 1982 was crafted, and it stripped off the powers of the traditional leadership to allocate land to their people, and transferred them to District

Councils. This implies that the chiefs and the communal people lost access to their natural resources.

Metcalf (1993) argues that regulations inherited by Zimbabwean government are inadequate to fully empower people at grassroots level in rural communities to conserve and make use of their available resources. Harrison (2015) adds that the roles dictated to the traditional leaders by the Traditional Leaders Act of 2001 Chapter 29: 17 failed to materialize. She says that the lack of fairness, respect and attention to the rights of rural people in decision-making processes in the distribution of the resources is the major challenge that impoverished the indigenous people. According to Tremmel (1994), Conyers (2003), Mudimba (2015), and Manyena (2009), this is contrary to the traditional life of the pre-colonial Tonga people. They highlighted that before the colonial era, the Tonga heavily depended on hunting, river bank cultivation, and fishing in the Zambezi River without any restriction. Magadza (2006) put the blame on the construction of Kariba Dam in the 1950s. He says it affected the general life of the Tonga people; they were forced to move to distant places where there is poor and inadequate land for cultivation. Zambezi River proved to be their major source of livelihood. Unfortunately, they are no longer accessing fish and water for drinking and domestic purposes. They cannot hunt wild animals because of the technological ways of conserving wildlife and regulations set by current systems (Sinampande, 2016). Their removal from their original land to distant places is a major challenge. Dzingirai (1998) reveals that the new settlements receive inadequate rainfall.

The climatic conditions of the Zambezi valley, according to Muderredzi (2006), are not suitable for crop farming. They are best suitable for game life. For Conyers (2002), the District is mountainous, and the soils are very poor. Furthermore, Muderredzi highlights that the area has very high temperatures which sometimes can rise up to 42 degrees. However, Conyers (2003), Action Aid International (2013), and Basilwizi Trust (2010-2015) agree that the most interesting part of it is that, the area is best known for its biodiversity. A number of natural resources are found in this area including wetlands, riverine woodlands, mountain forest, dry forest, savannah forest, aquatic life, wildlife, vast waters in the great river as well as human resources. Silveira House Annual Report (2011) reveals the number of business activities which have been lured by the natural resources in the Binga District. These business ventures include fishery, wildlife hunting, hospitality industry, and the power generating project. According to evidence gathered by Basilwizi Trust (2010-2015), over 90% of the

Tonga population are plunged into abject poverty and heavily depend on humanitarian assistance for survival. Interestingly, the Government of Zimbabwe, Ministry of Environment, Water and Climate (2014) reveals that Binga District consists of a wide base of natural resources, but they are enclosed in protected areas namely, Chizarira National Park, Sijarira Forest, Chete safari and the great Zambezi river. In addition to that, Binga Rural District is located between the country's biggest National Park, which is Hwange National Park and various protected zones. This is enough evidence that Binga is a natural resource base which links the abovementioned natural resource bases. Their new settlements are not as fertile as the river banks, it has poor soils and they do not harvest enough food. However, the Tonga people do not have any other option except hand-tilling in their semi-arid Mopani woodlands where there is poor rainfall, and the land produces inadequate food to support the entire communities (Magadza, 2006).

According to the information given by the gatekeepers of the All Souls Mission in Binga center, there are approximately twenty-five Catholic centers dotted around Binga District, and its population is about three thousands. The Catholic Church established itself in 1959 in Kariyangwe where it built the first Mission, followed by All Souls Mission in Binga center. Other two Missions were built, and these are Lusulu and Kamativi. All Souls Mission in Binga center is the pastoral center where the Catholic arms of development such as CCJP and Caritas are operating from. However, it started to conduct serious activities in the 1960s. Binga Primary School became the first school to be built by the Catholic Church during the colonial era, and the school was later taken over by Binga Rural District Council in the 1990s (Participant 11 (BN) 27-05-19; Participant 16 (BN) 30-05-19).

Munikwa (2011) also points that between 1996 and 1997; the Reformed Church in Zimbabwe (RCZ) had established itself in Binga. It built a clinic at Tinde and two Primary schools in Binga with the aim of transforming the lives of the Tonga people. Munikwa and Hendriks (2013) show their concern for the establishment of 'A' Level schools in Binga. They also point out that there is no single college in Binga to equip the people with knowledge and skills. The whole District has only two schools offering 'A' level, and one must bear in mind that 'A' level qualification is a prerequisite to University education. Conyers (2003) argues that factors that are hindering the Tonga from benefiting from their natural resources include the lack of entrepreneurial and technical skills. She says this can be attributed to the District's isolation, poor quality of education and their stigmatization by their fellow ethnic groups in

the country. This explains why the majority of the Binga District is underdeveloped. The White regime and the Zimbabwean government did not build enough schools to empower the Tonga people (Muderedzi, 2006). However, she acknowledges that a number of secondary and primary schools are dotted around the District, and some are still under construction. According to the research findings, only one secondary school in Binga center was built after Zimbabwe attained its independence. Lack of financial resources is the major issue that hinder children's access to formal education. More women are uneducated as compared to men. This is mainly caused by Tonga culture which elevates men rather than women (Muderedzi, 2006).

1.5 Key Research Question

With the abundance of natural resources and the Catholic Social Teaching on the notion of ecological-justice and beneficitation in Binga, why are the Tonga people not benefiting from their natural resources to avert poverty?

1.5.1 Research Sub-Questions

1. How does the Catholic Church's Social Teaching on environmental justice impact the beneficitation and access to natural resources by the indigenous Tonga people in Binga District of Zimbabwe?
2. What is hindering the indigenous Tonga people from getting access to their local natural resources?
3. What should the people of Binga do to get access to their natural resources?

1.5.2 Objectives

1. To investigate how best the Catholic Social Teaching on environmental justice could enhance the indigenous Tonga people in Binga District of Zimbabwe to access their natural resources.
2. To establish the challenges hindering the indigenous Tonga people from fully benefiting from their local natural resources.
3. To identify solutions and procedures that should be taken by the Tonga people in Binga to fully participate in the governance of their natural resources.

1.6 Motivation for the Study

The recognition of the fundamental rights of the marginalized indigenous groups at international, regional and local levels has motivated the researcher to carry out this study. There are also scholars such as Burton and Kagan (1996) and the United Nations Department of Public Information (2010) who advocate for the recognition of the rights of the native peoples literally arguing that the major setback is discrimination, exclusion and marginalization which result in environmental injustice. It would be improper to avoid contributions heavily invested by Catholic popes, theologians and Catholic thinkers. The development of the CST is attributed to them, and it is directed towards the total development of all people regardless of gender, age and ethnicity. Interestingly, the study notes with intense interest about the eviction of the indigenous people from their traditional territories by the responsible authorities to bring development (Minority Rights Group International (MRGI), 2012). The study is informed by Human Rights experts that the term ‘indigenous’ in Zimbabwean context carries a slightly different meaning in contrast with definition provided by the International Law. The statutory instrument 6.1 of 2009 defined the term indigenous people as those who inhabited Zimbabwe and continuously stayed in the country prior to 1890 and shared the same language, dialects, customs, traditions, and cultural values (Chibememe et al. 2014). From a scholarly point of view, the definition of the term ‘indigenous people’ proved to have many loopholes because of its tendency to excludes other existing indigenous groups from protection they deserve from their states (Corntassel, 2003). However, it is critically important to note the dictates of the constitution of Zimbabwe have mandated all institutions of development in their respective capacities to enact laws and policies which seek to establish a just society (Chibememe et al. 2007).

Despite the weaknesses of the legal framework to empower the Tonga communities, the concerned institutions and agencies are proven perpetrators while the locals remain victims (Manyena, 2009 and Sinampande, 2016). According to them, the Zambezi landscape known by its massive water bodies and off-shore activities, national parks included has no help to the Tonga people. Fishing companies, hotel industry, boating industry and game parks are owned by foreigners, other non-Tonga Zimbabweans and to venture into this business demands a fortune hardly attained by any member of the local communities (Conyers, 2003; Muderedzi, 2006; Manyena, 2009; Mumpande, 2016). Basically, the Catholic Social Teaching denounces such malpractices and maladministration.

Gonzales (2015) in his work titled, *Environmental Justice, Human Rights, and the Global South* blames Christianity, he argues that the imbalance came with Christianity which established itself in non-Christian religions in Asia and Africa. The invasion of the indigenous land is the brainchild of the Catholic Church. It was the Papal edicts which initiated the dislocations of indigenous people. Hence the Church is struggling to undo its past activities to solve current problems affecting indigenous peoples. By participating in the scramble for Africa, it stripped the chieftainship of traditional government of its powers which never returned to this present era regardless of relinquishing power to the independent governments. This became a major source of motivation for the research on indigenous peoples, the Tonga of Binga included in the socio-environment set.

Furthermore, an all-encompassing approach of the Social Teaching of the Church to social complexities affecting the marginalized indigenous people has motivated this study (Vatican 11; Pope Paul VI, 1967; Pope John Paul II, 1981; Pope Francis, 2015). The most interesting part of it is that, social justice is inserted in the Catholic Social Teaching, and was derived from scriptures and the tradition of the Church (Pope Paul VI, 1967; Pope John Paul II, 1981; Pope Francis, 2015). It is the purpose of the CST to provide individuals, communities and all stakeholders with the spectacles with which to view every cultural, political and socio-economic challenge affecting humans (Reynolds and Healy, 2007). However, it is also interesting to note that though the CST has some corrective measures, it is not enough to erase problems of the poor in the Tonga communities in Binga. The Church, as before, is not in control of the destiny of industry, tourism, technology, local authorities, agencies, cultures and the present government. In her hey days she profited from the natural resources of her colonies, the powers were transferred back to the global North and the residue to the indigenous poor, the same practice is being implemented or was inherited by the 'wolves in sheep skin' of today's governments (Gonzalez, 2015). Currently, the situation has become worse due to the ballooning population, lawlessness, selfishness, and corruption leading to massive impoverishment of the Tonga community. It seems there is a new scramble for the Tonga natural resources, culture, dignity and destiny. Their communities remain underdeveloped in this age of modernization regardless of their rich and resourceful landscape along the Zambezi River. They get nothing from it, if they poach, they face prosecution and they contract HIV and AIDS brought in by other cultures of the non-Tonga people through tourism (Ncube, 2015).

1.7 Significance and purpose of the study

The purpose of this study is to examine the value of the Catholic Social Teaching and its impact on ecological justice in the context of the indigenous Tonga people in Binga. According to the Catholic Social Teaching (CST), it is the mandate of the Church to engage the relevant structures and systems responsible for natural resources. These include Governmental and non-Governmental agencies (Centre for Social Justice and Ethics (CSJE) and Alliance of Religions and Conservations (ARC), 2014). From a Catholic standpoint, the Church must assist the societies to analyse policies and examine every organization's philosophical orientation in accordance with the CST (Himchack, 2005). This study further examined the steps taken by the Church to implement CST to address sensitive political and socio-economic realities affecting the Tonga people of Binga District in Zimbabwe. The CST lays the foundation of pastoral activity which is the basic requirement needed in communities of the affected people. This has been agreed by the majority of Catholic theologians, thinkers and Encyclical letters of the Popes that the pastoral activity of the Church is situated in the CST, and it must be carried out to challenge all forms of injustices experienced by people (Pontifical Council for Justice and Peace, 2004).

The study highlighted how the Tonga people in Binga District have been marginalized and discriminated by the colonial and independent government. Muderedzi (2006), Conyers (2003) and Mwinde (2016) argue that they are the poorest and marginalized people in Zimbabwe yet they live in 'resource-rich regions'. The indigenous Tonga people lived in their territorial places for quite a long time, but they have not been accorded the same environmental rights enjoyed by other majority groups such as Ndebele and Shona. The study also unfolded the socio-economic status of the Tonga indigenous peoples. In most cases, they are experiencing serious challenges that are likely to threaten their existence. The challenges include problems of eviction, dispossession of their traditional land and natural resources. In addition to that, they are facing violation of their God-given rights caused by agencies responsible for the development of the country (African Development Bank Group's Development and Indigenous Peoples in Africa, 2016).

The study sought to unpack the ecological injustices affecting the Tonga indigenous people in Binga with a view to review the value of the Catholic Social Teaching using pastoral lens. The study assessed the pastoral nature of CST in its efforts to uphold the ecological rights, the common good and the cultural status of the Tonga indigenous people in Binga since the promotion of justice occupies its center stage.

The research has taken a further step to disclose some of the factors that set a foundation for the exclusion of the Tonga indigenous people from participation in decision-making in the conservation, management and use of their God-given natural resources. These factors are traced back to the pre-colonial era to contemporary Zimbabwe (Muderedzi, 2006; Mudimba, 2015). The research assisted through linking the suffering of the Tonga in Binga to the enacting of by-laws, and the crafting of legal framework policies by the white settler government. This was done to strip the local indigenous people of their environmental rights. The research study unpacked the presence and effects of the modern ways of conserving the natural resources to the lives of the locals, and these were inherited from the colonial administration (Matose and Makamuri, 1992).

The study's anticipated contribution to literature review is to show professional understanding of the area under study. There are certain critical elements that can be identified, and these include ideas, schools of thought, debates and challenges hindering the people from accessing their resources. It is its purpose to identify existing gaps in the current knowledge (Matauraka, 2017). More so, all the debates and challenges were placed in the context of the people under the study. In addition to that, the research achieves its new knowledge by synthesizing literature in the appropriate manner expected in the academic circle. This enhanced the researcher's opportunity to provide a well-structured account of the events following their logical progression. Therefore, the well-argued accounts were used to support the study's research questions (Matauraka, 2017).

1.8 Outline of Chapters

The thesis comprises of seven chapters.

Chapter one comprises of the introduction, background to the research problem, research problem, location of the study, research questions, objectives of the study, motivation of the study, significance and purpose of the study, outline of chapters and a conclusion.

Chapter two will present literature review which consists of the geography of Binga District, the rights enjoyed by Tonga people in pre-colonial era as well as their challenges which form the base of their vulnerability. It will also highlight the impact of the Catholic Social Teaching which is one of the major themes attached to the research topic in broader context. More so, the chapter will also trace the influence and impact of Latin liberation theology in the history of the Church.

Chapter three will deal with theoretical framework under pinning the research study, namely the Catholic Social Teaching which has complementary framework of principles that will assist the researcher to unearth the pastoral nature of the CST.

Chapter four will present the research methodology, research design, sampling technique, research site and the procedure to gain access to information, procedure for data collection, methods of data collection, research participants, data analysis, validity, reliability and rigor of the research, anticipated problems or limitations of the study, confidentiality and ethical considerations and the chapter summary.

Chapter five is more fascinating with a hands-on approach of engaging the indigenous Tonga people in Binga and other key respondents to understand Tonga people's cultural, political, and socio-economic realities as well as understanding the impact of CST and having a critical dialogue to measure and review the CST from a pastoral perspective.

Chapter six will analyze qualitative data collected through all data collection methods. The main issues and themes will be exposed by looking across all the data collected from both primary and secondary sources. The chapter will also answer the study's questions. It is also essential to note that the suggested measures for empowerment will be proposed by the Tonga people in this chapter.

Chapter seven will present the logical or rational conclusion and recommendations thereof. It will give a summative synopsis of the study as well as its contribution towards the praxis demanded by practical theology. It will also give practical suggestions for further study.

1.9 Chapter summary

This Chapter has introduced the background of the research study, the statement of the problem, research questions and objectives, motivation for the study, purpose and significance of the study as well as the conclusion. It has unearthed the state of affairs of the indigenous Tonga people as well as various factors that contributed to their drowning in abject poverty. These include their historical, cultural, political, and socio-economic background. The coercive policy frameworks by both the colonial and independent administrations in Zimbabwe have been hinted. These have been seen as the basic cause of environmental injustices among the Tonga. The chapter also reveals that evacuations, isolation and dispossession of their natural landscape has plunged them into poverty. It also

demonstrated that the Catholic Church must exercise its prophetic ministry to militate against environmental injustice perpetrated against the indigenous Tonga by the systems of governance. The following chapter will demonstrate how the existing literature and important themes such as that of indigenous Tonga people's economic system before the colonial period, their isolation by the colonial administration, involuntary resettlement, the effects of colonial systems in the independent era, the influence of the Catholic Social Teaching in relation to environmental issues affecting the Tonga people, to mention but a few, will be aligned or located within the scope of the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The previous chapter has unfolded the background to the study and exposed the research problem, the aim of the study, the research questions, and objectives, motivation of the study, purpose and significance of the study. Chapter two reviews what various scholars and researchers have unearthed about the Tonga people of Binga. The rich literature review proves the topical nature and intensity of debate around the political and socio-economic status of the Tonga people. Their history and their interconnectedness with the natural environment will be unveiled in order to understand their cultural perspective in managing, conserving and making use of the natural environment. The role of Tonga women will not go unnoticed; they form the most vulnerable group of people in their society.

The history of Tonga isolation before their resettlement will be discussed to allow the readers to understand the history of their marginalization by the colonial administration. The other important item to be discussed in this chapter is the effects of the resettlement program on Tonga culture, religion, and traditional practices, and how it has accelerated their disempowerment and marginalization. It is also the purpose of this chapter to highlight how the Zimbabwean government has inherited the natural resources regulations and policy framework from the colonial rule soon after its independence in 1980 to govern the use of resources in Binga. This has further denigrated the Tonga people to the margins of the Zimbabwean society. A brief background of the Catholic social thought and the importance of liberation theology will be exposed. The study will also expose the essence of the Catholic Social Teaching in the fight against environmental injustice amongst the Tonga people of Binga District.

2.2 Indigenous Tonga economic system in the pre-colonial era

The history of the settlement of the indigenous Tonga people along the Zambezi River can be traced back to the Iron Age which Reynolds and Cousins (1991) believes to have taken place over thousands of years ago. The landscape along the Zambezi River was their source of livelihoods (Reynolds and Cousins, 1991). The majority of scholars such as Reynolds and Cousins (1991), Magadza (2006), Muderedzi (2006), Munikwa (2011), Mudimba (2015) and Mwinde (2016), among others, agree that the Tonga enjoyed a variety of activities, namely,

riverbank cultivation, fishing, hunting and gathering. For Mwinde (2016), the indigenous Tonga people in Binga were mixed farmers who grew crops and vegetables as well as rearing livestock such as cattle, goats and sheep. He says that ownership of livestock in Tonga communities was a symbol of wealth and honour just like in their contemporary societies. Munikwa (2011) and Mudimba (2015) concur with Colson (1971) that the economic strength of the indigenous Tonga people was premised on their land tenure system. According to Colson (1999) and Muderedzi (2006), both men and women in Tonga communities enjoyed equal rights to benefit from their natural resources such as land, fish, and wild animals. Colson (1999) stresses that women played pivotal roles in both religious functions and power. Kangwa (2014) reinforces Colson by saying that women's right to preside over religious ceremonies was observed and respected by men; they were not constrained by any taboo.

According to Reynolds and Cousins (1989), Colson (1971), Munikwa (2011) and Mudimba (2015), their land along the Zambezi River formed the pillar of their economy. They cultivated on alluvial soil of the river banks of the Zambezi. They took advantage of good climatic conditions, and could grow two types of crops per year. Munikwa (2011) compares the Tonga people of the Great Zambezi River with the Egyptians who lived along the Nile some millions of years ago. They took advantage of their landscape along the Nile River by cultivating the alluvial soil on its banks to produce enough food for their survival. Magadza (2006) says that the Tonga people adapted very well to their traditional territories. Colson (1971) says they are known as the '*basimulonga*', and, according to Tremmel (1994), they are referred to as '*Basilwizi*'. Thompson (2005) agrees with Colson, and Tremmel that the Tonga people are identified by their Zambezi River. They are best known as 'the river people'.

Mwinde (2016) points that women and children were heavily involved in agricultural activities. He listed the types of crops which the Tonga people used to grow on their alluvial soils. These include (*nchelela*) tobacco, bulrush millet (*nzembwe*), sorghum (*maila*) and maize. These were produced in abundance, and were used by women for beer brewing. Mudimba (2015) argues that the Tonga people produced enough food that could feed their families and their society at large. The risk of poverty was not as prominent as it is today. The chronic poverty is, however, a result of male dominance in relation to the land ownership which is a by-product of colonial government's repressive and discriminative laws.

Munikwa (2011), Kangwa (2014), Mudimba (2015) and Mwinde (2016) concur on the inheritance issue. Land was a prime factor that began to be passed on from parents to children regardless of gender. It implies that both men and women enjoyed equal rights in land ownership promoting competition yielding to maximum production and utilization of farming land. Munikwa (2011), Mudimba (2015) and Mwinde (2016) exposes that land was an inheritable asset based on lineage system. Munikwa (2011) reveals that it was unacceptable to handover the piece of land to anyone without the knowledge of the ones who gave him or her. This is why the Tonga people could not leave the land of inheritance or sale it. According to their tradition, land was not a private property. Colson (1971), Muderedzi (2006), Manyena (2009), Munikwa (2011), Mudimba (2015) and Mwinde (2016) concur that their lifestyle changed when they were forced to evacuate from their original land by the white colonial government. The reason was the construction of Kariba Dam and the conversion of their traditional land into modern day national parks.

2.3 The isolation of the Tonga by the colonial government

Tremmel (1994), Colson (1971) and Muderedzi (2006) argue that the Tonga people have been neglected by the colonial system. Muderedzi (2006) says they lived in their territorial landscape without the restriction of the authorities. The Tonga were not constrained by any regulation or policy framework as they were free to live in their own traditional ways which include hunting of wildlife, fishing in the Zambezi River, and cultivating along the banks of the River all year round. The absence of the restrictions from the colonial systems gave them opportunities to use their indigenous knowledge systems to survive. The then government of Rhodesia did not build schools, clinics, hospitals and roads (Muderedzi, 2006). This period was referred to by Tremmel (1994) as the time of ‘splendid isolation’.

Conyers (2003) also maintains the same position that Binga District was isolated by the colonial regime. She alludes to poor infrastructural development in Binga. The most worrisome problem was that there were no roads linking Binga District with various regions in the country. This challenge made it impossible for the people of Binga to travel to and from distant areas as well as importing and exporting their goods. Muderedzi (2006) argues that it was the European’s desire, policy, and intention to hinder the development process of the Tonga people to preserve them at their earliest and primitive stage of development for the benefit of the tourism industry. She agrees with Tremmel (1994) that this was splendid isolation.

Mwinde (2016) castigated the colonial systems for having masterminded the isolation and marginalization of the Tonga people in Binga. He points that the colonial system favoured the country's two dominant tribes, namely, the Shona and the Ndebele. The indigenous Tonga people were subjugated to the margins of the society as they were regarded as primitive and uncivilized. The Tonga people in Binga were excluded from taking part in crucial development projects. Mudimba (2015) argues that all complex problems experienced by the Tonga people in various aspects of life have their roots in their exclusion from decision-making processes that have to do with the affairs of their District. Mwinde (2016) argues that this was a serious stigmatization which has continued to thwart their existence and identity. He, therefore, mentions that the federal government is to blame for their underdevelopment.

2.4 The involuntary resettlement and Lack of free, prior and informed consent

Muderedzi (2006) relates that the District Commissioner together with the Minister of Native Affairs of Southern Rhodesia visited the Zambezi valley in 1955, and they ordered the local indigenous Tonga to vacate the region to create space for the construction of Kariba Dam. Surprisingly, the local communities were never consulted; the resettlement exercise was to take place without their consent. Mwinde (2016) reveals that it was Cockcroft, the District Commissioner, whom they nicknamed *Sikhanyana* because of his tendencies to displace them by using deceiving methods that were ruthless. Cockcroft was the main man in charge of the 'chaotic uprooting'. Marowa (2015) describes the Tonga displacement as chaotic, and violent. Multitudes of Tonga people from both sides of the Great Zambezi River were violently evicted between 1957 and 1958. According to Muderedzi (2006), almost 57 000 were uprooted by the evictions carried out without sufficient prior planning. The forcible displacements were legalized by the Land Apportionment Act (LAA) of 1930 which gave the colonial administration powers to create space for the White settlers by uprooting the indigenous Africans from their traditional territories. Colchester (2000) argues that most indigenous peoples were uprooted from their ancestral lands and resources without prior warning about the construction of the mega-projects. Weist (1995) regards them as the development refugees who are in great need of rehabilitation exercise.

Mudimba (2015) laments the lack of consultation and involvement of indigenous Tonga in decision-making process. According to the research interviews carried out by Mudimba (2015) in Binga District, the locals were undermined as they were neither involved in the planning nor involved in the implementation of the construction of Kariba Dam in the 1950s.

The colonial administration ordered the Tonga chiefs to inform their people to relocate to faraway places. Colson (2003) equates the displacements with endemic phenomenon that has negative effects to the affected people. Such uprooting from their traditional places has caused people to lose trust in both the government and the political leadership. According to Manyena (2009), when the Tonga people were removed, they were violently displaced as they were bundled into Lorries by the authorities. From his own perspective, this period is known as a rough time. Those who resisted were short dead. The colonial power did not introduce any rehabilitation programme to give assistance to the displaced Tonga. The evacuation was done without the local people's consent. The Tonga had no option except adapting to the new environment that was completely different from theirs.

Magadza (2006) maintains that the colonial authorities are to blame for the problems affecting the Tonga today. He says that they did not bother to make some efforts to educate the local Tonga about the benefits and burdens of the construction of the Kariba Dam. Surprisingly, less than a year later, the valley got flooded, and the indigenous people were only instructed to move away from their traditional lands. Historians and development experts reveal that many Tonga people failed to comprehend the development of such a mega-project, and some resisted, but the colonial administration unleashed the police who made use of firearms to forcibly drive them out of their territories. Manyena (2009) voiced that the introduction of the new mega-project became bedrock of the country's new economic order which created tourism and commercial fishing. However, scholars such as Conyers (2003) and Muderedzi (2006) agree that the new economic development has done nothing to improve the living conditions of the locals since various business opportunities were grabbed by outsiders.

According to Magadza (2006), it is gruesome to note that such a big number amounting to more than 80,000 was involuntarily uprooted from their traditional territories. The Tonga people were forced to relocate to semi-arid lands where agricultural activities are difficult to practice. They had no other option except to adhere to the demands of the administration systems. The system of governance pushed them to very far away areas that were infested with tsetse fly, and this brought more complications in the rearing of livestock. This resulted in widespread famine in Binga and the Zambezi valley as a whole. To make matters worse, the colonial administration did not compensate them for all this. Magadza (2006) says that the colonial systems argued that the affected Tonga people should not regard their dislocation

as an opportunity for compensation for the loss of their livelihoods. For Mwinde (2016), the Rhodesian government did not compensate the Tonga for all losses they suffered. The authorities did not take any measure to carry out environmental and socio-economic assessment before the ‘chaotic and massive displacement’ (Marowa, 2015:31).

Colchester (2000) shows concern over the uprooting of indigenous people from their cultural territories. He reiterates that they received no prior warning about the construction of mega-projects. Musonda (2008) points out that the uprooted and the displaced suffered most especially in African countries. The locals in this case were physically uprooted because of construction projects which ignored the social and economic impact of the resettlement programme. From Ndayambaje and Fulgence’s (2017) own perspective, the resettlement programme was a ploy to empower the White race at the expense of the indigenous people. It was, therefore, a schemed means of usurping powers as well as the rights of the indigenous people in their territories, lands and resources.

Mashingaidze (2013) criticizes the colonial system for its failure to carry out environmental and socio-economic assessment of the impending effects before the construction of the Kariba Dam as well as the effects of the uprooting and relocation of the Tonga people. Due to their involuntary resettlement, the Tonga have been denigrated into the lower margins of the society as they are facing serious challenges to access water, fish, and animal resources available. Mashingaidze (2013) blames the independent government of Zimbabwe for adopting the colonial systems after attainment of power in 1980. He says that the adopted policies gave advantage to the prominent politically powerful Ndebele and Shona people to own larger portions of the natural resource base in the Zambezi valley. This is the reason the 1980s is referred to by the Tonga in Binga District as the lost decade. It is also touching to note that Binga is lagging behind in terms of infrastructural development.

2.5 The effects of the post-colonial administration to the Tonga in Binga

Since the advent of CAMPFIRE programme in 1989 in Binga District, the Tonga people havenot benefited much from their natural resources. Almost 67% of the adults and 87% of the young ones have indicated that the development initiative is still unknown (Sinampande, 2016). They demanded that the programmes must descend to them. They strongly opposed initiatives coming from the top. More so, the post-colonial era relatively saw the perpetuation of colonial laws and regulations with even more laws meant to further govern, monitor and

regulate fishing activities along the Kariba Dam. Sinampande (2016) further argues that notable policies of the post-colonial government on the fishing activities on the Zambezi River comprise of the fishing cooperatives system, perpetuation of the fishing license system, regulation of gillnets and operational areas or zones. These were conservative methods that the Tonga people are unaware of. Mwinde (2016) posits that the post-colonial government has not yet answered critical questions that have continued to linger in the minds of the local indigenous Tonga peoples. These questions revolve around issues such as Tonga cultural inclusion, language, and economic as well as administrative involvement in decision-making processes in conservation, management and utilization of environmental benefits. This implies that, the perception of the Tonga indigenous society as uncivilized and underdeveloped spilled into independent Zimbabwe. Mwinde (2016) says that the government reported several times about the malnutrition and the backwardness of the Tonga communities as the major causes of drought. He mentions that they resorted back to their primitive ways of agriculture.

In spite of all this, Conyers (2003) still maintains that Binga Rural District has immense natural resources which have the potential for local economic development for the indigenous Tonga peoples. She mentions that it is difficult for the locals to directly benefit since most enterprises and activities in tourism, commercial fishing and hunting are controlled by 'outsiders' who are Zimbabweans who may either be white or blacks. This has been exacerbated by the fact that locals lack capital and entrepreneurial and technical skills. Most locals, therefore, find themselves confined and relatively limited to small-scale or subsistence agriculture. Adugna (2015) concurs with Conyers (2003) by arguing that this is further impeded by the ills and burdens of environmental justice such as poor rains, poor soils, and the threat of predatory animals, harsh climatic conditions and the demarcation of the large tracts of land into game reserves, safari areas and forest areas. Be that as it may, Dzingirai and Madzudzo (1999) and Manyena (2009) posit that the Zambezi is rich in tourism potential due to vast natural resources. Chigweya (2008) is concerned by the fact that the Rural District Councils which are responsible for the governance of natural resources are not closer to people's realities on the ground. The authorities are accused of making decisions that mismatch the social complexities in communities.

Lack of participation in critical decision-making processes is a major set-back to the Tonga people (Zubo, 2012). Harrison (2015) argues that the local communities are the owners of

the resources, but in a number of cases, they are referred to as ‘sleeping partners’, and in some cases they are regarded as employees to the proposed projects. Chigweya (2008) posits that a number of development programmes fail in Zimbabwe because the concerned beneficiaries are not viewed by institutions and organizations as co-partners in the projects. The development projects in most rural areas in Zimbabwe are accused of being supply-led, they are not home grown or demand-driven (Chigweya, 2008).

Conyers (2003), Colson (2003), Muderedzi (2006), and Manyena (2009) agree that Binga District has a natural resource base which is capable of sustaining the lives of its inhabitants, but the Tonga people are the poorest in Zimbabwe. The problem of poverty was noted by Doris Lessing in 1989 when she visited the Tonga communities in the Zambezi valley. She narrated that:

It is true the river Tonga are as poor as any other people I saw in Zimbabwe. They are thin and some are stunted. Their villages are shabby. The lives of the Tonga since they were taken from their land, their shrines, and the graves of their ancestors, have been hard, have been painful, a struggle year in, year out, and from season to season...The great dam which deprived the Tonga of their homes has not benefited them. The Lake does not irrigate the land along its shore line: Kariba is a vast Lake, like a sea. I can recommend visitors to visit Kariba, for there is nothing like it anywhere in the world. But do not visit the river Tonga, for this will break your heart.

(Lessing, 1989:381)

2.6 The rights of women in Tonga indigenous culture in pre-colonial period

A number of scholars such Colson (1958), Munikwa (2011) and Mudimba (2015) unanimously agree that in the pre-colonial era, the Tonga society was matrilineal in nature. They share the same view with Kangwa (2014) who reveals that women and men in Tonga communities enjoyed similar rights. Just like their male counterparts, they had equal religious rights and they enjoyed considerably a high position of influence. There were no taboos, proverbs and folktales used to put stringent measures restricting women from presiding over sacred community religious rituals. They were not regarded by community members as

ritually impure. They enjoyed their leadership roles at most important sacred shrines where they were respected and regarded as territorial rain-makers. They participated as religious leaders in a rain ritual ceremony called *malende*. Kangwa relates that when women died in Tonga communities, before the European imperialism, there were shrines that were established to honour them, and their spirits were initiated to become territorial ancestral spirits.

Siwila (2015) confirms that women participated in the most important religious ceremony called *lwiindi*. This ritual was very crucial in the life of a Tonga. Other popular religious figures who officiated in these ritual ceremonies are the *sikatongo*. It was very common to find a considerable number of women playing most significant roles alongside their male counterparts. For Siwila (2015), both men and women in Tonga communities were significant medium spirits whose purpose was to link the visible and the invisible world. From a gender perspective, according to Siwila, the *sikatongo* (male earth priests) are equal to the *mulela* (female earth priestess), and both played important roles as well as enjoyed equal rights and responsibilities. During the preparations for the *lwiindi* rain ritual ceremony, it was the custom of both the male and female earth religious care takers to move away from their respective communities for a certain period. It was their duty to convey petitions to their gods (*balezya* or *mizimo*) who were commonly known for ensuring good rains and harvests. Thompson (2005) in her work titled, '*Our gods never helped us again...*' acknowledges that the *sikatongo* religious practitioners responsible for rain-making ceremonies involved both men and women.

For Reynolds and Cousin (1989), both women and men were equal before the white settlement. They mention that the pre-colonial Tonga society was egalitarian. The Tonga women were very instrumental in agricultural activities. In addition to that, Colson (1958) agrees with Reynolds and Cousin that elderly women were rich in experience, knowledge and skills in all spheres of life. They were pivotal to the lives of their daughters; they prepared them to become future mothers who were well-versed with agricultural knowledge. It is important to take note of the fact that before the forcible uprooting and resettlement of the Tonga, men, women and their children worked as a team. Though division of labour is noted amongst them, they enjoyed shared roles in their family units. Colson (1958) adds that the birth of a baby boy and girl were both regarded as important. This is true because their birth was celebrated in the same manner. Muderredzi (2006), Munikwa (2011), Mudimba (2015)

and Mwinde (2016) contend that women in Tonga communities enjoyed more power, freedom and privileges than any other Zimbabwean women. They enjoyed their right to own, possess, control and inherit lands and livestock as well as access to critical decision-making processes that affect their lives.

Munikwa (2011) and Mudimba (2015) blamed the recent male dominated land tenure system which they view as the root cause of the persistence of poverty affecting the Tonga people, women in particular. The colonial system is to blame for the presence of poverty in the area. Before the colonial era, men and women in Tonga communities enjoyed equal rights to land as well as property rights. This provided a firm base for the entire communities to overcome the problem of poverty before the construction of the Dam. Land was inheritable; it was passed on from one generation to another. A mother would willingly give a piece of land to her daughter or son, and likewise, a father could also do the same (Mudimba, 2015). Colson (1999) highlights that prior to the construction of Kariba Dam as well as the uprooting and resettlement of the Tonga people, women had all their fundamental right to own and control land. Mudimba recorded his interview with an 81-year-old woman who lived in Binga before the construction of Kariba Dam and resettlement of the Tonga people. She indicated that during this period, she was 21 years old. According to Mudimba, the woman says that:

My husband (though late now) and I had our own land each. My husband had no control of my piece of land. I was given this piece of land by my mother who also got it from her mother. I could grow my crops without interference from my husband as he had his own piece of land which he got from his father. How could you be hungry? Only lazy people would not have enough food. After resettlement, I had no land. Land belonged to my husband who came to look for it when we were told to leave; it remained with our children.

(Mudimba, 2015:27)

2.7 Effects of resettlement on Tonga women and youths

Gender roles in any given society are prescribed or determined by one's vulnerability resulting from the prevailing climate changes caused by modernization (Terry, 2009). Ncube (2004) mentions that the Tonga women suffered heavily because of the forcible uprooting

and they continued to suffer after the resettlement exercise because their right to land was forfeited and is now enjoyed by men. He mentions that:

This allocation of land to men has had an effect on the present distribution and ownership of land in the resettlement areas as all, or nearly all, the lands occupied today were *matera* or *intema* (virgin land cut from the bush) with the result that no women had received land initially in the resettlement areas.

(Ncube, 2004:105)

The Tonga women's fundamental right to own land was violated by the 'chaotic or massive' uprooting caused by the construction of Kariba Dam in the 1950s which aimed to boost the economies of the Southern and Northern Rhodesia and the region at large. After the resettlement, all the land rights were vested on men (Ncube, 2004). Terry (2009) admits that women in underdeveloped countries suffer most than men. It has been noted that they are anchored on their natural environment which forms the base of their livelihoods as compared to men. Women in developing countries are sometimes overburdened with a lot of responsibilities ranging from agricultural work, collection of firewood and fetching water to all other relevant domestic work that supports their families. Mudimba (2015) shows her concern over the denigration of the indigenous Tonga women in Binga District who have been excluded from all development projects for some years since the violent displacement and resettlement took place. The consequences of the resettlement exercise to the Tonga women is their limited access to natural resources namely, fish, land as well as other natural resources which are pivotal to the wellbeing of the people.

Basilwizi Trust (2009) reveals the exclusion of Tonga women in critical decision-making at important levels like at District council. According to Basilwizi Trust, there are certain crucial positions of power such as traditional chieftainship which are preserved for men. Women are not considered to be capable of holding such influential posts, they are regarded as invisible. According to the Census Statistical Office (CSO) (2012), the total population of Binga District is about 138,074, out of this number, there are 63,512 males and 74,562 females. Surprisingly, women's role in public sphere is invisible; they are represented by one ward councillor in a District which comprises of 25 wards. This means that there are 24 male ward councillors. The single women representative's presence in such a decision-making

board is not effective. Therefore, this situation shows the status of women in Tonga communities in Binga District.

Mudimba (2015) explains that after Zimbabwe gained its independence in 1980; it introduced councillors who became representatives of the District's wards. Surprisingly, such leadership positions are dominated by men. Whenever a woman competes with men to take the leadership position of a councillor, the society regards her as unfit and unholy to take the job. A female interviewee interviewed by Mudimba in 2015, told her that leadership positions like that of a councillor are not for women, they were designed for men. She says that a woman cannot stand before men because she is viewed as a person who has nothing to offer. If a woman wants to be a councillor, the community regards her as a mad person whose dream is to take a man's position and this is believed to be an action that invites problems in the marriage and society at large.

Mudimba (2015) conducted her research study in Binga District, and she posits that the current marginalization and denigration of women in decision-making is founded on the construction of Lake Kariba in the 1950s and the resettlement that followed in the early 1960s. Mudimba mentioned that the colonial government deliberately excluded the locals in decision-making about the construction of the Dam; they only came to tell the chiefs as well as the kraal heads to give orders to their people to vacate their places. She said that the chiefs and kraal heads sent their messengers who were men. Women were never recruited as messengers. This is an indicator that community leadership roles are not for women. She interviewed a certain young woman who developed interests to become a chief in Siachilaba. The woman narrated that she was openly told that she is a woman; women cannot be anointed as chiefs because that is a role which is set aside for men. The participant indicated that it was the colonial system that perpetrated injustices to women. Mudimba (2015) quoted a statement offered by a government official on 23 August 2015 stating that because of the high illiteracy rate prevailing in Binga District, the number of women who are participating in all spheres of life is still insignificant. It seemed normal to find no women representative in critical positions of influence. She also further explains that in a number of development meetings held in Binga, women attend the meetings, but their presence is not viewed as important because they are believed to be less effective than the community leaders who are respected and these are men.

The United Nations Environment Programme (2013) maintains that women are best known as the primary providers of crucial resources like water, food, as well as energy in homes. This explains why in many instances the women in rural settings heavily depend on the natural environment. As a result, they are more vulnerable and cannot adequately access the natural resources after some conflicts. Zubo Baseline Survey (2013) reveals that there is inequitable access to critical natural resources between men and women in Binga District. According to the United Nations Environmental Programme (2013), the prevailing environmental injustices may cause women to adapt to changes and succumb to the present unfavourable conditions that contradict with the traditional gender norms. It emphasizes that their poverty emanates from lack of access to land and other natural resources. Their predicament has its roots in their displacement from their traditional lands.

Mudimba (2015) interviewed the Tonga people to find out whether the construction of Lake Kariba has enhanced their access to water or not. The interviewees indicated that before the construction of the Lake, they enjoyed enough access to water from their 'Great River', but the problem came after the construction of the Lake and their resettlement. Her findings concur with arguments made by Reynolds and Cousins (1989), Munikwa (2011) and Sinampande (2016) that they are suffering because of the policies put in place by the systems. According to Mudimba (2015), the problem became a burden to women who became more responsible for fetching water for domestic purposes. She mentions that women became labourers in the new resettlement areas. The Tonga people blamed the Rhodesian government for giving them false promises that water would follow them to their new settlements. Sinampande (2016) posits that Tonga women benefited a lot from fishing activities before the construction of the Dam in the 1950s. He said they caught fish using traditional skills and ways, but their challenges came after the 1960s when colonial administration introduced new fishing regulations. The government introduced fishing permits that hindered their access to their primary source of livelihood. It is also pathetic to note that after the nation got its independence in 1980, most of the people from the dominant Shona and Ndebele societies seized the opportunity to acquire permits. Some of those who acquired the permits are politicians and the Tonga people who are the natives of the Zambezi valley became employees in fisheries owned by non-Tonga, most of them men.

The resettlement exercise, according to Musonda (2008), has negative effects which exacerbated more suffering on women than men. Their previous positions, influence and

control in their traditional societies before the construction of mega-project have been discarded. It is important to note that they inherited and possessed power to control their land, which means that they were self-reliant in their previous territories and lands. However, the displacement and resettlement caused them to depend heavily upon their husbands and male relatives. This position is supported by the United Nations Environment Programme (2013) which views women's poverty as a result of their lack of access to their locally available natural resources. This is blamed on their displacement from their traditional territories. Their poverty can also be accelerated by the death of their husbands. This in turn has given room to their powerful male members of the family to grab the land that belonged to their male relative thereby plunging women into the bottomless pit of poverty.

Magadza (2006) says that women are experiencing some challenges because their new settlements have no water and fertile soil. Furthermore, Mudimba (2015) also argues that women are emotional because of their failure to access water. They were forced to relocate to places that are very far away from the Zambezi River. Mudimba (2015) agrees with Magadza (2006) that water shortages caused hunger and starvation in Tonga communities, but women are the most affected people. All these problems affecting women in Binga are regarded by Adugna (2015) as environmental burdens. He defined environmental burdens as the exploitation of natural resources as well as disruption of traditional ways of conserving and utilizing the natural environment. It is also very crucial to understand that the depletion of the locally available natural resources is the root cause of women's problems.

Muderedzi (2006) notes that the suffering of the Tonga people is not their own creation, it resulted from their discrimination by the central administration and its policy framework. According to Musonda (2008), compensation is a requirement to those affected by resettlement. Interestingly, the uprooted people were not compensated. Mudimba (2015) interviewed a section of the youth representatives in the District who indicated that the Tonga people deserve to be compensated for all their suffering, and they revealed that it is the only way to address the problem of poverty in their communities. She recorded the words of one of the academics who was born and bred in Binga who says that:

The persistence of poverty is both historical and current, cutting across the gender divide. The Kariba Dam resettlement took everything away from us. We lost our humanity. How can we not be poor when we have

lost our very human existence, when our humanity and dignity are wiped away, when the perpetrators (government; World Bank and the British government) have not been brought to account for their abominable deeds?

(Mudimba, 2015:28)

From a scholarly point of view, the construction of Kariba Dam as well as the policy frameworks formulated by the colonial government and the independent system has continued to accelerate the rate of poverty which is menacing all age groups in Binga District. As highlighted by the above interview, the Tonga are poor because of the reason that their human dignity has been trampled upon by the systems and the world's capitalist models of production which have not taken into consideration the cultural, and socio-economic status of the Tonga communities. Manyena, Fordham, and Collins (2008) blame the exclusion of children and youths in critical development projects in Binga which resulted from their historical, cultural as well as their current status in the country. This makes the youths the most affected group of people in terms of development. Just like their parents, they also have limited access to the available natural resources in their local areas. McGregor (2003) emphasizes that the isolation of the Tonga communities in Binga has caused a major worry amongst the youths who feels that the construction of Kariba Dam is insignificant to their life because it brought major challenges to their parents. The aforementioned problems affecting the Tonga people in Binga influenced the study to assess the pastoral nature of the CST in response to the environmental injustice affecting them. The following section will reflect the negative effects of Christianity to enable the study to expose its demerits so that the root causes of problems are known and avoided in future.

2.8 Effects of Christianity and technological advancement on Tonga culture in Binga

For many years, the African indigenous peoples have been capable of using their normative religious knowledge systems to inform their communities on how to sustainably conserve their natural environment. In the present era, the potential of Judeo-Christian environmental ethics in fighting against environmental injustice continue to be rejected because they are viewed as Eurocentric (Hitzhusen, 2007). Hitzhusen quotes White Jr (1967) who puts the blame on Judeo-Christian doctrines for setting strong foundation for the Western cultures which are responsible for pioneering environmental exploitation as well as socio-economic problems in Africa. Abdi and Pardosi (2018) also examine the work of White Jr (1967) who

wrote a very controversial work in academic circles (*The Historical Roots of Our Ecologic Crisis*). Basing on White's argument, he concurs with Hitzhusen (2007) that the Genesis motif in Gen 1:28 has accelerated environmental injustice because of its teaching which gives humanity excessive power over nature. People claim that dominion was given to them to exploit the natural environment for their use. According to Hitzhusen and Abdi and Pardosi (2018), this is the reason White emphatically argues that science and technology are the products of Judeo-Christian religions. Hitzhusen's position anchors on Nash's (1989) argument that Christianity is to blame because it set the foundation for Western imperialism and capitalism which encouraged the exploitation of the natural world.

Thompson (2005) also says Christianity is to blame for the declining and the death of Tonga culture and religious practices. The Tonga people believed that God is the creator of the universe, and they also venerated the spirits of their ancestors by performing ritual ceremonies in their homes and communities. They performed their religious ceremonies to appease their ancestors. The community ceremony was performed in a community ceremony called *malende*. The advent of Christian religion disrupted their traditional, cultural, and religious-based beliefs and practices. The majority of the Tonga people were converted into Christianity (Kangwa, 2014). Kangwa reiterates that the missionaries have been at the forefront to destroy Tonga culture, and after converting the Tonga, they embarked on destroying everything that was Tonga by collaborating with the newly converted Tonga to destroy the territorial shrines of the Tonga people. In addition to that, the new converts were no longer expected to be associated with Tonga rituals which have been regarded by missionaries as the worshiping of evil spirits. The missionary religion taught the Tonga to reject their own cultural and religious-based practices which were viewed by the missionaries as demonic.

Thompson (2005) also stressed that there is clash of interests between the adherents of Tonga cultural traditions and Christianity in Binga. The Tonga people are no longer able to perform their cultural rites, which are gradually dying out because of the superiority of the new religion. Thompson (2005) interviewed a local resident of Binga who voiced that Christianity is a superior religion which is taking precedence. He acknowledged the efforts made by Christian churches on development programs in the Zambezi valley, but he lamented the distortion and fading away of Tonga cultural traditions. Thompson points out that the Christian churches operating in Binga did not tolerate the indigenous worldview on nature.

The source of their exclusion, marginalization and vulnerability, according to him, must not be blamed on the resettlement alone, but Christianity has also played a major role to distort the Tonga worldview. The interviewee says that:

True, this (Christianity) is something that is good and progressive, but I feel that on the other hand it is not right. Some of the culture that used to save lives has been destroyed. The church does not accept that same old practices of people to be continued. In some cases, you may find that as a result of not following some old practices of people's way of life, that brings about loss of life...This change was going to come about with or without the resettlement.

(Thompson, 2005:33)

Thompson (2005) also contributes that the Tonga people are experiencing challenges when it comes to their religious and cultural practices in relation to the management, conserving and making use of their natural environment. These problems are attributed to the presence of (Christianity) the Whiteman's religion. The Tonga religious belief systems as well as their traditional ways of conserving the natural world are no longer tolerated nor accepted because of the presence of Christianity. Munikwa (2011) mourns over the raw materials in the African continent which are extracted at a faster rate for the purpose of supporting or sustaining the living standards of the Western world. He views technological advancement as a means to economic growth.

Alokwu (2009) seems to have borrowed White's (1967) idea that both science and technology are the two evils that have grown out of Christianity and have been used by people to domesticate their environment in order to survive. The goods of the earth are plundered to benefit just as few. Alokwu acknowledges the successes of scientific and technological advancement, but he argues that they also created more problems in societies. The merit of the two is to preserve and control the natural environment. He says that the harnessing of natural resources will be very easy. Science and technology, according to him, enables the people to ensure the stewardship of the environment. It is important to note the underlying problems in technology which regards nature as a 'thing' that can be used, exhausted, controlled and dominated. Though it is used to subdue the natural environment,

technology offers humanity opportunities to harness the ecosystem. Alokwu says technology is a 'double edged sword' that has merits and demerits depending on the way it is used.

Pearse-Smith (2014) blamed classical development for failing to recognize the distributional impacts of mega-projects such as Dams which benefited the wealthy class while ignoring the plight of the poor people. The construction of major Dams has disrupted their source of livelihoods which anchored their life for thousands of years. As witnessed in 1950s in the Zambezi valley, particularly in Binga District, the uprooting and resettlement of Tonga people has separated them from their traditional territories and lands which forms their strong base for their livelihoods and this has caused them to sink into poverty.

Richter, et al. (2010) argues that the resettlement has not only threatened the people's source of livelihood, but their traditional, cultural and religious ways of life. Colchester (2000) adds that the resettlement of the indigenous peoples offered the systems an opportunity to establish national parks and game reserves along the watershed. More than 2000 square miles of Tonga traditional lands, according to Sinampande (2016), were confiscated in 1957 to give room for the construction of the hydroelectric Kariba Dam. This is how the Tonga people lost their entitlement to their economic activities, namely, fishing, cropping, hunting and gathering. Scudder (2005) argues that Kariba Dam is considered a successful project though it affected the local Tonga. It brought unacceptable ecological and socio-economic challenges to the local inhabitants, but it came with benefits to the two nations, which are Zambia and Zimbabwe and the region at large. The problems affecting the Tonga people in Binga have attracted a number of NGOs and in particular the Catholic Faith Based Organizations whose effort is to promote justice in accordance with the Catholic Social Teaching.

2.9 Literature on Catholic Social Thought

The Catholic social doctrine has its roots in Pope Leo XIII's Encyclical *Rerum Novarum*. Leo examines the conditions of labour affecting workers in Europe. The *Rerum Novarum* exposes all the causes of social ills that affected people in the 1890s. It is an instrumental document which inspired the Catholic Church to establish itself in the social sphere by establishing associations responsible for the relief of poverty. Pope Leo XIII accepts that the duty of the Church is to intervene directly in issues affecting the poor (Pope Leo XIII, 1891). Pope John XXIII (1961) in his work *Mater et Magistra* acknowledges the contribution made by Pope Leo XIII in his encyclical *Rerum Novarum*. John XXIII mentions that it forms the basis of the

human needs guided by the principles of the Gospel. He agrees that Leo XIII contributed towards the development of the social teaching and pastoral action exercised by the Catholic Church. All the encyclical letters written by the Popes who succeeded Leo XIII draw their inspiration from the *Rerum Navarum*. John XXIII also improved the pastoral action of the Church from the existing documents and took a further step to involve the community of believers in political and socio-economic challenges affecting societies. John XXIII encourages the Church to establish justice and take action on behalf of the poor and oppressed people.

In light of the contemporary challenges affecting the people in the 1960s, Pope John XXIII (1963) also published another encyclical *Pacem in Terris* to deal with the problem of peace in a nuclear age. The *Pacem in Terris* contains the teaching on human rights and dignity. John XXIII also emphasizes the teaching of Pope Leo XIII. He exhorts that life and dignity of all people must be recognized. The Church document is addressed to all people; these are the Christians and non-Church members who are called to establish justice and freedom of all people in societies. The *Pacem in Terris* challenges the public authority to take a holistic approach to solve cultural, political, economic and social problems which undermine the common good for all people. He proclaims that:

The natural rights with which we have been dealing are, however, inseparably connected, in the very person who is their subject, with just as many respective duties; and rights...find their source...in the natural law which grants or enjoins them.

John XXIII (1963:28)

According to John XXIII, every person possesses the natural rights which are universal, neither individuals nor institutions possess power or rights to infringe the freedoms, liberties and rights which are enshrined in the natural law.

More so, in response to the socio-economic challenges affecting the poor, the Second Vatican Council (1965) has taken another stance to address not only the problems of the Christian community, but of the whole world. It focused its attention on the problems affecting the contemporary world and published the encyclical letter *Gaudium et Spes* which is one of the four Apostolic Constitutions resulting from the Second Vatican Council. The Council

emphasizes that the Church must be in solidarity with the oppressed. It mentions that the Church understands all the difficulties experienced by the poor in the world. It has been endowed with light from God and is able to find solutions to the problems. The encyclical *Gaudium et Spes* is also praised for its contribution to the environmental issue which is the main source of people's livelihoods. It exhorts that the goods of the earth are God's gift to humanity. They must be fairly and equally shared to all people. The Apostolic Constitution calls the Church to protect human dignity by assisting the human race to exercise their rights and duty which are universal and inviolable. In addition to that, it exhorts that humanity must be educated because education is a basic requirement for development. *Gaudium et Spes* does not ignore the concerns of the youth, it stresses that they need education to enable them to realize their talent and they must know and claim their basic rights.

Following the Second Vatican Council (1962-1965), Pope Paul VI (1967) wrote the encyclical letter *Populorum Progressio* to deal with development issues. He argues that the Church must pay its attention to the development of people particularly those suffering from hunger, misery and ignorance. It is critically important to note that John Paul VI acknowledges the effort made by Pope Leo XII in Encyclical *Rerum Novarum* and John XXIII in *Mater et Magistra*. He applauded them for encouraging the Church to deal with the social question. He mentions that God gave the world and its resources to all the people; he did not only give it to the rich. Paul VI (1967) in *Populorum Progressio* also brings in the importance of having a dialogue between the poor, social structures of the society and the organized institutions to empower the oppressed to realize their right. The dialogue creates opportunities for the oppressed to promote their own development. He acknowledges the impact of the Second Vatican Council which renewed the consciousness of the Catholic Church to exercise her duty to liberate the poor by helping them to analyse the causes of their daily challenges. Paul VI also reminds the people in the whole world that the only way to liberate people is to recognize their rights to access the goods of the natural world. He emphasizes that the natural world was created for the people, meaning that it is the people's responsibility to develop their communities by their intelligent effort. Everyone has a right to benefit from the world's resources. He points that community development would be at risk if the human rights and values are undermined. That is why the Church must be always in solidarity with the poor to address their problems by taking necessary actions guided by the social teaching.

In the 1970s, Pope Paul VI (1971) developed the social teaching of Pope Leo XIII in his apostolic letter *Octogesima Adveniens*. Paul VI notes the inadequacy of ideologies in response to the conditions of the youth, women, unemployment, discrimination as well as the ecological problem. He then appeals to the local Churches to respond to specific challenges affecting their communities. He adds that the Christian community has a mandate to ensure equality and the right of all people regardless of culture, race and gender. The Christians are encouraged to take relevant approaches to deal with their contemporary situation. They must apply the Catholic Social Teaching as well as taking relevant action when appropriate.

Moreover, in 1981 John Paul II (1981) wrote the encyclical *Laborem Exercens* which addresses humans' social complexities. *Laborem Exercens* affirms and elevates human dignity, especially the dignity of workers. The concept of human rights is a major theme discussed by John Paul II and in this context; the difficulties experienced by workers were also exposed. These include wages as well as other benefits like pensions and health insurance. For John Paul II, the Church is called to consider her duty to attend to the dignity and rights of people and condemn situations in which human dignity and rights are violated. This is the challenge given to the Church to guide and correct situations to ensure authentic progress by people in their society. Furthermore, in 1987, John Paul II (1987) in encyclical *Sollicitudo Rei Socialis* took another stance concerning evangelization. He affirms that evangelization must be directed to all people in different contexts and it must not exclude any single group including those who are materially poor. He explains that evangelization must liberate, elevate and strengthen humans as well as drawing them closer to their freedom. John Paul II defines the poor as those who lack material necessities. He further explains that the poor also involve those who are ignorant of their responsibilities given to them by God. John Paul II (1979) blames the unjust distribution of resources and the structural injustice which have continued to affect the poor. They need the Church's spirited advocacy which is a process to emancipate them from the problem of poverty.

In his address to Cardinals on December 22 1980, John Paul II (1981) says the Church would not be faithful to the Gospel of Christ if she is away from the socio-economic realities of the poor. John Paul II (1987) equates poverty and underdevelopment to grief and the anxieties experienced by the poor. More so, in *Sollicitudo Rei Socialis*, John Paul (1987) champions the principle of the preferential option for the poor in a world where the rich are continuing to exploit the poor. He insists that the Church is on the forefront to condemn the inequalities

existing in the world. Along these lines, the Pontifical Council for Justice and Peace (2004) stresses that the principle of solidarity, participation and subsidiarity is critical in empowering the poor and the vulnerable people in society as it allows them to actively participate in key decision-making processes important for the development of the whole society.

In addition to that, Pope Benedict XVI (2009), in *Caritas in Veritate* published in 2009, also argues for the importance of embracing the principle of subsidiarity to come up with a new order of economic development. The new order, according to him, is designed to capacitate the communities to be responsible for self-development. Benedict XVI urges that the communities must be guided by the political systems which can only intervene to assist when people require their services. Benedict regards justice as the fundamental and primary way of charity and he exhorts that it is the duty of every people to promote the common good. Pope Francis (2015) agrees with John Paul II (1987) and his predecessor Benedict XVI (2009) that the Catholic Church developed a culture to confront the human challenges. He blames the newly enacted legal policies meant to protect the ecosystem. They are no longer considering the plight of the poor. Pope Francis explains that over exploitation of natural resources has greatly affected the natural environment and the local people in underdeveloped countries. He alludes to the abuse of power by the systems. He says that:

The land of the Southern poor is rich and mostly unpolluted, yet access to ownership of goods and resources for meeting vital needs is inhibited by a system of commercial relations and ownership which is structurally perverse.

Pope Francis (2015:38)

This situation, according to Pope Francis, is threatening the common good for all. He appeals to all the people in the world to sustainably use the natural resources and also to assess the impact of environmental injustice to the poor and the vulnerable people. He points that for the past two hundred years, human beings have abused both the natural environment and the poor.

2.9.1 The Catholic Social Teaching on Ecological Perspective

The chief proponents in this section are Pope Benedict XVI (2005; 2007; 2010), Pope Francis (2015) and scholars and theologians who include Silecchia (2008), Wenski (2012), Ihuoma

(2014) and many others. They concur that ecological problems faced in communities are mainly caused by human activities. For Benedict XVI (2010), excessive exploitation of the environment is greatly affecting the supply of certain basic environmental goods and this will not only affect the present generation, but all the future generations will suffer. In his address at the presentation of letters accrediting new Ambassadors to the Holy See on 16 June 2005, Pope Benedict (2005) says the world will never experience peace unless it makes a quick response to assist those who are suffering from environmental injustice. He encourages solidarity between countries and continents to ensure equitable distribution of environmental benefits. Pope Benedict XVI insists that the Catholic Church will not hesitate to remind governments and institutions to exercise their responsibility to create opportunities that would enable all people to access their environmental benefits. This gets support from Pope John XXIII (1961) who exhorts that the Church has a duty to work for an equitable solution to many challenges affecting the society and it has been always ready to collaborate with community members to address the problems.

According to Pope Francis (2015) in encyclical letter *LAUDATO SI'*, people were created and given the world to enjoy it and God also gave them unique humanity. However, their problems emanate from environmental degradation which is mainly caused by modern models of development which continues to affect the majority of people in the world. Pope Francis argues that some areas in urban and rural areas have been privatized; the local people are no longer able to get access to those areas which are significant to life. Pope Francis acknowledges that people are benefiting from technological and modern ways of harnessing the natural environment as they managed to improve their lifestyle by inventing steam engines, railways, electricity, industries and many others, but their technological prowess has negative effects to the environment and the poor. Pope Benedict (2010) points that environmental degradation and over exploitation of the natural resources results from 'the lack of far-sighted official policies' that were crafted by the systems to encourage economic growth. This has tragically become a serious threat to the natural environment, the poor and vulnerable people. Pope Leo XIII (1891), in encyclical letter *Rerum Novarum*, is more concerned with the political, social and economic realities of the poor. He reminds the Church that there is nothing powerful than religion since the Church is the interpreter and guardian of people's rights. He gives advice to the Church that when a society is facing some challenges; the true advice to those who would restore it is to employ the principles of religion. In addition to that, Pope Francis (2015) stresses that the Catholic Social Teaching

was developed to deal with environmental challenges that affect the poor in communities. He adds that the CST can be enriched by confronting new challenges.

Pope Francis (2015) highlights that experience and scientific researchers have proved that environmental degradation and plundering of the natural resources mostly affect the poor and the vulnerable groups. He points that the depletion of fish resources has accelerated poverty in small fishing communities and people may face some challenges in finding other sources of livelihoods. He overemphasized that the poor are in many times the most affected people. The environmental imbalances have caused premature deaths of poor people in society. He says that some of the vulnerable groups of people are still living in areas where they are always in conflict with the responsible authorities. According to Pope John XXIII (1961) in the encyclical letter, *Mater et Magistra*, the Church is the 'mother and teacher' of the Christian principles in the world. The Church has a mandate to serve the needy and to impart them with knowledge and guidance. It will teach the social teaching and take an appropriate action to serve people from poverty. The Second Vatican Council (1965), in *Gaudium et Spes*, affirms that the Church was founded by God to anchor the dignity of the people. The Church must conscientize people to know their rights and duties.

In August 1985, Pope John Paul II (1985) offered a speech to the members of the United Nations to remind them to protect the human environment, mentioning that:

...all ecological programmes must respect the full dignity and freedom of whomever might be affected by such programmes. Environment problems should be seen in relation to the needs of actual men and women, their families, their values, their unique social and cultural heritage. For the ultimate purpose of environment programmes is to enhance the quality of human life, to place creation in the fullest way possible at the service of the human family.

John Paul II (1985)

John Paul II's environmental speech was aimed to safeguard people's rights to access the environmental benefits and to enhance human dignity. He warns that the environmental problems have negative effects to human values and their cultural heritage. According to his encyclical letter *Centesimus Annus* (1991), the love for the poor must be first as it is

inseparable with the promotion of justice. The Pontifical Council for Justice and Peace (2004) insists that the Catholic Social Teaching is an appropriate instrument suitable for promoting dialogue between stakeholders such as the Christian community, the civil as well as the political community. Reynolds and Healy (2007) agrees with the Pontifical Council for Justice and Peace (2004) that the CST is a purposeful instrument that encourages a just economy and it brings cooperation in a way to redress some challenges.

Radford (2010), Wenski (2012), Ihuoma (2014) and Pope Frances (2015) argue that God gave humanity immense natural resources to benefit its present and future generations, but the resources are plundered by very few greed elite groups. The poor must be granted their right to enjoy the goods of their environment. Kangwa (2014) agrees with Benedict XVI (2007) that Christianity has played a role to destroy the environment because of its dominion motif in Genesis. He said that churches in Africa have done nothing to probe the ecological crisis. For Benedict XVI (2007), Eick and Ryan (2014) as well as Pope Francis 2015, principles of the Social Teaching must be put in place and made known for the sake of the promotion of social justice. The proponents of the CST, which include Himchak (2005), Pope Benedict XVI (2007), Reynolds and Healy (2007), Ihuoma (2014), Pope Francis (2015) as well as the scholars of justice such as Rawls (1971) and Glotzbach (2011) contend that public goods or resources must benefit all. Pope Benedict, in his message for the Celebration of the World Day of Peace on 1 January 2010, exhorts that:

The environment must be seen as God's gift to all people, and the use we make of it entails a shared responsibility for all humanity, especially the poor and future generations. I also observed that whenever nature and human beings in particular, are seen merely as products of chance or an evolutionary determinism, our overall sense of responsibility wanes.

Pope Benedict (2010)

The environment goods must be equitably shared to all people because they are God's gift to humanity. It is also important to pay more attention to the poor and the future generations (Pope Benedict, 2010). Pope John Paul II (1987) offered a speech at the meeting with the Black Catholic Church leaders in New Orleans on 12 September 1987 where he says that the Catholic Church has found entry into the human community to serve the interests and lives of

the poor. John Paul II reminded them to take their responsibility to go into the society and evangelize to liberate communities in the world where people's rights to participate in cultural, political, social, economic and environmental programmes are violated. The Catholic Commission for Justice and Peace (2008) reveals the Church's involvement into people's challenges stating that the CST lays or provides a way for responding to social complexes affecting the people and it suggests for proper ways to deal with such difficulties. The CST highlights that God never created people to suffer as he gave them the right to benefit from the goods of the earth. Reynolds and Healy (2007) reveal that the Catholic Social Teaching is enriched with the guiding principles that necessitate a just economy. Wenski (2012) argues that its purpose is to ensure that the poor and the vulnerable benefit from their own environment which forms the backbone of human development.

Radford (2010) argues from a Catholic point of view that every person in the society regardless of race, culture, gender and class must have access to natural resources. The local people have the right to participate in every decision-making on the management, conservation and use of the local natural resources. Pope Benedict XVI (2005) stresses that the poor people's right to access resources must be recognized and they also have an obligation to contribute in addressing environmental harm. Radford (2010) points that the Catholic Social Teaching principles such as the principle of responsible stewardship, preferential option for the poor and the universal destination of goods have unpacked and reflect the idea that people must be involved in the governance of the natural resources found in their respective communities. The CST repudiates unjust decisions which are imposed by systems to affect the powerless people. The Catholic Commission for Justice and Peace in Zimbabwe (2008) also emphasizes that the Catholic Social Teaching provides the best and most appropriate way of analyzing the social realities and suggest a relevant approach to rectify people's problems.

Ihuoma (2014) views people as superior to the State. He points out that the good of the people surpasses the good of the State. He is influenced by the Catholic Social Teaching which inserts the human person at the core of every action. He emphatically asserts that for people to participate in every decision critical to development, the state must play its role to establish justice in the society because its authority comes from the people. Ihuoma (2014) adds that the people possess the right to self-governance which they have invested in the state. From the Catholic standpoint, it is the constitutive element of the state to provide its

citizens with the basic goods for their social and economic development. The mission of the Catholic Church displays the most important obligation which must be undertaken by every Christian and every citizen to recognise and put more value on human rights and liberties which are enshrined in the Law of God which is revealed in the Gospel. Justice is a central theme which is found in both Old and New Testament. If justice is achieved, the human race is set free (Ex 3: 7-10; Lev 19: 9-15; Psalms 34: 72 and 146; Amos 5: 21-24; Luke 4: 16- 21).

Jesuit Centre for Theological Reflection Bulletin No. 83 First Quarter (2010) taught that the Church must liberate the oppressed and the marginalized people by following the principles of the Catholic Social Teaching. The people must be accorded their rights such that they may not suffer from poverty which results from the deprivation of basic needs. Pope Francis's (2015) Encyclical Letter *LAUDATO SI'* provides an answer to the question: what is the response of the Catholic Church's social teaching on exploitation of natural resources at the expense of the locals? The CST equips the people to give special care to the indigenous communities in relation to their natural resources which are a shared resource meant to benefit everyone. Pope Francis (2015) views the natural environment as 'our common home', and he further elaborates that the natural goods are a gift to every person. Everyone has a right to benefit from the abundance of natural resources. It is a basic right of the people to use the natural resources available at their disposal. It is a Christian obligation to encourage fair distribution and sharing of the natural resources to every person. If any custom tends to endanger the common good of the people, it must be resisted in accordance with the Gospel message of Christ. However, if on the other hand the restrictions are useful, they must not be rashly put aside. The government's mandate is to safeguard the rights of its citizens.

Centre for Social Justice and Ethics (SSJE) and Alliance of Religions and Conservation (ARC), (2014) taught that the Catholic Social Teaching requires all sections of the society to evaluate the effects of their actions and policies to the poor and the marginalized ones. According to the article, the CST emphasizes the implementation and involvement of Faith Based approaches to environmental management and conservation as well as culture-based approaches to environmental care. From the CST's perspective, land and all the resources it contains are regarded as sacred in any community. It is where their umbilical cords are buried; the land in this case is their inheritance from their ancestors. The paper categorically points out that natural resources in the African continent are expected to be equally shared under the directions of traditional authorities. Therefore, the community leaders in the

African continent are regarded as stewards whose divine authority comes from God. It is the Church's duty and task to lobby the government to facilitate planning strategies that will assist with conservation, management and utilization skills. It is the purpose of this study to make an assessment of how the CST has managed to implement the modern strategies, faith-based and culture-based approaches to assist the Tonga indigenous peoples to conserve, manage and make use of the natural resources in their location.

Pope Francis (2015), in his Encyclical letter *LAUDATO SI'*, has encouraged individuals as well as communities to respect one's neighbors in line with scriptural exhortations. Pope Francis taught communities to respect surrounding natural ecosystems. He urged for a balance of interrelationships between the humans and the natural environment as premised on the principle of the common good. He has taken a stride further to establish or create more opportunities for the furtherance of the CST. He gave the regional and local bishops room to contribute toward the expansion of CST in their own capacity to fight against the current political and socio-economic problems affecting communities. For Benedict XVI (2010), the CST ensures the preservation of all creation and it encourages the coexistence of the humans and the natural world.

From a Catholic environmental justice perspective, there must be a cordial relationship between the natural environment and the human beings, and this kind of relationship is referred to as the 'human ecology' (Butkus and Kolmes, 2007). What is important concerning human ecology is the interrelationship that must exist between the people and their social systems because such systems are responsible for establishing relationships between environment and the society. This suggests that human ecology embodied four critical aspects namely, ecology, economy, society as well as the interrelationship between these aspects. Cole and Incropera (2015) argue that Pope Francis has made a call to all the people around the world to come up with new ecological conservation dimensions. The use of modern conservative ways that endanger the common good for all, people's cultural continuity and the natural environment need to be evaluated and stopped forthwith. People are called to be good stewards of the natural phenomenon, and they are urged to respect and protect the environmental rights of the fellow humans. The last three Popes encouraged all Catholics and individuals in the world to put more effort to protect the natural phenomena which is God's creation. The natural environment is referred to as the common home by the Popes. Protecting the common home is viewed as an integral part of the people's obligation.

Pope Francis (2015), in his Encyclical letter *LAUDATO SI'*, reminds all the people to protect and respect people's fundamental rights and cultures. He urged all stakeholders to devise development programmes within people's cultural contexts as this will enable the indigenous peoples to participate in such projects. The Holy Father also reminds the people to acquire enough knowledge about the quality of life of the indigenous peoples so as to come up with development projects that are relevant in their context. This suggests that it is important to understand the Tonga people's quality of life, their context and relevant approaches to empower them to participate in every decision-making concerning the use, conservation and management of their natural environment. The study seeks to make a pastoral critique of the CST and seek to find how it will manage to empower the Tonga people of Binga to benefit from their natural environment.

Turkson (2015) quotes Pope John Paul II (1987), in his Encyclical letter entitled *Sollicitudo Rei Socialis*, where he calls upon individuals and communities to protect the natural world which is the gift of God to humanity. The pope taught that people must use the natural environment with caution such that the future generations will also benefit from the same resources. The preservation of nature, according to the teaching of Pope John Paul II, is also the preservation of the human beings and their cultural identity. Silecchia (2008), Wenski (2012) as well as Kizito and Juma (2015) argue that the people were given responsibility by their Creator to care for the creation and to utilize it in accordance with environmental ethics. Pope Francis (2015) in *LAUDATO SI'*, states that no one has a reason to reject the fact that the earth is essentially a shared inheritance given to people by the Creator. He adds that every ecological approach taken must include a social perspective which considers the fundamental rights of those who are suffering from injustice.

Turkson (2015) says that this is a clear indication of the relationship that exists between the ecology and society. The use of the ecology has either negative or positive consequences in the life of the people, especially the poor. Pope Benedict (2010) expressed his concern for the poor people who are suffering in the less developed nations because of over exploitation and limited access to their available resources. He mentions that the poor are suffering from injustices because of some projects developed in their local communities to generate energy. In most cases, these development projects are constructed in areas inhabited by indigenous people. According to Radford (2010), the uniqueness of Catholic Social Teaching is its emphasis on propagating social justice which demands fairness of processes, opportunities as

well as outcome so as to make sure that every person gets what he or she wants to live a better life. Radford emphasizes the need for community participation by saying that all people must be involved in decision-making processes in the conservation and use of their environment. Nonetheless, John Paul II (1979), during the Third General Conference of the Latin American Episcopate Address from 25 January to 1 February 1979, does not forget to emphasize that liberation theology in the framework of the mission of the Catholic is necessary. He adds that the Church is the witness of Christ and must denounce and herald the truth to emancipate humanity from oppression and poverty.

This implies that the Church's commitment in cultural, political, social and economic challenges of the societies must embrace the new Christian discourse of liberation. This is evident in John Paul II's (1979) speech on February 2, 1979 after his return from his first visit to Latin America. He accepted the use of the term liberation and encouraged the Church to embrace the usage of the term. He points that liberation theology is a reality of faith. It is one of the most common themes in the Old and New Testaments. He acknowledges the impact of the Conference of Latin American Episcopate which is believed to be a crucial event in the history of the Catholic Church. He admonishes that liberation theology must be accepted in the teaching of the Church. He also encourages the Church to incorporate this new subject (liberation) in theology and in the apostolate. At this juncture, it is important to understand that liberation theology has gained ground in the Church to address the socio-economic challenges affecting the world. Therefore, liberation theology must be proclaimed across the world and in different contexts.

2.10 Literature on the implications of liberation theology and its praxis

2.10.1 Latin American liberation theology

Gutierrez (1988), Boff and Boff (1984) as well as Brown (1981) argue that the foundation of liberation theology is attributed to the Second Vatican Council (1962-1965) which gave a mandate to the Christian communities in the global village to militate against injustice perpetrated against the poor by Western capitalism. Boff and Boff (1987) agree that the Second Vatican Council produced a theological atmosphere which influenced the birth of liberation theology. This means that the Latin American theologians were given the courage to translate the gospel message into pastoral action to deal with some challenges affecting their contemporary society. Boff and Boff (1987) argue that the Second Vatican Council

became the starting point for the development of liberation theology. They further explain that frequent meetings were held between the Catholic theologians who included Gustavo Gutierrez, Lucio Gera, Segundo Galilea and those from the protestant Churches such as Emilio Castrol, Jose Miguez Bonino and many others.

Boff and Boff (1987) explain that the meetings helped the Church to see the relationship that must exist between faith and poverty, the gospel and social justice. The Latin America theologians continued to hold meeting on several occasions. In 1964 they met in Petropolis in Rio de Janeiro and the meetings are viewed by Boff and Boff as the laboratories for a theology aimed to set a foundation for pastoral action. As a result of these meetings, theology was then described by Gutierrez as critical reflection on praxis. According to Boff and Boff (1987), the line of thought was further developed by the theologians at meetings held in Havana, Bokota and Cuervana between June and July 1965. The theologians continued their good work, they met many times and these meetings were held as the preparatory work for the Medellin Conference of 1968 which became instrumental for the development of liberation theology (Boff and Boff, 1987).

Gutierrez, the Peruvian Catholic theologian is one of the most prominent figures who contributed towards the development of the new discourse of resistance to poverty and oppression of the poor people in Latin America (Gutierrez, 1991; 1976). In December 1971, Gutierrez published his work titled *Teologia de la Liberation*. He summarized the outcome of the Medellin Conference in Colombia which is well known as CELAM II (Gutierrez, 1988). Gutierrez's theology is anchored on the Old Testament's exodus experience and the gospel of liberation in the New Testament. His theology endeavors to express and shed light on the nature and meaning of liberation theology as well as describing the factors which led to the development of the new theological discourse in Latin America. Gutierrez (1988) defines the term liberation theology as 'a critical reflection on the Christian praxis in the light of the word of God'. He uses the term liberation to replace the term development. In his book, Gutierrez exposes the responsibility of the Church and the best suited approach that must be followed by Christians, that is pastoral action. He regards the Medellin Conference as foundational to the new pastoral language and the social actions. Christians are urged to challenge the unjust structures and establish a society where the rights of the people are observed and recognized.

Gutierrez (1987) advocates for the needs of those who are suffering from poverty. He points out that eradicating poverty is a revolutionary action necessary in the life of the Church. He agrees with other prominent theologians such as Baum (1975), Torres and Eagleson (1976) as well as Moltmann (1984) who advocate for the promotion of policy framework that ensures human solidarity. For Pottenger (1989), theology must focus on the socio-economic liberation of the people and must not lose sight of its historical mission. Liberation theology must lay the foundation for the development of a genuine theory of politics. According to Gutierrez (1987), the Church has a very unique role as it must be always on the side of those who are oppressed and exploited by the social structures. If the Christians are identified with the poor, it therefore, means they can take an action to resist injustice.

In addition to that, Gutierrez (1988), in his book entitled *A Theology of Liberation*, poses some interesting questions like ‘what is the meaning of faith?’ and ‘How do you build a just society in harmony with values of the kingdom?’ Gutierrez challenges the Church to exercise its duty to enter into the real situation of the people and devise some ways to establish peace in an unjust society. This also implies that getting inside the world of the oppressed is an obligatory task, but the Church must be always aware of the fact that it does not belong to the world. He also appeals for the Church to pay attention to the root causes of poverty in Latin America. Gutierrez calls the Christians to active participation to fight against the political and socio-economic structures and institutions which are responsible for injustice in society.

Furthermore, Gutierrez asserts that theology is inadequate if it does not address the realities of the poor, the oppressed and the vulnerable in societies. However, he points that the Church will be always significant and remain loyal if it provides concrete platform for the disadvantaged to liberate themselves as well as others. He explains that:

...an awareness of the needs for self-liberation is essential to a correct understanding of the liberation process. It is not a matter of ‘struggling for others’, which suggest paternalism and reformists objectives, but rather of becoming aware of oneself as not completely fulfilled and a living in an alienated society.

Gutierrez, (1988:65)

According to Gutierrez (1990), the major concern and purpose of the theology of liberation is to refute and dismiss any religious teaching that emphasizes people's religious duty without paying its attention to their political and socio-economic complexities. It is in this context where the principle of solidarity must be applied by individuals and the people of goodwill to pay attention to the needs of the poor. Liberation theology must emancipate the poor and the vulnerable as they are the ones who suffer from marginalization and discrimination. Gutierrez appeals to the Church to denounce every unjust decision and action taken by systems and structures of the society. In his first edition entitled *A Theology of Liberation*, Gutierrez (1974) reiterates that the Church must be in solidarity with the oppressed to deal with the existence of class struggle and poverty. According to him:

...our love is not authentic if it does not take the path of class solidarity and social struggle. To participate in class struggle not only is not opposed to universal love; this commitment is today the necessary and inescapable means of making this love concrete. For this participation is what leads to a classless society without owners and dispossessed, without oppressors and oppressed.

Gutierrez (1974:276)

He mentions that theology is insignificant if it ignores the principle of solidarity as well as the struggle for social justice. This commitment is essentially important and is unavoidable in social struggle. In this struggle against the oppression and exploitation of the poor, it is of paramount importance to note that the principles of solidarity and the preferential option for the people are inseparable.

Segovia (2012) agrees with Gutierrez (2009), in his work entitled '*The Option for the Poor Arises from Faith in Christ*', that the preferential option for the poor has three dimensions, namely, to show total commitment to the life of the poor, to analyze and scrutinize their situation (history) from their perspective and to put into practice the Gospel of Christ in the context related to them to establish a just society. This argument is substantiated by Gutierrez (1990) who points that the language of prophecy denounces and rejects all the root causes of the oppression and exploitation of people in Latin America.

2.10.2 African liberation theology

The Latin American liberation theology crept, spread and was embraced in the African continent. This was triggered by Ecumenical Association of African Theologians (EATWOT) in Dar es Salaam, in Tanzania, in 1976. It was founded in response to the prevailing socio-economic situation of the African people. The problem of poverty became the critical issue discussed at EATWOT (West, 2010; Yong, 2013). Yong, in PhD thesis, cites Torres and Fabella (1978) who contend that the theologians who assembled at EATWOT demanded the Church's active commitment to exerting its effort for the promotion of justice as well as preventing injustices such as sexism, racism and exploitation of the poor. This implies that the Church was to show its commitment by entering into the world of the poor to experience their challenges as demanded by the principle of solidarity. Parrat (1997) specifically mentions that the Catholic Church must take a leading role to reject and confront any political, social or economic structure or organization that denigrates the people and infringe their fundamental rights and power to live as sons and daughters of God.

Nwadiolor and Nweke (2014) argue that the situation of the African people resembles the one in Latin America where liberation theology developed. The African theologians have also made some efforts to deal with problems affecting their communities. They laboured to relate gospel to the practical issues which affect them, whether cultural, political, social or economic problems. Nwadiolor and Nweke say that African liberation theology has been born out of the experience of the African people. The root cause of poverty and starvation in Africa is the existence and the operation of unjust socio-political structures which have continued to dominate and exploit the poor. The Christian faith, according to liberation theology in Africa, must be a motivating force which enables the Church to liberate the oppressed and the poor. The Church in Africa has been established in the heart of communities to liberate those who are suffering from poverty and discrimination.

Maweru (2018) cites Mbiti who proposes that the African people must have 'a more embarrassing theology than Black theology' and he further explains that Black theology cannot be equated with African theology. Maweru reports that Black theology was accused by Mbiti because it is very far away from the socio-economic realities affecting the African Christians. Waweru also points that its relevance is not significant in African situation. Maweru notes that Boesak (1977) also follows the same contours by disagreeing with James Cone's Black theology because of its tendency to reduce liberation theology to racial

challenges affecting the Blacks oppressed by the Whites. Maweru (2018) calls for a theology that is relevant to the challenges affecting the African people. Liberation theology is necessary in African context because it encourages praxis which is its significant method of theologizing relating theory to practice. Maweru emphasizes that liberation theology also challenged the academics to join hands with the general public to fight against oppression, injustice and poverty in the African continent.

Nyerere (1997) adds weight on this argument by saying that if the Church in Africa wants to be relevant to the people, it must challenge the social structures and economic organizations which are the main reasons for the presence of poverty, humiliation and environmental injustice. Nyerere encourages the Church in Africa, its members as well as its established organizations to express the love of one's neighbour by actively participating in constructive protest against the present conditions of the people. He mentions that if the Church ignores its duty, it will gradually die because it lacks purpose. John Paul II (1979), in his address to the Third General Conference of the Latin American Episcopate, supports this view by citing Pope Paul VI, in the Apostolic Exhortation *Evangelii Nuntiandi*, who stresses that the Gospel entrusted to the Church is the word of truth which liberates and which establishes justice and peace in the world. The pastoral service impels the Christians to preserve, defend and communicate the gospel that liberates many people from poverty (John Paul, 1979).

Torres Sergio and Koffi Appiah-Kubi (1979) acknowledge the effort made by a group of African theologians who attended a Pan-African Conference in 1979 in Accra Ghana. The African theologians endorse African theology as a means to emancipate those who are oppressed. They hold that theology must be done in the context related to those suffering from all forms of oppression. They exposed that people's rights in cultural, political and socio-economic life are violated by responsible structures and institutions. In this fight against injustice, liberation theology is necessary in order to deal with challenges of the poor. The theologians also note that colonialism has set structures of injustice which have continued to dehumanize people in Africa. In addition to that, the independent governments have adopted the colonial system of governance and this has some negative effects to the native people. The African theologians demanded African liberation theology to fight against any form of injustice. They point that the Gospel of Christ demands total commitment towards the liberation of the poor and the vulnerable. Boesak (1979) also adds that the Old Testament prophets were bold enough to speak for the poor as they did not fear confronting

the systems with regard to justice. He concurs with Torres Sergio and Koffi Appiah-Kubi (1979) that God revealed himself through Jesus Christ who entered into human affairs to liberate the poor and the oppressed.

According to Mbiti (1969), the main thrust of the Gospel message of Christ is to redeem the African peoples in the cultural setting and it must not be away from their realities. For Gibellin (1994), the primary goal of African liberation theology is to influence the minds of the Church leaders first to invoke them to realize the need to emancipate the marginalized and the exploited people in societies. Parrat (1987) adds that this would enable the Church to take a stern measure to denounce the structures of injustice that are the reasons for the existence of division of people in societies. The systems are to blame because they provide the base for the elite groups to dominate, oppress and exploit the poor.

More importantly, in this endeavour to wrestle against injustice, Reiser (1995) tries to find a link between the principle of the option for the poor and liberation theology. He argues that the option for the poor entails a communion with those who are poor, the oppressed, the hungry and the vulnerable. He further elaborates that the option for the poor requires the Christian community to be in solidarity with the poor to take action against structures of injustice. Reiser agrees with Maimela (1990) by expressing that the proponents of liberation theology stress that the option for the poor means that God is always identified with the poor as he is on the side of those oppressed by unjust systems. Gutierrez (1979) emphasizes that liberation of the poor and the oppressed is an absolute requirement. Hence, John Paul II's (1987) conclusion, in *Sollicitudo Rei Socialis*, that in this modern era, the Church's social teaching must be taught and made known to all people and that must be done in accordance with the Second Vatican Council. According to John Paul II, development and liberation are two processes that can only be achieved if the Church is in solidarity with the poor. Therefore, the Catholic Church must exercise its duty to emancipate the Tonga people in Binga who are suffering from marginalization, exclusion, exploitation and dispossession of their available natural resources (Muderedzi, 2006).

2.11 Research gap

Binga has been a bee hive of activities with such intense interest to deal with injustice issues. A lot of scholars, governmental and non-governmental organizations as well as faith-based organizations have been lured to address various aspects of disaster management and

development interventions. The literature review has highlighted that the problem of abject poverty in Binga has been severely combated for many years. However, due to the fact that the problem of the Tonga people in Binga is so prominent, it is very impossible to say that the political and socio-economic complexities have been exhaustively and rigorously dealt with which leaves us falling into the pitfalls of logic. A lot has been said by different researchers concerning the empowerment of the Tonga, but their focal point was not heavily inclined to why the Catholic Church and its Social Teaching on 'ecological justice', as demanded by Pope Francis and his predecessors, has been struggling to completely elevate the lives of the Tonga people.

The proponents of ecological theory of justice such as Rawls (1971), Glotzbach (2011), Faber and Petersen (2008) as well as Pope Francis (2015) and his predecessors seem to be in agreement that theories of ecological justice sets a foundation to encompassing crucial substances like participation, distributive and cultural recognition. Their view is anchored on Rawls' (1971) theory of justice which set a foundation for the conception of ecological justice. Rawls theory is in unison with Pope Francis's (2015) Encyclical letter, the *LAUDATO SI'*, which maintains that poverty is a result of ecological injustice. The literature review shows that the Tonga people are deprived of their fundamental right to their natural resources and they are suffering because of discrimination. However, the Catholic Social Teaching echoes the notion of 'ecological justice' which demands for the recognition of the environment as a common good, moral values and cultural values regardless of race, gender and class, but the Tonga people's problem is so prominent in Zimbabwe. Scholars have agreed that the development programmes and drought relief programs are not communal and contextual, where is the Catholic Church and its Social Teaching?

The literature is silent on the reason the Tonga people in Binga are not accessing their natural resources in presence of the Catholic Church and its eco-theology. From the researcher's standpoint, not many scholars have investigated why the concept of 'eco-justice' which is enshrined in the Catholic Social Teaching has been grappling to uphold the well-being and the cultural values of the Tonga. It is the main thrust of this thesis to cultivate an understanding of the notion of the ecological justice as an absolute requirement of the CST in fighting against abject poverty amongst the Tonga people. The uniqueness of this study will be noted by providing the comprehensive insight that will assist students, lecturers, researchers and all the citizens to understand why the best secret of the Catholic Church

(Catholic Social Teaching) has over the years been tussling to combat ecological injustices perpetrated against the Tonga ethnic minority groups in Binga District of Zimbabwe.

2.12 Chapter summary

The objective of the chapter has been achieved by highlighting all the literature that contributes to the development of this chapter. This chapter reveals that a lot has been done in the study of the Tonga people in Binga. It is important to acknowledge that the existing literature is more Western in outlook. However, not much has been contributed by African people to document their own literature concerning their historical, cultural, political, social and economic perspective. The data that has been generated from literature review has assisted this study to suggest best ways of dealing with the research problem, and to find the best approach to achieve the research objectives.

Major themes have been developed by this chapter, and these include the following; the geography of Binga, rights of Tonga women in pre-colonial era, indigenous Tonga's economic system in pre-colonial era, isolation of the Tonga by the colonial government, involuntary resettlement and lack of free, prior and informed consent, the effects of the independent administration, effects of resettlement on Tonga women and youths and the essence of the Catholic Social Teaching on environmental justice. More so, this chapter permits those interested in this academic discourse to look into the streams of Church history to trace the establishment of the Catholic Social Teaching and liberation theology which became instrumental in the struggle for justice. The chapter has managed to establish the gap of knowledge that is not yet addressed, and this may be attended by the preceding chapters. The next chapter will pay attention to the theoretical framework that will clarify what the researcher sees in the study. The main purpose of Catholic Social Teaching theory is to assist this thesis by preparing or necessitating common lens from which the researcher will support his thinking or his view regarding the research problem and the analysis of data (Grant, 2014). The chapter will present the guiding principles of the CST which enables the communities to establish a platform for dialogue with the responsible structures of governance (Ihuoma, 2014). It is the purpose of the following chapter to establish a link between the CST and the public policy that is used to govern the use of the natural resources (Radford, 2010).

CHAPTER THREE

THEORETICAL FRAMEWORK

THE CATHOLIC SOCIAL TEACHING THEORY

3.1 Introduction

The previous chapter has unveiled the scholarly debate concerning the historical, cultural, political, social and economic status of the Tonga people in Binga District. This was done to expose the realities that have affected the Tonga's access to their natural resources. It also discussed the geographical location of Binga District in order to uncover its climatic conditions, the vast natural resources, business activities, infrastructural development, and its population. The reason for this was to make visible how and why the local Tonga people in Binga District are suffering from poverty in an environment where they have such a wider natural resource base. The chapter has also highlighted the essence of the Catholic Social Teaching on environmental justice. The mission of the Catholic Church is embedded in the Catholic Social Teaching whose purpose is to inspire the global village to seek best ways to recognize peoples' environmental, cultural, political, social, and economic rights. However, this chapter has introduced the theoretical framework of the research which is premised on the Catholic Social Teaching (CST). The CST is a principal theory with a complementary framework of principles that will assist to understand the pastoral action of the Catholic Church in issues related to environmental and cultural injustices perpetrated against the Tonga indigenous peoples. It will be used as a principal guide to fully understand the impact of the Catholic Church on ecological issues affecting the Tonga people in Binga District.

The critique of the CST will be undertaken using a pastoral care lens. From an environmental justice perspective, the CST teaches that all people have the right to benefit from their natural resources and also to exercise their rights in decision-making processes in the protection, conservation and the harnessing of natural resources (Pope Francis, 2015; Radford, 2010). Radford (2010) agrees that the Catholic Social Teaching encompasses distribution, participation and cultural recognition as important factors in environmental justice. It is also the aim of this chapter to trace the historical development of the Catholic Social Teaching in order to understand how it dealt with racial, cultural, political, social and economic problems affecting people. This chapter explores the guiding principles of the Catholic Social Teaching

designed to assist Christian communities, groups and individual groups to address the above-mentioned problems that have impoverished people in the world. Furthermore, the concept of social justice is discussed from a Catholic standpoint. This will assist the study to understand how best the communities can militate against all forms of oppression perpetrated against them. More so, the models for action for justice in accordance with the CST will be discussed so as to suggest possible ways in which the Church must undertake to assist communities in Binga to fight against poverty.

3.2 Historical development of the Catholic Social Teaching

The Catholic Social Teaching reflects an epitomized set of social principles and moral teachings of the Church accumulated over a prolonged period to safeguard life by ensuring human dignity and social justice in communities. According to John Paul II (1981; 1987), in his encyclicals, the *LABOREM EXERCENS* and *Sollicitudo Rei Socialis*, the popes have contributed towards the development of the new aspect of the social doctrine of the Church. He affirms that the Catholic Social Teaching dates back to Pope Leo XIII and it was enriched by the successive contributions of the Church documents. The Social Action Office-CLRIQ (2002) and Eick and Ryan (2014) concur that the scope of CST has been guided by and developed through papal encyclical letters, Church tradition as well as other official documents of the church.

The same position is maintained by the *Compendium of the Social Doctrine of the Church* which is the most fundamental document that was developed by the Pontifical Council for Justice and Peace at the request of His Holiness, Pope John Paul II. It was documented to be a user-friendly synthesis of the principles of the Catholic Church. It has proven to be a practical and substantial resource that was translated into forty different languages and the document can be easily accessed by many people in the world (Martino, 2004). The Pontifical Council for Justice and Peace (2004) maintains that the Catholic social doctrine was formed over the course of time through many interventions of the Magisterium on social issues. It explains that the social doctrine is an integral part of the Catholic Church's evangelizing ministry. In this fundamental statement, the Pontifical Council for Justice and Peace draws attention of the people by emphasizing that nothing concerning human beings and their daily challenges in communities regarding justice, freedoms and development are foreign to evangelization.

According to John Paul II (1967), the Social Action Office-CLRIQ (2002) as well as Kizito and Juma (2015), the precise development of the entire process can be traced back to Pope Leo X111 in 1891 when he wrote the *Rerum Novarum* which became the first official encyclical letter meant to address two social problems in the period of great social changes in Europe. The letter first addressed the atheist philosophy brought in by communists though it recognized its stance towards the rights of the workers. The letter also vehemently opposed the spread of capitalism in Europe as it advocates for the rights of workers because the wealth was channelled into the hands of the few privileged. Weigel (2001) acknowledges the impact of the Church in such critical moments, but he mentions that it is not the mandate of the Church to establish governments. He says the church can only groom people and maximize their capabilities of designing and running governments that recognize and uphold human dignity. Due to the situation that prevailed, Pope Leo X111 argued for:

- The recognition of human dignity
- The protection of basic economic and political rights...;
- The right to private property;
- The rights of labour over capital;
- The just organizations of society for the common good.

(Social Action Office, 2002)

Butkus and Kolmes (2007) reinforce Social Action Office (2002) and Weigel (2001) by saying that the development of Catholic Social Teaching is attributed to the Catholic official documents at various levels in the struggle to address the environmental challenges affecting the people. Wenski (2012) adds that the notion on environmental justice is enshrined by Pope Benedict XVI in his encyclical letter. Wenski mentions that the CST demands the Church to take care of the world's resources and the vulnerable in the society. He reveals that this position got support from the Catholic Bishops in their letter which was send to the G-8 leaders in June 2008. The message was a declaration that it is the responsibility of every person in the world to care for those who are poor and suffering from injustice. Social Action Office- CLRIQ (2002) attributes the development of the Catholic Social Teaching to the popes such as Pope Leo X111, Pope John XX111 and many others.

Pope Leo X111's (1891) work, the *Rerum Novarum*, challenges the Church to position itself at the core of social, political and economic affairs of the modern global village. After the

publishing of Leo XIII's work, many encyclicals and documents were published from the Vatican encouraging the Church to fight against challenges faced in the world. In the early 1930s, Pope Pius XI (1931) published his encyclical letter, *Quadragesimo Anno*, to commemorate the fiftieth anniversary of *Rerum Novarum*. He wrote the letter in response to the socio-economic situation that impoverished the societies. During this period, the totalitarian governments were still imposed in Europe and there was class struggle which greatly affected the majority of the people. The *Quadragesimo Anno* gave warning to the systems of governance about their failure to recognize human freedom to establish their own association. The Pontifical Council for Justice and Peace (2004) insists that the term 'social doctrine' goes back to Pope Pius XI who developed the doctrinal 'corpus' (collection of writings) in response to the pressing issues of the human society. It also acknowledges that Pius XI developed the social teaching from the *Rerum Novarum*. The Pontifical Council for Justice and Peace agrees that Pius XI wrote the encyclical *Quadragesimo Anno* to address the social and economic situation which was worsened by the economic depression of 1929 in Europe. It was during this time when he encouraged the states to apply the principle of subsidiarity which has become the permanent principle of the Catholic Social Teaching. Most importantly, the Church developed a rich doctrinal heritage from the scripture, especially the Gospels as well as the apostolic writings.

More so, Pope John XXIII (1961) published the encyclical letter, Mother and Teacher *Mater et Magistra*, to celebrate the seventieth anniversary of the encyclical *Rerum Novarum*. John XXIII's intention is to remind the world that the Catholic Church is the mother and teacher of all the inhabitants of the world. The two names, namely mother and teacher symbolize the purpose of the Catholic Church. It gave birth to the people, meaning it will continue to establish itself and it will keep on imparting knowledge into the world, giving people the proper teachings of the Church (CST). In a broad and extensive manner, John XXIII also admonishes the state to abstain from suppressing people's rights to own property as well as the production of goods. *Mater et Magistra* warns that it is a social obligation, a right which must be exercised not only for personal benefit, but for the good of the majority. John XXIII also recommends that public authorities must ensure that there are some improvements in communities to encourage the development of people. The Church cannot hesitate to push for the alteration of policies to promote useful employment and sustainable exploitation of local resources. He explains that the CST is an outstanding approach necessary for the action for

justice carried out by the Church throughout the ages. It has been used to Christianize the conditions of the working classes.

Of much interest, during the 1960s, Pope John XXIII (1963) also wrote the encyclical Peace on Earth, *Pacem in Terris*, addressing seriously marked challenges caused by socio-economic and political matters. *Pacem in Terris* is appreciated because of its efforts against the background of the establishment of the United Nations, the cold war as well as the nuclear warfare. The encyclical is not only useful to the Catholic Church, but to all people in the world. The *Pacem in Terris* is one of the Papal encyclicals which also contributed to the development of the Catholic Social Teaching. Furthermore, Pope John XXIII adds that the *Pacem in Terris* provides the theological basis of the respect for human dignity which is the highest expression in theological circles. According to John XXIII, every person existing in this world has the right to life and bodily integrity as well as human means necessary for the development of the society. He also stresses that the principles of the Catholic Social Teaching are universal, absolute and unchangeable. It is because of the fact that they emanate from God.

In another context, on March 26, in 1967, Pope Paul VI published the encyclical, *Populorum Progressio*, which mainly focuses on human development. The nature of development encouraged by Paul VI is more than economic growth in nations around the world. In response to the Second Vatican Ecumenical Council, the encyclical renewed Christians' consciousness to the demands of the Gospel to take relevant action to liberate those who are oppressed. In accordance with this view of pastoral action, Paul VI argues that the appropriate action to ensure development is to be in solidarity with the poor as well as respecting their fundamental rights. He encourages the Christian communities to face the present situation with courage in order to overcome injustice. He contends that those urgent reforms are necessary and they must be undertaken without delay.

According to the Pontifical Council of Justice and Peace (2004), one of the most important documents in the history of the Catholic Church is the encyclical letter, Pastoral Constitution *Gaudium et Spes*, of the Second Vatican Council published in 1965. The *Gaudium et Spes* took a further step to provide a guideline to the Church in response to the political and social ills affecting the world. The Pastoral Constitution mandated the Church to 'cherish a feeling of deep solidarity with the human race'. In a similar vein, it reveals that the social structures

and all institutions of development must be oriented towards the transformation of the majority of the people. *Gaudium et Spes* reveals that the Second Vatican Council (1965) exhorts the Church and all institutions to rediscover their obligation in response to the living Gospel of Christ. The Council affirms the dignity of all people in different societies, and has taken action to transform and promote the development of people in their societies. It has directed the Church's attention to a number of essential issues which include human progress and participation of all people in cultural, political, social and economic life.

In 1967, John Paul VI published the encyclical, *Populorum Progressio*, in order to address the socio-economic complexities of his contemporary society. He was worried about injustice which was widely spread in materially rich and poor countries. He appeals to all the nations in the world to established peace and expressed that all people whether rich or poor must be given equal opportunities to participate in all critical decision-making processes for their transformation. John Paul VI touches upon this important point frequently, when he reminds the world in a variety of contexts that the principle of solidarity is an obligation that must be carried out by all people (John Paul VI, 1967). Furthermore, Pope John Paul II appeals for the care of the natural environment in his speeches, messages, encyclicals and publications. In 1981, he published an encyclical, *Laborem Exercens*, to emphasize the exhortations of the Second Vatican Council to work for the transformation of people in societies. He points that people have a right to enjoy from the earth's resources as well as governing the world with justice. All the same, *Laborem Exercens* does not forget that people must be given their right to participate in socio-economic life in order to perfect their advancement and also to enhance them to discover their resources and values contained in the whole of creation. It is essential to note the underlying themes found in the encyclical, which include capital and labor, trade unions, employment, ownership of property, women's rights and many others. These seem to be the major themes to confirm the responsibility of the Church to ensure the development of people in their society (Pope John Paul II, 1981). In August 1985, he addressed the Members of the Agency of the United Nations exhorting them to respect and promote human environment and elevate the dignity of individual people in the world. The protection of the environment, according to him, is also the protection of human values, culture as well as their heritage (Pope John Paul II, 1985).

In addition to that, in 1987, Pope John Paul II (1987) wrote another encyclical letter *Sollicitudo Rei Socialis*. The encyclical shows that John Paul II was more concerned with the

plight of the poor. John Paul II is well known by his stance to champion the principle of the preferential option for the poor. It is one of the CST's solid principles whose aim is to liberate the poor from poverty and oppression. In the modern day world, the principle of the preferential option for the poor recognizes the majority of people who are suffering from poverty, and starvation. The Catholic's social concern is directed towards the total development of all people in their society. This position is substantiated by Paul VI (1967) in *Populorum Progressio* in which he explains that the encyclical is a set of response to the social question by the Council in the Pastoral Constitution *Gaudium et Spes* which stresses that all joys of the people as well as their daily anxieties must be experienced by the Church of God. This statement expresses the concern of the Council towards the situation of the poor in underdeveloped nations.

Pope John Paul (1987), in *Sollicitudo Rei Socialis*, has made some frantic efforts to brighten every corner of the world with fresh messages of the social doctrine of the Church. In the opening statement of the letter, he expresses that the mission of the Church is to ensure the development of the people in every part of the world. He reveals one of the most important doctrines emphasized by the Second Vatican Council, 'the option or love of preference for the poor'. He insists that this is a critical principle that must be exercised by the Church and he points that it stems from the tradition of the Catholic Church. It also applies to our social responsibility to enhance the access of goods by the poor. Moreover, Pope John Paul II (1990) offered a speech celebrating the 1990 World Day of Peace, a foundational statement in which he places attention at the need to understand the interconnectedness between the poor and over exploitation of the environment.

In a similar way, John Paul II understood that over exploitation caused some serious consequences to the poor people who are deprived of the right to access the natural goods of the environment. John Paul II explains that the natural world is 'a common heritage', meaning that all people have a right to benefit from its goods (John Paul II, 1990). He is well known for his teaching on the promotion of the Catholic Social Teaching and he dedicated his encyclical letters and papal texts to ecological concerns. Pope Francis (2015), in *LAUDATO SI'*, acknowledges that John Paul in 1971 regarded the ecological concern as the most 'tragic consequence' mainly caused by human negligence. Pope Francis mentions that John Paul II spoke in similar terms when addressing the Food and Agriculture Organization

(F.A.O) of the United Nations. He points that effective industrialization has some advantages, but has also caused ecological catastrophes.

Following John Paul II, Pope Benedict XVI (2009), in *Caritas in Veritate*, expresses the need to realize and embrace the principle of subsidiarity in order to create ‘a new order of economic productivity’. The new order he expressed requires human beings to participate and make decisions in their own development initiatives guided by ‘dispersed’ systems of governance. It was originally intended to celebrate the memory of the two papal encyclicals, namely, the *Populorum Progressio* written by Paul VI (1967) and the *Sollicitudo Rei Socialis* of John Paul II (1987). *Caritas in Veritate* focuses on the question of development drawing its teaching on social issues from Leo XIII’s *Rerum Novarum*. It preserves the tradition of the Church that has been formulated by Church Councils and the popes in different ages. The tradition offers the teachings which reflect the prophetic teachings of the popes which are developed to guide the Church in the struggle for social justice.

Furthermore, Schweitzer (2010) mentions that Pope Benedict XVI is praised by many people who have dedicated their lives to protect the natural environment. He is regarded by theologians, scholars and many people as a friend of those who desire to protect the environment. Benedict XVI has been in solidarity with environmental activists as he collaborated with them to maintain the healthy planet. In light of the contemporary environmental challenges, the teaching of Benedict XVI on ecology is in the context of a Catholic worldview, he worked tirelessly to conscientize people in the world to protect the ecology. Schweitzer stresses that this theology would ensure environmental protection because it is in line with God’s plan for the creation. Pope Benedict’s contribution in ecological discourse made him popularly known as the ‘green Pope’ who drew his teaching from a rich tradition of the Catholic Social Teaching.

On 12 May 2007, in Brazil, Pope Benedict XVI (2007) exhorts that ‘the beauty of creation and the love of God are inseparable’. This implies that the Catholic Church is concerned about human activities and their contribution towards environmental decision-making. Furthermore, in 2015, Pope Francis (2015) published the encyclical letter, *LAUDATO SI’*, which is also added to the body of the Catholic Social Teaching to help the contemporary world to correct the damages done to the environment, the poor and vulnerable people. Pope Francis supports his predecessor Benedict XVI, who endorsed the elimination of unjust

structures of the society to ensure the protection of the environment and the promotion of social justice in communities. He appeals to the Church and all people to protect the environment which is 'our common home'. Most importantly, he encourages people to be in solidarity with the poor to seek a sustainable development of the society as a whole.

The Catholic Social Teaching, according to Kizito and Juma (2015), in their work entitled *Catholic Social Justice Principles: An African Philosophical Response* is a set of embodied doctrines established by the Catholic Church over centuries. The teaching evolved around the issues of poverty, wealthy economics, social organizations as well as the function of the state. The wholesome idea is derivation from Pope Leo XIII's encyclical letter of 1891. The agreement is that his work convinced the distribution of wealth to all people. Its origins are anchored on the writings of Catholic thinkers, for instance, Thomas Aquinas and Augustine of Hippo through scriptural inspiration. The CST principles have over the years been successfully combined into a formidable system which is useful in our current situation.

According to Martino (2004), it is the gospel of Christ which forms the foundation of the principles of the Catholic Social Teaching. He points that the social doctrine of the Catholic Church has been viewed as 'the Church's best secret', perhaps because the social teachings developed by successive popes responded to specific socio-economic complexities affecting workers at the end of the nineteenth Century. For Martino, the principles are a rich body of exhortation or teaching that reveals the central truth to all the people. Reynolds and Healy (2007) points that it is the CST's main purpose to create principles that encourage the just economy. All the Popes, including Pope Leo XIII (1891), John XXIII (1963), Pope John Paul II (1981, 1987), Pope Benedict XVI (2010) and Pope Francis (2015) have contributed to the development of the Catholic Social Teaching. The following are the principles which constitute the CST:

- The principle of respect of human dignity;
- The principle of respect for human life;
- The principle of participation;
- The principle of the preferential option for the poor;
- The principle of solidarity;
- The principle of stewardship of creation;
- The principle of subsidiarity;

- The principles of human equality;
- The principle of the common good;
- The principle of the universal destination of goods.

These are the basic values and fundamentally guiding moral rules of the Church tradition which entail a deep commitment to the continuity of justice and reason. According to the principles, ‘the rational search for truth is the rational search for God’ (Martino, 2004).

3.3 The Catholic Social Teaching

Radford (2010) posed a good question, ‘Are we doing good?’ citing a critical definition provided by Smithies (1994). According to Smithies, the Catholic Social Teaching is a body of knowledge that analyzes the moral behaviors which exist in the political and socio-economic sphere. She maintains that the moral theology of the Catholic Church is applied as ethical issues reflected by societies, institutions and structures of the society. Radford (2010) argues that the Catholic Social Teaching is founded on a set of guiding principles which can be implemented to assist governments, organizations as well as communities to make acceptable and sound moral decisions which uphold ‘human dignity within the existing framework of the common good’. The Catholic Commission for Justice and Peace in Zimbabwe (2006), in its published work, *Social Teaching of the Church Training Manual*, disclosed the purpose of the Social Teaching of the Church. Its intention is to assist individual consciousness in making just decisions regarding wages, treatment and respect for the environment. The Catholic Social Teaching is designed to help the Church to give responses to racial, cultural, political, social and economic issues, and care for those who are poor.

United States Conference of Catholic Bishops (USCCB) (1986) postulates that it was designed to make sure that public policy is examined and its impact judged on human dignity and the common good. Ihuoma (2014) argues that the CST is a hub of three distinct dimensions, namely, commutative justice, distributive justice, and social justice. According to him, commutative justice strives to establish fairness in every agreement and exchange of goods between people and social groups in the society. Distributive justice is concerned with how wealth is allocated, and how power in every society is evaluated basing on its effects on people suffering from injustice. He further explains the meaning of social justice saying that it requires people to exercise their duty to be actively involved in all decision-making in the

affairs of the society. The concept of social justice is central in the Catholic Social Teaching. From a Catholic perspective, all the fundamental human rights are embedded in CST and these are civil, cultural, economic, political and social rights. These are universal rights which are known to be indivisible, independent and interrelated (Ihuoma, 2014).

Massaro (1998) says CST refers to the blending of moral exhortation and social analysis exhibiting the essential principles as well as expected universally ethical values which provide a safe passage of life in the modern world. Catholic Commission for Justice and Peace in Zimbabwe (2006) in *Social Teaching of the Church Training Manual* provides another vital contribution in trying to deal with the subject of Catholic Social Teaching. The (CCJP) elaborates and brands it as the ‘growing body of the wisdom’, present in the human societies with the full knowledge concerning structures, culture as well as systems which enhance the people to attain their fullness. There are three important substances or elements that contribute towards the development of the Catholic Social Teaching, namely, the Bible, works of theologians and existing documents of the Catholic Church. John Paul II (1981), in *LABOREM EXERCENS*, cements this position by saying that:

...the Church’s social teaching finds its source in sacred scripture, beginning with the Book of Genesis and especially in the Gospel and the writings of the Apostles. From the beginning it was part of the Church’s teaching, her concept of man and life in society, and especially, the social morality which she worked out according to the needs of the different ages. This traditional patrimony was then inherited and developed by the teaching of the popes on the modern ‘social question’ beginning with the Encyclical *Rerum Novarum*.

John Paul II (1981:4)

Himchack (2005) and Radford (2010) concur with the Catholic Commission for Justice and Peace in Zimbabwe (2006) in, *Social Teaching of the Church Training Manual*, that the CST has been developed over years by various traditions namely, scripture, and official statements of the Church. Himchack (2005) explains that it is a complete set of Christian social ideas developed to respond and address the political and socio-economic challenges affecting the society.

Himchack (2005) explores social justice as well. Social justice is inserted in the heart of the CST. From the beginning of the Catholic Church, the notion of human rights has been present in Church's teaching of social justice. The element of social justice was derived from the Old and the New Testament as well as from the Church tradition. The main beliefs of faith include 'trinity, incarnation and mystical body of Christ', which are believed to be the main sources of human rights. These basic beliefs are the cornerstone of the mission of the Catholic Church as it is embraced by the CST.

3.4 Principles of the Catholic Social Teaching

The fundamental ethical exhortation of the CST, according to the primary documents of the Catholic social doctrine, are founded on a decalogue set of truth which cannot be avoided for the human race to thrive (Pope Leo XIII, 1891; Paul VI, 1965; John Paul II, 1981; Pope Benedict, 2010; Pope Francis, 2015). This position gets support from the Catholic theologians and scholars who include Himchack (2005), Radford (2010), Silecchia (2008), Ihuoma (2014), Booth (2014), Kizito and Juma (2015) and many others. The Pontifical Council for Justice and Peace (2004) explains that the exposition of the principles of the Catholic Social Teaching is aimed at providing the most appropriate and relevant approaches that are systematic in solving human problems. They assist Christian communities as well as the social structures to discern the causes of human problems and suggest proper actions to empower people to achieve their highest goal. The principles are intertwined as they interrelate to expose the socio-economic complexities of the contemporary world. In addition to that, they also bring to light the fundamental human rights which are enshrined in the sacred scriptures (Pontifical Council for Justice and Peace, 2004).

3.4.1 The principle of the respect for human dignity

United States Conference of Catholic Bishops (1986) insists that the Catholic Church has a rich tradition of thought and action which encourages people around the world to serve the poor. The Church is required to involve herself in social and economic justice. Any economic decision taken by social structures or institutions must be assessed to verify whether it protects or undermines the human dignity. Catholic Commission for Justice and Peace in Zimbabwe (2006) agrees with Pope John XXIII (1963), in his published work, *Pacem in Terris* and the Second Vatican Council (1965), in the Pastoral Constitution *Gaudium et Spes*, that the principle of the respect for human dignity enumerates deeply from the biblical point of view and the belief that dignity accredited to human beings is borrowed on the idea that,

all peoples are created in the image of God and were saved from any condemnation on the cross by Jesus Christ. It becomes mandatory that the human dignity, irrespective of gender, disability, age and ethnicity, must be recognized and respected.

John XXIII (1963), in *Pacem in Terris*, explains that every person, both men and women included have personal dignity which involves the right to participate in public life. He adds that they are entitled to the legal protection of the rights, meaning to say their rights must be protected. John Paul II stresses the need to be aware of the basic human rights adding that:

The first positive note is the full awareness among large numbers of men and women of their own dignity and that of every human being. This awareness is expressed, for example, in the more lively concern that human rights should be respected, and in the more vigorous rejection of their violation

John Paul II (1987: 1-18)

The awareness that is being stressed by John Paul II does not only apply to individual groups, but also to nations and institutions which have accepted to empower the poor and the vulnerable people to realize and exercise their right to access their precious heritage. Dorr (1992), Radford (2010), Booth (2014) as well as Kizito and Juma (2015) weighs this principle and they seem to be in agreement that it is a prerequisite to the development of people and is the bedrock on which all other principles are anchored. It affirms that people have the right of freedom of choice in concordance with the moral law. The principle of the respect for human dignity, according to Dorr (1992), ropes in the principle of subsidiarity which assigns system of governance to relinquish duties to men and women to achieve and have firm choices that put destiny in their own hands.

The Catholic Commission for Justice and Peace in Zimbabwe (2006) highlights that it is clearly spelt where people are regarded as 'worth of respect' that their decisions and values must be seriously respected. Their inabilities and even disabilities hereto should be counted as an advantage for them to achieve their goals and gain power to self-esteem and overcome barriers. John Paul II (1987) expresses that the Catholic Church has a divine duty to serve humanity and this has prompted her to extend her mission to emancipate men and women to find relevant approaches to realize and promote their dignity. Respect for human dignity

enables human minds to recognize that every person in the society has been fashioned in the image and likeness of the Creator and is expected to participate towards the development of the society. Related to this primary thought of human dignity is the critical sense of human rights specified by the encyclical letters especially *Pacem in Terris*, written by Pope John XXIII (Martino, 2004).

3.4.2 The principle of respect for human life

According to Pope Francis (2013), from the beginning, the Church has been always protecting human life and respecting human dignity which is a God-given right. He explains that the Church is given an obligation to respect each person's life, integrity, dignity and rights deriving from his or her dignity. The Pontifical Council for Justice and Peace (2004) adds that the most fundamental message that is recorded in the sacred scripture proclaims that men and women were created in the image of God (Gen.1:27). God placed them at the center of the whole creation. The fact that they were created in the image and likeness of God clearly shows that the existence of people is constitutively related to their Creator. Men and women have the same dignity and value that originates from the Creator. Catholic Commission for Justice and Peace in Zimbabwe (2006) ploughs the same furrows as above. However, it is clearly taught that God is sacred so must be human life since human beings were created in the image of God.

Furthermore, Catholic Commission for Justice and Peace in Zimbabwe (2006), in *Social Teaching of the Church Training Manual*, explains that people, as scared and social beings, are compelled to create a common environment to freely associate and interact with others in their respective families and societies. It sums human life as something that must be held sacred and that any justice system is there to enforce the respect and protection of human life. Pope Francis (2015), in his published letter *LAUDATO SI'*, agrees with John Paul (1995) that all people are equal and both the rich and the poor have equal dignity because they are all created by God (Prov. 22:2). He explains that the right to life and equality must be guaranteed so that every human being can exercise his or her right to fulfil his or her set goals. Accordingly, the pastoral letter published by the United States Conference of Catholic Bishops in 1986 affirms that human rights encompass not only civil and political rights, but economic rights are also included. It reveals that Pope John XXIII declared that all people created in the image and likeness of God have a right to life, food, clothing, shelter, medical care, education and employment. If the socio-economic rights of individual groups in

societies are ignored and trampled upon by systems and institutions, the right to life is infringed. This also implies that when the common good is not realized in society, human basic rights are violated. The pastoral letter calls all Christians, interested groups and institutions around the world to reach out to serve the poor, hungry, homeless, powerless and the vulnerable. This is the other way of liberating the poor and protecting human life and dignity (United States Conference of Catholic Bishops, 1986).

3.4.3 The principle of participation

Pius XII (1941), in his Radio Message for the Fiftieth Anniversary of *Rerum Novarum*, explains that the principle of participation is founded in the conviction that God is the source of the earthly resources. The earthly goods are the primary needs which constitute the basic conditions for the people to survive. The Pontifical Council for Justice and Peace (2004) cited the encyclical *Octogesima Adveniens* which explains that the principle of participation and subsidiarity are inseparable. The two principles demand the individual groups and the majority of people in communities to participate either directly or through their representation. The Pastoral Constitution *Gaudium et Spes* (1965) affirms that participation contributes to the cultural, political, social and economic life of the communities. The Pontifical Council for Justice and Peace (2004) concurs that participation is a religious duty that must be fulfilled by every citizen in order to achieve the common good. Participation can only be achieved when the citizens and organized institutions establish a conducive environment based on truth and justice.

Kizito and Juma (2015) believe that humanity must unequivocally enjoy rights and obligations to participate in their own societies with the goal of seeking and establishing respect as well as protecting the common good for all. Strenuous efforts must be undertaken to focus on the needs of the poor and vulnerable. Everyone has a role to play in cultural, political and socio-economic development. The respect, therefore, is that, all must be tasked to contribute towards the making and shaping of their history rather than be dormant recipients of foreign people's decisions about their lives. Catholic Commission for Justice and Peace in Zimbabwe (2006), attempts to elevate the poor and marginalized by making them equal in responsibility sharing. They must be granted rights to be involved in the participation to protect the legacy of the 'common good'. In response to the Catholic Social Teaching, the Zimbabwe Catholic Bishops' Conference (2001) published a pastoral letter entitled *Tolerance and Hope* to remind all the Zimbabweans that participation in political and

social activities is an inherent right. The structures and institutions were conscientized about every citizen's right to express his or her own views. This shows that the ZCBC responded by exercising its duty to carry out the mission of the Catholic Church to establish justice, peace as well as protecting the economic well-being of the poor.

3. 4. 4 The principle of subsidiarity

The involvement of small and intermediate institutions in decision-making is a basic requirement that is demanded by the principle of subsidiarity to encourage the development of the society. This enables them to get freedom and power to develop their own communities (United States Catholic Bishops, 1986). The principle of subsidiarity stresses the importance of involving small and intermediate-size communities or institutions in exercising their responsibility. According to the United States Catholic Bishops, the groups of people and intermediate institutions for economic growth include families, neighbourhood, the Church, community organizations, advocacy groups and many other interested bodies. Pope Pius XI, in his letter *Quadragesimo Anno*, explains what is not required by the principle of subsidiarity. He mentions that:

It is an injustice and at the same time a grave evil and a disturbance of right order to assign to a greater and higher organization what lesser subordinate organizations can do.

Pius XI (1931:79)

Pius XI insists that the state is not required to impose decisions and development initiatives for the people at lower levels of the society. According to the United States Catholic Bishops (1986), the principle of subsidiarity guarantees social justice because the poor are given their right to participate in decision-making and it assists them in meeting their basic requirements. Furthermore, Pope John Paul II (1991), in encyclical *Contesimus Annus*, says that the principle of subsidiarity is essentially important because it protects the poor people in communities from abuses by higher-level social authority. He says that it demands the authorities to help individual and communities to fulfil their duties. The Pontifical Council for Justice and Peace (2004) agrees that the key element in the principle of subsidiarity is the responsibility of all members of the society to participate freely in the cultural, political, social and economic life of the society.

The Pontifical Council for Justice and Peace (2004), Silecchia (2008) and Booth (2014) concur with John Paul II (1991) that individual groups at grassroots level must be empowered to share opportunities to solve issues in peripheries related to themselves far ahead of systems and government structures. However, it has been observed with grave concern that these so-called governments and institutes have been found trampling on people's right to put their input in decision-making processes. Booth (2014) aims at the corrective measure where irresponsibility invades. All the experienced social backlogs in societies from the ideal people must be addressed within and if they fail to rectify the anomaly, the highest order may intervene. Families, churches and communities are marked in the ranks of lower orders which are obliged to cater for the needs of the poor before the highest order comes in. The principle strictly condemns state intervention in solving social issues which may be solved by people at the grassroots level.

Ihuoma (2014) takes his much-adored interest on the subject matter by breaking the term subsidiarity from its parent Latin word *subsidium* which in breaking terms means 'help, did, support, promotion and development'. The system directs itself for people to indulge themselves to support, help and offer assistance to the community. The CST is to promote human dignity among Christians, individuals as well as stakeholders and institutions to grant human rights and freedoms to participate in every sphere pertinent to human development.

3.4.5 The principle of preferential option for the poor and vulnerable

Pope John Paul (1981), in encyclical *Laborem Exercens* and encyclical *Sollicitudo rei Socialis* (1987), trace the roots of the principle of the preferential option for the poor. He mentions that the 'social question' dates back to Pope Leo XIII. The encyclicals reveal that Leo XIII, in his published letter *Rerum Novarum*, affirms the Church's social teaching on ownership and right to own property. John Paul (1987) also confirms that the social question has been improved by the Vatican II, in the Constitution *Gaudium et Spes*, which stresses that the Church shares all the joys and anxieties of the poor people. According to John Paul II (1987), this statement expresses the concern of the Council towards the situation of the poor in underdeveloped nations. Leo XIII (1891), in his letter *Rerum Novarum*, stresses that the poor must be saved from poverty and wretchedness. He points that the conditions of the poor must be improved adding that the Church cannot hesitate to intervene directly to protect the interests of the poor. Pope John Paul II (1979) addressed the Third General Conference of

Latin American Bishops on 28 January in 1979 and insists that the principle of the universal declaration of goods demands the recognition of the poor and those who are marginalized. John Paul II calls the Church to promote the common good for all to enable the vulnerable groups to make use of their available resources.

According to the Second Vatican Council's (1965) Pastoral Constitution *Gaudium et Spes*, the preferential option for the poor has long been a teaching of the Church. It reveals that the Church has been in the middle of the Christian societies experiencing and sharing their joys and all their challenges. The documents of the Second Vatican Council (1962-65) endorse the human basic rights which are rooted in God-given human dignity. Human rights issues became the central theme in the documents of the Second Vatican Council. The documents are premised on the tradition of the Catholic Church. According to the Council's Pastoral Constitution *Gaudium et Spes*, the Catholic Church rejects despotic systems of governance and affirms the freedom of people to exercise their rights to make their choice in critical decision-making processes. The Church document published by the Latin American Bishops (1968), entitled *Poverty and Church: Medellin Document, Poverty of the Church*, highlights the importance of proclaiming the gospel in the context of the people in Latin America and the world at large. The Medellin document marks the beginning of a new theology. It explains that:

The Lord's distinct commandment to 'evangelize the poor' ought to bring us to a distribution of resources and Apostolic personnel that effectively gives preference to the poorest and most needy sectors and to those segregated for any cause whatsoever, animating and accelerating the initiatives and studies that or already being made with that goal in mind.

Latin American Bishops (1968: 1-6)

The Medellin document stresses the imperative duty of the Church to sharpen people's minds to be aware of their duty. Solidarity is a requirement which enables the Church to live with the poor and to experience their daily problems and struggles so that it gains knowledge and experience to find ways to take action on their behalf (Latin American Bishops, 1968). The document has a message to all people who desire justice in Latin America. It reveals that the God who created people is the same God who created the world and its resources for the

benefit of all. The Creator has given power and responsibility to humanity to transform and perfect the world in solidarity. The Latin American has taken a bold decision to encourage the establishment of national communities where the lower class people organize themselves in territorial and functional structures to take part in the transformation of the society (The Medellin Conference, Second General Conference of Latin American Bishops, 1968).

Ihuoma (2014) is much interested in understanding the meaning of the term 'option for the poor' in order to rectify the problems associated with the poor in societies. It has been believed the term was developed first in 1968 at the Medellin Conference of Latin-American Bishops. It was used by the Church in the similitude of God who belongs to all people, thus the Church was viewed as the Church of the poor. Pope John Paul II overemphasized the point when he used it to identify the poor who constitute the Church. Later, the term was used to refer to those suffering from social injustice and discrimination and they are in need of material things (Ihuoma, 2014). John Paul II (1979), in his opening speech at the Third Latin American General Episcopal Council in Mexico, explains that the Catholic Church is rooted in theology of liberation to serve the poor by penetrating and situating itself into their cultures. The Church's mission in the modern world is to challenge and confront systems and structures in order to transform the life of the poor in their society. The voice of the Church of God echoes the voice of human conscience and this has been done by the Church in all ages. John Paul II (1986), in his letter to the Brazilian Episcopal Conference, shows that the Church has embraced a new theology proposed by the Medellin and Puebla final documents. In the letter, he stresses that the poor people of this world must feel the urgent need for the gospel of radical and integral liberation. This implies that the Church has become relevant to the challenges experienced by the poor. The Medellin and the Puebla documents affirms the preferential option of the poor and assisted to improve the situation of the poor in Latin America and beyond.

Moreover, Cavanaugh (1994) discusses two important terms, namely, liberation and development which emerged side by side in Medellin documents. He cites Gutierrez (1971) who explains that the term development was used to mean the social transformation of the poor and was used to synthesize the aspirations of the poor during the late 1970s. More so, liberation was preferred by the Latin American theologians in the 1960s signalling a complete departure or break with status quo advocating for the poor and the exploited to access their basic rights. He concurs with the Medellin document, entitled *Justice and peace*

(1968), which is used as a blue print for progressive development which appeals to the business fraternity, to their organizations and political authority to align their business activities with the guidelines of the CST to ensure that socio-economic change in Latin America is channelled towards the development of all people.

Furthermore, the Pontifical Council for Justice and Peace (2006) exposes that the poor people are not realized in important decision-making processes of crucial environment questions. The proposed solutions to the prevailing environmental injustice have less impact on the life of the poor and the vulnerable groups of people. Pope Benedict XVI (2007), on 11 May 2007, offered a speech at the meeting with the Bishops of Brazil and mentioned that the poor are mostly found on the margins of the world's cities or the countryside. He points that the principle of the preferential option for the poor relates with the principle of solidarity which demand the Church to establish itself in the heart of the communities. Benedict XVI went on to explain that if the Church is in solidarity with the poor, they must feel the presence of the Church in their realities.

In addition to that, in his address to the Ambassador of the Bolivarian Republic of Venezuela in 2005, Pope Benedict XVI says that it is essentially important to note that the poor themselves have their own responsibility to address the environmental ills that affect them in societies. Benedict XVI (2007) emphasizes that the preferential option for the poor is more relevant in the rapidly changing world. It is the duty of the Church to defend the fundamental rights of the poor and working together with them to transform their societies in accordance with the social teaching of the Church. Kizito and Juma (2015) also points to the existing widening gaps between the elite groups and the poor. In addressing the problem, the Church teaches the elite to consider the plight of the poor and the afflicted first. Catholic Commission for Justice and Peace in Zimbabwe (2006) broadened the term by saying everyone existing in society must have access to help from social, political, economic and cultural structures and systems. Pathetically, it surprises to learn that the very institutes created by the people are impoverishing and marginalizing people. The focus of 'preferential option for the poor' is to make strides to address all moral mistakes as well as shortcomings of institutes and cultures.

John Paul II (1989) establishes the relationship between the poor and environment in his message celebrating the 1990 World Day of Peace. He says that the natural world is ultimately a common heritage whose resources must benefit all people. His statement gets

support from Benedict XVI in *Caritas in Veritate* who also establishes the link between human development and environment. He mentions that:

Today the subject of development is also closely related to the duties arising from our relationship to the natural world. The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards the future generations and towards humanity as a whole.

Pope Benedict (2009: 48)

The Second Vatican Council (1965) affirms the preferential option for the poor in *Gaudium et Spes*. It argues that the natural environment was given to all people by the Creator. If justice is established by the authorities, all the people in communities can benefit from the earthly goods. The Vatican II has mandated all Christians and people of good will to be always in solidarity with the poor. John Paul (1967), in encyclical *Populorum Progressio*, reveals that the Second Vatican Council (1962-1965) renewed the consciousness of the Catholic Church to exercise her duty to liberate the poor by helping them to analyze the causes of injustice which affects their communities.

The Medellin Document, Justice and Peace (1968) adds that the pastoral mission of the Church is essentially a service of educating and imparting knowledge to the believers, to enable them to perceive their responsibilities and rights in social life. Cavanaugh (1994) acknowledges the importance of the Medellin document 'Education' which is also one of the well informed document based on the concretization criterion formulated by Paulo Freire which has rejected all paternalistic forms of education as well as the hierarchical order they reflect. He highlights that the document opts for liberating education which is the key instrument in terms of liberating the majority of people from all forms of oppression. Liberating education enables the poor to ascent 'from less human to more human conditions'. According to the Medellin document (1968) entitled *Poverty of the Church*, human development is the main goal of the Church's action on behalf of the poor people and it must be exercised in a way that elevates personal dignity. The Church will teach people to contribute towards their own development in social life. This position is cemented by the Puebla document published by John Paul II in 1979 during the Third General Conference of

the Latin American Episcopate. It affirms that the principal duty of the Catholic Church is to teach the truth that brings with it the essential principle of the authentic liberation of the people. This truth is not a human or a rational truth, but it is the very truth that comes from God

John Paul II (1979) overemphasizes the preferential option for the poor at the meeting with Latin American bishops during the Third General Conference of the Latin American Episcopal Council (CELAM III) at Puebla, in January 1979. He says that the teaching of the Church on the preferential option for the poor is supported by the solid teaching of Christ. John Paul II implored the Latin Bishops to go back home to work for the good of the poor. Working for the good of the poor people involves engaging in dialogues with the individual groups and organized institutions as a way of seeking the paths of liberation. Dialogue, according to Pope Francis (2015), can motivate Christians and the people in society to take action on behalf of the vulnerable members of the society.

On another note, the Church in Zimbabwe has responded to the call of the Second Vatican Council (1965) to focus its attention on the cultural, political and socio-economic realities affecting the people in the world. In response to the mandate of the Church to scrutinize the signs of times and take a further step to interpret them in accordance with the gospel message of Christ (Second Vatican Council, 1965), the Zimbabwe Catholic Bishops' Conference took this vocation as a challenge to liberate those who are suffering from poverty and oppression in Zimbabwean communities.

The Zimbabwe Catholic Bishops' Conference (2007), in its pastoral letter entitled *God Hears the Cry of the Oppressed* released on 5 April 2007, reveals that the Church in Zimbabwe accepted to exercise the Church's preferential option for the poor by exposing the social realities of the people in Zimbabwe. The pastoral letter reveals that Zimbabwe's current crisis has its roots in the colonial society. The colonial social structures and institutions of development continue to persist in independent Zimbabwe. The policy framework crafted by the unjust and oppressive systems of the colonial government was not removed or altered to meet the demands of the ordinary citizens. However, the ZCBC offers a message of hope through its pastoral letters. It stresses that the Church is always on the side of those who are poor and oppressed. The pastoral letter also insists that the struggle for justice is the main theme in both the Old and New Testaments. It challenges the responsible authorities and all

the Zimbabwean citizens to pay attention to the needs of the poor and those oppressed by systems.

3.4.6 The principle of solidarity

Solidarity is present in a society when its members recognize each other's rights (John Paul, 1987). The term solidarity is often used by John XXIII (1961) in encyclical letter *Mater et Magistra*. He explains that there is a need to recognize the existing relationship between individuals and social groups. This may assist the people to participate in their respective communities to achieve human freedom for common growth. The principle of solidarity is further elaborated by Pope John Paul II (1987), in the letter *Sollicitudo rei Socialis*. He mentions that human beings have obligations to give aid or participate in their society and at the same time they must also get support from others to achieve their set goals. John Paul II encourages the poor and the vulnerable to actively participate in the affairs of the society. He also went further to call the organized institutions to respect the rights and interests of the people in societies. John Paul asserts that:

Those who are weaker, for their part, in the same spirit of solidarity, should not adopt a purely passive attitude or one that is destructive of the social fabric, but, while claiming their legitimate rights, should do what they can for the good of all. The intermediate groups, in their turn, should not selfishly insist on their particular interests, but respect the interests of other.

John Paul II (1987: 3-33)

Kizito and Juma (2015) relate the doctrine with the principle of subsidiarity which encourages us to love our neighbor and challenges all community members to commit themselves to look for the betterment of all people. The Church and the communities are encouraged to spearhead the principle in order to come closer to people's socio-economic realities. Catholic Commission for Justice and Peace in Zimbabwe (2006) states that as people living in the same society of the same generation, it means we belong to each other. Natural duties must exist to promote rights for all people in the communities. Carrying each other's burdens shows that we are living in solidarity. Ihouma (2014) seeks to understand the term first in order to have solutions. He explains that the term means or refers to the interdependent of the people in the society. The Church has been practicing it as demanded

by the CST which encourages Christians to be in solidarity with the poor. It invokes the spirit of oneness for interdependence to thrive between individuals and groups of people.

Martino (2004) distinctively states that solidarity assumes that every person in his or her society has real and pressing responsibilities to assist others, even if they lack formal and explicit rights to such aid. Therefore, the principle of solidarity is aligned with all principles such as the preferential option for the poor, the principle of the common good, subsidiarity as well as the Catholic theories of justice. In addition to that, the Zimbabwe Catholic Bishops' Conference (2020) in the pastoral letter entitled *The March is Not Ended* makes an appeal to the Church, citizens of good will and Non-Governmental Organizations to be in solidarity with those suffering from poverty and starvation and to take necessary steps to liberate them. The letter encourages them to confront and challenge all systems responsible for human growth to consider the plight of the poor. The pastoral letter cited the prophet Micah (Micah 3:1-12) who denounced the leaders who abused their power for personal gain. Micah was always in solidarity with the poor and the oppressed. He became a defender of the oppressed and he proclaimed the message of justice to liberate those who were oppressed by the political establishment.

3.4.7 The principle of stewardship

Pope Paul II (1990), in his message for the Celebration of the World Day of Peace, shows the Church's concern about the stewardship of creation by saying that there is a lack of due respect for the natural world. He blames the inhabitants of the world for their failure to exercise their duty to care for the natural environment. Pope Francis (2015), in encyclical *LAUDATO SI'*, views the ecological problem as the 'tragic consequence' which results from human activities. He mentions that the structural causes of environmental injustice and the proposed approaches for development which have failed to sustain the natural world must be eliminated in accordance with the teaching of the Church. When addressing the General Audience on 29 August 2007, Benedict XVI (2007) argues that humanity has been made stewards of the natural world, and has been given a right by the Creator to use its natural resources as faithful stewards. He points that caring for the creation and benefiting from its resources is the people's royal vocation as stewards of the created order. Catholic Commission for Justice and Peace in Zimbabwe (2006) briefly sums up the wholesome responsibility of people that there will not be any discrimination and malfunction of

stewardship. It concludes that the natural resources at disposal must be equitably shared across all people in the community.

In this fight against ecological injustice, Benedict XVI (2007) teaches his general audience on 1 August 2007 that ‘life is a stewardship of the goods received from God’ and this best explains why each person is responsible for the other. Thus, when considering stewardship of creation in relation to the option for the poor, proper decisions and actions must be taken to enhance the development of the poor. In response to the call of the Church, Pope Benedict XVI (2010), in his message during the Celebration of the World Day of Peace on 1 January 2010, argues that the people are responsible for the caring of the environment and they possess the right to benefit from it, but it is gruesome to note that the majority of people in different regions in the world are experiencing hardships because of environmental injustice. They are denied their rights to exercise responsible stewardship over their local resources.

Radford (2010) provides a critical argument concerning the stewardship principle. The CST’s prime teaching on environmental ethics was taken from the Biblical book of Genesis 1 vs. 31. As trustees, it is a guideline that God gave us the stewardship and what He created was good and should be maintained in that order. However, the call to manage sustainably what God created becomes a daily challenge in the world. Silecchia (2008) puts the subject as the appropriate model for human care for the environment. The human family has been given the duty and responsibility to maintain the earth and use of natural resources as obedient managers. If we are careful to implement what Pope Benedict XVI has taught, our environment will be blissful to all. It is also critical to note that, like all other CST principles, the duty of stewardship has not been diligently taken into account.

3.4.8 The principle of human equality

The Pontifical Council of Justice and Peace (2004) stresses that people can achieve their common good when they are given their freedom which the Creator has given them. It is God’s will that people must always rely on their own decisions to decide what is best for them. The encyclical, *Pacem in Terris*, highlights the idea that all people are equal before God. It points that this has been said by Pope Pius XII who taught that no person is regarded as an object, but has a right to participate in every economic activity. Equality exists if all individual groups are required to make their own contribution to achieve their highest goal. Their own interests as well as the needs of others must be recognized and protected (John

XXIII, 1963). On the Hundredth Anniversary of *Rerum Novarum*, John Paul II (1991) insists that each person possesses universal rights to enjoy the common good. The Pontifical Council for Justice and Peace (2004) adds that in any situation, people need specific conditions of an economic, social, political and cultural order to exercise their freedom. More so, the Pontifical Council for Justice and Peace (2004) cited John Paul II's (1995) speech during the Fiftieth General Assembly of the United Nations on 5 October 1995 which mentions that:

Also in relations between peoples and states, conditions of equality and parity are prerequisite for the authentic progress of the international community.

John Paul II (1995: 9-10)

The United States Conference of Catholic Bishops (1986) emphasizes that human beings originate from God and not originate from nationality, race, sex, or any other human accomplishment. This is the reason the Church accepted a challenge to consider the plight of the poor and to speak on their behalf, defending them to access their available resources, analyzing and taking action against policies put in place by responsible authorities. The United States Conference of Catholic Bishops (USCCB) explains that when injustice is removed, human freedom and dignity can be promoted to ensure social and economic development. Pope John Paul II (1991) agrees that people must be given their right to make decisions so that they will be able to exercise their dominion over the natural world and make it a fitting home. For Kizito and Juma (2015), the element of equitable equality is the core doctrine of this principle. It is compounded by the belief that every human being, since we were created 'in the image and likeness of God', deserves respect and dignity. Dorr (1992), in Radford (2010), describes the principle as the first of the CST which balances all other ethical beliefs. It views every human being as a moral agent and worthy of respect. All people have a conscience that gives them power of will to choose that which is good. Radford (2010) concurs with other scholars that the public policy is capable of founding, supporting human equality, and chief among them being the principle of respect for human dignity. It also has audacity to compromise basing on the way it is designed and implemented.

It is in this context that the Zimbabwe Catholic Bishops' Conference (ZCBC) took a holistic approach to put the CST into practice in order to guide and defend human dignity and people's fundamental rights. The ZCBC involves itself in the problems affecting the poor by releasing a number of pastoral letters and documents which include *Crisis of Governance: A Report on Political Violence in Zimbabwe* Volume 1 (2000), *Tolerance and Hope* (2001), *God Hears The Cry of The Oppressed* (2007), *Graveyard Governance; A Report on Political Violence Following the March Harmonized 2008 Elections* (2008), *The March is not Ended* (2020), *A Call for Practical Action to Protect the Environment and Promote Food Security* (2015) and many others. The action undertaken by ZCBC is informed by the Second Vatican Council (1965) which demands the renewal of human societies. The citizens must be taught to rediscover their rights and duties in their respective communities. The ZCBC is always involved in the struggle for justice to empower citizens to be aware of their rights and to be recognized by the civil authority. This will enable them to freely participate in programmes meant for community development (Zimbabwe Catholic Bishops' Conference, 2001; 2007; 2008; 2015; 2020).

3.4.9 The principle of the common good

The Pontifical Council for Justice and Peace (2004) reveals that the principle of the common good demands the realization of every important aspect of social life which ensures the development of people in societies. It is also important to note that the principle of the common good is anchored by the principle of human dignity and equality of all people. The Pontifical Council for Justice and Peace states that:

The principle of the common good, to which every aspect of social life must be related if it is to attain its fullest meaning, stems from the dignity and equality of all people. According to its primary and broadly accepted sense, the common good indicates 'the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily.

Pontifical Council for Justice and Peace (2004:346)

The Pontifical Council for Justice and Peace (2004) emphasizes the need to create favourable conditions to encourage the development of people at every level in society. Human beings cannot fulfil their goals in a society where the common good is not realized. According to the

Catholic Commission for Justice and Peace in Zimbabwe (2006), the condition thereof includes economic, political, social, cultural and technological requirements. In order to achieve basic needs such as environmental benefits, health care and education, the encouraging environment must be created by the state. Pope John Paul II (1987), in encyclical *Sollicitudo Rei Socialis*, appeals to the international community to pay its attention to the basic human rights. In his teaching, international solidarity and the common good are his central themes. Martino (2004) affirms that the common good is central to the good of the society.

In addition to that, Pope Benedict (2009) explains that the common good is a requirement of justice. All people have universal and inviolable rights to benefit from the common good. Pope Francis, in encyclical letter *LAUDATO SI'*, mentions that the natural environment is a common good that belongs to all and was meant for all people. John Paul II (1991), in his letter *Contesimus Annus*, urges the social structures and the Christian communities to be conscious of the common good of humanity in the modern world, and he went further to say that they also must be conscious of their duties. Kizito and Juma (2005) argue that the principle of the common good demands equally genuine treatment for all the people. All people across the social divide deserve equal and health treatment. The ZCBC (2007), in the pastoral letter entitled *God Hears the Cry of the Oppressed*, concurs with Pope Leo XIII's *Rerum Novarum* and John Paul II (1987), in encyclical *Sollicitudo Rei Socialis*, that the people's right to economic initiative must be realized because it is a common good for the whole community. The ZCBC appeals to all citizens and the responsible institutions to respect and safeguard the common good for all.

3.4.10 The principle of the universal destination of goods

John Paul VI (1967) in encyclical *Populorum Progressio*, the Second Vatican Council (1965), in encyclicals *Gaudium et Spes*, John Paul II (1981), in encyclical *Laborem Exercens*, and Pope Francis (2015), in *LAUDATO SI'*, concur that the principle of the universal destination of goods is premised on the belief that God created the earth and all its goods and gave humanity the right to enjoy and benefit from the goods without discriminating or excluding anyone. The resources must be fairly distributed to all people. John Paul II (1981), in encyclical *Laborem Exercens*, affirms the recognition of people's right to the common use of the natural world. Pope John XXIII (1961) mentions that it is the duty of the state to ensure that the entire policy frameworks are regulated in accordance with justice and equity. He says

that this is done to safeguard human dignity. According to the principle of universal declaration of earth's goods, the poor and the marginalized must be involved in every development process that has something to do with their natural environment (John Paul II, 1987).

The Catholic Commission for Justice and Peace in Zimbabwe (2006) reveals that public property is meant to benefit local communities. If it is no longer enjoyed by the locals, and no longer serving the common good, it means there is hardly moral justification for that essential property. Ihuoma (2014) argues that the principle emanates from God himself who is the reason to the existence of both humanity and the natural environment. Therefore, the universal distribution of goods is embedded in the Catholic Social Teaching which demands freedom of equitable rights to access natural resources. It is critical to note that all the principles of the CST are interrelated and are inseparable. The Catholic Commission for Justice and Peace in Zimbabwe (2006) defines them as a body of social wisdom established by the Church to be applied to correct social structures, cultures, systems and all processes of the society which enables the development of all human beings irrespective of their ethnicity, sex, gender and nationality. The Catholic Church as a universal Church appeals to all Catholic Christians, individual groups, social structures, organized institutions, Non-Governmental and civil society to embrace the CST to address challenges affecting the poor and the marginalized people especially in underdeveloped countries.

Moreover, the ZCBC (2015), in its published pastoral letter entitled *A Call for Practical Action to Protect the Environment and Promote Food Security*, makes a response to Pope Francis's encyclical letter, *LAUDATO SI'*, to educate all people in all parishes and dioceses about the causes and effects of environmental injustice. The ZCBC offered an appeal to all Christians and individual groups and the responsible authorities to fairly distribute the environmental benefits. All parishes and small Christian communities are challenged to take action to liberate those suffering from environmental injustice. The policy makers are also encouraged to move from rhetoric to practical action by altering the oppressive policies to make sure that the environment is protected and everyone benefits from it. More so, it appeals to the government of Zimbabwe to extend its full support to the rural people to cope, adapt manage and benefit from their locally available resources

3.5 The concept of justice and social justice from a Catholic standpoint

Ihouma (2014) is clear that in order to understand fully the concept of social justice, one needs not to search for it from the dictionaries, but essentially to retrieve it from two terms, 'justice' and 'social'. 'Justice' 'means giving to another what is due'. He cites a definition from the Black's Law Dictionary where it is believed to have been developed from the word 'just', when translated into English language means 'right', 'justice', right. Timely, the word 'social', according to Merriam –Webster's Collegiate Dictionary, is an act that is identified with human society or the interaction of all groups of people in a particular society. When the two words are merged, they may refer to the complementary relationship of individuals and groups or fairness which must thrive in a society. Radford (2010) argues that the term social justice is hotly contested because it primarily grapples with the responsibilities of the state and society to establish fairness for the good of all the people. Ihuoma (2014) is of the view that the term social justice is an umbrella term. It covers a broad field as compared to the confined definition aspect of 'justice'. It denotes 'social justice' as fair or equal treatment of all people in a given society. Social justice is said to be present if only the members of the society enjoy equal share of opportunities, benefits and resources. That highest level of social justice attainment, the Catholic Church sometimes calls it 'social action'. It deals with the correction of structures and systems which perpetrate injustice across the global village.

The history of the term social justice seems to be a bone of contention amongst scholars, Hrynkow and O'Hara (2014) would like to trace the promotion of social justice back to Saint Basil the Great's period, from 329 to 379 CE. They argue that if it was used during this time, it means that the Catholic Church has a very long tradition of promoting social justice in the world. Hrynkow and O'Hara (2014) mention that social justice is inserted in the CST, and it is established when all people regardless of gender, class and ethnicity are being provided with equal opportunities to access the common good. They also point that during 1890s, Pope Leo XIII, in his Encyclical letter, *Rerum Novarum*, demands fair and equal distribution of wealth in the world.

Ihuoma (2014) cannot be outdone with this marvellous insight of social justice theory. He traced back the channel to mid-1800 from Luigi Taparelli D' Azeglio, a Latin Jesuit theologian. His contribution on 'social justice' got recognition by the Church which introduced it to replace 'legal justice' that had been accepted through St. Thomas Aquinas' work. The replacement of the concept coined by St. Thomas Aquinas posed a danger in that

they could not fit in the modern contextual approach. Luigi's approach on social justice officially appeared in the Church letters in 1904. Around 1923, it was inserted as the pivot of the Catholic Social doctrine by Pope Pius XI. The term was used by Pope Pius XI in 1904 when he pointed out that St Pope Gregory is the first 'public defender of social justice.' The wording floated once more in *Studiorum Ducem* encyclical of 1923. Thomas Aquinas' teaching gained entrance again through Pope Pius XI who claimed it as 'sound principles of justice.' Pope Pius became controversial in that the principles had been rejected by preceded renowned philosophers such as Hobbes, Locke, Hegel and Marx. The term, however, has been recorded in all Papal encyclicals, Vatican II documents, Catechism which includes Papal exhortations and letters, among others.

The phrase 'Social justice', due to its practically demanding equitable obligation between government and society, has become a well conflicting interest as it grapples to balance benefits and burdens which accrue in that process. In the journey to match the relationship between social justice and social policy, Duncan (2004), in Radford (2010), establishes the fact that the element of equality is a common theme. However, the concept of social justice is traced through Rawls (1971), a chief proponent of the justice theory who examines its importance in the society which he believes to be a 'basic structure of the society'. He was cited by Radford (2010) when she refers to it as 'fairness' in areas which demand recognition of freedoms and opportunities in communities. Of essence, Ihuoma (2014) views social justice as a pre-requisite of all social institutions due to their respective duties to create conducive environments for fundamental human rights execution. His stand view-point, 'the principle of equal liberty', hugely becomes of paramount importance relying on the fact that all people must have a right to basic freedoms. Again, Radford (2010) goes on to dig on the merits of 'fair equality of opportunity principle' which advocates for equal share or access to basic needs. It grips the idea that if discrimination is done away with, opportunities can be maximized benefiting even the list esteemed in the society.

The issue of social justice cannot be introduced nor be conclusive without mentioning the Catholic Church. Himchack (2005) reveals that social justice is situated right at the heart of the CST. Since it is part of the nature of God, the Church inspired by faith developed the concept of social justice from both testaments of the Bible. The elementary theme whose founding values of social justice, as believed by the Church, are rooted in the Father, Son and Holy Spirit which is known as the trinity. For Himchack (2005), the 'oneness' belief sums up

the oneness of observance of human rights perspectives with an attempt to lens it everywhere across the concerned global academic divide. The Catholic Church in her endeavor in social service fights for recognition of life and dignity of human person, call to family and participation, community and participation, rights and responsibilities, option for the poor, vulnerable and people at risk, the dignity of work and rights of workers, and solidarity and care for God's creation. These themes mentioned are an aerial view of the CST and social justice.

Ihuoma (2014) posits that the term 'justice' has been scrutinized by a great countless number of philosophers since time immemorial. It is generally accepted that the word can be used referring to 'more than just administration of laws'. The word has a diverse meaning or is subject to change depending on time and space. Ihuoma explored explicitly on what occurred to the slaves during ancient Greek and Roman Empire in the zeal to conquer social injustice. It was such a time of the dark ages when slavery was seen as a just practice, but in the modern world through biblical beliefs, it is an unjust act. In our modern-day era, justice as a foundation of morality has developed into criteria to judge actions of all people in a society. Its notion forms the base concept of social justice whose residue or product forms socio-economic development.

Coninck and Taylor (2013) took to task the academic discourse on the subject matter, 'social justice'. Citizens having been taught about their rights must demand or contribute towards creation of a conducive environment. The government occupies the most paramount seat to steer balanced social justice, not relying only on domestic policies, but also sowing in foreign laws and influence. It brings or draws the subject to its climax of 'justice theory'. Rawls (1971) offers preamble guidance. Justice is an inherent substance of virtue that is found in every institution, person, and that right must be safeguarded either by law or regulations. Rawls (1971) argues that justice condemns or is against the absence of liberty which is enjoyed by some as a greater good. In some instances, justice and injustices are not caused by laws, institutions, and social systems, but there are other particular actions which constitute towards the two that include decisions and judgments.

Rawls (1971) gives us the obligation that justice must primarily be established through or by basic structures which exist in societies. This, at times, is exhibited in the way the basic structures in the society distribute fundamental rights and duties necessary for human

development. There are critical cases where social institutions are the most cause of inequalities. They conceive the notion that people were born in the social structures, occupy different positions determined by economic and political affairs. This sets the conception of social justice into a standard distributive aspect where the basic structures of the society must be assessed.

Justice and Peace Commission, Archdiocese of Bamenda (2009), explains that the term justice has its origin in a Latin word 'justitia,' developed on the idea that all people are human and must co-exist in the world subjected to the law of nature. It challenges that no person is superior to the other, thus justice entails recognizing other people's fundamental rights and liberties. The concept is a derivation from the CST belief of the bible when it says the human being is created in the 'image and likeness' of God (Gen 1:26). It implies that they are equal before the creator by whose laws they must obey. From social justice's point of view, everyone has the right to exist in the human family and must have the right to access natural resources which God gave to his people.

Leanne et al. (2011) throws their weight to enrich the discourse by establishing themes of social justices examining both the historical and contemporary world. The approach has been brought forward to deal with structural poverty, inequalities and injustices. One of the great philosophers, Plato (380 BC) observed that justice is sound when all people in their respective social orders are accorded their basic goods. Meanwhile, Aristotle (384-322BC) argued that justice, as a principle, is essential for regulating the distribution of available benefits in a social order (Leanne et al. 2011). The International Forum for Social Development, Social Justice in an open World (2006) focused on relevance and application of social justice in the modern world. The term in relation to the dynamism of the world wears a new face. The converged world groups played down the works of world-renowned philosophers such as Plato, Aristotle, Confucius, Rousseau, Kant and others trying to deal with justice issues basing on social perspectives.

The International Forum for Social Development (2006) unveils that, the concept is the result of the Western thought which became a bone of contention during the industrial revolution. Of importance is the fact that it surfaced as an expression directed to quell emergence of capitalism. Scholars concur that the term got into existence through philosophers and politicians in Europe around 1800s. As a result, justice is associated with social justice which

is concerned with the respect for human. Later or in the mid twentieth century, social justice was blended with the ideologies of the advocates of democracy who detested capitalism.

3.6 Dimensions of social justice

The question that still remains is, ‘What is justice?’ Catholic Commission for Justice and Peace in Zimbabwe (2006), Ihuoma (2014), Radford (2010), Himchack (2005), Coninck and Taylor (2013) consider it the recognition of human dignity. Justice is understood to be present, felt or experienced when all members of the society are treated as demanded by their God given dignity. The war of words between and among scholars concludes that the amalgamated term ‘social justice’ is a broad phrase that need to be broken into categories known as dimensions of which critically they are three, namely, commutative justice, contributive justice, and distributive justice. Only in these dimensions can we find social justice being distinguished.

Ihouma (2014) described commutative justice as ‘contractual justice’. It caters for the duties and responsibilities expected from relationships which exist between classes of groups and individuals in a given community. Thus, from community, the word commutative justice refers to what humans owe to each other. Catholic Commission for Justice and Peace in Zimbabwe explains (2006) commutative justice as present when citizens confined in a certain community are given the right to make private agreements and faithfully abide by these agreements. Distributive justice, according to CST in Ihuoma (2014), has its primary mandate centered on duties expected from the community or state towards development of individuals. Much of its attention is directed to allocation of basic goods essential for human development (Catholic Commission for Justice and Peace in Zimbabwe, 2006). The society at large is challenged to perform its obligations for the benefit of the individuals. The principle of the common good takes center stage here. The Catholic Commission for Justice and Peace in Zimbabwe clearly elaborates the term distributive justice. The public goods in a given state must be shared equally and enjoyed by all people including the poor or the suffering. It is recognized when and only if people constituting the community are given their right of opportunities to involve themselves in every critical decision portfolio about the use of their natural resources, and it demands a proper use of their taxes or levies that will be used to provide citizens with adequate basic needs.

Justice and Peace Commission, Archdiocese of Bamenda (2009) offers another piece of knowledge on distributive justice worthy following. Distributive justice is sometimes viewed as economic justice. It requires fair distribution of benefits and resources among citizens at any given place. However, it is noted that sometimes it is difficult to share equally the benefits and resources. The criteria for distribution of resources are proposed and these include equity, equality, and need. There must be equal and fair distribution to ensure sustainability and transformation of society through well-managed socio-economic activities. The Catholic Commission for Justice and Peace in Zimbabwe (2006), in *Social Teaching of the Church Training Manual*, teaches that it provides the citizens with their right to participate in any development program in their society. For Ihuoma (2014), contributive justice looks into the recognition of the duties and rights invested in the people for them to enjoy the common good. People are encouraged to work towards the transformation of their fellow citizens. Himchak (2005), Radford (2010), Ihuoma (2014) and many others understand that Social justice is present in the society when all people are equally treated, and the goods or benefits are fairly distributed by responsible authorities.

3.7 Pastoral action for justice

There are a variety of ways used by the Catholic Church to work for justice in the world (Australian Catholic Social Justice Council, 1990). The Catholic tradition is well-known for having championed two important basic models in the social area. These include the social welfare and the social change model. This section will start by explaining the social welfare model. The social welfare model is primarily concerned with the addressing of human suffering as well as other types of challenges resulting from a variety of life-events emanating from injustices in the society. The model focuses on areas such as medicine, nursing, counselling, social and well-fare work. However, its primary focus is on individual person and in other cases it deals with problems affecting small groups of people.

The Australian Catholic Social Justice Council (1990) further explains the importance of the second model, the social change model. The social change model demands all relevant stakeholders to trace and address the root causes of people's suffering. The causes of suffering are addressed by implementing programmes such as participating in organized action groups, education, and research as well as lobbying for the responsible authorities. The primary concern of the social change model in this regard is to deal with the world's prevailing social, economic and political as well as the cultural challenges. The social change

model's thrust is to engage the social institutions and the structures of the communities or the state. A number of Catholic Christians are not well conversant with this model because they are unaware of the fact that the model is premised on the biblical teaching. The Australian Catholic Social Justice Council (1990) stresses that the Catholic Church has considered and affirmed the two mentioned approaches derived from the good news. All Christians are called to focus on the realities affecting the people and take action to address the problems by dealing with the root causes of the problems. This means that it is the Catholic Church's concern to correct or deal with the source of injustice as required by the CST.

According to the Pontifical Council for Justice and Peace (2004), it is the obligation of the Church to pay its special attention to factors affecting the people in any given situation whether at community, national and international level. It highlights that at the close of the nineteenth century, the Corpus which is the doctrine that deals with human situations was formed. This has enabled the Church to analyze all the realities of the people in their particular societies. The Church will suggest solutions, giving directions that bring solutions to the situations of the people. It overemphasizes that the CST forms the firm foundation of the pastoral activity required in the social field.

Booth (2014) argues that the CST provides the basis for examining or accessing policy frameworks that have to do with people's socio-economic development. For him, it assists in answering the questions of how the systems of governance as well as the social structures should intervene in people's daily struggles. The CST provides individuals, communities and all interested stakeholders with the lens to analyze social, economic, political and cultural problems affecting the poor people (Reynolds and Healy, 2007).

It has been agreed by many Catholic papal encyclicals (*Rerum Novarum*, 1891; *Quadragesimo Anno*, 1931; *Mater et Magistra*, 1961; *Pacem in Terris*, 1963; *Gaudium et Spes*, 1965; *Populorum Progressio*, 1967; *Laborem Exercens*, 1981; *Sollisitudo Rei Socialis*, 1987), theologians and scholars that the pastoral action or activity of the Church is directly inserted in the social sector. It must be used or implemented to challenge all forms of human problems and difficulties they experience in their respective communities. The Church hailed it as the purposeful instrument that can be used to bring cooperation to redress the problems (Pontifical Council for Justice and Peace, 2004).

Pope Francis (2015), in his Encyclical titled *LAUDATO SI'*, encourages the Christian community to take special care for the needs of indigenous communities. He implores the Church and all stakeholders in societies to bear in mind that the cultural traditions have a special role in preserving the indigenous territories and lands. It is the duty of the Church as well as the people in the global world to be stewards of the planet and to take care of the disadvantaged peoples. For him, there must be a dialogue between the disadvantaged and relevant stakeholders. Dialogue is the most appropriate method to address problematic issues and Pope Francis regards it as a healthy means to action. Dialogue and action, according to Pope Francis (2015), must be undertaken at national and international levels. The two can assist in redressing problems emanating from climate change as a way of fighting poverty. This is done to achieve meaningful agreements.

United States Catholic Bishops (1986) mentions the importance of the CST which demands that all people must participate in fostering justice to those who are suffering from injustices. The Church is encouraged to get inside the world of the poor to experience and share their troubles. It encourages the Christian community to analyze the government policies in accordance with the CST. This implies that the Church must speak for the voiceless and aid the powerless to demand the fundamental rights. The CST informs stakeholders such as governmental, non-governmental, private organizations, individuals and groups to play their role in addressing challenges caused by ecological injustices (Silecchia, 2008). Reynolds and Healy (2007) point that it is also important to note that the CST does not provide answers required by either economic or social questions, but its main purpose is to provide communities and all stakeholders with lens to view the causes of all the socio-economic problems. Hitzhusen (2007), Silecchia (2008), Wenski (2012) and Ihuoma (2014) argue that the Catholic Church has taken a drastic measure to redress social and economic realities affecting the world today. Center for Social Justice and Ethics (CSJE) and Alliance of Religions and Conservation (ARC) (2014) observe that pastoral action is the pre-requisite in this case; it is the struggle to influence people's attitudes towards their own development.

Henriot and Mejia (2002) also responded by arguing that the Catholic Church is capable of giving answers to socio-economic problems. They mention that the Church can locate itself in the heart of the communities to experience their problems. Social analysis is the first step taken to expose the root causes of people's social complexities. Pontifical Council for Justice

and Peace (2004) exposes the essence of the CST by saying that it forms the foundation of the pastoral activity required in the real-life situation of the people. It points that in all ages; the Catholic Church exists and is situated amidst the people for the purpose of fulfilling its mission which is enshrined in the CST. Henriot and Mejia (2002) discuss three essential elements of social analysis namely, time, structures, and values. They say that the situation of the people under study is located within a time-frame of past, present and future. Their historical and present status will be analyzed to cascade to the root causes of the problems. More so, the analysis will estimate how people's conditions will be in future. This helps to have plans in place for the betterment of the people in their respective communities.

The second stage is to critically analyze how the social structures and organizations positively and negatively affect people in societies. Questions are often asked in the social analysis and this is done to have a clear picture about how the structures affect people in communities (Henriot and Mejia, 2002). The study will use the Catholic Social Teaching theory to identify root causes of problems and the researcher will ask some questions or examine the regulations and policy frameworks that deal with socio-economic and moral development of the people (Booth, 2014). Henriot and Mejia (2002) add that certain aspects of concern that influence human development in all spheres of life will be analyzed, and these include political, social, economic, gender, ecological, cultural, and religious matters. These various issues either support or hinder the transformation of a society as a whole. Community situation can be greatly affected by various norms and guidelines, as people may fail to understand their value and purpose in their life, which may hinder them to achieve their greatest goals. Values of people come from the structures, what the systems consider valuable might be negative, and sometimes fail to promote the overall good of the people (Henriot and Mejia, 2002).

Basically, the most important question that is usually answered by the analysis process is what is happening? Soon after discovering the real problem, the pastoral theology seeks to understand the reasons people are in such a situation. The whole process demands the communities to unearth the root causes of their socio-economic realities. If problems are found and issues are discovered, action is irrevocable (Henriot and Mejia, 2002). Booth (2014) posits that the action is taken to redress people's challenges. Its strength, according to Wenski (2012), is to labor to address challenges resulting from environmental crisis in

relation to the scriptural guidance. Wensk (2012) explains that social analysis is a response rooted in the CST reflecting its pastoral nature. From the Catholic Social Teaching theory's perspective, it is possible to integrate traditional beliefs and values in order to address environmental crisis affecting the world today.

Booth (2014) argues that it is essentially important to understand that the CST theory ensures the promotion of the common good. The theory assists the study to respond to the questions of how the Catholic Church should intervene in all cultural, political, and socio-economic challenges affecting the people under study. In the case of the Tonga people of Binga District, the CST will assist them to get positive responses from the structures and systems of governance. This will be done to provide the locals with opportunities to participate at their lowest levels in order to achieve their own goals.

Hrynkow and O'Hara (2014) argue that social justice is present in the CST and they traced it back from the time of Saint Basil the Great from 329-379 CE. This signals that the Catholic Church is well-known for its long tradition of ensuing social justice in the world. It is important to note that during the 1800s, Pope Leo XIII, in his encyclical letter, demands the fair distribution of wealth to all people regardless of their gender, class and ethnicity. However, it is also very critical to note that not all individuals and communities are aware of the CST as some lack information crucial to the process of making informed decisions. It is also important to bear in mind that the CST is known for its nature of discouraging gender bias and inequalities. Hrynkow and O'Hara (2014) criticize it because the Papal statements have been known for giving more significant roles to men than women. They also note, with great concern, that the Vatican is much concerned with issues to do with rights and equality in the world instead of concentrating much on inequalities experienced by women.

3.8 Chapter summary

The chapter has traced the historical development of the CST which is attributed to Pope Leo XIII. The chapter has managed to show how the Catholic social thought was developed by different popes through papal encyclicals written in different periods. The encyclicals include Pope XIII's *Mater et Magistra*, the Second Vatican Council's (1965) *Gaudium et Spes*, Pope Paul VI's (1967) *Populorum Progressio*, John Paul II's (1981) *Laborem Exercens*, John Paul II's (1987) *Sollicitudo Rei Socialis*, Pope Francis' (2015) *LAUDATO SI'*, and many others. The CST was established to redress the socio-economic and political problems

affecting the people since the industrial revolution. It has been defined by this chapter as a body of knowledge that originates from scripture, Church tradition and the Catholic thinkers to analyze the moral behavior of the society in its political, social and economic life (Radford, 2010). The CST comprises of guiding principles which reflect the pastoral action or activity of the Catholic Church. This chapter has also managed to trace the etymological roots of the concepts of justice and social justice which demand the equitable sharing and distribution of goods and services as well as the recognition of human dignity. It highlights that, social justice is a broad concept which embodies three critical dimensions such as commutative justice, contributive justice and distributive justice. The three dimensions are pre-requisite to the development of the people (Coninck and Taylor, 2013).

Furthermore, the objective of this chapter was to demonstrate the pastoral action of the Catholic Church which is reflected by the principles of the Catholic Social Teaching which are instrumental in suggesting necessary actions to address the problems of the people in communities. The chapter has unfolded the purpose of the pastoral action models designed to engage the social institutions and authorities to negotiate for the alterations of the laws and policy frameworks to meet the demands of the human person. Moreover, the influence of the Catholic Church in Binga District will be discussed to shed light on how the CST has been implemented by the Catholic Faith Based Organisations to deal with the socio-economic and political problems affecting the Tonga people in Binga District. The objective of the following chapter focuses on the research methodology being employed, which Kothari (1990) defined as a systematic strategy of dealing with the emerging problem in the study. The chapter will make use of the qualitative method which consists of various steps to collect reliable and relevant data. The step by step procedures include the following; research design, sampling technique, data collection techniques, method of data analysis, validity and reliability of the study, anticipated problems, and limitations of the study, confidentiality and ethical considerations of the study.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 Introduction

The previous chapter has presented pastoral nature of the Catholic Social Teaching on environmental injustices affecting people in the world. It exposed the pastoral action of the Catholic Church regarding the prevailing environmental injustices experienced by the Tonga people in Binga to access their natural resources for their development. This chapter explains the research design, sampling technique, methods of data collection, participant identification, and research site selection, method of data analysis, ethical considerations, and constraints of the study. The study will undertake a qualitative research to understand the realities from the indigenous Tonga people's perspectives. This will allow the study to unmask sensitive and tangible factors such as historical, cultural, socio-economic, political, ethnicity, and gender issues which affect the Tonga communities in Binga. In fact, the whole process will deal with the perspectives and experiences of the indigenous Tonga people which will be aligned or analyzed alongside the theory underpinning the research study as discussed in the theoretical framework.

A methodology, according to Kothari (1990), is a systematic procedure of solving the research problem. It is essential to take note of the various steps of the methodology as indicated by Kothari. These steps have been followed by the researcher to study the research problem in tandem with the logic behind the research steps. At this point, it is critical to note Zhou's (2013) argument that the characteristics of this methodology links or incorporates terms as well as concepts needed by the study. This sets the critical bases for the formulation of a research design which has taken a further step to assist the research to propose appropriate responses and strategies to provide an answer to the research problem. Kothari (2004), Saunders, Lewis and Thornhill (2009) concur with Zhou (2013) who maintains that the purpose of a research design is to generate relevant and objective data that enhances the research to have a clear picture of the subject matter. It has been the major task of this chapter to lay down the appropriate steps which are logically consistent with the research questions and objectives as demanded by the research design (Saunders, Lewis and Thornhill, 2009).

4.2 Qualitative method

The study employed qualitative research method as its substantive methodology. The qualitative research methodology in its systematic approach to problem solving is best suited for this study because of its nature to investigate, interpret and describe social realities by incorporating people as research participants rather than treating them as research objects (Tuli, 2010). The study has taken advantage of qualitative method to reach the participants it intended to interact with in Binga. It enabled the researcher to gain knowledge and experience of the participants as needed by the study. In this case, the Tonga people in Binga District managed to provide all the information needed, whether bitter or interesting (Mack et al. (2005) and Kothari (2004).

Mack et al. (2005) and Kothari (2004) further mention that qualitative research helps to extract complex socio-economic, cultural and political factors affecting the people, and is capable of extracting sensitive issues affecting the communities. The qualitative method assisted this study to gather information in the form of field notes, audio recordings and transcripts (Mack et al. 2005). The unearthed data was then analyzed for the purpose of understanding the thematic issues as well as drawing some conclusions for the study to propose solutions and procedures (Zhou, 2013). The qualitative method assisted the study by exposing the problems as it is understood by the affected people in the area under study (Mack et al. 2005).

Information collected from the key participants was generated in form of field notes, audio-recordings as well as transcripts (Mack et al. 2005). In addition to that, respondents were also contacted by the use of a telephone which is more flexible and cheaper (Kothari, 2004). Qualitative method also gave the researcher an opportunity to generate data from the participants primarily in the form of words (Patton and Cochran, 2002). This means that the participants were given a platform to speak for themselves, expressing their views, opinions and what they know about their challenges (Tuli, 2010). The insider understanding of the realities of the Tonga people has enabled this study to propose solutions and procedures to capacitate the Tonga to have their home-grown decisions on how to benefit from their natural resources in accordance with the CST. This study has also taken an advantage of qualitative method to employ open-ended questions. The participants were probed so as to enhance their opportunity to explain what they know about the challenges under investigation. It is recommended in this study because of its nature to allow the researcher to ask questions

(Mack et al. 2005). This implies that the Tonga people were capacitated by the qualitative study to write their own history rather than being regarded as the objects of research (Tuli, 2010). It is its characteristic to cascade to the problem as it is understood by the affected communities in their context.

Considering the fact that the study focuses on pastoral critique of the CST and its impact on ecological justice among the Tonga people of Binga, it is critical to note that the study requires to employ qualitative method to discover and examine the pastoral nature of the CST and its notion on ecological justice in light of the Tonga people's environmental injustice. According to Morash (2006), the respondents in qualitative research are capable of shaping the discussions using their voice to respond to the topics and themes under discussion. In accordance with the qualitative method, this study enables the researcher to discover and describe their real life situation.

4.3 Research design

This study is a qualitative empirical research study aiming at presenting the selected respondents' spoken words (Affiku, 2015). The researcher managed to collect data from the concerned population under study through the use of in-depth interviews and focus group discussions. Mainly, the aim of the research design is to present a plan for this study whose task is to function as a road map in providing the direction in which the study was developed (Affiku, 2015). According to Saunders, Lewis and Thornhill (2009), Wahyuni (2012) and Kothari (2004), research design is the general plan of how the research will seek to answer research questions in tandem with clear-cut objectives. Creswell (2009) concurs with the above-mentioned scholars that a research design provides the research study with strategies for inquiry and specific methods that are relevant to the study. For Kothari (1990), it is a sequence whereby data is collected for analysis in accordance with the research philosophy.

Saunders, Lewis and Thornhill (2009) as well as Wahyuni (2012) posit that its justification is based on the relevance of the research questions to the set objectives making it consistent with the research philosophy. Affiku (2015) argues that the essence of the research design is for planning and structuring a research study to ensure that its validity is maximized. Kothari (2004) adds that the research design determines the reliability of the study results. The researcher has carried out the study in Binga to investigate, discover and understand the Tonga people's historical, cultural and socio-economic realities from their own perspective.

Qualitative method enhanced the study's focus towards getting primary data to fill the established gaps discovered by literature review. Kothari (2004), Mack et al. (2005) and Saunders, Lewis and Thornhill (2009) note the essence of the research design in covering areas such as participant identification, selection of research location or venues, gaining access to research venues, methods of data collection and constraints of the study. Therefore, the research design of this study is a general layout of steps or procedures that are appropriate for the collection and analysis of the generated data (Kothari, 2004).

4.4 Sampling technique and research population sample

4.4.1 Purposive sampling

Zhou (2013) defines sampling as a process whereby a researcher selects the research participants from the targeted population. The research used purposive sampling because it suits the research design. According to Mauto (2004), purposive sampling has an advantage of making use of the researcher's knowledge of the people as well as their characteristics which will later assist him to answer research questions. Saunders Lewis and Thornhill (2009) argue that purposive sampling is appropriate because it enables the researcher to use his judgment to choose cases that enhances him to respond to the research questions and to meet the objective of the study. Etikan, Musa and Alkassim (2016) argue that in purposive sampling; participants are chosen because of knowledge and experience they possess in issues under investigation.

The study has employed Patton and Cochran's (2002) insight to generate data from different groups of people representing the people under study. The researcher identified and enrolled the key participants. The qualified assistant was engaged, and he is well conversant with the geography and cultural setting of the area. The local assistant helped in identifying the community gatekeepers who played a pivotal role to clarify the criteria for choosing the location and potential participants (Mack et al. 2005). Local people were chosen on the bases of being very active in the affairs of the area and possession of some connections with the population under study. They are aware of the suitable approaches to select and invite the targeted people, and they also possess knowledge about some challenges associated with recruitment of the participants for interviews (Mack et al. 2005). With the help of the local assistant and in close consultation with the community leadership, the study targeted twenty-five participants for individual in-depth interviews. The recruiting strategy was determined

by three characteristics, that is, the type and number of data collection methods as well as the characteristics of the participants (Mack et al. 2005).

Zhou (2013) adds that the sampling process considers the choice of people to be interviewed, their setting as well as events related to the study. For Mack et al. (2005), this enabled the researcher to target participants who possess experience, knowledge and understanding of the problems affecting the people. Zhou (2013) point out that the criterion used to choose the respondents for the study must be through their voluntary participation. In this case, the participants accepted sharing their experiences, opinions, and views concerning environmental injustice affecting the Tonga in Binga District. Etikan, Musa and Alkassim (2016) argue that purposive sampling is also known as judgemental sampling whereby the researcher will make a deliberate choice of a participant basing on his or her qualities and the knowledge possessed. Etikan, Musa and Alkassim (2016) categorically mention that it is the discretion of the researcher to decide what number is needed by the study. The researcher has all the right and opportunity to select appropriate participants to respond to the research questions. The only important issue is to identify and select participants who understand the phenomenon under study. What is expected in purposive sampling is to consider the availability, willingness of the participant to take part in the study and the ability to communicate his or her experiences.

4.4. 2. Research population

The research participants were available and consented to giving their input in this study. The participants narrated their first-hand experience concerning their difficulties in accessing natural resources available in Binga District. They also gave detailed information on how the CST helped them to find solution to their environmental challenges. Terre, Durrheim and Painter (2006) point out that the sampling procedure undertaken by the research includes making choices on which participants to incorporate into the study. Terre, Durrheim and Painter reiterate that participants are identified by the researcher and Mack et al. (2005) and Saunders, Lewis and Thornhill (2009) add that they are relevant to the study. The study has utilized the qualitative research methodology to collect data from chiefs, village heads, women, youths, WADCO Chairpersons and the District Administrator. It has also involved the two Catholic priests in charge of the District and Coordinators from the three Catholic Faith Based Organizations namely, Catholic Commission for Justice and Peace (CCJP), Caritas, and Silveira House. More so, the coordinator of the Basilwizi Trust was also

involved in qualitative methodology. All participants were asked questions and given chances to explain their challenges bedevilling the Tonga community and they were asked to suggest best ways for overcoming them. According to Zhou (2013), the participants in qualitative research will be provided with opportunities to express their views and contribute in discussions concerning specific topics under study.

They were targeted because of their involvement in some developmental workshops and programmes carried out in their communities in Binga District. All targeted research participants were involved in individual in-depth interview to have reliable and rigorous data. With the help of the local assistant, the researcher selected the traditional leaders who comprise three Chiefs, three WADCO Chairpersons, four Village heads, three women, five youths and the District Administrator who is responsible for the affairs of Binga. The presence of women and youths in Tonga culture, according to Musonda (2008) and Manyena, Fordham and Collins (2008), will not be overlooked because they are the ones who form the most vulnerable base in indigenous Tonga communities in Binga District.

The study collected data from the two Catholic priests in the area as well as three coordinators from three Catholic Faith Based Organizations such as Caritas, CCJP and Silveira House. Representatives from the three Catholic arms of development were chosen because they are the ones who are responsible for public relations in their respective organizations. The researcher was advised by the Bishop of Hwange Diocese, who is responsible for the Catholic Church in Binga, to interview the two Catholic priests who minister in Binga District. One of them has spent more than twenty years in Binga and he is the priest in-charge whilst the other one is a Tonga who was born in the District. The two Catholic priests were also selected basing on the reason that they are the ones with practical experiences and are ministering in the Tonga communities in Binga. The advice to involve the representative from Basilwizi Trust was suggested by the local assistant, the Chiefs and the Catholic arms of development in Binga. They cited that these have been working alongside the Catholic FBOs to improve the general life of the Tonga people in Binga through a variety of activities which include the promotion of Tonga language in schools. Basilwizi Trust is well-known for its efforts to advocate for the rights of the local Tonga in Binga to access their natural resources (The Silveira House Annual Report, 2011).

4.5 Research venues and the procedure to gain access

During the recruitment of participants, more efforts were made to choose the volunteers from the population under study. With the advice of the local assistant and traditional leaders, the researcher invited respondents needed for the study (Patton and Cochran, 2002). After that, they were given an opportunity to find the best location or venues for interviews. It was a mammoth task to find the venues for interviews because of the setting of Tonga communities, but the researcher made some efforts to ask the respondents themselves to suggest possible venues where they felt secured and comfortable (Mack et al. 2005). Zhou (2014) says that the nature of problems is automatically linked to specific areas where the inquiry is undertaken. This suggests that the respondents who were selected possessed knowledge about the historical, cultural, political, social and economic problems of the Tonga people in Bonga District.

Affiku (2015) argues that the reason for selecting a venue is to gain fair and well-balanced information concerning a particular problem. Individual in-depth interviews were conducted with the District Administrator, chiefs, village heads, WADCO chairpersons, women, the youths, Catholic priests, representatives from Caritas, CCJP, Silveira House, and Basilwizi Trust. Those representing the Catholic Church and the Basilwizi Trust have been working with the Tonga communities for more than 10 years, and those representing the Tonga people possess particular knowledge about the history and difficulties of the area under study. Evidently, the respondents chosen cut across Bonga District in order to capture relevant data needed by the study. The focus group discussions were conducted in English and Tonga languages. This was done to give room for the participants to freely express their views. Therefore, it was easier to translate questions from English into Tonga language or Tonga into English language to encourage interaction and to make participants feel at home.

4.6 Research methods

The study involved two major methods of collecting data from a variety of sources. The methods include the primary method which was concerned with the individual in-depth interviews and focus group discussions. Furthermore, the secondary method of data collection was used to deal with library work.

4.6.1 Secondary data from library sources

Library work is a secondary method the researcher used to gather data for the development of this thesis. The data is readily available in libraries. It is the type of information gathered,

analyzed and documented by other scholars and writers. The use of secondary data has lessened challenges that are often associated with the primary method. Secondary data involved the published and unpublished information which is available in a variety of publications by local and foreign governments, books, magazines, newspapers, and reports published by Universities and scholars (Kothari, 2004; Saunders, Lewis, and Thornhill, 2009). Data from the documents provided this study with ideas concerning what the topic is looking for (Saunders, Lewis and Thornhill, 2009). The availability of unpublished work was critical to this study. Kothari, (2004) argues that the unpublished sources are also useful and are available in diaries, letters and unpublished biographies and autobiographies.

According to Affiku (2015), this can assist by providing relevant materials that are related to methodologies and theories. The secondary data enabled the researcher to gather literature which is rich in social teaching of the Church, the Catholic eco-theology, history, cultural and socio-economic background of the Tonga and justice theories necessary for the development of this study. Literature was used by the study to provide historical, cultural, political, social and economic challenges of the Tonga people in Binga District. In addition to that, literature enabled the researcher to get insight of the theoretical framework and theological approaches that are related to the study. Discovering of the existing gaps of knowledge is one of the reasons of relying on secondary data sources, since the exploration of these gaps has transformative power.

4.6.2 Primary data from the study participants

The study generated data from the participants through individual in-depth interviews and focus group discussions. The data was collected directly from the informants in form of words.

4.6.3. Individual in-depth interviews

In its effort to expose the realities, experience and to acquire the knowledge, views and opinions of the indigenous Tonga people to respond to the research problem, the research employed the primary method of data collection. This was undertaken to have an understanding of the realities in the world from the participant's point of view and it assisted the researcher to be aware of experiences of the Tonga (Kothari, 2004). Mack et al. (2005) explains that individual in-depth interviews are conducted face-to-face. They argue that they are face to face interviews because they involve the participant and the interviewer. This

method provided an opportunity for the interviewer to gain knowledge about participants' feelings, experiences and views about the subject under study. More so, the individual in-depth interviews provided an opportunity to the study to discuss very sensitive topics that could not be discussed in a group setting. Kothari (2004) argues that the interviews enable the researcher to have a direct and an indirect personal investigation. Direct personal investigation enhanced the researcher's opportunity to collect information personally from its original source. However, since the researcher found it difficult to contact the persons concerned, the indirect oral investigation has given him an advantage to cross-examine other participants who possess knowledge about the challenges under investigation.

Furthermore, the data collected through the use of personal interviews was carried out in a structured way. Kothari (2004) coined it the structural interviews basing on the idea that it involved predetermined questions. For Harrell and Bradley (2009), semi-structured interviews assist the researcher to use a guide comprising of topics and questions that must be covered by the study. This provided the researcher with an opportunity to identify thematic issues and topics which are necessary for the study. Wahyuni (2012) says that a list of pre-structured questions must be used to provide enough room for interaction and dialogue. She concurs with Kothari (2004) that the researcher must take his time to listen and gain knowledge and experiences of the participants.

During the interview exercise, the researcher used tape recording, typed transcripts of tape recordings, and a notebook. Open-ended questions were employed in the interviews. This was a critical way of generating empirical data. It enabled the study to go deeper into the socio-economic complexities of the Tonga people. The researcher conducted individual in-depth interviews with a total number of twenty-five participants. Seven of the participants preferred to express their views and opinions in English language; these include the DA, two Catholic priests, and four coordinators from CCJP, Caritas, Silveira House and Basilwizi Trust. The other eighteen opted to use Tonga language, but they occasionally code switched to Shona. The researcher recorded both interviews and those conducted in Tonga language were transcribed into English. Interview sessions lasted for about one and half to two hours. This means that the interviewer had adequate time which allowed the study to have meaningful contributions. However, there were some participants who indicated that they could afford very limited time for the interview, which prompted the researcher to set aside

extra time for participants who were in need of longer time to share their experiences as well as expressing their views and opinions.

It is also important to take note of the fact that pseudonyms were given to participants who took part in the interviews as well as focus group discussions to ensure confidentiality and anonymity. For example, participants from Binga South were given (BS) and those from Binga North were given (BN) and letters of alphabet were provided to them as their codes depending on their arrival. More so, the participants from institutions such as CCJP and Silveira House who were not interviewed in Binga District were given letters as their codes depending with their time of interviews, and their pseudonyms are the names of their respective institutions, for example, participant 1 (CCJP).

4.6.4 Focus group discussions

The recruitment plan was suggested by the local people who are the experienced gatekeepers of the Binga communities. They are well-connected with the participants who have been actively involved in developmental programmes. They gave the researcher useful ideas on how to gain access to the research participants, and they also assisted with best ways to approach the appropriate participants needed for the study (Mack et al. 2005). Nine participants were selected to participate in the focus group discussion, and these include a chief, two village heads, two women, two youths, of which one is a female, and two WADCO Chairpersons. The reason for choosing nine (9) people is that the number of participants, according to Mack et al. (2005), must involve a manageable number of 8 to 10 and must not exceed 12 people. The focus group discussions were conducted twice; the first one was done in May and the last one in June 2019. This was done to cut transport and food costs since it is the responsibility of the researcher to incur all transport and food cost.

With the assistance of the local assistant, the participants were asked to choose the most appropriate venue and suggest proper time to have focus group discussions. The focus group discussions were conducted in a private place for the purpose of confidentiality. Participants were identified by their time of arrival, and their participation. Upon arrival, they were given letters used as their pseudonyms which assisted the researcher to collect data from them during the discussion session (Mack et al. 2005).

The focus group discussions were conducted, the specified questions in the focus group guide were posed, and the researcher's responsibility was to keep the discussions on track, and the participants were encouraged to freely air their views. The researcher was assisted in collecting data by the facilitator. One of the two acted as a moderator and the other was a note-taker. However, both of them have taken either duty or role (Mack et al. 2005).

The method assisted to acquire data from a particular topic which the research seeks to understand. According to Mack et al. (2005), the advantage of using it is that it yields a large amount of data in a relatively short time. It helps to acquire socially sensitive topics important in the research study. The respondents were approached with caution and with an open mind such that they felt comfortable to contribute in the study. However, the method has its merits and demerits, so this study used it alongside other mentioned research tools because they complement each other.

4.7 Data analysis: Procedures and methods

4.7.1 Procedure for data analysis

After the researcher explained how he gathered data from the key respondents, he will pay his attention on best ways to analyze the data. The researcher has considered Affiku's (2015) first step to upload the research interviews from the tapes so as to retrieve the information provided by the participants. This was followed by putting information into the computer, and the data was then labeled, accordingly. After having done all this, the researcher took his time to listen to the conversations with intense interest, and finally, data was transcribed. The researcher took another step to code the data. According to Wahyuni (2012), coding refers to process whereby the names of the respondents are labeled according to their specific groups.

4.7.1.1 Data analysis

Thematic analysis was employed by the researcher to sort and analyze the qualitative data collected from both individual in-depth semi-structured interviews and the focus group discussions. According to Patton and Cochran (2002), thematic analysis enables the researcher to look across the existing information collected from the key informants through the above-mentioned data collection techniques. For Patton and Cochran (2002), this enables the researcher to identify common issues as well as the main themes that will assist in summarizing all essential views collected. Zhou (2013) acknowledges that thematic analysis ensures the construction of major themes that will assist the researcher to have a clear picture

of the realities experienced by the people under study. According to her, analysis will assist the researcher to come up with critical suggestions as well as proposals for action.

4.8 Validity, reliability and rigor of the research

Validity refers to the effectiveness of the method of research to produce excellent results that can satisfy even the non-participant (Greener 2008). The research questions, objectives, methodology, methods, and data analysis methods have some bearing on the quality of the results of this study. The research questions that arise from the research study must have some relationships or must be linked to the objectives and they must focus on the realities of the Tonga people in Binga District. The research design of the study has also determined the validity of this study. The general plan of the study provided necessary methods, approaches that are more suitable to the qualitative research method which assisted the study to generate data that helps in answering the research questions. From a scholarly perspective, validity of this study was measured by the data techniques and analysis of the data gathered from the communities of the Tonga people. It is also the thrust of this study to make sure that the research is reliable. Wahyuni (2012) defined reliability as dependability. She argued that reliability or dependability is based on how the research design is fully explained in a way that the future readers can also produce a similar research framework. In order to enhance reliability of this study, the step-by-step explanation of all the research process was followed and explained in detail.

The study has exposed the truthfulness of the data gathered by following Creswell's (2009) insight that qualitative methodology is best known for its approach to discover the realities, and he described it as an unfolding model that functions very well in a natural setting which gives the researcher an advantage to situate himself in the real life situation to experience the problems affecting the people. The researcher has situated himself in the world of the Tonga to discover and experience the social realities. The researcher has also implemented Patton and Cochran's (2002) thematic method in order to increase the validity of the information collected. According to Patton and Cochran, the advantage of using this analysis method is that, it is used to deliberately unmask evidence from different sources and the gathered information from the wide range of sources will be compared. They gave an example that after collecting data using focus group discussions and individual-in-depth interviews, the data from each of these must be compared, and if the information from all these sources

coincides, the important issues have been identified. This is how the researcher has got to know whether the information provided is valid or not.

4.9 Anticipated problems/limitations/scope of the study

The current political situation in Zimbabwe could have some negative effects to the objectives of the study. It must be acknowledged that ZANU (PF) party as well as the MDC Alliance differs in their ideologies and views, and this has resulted in the polarization of the Zimbabwean society. In such a situation, the researcher has avoided to be identified with either ZANU (PF) or MDC (Matikiti, 2012). Furthermore, contacting key respondents and getting accurate data was a challenge, but the researcher has managed to use other appropriate data collection techniques. Moreover, understanding the geography, culture and local language was another serious challenge, and sometimes participants were very uncomfortable with culturally and politically sensitive questions.

These problems were solved by involving locals, avoiding or putting aside questions with political connotations, and in some cases the collected data was disclosed to them before data presentation (Mubaiwa, 2014). In most cases, FBOs, Basilwizi Trust coordinators and other key participants were reluctant to divulge sensitive information relevant for the study because they feared to expose their respective institutions. Furthermore, other officials from these institutions were not comfortable to allow their coordinators to disclose sensitive information. However, for the sake of transparency and accountability, all the data collected from them was accessible to them before data presentation as well as data analysis (Mubaiwa, 2014).

4.10 Confidentiality and ethical considerations

The study has considered upholding ethical issues as they are supposed to be observed before conducting interviews. The study involved a cross section of the Tonga population in Binga, and it used both individual in-depth interviews and focus group discussions. The purpose of the study, its objectives, risks, and benefits to both individual and the Tonga communities in Binga was fully explained (Mack et al. 2005). The selected traditional leadership which includes the Tonga chiefs and village heads, WADCO Chairpersons, women, youths, representatives of the Catholic Church such as the Catholic priests, Coordinators from Catholic Faith Based Organizations such as the Silveira House, CCJP and Caritas, and selected representative from Basilwizi Trust, as well as the DA of Binga District were

provided with informed consent letters and forms for the purpose of reading and signing prior to the conduction of the interviews.

The above-named key participants were interviewed in private places where other people could not get access to. This was a move designed to protect the confidentiality of the respondents. Sometimes the researcher met some challenges in finding secret places for interviews, but efforts were made through the assistance of a local research assistant who was always in constant consultation with the gatekeepers and community leadership of the indigenous Tonga in Binga. The key participants coming for interviews were identified by pseudo names. These were given to participants basing on the name of their group as well as their time of arrival. Once they arrived for either individual in-depth interview or focus group discussions, they were given their number, letter or sometimes pseudo names. The researcher went ahead to provide them with their name tags for displaying. This was done to give the researcher an upper hand to take the notes during the interviews. This also assisted the researcher to identify the participants' contribution to every question that arose (Mack et al. (2005).

4.11 Chapter summary

The chapter has managed to give a glimpse of the aim of the study. It has explained or defined all the steps that were crucial or vital for the study. The chapter defined the term methodology as a way to make the readers well-versed with its characteristics. It went further to explain in detail and give the meaning of the following to the research study; qualitative method, research design, sampling technique, research site and procedure to gain access, procedure and methods for data collection, research participants, data analysis, validity, reliability and rigor of the research, anticipated problems, limitations, scope of the study, confidentiality and ethical considerations. The following chapter focuses mainly on data presentation. The chapter highlights how the researcher conducted the study in two phases namely, the individual in-depth interviews and the focus group discussions. More so, it unveils the sensitive issues that emerged from the field, which include the respondents' historical, cultural, political, social and economic challenges that have continued to drag the Tonga communities into poverty, models of action for justice by the Catholic arms of development such as CCJP, Caritas, and Silveira House. Furthermore, it exposes the merits and demerits of the Catholic Faith Based Organizations, namely CCJP, Caritas, and Silveira

House. The chapter also presents the Tonga people's home-grown approaches in order to empower themselves to utilize their natural resources.

CHAPTER FIVE

DATA PRESENTATION

5.1 Introduction

The previous chapter has dealt with the methodology of the study, demonstrating how the research managed to collect data from the population under study. It employed qualitative method because it enabled the study to get inside the world of the population under study to examine challenges affecting them. The method enhanced the researcher's interaction with the Tonga people to understand their social realities (Creswell, 2009), which also facilitated the gathering of reliable answers demanded by the question. Various steps have been followed as a procedure to give answers and responses to the research questions. The qualitative method was used to expose the challenge as it is known by the affected groups of people in Binga communities. In addition to that, it has also managed to discuss the step-by-step procedures to collect data in form of words from the participants. The study employed the following steps to gather data; qualitative method, research design, sampling technique, research methods, data analysis, validity, reliability and rigor of the research, anticipated problems, limitations and scope of the study as well as confidentiality and ethical considerations. However, this chapter presents data that has been generated from the participants' personal experiences. The data assists the readers and researchers to understand the real life situation of the Tonga people in Binga District. More so, this chapter also expose the impact of the Catholic Social Teaching on environmental injustice experienced by the Tonga people in Binga District. It also depicts the strengths and weaknesses of the Catholic FBOs in their endeavour to extend the mission of the Church which is situated in the Catholic Social Teaching.

5.2 In-depth interview and focus group discussion data presentation

It is important to note that the study was conducted in two phases. The first phase of the study was individual in-depth interviews with the local Tonga people such as the Chiefs, DA of Binga, VIDCO Chairs (Village heads), WADCO Chairs (Councillors), women and youths including young women, Catholic priests, and representatives from Caritas, CCJP, Silveira House and Basilwizi Trust. The study established that the Village heads are the VIDCO Chairpersons, meaning that the study's key respondents were reduced to twenty-five. The

second phase of the study involved focus group discussions with the chief, village heads, women and the youths.

5.2.1 Individual in-depth interview data presentation

This phase of the study managed to discover, outline and discuss multiple issues that helped the research to give responses to the research questions. The participants from the individual in-depth interviews were free to tell the interviewer the challenges that have caused the Tonga to live in poverty for years. These problems stood as barricades for the Tonga people in Binga District to get access to their locally available natural resources. Furthermore, the participants have exposed the merits of the Catholic Social Teaching-based approaches undertaken by the Catholic FBOs in their effort to enhance the capacity of the Tonga communities in Binga Rural District to get access to their locally available natural resources. The participants have also highlighted the inadequacy of the CST-based approaches as a way of establishing the missing link between the communities in needy and the Catholic arms of development. More so, this section has captured the suggested approaches by the interviewees to empower the Tonga people in terms of claiming their entitlements and accessing their natural resources.

5.2.1.1 Interruption of the Tonga people's models of survival by the Rhodesian government

The research has exposed the negative effects of the interruption of the economic system of the Tonga people by the colonial system. The Tonga people in Binga District are heavily suffering because they are no longer enjoying their rights over their land as before. Since the construction of the Kariba Dam in the 1950s, the Tonga people were resettled in dry areas, far away from the Zambezi River which is their major source of livelihood. The colonial regime's land tenure system has become a major threat to their economic system as they are living in poverty because they are no longer enjoying their God given fundamental right to make use of their natural resources (Muderedzi, 2006; Manyena, 2009; Munikwa, 2011; Mwinde, 2016). Information gathered from individual in-depth interviews and focus group studies conducted in Binga confirms that the local Tonga people have limited rights over their available resources. The interviewees said that:

The white men have taken our land of inheritance; our parents were not as poor as we are. Since the resettlement to the present day, no land is allocated to women because

they are inferior to men. I was young during this period, but I still have some memories of people's experiences in our traditional territories along the Zambezi River. Our parents had very fertile land; they were growing a variety of crops, for instance, they had vegetable gardens which were very close to the vast waters of Kasambavezi River. Now we no longer have access to any of these.

Participant 6 (BN) 21/05/19

Women were entitled to own land which they could give to their descendants. Hunger is a new phenomenon; this is because women do not own land today, but are relying on their husband's lands which they inherited from their fathers. Women had many modes of survival before the relocation; if you go to our Museum in Binga you can find that they used traditional ways of fishing. Fishing was not the domain of men as it is today. We are suffering day in day out because we don't have opportunities to make use of the locally available resources as before.

Participant 2 (BN) 21/05/19

The researcher interviewed other participants who expressed their grievances over their lack of access to the available natural resources. They said that:

Our parents used to enjoy themselves in their traditional territories before the coming of the White people. They used to till the land all year-round, without any restriction. They were growing crops like maize, sorghum, and millet for their survival. Women also enjoyed their rights to own land just as their male counterparts. The problems that we are experiencing today in Binga were orchestrated by the colonial powers who were the masters of policies and laws that eroded the rights of the entire communities.

Participant 3 (BN) 21/05/19

People used to fish in the river without any problem, they were living very close to their source of livelihoods, but the construction of the Lake came with new policies which affected us as well as the future generations. Hunting was not a problem, people depended on game meat. They hunted animals like buffalos and antelopes, but

we are experiencing poverty today because of the systems that came with the outsiders.

Participant 1 (BS) 21/05/19

One of the oldest female participants who were interviewed exposed how women were enjoying their unlimited rights over the available natural resources before their relocation in the 1950s. *Participant 4 (BN)* is 87 years old, she did not produce the national identity card to verify her age, but her daughter testified that she was born in 1932. She said that:

I still have the bad memories about the loss of my piece of land which was my birth right. I got it from my mother who also inherited it from her parents. It was acceptable in our society those days to own land. We produced food in abundance, about two times in a single year. We grew cereal crops and vegetables, and it was enough to feed our children. Our lands were very fertile, there was no hunger. We used to catch fish in the river. We are suffering today because of what has happened to us, the dam has changed our life-style, we lost our precious life.

Participant 4 (BN) 22/05/19

5.2.1.2 The sidelining of the Tonga people by the colonial government

The study's participants, both men and women, share the same view that the problem of poverty experienced by the Tonga people today is blamed on the colonial government which neglected Binga District. This was a well-designed way of maintaining them in their primitive way of life (Muderedzi, 2006). This is one of the major themes which were exposed by the participants during the interviews. They agreed that the colonial government became the first stumbling block for the development of the entire Tonga community. The Smith regime carried no infrastructural development projects to upgrade Tonga people's lives. The interviewees concurred that:

The problems of the Tonga communities have long history. The foundation of their problems was laid by the Colonial systems which are the champions of poverty and starvation in Binga and other Tonga communities outside the District. Imagine that even today there are very few schools in Binga.

Participant 14 (BN) 27/05/19

The colonial government did not bother to bring infrastructural development. They denied us the right to every important aspect of life. It deprived us of our right to education, it did not built schools, hospitals and any structure that is capable of bringing civilization. Instead, it was busy crafting policy frameworks to restrict other developmental programmes to be implemented here in Binga.

Participant 15 (BN) 28/05/19

Participant 5 (BN), a 65 year old man of Chumpamanda village in Siachilaba ward 10, blamed the colonial government for being the architect of poverty and backwardness in Binga. He was a minor during the resettlement of the Tonga people, and he echoed that:

All our difficulties were deliberately created by the colonial systems. Schools, hospitals, roads and other development projects were not built in order to keep the Tonga in the darkest world. It did not bring development like what it did in other areas around the country, and this is the reason why most of our children struggle to get education. Binga is one of the poorest Districts in the country, but with plentiful resources. We have very few schools and clinics in Binga. This explains why we are suffering because people are not empowered. Education is foundational in human development. All our problems have their roots in our isolation by the White people and the current systems.

Participant 5 (BN) 23/05/19

The study has also unearthed that Tonga people in Binga District are suffering from poverty because of lack of formal education. It concurs that education plays a pivotal role in the development of any society. It is the people themselves who have the power to bring development to transform their respective homes and communities. It emerged that the Tonga are not aware of their fundamental right to access the available natural resources. The interviewees revealed that quite a number of local Tonga do not know that they are the owners of all natural resources found within the boundaries of Binga District. Some of them have castigated the independent Government for adopting the colonial policies and laws that

were used to isolate the Tonga people. One of the key respondents expressed herself by saying:

Illiteracy is a major stumbling block to the development of people in any given society. The problem that forms the base of poverty in Binga is that, most people are illiterate, especially women. The District once engaged the Ministry of Youth to assist the young generation with projects to enhance their capacity to generate funds for their own development, but the major challenge is that the majority of young people could not afford to write project proposals. This explains the reason why more schools must be built to ensure that children access basic education. The District has enough natural resources capable of transforming peoples' lives, but it needs people who are well equipped with technical and entrepreneurial skills to harness the resources.

Participant 12 (BN) 27/05/19

5.2.1.3 The involuntary resettlement of the Tonga people

All the interviewees stated that the involuntary resettlement and lack of free, prior and informed consent remained one of the major setbacks in the history of the Tonga people. This was indeed a violation of the rights of the Tonga people in Binga District. All the informants (interviewees and focus group discussants) highlighted that local people must be informed concerning every decision on any developmental project regardless of how small or big it might be. As such, it was the right of the local Tonga people to know about the construction of such a mega-project. *Participant 4 (BN)*, an 87 year old woman of Chumupamanda village in ward 10 witnessed the eviction of the Tonga people from their traditional places. She recalled how the system removed the multitudes from their ancestral territories without their consent. She mentioned that:

We once lived in our original places along the mighty Zambezi River. We were living comfortably together with our relatives on the other side of the river, in Zambia. The problem came when the Dam was constructed. No one informed us about the Dam construction, we were not well informed about when and how we were going to vacate these areas. People were just removed without their knowledge. We are benefiting nothing from the Dam. There is nothing

here, no safe water for drinking. We are no longer fishing like we used to, life is just difficult.

Participant 4 (BN) 22/05/19

Participant 4 (BN) 22/05/19, Participant 7(BN) 24/05/19 (an 82 year old man who is also a resident in Chief Siachilaba area), Participant 3(BN) 21/05/19, Participant 1 (BS) and Participant 1 (BN) 19/05/19 were amongst the study's key informants who criticized the colonial system of governance for failing to inform the locals about the project plan. They argued that:

The construction and relocation was done without the knowledge of the general public. People were supposed to be told in time as a way to prepare for the evictions. We were not told about all the problems that we faced. We lost almost every important resource that supports life. We owned fertile land and we survived through a number of activities such as fishing and hunting of wild animals, but the resettlement came as a shock to the local communities.

Participant 7 (BN) 24/05/19

The Dam project came as a surprise; no one had an idea about it. People were not told about the effects of the Dam to their land and culture. The colonial government did not inform the locals in time. In fact, the construction was done without their prior consent. We lost everything; our ancestral shrines were submerged in water. People were shocked when they were told to vacate their original areas.

Participant 3 (BN) 21/05/19

The development was just imposed to the Tonga people, and its results are the source of all the problems that are bedeviling the whole tribe. The Dam project and the relocation came as a wave; it carried multitudes to distant places far away from their mighty Zambezi River which is the source of life. People are in need of water, fish, land and meat, all these were not considered. An order was given just to push us away. From my own point of

view, we were not part of the Kariba Dam project, and even today, we get no significant benefit from that mega- project.

Participant 1 (BS) 19/05/19

The people of the Great River received no information from the authorities, the displacement came as a surprise, and people were taken to very faraway places. The relocation was done without the local people's knowledge; the authorities did not consider the Tonga people as human beings worth of respect. People used to fish and hunt wild animals in their traditional lands, but the Dam project eroded everything that belonged to us.

Participant 1 (BN) 21/05/19

5.2.1.4 The Tonga and the legal policies in post-independent Zimbabwe

Participants lament that the introduction of permits and licenses by the Zimbabwean government has become a serious challenge or barrier to the beneficitation of the Tonga people. The introduction of the new regulations and policies which are used by the responsible authorities today has become a major barrier to the Tonga people's access to their available natural resources, particularly fishing in the Kariba Dam as well as gaining access to other natural resources (Manyena, 2009; Sinampande, 2016). *Participant 9 (BN) 25/05/19* and *Participant 1 (BN) 21/05/19* are traditional leaders who were also amongst the key participants of this study and they expressed gross concern about the restrictions of fishing activities imposed by the system in independent Zimbabwe. *Participant 9 (BN)* argued that:

People were fishing in the Zambezi River without limitations. You know that the Tonga people are the 'people of the Great River', they heavily depended on the Zambezi catching fish, but the problem came after Zimbabwe gained independence. It came with the system of permits and licenses which has prevented multitudes of people from fishing in the Lake. The council and Parks do not allow anyone to fish without license in areas under their jurisdiction. People have no money to pay such unreasonable fees.

Participant 9 (BN) 25/05/19

Another participant exposed the root cause of the Tonga people's failure to access fish from the Zambezi River, and mentioned that:

Fishing problems are coming from all relevant systems, the central government, the District Council and Parks. They are demanding more from us, this is contrary to what our parents used to do before Zimbabwe got independence.

Participant 15 (BN) 28/05/19

The researcher interviewed one of the female participants from Lubu ward who expressed her concern about the treatment of women by authorities in fishing activities. She said that:

I am getting nothing from the Lake; I struggle to find fish for selling from the cooperatives whose charges are so high, and in most cases the systems arrest you for operating without a license. I also want to be involved in fishing business, so I am eager to have a license to work for my children and send them to school, but because of the demands of the Council and Parks, I cannot manage.

Participant 6 (BN) 21/05/19

The introduction of policies during the post-independent Zimbabwe is a major setback. *Participant 1 (BN)* who is one of the traditional leaders reiterated that:

It is completely a burden to the ordinary individuals and cooperatives to carryout fishing activities in the lake because they have to acquire a gillnet fishing license from the District Council and Parks which are the custodians of fish in waters under their control. You have to make sure that you own a fishing boat or rig as well as life jackets for protection. The authorities also demand to know the fishing camp where you will be operating from. I do not think that the locals have the capacity to register for such an expensive

activity. This problem came with the new system after our independence in 1980.

Participant 1 (BN) 21/05/19

A focus group discussion participant showed that the local Tonga have been burdened by the license and permit system. The participant argued that:

There is nowhere the Tonga people in Binga District can benefit from the natural resources. The laws that are put in place constrain them from accessing natural resources. If the locals want to catch very few fish for a single meal, they are obliged to pay for a license or permit. The payment of permits cannot be done by ordinary people. They lack technical skills to exploit the resources, those who own fishing companies and safaris are from other places outside Binga. The locals have no money to start such business activities.

Participant 9 (BN) 25/05/19)

A representative from the Silveira House Research Department was interviewed to get an informed position about the challenges faced by the Tonga people in Binga District. He explained that:

It is pathetic, almost 95% of those involved in commercial fishing are non-Tonga people; they are Whites and Blacks from Harare and Bulawayo. This is so because the government strongly believes that the natural resources belong to it, and can give license and permits to anybody who applies.

Participant 2 (Silveira House) 15/07/19

It emerged from one of the male participants who resides in Lubu ward 11 in Chief Binga that the Tonga people who are the rightful owners of the resources in Lake Kariba are facing challenges in accessing their resources. He exclaimed that:

The local Tonga people who are the originals of Binga are the ones who should meaningfully benefit from natural resources such as fish, yet they are impoverished by

the system. These two authorities, namely, Binga Rural District Council which is the local government and the National Parks are the custodians of natural resources. They demand a permit and a license from a single person. There is no way people can gain profit after fishing. The beneficiaries are the systems, not the locals who spend their time fishing, but gaining insignificant profit.

Participant 13 (BN) 27/05/19

The developments, according to the interviewees, include the construction of roads, schools, clinics, boreholes and many other projects important for community livelihoods. One of the male interviewees, a village head in Kalungwizi ward 23, expressed his grievances over the lack of infrastructural development in his area. He said:

There is no meaningful development in my ward. CAMPFIRE was established to ensure development in this area. It is our right to benefit from the goods of the wildlife, but we are really poor. The animals come from the nearby games like Chizarira and Chete, they cause problems, they destroy crops and they are a threat to human life because some of them are dangerous. We get nothing from it, just imagine that we don't have electricity in our schools, the electric polls were put in place some years ago. The politicians only talk sense during elections; they give promises that can never be fulfilled.

Participant 2 (BS) 17/05/19

Another strategic informant, a village head, is disgruntled by the impoverishment of the local Tonga people due to multiple factors. These include the CAMPFIRE's lack of transparency and accountability as well as issues like poaching and illegal settlements caused by politicians. It emerged from the individual in-depth interview that:

There is no any other place with a lot of animals like Binga. The authorities and the locals must share the goods and ills of their natural resources like animals. The CAMPFIRE programme still exists, its offices are operating, but they cannot tell us how much money they have accumulated so far, it seems as though animals are no longer gunned down. Secondly, the Local Government

has been trying its best to remove the illegal settlers in some of the prohibited areas. These illegal settlers are not Tonga; they came from other places, outside Binga District. They are causing harm to the ecosystem; some of them are involved in illegal activities such as poaching.

Participant 2 (Basilwizi) 23/06/19)

They illegal settlers are causing problems to the safari operators, and this can derail development of the area. The main challenge is caused by Zimbabwe's political situation; there are some politicians who want to protect their interests by supporting the illegal settlers to remain in prohibited areas. The local Government cannot establish clinics, hospitals and schools in such areas.

Participant 3 (BN) 21/05/19

It has been noted that the indigenous Tonga people no longer trust CAMPFIRE. For the Tonga people, poaching will never be curbed as immigrants kill animals rampantly. One of the Tonga village heads from Binga South in Kalungwizi ward 23 said that:

We are getting nothing from the CAMPFIRE. Animals are everywhere, they destroy our gardens and fields, but we are poor because no one from the authorities considers our plight as the local people. The ones who are benefiting from the wildlife are the immigrants, they kill animals, and they are benefiting from that, not the original Tonga people.

Participant 5 (BN) 23/05/19

Another key participant, who is also a Tonga born and bred in Binga District and worked for both CCJP and Silveira House, concurred with the former by saying that:

Zimbabwean government is a centralized state. The natural resources belong to the central government and are controlled in Harare. Politically, the Tonga people have no political muscle, and they do not have influential people to represent them at national level. Their voices are usually not heard, they forward their complaints through their leadership but their grievances are

just ignored. The centralization of power is the major problem, everything is done in Harare. The funds generated from precious natural resources are ferried to Harare for the development of the whole nation, but the Tonga people are suffering from the problem of poverty.

Participant 2 (Silveira House) 15/07/19

5.2.1.5 Tonga culture in Binga versus Christianity and technological ways of environmental conservation and use

When the researcher was gathering data from the participants, it emerged that Christianity and the modern ways of environmental conservation are the major contributing factors to the decaying of Tonga culture, religious beliefs and indigenous knowledge systems. The participants also acknowledged its impact in the conservation of the environment, but they are suffering from environmental injustice which is a result of the Western foreign religion. They argued that:

Our forefathers were in harmony with the natural environment, they heavily depended on their cultural and religious belief system to conserve and utilize the natural environment. The new religion of the Whites (Christianity) has disturbed everything that is Tonga, it is good, but it overlooked our cultural ways of conserving nature. Those who came with Christianity also came with their models of conserving the natural environment. The methods are good, but they made us suffer. Our traditional places were turned into restricted areas, but who are the beneficiaries of such areas? The architectures of these modern ways of conservation and their religion are completely against Tonga culture in relation to environmental issues.

Participant 2 (Basilwizi Trust 23/06/19)

Before the construction of the Dam, our parents used to hunt wild animals without restrictions. There was no law that was used by the systems to restrict them from hunting. They used their cultural ways to manage their resources; there were places where our fathers regarded as sacred, if animals escaped into such places, our religious beliefs prohibited them from killing such

animals, but Christianity destroyed our culture. Alas, the coming of this new system of protecting environment, our cultural beliefs are being eroded.

Participant 13 (BN) 27/05/19

Participant 4 (BS), a 30 year old man from Nagangala ward in Chief Siabuwa's area mentioned that:

Before the coming of the colonial powers and their water project in the River Zambezi, our forefathers venerated their ancestral spirits who were the ones who ensured a number of things like good rains, health, success in hunting, fishing, and protecting their descendants from enemies. They had a number of sacred places where they performed rituals to appease the ancestral spirits, but the White people and their new religion as well as their developmental projects have disturbed our way of living. Animals were so many, they were preserved but today, though they introduced national parks, some of the animal species are disappearing, who are the beneficiaries? The modern ways have some advantages, but they are undermining the Tonga cultural ways of environmental management and use of their resources.

Participant 4 (BS) 26/05/19

Participant 7 (BN), a village head in Siachilaba ward 10 concurred that:

The Tonga people are rich in culture and tradition, but everything changed when their traditional territories were submerged in water in the name of development. Their culture was swept away, and we have lost our Nyaminyami, the sacred snake of the Zambezi River. Our culture was instrumental for the management of the natural world. The Tonga people regarded their river, trees, animals and other places as sacred, but because of Christianity, everything changed. Our environmental rights were violated and crushed because of the coming of whites with their technology and (religion) Christianity. The Tonga people's culture and religion were contaminated by Christianity.

Participant 7 (BN) 21/05/19

Participant 4 (BS) 26/05/19 and Participant 7 (BN)'s 21/05/19 utterances are consistent with the scholarly arguments available in literature on how the Tonga people's indigenous knowledge systems and culture-based practices were disrupted by the Kariba Dam project and their forced resettlement (Munikwa, 2011; Kangwa, 2014; Mudimba, 2015; Mwinde, 2016).

5.2.1.6 Predicaments brought by resettlement on Tonga women and youths

Gender roles in any given society are prescribed or determined by one's vulnerability resulting from the prevailing climate changes caused by modernization (Terry, 2009). Ncube (2004) mentions that the Tonga women suffered heavily because of the forcible uprooting and they continued to suffer after the resettlement exercise because their right to land was forfeited and is now enjoyed by men. The women and youths were interviewed as they are part of the study. The study sought to unpack their views as a way of divulging the anomalies that are continuing to drown them into poverty. One of the interviewees expressed her feelings saying:

I equate the forcible eviction and the resettlement exercise with the raging tempest. They carried away all women rights which they enjoyed before. The resettlement programme after the eviction was male centered, a number of women were not given land, but they are the ones who work in fields to feed both the husbands and children.

Participant 3 (BS) 21/06/19

Interestingly, almost all women interviewees showed that they are not accessing available natural resources. They indicated that they are restricted to domestic work than benefiting from resources in their respective areas. Fishing activities in the Kariba Dam seem to be a male domain. One of them did not hesitate to say that:

I am a woman; how can I have an opportunity to participate in such big projects like fishing cooperatives established to benefit the Tonga people in Binga. It is well known that we are the domestic workers who work for the whole family. We spend much of our time selling vegetables and fruits, not fishing, we are subordinates to men. Projects like fishing cooperatives belong to men, we cannot fish in the river because we are considered as weaker people who cannot operate in the river where there are plenty of dangerous animals like crocodiles and hippos.

Participant 3 (BS) 21/06/19

A female WADCO Chairperson from Kaani ward was interviewed. She concurred with Basilwizi Trust (2009) and Mudimba (2015) that women occupy the lowest ranks in Tonga communities. The interview conducted showed that women are the most vulnerable group of people. They are dominated by men in every aspect of life. The interviewee explained that:

Women are segregated on cultural bases; they cannot be elevated more than men because it seems as if they were created to serve men. Women do not own land; they depend on lands owned by their husbands. The only meaningful project is fishing but in most cases very few women can venture into it. It is something that is not expected by our tradition to spend the whole day in the river fishing with men, you can be viewed as an immoral person.

Participant 17 (BN) 19/06/19

Another female interviewee, *Participant 14 (BN)* of Syangwemu village in Chief Binga's area, happened to be a worker at Binga Rural District offices and said:

It is a problem to travel longer distances to fish in the river Zambezi, women cannot be permitted to do that by culture. If a woman wants to get involved in fishing business, she is viewed as a prostitute; she must stay at home and do domestic work. I also noted that women are facing challenges to get water for domestic purposes and sometimes travel for long distances to fetch water.

This is the most tiresome duty that no man can understand. The only safe source of water is the river Zambezi which is very far away from people's new homes.

Participant 14 (BN) 27/05/19

The bitter experience came with the new system, things have changed, Tonga culture also changed, and it now favours men. The denigration of women is found in all spheres of life, they lost their right to own land and benefit from their environment. In Binga Rural District council, all influential posts are almost occupied by men. The posts include Chief Executive Officer, Human Resources and Administration Officer, Treasurer, Social Services Officer, Health Officer, Internal Auditor, National Resources Officer, and Project Officer. The majority of these people are from Tonga communities.

Participant 14 (BN) 27/05/19

The status of women has been exposed by one of the interviewees who argued that:

The relocation has taken away the privileges and rights enjoyed by women; they are no longer equal to men in every aspect of life. Women are now subordinates of men. It is because of the fact that some men in Binga are holders of certificates and degrees. What I can say is that, it is very painful because it is high time parents and systems must elevate, improve or empower the girl child through formal education. They cannot have the capacity to exploit natural resources in their communities, how can an illiterate woman understand her right to benefit from her own area.

Participant 12 (BN) 27/05/19

The youths constitute the majority of the population in the country, and they are the ones mostly affected by economic haemorrhage. *Participant 15 (BN)*, a 27 year-old man from Chief Dobola's area in Mugande village was interviewed and said:

The youths in this area cannot do anything because of the current policy frameworks of the nation which governs the sustainable use of the natural resources. The government and party officials are getting large portions of benefits; the youths are not meaningfully exploiting the available natural resources. We have limited opportunities to air our views as youths, and because of financial constraints, we are out of big projects like fishing cooperatives. The other problem affecting the youths in Tonga communities is the lack of awareness campaigns to conscientize them to understand their rights to access their locally available resources.

Participant 15 (BN) 28/05/19

Participant 19 (BN), an 18 year old female interviewee born in Mpalele village under Chief Sikalenge village, also said:

I do not know how to get access to fishing activities in the Lake. I am prohibited to catch fish because I do not possess the permit and license from the Parks and Council. The other problem that we are facing as a family is that, when my father passed away, the situation forced us to go and live in Musumu fishing camp. You know that when a father dies, the family members can take the land basing on the fact that it belongs to their forefathers; obviously, it affected me and my mother because we are women, and we cannot go against the laws of the family elders.

Participant 19 (BN) 30/06/19

The researcher interviewed one of the participants who is an academic and a representative of Basilwizi Trust which is one of the key partners of the Catholic FBOs operating in Binga District. He did not hesitate to tell the researcher that most of the Tonga youths are uneducated because there are few schools in Binga District. He indicated that education is the only remedy to the problem of poverty affecting Tonga communities. He said:

The young people and women are victims of circumstances, their challenges dates back to the construction of Kariba Dam and the resettlement programme. Their dignity has been undermined by systems; there are no schools here, children walk long distances to and from school. This is why they are not involved in critical development projects because they did not acquire knowledge and technical skills to fulfil their capabilities.

Participant 18 (Basilwizi Trust) 23/06/19

From a scholarly point of view, the construction of Kariba Dam as well as the policy frameworks formulated by the colonial government and the post-independent system has continued to accelerate the rate of poverty which is menacing all age groups in Binga District (Muderedzi, 2006; Manyena, 2009; Sinampande, 2016). As highlighted by the above interviews, the Tonga are poor because their human dignity has been trampled upon by the systems and the world's capitalist models of production which have not taken into consideration the cultural and socio-economic status of the Tonga communities.

5.3 The pastoral action: The social change model for action for justice undertaken by Catholic Faith Based Organizations (FBOs)

The pastoral action of the Social Teaching of the Church has been exposed by the researcher during the interviews. The pastoral action is guided by the Catholic Social Teaching to curb all forms of injustice perpetrated by systems and social institutions. This section will highlight how the CST has assisted in finding possible ways to emancipate the Tonga people from the environmental injustice. A variety of approaches that are in line with the CST have been put forward by this study to measure its value or impact to environmental problems affecting the local Tonga. The following are the approaches that have been employed by the Catholic FBOs: awareness campaigns, workshop training sessions, advocacy training and lobbying. Participants expressed their views, experience and knowledge about how the Catholic Church and its Social Teaching has been dealing with their environmental injustice perpetrated against them by the relevant authorities.

5.3.1 Catholic Commission for Justice and Peace's (CCJP) intervention for the plight of the Tonga people

The CCJP has been committed to fulfil the mission of the Catholic Church, guided by the Catholic Social Teaching. It is well-known for its activities in Binga District. CCJP has inserted itself in Binga communities as demanded by the Catholic Social Teaching which implores it to take its responsibility to conscientize the marginalized Tonga people and assist them to identify, analyze and take action against any form of injustice (Manyena, 2015). The representative of the Catholic Church who saved the Tonga people in Binga since the 1970s was interviewed to give an account of the operations and impact of CCJP. He mentioned that:

The Catholic Church was first established in Kariangwe in December 1959. It started embarking on its activities in the 1960s. In the 1990s, the CCJP became very influential in Binga, it conducted a number of workshops training people about human rights in all aspects of life, and the ecological justice workshops came later after the publication of the Encyclical letter LAUDATO SI' by Pope Francis. I have conducted several workshops on environmental justice issues. In the workshops that I conducted in Binga, I taught the locals the importance of their vegetation which is the most difficult area because the majority of the people depend on it as source of energy and other domestic works.

Participant 16 (BN) 30/05/19

The representative of the Catholic Church in Binga also revealed that the Catholic Church's impact has been felt in Binga. The local Tonga people are now aware of their rights and obligation to protect and utilize their resources. He exclaimed that:

I am happy because people are now aware of the importance of preserving their environment. The other area that is problematic is to make them understand their duty in the conservation of wild animals. They engage in illegal poaching deals because of hunger. Some of the Tonga people are in connection with poachers from Zambia. I taught them about their duty to protect their natural environment for their own benefit in future. Most of them

are now aware of their obligation and right to directly benefit from their available natural resources.

Participant 16 (BN) 30/05/19

Another participant from CCJP was also interviewed, and he said:

CCJP has become so vibrant in Binga Rural District. We are always present in Binga; there are CCJP committees which still exist in Tonga communities. We did Advocacy programmes in different parts of the District such as Siakobvu, Makwa, Luunga, Sinansengwe and in other places to equip the locals to access their available animal resources through CAMPFIRE. The Advocacy programme has also enhanced the Tonga people in areas such as Kariyangwe, Nabusenga and Kalungwizi to get opportunities to access fishing permits. With the assistance of CCJP, we managed to engage the Council and the responsible Ministry of Environment to find best ways that can assist the locals to benefit from animal resources.

Participant 1 (CCJP) 02/07/19

Participants also shared their knowledge and experience on the effectiveness of CCJP in extending the mission of the Church in accordance with the CST. The respondents acknowledged that they felt the impact of CCJP in their areas. They confirmed that CCJP has done a lot to assist people to benefit from their environment as well as from other God-given rights essential for the development of human family. They said that:

The Roman Catholic Church through CCJP which is one of its organizations has laboured more than all organizations in my area. It enhanced the people in my area to access their natural resources as well as understanding their fundamental rights as citizens of Zimbabwe. CCJP has conducted some workshops where people were oriented to realize and exercise their duty and rights. All this was done through programmes such as advocacy, lobbying and awareness campaigns.

Participant 1 (BS) 17/05/19

CCJP has managed to open our minds to know and understand that we have the right to benefit from any resource within the District. This happened from 1995 to 2003. It also assisted the local people to deal with their challenges emanating from the Council and Parks and Wildlife. We were not only taught about our right to access the available natural resources, but we were also conscientized to conserve the natural environment. We finally approached the Council and Parks to discuss and negotiate about the alteration of their policies which were so difficult to the locals.

Participant 3 (BN) 21/05/19

CCJP helped both men and women in the 1990s and early 2000 to understand human fundamental rights in every aspect of life. It taught us to conserve our natural heritage like trees, water, wild animals, soil as well as protecting other people's rights. It assisted us to dialogue with relevant authorities such as CAMPFIRE to give us access to benefit from the animal resources sold in our respective communities. I appreciate its effort because we now know that we are the rightful owners and stewards of the natural resources in our areas.

Participant 2 (BS) 17/05/19

I do acknowledge the efforts of CCJP project in my area. It came with a number of programmes including advocacy and lobbying programmes as well as awareness campaigns to conscientize all people including women and young women about their rights in all aspects of life. We received lessons about our rights and duties to conserve and utilize our natural environment.

Participant 3 (BS) 21/06/19

The study interviewed the local priest, who is also a Tonga, and he indicated that the CST is foundational to the development of pastoral action of the Catholic Church. The pastoral activities provide the Church with skills to identify, analyze and act upon worrisome issues of environmental injustice. The priest confirmed that:

CCJP has its centers in all 25 wards in Binga District. The CST is taught to all the local people. We take advantage to educate the local people about their obligation and rights to their natural resources. We invited people from various relevant departments critical to the development of the local Tonga people. These include the Council, Parks and Wildlife, Environmental Management Authority, CAMPFIRE committees, the traditional leadership, WADCO Chairs, and those involved in women and gender. This has provided an opportunity for all age groups to fully understand their roles and rights to natural resources. A reasonable number of women are now fishing in the Lake though fishing is a male domain.

Participant 11 (BN) 27/05/19

5.3.2 Caritas' intervention measure for the plight of the marginalized Tonga communities in Binga District

According to the findings of this study, Caritas is an arm of the Catholic Church formed to ensure human development and is heavily involved in humanitarian work. Just like other Catholic organizations, such as CCJP and Silveira House, Caritas is involved in food security and social protection in accordance with the Catholic Social Teaching. It is also guided by the principles of the CST which reflect the pastoral nature of the Church. According to the Catholic Commission for Justice and Peace (2006), the activities of Caritas are founded on the Social Teaching of the Church. It explains that the CST informs the Church on how to deal with problems affecting the human person. Therefore, the Social Teaching of the Church, in this case, is an instruction of the Church embraced by its arms of development. The CST demands the Church to be always on the side of those who are suffering.

It emerged from the study that Caritas has been in the heart of the Tonga communities. This was revealed by some of the key participants who have been in Binga for years. They revealed that:

The Church has been present in Binga communities through Caritas which is one of the arms of development of the Catholic Church whose purpose is to ensure community development. It has been influential for more than 20 years. Caritas has achieved a number of activities including spring water projects,

drawing water from the Zambezi River into communities, establishing irrigation schemes and other projects in different places in Binga District. People in some parts of the District are now able to make use of available water which is part of their environment.

Participant 16 (BN) 30/05/19

Caritas has been in Binga since the 1960s, but during this period its operations were not effective as compared to its operations in the present day Zimbabwe. In areas to do with natural resources we managed to harness water from existing water bodies. We installed a solar powered water pump which draws water from Zambezi River to be used by the locals in Chunga ward. We took advantage of harnessing water from existing water springs, for example, in Kariyangwe, we also installed a solar powered water pump, and water is pumped from a spring which is on a hill top for the benefit of the local Tonga people. More so, Caritas has managed to draw water from springs in areas like Lunga and Simatelele.

Participant 8 (Caritas) 24/05/19

We successfully managed to bring water close to the girl child such that she will not travel for long distances to fetch water. In addition to that, we conducted a number of workshops teaching the locals to conserve resources like animals, trees, and grass. In addition to that, we taught them to protect water sources like streams, the Zambezi River, hot springs, and from springs where fresh water gushes out. The other thing that we did was to drill ten boreholes around the District. We also rehabilitated ten existing boreholes such that people may access safe drinking water. Caritas has done a great job in Binga. It introduced irrigation scheme in areas such as Sinansengwe, Chunga under Chief Siabuwa, and Kariyangwe. This enabled the locals to grow their crops throughout the year. We also established nutrition gardens in different places where water is available.

Participant 8 (Caritas) (Male) 24/05/19

I was born in Binga District, in Kabuli ward 17 under Chief Sinamagande, and I became a WADCO Chairperson (Councillor). We don't have other plans to have access to safe water for drinking. I am aware of the presence of Caritas. It has done a lot of projects outside my ward. The projects include water projects, construction of schools, food programmes and many others. Its projects have transformed some of the communities in Binga though my area did not benefit from them.

Participant 13 (BN) 27/05/19

5.3.3 Silveira House's Intervention Approach

The key research participants testified to the presence of Silveira House and its projects amongst the Tonga people in Binga District. It tried its best to assist men, women and the youths through its activities like advocacy, training and lobbying. The participants said that:

Silveira House is well known in Binga, it worked together with CCJP in addressing a number of issues. Around 2010, it mounted pressure on the Ministry of Education, Arts, Sport and Culture to put into its consideration the Curriculum Development that would open ways for marginalized languages to be taught from grade 1 to 7, and proceed to secondary level. It also involves itself in teaching women and children's rights in some sections of Binga District. The most important aspect that it grappled with is the environmental injustice affecting the local Tonga people. It challenged the Ministry of Environment and Natural Resources Management through lobbying programmes to recognize the local people's rights to benefit from their environment.

Participant 1 (BS) 17/05/19

Silveira House conducted a number of workshops training people to realize their rights to depend on their locally available natural resources. I still remember it involved the affected people in communities to have some negotiations with responsible authorities such as the Ministry of Environment and Natural Resources Management to consider challenges exerted by policies and regulations.

Participant 13 (BN) 27/05/19

The Catholic Church through its organizations such as Caritas, CCJP, and Silveira House has tried its best to empower the people of Binga in many ways. Silveira House and CCJP conducted their training workshops, awareness campaigns, and advocacy programmes aimed to educate the people about their rights to fully access their natural resources such as fish in the Zambezi River, animals like buffalos and elephants which threaten human life in Binga communities. People were also enhanced to speak with one voice challenging the authorities to revise some regulations that overburden the people to meaningfully enjoy from the goods of their environment. Silveira House worked with the Chiefs and other community elders to find ways to engage the Ministry responsible for the natural resources.

Participant 7 (BN) 21/05/19

Silveira House has been operating in Binga District for a long time. Its first approach was to teach advocacy. It did this to enable the entire Tonga communities to understand their rights in every aspect of life, particularly the right to benefit from the Kariba Dam and game life. Through their traditional leadership, the Tonga people were enhanced to negotiate with the relevant authorities. This helped some communities to benefit from CAMPFIRE proceeds though nowadays the benefit is insignificant.

Participant 3 (BN) 21/05/19

The study interviewed a representative from Silveira House who also mentioned that:

The money from CAMPFIRE was no longer disbursed to the community committees. The central government was taking large sums of money, and in addition to that, the Council also made use of the funds that were supposed to be given to the community committees to fund its activities. The local people were no longer getting money, but they were the ones who were experiencing disturbances from the animals which destroyed their fields, livestock and threaten their life. In retaliation, the communities were collaborating with the poachers to kill animals; they were shielding the

poachers because they were against the government which protect game life and benefit from animal resources at the expense of the locals. Animals were killed daily by poachers.

Participant 2 (Silveira House) 15/07/19

We intervened by carrying out advocacy training workshops, awareness campaigns and lobbying to assist the local Tonga people to access their funds from CAMPFIRE. We also educated the locals to understand their responsibilities over the natural resources which are supposed to be protected by them.

Participant 2 (Silveira House) 15/07/19

5.3.3.1 The inadequacy of Catholic Church-based approaches to meet the environmental needs of the Tonga people in Binga

The researcher has unearthed the inadequacy of the CST-based approaches from the participants during the interviews. Judging from the responses provided by some participants about the effectiveness of the intervention approaches implemented, the approaches were inadequate to meet the needs of all the Tonga people in many parts of the District. The researcher found it difficult to ignore the concerns of those who maintained that they are still suffering from environmental injustices. The informants assisted the study with the weaknesses they cited from the intervention approaches of the Catholic FBOs. The participants expressed their dissatisfaction by saying that:

The Catholic Church has helped people in agricultural activities through Caritas which gave handouts like food, millet, and sorghum seeds. It also imported domestic animals like goats which were given to the people. It installed water in some communities, and sometimes money and food were given to selected people. Caritas is not saving people in all 25 wards, but it is operating in few wards. CCJP and Silveira House have been in the area, but they were affected by politics, especially CCJP which was associated with opposition politics. That is where most of the politicians were groomed. We are getting no help to access our resources like fish.

Participant 10 (BN) 25/05/19

I have been attached to Red Cross Zimbabwe on voluntary basis from 2009 to 2013 in Binga District. We partnered with Southern African Youth Net Working (SAYNET), Environmental Management Authority (EMA), and National Aids Council (NAC) on issues to do with behaviour change and climate change. I didn't hear any programme done by the Catholic Church and its FBOs in my area. I can't say a lot about the Catholic Church and its organizations as far as ecological justice is concerned. Maybe it is because of the fact that we lack information about its activities or its institutions are far from reality. I urge the Catholic institutions to distribute their offices across the land as a way to cover all areas in the District.

Participant 15 (BN) 28/05/19

The Catholic Church is not so much involved in our struggle to own our natural resources. I want to benefit from fishing business and to own my personal land, where is the Catholic Church in my daily struggle? What I know is that, CCJP and Silveira House taught civic education; yes they did very well in teaching women and children's rights. Silveira House taught the youths some technical skills like carpentry, welding, building and among others. I also heard that Caritas has helped people with water projects like drilling boreholes and establishing irrigation schemes in some parts of the District, but it did nothing in my area, we are suffering from hunger.

Participant 2 (BN) 21/05/19

Caritas has helped people in some areas with safe drinking water; it established solar pumps to draw water from springs. Currently, CCJP and Silveira House are not in the area, we only have Caritas. The Catholic Church has opened an orphanage in Binga center to impart knowledge and skills to the orphans, but the environmental challenges are so complex, people have no means to access their water, fish, animals and other important resources in their respective areas.

Participant 17 (BN) 19/06/19

The study managed to disclose the weaknesses of Silveira House in the struggle to emancipate the local Tonga people from environmental injustice perpetrated by the local authorities in Binga District. A representative from Silveira House argued that:

The CAMPFIRE community committees received large sums of money from the Safaris, but the problem was that the CAMPFIRE community committees were not trained on how to manage the funds. The influence of Silveira House is insignificant in our struggle, funds are abused. We solved a problem by creating another problem. The institution lacks funding to train those responsible for community development; they started to misuse the funds. This created tension amongst the members of the community.

Participant 2 (Silveira House) 15/07/19

Caritas has its own weaknesses that hindered the achievement of its goals of emancipating the Tonga people from poverty. The study went further to expose its shortcomings to help its gatekeepers to find ways of improving their operations. The representative of Caritas was interviewed and he exposed that:

Caritas has a multiple of challenges, it is a Non-Governmental Organization, and was affected when the Government passed the NGO bill which resulted in the freezing of all activities of NGOs. It is also encountering various challenges in some of our projects like irrigation scheme and nutrition gardens which are mostly affected by climate change which strongly require adaptive management. Furthermore, technological knowhow is another setback in projects which is designed to draw water from available water bodies such as the springs, Kariba Dam, and other sources available. Mostly, the elderly are the ones facing challenges to understand how the fitted solar powered pumps operate.

Participant 8 (Caritas) 24/05/19

Another notable challenge that affected the organization is the contractor management; if you don't make a follow-up you cannot bring results in time as expected by the project. Furthermore, donor syndrome in Binga is a major problem.

The Tonga people's participation is very low because they think that it is the duty of the donors to work and produce results.

Participant 8 (Caritas) 24/05/19

5.4 The suggested procedures by the Tonga to empower themselves

The researcher asked the participants to suggest possible approaches to overcome their challenge or problem of poverty caused by environmental injustice. The proposed intervention approaches include the following; education for all children by the Tonga parents, the assimilation of the advocacy training, lobbying, the involvement of traditional leadership in the formulation of policies governing the management and use of natural resources in the Rural District Council, and the awareness campaigns, and refresher training workshops for WADCO Chairs (Councillors), senior civil servants in Local Government, and all the office bearers in Binga Rural District Council.

5.4.1 Education as a prerequisite to the Tonga people in Binga

Education appears to be one of the key factors that are lacking in the lives of the Tonga people. The study indicates that Binga Rural District is a home of a lot of poor and uneducated people (Muderedzi, 2006). Education is empowerment, it enables people to recognize and maximize their abilities and talents, they can have potential to speak for themselves, and contribute towards their own development. It is the Tonga people who must strive to empower their communities by creating conducive learning environments for their children. Three female participants were interviewed and they said that:

It is not the responsibility of NGOs to provide resources to enable Tonga children to go to school, but it is our duty as parents to find means to educate our children. There are so many challenges that are affecting the communities in Binga; as a result, the children are the ones who are mostly affected. The people must change their attitudes in order to fit in the modern world. Parents must bear in mind that education is a vehicle to success. They must elevate their girl children as well; no Governmental or Non-Governmental Organization can come and add value to our girl children, the duty is ours. Yes, the challenges are so prominent, but let us not affect our children by concentrating much on cultural beliefs and practices which affect girls.

Participant 17 (BN) 19/06/19

Parents must work very hard to get enough resources to send their children to school. They must acquire education at all levels just like other children in other Districts around the country. Illiteracy is a barrier to development. The first step that must be taken by the parents themselves is to send their children to school; both girls and boys must be empowered with education such that they can have a better future.

Participant 17 (FBN) 19/06/19

Education has the ability to empower them to have the potential to discover their identity, rights, and to fulfil their goals as well as having the potential to harness their natural resources at their disposal. It is every parent's responsibility to work so hard such that children can fulfil their abilities; this is the first step towards the development of Binga.

Participant 12 (BN) 27/05/19

It is the major role of the parents to send their children to school. The District has many women who are suffering today because of culture which is used to segregate the girl child. Let us emulate what other parents outside the district are doing; they are sending their children to school. No one will come from outside Binga to take such a responsibility, but the residents of Binga must realize that it is their God-given duty to provide their children with basic needs. NGOs and Governmental organizations are only there to assist the parents to fulfil their duty to send their children to school.

Participant 14 (BN) 27/05/19

5.4.2 The adoption of advocacy, awareness campaigns and lobbying

Some participants acknowledged the importance of the programmes carried out by the arms of the Catholic Church in its struggle to fight against environmental injustice. The response of the participants is clear evidence that the Tonga people are emulating the efforts of the Catholic Church and its Social Teaching. This is what they said:

I really appreciate what the Catholic Church's organizations have been doing. The ways they used to assist us are best and suitable especially in our situation. You know

it is a blessing to be imparted with knowledge that enhances you to realize yourself, your society and your right to utilize the available natural resources. The institutions were affected by politics but their approaches have been proved to be the best methods to solve our problem. I even encourage the systems to swallow their pride; they must work together with communities to have some workshops to continue with such good approaches

Participant 10 (BN) 25/05/19

People need to be educated; the Church has done its part. I still remember that when CCJP was stopped to carry out its operations, Basilwizi Trust sprang up and adopted the same approaches used by CCJP. Interestingly, Basilwizi Trust was formed by the people of Binga, which is why it is called Basilwizi, meaning people of the river. The Tonga themselves must learn to imitate the good things in life. Ways must be found to continue from where the Catholic Church has left.

Participant 17 (BN) 19/06/19

The Tonga people must know that they are the ones who own all the natural resources in Binga. I think we have been taught how to identify the sources of problems and to act upon them. We have our village heads, who are the development chairpersons, and we also have the councillors who are the Wards Development Chairpersons, they have to work together with chiefs and the communities they represent to employ the same approaches used by the Catholic Church. The Catholic Church is the Church of God; it taught us the best ways to solve issues in accordance with the good news of Christ. Advocacy, awareness campaigns and lobbying of systems are the best ways to deal with our situation.

Participant 4 (BS) 26/06/19

5.4.3 The involvement of traditional Chiefs in the formulation of policies governing the management and use of natural resources in Binga Rural District Council (BRDC)

The birth of Zimbabwe in 1980 has ushered in a new era, but its importance to the life of a Tonga person is insignificant. Just like the colonial regime, regulations and policies were introduced by the Zimbabwean government to govern the use of the country's natural

resources. This implies that the local people have limited powers to control and make use of their resources (Manyena, 2009; Sinampande, 2016). The participants showed that the Tonga people understand the importance of their traditional leadership in the formulation of such policies. They suggested that:

The traditional leaders must contribute in the formulation of policies in the Rural District Council. Whenever the council is discussing or crafting policies to do with the management and use of natural resources, the chiefs must be involved because they have been with their people since time immemorial. They are quite aware of our traditional ways of conserving and making use of our natural resources. Every aspect that is important to a Tonga person's way of life must be included when such policies are crafted. The involvement of the traditional leaders is in itself empowerment of the communities.

Participant 18 (Basilwizi Trust) 23/06/19

All structures of the community must be involved in the governance of the natural resources. The chiefs must be involved in the RDC meetings; they are the very people who know our difficulties. The communities through their village heads will convey their grievances to the chiefs who will present them to the board responsible for natural resources in the council. This will enable the Tonga people to communicate their ideas and queries to the responsible authorities.

Participant 3 (BN) 21/05/19

We must be involved in the decision –making processes in the council. We have been impoverished by the council and other relevant authorities. The inclusion of the traditional leaders in the RDC business meetings which deliberate about the use of natural resources will enhance the ordinary people to access their natural resources. The local government must involve the local people in every important decision-making process. The only way to give us a voice or to empower us is to involve the traditional leaders who are always present in the heart of the communities, and they will always consult their people through community structures.

Participant 4 (BS) 26/06/19

5.4.4 Awareness campaigns and refresher training workshops for WADCO Chairs and the Senior Civil Servants in Binga

The researcher has taken a further step to ask questions on how the Tonga People can bail themselves out of poverty caused by lack of access to natural resources. The participants were given an opportunity to suggest ways to reduce environmental injustice. They highlighted that:

Workshops must be conducted and must include; WADCO Chairs (Councillors), and Senior Civil Servants such as the DA, the District's C.E.O, E.O. Finance (Treasurer), E.O. Natural Resources and Agriculture (CAMPFIRE), E.O. Social Service, and E.O. Administration to understand policy frameworks and regulations that is used by the government to govern the use of natural resources. Some of these lacks knowledge and skill to administer the policies to accommodate the local people, they are like ordinary citizens who are not aware of their obligations to protect the local communities.

Participant 18 (Basilwizi Trust) 23/06/19

We must come up with a holistic approach as people of Binga. We have all the precious natural resources; they have attracted business ventures like tourism and commercial fishing. If the people, especially their leaders and representatives speak with one voice to take advantage of funds generated from natural resources, they may find a way to give scholarships to our children who excel in different areas of specialization such as sciences, commercials and arts. It is the people of Binga who must develop their areas by finding such ways, but I think we need awareness campaigns and refresher training workshops to give us insight to set a platform for the development of our people. It is possible because we have a strong base of natural resources which are anchoring the nation's economic growth.

Participant 1 (BS) 17/06/ 19

Those involved in the distribution of environmental goods must be equipped with critical thinking, skills and wisdom to critique every policy to ascertain whether it promote or disempower people to benefit from their natural resources.

Participant 3 (BN) 21/05/19

In most cases, these office bearers in Local Government are the champions of poverty. They are succumbing to the status quo, they are satisfying their needs, and are not protecting the interests of the communities they are representing. Refresher training workshops are necessary; these must be imparted with knowledge to design ways to fund women, young boys and girls to attain quality education from lower to higher levels of education.

Participant A (BS) 21/05/19

5.5 Data presentation from focus group discussions

The researcher met the focus group participants on two occasions in Binga to discuss the issues that have assisted the study to answer the research questions. What emerged from the discussions are the major factors that have continued to drag the Tonga people into poverty. In addition to that, participants assisted this study by disclosing the CST-based approaches, their inadequacies and the suggested approaches by the Tonga people under study.

5.5.1 The disturbance of the Tonga economic system by the colonial regime

Participants in the focus group discussions were asked questions about the effectiveness of the impact of the colonial regime's activities on Tonga people's economic system. They all blamed the colonial government for having disturbed the Tonga's economic activities and this has marked the beginning of their suffering. The participants freely shared their knowledge by saying:

Before the construction of the Kariba Dam and the forcible relocations and resettlement programme that followed, there was no hunger on the whole land. Our parents could grow a variety of crops; they were also fishing and hunting animals without any restriction from the systems.

Participant A (BS) 28/05/19

Poverty is a phenomenon that was created by the White settlers. People had no hunger; they had enough grain, enough opportunities to fish in Zambezi River, and hunted wild animals without stringent rules from the authorities.

Everything changed after the Kariba Dam water project, people were evicted, and policies were put in place to restrict the locals from fishing and hunting.

Participant B (BS) 28/05/19

The land produced food in abundance; they could get enough millet, sorghum, and other grains. The Tonga had ample gardens close to their source of water. All people regardless of gender were involved in fishing activities. The Kariba Dam construction came with the problem of violent eviction and resettlement.

Participant G (BN) 28/06/19

The Rhodesian government has disrupted the economic system of the Tonga on their fertile land along the Zambezi River. Before the Dam was constructed in the 1950s, people were at liberty to cultivate the fields, fish in the River and hunting animals.

Participant D (BN) 28/05/19

5.5.2 The neglect of the Tonga people in Binga by the colonial powers

The topic about the neglect of the Tonga people by the colonial system was discussed and the participants gave their opinion to the contributing factor to their suffering and starvation. They explained that:

It was the colonial regime which first neglected the entire Tonga communities in Binga District. It was a deliberate move to maintain them in their primitive way of life to attract more tourists from the developed nations. Their isolation was adopted by the Zimbabwean government after attaining independence in 1980.

Participant H (BN) 28/05/19

No hospitals, clinics, roads and schools were built by the colonial system to improve the life of the Tonga people in Binga. The intention was to make sure that the Tonga people remain in their backwardness for the good of tourism

industry. The only school built during the colonial period is Binga High school, but was built by the Catholic Church.

Participant I (BN) 28/05/19

People are poor, and they do not have the knowhow to harness their available natural resources. They are suffering from poverty because they received no skills and knowledge through education. The system had done this in the interest of tourism industry.

Participant G (BN) 28/06/19

5.5.3 The forcible eviction of the Tonga people in Binga District

Another issue is why the Tonga people were removed and resettled and this was a topic of discussion in the focus group. The participants showed their deep concern over the involuntary resettlement that took place after the construction of the Kariba Dam in 1957. They said:

People were not informed; they were just forcibly uprooted without being consulted. I think it was very unfair just to surprise them like that. People had no idea about their destiny; the evictions are the source of our problem.

Participant F (BN) 28/05/19

We still have sad memories about the uprooting that followed the construction of the Kariba Dam. People were not informed about the ills and benefits of the Dam. Worse still, all these were done without their consent.

Participant D (BN) 28/06/19

The Tonga people were shocked only to be told by the authorities to vacate their traditional places. It was a terrible experience.

Participant E (BN) 28/05/19

It was force that was used by the colonial system. The local Tonga people were never consulted. The construction and resettlement processes were done without their knowledge.

Participant A (BS) 28/06/19

5.5.4 The negative impact of legal policies in post-independent Zimbabwe

The researcher threw another issue about the impact of legal policies enacted by the Zimbabwean government to govern the use of natural resources. This became one of the most serious issues that hindered the entire Tonga communities from accessing their available natural resources. The research participants explained the effects of the policy frameworks by saying that:

The Zimbabwean government adopted the colonial system's culture of imposing policies and regulations without consulting the local Tonga people. The license and permits to fish in the Dam were just imposed by the Parks and Council. As poor as we are, how can we manage to pay for the permits and license which demand large sums of money. If they find you fishing without permits they drag you to the courts or they take your fish, nets and the canoe.

Participants E (BN) 28/05/19

You know that the Tonga people are the people of the 'Great River' who heavily depended on it. We are no longer having enough opportunities to catch fish because of Parks and Council which demand permits and license which are expensive for the Tonga. I cannot manage to pay the license to the Council and permit to Parks at a time, it is so expensive.

Participant F (BN) 28/05/19

This Dam has no significance in my life because of the fishing license and permit demanded by two authorities, namely, Parks and the Council. Those allowed to fish are cooperatives and individuals who can afford to buy permits and license.

Participant B (BS) 28/05/19

A poor person like me cannot buy a fishing boat, rig and life jackets which are the conditions set by the authorities for people to get license and permit. The demands have caused us to live in poverty.

Participant H (BN) 28/06/19

The Tonga people are not getting what they deserve from the CAMPFIRE. Wild animal come from games and safaris to destroy our land, they are life threatening, but the gains that comes from these resources have no significance to the development of the area.

Participant I (BN) 28/06/19

5.5.5 The effects of resettlement exercise on Tonga women and youths

The challenges that are believed to have contributed towards the denigration of Tonga women in Binga District were exposed during the focus group discussions that were held twice in Binga. The participants exposed that:

The coming of the Dam project has stripped off the rights of women and the youths to own land, to fish and hunt in our traditional places. I blame the White and the present government because nothing has been put aside to empower us to benefit from our natural heritage. Women have no land, the rights that our parents were enjoying were taken, and we are no longer fishing or doing anything that can give us a better life.

Participant C (BN) 28/06/19

The marginalization of women and young girls were experienced after the resettlement programme which followed the construction of the Kariba Dam. The allocation of land to men has become a new thing borrowed from other non-Tonga people.

Participant H (BN) 28/06/19

All challenges affecting women and youths dates back to the time of the violent evictions, and they spilled into the new Zimbabwe. They do not own land and having access to natural resources. A lot of problems engulfed them, they are cultural, political and socio-economic factors which are major issues causing poverty in all Tonga communities in Binga.

Participant G (BN) 28/0619

5.5.6 Challenges brought by Christianity and modern ways of environmental management

The study has gained insights from the focus group discussions on the negative effects of Christianity and technological means of environmental management in Binga District. The respondents highlighted that the two are Eurocentric. They dismissed the Tonga cultural, traditional and religious roles on environmental conservation. The participants expressed their concern by arguing that:

Christianity and the modern ways of environmental management are Eurocentric. They destroyed everything that is Tonga. We are no longer accessing our sacred shrines and having chances to perform our rituals because the places are enclosed by the parks.

Participant B (BS) 28/05/19

Tonga culture is always threatened by Christian denominational groups who view every cultural and religious belief as evil. They say we are worshipping Nyaminyami, trees, mountains, animals and the Zambezi River.

Participant D (BN) 28/0619

Christianity and technological ways of preserving the natural resources are to blame for all environmental challenges affecting our people in this area. These modern ways of preserving the environment came with the colonizers and missionaries, the Tonga cultural practices were disrupted by the construction of the Dam and the creation of National Parks and game reserves. We lost our culture, our shrines along the river and some of the

sacred places which were incorporated into the parks, and we are no longer accessing them.

Participant F (BN) 28/06/19

Tonga cultural beliefs are no longer tolerated by some Christian denominations, our culture is now viewed as backward, many Churches have been established in Binga, and many people were baptized, but our cultural way of life is under threat because Christianity never tolerated anything that is associated with Tonga culture and religious beliefs. They are now teaching us to protect nature, but we have our own traditional ways which are associated with evil.

Participant E (BN) 28/06/19

5.6 The CST-based social change model for action for justice by the Catholic arms of development

The participants in the focus group discussion also explained how the Catholic arms of development employed the Catholic Social Teaching based approaches. They highlighted a number of activities that were put in place to enhance the Tonga people in Binga to access their available natural resources. Below are the activities done by the Catholic Faith Based Organisations.

5.6.1 CCJP intervention approach

The researcher was discussing with Focus group participants about the models for action for justice undertaken by CCJP in Binga, and the participants were free to contribute what they know about CCJP in its efforts to assist them to benefit from their resources. They mentioned that:

CCJP and Silveira House have been in this area for a long time. The people have been taught their rights to access natural resources through a number of training workshops. We did not know that we can claim the right to benefit from our natural resources.

Participant A (BS) 28/05/19

People were enhanced to demand their rights from the authorities through advocacy and lobbying programmes that were introduced by CCJP. It carried a number of workshops in this area to make us understand the source of all our challenges. It taught us to engage the authorities through our traditional leaders, the programmes introduced by CCJP empowered us to demand what belongs to the community.

Participant F (BN) 28/06/19

CCJP partnered with Silveira House to make the affected people speak for themselves. This was achieved through advocacy and lobbying programmes. The catholic programmes helped us to present our burning issues concerning the use of natural resources to the government and the local authorities.

Participant B (BS) 28/0519

CCJP and Silveira House did a lot of advocacy programmes in places like Kariyangwe ward to assist people to demand better governance. This helped people to demand fishing permits and CAMPFIRE proceeds. CCJP has turned the tables upside down in my area, we were taught how to analyse the problem and to demand our right to access our resources. This was done through many programmes like advocacy, awareness campaigns and workshops.

Participant D (BN) 28/0519

5.6.2 Caritas' intervention approach

The study participants from the focus group discussions were asked about the activities of Caritas and they shared with the researcher what was done by Caritas in their respective places. They said that:

Our leaders were engaged by Caritas, they were given a platform to propose the project that help us in our situation, we struggled to get water, we had no gardens because of lack of water, but since the coming of Caritas, things have changed, we have a borehole and piped water project.

Participant C (BN) 28/05/19

Caritas has elevated our life in Binga because of its water projects. It established an irrigation scheme in this area, and in other areas in the District it assisted people with a variety of projects which include drawing water from the Zambezi River for irrigation and other purposes. I am a beneficiary of the irrigation project.

Participant H (BS) 28/0619

We received a lot of assistance from Caritas; it came with its different development projects like drawing water from the Zambezi, solar powered water pumps, and irrigation schemes in our area.

Participant B (BS) 28/05/19

Caritas is among us, it is doing a lot to assist the Tonga people with various programmes which include irrigation schemes and spring water projects where water is drawn using solar pumps. It also taught people to be good stewards of their natural environment, we are now aware that trees, wild animals and sources of water need to be protected.

Participant A (BS) 28/05/19

5.6.3 Silveira House intervention approaches

The participants were asked to assist the study with their knowledge about the activities undertaken by Silveira House to assist the local Tonga to get access to their available natural resources. Interviewees were free to explain what Silveira House has done. *Participant A (BS)* explained that:

Silveira House is well known in Binga since the year 2000. It carried out a variety of projects among the Tonga in Binga. People were taught how to speak for themselves against oppression and to challenge the Council and Parks to revise some of the regulations which are tough to us.

Participant A (BS) 28/06/19

The study interviewed an 82 year old who testified that Silveira House has involved itself in people's daily struggles resulting from their relocation. He said that:

Silveira House assisted us to recognise our right to access our fish from Kariba Dam as well as our animal resources from the CAMPFIRE programme through Advocacy and lobbying. I did not know that I possess such a right to fish in the Zambezi River, I thought that fish belong to the government as well as Parks and Wildlife.

Participant G (BN) 28/06/19

Another youth from Binga South was interviewed by the study and narrated what Silveira House has done to elevate the life of the Tonga people. She said:

I attended the workshops and advocacy training programmes conducted by Silveira House where we were taught about our rights to claim our entitlements. These workshops and advocacy training programmes assisted us to understand our rights and responsibilities as the residence of Binga. We are now benefiting from our animals though the benefits are insignificant because the CAMPFIRE community committees are not well trained to manage the funds.

Participant B (BS) 28/0519

5.7 Suggested approaches by the Tonga themselves to access natural resources

The participants in the focus group discussions contributed towards their development. There are some approaches which emerged during the discussions. The approaches can assist them in future to claim their entitlements. The suggested approaches are as follows: the adoption of advocacy and lobbying, education, awareness campaigns and refresher training workshops for WADCO Chairpersons and senior civil servants in the Local Government and the involvement of Tonga chiefs in decision-making processes.

5.7.1 The adoption of advocacy and lobbying by the Tonga

The study has taken an advantage of the focus group discussions to expose what the Tonga people must do to empower themselves to overcome the problem of environmental injustice. They gave a number of suggestions that can be put in place to assist them claim their entitlements as well as help themselves in utilizing their available natural resources. They are yearning for the continuation of the advocacy and lobbying programmes by the knowledgeable and experienced Tonga people. They indicated that:

The Tonga community leadership must continue to engage the Church to assist people with advocacy and lobbying training workshops. This can help people to have critical minds and to demand what is theirs from the responsible authorities.

Participant I (BN) 28/06/19

CCJP advocacy training workshops must be adopted by the Tonga themselves to alert their communities about their right to natural resources and other rights related to environmental issues.

Participant E (BN) 28/05/19

Those who received advocacy skills from a number of training workshops by CCJP and Silveira House must continue to exercise what they acquired to open the minds of their fellow residents.

Participant F (BN) 28/05/19

5.7.2 Education is the bedrock to empowerment

The participants also argued that education is an important aspect that would bring complete empowerment to the Tonga. They said that:

The Tonga people must work tirelessly to educate their children. Those NGOs operating in Bonga are spent forces; the Tonga must encourage them to build many primary and secondary schools. They must also negotiate with all interested stakeholders to build vocational training

centres and at least a college to empower them with skills and knowledge to make use of the available natural resources.

Participant A (BS) 28/06/19

How can one know what is needed to extract resources like fish, how do I know that this is my right or not? Education is the bedrock to development, though hindered by many challenges; the Tonga people must compete with other people from different Districts to educate their own children

Participant C (BN) 28/06/19

Girl children must be given opportunities to acquire best education just like the boys. The people in Binga must put aside the cultural beliefs that sideline women; they must encourage their girl children to attain highest qualification.

Participant G (BN) 28/06/19

Every parent must play his or her own duty to educate children. This has an impact in the long run. Education its self is empowerment, you can understand your duty and rights as a citizen of Zimbabwe.

Participant C (BN) 28/06/19

5.7.3 Refresher training workshops and awareness campaigns for WADCO chairpersons and senior civil servants in the Local Government

The research participants highlighted the need for training workshops for those in leadership positions. This is critical since knowledge about the policies and regulation is inculcated in their minds. Focus group discussions exposed that:

People need to be conversant with the regulations and policies that govern the use of natural resources. This is what is lacking; WADCO

chairs are elected leaders who need to be always equipped with knowledge about the laws that have negative effects in the long run.

Participant B (BS) 28/05/19

Policy analysis is important in any developmental programme. Senior civil servants who occupy influential positions need to be equipped with knowledge through training workshops. The issue is that, some are clueless about the Council and Parks environmental regulations that affect Tonga communities.

Participant D (BN) 28/05/19

The BRDC senior officials and WADCO chairs must be aware of our rights over the natural resources. Training workshops are necessary because they will be made aware of the essence of policies as well as our rights and duties.

Participant F (BN) 28/05/19

5.7.4 The involvement of Tonga chiefs in decision-making processes

The study participants have cherished the inclusion of their traditional chiefs in any formulation of environmental law or policy framework. They showed their desire to be involved in the governance of their natural environment. Their traditional leadership is critical in decision-making processes in issues related to community development. They said that:

The Chiefs must be stakeholders in any Council business that discusses about laws concerning the use and management of natural resources.

Participant E (BN) 28/06/19

Traditional leaders must be consulted before the passing of policies. They must be part of the BRDC that is responsible for the use and management of the environment.

Participant A (BS) 28/06/19

The Tonga Chiefs must be given veto powers to reject any laws that discourage empowerment of the locals. They must have powers to accept and reject any law that accelerate environmental injustice.

Participant G (BN) 28/05/19

5.8 Chapter summary

The information that emerged from the participants through the individual in-depth interviews and focus group discussions exposed the most serious challenges that have continued to plunge the entire Tonga community into a bottomless pit of poverty amid such a wider base of natural resources. These include the interruption of the Tonga people's economic activities by the colonial government, their isolation and lack of education, their resettlement, introduction of legal policies in post-independent Zimbabwe, and challenges from Christianity and technological ways of environmental conservation. Despite the presence of so many challenges experienced by the Tonga people, the research participants have exposed how the Catholic Social Teaching-based intervention approaches which were put into practice by the Catholic Church's arms of development such as Caritas, CCJP, and Silveira House have enhanced the local Tonga to claim their entitlements. These approaches reflect the pastoral nature of the principles of the CST to maximize the potentialities of the marginalized Tonga people to discover, analyze and actively address their nature of challenges.

The research study has also disclosed the strengths and weaknesses of the CST-based approaches. In addition to that, the inadequacy of the study was also unveiled. This was done to locate the gaps that must be covered in future to combat the environmental injustices experienced by the Tonga in Binga. The establishment of gaps necessitated the projection of the community-based approaches suggested by the Tonga themselves to militate against all forms of injustices they experience. The suggested ways by the Tonga people have positive impact in the long run. The following Chapter will analyze all the available data collected from the participants through different methods of data collection which include individual in-depth-interview, focus group discussions and library sources. The data will be analyzed in

relation to the theoretical framework so as to give proper responses to research questions and objectives.

CHAPTER SIX

DATA ANALYSIS

6.1 Introduction

This chapter will analyze data collected through all the data collection techniques. This will be done to identify common themes and sensitive issues that will summarize all important views and opinions. Furthermore, the analysis will help the researcher to give critical suggestions and procedures for further actions. Thematic issues that emerged from individual in-depth interviews and focus group discussions include the following: cultural, political and socio-economic realities affecting the Tonga people (to enjoy their environmental rights in Binga Rural District), Catholic Social Teaching-based approaches by the Catholic Church's FBOs, the shortcomings of the CST- based approaches, and the suggested measures by the Tonga people themselves to enhance their capabilities to benefit from their natural resources. The emerged issues and themes assisted the study by providing answers to the research questions.

6.2 Data analysis on the interruption of the Tonga people's economic system during the colonial era

All the information collected from the participants through individual in-depth interviews, focus group discussions and library sources was analyzed by the use of thematic data analysis. The findings of the research show that the Tonga people in Binga District are suffering from poverty because their stable economic system was interrupted by the colonial government. The statement made by Participant 6 (BN) (21/05/19) shows that the Kariba Dam project by the White colonial rule disrupted the economy of the Tonga people which was anchored on agriculture, fishing and hunting. Participant 6 (BN)'s (21/05/19) argument tallies with Participant 1 (BN) (21/05/19) and Participant 2 (BN) (21/05/19) who said that hunger and poverty came with the new system of governance which came with its hydroelectric power project in the Zambezi River. Participant B (BS) and Participant G (BN) (28/05/19) also agreed with the mentioned interviewees that the Tonga economy before the construction of Kariba Dam was able to support the entire Tonga communities in Binga District. Their statements show that it was the colonial government which interrupted it. The above-mentioned theme is reflected by both the research participants in individual in-depth interviews and focus group discussions. Scholars such as Scudder (2005), Munikwa (2011)

and Mudimba (2015) unanimously agree with the participants' contribution that the Tonga indigenous land tenure system was the bedrock to their economic system.

The research findings show that before the Tonga people were relocated by the Rhodesian powers in the 1950s, both women and men enjoyed equitable rights to their traditional land. The Tonga people are living in poverty because their land tenure system is dominated by men (Muderedzi, 2006; Mudimba, 2015; Mwinde, 2016). Munikwa (2011) blamed the white regime for imposing their oppressive and discriminative laws which Reynolds and Cousins (1989) blamed for having disrupted the Tonga economy. According to Manyena (2009), *Participant 4* (BN) 22/05/19, *Participant A* (BS) 28/05/19, *Participant G* (BN) 28/05/19 and *Participant 7* (BN) 24/05/19, the Tonga communities along the Zambezi valley depended on three activities, namely, fishing, hunting and crop cultivation on the banks of the Zambezi River. Munikwa (2011) mentioned that they used to fish breams and tiger fish using nets as well as buckets. They were surviving on these activities without any restriction. According to the modernization theory of development, the construction of such a mega-project like the Kariba Dam project was done to enhance the economic system, but on the other side, it seriously plunged other sectors of the society into poverty (Richter et al. 2010). In all the interviews carried out by the study, all interviewees, both men and women pointed out that the construction of Kariba Dam and the relocation to the new settlements is the genesis of poverty and starvation of the local Tonga people in Binga.

The researcher interviewed *Participant 4* (BN) 22/05/19, a female participant who is one of the eldest respondents, who narrated how hunger became a menace in Tonga communities after the construction of the Kariba Dam and the relocation. *Participant 4* (BN) testified the uprooting of the Tonga communities from their original places along the Great River Zambezi. In other words, she is an eye witness of the violent uprooting. She showed more concern for her life because she is facing challenges to get access to the natural resources. She told the interviewer that during the time of the floods, she was already married to a polygamous man but she had her own land which she inherited from her mother. During that time, people had very fertile lands that were capable of producing enough food for their families. What she said concurs with the contributions from Munikwa (2011) and Mwinde (2016) who mention that the Tonga people could grow crops like maize, sorghum and millet. They were growing vegetables in their ample gardens close to the source of water. Crops were grown twice a year and there was no hunger. Women had enough food to survive

together with their families. *Participant 4* (BN) 22/05/19 admitted that they were also involved in fishing activities and it was not men's business as it is now. She bewailed that all the problems that they are facing now are a result of the resettlement programme.

Munikwa (2011), Kangwa (2014), Mudimba (2015) and Mwinde (2016) concur on the inheritance issue. They are of the view that land was passed on from parents to children regardless of gender. This implies that both genders enjoyed equal rights to land ownership which promoted competition leading to maximum production and utilization of farming land. Munikwa (2011) further elaborates that land was not a property of the whole community though literally, it belonged to the community. The cultural ritual leaders (the *sikatongo*) had no overall rights over the land and even the produce. This was also similar to herdsman and chiefs. It is acknowledged that those in the lineage could get their land more easily than the community. This made it impossible to move away from the traditional land. Again, land was not for sale and could not translate into private property.

The eviction and relocation of the Tonga people was justified by the modernization theory which has been adopted from Western civilization. Economic growth became the most important aspect, meaning to say that the displacement of the Tonga people was necessary for the development of the country. According to the modernization theory, the cultural, traditional and religious aspects of the society are the obstacles to the development of the country (Servaes, 2008). The forcible eviction of the Tonga people from their traditional landscape along the Zambezi River is justified by the modernization theories. Servaes agrees with Hobart (1993) who argues that scientific knowledge is critical for the transformation of traditional societies. He mentions that, according to the modernization theory, the obstacle for development is the culture and the tradition of the indigenous people in their society. He is of the idea that modern technology and the implementation of scientific knowledge laid the foundation for economic development in such regions and the nation at large. However, Koenig (2001) notes with great concern that it is because of such developmental projects that people are still suffering from poverty today. Koenig is in contradiction with Hobart (1993) and Servaes (2008). For Koenig, scientific knowledge and technology have brought the problem of poverty by undermining the local indigenous people's fundamental rights to socio-economic and cultural resources. In most cases, the locally available natural resources from such areas are benefiting those from outside the area. Surprisingly, various national

governments have justified the construction of mega-projects like Dams because of their capacity to encourage economic growth.

The common good for the benefit of the Tonga was disrupted by the Kariba Dam water project. The Kariba was meant for the development of the nation and the region at large, but it has some negative impact on the life of the Tonga people in Binga. Wenski (2012) defines the common good from a Catholic Social Teaching's perspective. He says that the common good refers to the sum total of goods and conditions that are essential for the development of all people to attain their goals. From a Catholic's perspective, the goods include the natural resources while conditions involve cultural, political, social, economic, and technological conditions. The CST theory blames the systems and structures of governance on socio-economic realities of the Tonga people. According to Pope John Paul II (1987) and Pope Francis (2015), it is the duty of the state to create conditions that enable all its citizens to access basic goods (natural resources) and services which include education and health care. In the context of the Tonga people in Binga District, the CST encourages the Christian community and individual groups of people to take action in accordance with the principles of the Social Teaching of the Church (Reynolds and Healy, 2007; Wenski, 2012; Catholic commission for Justice and Peace in Zimbabwe, 2006).

6.3 Data analysis on the side-lining of the Tonga people in Binga District

Information from Library sources, individual in-depth interviews and focus group discussions agree on how the colonial government has neglected the Tonga people by keeping them in their primitive way of life. They agreed that the colonial government became the first stumbling block for the development of the entire Tonga community. The information provided by *Participant H* (BN) 28/05/19 and *Participant I* (BN) 21/05/19 revealed that the colonial power never brought civilization to the Tonga people in Binga to keep them in their way of life for the promotion of the tourism industry. *Participant 14* (BN) 27/05/19, *Participant 15* (BN) 28/05/19 and *Participant 5* (BN) 23/05/19 also exposed that the Tonga people in Binga District were deliberately side-lined by the colonial systems. The participants mentioned that schools were not established in the District, and this shows that their side-lining was a deliberate move which was later adopted by the Zimbabwean government after its independence in 1980. The Smith regime carried no infrastructural development project to upgrade their life.

Tremmel (1994) maintains the same position that it was the colonial government that dismantled, excluded, and isolated the Tonga from the rest of the other ethnic groups. They were left alone to continue living in their traditional way. Their isolation seems to have its merits and demerits as they could freely hunt animals without control by the Rhodesian government policies, but they heavily suffered from isolation. The colonial government neglected them. No schools, clinics or roads were constructed even after 1957 (Muderedzi, 2006). Muderedzi agrees with the majority of the scholars including Tremmel (1994) and Scudder (2005) that the isolation was well-planned by the systems to maintain the Tonga people at their primitive stage as a way to promote tourism industry in the country. Muderedzi (2006) also mentions that the successive governments of Zimbabwe are to blame as they adopted the colonial policies to isolate the Tonga communities. She reveals that the current government is doing nothing to support the Tonga communities in Binga with enough educational facilities. Musona (2011) agrees with Muderedzi that the current government cannot escape from the blame. He said that the new government did nothing to include the Tonga people in all critical developmental projects. Muderedzi reiterates that Binga school services are inadequate to fulfil the needs of the entire District.

Muderedzi (2006) agrees with the participants' views that their isolation is evidenced by the fact that the colonial government did nothing to develop the area by building schools, hospitals, roads as well as other important infrastructure necessary for human development. She also lays the blame on the post-independent systems. The colonial and post-independent systems are in contradiction with the Catholic Social Teaching's principle of respect for human dignity. The principle reveals that all people regardless of race, ethnicity and gender are worth of respect. It is based on the biblical teaching that every person was created in the image of God, and the same person was saved by Jesus (Pope John XXIII, 1961 and Kizito and Juma, 2015). What emerged from the literature, individual in-depth-interviews and focus group discussions is at loggerheads with the CST which calls for equality.

6.4 Data analysis on involuntary resettlement of the Tonga people in Binga District

The involuntary resettlement and lack of free, prior and informed consent is another theme that emerged from the literature review and interviews. The majority of interviewees expressed their concerns about the way the system has conducted its operations. They raised a point that people have a right to be informed about any decision or about any project whether big or small. People must know before the implementation of such projects.

Musonda (2008) traces the effects of development theories back to the 1950s and he admits that the developed countries have adopted the modernization approaches, and indeed, they achieved their goals, but they forcibly displaced the local people. He suggests that for any development to be progressive there must be participatory approaches that involve the locals. Scott Pearse-Smith (2014) criticizes the Western modernization approaches because of their tendencies to impoverish the indigenous people by relocating them from their traditional sources of livelihoods. In this case the Dam construction was important than human life.

In this case, *Participant 4* (BN) 22/05/19 shares the same view with the scholars such as Scudder (2005) and Reynolds and Cousins (1989) that no awareness campaigns were undertaken by either the scientists or the authorities before flooding. Muderedzi (2006) concurs with Scudder and the above-mentioned scholars that the authorities did not bother to assess the effectiveness of Kariba Dam project to the local Tonga people who became the victims. The local press, according to Scudder (2005), regards the Kariba dam project as ‘operation Noah’, and believes that the press was instrumental in advertising the beauty of the Zambezi valley where authorities would soon create National parks as well as safari areas, but at the expense of the local Tonga people. Muderedzi (2006) relates that the District Commissioner together with the Minister of Native Affairs of Southern Rhodesia visited the Zambezi valley in 1955, and they ordered the local indigenous Tonga to vacate the region to create space for the construction of Kariba Dam. Surprisingly, the local communities were never consulted as the resettlement exercise took place without their consent.

This was in contradiction with the dictates of the Article 18 of the Declaration which recognizes the participation of every person in critical decision-making concerning issues that affect their general life. The Tonga people were supposed to be consulted and incorporated in all processes before, during and after their resettlement (UN Declaration on the Rights of Indigenous Peoples, 2013). According to Mwinde (2016), the Rhodesian government did not compensate the Tonga for all losses they suffered. The authorities did not take any measure to carry out environmental and socio-economic assessment before the ‘chaotic and massive displacement’. Manyena (2009) agrees with Mwinde that the local Tonga have not benefited from the Kariba Dam project since its construction some decades ago. Instead, they lost entitlement to their traditional agricultural lands, clean and safe water for drinking. In addition to that, their access to hunting and fishing was thwarted by the construction of the Dam in the 1950s.

For Ndayambaje and Fulgence (2017), the resettlement programme is disastrous because it affects the displaced as their normal way of life is destroyed. The rights of the indigenous people in their territories, lands and resources were not considered important yet the proposed projects benefit those in power. From a Catholic Social Teaching's point of view, participation is a God-given right. When people are participating, they establish, respect and protect the common good. The principle of participation which is enshrined in the CST demands that everyone must be accorded his or her right to participate in cultural, political, and socio-economic development (Kizito and Juma, 2015). Participation in decision-making is important because it sets a platform for the disadvantaged people like women and youths to play their appropriate roles, develop a feeling of control as well as provide them with an opportunity to know how the proposed project impact their life (Ndlovu, 2010). In contrast with the above-mentioned argument, Musonda (2008) says that the development projects in most cases forcibly displaces and resettle the locals for the sake of progress, sometimes without informing them about the development project. All sorts of challenges affecting the Tonga communities in Binga District are blamed on their involuntary resettlement exercise (Mudimba, 2015).

However, Servaes (2008) throws his weight in this discourse concurring with Hobart (1993) and Moon (2004) who argue that development has its roots in modernization. Hobart (1993) is of the idea that economic and material prosperity are a result of technological advancement which is a prerequisite in transforming the indigenous societies in developing nations. Servaes (2008) supports the modernization theory positing that all societies in the global world must pass through all stages of development. The stages include the adaptation of technological techniques. According to Musonda (2008), the West has achieved its goals by implementing development projects like Dam construction in developing countries. Servaes (2008) points that there are certain barriers to development that need to be fought with such as traditionalism, superstitions, and culture and emphasizes that they must be eradicated for the sake of modernizing the society.

Koenig (2001) is concerned about the indigenous people displaced by the development initiatives, he mentions that they benefited nothing, instead they have been impoverished, as they lost their economic, social and cultural resources as their resources are ferried to benefit others. Ajei (2007) says the development of the non-Western countries was orchestrated by the colonizers who are the ones who defined and suggested the concept of development that

is in line with modernization. Richter et al. (2010) argue that the construction of the major Dams by colonial powers was done to diminish or reduce poverty in traditional societies in non-Western countries. The fundamental rights of the Tonga people in Binga District have been trampled upon by the systems. They were never consulted or involved in preliminary stages of development, meaning that their right to participate in the affairs of their areas was infringed. It is also critical to note that their common good was not recognized and protected. The CST is completely against marginalization and exploitation of the Tonga people in Binga. In this case the marginalization and exploitation of the Tonga people was done in the name of development.

6.5 Zimbabwean Legal policies affecting Tonga people's access to available natural resources

All the participants in the individual in-depth interviews and those involved in the focus group discussions shared the same sentiments with Manyena (2016) and Sinampande (2016) that the post-colonial government from 1980 up to the present day Zimbabwe has introduced permits and the license system which is the major barrier that prohibits the locals from getting access to their Zambezi River to fish karpenta and other species of fish available (Participant 7 (BN) 24/05/19; Participant 9 (BN) 25/05/19; Participant 15 (BN) 28/05/19). One of the respondents grieves about the challenges she is facing as a woman (Participant 6 (BN) 21/05/19). Her situation is very difficult because she is only left with one option to buy fish for selling from cooperatives. Women's problems in Binga are so complex, they want to feed their children and send them to school, but because of the policies and regulations which govern the use of resources from the Lake, they are restricted to buying or selling fish without permits. The participant indicates that she wants a license to operate in the Lake, but because of financial problems, she cannot make it. Participant 6 (BN) 21/05/19 has a desire to send her children to school as a way to empower them, but because of the demands of the council and parks, it becomes a mammoth task to benefit from the resources in Kariba Dam. The respondents were much concerned about the permits and licenses charged on the locals.

The post-colonial period is defined by Sinampande (2016) as the period after Zimbabwe's independence in 1980 to the present day. This era has ushered in new policies which were meant to regulate fishing activities in Kariba Dam. Manyena (2009) agrees with Sinampande (2016) that the coming of this new era accelerated the problem of poverty in Binga. Manyena bemoans the stiff requirements of the new system which demand individuals and

cooperatives to apply for fishing licenses to both the National Parks and the Rural District Councils. The National Park is responsible for the use of water resources in the Kariba Dam whilst the District Councils are responsible for offering fishing licenses to those fishing in their fishing zones which are under their jurisdiction. The locals are facing difficulties to meet the requirements expected by the authorities to fish in the Lake. Those that fail to produce the required permits for fishing are regarded as criminals and they are punished. The National Parks officials sometimes confiscate their fishing equipments and in most cases their nets and boats are not returned even after they pay a fine. Manyena (2009) reveals that at times their fishing equipment is sold to the Zambian fishermen or to the local fishermen who operate in other established fishing camps.

Experience in the research field with the key respondents in both Binga North and South was similar to that of Dube (2016) and many others who thronged the heart of the Tonga communities capturing their concerns through their studies. When the key participants new about the aim of the study, they were interested in taking part hoping that the bitter experiences of the ordinary Tonga people in their communities in Binga will be exposed and known by the Government, and all responsible Governmental Organizations and other stakeholders interested in joining their struggle to own and gain meaningful access to their locally available natural resources. The research informants were indeed emotional, and they expressed their deep concern for the locals' limited access to all their important natural resources. The Tonga people in all sections of Binga Rural District feel that it is the Central Government and all responsible Governmental Organizations, Non-Governmental Organizations (Dube, 2016), and the Churches which are not holistically addressing their problems.

According to Metcalfe (1993) and Manyena (2016), not much has been done by the new system to legally empower the District units (the Wards and Village Committees) to take control of their locally available natural resources. It is the mandate of the District Council to take control of the revenue generated from the sale of the ecosystem services, but the central government always dictates the policies governing the use of natural resources, and this locks the door for public involvement. This is in contradiction with the Catholic Social Teaching principle of subsidiarity which demands that responsible institutions must involve people at the lower levels of the society in environmental decision-making. Those responsible for decision-making may intervene only if the lower level entity fails to take the task. This means

that in all environmental issues, the locals must be given an opportunity to make their own decision and take action in line with the Social Teaching of the Church (The Pontifical Council for Justice and Peace, 2004; Silecchia, 2008).

The study has also unveiled another serious injustice that has been perpetrated against the local Tonga people in Binga District. Quite a number of interviewees raised their concerns about the infringement of their fundamental right to benefit from wild animals that cause serious problems in their areas. CAMPFIRE that was formed to plough back the proceeds of the animals killed in their areas is doing nothing to benefit the local Tonga people (Michel De Garine-Wiichatitsky, 1999; Government of Zimbabwe, Ministry of Environment, Water and Climate 2014). The participants agree with Dzingirai and Madzudzo (1999), who indicates that if any animal like buffalo, elephant, lion or many others are killed in their respective communities, they must be provided with their portion of meat, and a certain amount of money generated from the sales. The funds must be used for other developmental projects in the communities. The developments, according to the interviewees, include the construction of roads, schools, clinics, boreholes and many other projects important for community development (*Participant 2* (BS) 17/05/19; *Participant 18* (Basilwizi Trust) 23/06/19; *Participant 5* (BN) 23/05/19).

Michel De Garine–Wiichatitsky (1999) and Sinampande (2015) reveal that since the adoption of Communal Areas Management Programme for Indigenous Resources (CAMPFIRE) in Zimbabwe in 1989, the Tonga people have not benefited much from their animal resources. Sinampande exposes that about 87% of the youth in Tonga communities in Binga confirm that they do not appreciate the presence of CAMPFIRE programmes. It is believed that there are possibilities that the Tonga people lack knowledge about the presence of CAMPFIRE, but their lack of knowledge is blamed on the association as it is far away from people's realities. The Tonga people are believed to be unaware that the development initiative must emanate from them yet they believe those initiatives must come from the Binga Rural District Council.

Dzingirai (1998) notes that the CAMPFIRE programme in Binga was disturbed by the politicians who permitted the non-Tonga to migrate and illegally settle in arable lands which are in forestry reserves. He observes that whenever the responsible authorities try to evict the illegal settlers, the politicians support the settlers. In most cases, these people come in from

other tribal areas, mostly, the Shona and Ndebele people. These settlers drive away wild animals by clearing forests basing on the belief that it was God who gave them a right to utilize the land. Dzingirai is concerned about the rampant killing of animals as the natives, according to him, no longer trust CAMPFIRE.

There are certain questions that are often asked, such as: who must directly benefit from the local natural resources, who are entitled to manage it, who has authority over the use and conservation of the natural environment? The CAMPFIRE principles show that the authority, management as well as the environmental benefits must be vested with the local community (Metcalf, 1993). According to Conyers (2003), Binga District consists of large tracts of land which include suitable arable lands controlled by Parks and Wildlife Management, but this land is used as National Parks, Safari areas and forestry reserves. All these natural resources are controlled by the central agencies leaving the local indigenous Tonga people without any control or access to the natural resource base. The study exposes the relationship that exists between the invisible world, the African people and the natural environment. This helps to depict how the Tonga people's religious and cultural practices can be embraced in the management and use of the natural resources in Binga.

For Radford (2010), the CST taught that the government has the responsibility to implement policies that can sustain all people. Therefore, the government is the bedrock for the socio-economic transformation of the Tonga people in Binga District. According to Booth (2014), the CST enables people to answer the question of how the relevant authorities and social institutions should intervene. It is critical to note that the main purpose of the public policy as demanded by the CST is to ensure the promotion of the common good. In this case, the government of Zimbabwe has imposed laws and regulations without consulting the local Tonga people. This action contradicts the CST's guiding principle of subsidiarity which discourages the systems and institutions from imposing laws. Instead, it requires the authorities to intervene at the lowest levels of development to assist those at grassroots levels to achieve their highest goals (Pope John XXIII, 1961; United States Catholic Bishops (USCB), 1986; Pontifical Council for Justice and Peace, 2004).

6.6 Effects of Christianity and technological ways of environmental conservation and management on Tonga people in Binga District

What has emerged from the research participants and secondary method of data collection is that the relocations and policies introduced by both the colonial government and the current system are not the only causes of the environmental injustices experienced by the Tonga people in Binga. Thompson (2005) blames Christianity which is believed to have promoted the interests of the white race. Christianity never considered the indigenous culture-based beliefs to be instrumental in the conservation and use of their natural environment. The participants acknowledged the impact of Christianity in their lives, but they indicated that its coming marked the beginning of all problems (*Participant 18 (Basilwizi Trust) 23/06/19; Participant 13 (BN) 27/05/19; Participant B (BS) 28/05/19; Participant D (BN) 28/06/19*). Their argument gets support from the work published by Thompson (2005) titled “*Our gods never helped us again....*” Christianity is the reason for the decline and death of Tonga culture and religious practices used in the conservation and harnessing of natural resources. The Tonga religious belief systems as well as their traditional ways of conserving the natural world are no longer tolerated nor accepted because of the presence of Christianity.

Ajei (2007) and Alokwu (2009) acknowledge the importance of the scientific and technological ways of environmental conservation, but they bemoan their negative impact on the lives of the people in societies. The data generated from the participants concur with the data from library sources concerning the merits and demerits of scientific and technological advancement. The modern ways are the best ways to control the use of natural resources, but it is also important to note the grievances exposed by the research findings. It emerged that there are underlying challenges in these modern ways as the natural resources are viewed as things that were meant to be exhausted, dominated and used. Ajei (2007) places the blame on the Western modernization theory which emphasizes development at the expense of traditional, cultural and religious-based knowledge systems.

The information collected from the research participants and library sources show that the resettlement and technological advancement threatened the local indigenous people’s cultural and religious ways of environmental management. Colchester (2000) laments the way the local people were evicted, and how it gave the authorities an opportunity to create national game parks. Scudder (2005) and Sinampande (2016) argue that large tracts of land belonging to the Tonga people in Binga District were confiscated. This was done to create space for the

construction of Kariba Dam and national parks. This has caused ecological injustice in the region because the local people's indigenous knowledge was disrupted. *Participant 13* (BN) 27/05/19; *Participant B* (BS) 28/05/19; and *Participant D* (BN) 28/06/19) voiced that their ancestral graves and sacred places where their fathers used to perform sacred rites were buried by water. They bemoaned the deterioration of their cultural-based ecological conservation strategies as a result of the coming of other religions and technology.

Participant 7 (BN) 24/05/19 and *Participant 4* (BS)'s 26/05/19 utterances are consistent with the scholarly arguments available in literature on how the Tonga people's indigenous knowledge systems and culture-based practices were disrupted by the Kariba Dam project and their forced resettlement. Tremmel (1994), Kangwa (2014) and Swila (2015) concur that the Zambezi River has some connections with the religious belief systems and cultural identity of the Tonga people that is why they are referred to as 'the river people'. There were numerous rain shrines found along the Zambezi River on which the Tonga people performed their ritual ceremonies. Ceremonies such as the '*malende* or *mpande*' were the most important rituals for appeasing their spirits to ensure adequate rain and bumper harvests. Many scholars like Kangwa (2014) and Swila (2015) maintain that most of the shrines during the construction of the Dam in the 1950s were submerged in the waters. This has contributed to the fading of the Tonga traditional culture and religious practices. Thompson (2005), Kangwa (2014) and Mwinde (2016) say the changes and fading of the culture, traditions, and religious practices is blamed on Christianity, modernity, and other dominant cultures.

For Mundondo (2000), the resettlement and construction of the Kariba Dam has negative effects to cultural traditions and indigenous spirituality of the Tonga people. The locals were evicted in the guise of development. He argues that the coming of technological advancement, meaning the construction of the Dam, has caused their separation from their *Nyaminyami* spirit and their rain shrines. The Rhodesian government could not see their project as a threat to the Tonga way of life. The Tonga believed their *Nyaminyami* to be the spirit of the Tonga People responsible for the vast waters in the Zambezi River. The Tonga people respect all the sacred sites, and this is how their religious belief system assists in the use and conservation of the natural environment. Mbiti (1969) emphasizes that there is a close link between the physical and the invisible world. Mandondo (2000) laments the presence of powerful elites in resource-rich territories, and these have started monopolizing access to sacred places. That is how the development theories have been under attack by

various scholars due to their weaknesses of neglecting the religious and social aspects of the development of the local indigenous people (Hobart, 1993; Koenig, 2001; Ajei, 2007). Mandondo (2000) cites Hubert (1994) who says that each member of the community has a duty to conserve, protect and make use of the natural heritage.

The CST takes another dimension to redress challenges resulting from environmental crisis. It encourages the integration of traditional and culture-based practices to address challenges brought by environmental injustice (Wenski, 2012). Pope Francis (2015), in his Encyclical Letter titled *LAUDATO SI'*, emphasizes that culture cannot be ignored in this discourse. This implies that culture has an upper hand to reduce environmental injustice because it has valuable resources like religious belief systems that can be used to combat environmental crises (Hitzhusen, 2007). The CST implores the responsible authorities to implement religious and culture-based approaches to environmental conservation. This is a fact because Africans have their own perceptions concerning the environment. Land and all the natural resources in it are viewed by Africans as sacred. It is where their umbilical cords are buried and their inheritance from the forefathers. The natural resources in African communities are expected to be shared equally under the forms of traditional authorities. Therefore, community leadership in African continent is regarded as a steward whose divine authority comes from the Supreme Being who is the Creator of the Universe (Center for Social Justice and Ethics (CSJE) and Alliance of Religions and Conservation (ARC), 2014). The CST is against the coercive conservative measures that have been initiated by the authorities. The technological and development approaches have been under attack because of the challenges experienced by the indigenous people. They were involuntarily displaced and are no longer able to make use of their traditional conservative measures to safeguard their own natural resources. The scientific ways of natural conservation are Eurocentric (Koenig, 2001).

6.7 Predicaments brought by resettlement on Tonga women and youths

The women and youths were interviewed as they are part of the study. The study sought to unpack their views as a way of divulging the anomalies that are continuously drowning them into poverty. Participants reveal that the root cause of women's problems in Binga is lack of formal education. This position gets support from Mudimba (2015) who quotes a statement offered by a government official on 23 August 2015 which says that because of the high illiteracy rate prevailing in Binga District, the number of women who are participating in all spheres of life is still insignificant. It seems as if it is normal to find no women

representatives in critical positions of influence. The evidence provided by Mudimba gets support from Basilwizi Trust (2010-2015) which reveals that most women in rural areas in Zimbabwe are more vulnerable to poverty than the males. Women are excluded in active participation in political and socio-economic spheres at all local and national levels. Dube (2016) adds that Tonga women and girl children suffer from poverty than men because of their culture which is discriminatory. Zubo (2012) also blames Tonga culture which forms the base of women vulnerability in Binga. Tonga culture prohibits women from accessing education, and in many cases, they are invisible in critical decision-making processes that have to do with community development.

Mudimba (2015) agrees with interviewees that in a number of development meetings held in Binga, women attend the meetings, but their presence is not viewed as important because of culture, and due to the fact that since they are illiterate, they are not effective in decision-making as their male counterparts. The claim gets support from *Participant 14* (BN) 27/05/19, *Participant 3* (BS) 21/06/19 and *Participant 17* (BN) 19/06/19 who blamed the systems for not taking its responsibility to elevate the status of a girl child. Illiteracy rate is very high in women than men. That is why the majority of women in Binga are not considered important in decision-making and in some proposed developmental projects. They are segregated by the systems and structures that have a mandate to recognize and respect the fundamental God-given rights reflected by the Catholic Social Teaching. For Hrynkow and O' Hara (2014), the CST discourages gender bias or inequalities that are affecting the communities. All the information extracted from the study's sources of data by the researcher shows that the challenges faced by women are man-made, and they are discouraged by the CST and all its complementary principles. Furthermore, Mudimba (2015) also confirms that the young people in Tonga communities of Binga District are angry because of the isolation of their District by all successive governments.

The data collected from the library sources and interviews show that women suffer due to a number of challenges including their lack of education and technical knowledge which are blamed on culture. *Participant 19* (BN) 30/06/19 explains that she failed to acquire basic education because her father passed away, and her problem was worsened by culture which stripped the family's right to own their deceased father's land. Her mother is the one who is responsible for providing the basic needs for the whole family. The interviewee is a youth,

but she cannot do anything because she has no capital to start a small business. The experience of the respondent coincides with Muderedzi who says that:

Lack of educational opportunities manifested itself mainly in women. It was sad to see the gross lack of knowledge the women had.....the rest of the mothers had either no education at all or few had three to four years of education.

Muderedzi (2006)

Lack of education in women is the root cause of their vulnerability (Muderedzi, 2006). Zubo (2012) confirms that they are poor than their male counterparts because of unequal access and unfair distribution of the available resources. According to Razavi and Miller (1995), the society elevates men more than women. Women have no significant roles to play in their communities. Cultural beliefs and norms are to blame for women challenges. Gergen and Davies (1997) expose that Tonga culture compels them to be subservient to their males who enjoys their rights to control and access resources. The study shows that women suffer due to cultural hegemony.

In addition to that, Mudimba (2015) also argues that the construction of Kariba Dam seems to have no value or significance to the general life of women because they are not meaningfully benefiting from it. The most worrisome challenges that affected them are the uprooting in 1950s as well as the neglect and the isolation of the entire Tonga communities by the colonial system of governance. They may think so because their District is counted amongst the poorest Districts in the country, and it is regarded as one of the least developed Districts in Zimbabwe (Basilwizi Trust, 2010-2015). As highlighted by the interviews, the Tonga are poor because of the reason that their human dignity has been trampled upon by the systems and the world's capitalist models of production which have not taken into consideration the cultural, and socio-economic status of the Tonga communities.

Manyena (2016), Fordham, and Collins (2008) acknowledge the exclusion of children and youths in critical development projects in Binga which resulted in their historical, cultural challenges as well as their current status in the country. This makes the youths the most affected group of people in terms of development. Just like their parents, they also have

limited access to the available natural resources in their local areas. The experience of the Tonga women and youths shows that there is a need to promote the common good for the benefit of all people regardless of age and gender. The promotion of the common good is the requirement of the Catholic Social Teaching whose purpose is to provide people with equal opportunities to public goods such as natural resources as well as other conditions necessary for the development of people. The promotion of the common good in Tonga context involves respect and the promotion of rights and duties. In other words, the women and youths in Binga District have roles to play in development of their area which is why the principle of the common good encourages them to exercise their rights and duty (Butkus and Kolmes, 2007).

6.8 The social change model for action for justice by Catholic FBOs

The research has managed to assess the value of the pastoral action of the Catholic Church that is enshrined in the CST to combat environmental injustices faced by the Tonga communities in Binga District. It has uncovered the strengths and weaknesses of the CST in its endeavour to liberate the broken-hearted Tonga people in Binga District to meaningfully access their God-given natural resources. It emerged from the interviews and the library sources that the Church, through its arms of development, has used a variety of approaches or intervention measures including awareness campaigns, workshop training sessions, advocacy training and lobbying to maximize the Tonga people's potentialities and capabilities to identify, analyze, and act upon the root causes of the environmental injustice. People were also given the voice to speak for themselves and demand their entitlements and rights to fully access their available natural resources.

6.8.1 CCJP's intervention measure for the plight of the Tonga people in Binga

The vulnerability of the Tonga communities in Binga District to abject poverty and a variety of injustices has attracted the attention of the Catholic Church. The Church responded by initiating intervention approaches undertaken by CCJP in Binga to cascade to the root causes of the Tonga people's vulnerability as a means of coming up with solutions to their challenges (Manyena, 2009). The challenges, according to Murphy (2001) in Manyena (2009), were mainly caused by systems and institutions that are surviving because of the presence of poverty in Binga. All Souls Mission gatekeeper, *Participant 16* (BN) 30/05/19, is a well experienced Catholic priest who is rich in Tonga history, culture and he is conversant with the local people's political and socio-economic challenges. He has been working for the

good of the locals since the 1970s. His statements about the impact of the Catholic Social Teaching on environmental justice amongst the Tonga people of Binga concurs with Manyena's (2009) utterance that the Catholic Church has responded to the needs of the local Tonga people who suffered from poverty. The CCJP project assisted them by carrying out the mission of the Catholic Church in accordance with the Catholic Social Teaching.

Manyena (2015) confirms *Participant 16* (BN)'s 30/05/19 claim that the CCJP project started its operations in the mid 1990s. Its first move was to look into the root cause of the Tonga people's vulnerability to chronic poverty and other disasters, and it raised its shoulders above other organizations to propose best ways that provide necessary solutions to the people's predicaments. According to the research findings, the Catholic Church has managed to enhance the capacity of the Tonga communities to understand their basic needs as well as their rights to entitlements or to their available natural resources. This was confirmed by the interviewees, *Participant 3* (BN) 21/05/19, *Participant 11* (BN) 27/05/19, *Participant 16* (BN) 30/05/19, Catholic Commission for Justice and Peace (2000) and Manyena (2009) who agree that through the efforts of the CCJP in accordance with the CST, the local people were capacitated to address their underlying challenges by negotiating with the relevant authorities such as the Binga District Rural Council (BDRC), Parks and Wildlife Authorities, CAMPFIRE Committees, and others critical to their development.

The efforts of the Catholic Social Teaching, in addressing environmental injustices perpetrated against the Tonga communities, were also testified by *Participant 3* (BN) 21/05/19 (a WADCO Chairperson), *Participant 2* (BS) 17/05/19 (a VIDCO Chairperson) and *Participant 14* (BN) 27/05/19 (a 34 year old young woman under Chief Sinakoma). The study exposes that CCJP has implemented its effective ways to capacitate the Tonga people in their communities to unveil the underlying causes of their vulnerability, and to negotiate with relevant authorities to find ways of solving environmental injustices affecting them. Additionally, these ways are unmasked by Manyena (2009) who categorically mentions that CCJP project is well-known for employing its strategic approaches to empower the poor Tonga people. He points out that CCJP empowered the Tonga communities to claim their right to access their natural resources. The communities received awareness training programmes to understand their rights and responsibilities in any proposed development project designed to transform their lives. In addition to that, CCJP has also established CCJP committees in 25 wards of Binga District. The people in these communities acquired skills

and knowledge that would help them to recognize and demand their development rights as well as formulating approaches to engage the responsible authorities.

The research study acknowledges the effectiveness of the ways employed by CCJP in relation to the CST. This is evidenced by the key participants' admission of the impact of CST in their struggles. The interviewees show that after CCJP implemented its effective ways to impart knowledge and understanding, they were given a voice to demand their fundamental rights and tangible heritage such as their available natural resources given to them by God to transform their socio-economic status. To confirm what emerged from the study, Manyena (2009) exposes that CCJP did its best to conscientize the Tonga communities in Binga about their rights through a number of workshops aimed at raising awareness on participatory development and how best the community structures and systems must be engaged to respond to their needs. According to Pontifical Council for Justice and Peace (2004), the Catholic Church has taken a step further and systematically dealt with people's socio-economic realities. It reveals that the Catholic Church's social doctrine offers the fundamental criteria for pastoral action to liberate and assist those who are suffering as a result of cultural, political, and socio-economic reasons. The Pontifical Council for Justice and Peace explains that the gospel must fit in the context of the people's social realities, and also emphasizes that actions must be planned to deal with people's problems.

The Pontifical Council for Justice and Peace (2004) confirms that the Catholic Social Teaching forms the foundation of pastoral activity that assists the Church in analyzing realities and addressing challenges by suggesting ways or directions that ensure just resolutions in people's real-life situation. One of the most effective approaches used by the CCJP project that emerged to be instrumental in addressing the underlying challenges in some areas of the Tonga communities is its advocacy training which helped to conscientize the people to know the rights and responsibilities.

The above statements showed that CCJP has listened to the instructions of the CST to be in solidarity with the affected Tonga communities in Binga. It tried its best though its operations in the District were short-lived by the political crisis in the country. Manyena (2009) also concurs with *Participant 11* (BN) 27/05/19 that CCJP has established itself in Binga and Kariyangwe parishes as demanded by the CST. The two parishes were responsible for CCJP committees in all the 25 wards in the District. Manyena reveals that the CCJP membership

involves the non-Catholic people. The members of the Tonga communities voluntarily joined these committees, and this enables CCJP to have the majority of members from all sections of the community including the traditional leadership, ward elected leaders, and those from CAMPFIRE committees. Interestingly, the established community committees were the ones that form the core of CCJP project in Tonga communities in Binga. In a bid to assess or to measure the effectiveness of the CCJP community committees, Manyena (2009) observes three indicators of performance examined by this study. The indicators include the frequency meetings, quality of meetings, and variety of issues raised and discussed. He exposes a variety of issues targeted by CCJP which involve gender, children's rights and environmental justice. The training activities took advantage to target all community-based structures such as wards and village committees.

6.8.1.1 The impact of CCJP

The impact of CCJP activities in Tonga communities was felt by all age groups and all people of different sex as indicated by the findings of the study (*Participant 3* (BN) 21/05/19; *Participant A* (BS) 28/06/19; *Participant 7* (BN) 21/05/19). It is so intriguing to note that CCJP has given a torrid time to the central government, ZANU (PF) party, War Veterans, Binga Rural District Council, Parks and Wildlife, CAMPFIRE committees and other organizations operating in Binga (Manyena, 2016). It is also critical to bear in mind that there were some participants who revealed that CCCJP was not effective in their areas. Some of them complained that they received no assistance, others indicated that they do not know of any programme conducted by CCJP (*Participant 2* (BN) 21/05/19; *Participant 10* (BN) 25/05/19; *Participant 15* (BN) 28/05/19). There are other participants who said that CCJP was more inclined to civic education (*Participant D* (BN) 28/06/19; *Participant F* (BN) 28/06/19). They acknowledged its influence in their endeavour to access and benefit from their natural resources, but they indicated that they are still struggling to have fishing rights in the lake.

It was, however, praised by some officials from the Local Government such as the Councillors (WADCO Chairs) who say that it worked as a link between the communities and the relevant authorities to negotiate for the alterations of the policies to enhance them to access their available resources, and be fully involved in all developmental projects. CCJP's workshops and advocacy programmes have helped to open the minds of the people in their respective communities to elect effective WADCO Chairs (Councillors) that will represent

them in the District Council which is the driving force of all developmental programmes. Manyena (2009) reveals that the withdrawal of CCJP project from Binga District in 2003 is a clear indication that its influence was felt. He mentions that it was regarded as the 'enemy of the state' because it capacitated people to know their obligations and rights as citizens of the country.

6.8.1.2 Challenges and weaknesses of the CCJP

It is crucial to understand the history and the nature of its activities guided by the CST in addressing the socio-economic challenges in Zimbabwe since its independence in 1980. *Crisis of Governance-A Report on Political Violence in Zimbabwe (2000)* unearthed that CCJP condemned the farm invasions incited by the government. It made a joint statement with other Human Rights Organizations criticizing the then President, Robert Mugabe, for his hate speech which incited violence. Furthermore, the annual report produced by the Catholic Commission for Justice and Peace in Zimbabwe (2001) exposes that in 2001, the CCJP partnered with other Civic Organizations to condemn political violence instigated by the government. The CCJP carried out its effective approaches to respond to people's real situation. The report reveals that CCJP joined other election observers from the SADC region to monitor elections. The government responded by passing laws which prohibit all Civic Organizations and Church Organizations from actively participating in voter education as well as monitoring the elections. The report divulges that CCJP was heavily involved in voter education under the guidance of CST in its parishes around the country to avoid clashes with the ruling party. Challenges faced by CCJP were confirmed by *Participant F (BN) 25/05/19* who says that CCJP was greatly affected by the country's political situation. CCJP's activities were associated with regime change agenda because teaching people their rights is associated with politics.

Moreover, the Catholic Commission for Justice and Peace in Zimbabwe (2008) reveals that in 2008 presidential elections, the CCJP guided by the principles of the Catholic Social Teaching, chronicled the report that unmasked how the liberation party tragically descended into politically motivated violence. The CCJP has followed its tradition known for having contributed to the country's independence in 1980 and it also recorded all the atrocities that took place in Zimbabwe up to the present day. It operated through its structures established in its Dioceses in the country, and it worked side by side with other Catholic Commissions and Non-Governmental Organizations. This background assists the readers to understand the

reason its life in Binga Rural District was short-lived. Its activities in Binga were heavily associated with politics, and it was viewed as the worst enemy of the state. Unfortunately, in 2003, CCJP was forced to stop its activities by ZANU (PF) and the War Veterans (Manyena, 2009).

The study reveals that Binga District is lagging behind in terms of infrastructural development. This means that those who joined the CCJP committees in different wards found it difficult to cover wider areas. People could walk on foot for longer distances because some areas are inaccessible due to poor road network. Manyena (2009) highlights that in many instances, some of the committee members could not arrive at the meeting venues in time, and at times arriving very late and exhausted. This sometimes caused the meetings to be unfruitful. Another notable issue is that most of the CCJP committees were dominated by men. This helps to explain the status of women in their respective society. Furthermore, the committee members had families to look after yet CCJP committees were voluntarily joined for no direct remuneration. It is also important to note that some of the participants have indicated that they never heard about CCJP training workshops in their areas (Manyena, 2009).

6.8.2 Caritas' intervention measure for the plight of the marginalized Tonga communities in Binga District

What emerged from the study exposed that the Catholic Social Teaching has been put into practice by the Church through Caritas which is one of its arms of development. It managed to provide the basic needs to the Tonga people in various places in Binga. *Participant 8* (Caritas) (24/05/19), a key informant from Caritas, said that environmental justice is not its area of specialization, but it is important to take note of the fact that it managed to transform people's lives by harnessing water from Zambezi River, and springs by installing solar powered water pumps. Water from these water bodies and solar energy are part of the environment, but due to the Tonga people's cultural, political and socio-economic complexities, they could not have the capacity to access their available natural resources. The other interviewee, *Participant D* (BN) 21/05/19 also revealed that Caritas is present in Tonga communities in Binga, but he raised his concern that his area has not yet received any kind of assistance. He acknowledges what Caritas is doing in other parts of the District. Its effort get support from Nzeki et al. (1991) who argue that if God endowed all precious resources of the earth to humanity, it is the mandate of the Church to take the leading role to feed, clothe,

house, educate and provide necessities. Therefore, working for those who are discriminated and denigrated by unjust systems and structures is no longer an issue of charity, but of justice as demanded by the Catholic Social Teaching.

The emerging successes of Caritas in this study were unveiled by the study's key respondents (*Participant 17* (BN) 19/06/19; *Participant D* (BN) 28/05/19; and *Participant F* (BN) 25/05/19). The study reveals that Caritas has been involved in a number of activities like the installation of solar powered water to harness water from springs in Simatelele, Kariyangwe and Lubu. It rehabilitated Manjolo piped water project as well as 10 boreholes. Interestingly, the study shows that Caritas managed to drill 10 new boreholes for the good of the communities. Silecchia (2008) says that if the Church or any institution follows the principles of the CST which are intertwined, that Church or institution can carefully discern the needs of the poor. The activities of Caritas in Binga are in accordance with the CST to address the problems that have plunged the Tonga people in poverty. The study also revealed that Caritas has listened to the call of the Church, guided by the CST, through conducting its workshops for the purpose of teaching the local Tonga to conserve their environment which include animals, trees, grass, soil and water. Silecchia (2008) reiterates that God gave the human family a responsibility to care for the creation as well as having the right to benefit from its resources. Caritas is doing its best to enable the Tonga people to understand their obligation as well as their right in the management and use of their locally available natural resources.

6.8.2.1 Achievements of Caritas

The study disclosed a number of projects that have been established by Caritas in its endeavour to bring sustainable development to the Tonga people of Binga in a context related to them. This is clear evidence that the Catholic Church has listened and put into practice the principles of the CST on which its mission is based. It has listened to the cry of the Tonga people who suffered heavily due to their lack of basic needs. The study shows that Caritas has managed to address some of the environmental injustices in Binga though it is not its area of specialization. It helped the Tonga people to benefit from their available water sources. From scholarly point of view, it is involved in environmental justice issues because water is a component of the environment. The key respondent from Caritas reveals that Caritas has successfully done various projects including the establishment of community nutrition garden, drilling of ten boreholes, rehabilitation of Manjolo piped water scheme, installation of solar powered water pumps drawing water from Zambezi River to Chunga Ward, and

water from springs to supply water in Lulu, Simatelele, Lunga, and Kariyangwe wards, irrigation schemes in Sinansengwe, Chunga and Kariyangwe, construction of school blocks in some areas in Binga District and the conduction of workshops in some parts of the District to conscientize people to be stewards of their natural environment.

6.8.2.2 Weaknesses of Caritas

The study has unearthed some challenges that are affecting Caritas in its operations in Binga District. Both the available literature and the individual in-depth interviews assisted the researcher to spot the problems which militate against such a good work, so that it will assist Caritas itself and other stakeholders to be aware of such problems in their operations. A representative from Caritas was asked to explain the challenges affecting them in their struggle to enhance the Tonga people in Binga's use of the available natural resources and he said:

Caritas has a multiple of challenges. It is a Non-Governmental Organization, and was affected when the Government passed the NGO bill which resulted in the freezing of all activities of NGOs. It is also encountering various challenges in some of our projects like irrigation scheme, nutrition gardens which are mostly affected by climate change which strongly requires adaptive management. Furthermore, technological knowhow is another setback in projects which is designed to draw water from available water bodies such as the springs, Kariba Dam, and other sources available.

Participant 8 (BN) 24/05/19

Mostly, the elderly are the ones facing challenges to understand how the fitted solar powered pumps operate. Another notable challenge affected the organization is the contractor management, if you don't make a follow-up you cannot bring results in time as expected by the project. In addition to that, donor syndrome in Binga is a major problem. The Tonga people's participation is very low because they think that it is the responsibility of donors to transform their communities.

Participant 8 (BN) 24/05/19

From the above statements, the study unpacked quite a number of challenges encountered by Caritas in the field. Some of its programmes like nutrition gardens and irrigation schemes are affected by climate change which requires them to grow crops that suit the climatic condition. In addition to that, the institution spends its time on contractor management due to the fact that some of the contractors need constant follow up for results; this has derailed its progress. The other notable fact is that some people in the District lack technical skills to operate the solar powered pumps that draw water from springs and other water sources. In most cases, the elderly struggle to apprehend how the systems operate. More so, community participation is very low, Caritas is struggling to do away with the donor syndrome which is a serious problem affecting the Tonga communities in Binga District.

The Zimbabwean political landscape is another major barrier to the mission and goals of Caritas in Binga because the politicians sometimes views Caritas as a branch of CCJP. It emerged in the research that out of 25 WADCO Chairs (Councillors), 24 of them are from the opposition political party. This kind of situation is blamed on Non-Governmental Organizations, particularly CCJP which came with its programmes and strategies to conscientize people on their rights in all aspects of life (Manyena, 2009). Furthermore, Caritas has not yet covered all wards in Binga District. It is doing a noble job despite some having raised their concern that they have never seen its projects. Probably this is caused by its lack of funding. Caritas is backed by foreign aid from other organizations and this compelled it to cease its operations. It is also important to bear in mind that the Zimbabwean economy is another setback. Its continuous meltdown has affected its activities which require large sums of money. The study discovered that Caritas has only two offices, of which the main one is in Hwange (the diocesan office), and the other is in Binga center. It carries its activities from Binga center. This differs from CCJP which established its offices in every ward of the Tonga Communities. This implies that it is very difficult for those in inaccessible areas to receive aid from Caritas. Binga District is well-known for its poor road network, and this is a major blow to Caritas. The fuel challenges also affect its activities. Moreover, Caritas is not voluntarily joined by the locals as its employees are well educated, and it is sometimes difficult for the locals to participate in decision-making.

6.8.3 Silveira House Justice and Development Center's intervention approaches in addressing environmental injustice in Binga

Mumpande, in *Silveira House Annual Report (2011)*, reveals that Silveira House established the Advocacy Department in 2000 aiming to capacitate the marginalized indigenous minority groups found in Zimbabwe to challenge certain oppressive policies and laws put in place by the systems and unjust structures. The main purpose of advocacy programme was to enhance the marginalized groups to demand their right to officially use their languages as well as challenge unfair distribution of their available natural resources. Mumpande laid out the objectives of the Advocacy Department as follows:

It was aimed to empower communities to identify, analyze and articulate their problem and encourage people to participate in resolving them, through lobbying relevant authorities (Councillors, MPs, Senior Civil Servants, Cabinet Ministers, or Traditional leaders). It was also to educate communities on their rights and responsibilities to enable them to effectively participate in the decision-making process at local and national levels.

(Mumpande, 2011)

Silveira House is a Jesuit institution, one of the arms of the Catholic Church responsible for the promotion of justice and development. According to Nzeki et al. (1991), the mission of the Society of Jesus (Jesuits) is the service of faith and the promotion of justice in the world. In other words, the promotion of justice is its absolute requirement. Its intervention approach is guided by the Catholic Church whose emphasis in Tonga people's environmental challenges is placed on the Catholic Social Teaching, specifically to educate or to capacitate those who are discriminated by policies and laws to identify, analyze and take actions in accordance with the CST (Catholic Commission for Justice and Peace, 2006). Nzeki et al. (1991) exposes that by listening to the cry of the poor people who are violated and oppressed by unjust systems and structures, the Jesuits share their awareness of the Catholic Church's vocation to be in solidarity with the affected societies. Martino (2004) says that it is the obligation of the Church to pay its special attention to factors affecting communities in any given situation whether at community, national and international level. The Catholic Commission for Justice and Peace in Zimbabwe (2008), in its work titled *Graveyard Governance; A Report on Political Violence following the March Harmonized 2008*

Elections, concurs that the Catholic Social Teaching provides the best way to respond to socio-economic complexities and suggests a way to deal with such a situation. In this context, the Catholic Church encourages its organizations and all the people to understand the values and principles of the CST. They assist individuals, the Church organizations and all citizens of good will with an understanding on how to deal with challenges affecting the human person.

The study has noted that Silveira House has been present in the heart of the Tonga communities in Binga District carrying out the mission of the Catholic Church which is situated in the CST. Some of the interviewees testified that it came with its advocacy training programmes which assisted the people to understand their responsibilities and rights (*Participant 1* (BS) 17/05/19; *Participant 13* (BN) 25/0519; *Participant A* (BS) 28/06/19; *Participant B* (BS) 28/06/19). These include women and children's rights as well as their rights to access the available natural resources. It also emerged that the locals have been given the capacity to identify the source of the socio-economic challenges and how to address them by means of engaging responsible institutions. This was the most effective approach in empowering the Tonga people because they were given spectacles to see and voice to articulate their environmental challenges.

Mumpande, in Silveira House Annual Report (2009; 2011) reveals that in 2009 and 2011 Silveira House has been actively involved in a number of projects in the Zambezi valley, particularly in Binga District. In Silveira House Annual Report (2011), he shows that advocacy training was the first approach used by Silveira House to enable the Tonga to have the capacity to recognize their source of challenges and how to address them. Mirirayi (2013) also unmasks the effectiveness of the advocacy training. He indicates that the institution's first step is to carry out a research concerning its area of interest. This is done to uncover the real-life situation so as to enable those involved in advocacy training workshops to see the root causes of a problem and assist those in need to advocate for their right.

The advocacy approach enhanced the communities to understand that it is their fundamental right to participate in every decision-making process that affect their life. After equipping the people with advocacy, Silveira House embarked on lobbying the responsible authorities together with the affected people. It emerged from this study that those involved in all stages of advocacy training felt empowered and they began to participate in issues to do with their

natural resources. Mirirayi (2013) shows the strength of Silveira in its operation to liberate the oppressed. He agrees with the research findings that Silveira House embarked on working side by side with its partners, Basilwizi Trust and CCJP, and it involved the traditional leaders who are the voice of the communities. It has been doing so because the traditional leaders in Zimbabwe are highly respected and they are recognized by the Country's laws which are used in the governance of the natural resources. The study also shows Silveira House's approach which is to situate itself in the midst of those suffering from oppression. It financially assisted the Tonga people as well as enhancing their potential to negotiate with their responsible authorities. Mirirayi (2013) acknowledges the presence of Silveira House in Binga District. He mentions that in 2013 it worked hand-in-hand with Basilwizi Trust, and the two managed to fund and boost 18 fishing cooperatives. Unfortunately, it is unpleasing to note that out of such a number of fishing cooperatives, only one was owned by women.

Booth (2014) confirms that the Church has taken into consideration the demand or instruction of one of the principles of the CST, namely, subsidiarity which requires the Church and all relevant stakeholders to involve the people who are experiencing challenges to address such problems at their level. According to the principle, those suffering from violence and oppression are the ideal people to solve the injustices. The highest order may only intervene if those who are suffering have failed to rectify such issues. Kizito and Juma (2015) harmonize the principle of subsidiarity and the principle of respect for human dignity which emphasizes that every person deserves to be respected basing on the fact that he or she was created in the image of God, and the very person was saved by Christ. This justifies the reason the Catholic Church, through its organizations, is preaching the Good news in the context related to the Tonga people in Binga. Silveira House has adopted the Social Teaching of the Church to enhance the Tonga people in their communities to meaningfully access their available natural resources.

Mumpane, in Silveira House Annual Report (2011), agrees with what emerged from the interviews that Silveira House partnered with the traditional leaders to engage the Ministry of Environment and Natural Resources Management in 2011 in two separate occasions to negotiate for the change of policies and regulations that hindered the fishermen to meaningfully operate in fishing activities without obstacles. This is contrary to their previous experience exposed by Sinampande (2016) that the Tonga have been struggling to have

fishing rights because the relevant authorities are demanding fishing licenses and permits which have set stringent rules that make the fishing business impossible to the local Tonga.

Mumpande, in Silveira House Annual Report (2011), agrees with Sinampande that Parks and Wildlife Management Authority (PWMA) officials ill-treated the Tonga locals who fish from the Dam without permits either by arresting them or taking their belongings like nets and fish. Mumpande argues that the purpose of engagement was to negotiate for the change and alteration of regulations to accommodate fishermen to operate without such serious ill-treatment. He reveals that the concerns of the fishermen were submitted to the Ministry. However, it cannot be concluded that the ordinary Tonga people have successfully gained access to fishing activities. Manyena (2016) refutes that the local Tonga people enjoyed their right to access fish in the Kariba Dam because the new economic activities such as tourism and commercial fishing remain the bedrock and these business activities are dominated by outsiders. It emerged from the literature that most activities like commercial fishing and tourism require capital, entrepreneurial and technical skills. This is why Conyers (2003) argues that these business ventures are dominated by those from outside Binga, that is, Whites and other Black prominent business people.

It has been unearthed by the study that Silveira House has carried a lot of activities ranging from advocacy training to the last process of engaging the responsible authorities. This has been also exposed by Mumpande, in Silveira House Annual Report (2011), that in 2011 again, Silveira House joined hands with the traditional leadership to engage the same Ministry to look into the CAMPFIRE operations which were under the supervision of the Government. It is important to understand that the study demonstrated that the locals are getting insignificant dividends from the CAMPFIRE proceeds. However the findings of the study as well as the available literature reveal that Silveira House in conjunction with the traditional leadership engaged the Ministry, and raised concerns that the local Tonga people were not getting enough environmental goods such as meat or money generated from the sales of animals which include elephants, buffalos, lions and others which destroy their fields and threaten their life. Mumpande acknowledges that the Ministry of Environment and Natural Resources Management has taken into consideration the alteration of existing policies to enable the locals to benefit from their animals.

6.8.3.1 Impact of Silveira House

After Silveira House had established itself in Binga, it began to carry out a variety of activities including advocacy training, lobbying and engaging the responsible Ministry in accordance with the CST. The participants of the study, and Mumpande, in Silveira House Annual Report (2009; 2011), observes notable changes in the day to day operations of the fishermen. The fishermen were no longer subjected to harassment by Parks employees. The fishermen were regarded as relevant partners in the fishing business, and they have responsibilities in conserving fish species in the vast waters of Kariba Dam. It also emerged from the study that in cases where the fishermen went against the rules and regulations, the cases were properly handled according to the laws. Furthermore, Mumpande, in Silveira House Annual Report (2009; 2011), exposes that the physical harassment and confiscation of fish and karpenta by the Parks were no longer the order of the day. Instead, the local fishermen were now empowered to dialogue with the relevant authorities if the charges were raised without notice. This was evidenced by the fishermen's lobby groups who visited the National Parks offices in Bulawayo to present their queries. In addition to that, the fishermen were surprised when they were invited to attend a SADC meeting in 2012 in Victoria Falls to discuss the importance of commercial fishing to the region. Moreover, this new era has come with advantages to the fishermen, for instance, they have been accorded the right to attend some council meetings for the purpose of presenting their grievances.

6.8.3.2 Improvement of payment of CAMPFIRE proceeds to the communities

The study reveals that the intervention of Silveira House in its efforts to carry out the mission of the Catholic Church, guided by the CST on environmental justice, has successfully managed to address challenges affecting the CAMPFIRE community committees in some parts of Binga District. The research participants, who include *Participant 1* (BS) 17/05/19, *Participant 13* (BN) 25/05/19, *Participant A* (BS) 28/06/19, and Mumpande, in Silveira House Annual Report (2009; 2011), agree that this was only achieved after it partnered with the traditional leadership to engage the District Council over insignificant dividends from the CAMPFIRE proceeds. Mumpande, in Silveira House Annual Report (2009; 2011), testifies that the engagement has changed the payment system. The safari operators were compelled by the regulations to directly pay the dividends into CAMPFIRE community bank accounts. The portion of funds that belonged to the RDC was channelled through its bank account as well. Mumpande reveals that Silveira House enhanced the capacity of the Ward CAMPFIRE Committees to manage their funds at their level, supervised by the WADCO Chair

(Councillor) who works hand-in-glove with the Chief who is the Executive Official. This means that the disgruntlements between the RDC and the Ward CAMPFIRE Committees were addressed because the two entities received their funds in separate bank accounts.

Silveira House's stance on CAMPFIRE proceeds has been felt by some sections of communities in Binga Rural District. It fought very hard to find solutions to the problems affecting the local Tonga people. They were not getting any proceeds from the wild animals available in their areas. The participant from Silveira House mentioned that:

We advocated for the direct payment policy whereby the Safari operators were obliged to pay the money that belongs to the communities into the bank accounts of the community committees. The funds that belonged to the Council were also directly deposited into the Council bank account. That is what Silveira House has achieved in Binga District and in other areas in the Zambezi valley. The Tonga communities in Binga are getting enough funds. We engaged the relevant authorities together with the traditional leadership.

Participant 2 (Silveira House) 15/07/19

6.8.3.3 Challenges and Weaknesses of Silveira House

It is very crucial to review the activities of Silveira since its inception. This will assist the readers to understand why it is no longer effective in Binga. Weller and Linden (1984) highlight that, since its establishment in 1964, it is legendarily known for its stance of offering training courses meant to prepare the Black Africans in Zimbabwe for leadership positions in Trade Union. Some of the country's leaders have been trained and groomed at Silveira House in Chishawasha. Silveira House Annual Report (1997) reveals that Silveira House was very instrumental in the Zimbabwean liberation struggle. It provided accommodation to the nationalists and the upcoming indigenous politicians of that time. It did this to liberate the black Africans from White oppression. It is well known for its effort to equip the oppressed to challenge the structures of injustices. Verstraelen (1998) argues that it is important to note that it critiqued the stance taken by the government to implement Economic Structural Adjustment Programme (E.S.A.P) in the 1990s in its effort to encourage economic growth in Zimbabwe. It was heavily involved in analyzing and evaluating the essence of such a move. One must bear in mind that, all these activities speak volumes

considering the current political landscape in Zimbabwe. It is likely that its activities are closely monitored by state security agents since it is involved in such sensitive issues affecting the local Tonga people. Such a history can negatively affect its operations amongst the people whose suffering is blamed on systems and structures of governance.

The study notes that Silveira House was conducting its operations in Binga District during the period when Zimbabwe was experiencing political tension between the government and the opposition political party (MDC party). The teaching of justice is associated with politics by the systems and structures of governance at District, Provincial and National levels (Mumpane, in Silveira House Annual Report, 2009; 2011). It is working in Binga where people were impoverished by the colonial powers and the successive governments, meaning to say its activities are welcomed by the majority of Tonga people.

Furthermore, the study shows that the funds generated from CAMPFIRE were not properly directed to develop the communities. This is because those responsible for development did not receive any training on how to use the funds to come up with development projects that can benefit all the people in communities (Mumpane, in Silveira House Annual Report, 2009; 2011). It is also crucial to note that Silveira House did not establish its offices in Binga's 25 wards just like what CCJP has done. From a scholarly standpoint, the study acknowledges its impact but, to a lesser extent, the researcher would say Silveira House is far away from reality as some of the research participants were not even aware of its presence. It did not cover all areas in the District. From the time it ceased its operations in some parts of the District, all its projects and successes are gradually dying out. Mumpane (2009; 2011) hints that it is also important to consider that Silveira House is experiencing some financial difficulties because it is a non-profit generating institution, just like other Catholic organizations as it depends on donor funding. Moreover, the road network in Binga is a major barrier to its successes because of the fact that some areas in Binga are inaccessible. In addition to that, it has no adequate resources to maintain its vehicles damaged because of poor roads. Another challenge to note is that the Tonga people could not attend the workshops without given handouts like food, seed, and money (Mumpane, 2009; 2011).

6.9 The established gaps existing in the Catholic Social Teaching-based intervention approaches

What has been discovered by the research in all the interviews carried out in the field of study is that, some participants acknowledged that the Catholic Social Teaching- based approaches have enhanced their capacity to demand their right to access their available natural resources, but some have indicated that they never experienced such programmes in their wards. The study sought to unveil the gaps that exist in CST-based approaches. The establishment of the existing gaps has made the study successful in assessing the effectiveness of the CST as it is required by the study's objective which sought to investigate the impact of the CST in addressing environmental injustices affecting the Tonga people of Binga. By so doing, the study discovered the inadequacy of the intervention approaches carried out by Catholic FBOs being guided by the CST in addressing the environmental challenges of the Tonga people. This has assisted the study to find ways suggested by the Tonga people to find solutions to their challenges.

The participants reveal that some people in selected communities received food, money and other forms of assistance. Some indicated that they are in dire need of help to access their available natural resources. This implies that the impact of the Catholic Social Teaching is not felt by all people in the District. The study highlights that at some point in time, CCJP halted its operations because of the political situation, and it also discovered that its activities were more inclined to other Human Rights other than the environmental rights. What has been exposed by the participants is in contradiction with the statement offered by the Catholic Commission for Justice and Peace in Zimbabwe (2006), in its work, *Social Teaching of the Church Training Manual*, which emphatically states that justice is only present and can be felt if every member in his or her society is treated according to the Catholic Social Teaching's principles. This was confirmed by Nzeki et al. (1991), who mention that the Church lacks contact with the individuals who constitute a society. They reiterate that it is far away from individuals' real situation, it is not inserted in them to experience their daily challenges.

The interviewees reveal that not every one in every part of the District received assistance from the Catholic Church as demanded by the CST. It is very critical to deduct from all interviewees the effectiveness or the inadequacy of the intervention approaches carried out by the Church in accordance with the CST, particularly when dealing with environmental

injustices in order to ascertain the gaps that need to be covered. The study also exposes that the approaches carried out by CCJP have accelerated the vulnerability of the entire Tonga communities because the majority of them are viewed by the systems as opposition political supporters. This was exposed by Muderedzi (2006) who reveals that the Tonga were accused because of their decision to support the opposition party, and she laments that they are no longer getting enough support from the ruling party. Muderedzi divulges that the Tonga regard themselves as ‘the forgotten people’ by the government.

6.10 Suggested procedures by the Tonga to empower themselves

A number of suggested procedures have been drawn and developed from across the sources of information which include library sources, individual indepth-interviews and focus group discussions with the key participants. The suggested procedures include the following; education for all children; adoption of advocacy training; awareness campaigns and lobbying; the inclusion of Tonga chiefs in the formulation of policies governing the use of natural resources; refresher training workshops for WADCO Chairs and senior civil servants in Binga Rural District Council. It is essentially important to understand that the suggested procedures are in accordance with the Catholic Social Teaching.

6.10.1 Education is empowerment

It was unmasked by the study that Binga Rural District is populated by poor and uneducated people. It has been noted that there is poor infrastructural development in the District, that is, poor road network, few schools, clinics and other import infrastructure for the development of the people. Due to the fact that there are few schools, it becomes difficult for children to walk for long distances to and from school. During the summer season, children cannot manage to cross the flooding rivers to go to their respective schools. As a result, there are many drop-outs from school. This remains a setback to the development of the Tonga (Muderedzi, 2006; Manyena, 2009).

Muderedzi (2006) testifies that Tonga children fail to acquire basic education because their parents send them to school very late and they take time to rejoin schooling after dropping out. Muderedzi agrees with the findings of the study that the Tonga people faced some challenges in organizing resources to send children to school at the expected age. She further explains that some of the children stay at their homes for quite a long period after the passing on of their parents. The other burning issue that emerged from the study, and supported by

Muderedzi (2006), Munikwa (2011) and Manyena (2016), is that, very few girls in Binga District are acquiring formal education. From a scholarly perspective, the study agrees with Muderedzi and many other scholars who carried out their researches in Binga District that, despite all the challenges faced by the Tonga communities, the Tonga people have a significant role to play for their children's acquisition of basic education. It is their responsibility to identify the children who are not going to school such that, with the assistance of other relevant stakeholders in the District, children may access basic education. Information collected from the library and the majority of the key participants such as *Participant 14* (BN) 27/05/19 and *Participant 17* (BN) 19/06/19 indicate that, because of injustices perpetrated against the Tonga communities, Binga District becomes one of the worst Districts with a big number of uneducated people. Muderedzi (2006) exposes that this may be due to the fact that most of the children in Tonga communities do not have role models. She blames the parents for lacking appreciation, zeal and knowledge of the importance of education. She also places blame on their background which is also the reason for high illiteracy.

Muderedzi (2006) cites the Convention on the Rights of the Children, which stipulates that, it is the duty of every member state to make sure that primary education is compulsory, easily, accessible and free for all children. She argues that soon after Zimbabwe got its independence in 1980, the government embraced the vision and the goals of the Convention to offer free primary education to all children until the 1990s when its economy was starting to melt down. Since this period, it became the duty or the responsibility of every parent to individually pay fees for his or her children. She further explains that the 1948 Universal Declaration of Human Rights declares that education is a fundamental right to all children. National Council of Educational Research and Training (2004) proclaims that it is the main thrust of education to equip the mind which is instrumental in one's discharge of duty. It exposes that after one acquires education, he or she will be capable of coming up with self-supportive projects which will form the base for his or her livelihood. The Tonga people must work very hard to find the best means to support their children to get enough education (*Participant 14* (BN) 27/05/19; *Participant 17* (BN) 19/06/19). As it is highlighted by the National Council of Educational Research and Training (2004) and *Participant 12* (BN) 27/05/19, education is the only way to exploit the best talents in their children as well as developing their potentialities to the fullest. Education will enable them to discover their heritage and also to have in mind the needs of their people in their society.

Furthermore, this study discovers that women's lack of education is a major setback in the development of Binga and Zimbabwe at large. Izumi (2006) agrees that uneducated women always face a number of challenges because they at times fail to articulate their fundamental rights and as a result, they cannot demand their rights in all aspects of life. For Mudimba (2015), the non-involvement of women in decision-making processes emanates from their lack of education as well as the traditional culture which elevates men more than women. From the above mentioned, it becomes very clear as to why the majority of the Tonga people in Binga are more prone to injustices. It is due to the fact that they lack knowledge and understanding of the policy frameworks and laws put in place by systems.

The study demonstrates that education is empowerment to all people regardless of gender, age, culture and race. The research unpacked that Tonga women play a very influential role in life. They are the ones responsible for the upkeep of the children and they labour in their husbands' fields to feed their respective families. This study is challenging the Tonga people in their communities to change their mind-sets. They must bear in mind that education is the essential tool in ending their misery and woes. It is a tool they must use to fight poverty, and they should put all their efforts to educating women and girls to ensure that their potentialities are maximized in every critical decision-making process. Muderedzi (2006) argues that if one educationally empowers a woman, the whole nation is empowered. In which case, therefore, education is a driving force not only instrumental in empowering people with skills required to harness their livelihood, but also to catalyze their capabilities to be aware of social and environmental realities, and to engrave or inculcate a scientific temper and wisdom to promote justice which is of paramount importance for them to advocate and lobby the responsible systems and structures which governs the natural resources (Mehta and Poonga, 1997).

The CST asserts that a conscientized person has the capacity to participate in influencing change in his or her community. If people are educated, they can be able to recognize their rights, understand their duties in their area, and can harness and make use of their natural resources. Therefore, it is the duty of a pastoral leader to develop an awareness campaign to engage all stakeholders of the society to promote education for all people for the benefit of the region (Catholic Commission for Justice and Peace, 2006). Education is a prerequisite in the development of a human person. From a CST's perspective, education strengthens a community's capacity to articulate its needs, and demand access to both local and external

resources. It is important to note that the Tonga people need formal education because it will enhance their articulation of developmental rights and entitlements. Education will also assist them to identify and make sound decisions and intervention strategies as well as negotiating with responsible authorities (Manyena, 2009). From a scholarly view, the CST is rich in principles that encourage total development of the people.

6.10.2 The adoption of advocacy, awareness campaigns and lobbying

Most of the participants in this study appreciated the efforts of the Catholic Church in their struggle for environmental justice and other related issues. The entire communities in Binga Rural District, the people's representatives such as the traditional leaders, and all elected leadership which include the WADCO Chairs within the District were implored to emulate the Catholic Church's intervention measures carried out by its Faith Based Organizations. It has been guided by the CST to implement those effective approaches to assist the marginalized Tonga people to recognize their entitlements and right to access their natural resources. The interviewees, both men and women, indicated that Tonga people must resort to the CST- based approaches and continue fighting for their rights in all aspects of life, particularly the right to benefit from their natural resources (*Participant 10* (BN) 25/05/19; *Participant 17* (BN) 19/06/19; *Participant 1* (BN) 28/06/19). There must be ways to conscientize the local Tonga people to know their responsibilities. Therefore, awareness campaigns, advocacy and lobbying must be the starting point for the Tonga people to empower themselves.

It has emerged from the research findings that both the Central Government and the Rural District Councils in Zimbabwe are the ones responsible for the collection of the revenues from the natural resource base. In addition to that, they possess all the powers to determine the amount of revenues to be given to the local communities. It is important to understand that the two responsible authorities in Binga are not the producers of the available natural resources, but they are the ones exploiting the ordinary people (Chigweya, 2008). The contributions or statements made by the majority of the participants are in agreement with the Catholic Commission for Justice and Peace in Zimbabwe (2008) which reveals that awareness campaigns, advocacy and lobbying are important in the struggle to emancipate people from their difficulties. It overemphasizes that after people get enough information about their challenges, advocacy training programmes must be carried out considering the people's social and political situation. The Tonga communities must find best ways to have

such programmes as they will enhance their capacity to engage and dialogue with both the Government and responsible authorities demanding the good governance of their local natural resources. These were the most suggested ways by the participants, and they acknowledged the efforts of the Catholic FBOs and its partner, Basilwizi Trust, which is a local based organization. The central government and BRDC must be lobbied by the grassroots people through their community representatives (*Participant E* (BN) 28/05/19; *Participant F* (BN) 28/05/19; *Participant 10* (BN) 25/05/19; *Participant 17* (BN) 19/06/19).

6.10.3 The involvement of Tonga traditional Chiefs in the formulation of policies governing the management and use of natural resources in BRDC

Chigweya (2008) highlights the environmental injustices experienced by the people at grassroots level in communities. This is so because such authorities have monopolized ways in which the natural goods are shared. The local communities are exploited and reduced to just producers. Chigweya agrees with Metcalfe (1993) who seems to have formed the basis of this argument by saying that the central government is the one that dictates policies that are implemented by the RDCs in the governance of the natural resources. The decisions, according to him, have locked the windows and doors for public involvement. It emerged from the study that the Tonga must work tirelessly to be involved in decision-making processes. *Participant 18* (Basilwizi Trust), 23/06/19, *Participant 3* (BN) 21/05/19, *Participant 4* (BN) 26/06/19, *Participant A* (BN) 28/05/19, *Participant E* (BN) 28/05/19, and *Participant G* (BN) 28/06/19 indicated that their traditional leadership must be involved in council meetings where the policies that govern the use of natural resources are formulated. The respondents revealed that those who attend council meetings are the ones responsible for the crafting of policies which are blamed for accelerating environmental injustice. The participants demanded the involvement of their traditional leaders who are also recognized by the laws and statutes as the custodians of such resources.

The CST, according to Booth (2014), taught that the people must be involved in passing laws and policies to manage and make use of their local natural resources. He mentions that the state is only expected to intervene to assist the grassroots people to achieve their proposed legitimate ends. According to the CST's principle of subsidiarity, the responsible authorities are not expected to expose projects or development programmes but must only facilitate development initiatives. Banana (1982) blames economic domination which can lead to social and cultural domination. He argues that the citizens of Zimbabwe must be granted their

right to control their own environment to ensure full utilization of it as a means to attain their goals.

The Tonga communities, through their community leadership with the assistance of all the major players in the development of the people of Binga, must approach the Central Government for negotiations that expedite the recognition of the indigenous traditional, cultural and religious-based knowledge to ensure proper community-based resource management. They must fight for the inclusion of the traditional leadership's contribution in the formulation of policies that has to do with the governance of natural resources in the District Rural Council because they are the custodians of culture and natural resources in their respective areas. The WADCO Chairs and the traditional leadership must work in close consultation when formulating policies that affect those at lower levels of community to conserve and benefit from the natural resources available. It is of paramount importance to involve or to consult the ordinary Tonga people at grassroots level before the formulation of any policy. The village heads and their kraals must not be overlooked as they have a right to say no to any decision that does not promote the common good for all. The study also reveals that whilst external policies and decisions must not dominate in the governance of the natural resources, internal decisions in issues to do with resources are necessary because the Tonga themselves are the ones responsible and accountable (Metcalf, 1993). The above-mentioned strategy gets support from Fowler (1995) who implores the Church to place or initiate strategies to involve all the people at grassroots level by placing their community leadership on strategic positions where they can influence policies that encourage human development.

Mandondo (2000) gives a glimpse of the genesis of the disempowerment of the local communities by the colonial masters. He points that the current government has adopted the Native Land Husbandry Act of 1952 which was enacted to transfer powers from the chiefs to the state such that it gains enough power to curb the looming environmental challenges in communal areas. He mentions that the move was strongly opposed by the communal people. The Tribal Trust Land Act of 1967 was enacted, and all the African lands became known as the Tribal Trust Lands. He exposes that during that time, the chiefs and councils were merged to come up with a new development system which was a community-based approach suitable for the Africans. The Tonga communities must do the same thing to resist the system that does not give power to the ordinary people through their traditional leadership.

Dzingirai and Madzudzo (1999) as well as Mwinde (2016) expose that, soon after Zimbabwe attained its independence in 1980, the government attempted to disrupt the Tonga traditional system by offering the chieftainships to the Ndebele people and this move was met with resistance by the Tonga people themselves. Dzingirai and Madzudzo (1999) add that the Tonga people in Binga regard their traditional leadership as sacred and responsible for the fertility of the land. In addition to that, Mwinde (2016) reveals what the ZANU (PF) government did in 1987 when it signed a peace accord with ZAPU. It appeased the Ndebele by offering them influential public posts in Binga Rural District. He points that Sithole and Mathe are some of the officials who were appointed to run the District, but surprisingly, during their tenure in office, they could not consider the plight of the local Tonga in all spheres of life. They could not listen to the decisions proposed by the local Tonga people. According to CST, The Tonga people have a right to say no to any form of policy framework which strips off their right to enjoy their fundamental human rights.

6.10.4 Awareness campaigns and refresher training workshops for WADCO Chairs, and the Senior Civil Servants in Binga

When the participants were asked to suggest ways, measures or approaches on how the Tonga people must bail themselves out of cultural, political and socio-economic challenges which resulted from the construction of Kariba Dam, their relocation, and isolation by all successive government in post-colonial era up to the present day Zimbabwe, they proposed problem solving approaches which the study noted with intense interest. The participants from both individual in-depth interviews and focus group discussions indicated the need to have awareness campaigns and refresher training workshops for the office bearers ranging from WADCO Chairs up to the Senior Civil Servants levels. They pointed out that they must undergo training sessions to awaken them to understand their duties and policy frameworks that have a bearing in their development (*Participant 18* (Basilwizi Trust) 23/06/19; *Participant B* (BS) 28/05/19; *Participant D* (BN) 28/05/19).

Silveira House Annual Report (2009) mentions that training for transformation is one of the most important stages required by the CST, and are needed to empower the disadvantaged communities to analyze the cause of injustices. It argues that after the people expose the root of the problem, plan of action will be undertaken to redress people's realities. According to one of the interviewees who are employed by Binga Rural District Council, the council comprised of two important arms, that is, the Deliberate board and Executive. The Deliberate

board consists of about 25 members who are the elected WADCO Chairs (Councillors). Their responsibilities are to formulate, monitor, and implement policies in close consultation with the Executive. The other arm, which is the Executive, has six committees namely, Finance, Technical Service, Natural Resources, Social Amenities as well as the Human Resources and Administration. The most important task of the Executive is the implementation of policies and regulations formulated by the WADCO Chairs (Councillors). The DA is the most senior Civil Servant who is responsible for the day-to-day running of the Local Government.

The study participants indicated that those elected by the grassroots levels must be equipped with knowledge to maximize their abilities to understand the policy frameworks and such policies are used to govern the use of natural resources. The people must be aware of the situation on the ground, and be in touch with people's realities. The study indicates that most of these office bearers are Tonga people who grew up in Bonga District. The workshops will enhance them to have a critical mind to tackle people's challenges by formulating policies that address the needs of the communities. The African Commission on Human and Peoples Rights (2006) exposed that the problems of the indigenous people are very prominent because their issues are not properly addressed due to the fact that those who represent them in social structures and institutions are not aware of the policies and laws. This situation is regarded as the violation of Human Rights by Article 13 (1) of the African Charter. Himchack (2005) argues that the CST values policy analysis and the implementation of services. Policy analysis is an underlying resource in CST. It assists people in examining all the policies of organizations. Awareness campaigns and refresher training workshops are necessary as they conscientize those in leadership positions to be aware of the effects of current policies put in place for management and use of natural resources. Himchack (2005) mentions that the effectiveness of all developmental projects must be examined and scrutinized in accordance with the organization's mission and vision. Hallencreutz and Moyo (1998) emphasize that it is the duty of the Church to encourage the people to understand and accept their obligation to emancipate themselves, and they further argue that people are the agents of social change in their own society.

6.11 Chapter summary

The study has managed to disclose all the right-based intervention approaches of the Catholic Church guided by the Catholic Social Teaching in response to the socio-economic issues, in particular the environmental injustices affecting the Tonga communities in Bonga District. It

emerged from the study that its impact has been felt. The research participants testified the effectiveness of the CST which was implemented by the Catholic arms of development such as Caritas, CCJP, and Silveira House which enhanced the ability of some of the Tonga people in their communities to identify, analyze and take action to address some challenges affecting them. The Catholic Church has established itself among the Tonga people in Binga and it is in solidarity with the poor people of Binga who are suffering from environmental injustice. The Church has been praised in some parts of Binga District because of its effort to elevate the lives of the marginalized Tonga people. However, the study has indicated that the intervention approaches used by the Catholic Church's FBOs are not adequate because both of them (Catholic Commission for Justice and Peace, 2006; Silveira House 2009; 2011) have encountered some challenges. CCJP has stopped some of its activities such as advocacy training, awareness campaigns, and the lobbying of responsible authorities because of factors discussed above (Manyena, 2009).

The information emerged from the twenty-five key participants through the individual in-depth interviews and focus group discussion exposed the most serious challenges that have continued to plunge the entire Tonga community into poverty amid such a wider base of natural resources. Despite the presence of some challenges experienced by the Tonga people, the research participants have unmasked the Catholic Social Teaching-based intervention approaches which were put into practice by the Catholic Church's arms of development. These approaches reflect the pastoral nature of the principles of the CST to maximize the potentialities of the marginalized Tonga people to discover, analyze and actively address the nature of their challenges. The study has also disclosed the strengths and weaknesses of the CST-based approaches. This was done to locate the gaps that must be covered in future to combat the environmental injustices experienced by the Tonga in Binga. The establishment of gaps necessitated the projection of the community-based approaches suggested by the Tonga themselves to militate against all forms of injustices they experience. The suggested ways by the Tonga people have a positive impact in the long run. The following chapter will give a summary of the whole study. It will also give the summary of findings and the conclusions of the chapters. The study has utilized the existing literature and information gathered from participants through the use of primary methods of data collection. This information will be used by the following chapter to propose suggestions for further study regarding the plight of the Tonga people in Binga District from a Catholic Social Teaching's pastoral perspective.

CHAPTER SEVEN

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

The study has reached its climax in judging the value of the Catholic Social Teaching on environmental injustice affecting the Tonga communities in Binga District. It is essential to note that this thesis was conducted through a pastoral lens. The research findings have successfully responded to the research questions, and have met the objectives of the study. Furthermore, the study has divulged a myriad of external as well as internal factors which have continued to deepen the entire District into abject poverty. These challenges can be traced from the period when the Kariba Dam project was constructed in the 1950s. The challenges affecting the Tonga people are blamed on their isolation by the colonial powers and the successive governments, and they are worsened by the current development approaches which are supply made. The aforementioned factors have been exposed by a variety of data collecting tools including the library method, individual in-depth interviews, and focus group discussions. The study also unfolds the Catholic Social Teaching-based intervention approaches that have been used by the Catholic Church's FBOs to expose the underlying root causes of the Tonga's environmental challenges, and act upon such issues. The majority of participants indicated that the approaches have been very effective, while others showed that they never benefited from the Catholic Social Teaching-based intervention approaches. This assisted the researcher to ask them to suggest what they considered to be the best community-based approaches of dealing with their challenges. It is also important to note that the study has managed to unearth challenges and weaknesses of the approaches carried out by the Catholic FBOs in responding to the environmental difficulties experienced by the Tonga people in Binga. It is of paramount importance to note that the succeeding paragraphs will present the conclusions deduced from the study's response to the research questions in relation to the research objectives.

7.2 Summary reflecting the key research question: with such a wider base of natural resources and the presence of the Catholic Church in Binga District, why are the Tonga people suffering from poverty?

The problem of poverty affecting the indigenous Tonga people can be traced from the colonial era up to the present-day Zimbabwe. The study exposes the Rhodesian government

as the architecture of poverty affecting the Tonga amid such a wide base of natural resources (Colson, 2003; Muderedzi, 2006; Sinampande, 2016). It deliberately isolated the indigenous Tonga from the rest of the tribal groups. The study was informed by the participants and the existing literature that their isolation proved to have advantages and disadvantages. It gave them an advantage to hunt, fish, and cultivate their lands along the Zambezi River without any restriction from the systems (Tremmel, 1994; Munikwa, 2011). However, the colonial system did not build schools for the Tonga to attain formal education. This was done to keep them in their primitive ways of life as a way of attracting tourists into the region. The current government is also to blame because it adopted the same policies used by the colonial powers to isolate them, which is why there are very few schools in Binga. Today, the District has many people who are illiterate. This is a cancerous problem that haunts them and will continue to affect their future generations. There is general consensus amongst scholars that education is empowerment as it enables every human person to realize his or her potentialities to harness the available natural resources for survival (Muderedzi, 2006; Mwinde, 2016).

Furthermore, the construction of Kariba Dam in the 1950s proved to be disastrous to the life of the Tonga people. They were forcibly removed from their original places along the Zambezi River. The systems forced them to move away from the river which is their main source of livelihoods. The study reveals that the authorities did not bother to educate them about the impending burdens and the advantage of the Kariba Dam project to their life (Scudder, 2005; Magadza, 2006; Muderedzi, 2006).

It also emerged from the research findings as well as the library sources that the environmental injustice in Binga Rural District was exacerbated by the dawn of the post-colonial era. The new government of Zimbabwe introduced the permits and licensing systems in the governance of the available natural resources. The Tonga people are compelled to apply for permits and licenses by Council and National Parks to carry out fishing activities in the Lake. In other words, the Tonga people are no longer having opportunities to benefit from fishing activities as they did before the construction of the Kariba Dam in the 1950s. The study reveals that those who are caught fishing without a permit or license can face the wrath of law or the officials would take all the fish they get from the Dam and all their equipments including nets, and boats (Sinampande, 2016; and Manyena, 2016).

In addition, Metcalfe (1993) points that the government of Zimbabwe adopted the CAMPFIRE programme in Binga and other areas in the country for the benefit of the local people to meaningfully benefit from meat and funds accrued from the selling of animals killed in their communities. Sinampande (2016) says that the local Tonga never benefited from the CAMPFIRE programme. Politically, the Tonga people are powerless as they occupy low positions in party politics as well as in the governance of natural resources. The study reveals that they have been pushed to the margins of the society (Mwinde, 2016). The Central government is also blamed because it monopolized the management and use of the natural resources in the country. It is the one that influences the Local Government to enact policies which save its interests at the expense of the local Tonga people. This implies that the local Tonga have no opportunity to participate in critical decision-making processes concerning the management and use of their available natural resources (Chigweya, 2008). The same problem has affected women and youths in Binga District as they are excluded in active participation in important developmental projects leaving them with very limited access to their natural resources (Manyena, 2016). The study uncovered that scholars have lamented over the fact that those who own most of the business ventures in tourism and commercial fishing are outsiders, either whites or Blacks from other places. The indigenous Tonga people cannot carry out such activities because of lack of knowledge and entrepreneurial skills (Conyers, 2003).

In response to the key research question's quest to understand why the indigenous Tonga people suffer from environmental injustice in the presence of the Catholic Church with its Social Teaching on the notion of environmental justice, the study has managed to reveal the real situation which complicates the full involvement of the Catholic Church's arms of development in the struggle to promote environmental justice in Binga District. It is quite important to acknowledge the influence of the Catholic Church through its FBOs since the 1990s to the present-day Zimbabwe. However, it is very important to put into consideration the history of the two FBOs such as CCJP and Silveira House in the politics of Zimbabwe before and after independence. The two have been heavily involved in capacity building, civic education, awareness campaigns, advocacy training, lobbying, voter education and the monitoring of elections. They have carried out such activities in many parts of the country including Binga. The study reveals that at some point CCJP was at loggerheads with the state over the voter education and the monitoring of the country's general elections (Manyena, 2009).

The influence of the Catholic Church has caused the government to pass laws that prohibit the Church and civic organizations from involvement in such activities. The study unveils that the CCJP in Binga established its centers in all its parishes in Binga to secretly operate without being disturbed by the state. Though Silveira House did not establish centers in Tonga communities, its impact was also felt because it employed the same approaches in accordance with the Catholic Social Teaching. CCJP was banned in 2003 by the ruling party with the help of the War Veterans who complained that it was turning the whole District into opposition party's strong hold (Manyena, 2009). The Tonga people are viewed by the ruling party as opposition party supporters, Muderredzi (2006) exposed that this has accelerated their suffering because the ruling party has never seriously considered bringing effective development projects to transform the life of the people in Binga. The Catholic Church's programmes were not experienced by all Tonga people in twenty-five wards of the District. This was highlighted by the participants' sentiments that the Catholic Social Teaching-based approaches have never been experienced by other people in some sections of Binga District.

The study revealed that people are suffering from poverty as a result of the policies and regulations formulated by the responsible authorities. The CCJP, Caritas and Silveira House have not established their desks in the heart of all the Tonga Communities in Binga as demanded by the mission of the Catholic Church which is enshrined in the Catholic Social Teaching. Their representatives reveal that they cannot cover all the wards because they do not have resources to assist every person in every ward. They exposed that their activities are donor-funded which makes them close their business at times because of lack of funds. The prevailing political situation in Zimbabwe is the major stumbling block because their intervention approaches can be associated with opposition politics and the promotion of justice which appear threatening to the ruling government, yet the Church on the other side is mandated to extend the CST to liberate the Tonga people.

7.3 Summary reflecting the pastoral value of the Catholic Social Teaching in dealing with the environmental injustice issues among the Tonga people of Binga

The research has revealed that the Catholic Church has listened to the call of the CST to pay its special attention to the cries of the indigenous Tonga people in Binga who suffered discrimination and injustice perpetrated against them by the structures and systems of governance. The Church initiated the presence of its arms of development in Binga to liberate them from all forms of injustices whose foundations have been laid by the colonial system

and the successive governments in Zimbabwe. The study reconnoitres the presence of Caritas, CCJP, and Silveira House in Binga to assess the impact of the pastoral nature of the CST. They implemented the CST's principles which demand the Church to be present in the struggle of the oppressed and the afflicted ones to enhance their capacity to uncover the root source of their challenges and take possible action to redress them. The Church has fulfilled Pope John Paul II's call that in a world where injustice has become a menace, the Church's gospel of love must take the form of justice. For the sake of the oppressed ones, the Church must find ways to liberate them from injustices whether cultural, political or socio-economic (Nzeki, McGarry et al. (1991).

The presence of the Catholic Church has been felt in Binga to a larger extent, as exposed by the study. CCJP established its centers in Kariyangwe and Binga Centre. From these two centers, it influenced the establishment of CCJP community committees in the Catholic parishes around Binga. It was revealed by the study that the committees were found in all the twenty-five wards in Binga District. Various activities were carried out which include awareness campaigns, advocacy training, lobbying, and civic education. It established itself in Binga to conscientize the people to discover their God-given rights to entitlements and to access their available natural resources. The study testifies that around 1998, Binga Community Development Project (BCDP) was born as a result of CCJP. The project was meant to empower the Tonga communities to demand home-grown development projects (Manyena, 2009). The variety of activities that were carried out by CCJP enhanced the Tonga people's awareness on the importance of participation in critical decision-making processes, and they were given the voice to call structures of communities as well as the political structures to respond to their needs.

The study shows that its operations were praised by some of the District officials who admitted that some WADCO Chairpersons were made to work very hard by the communities to negotiate for dialogues between them and the responsible authorities to deliberate on the management and use of their natural environment. It is revealed that because of knowledge and skills acquired as a result of CCJP's projects, the local Tonga people are able to choose the effective leaders that represent them in the Local Government. CCJP's stay in Binga became a threat to the ruling party ZANU (PF) and, in 2003, it was ordered to stop its operation (Manyena, 2009). Silveira House had similar approaches with CCJP. Its achievements have been exposed by the study. Just like its partner, it introduced the

Advocacy Department in 2000 to deal with the challenges affecting the marginalized groups in Zimbabwe. The advocacy training was conducted and it enhanced the Tonga in some communities to understand the root cause of their challenges, and they were empowered to react upon such problems as demanded by the CST. Silveira House worked side by side with the traditional leadership to lobby the systems that are responsible for the management and use of the natural resources. The negotiations necessitated by Silveira House proved to have an impact because the authorities were forced to look into issues that were laid down by the communities through their leadership. The study acknowledges some notable changes and the local people admitted that they benefited from fishing activities and CAMPFIRE programmes (Mumpande, 2009; 2011).

More so, Caritas added its weight to address some challenges faced by the Tonga people in Binga. The study testifies that people in some parts of the District were assisted by Caritas with safe water for drinking and for other domestic use. The local people in Chunga Ward have been struggling to get water to use because of the lack of reliable water sources, but Caritas has laboured to draw water from Zambezi River using the pipe system. They are now benefiting from the Zambezi River which is part of their natural environment. Many water projects have been established by Caritas to ensure that the Tonga benefit from their locally available water springs. The installed powered solar water pumps harness water from the available springs in wards such as Kariyangwe, Simatelele, Lungu and in Chunga. In addition to that, Caritas assisted by drilling the boreholes in the District. This was done to lessen the burden of the girl child through drawing water close to the homes. Irrigation schemes were also established to boost food security. They were established in areas such as Siabuwa, Sinansengwe, and in Chunga and Kariyangwe wards. Caritas is involved in a number of activities in selected areas. Farmers were taught farming methods to conserve their land. Moreover, it supported farmers with agricultural inputs like millet and sorghum seeds which are drought resistant. Though Caritas is not involved in advocacy, awareness campaigns, lobbying and civic education, it assisted the Tonga people with projects that will enable them to fit well into their climatic environment.

7.4 Summary regarding the ways proposed by the Tonga people to curb environmental injustice

The information collected from the majority of the research participants exposed the shortcomings of the local Tonga people regarding their active participation in all critical

decision-making processes carried out to meaningfully transform their life in Binga. Though their vulnerability to natural disasters and environmental injustice is blamed on a number of issues caused by the systems, the study divulges the most important roles or duties they must fulfil to emancipate themselves from the vices of poverty. It emerged that illiteracy in Binga is a major contributor to almost all their difficulties. The participants in the study implored their fellow Tonga people to send their children to school. They concur with the National Council of Education Research and Training (New Delhi) (2014) that education is an ingredient in the human development process. Without education, the Tonga people cannot be able to discover their full potentials to realize their identity, society, natural resources and to develop self-supportive skills to work for themselves.

The Tonga people must raise their shoulders above their heads to maximize their effort to organize resources to send their children to school. Education has proved to be a force that enables people to have a critical mind to analyze situations and find ways to address the anomalies affecting the society. The impact of education will influence the Tonga people to emulate and adopt the CST-based approaches. The study highlights the need to assimilate every good way of rectifying the challenges. The Catholic FBOs and other relevant organizations used the CST-based approaches to enhance the Tonga people to deal with their problems, so some of the interviewees are confident that the same approaches have an impact in situations like theirs.

More so, the study discovered that most of the people that must protect the interests of the Tonga people in local communities are not well acquainted with the national policies and regulations which are used to administer natural resources. It was noted that they must undergo refresher training courses just to orient or to familiarize them with such critical laws and policies. The study disclosed that the elected WADCO Chairpersons (Councillors) are also involved in the formulation of policies and regulations which are used by the BRDC in the management and use of the natural environment. Awareness campaigns are very important in this issue. The senior civil servants who hold influential positions in the Local Government are also implored to be involved in such workshops as it will enhance their potential to realize their obligation and to value the needs of the people in communal areas. Furthermore, the study highlights the Tonga people's deep concerns over the side-lining of the traditional leadership in the management and use of available natural resources by the Central Government and BRDC. The study participants proposed the need to involve chiefs

in important decision-making processes that are held in the council. Their involvement is a cornerstone to the needs of the general Tonga people. The study reveals that people in local communities in Binga must be involved; they have to speak out, and must lobby the responsible authorities to negotiate their total involvement in the environmental management and use.

7.5 Conclusion of chapters

In **chapter one**, the objective was achieved by introducing the scope of the thesis. The motivation, significance and purpose of the research were explained in line with the context of the study. The chapter also managed to establish the research problem, location of the study, and objectives.

Chapter two achieved its objective by locating the study alongside the existing literature. It managed to expose what the scholars have discovered concerning the cultural, political, and socio-economic realities of the Tonga people in Binga District. In other words, the history of the Tonga people was exposed in an attempt to find out the reason they are living in abject poverty while they are inhabitants of the resource-rich region. In addition to that, it demonstrated the pastoral nature of the Catholic Social Teaching which is instrumental in dealing with environmental injustice affecting all people, particularly, the Tonga people. The chapter has also managed to highlight the historical development of Latin American liberation theology and its relevance in Africa and beyond.

The objective of **chapter three** was to present the Catholic Social Teaching theory as the theoretical framework of the study. The Catholic Social Teaching theory consists of complementary principles that assist the study to be aware of the pastoral action of the CST in light of environmental injustice issues affecting the majority of the Tonga people in Binga District. The chapter has also assisted the study by providing the lens from which the researcher supported his view in relation to the research problem and data analysis (Grant, 2014). The history and the definition of the CST were discussed. Furthermore, it achieved its objective by highlighting how the Catholic Social Teaching can be used as a guiding principal theory to curb environmental injustice in Tonga communities in Binga District. The CST theory, as presented by this chapter, reflects why the local Tonga people in Binga must be the beneficiaries of the available natural resources in Binga.

Chapter four has managed to accomplish its objective which sought to present the methodology of the study. The following were outlined and discussed: research design, sampling technique, methods of data collection, data analysis, ethical considerations and confidentiality, as well as problems, limitations and scope of the study. The chapter also managed to give an explanation of the effectiveness of the qualitative method which the researcher employed to expose the sensitive and intangible issues which include: historical, cultural, gender, political, and socio-economic factors which remain barricades to the development of the entire District.

In **chapter five**, the research findings were presented. The findings reflect how the Tonga people in Binga District were dragged into abject poverty. More so, the research findings show how the Catholic FBOs implemented the Catholic Social Teaching to enhance Tonga people's capacity to participate in decision-making processes critical to their development as well as maximizing their potential to get access to their natural resources. Its main objective was achieved through highlighting the study's main themes emerging from the population under study. Through the clarification of the perceptions and views of the participants, the last chapter will be capable of providing recommendations that would encourage further study of the Tonga people in Binga District.

In **chapter six**, the qualitative data that was collected from the participants through individual in-depth-interviews, focus group discussions and library sources was analyzed using thematic analysis. The chapter has succeeded in identifying common issues and themes from across the sources. The issues that remain a hindrance to socio-economic transformation of the Tonga were exposed. The emerging themes are as follows: the neglect of the Tonga people by the Rhodesian government; the disruption of Tonga people's economic system by the colonial powers, involuntary resettlement of the Tonga people; effects of legal policies in post-independent Zimbabwe; effects of Christianity and technology on environmental management and conservation in Binga; problems brought by resettlement on Tonga women and youths. It also managed to reveal the intervention approaches that were employed by the Catholic FBOs such as Caritas, CCJP, and Silveira House as they were guided by the CST. The chapter has also managed to answer research questions by presenting the suggested procedures by the Tonga people for their empowerment. The suggested procedures include the following: education for all Tonga children in Binga District; the adoption of advocacy training workshops; awareness campaigns and lobbying of relevant authorities; the inclusion

of Tonga traditional leadership in the formulation of policies governing the conservation and use of available natural resources and refresher training workshops for WADCO Chairs and senior civil servants in the Local Government.

Chapter seven provided the summary of the research findings, conclusions, and recommendations for further study. It is critical to note that all insights and themes that emerged from across the sources are reflected by the responses to the research questions.

7.6 Recommendations

The study has successfully unmasked the environmental injustices perpetrated against the Tonga in Binga District by unjust structures and systems of governance in the presence of the Catholic Social Teaching and its models for action for justice. The study exposed that the Catholic models for action for justice carried out by its FBOs in Binga need supplementary actions or approaches to address the current environmental injustice that is bedevilling the entire communities in the District. Basing on the output of the study, the study has proposed the following recommendations:

7.6.1 General recommendations

The study acknowledges the importance of the presence of NGOs and their efforts in developmental projects in Binga. It recommends that donor funding must only be taken advantage of at the initial stages of development. The donor funds must be used as seed funds, the Tonga people must not continue depending on NGOs because if their development projects continue relying on such organizations, community growth will be stunted and it will open doors to misappropriation of donor funds. The effective way to empower is to equip with knowledge and skills to manage and run established developmental projects (Muderedzi, 2006; Manyena, 2009).

The study exposed that people in Binga have limited access to safe drinking water (Manyena, 2009). The study recommends that the government looks into this challenge and put mechanisms in place to connect the communities to water. The study suggests that the government should establish working irrigation schemes by taking advantage of the vast waters of Lake Kariba to boost food security for the local Tonga people in Binga (Muderedzi, 2006).

The study also recommends that the government should establish more schools in Binga District to empower the Tonga children with formal education. By establishing more schools, the children will no longer be forced to walk for long distances to and from school, and drop outs will be minimized (Muderedzi, 2006; Manyena, 2009). Measures must also be put in place to construct more boarding schools as is the case with other Districts around the country. The study reveals that few girls and women attained tertiary education, so it is recommended that the government should build at least either a teacher's college, polytechnic college or a university in Binga to provide quality education and entrepreneurial skills to the Tonga people.

The study also highlights that wildlife is destroying the Tonga people's fields, killing their domestic animals and threatening their lives (Manyena, 2016). It is recommended that the Government through the responsible Ministry should erect an electric fence around game reserves to ensure that wild animals never cross into communal areas where they may cause problems to the surrounding communities.

It emerged from the study that the natural resources in Binga District have attracted a variety of business investments (Conyers, 2003; Manyena, 2016; Mudimba, 2016). The study recommends that the government must take advantage of that to transform Binga into a modern border town with state of the art buildings to lure more investors and create more employment opportunities for the natives. More recreational facilities should be established to allow the locals the same social developments enjoyed in other established towns.

7.6.2 Recommendations for Catholic Social Teaching models for action to promote environmental justice among the Tonga in Binga

The study reveals that the two Catholic arms of development, that is the CCJP and Silveira House are well-known in Zimbabwe for having been involved in people's cultural, political and socio-economic challenges since the colonial era to the present day (Weller and Linden, 1984; Verstraelen, 1998; Silveira House Annual Report, 1997). Their impact has been felt in Binga District through carrying out various programmes to conscientize the Tonga people to deal with their daily challenges. The programmes include advocacy training, awareness campaigns, civic education, lobbying and among others. These programmes were previously associated with politics by the ruling party, and as such, the CST-based models for action for just are no longer effectively carried out for the good of the Tonga people in Binga because

the CCJP and Silveira House have been affected by politics, and CCJP ceased its operation (Mumpande, 2009; 2011; Manyena, 2009).

The study tried to expose the reason there was conflict between the Catholic arms of development and the state. The Catholic Social Teaching is political in nature, its principles demonstrated its potential to invoke ‘conflicting political positions’ (Radford, 2010). The study recommends that the Catholic Church should officially clear the misconceptions lingering in the minds of those who would want to associate its arms of development with regime change agenda. It must find ways to establish good relations with the state and continue using its strategies and employ alternative ways to continue the good work of liberating the Tonga people from all forms of injustices. A way must be found which ensures continued support for the Tonga people.

It was exposed by the research findings that the majority of the Tonga people in some Binga wards never benefited from the CST-based models for action for justice. The Tonga people in such areas still suffer from environmental injustice resulting from unjust structures and systems responsible for natural resources. The Catholic Social Teaching suffered from criticism, and it has been doubted and castigated citing that it is ‘too remote, abstract, idealistic, and unrealistic’ (Radford, 2010). The study recommends that the Church should be always present in the hearts of the communities. The Church must be in solidarity with the afflicted, the marginalized and the oppressed Tonga people. This could be guaranteed through the establishment of research desks in every ward in order to address challenges affecting every member of the community. They must be in touch with the people’s realities for effectiveness in implementing programmes that bring the desired change to the marginalized. This is in line with the Catholic Social Teaching’s principle of solidarity and preferential option for the poor.

The study divulges different challenges affecting Tonga women and youths including the girl children, and some of these challenges have historical and cultural roots. As a result, women are not involved in a variety of activities and developmental processes (Zubo, 2012; Mudimba, 2015). More women are not found in commercial fishing and small-scale fishing activities. In addition to that, they are not found in influential leadership positions ranging from local community leadership to Rural District Council (Mudimba, 2015). Interestingly, the Directors of the Catholic Church’s FBOs such as Caritas, CCJP and Silveira House are all

men, and the study established that the director of Basilwizi Trust is also a man. The only influential position of power occupied by a woman is that of the DA in Binga. This reflects that women are subordinates of their male counterparts as they lack representation in critical decision-making process. The study recommends that the Catholic Church must put into practice what it teaches in the Catholic Social Teaching. It is recommended to critically look into gender equality and it must also take into consideration the positions of influence held by women in all its institutions around the globe (Radford, 2010).

7.6.3 Recommendations for what the Tonga themselves must do to maximize their potential to harness the available natural resources

The study reveals that Binga District has a high number of illiterate people, and it is because of this background that the Tonga people are failing to fully grasp the mechanisms for development. Without education, it is difficult for them to maximize their capabilities to realize their societal, cultural, natural resources, environmental, political and socio-economic rights. Muderedzi (2006) gets support from Dube (2016) who says that uneducated women always face a number of problems because they, at times, fail to articulate their fundamental rights and as a result, they cannot demand their rights in all aspects of life. For Mudimba (2015), the non-involvement of women in decision-making processes emanates from their lack of education as well as the traditional culture which elevates men more than women. From the above mentioned, it became very clear why the majority of the Tonga people in Binga are more prone to injustices. It is due to the fact that they lack knowledge and understanding of the policy frameworks and laws put in place by systems.

Rawls (1971), in his work *A Theory of justice*, argues that the fair distribution of education in any given society is a basic public good. Education, according to him, is the first virtue which all social institutions must labour to provide to the members of the society. Rawls regards education as a foundation for all people as it enhances people's participation in their respective societies. In order to drive a point home, Dube (2016) managed to distinguish between formal and informal education. He categorically mentions that formal education is classroom-based normally supervised or conducted by a well-skilled person known as a teacher, while informal education is gained through interacting with other members of the society. This means that if one lacks access to formal education, it will become very difficult for him or her to successfully cope up with the proposed or intended mechanisms meant for human development. The study recommends that the Tonga communities must put more

effort to send their children to school, and they must not discriminate their girl children as this will cause them to be more vulnerable.

The study recommends that the Tonga people must learn to be self-supportive. They must take advantage of the funded projects and continue to sustain them without continuously relying on the donor community. Workshops should be done to conscientize the local communities about the dangers of the dependency syndrome.

Multiple challenges experienced by women especially on the land issue have been uncovered by the study. The study recommends that the traditional leadership must be enhanced with knowledge about the constitution of Zimbabwe Amendment (No. 20) Act 2013 which contains the rights of women in marriage particularly their right of inheritance. The understanding of the marriage rights will assist the traditional leadership to find best ways to advise young girls and women when infringement occurs. This will safeguard women from loss of inheritance and unjust treatment after the death of their spouses (Dube, 2016).

The majority of Tonga people in Binga are still suffering from abject poverty though their District has a variety of natural resources (Conyers, 2003). It is recommended that the WADCO Chairpersons as well as those who occupy critical positions for human development in the Rural District Council undergo refresher training sessions or leadership training to conscientize them about their obligations and the local community's environmental rights. The study also recommends that training workshops and awareness campaigns must be carried out to make such office bearers aware of the country's constitution, policy frameworks and all regulations formulated by the Local Government to manage and make use of the natural resources. They must be aware of the merits and demerits of policies they formulate to the general life of the local Tonga people.

The study recommends that the Tonga communities in Binga District must dialogue with the responsible authorities which include Binga Rural District Council, the Ministry of Environment and Natural Resources Management, Parks and Wildlife Management and CAMPFIRE officials as well as the interested stakeholders such as the Catholic Faith Based Organizations, namely, Caritas, CCJPZ and the Silveira House to assist them to examine the legal aspects of their exclusion from participation. In addition to that, through their traditional leadership, the Tonga communities must lobby the government ministries and responsible

departments such as Rural District Council, Parks and Wildlife Management to come up with a development plan that would enhance the local people's opportunities over the management and use of the available natural resources found in their territorial landscape along the Zambezi River. More importantly, they must push for the alteration of policies to enable active participation of every member of the Tonga communities in Binga. Moreover, the Tonga people must continue exerting pressure on the relevant ministries such as the Ministry of Environment and Natural Resources Management and the Ministry of Local Government, Urban and Rural Development to improve and monitor the operations of CAMPFIRE programme which is under the jurisdiction of Binga Rural District Council. They must remind the government about their right to take part in every decision taken by the Council over the management and use of the CAMPFIRE dividends. It is their right to confront and challenge the responsible authorities to recognize their right to participate and benefit from every programme meant for their community. From a Catholic perspective, the Tonga must reject and protest against any form of injustice that thwarts the development of their communities. The chiefs must be vocal whenever the rights of the ordinary Tonga people are trampled upon by the systems. They must demand their right as local people to actively participate in environmental projects related to their cultural setting, for example, fishing in Lake Kariba.

7.6.4 Recommendations for laws and policies that protects the rights of communal areas to manage and make use of the available natural resources

The status of the indigenous peoples was examined by the study to depict the position of the marginalized indigenous people in Zimbabwe, in particular, the Tonga people in Binga District. It is recommended that the government of Zimbabwe must move a step further to implement what is defined by the constitution of the country in relation to the rights of the local indigenous people over their natural resources. The government's tendency to exclude the Tonga people as well as other indigenous groups from protection they deserve has been unmasked in this study. The status of the indigenous people was defined by the 1948 UN Charter, the African Charter and the Constitution of Zimbabwe Amendment (No. 20) Act 2013. The study recommends the government to come up with well balanced policies that help the Tonga to access their natural resources (Corntassel, 2003).

It has been revealed by the study that the local communities in Binga lack access and control over their available natural resources. Their loss of power over the natural environment

resulted from the Traditional Leaders Acts which were adopted by the Zimbabwean government from the colonial systems. The traditional leaders were stripped off their powers to administer land and the available natural resources (Mandondo, 2000). The colonial government, according to Mandondo (2000), took advantage to advance its plan by integrating African traditional structures into colonial administration. It enacted statutory Acts (African Councils Act of 1957) to control natural resources as well as demanding taxes from the natives. The African Councils included the chiefs and headmen as well as the elected members. It is also important to note that the councils were headed by the Native Commissioners who were appointed to protect the interest of the central administration. The indigenous people were not fully enjoying the revenues generated from their available natural resources.

Ncube (2011) also exposed that the post-colonial government of Zimbabwe has adopted policies of the colonial administration. He mentions that the custodian of natural resources in communal areas was invested in the Councils by the independent government of Zimbabwe in the 1980s. Ncube adds that the restructuring of the local government by the independent Zimbabwe had some negative effects to the general people at grassroots level. The traditional leaders were dis-empowered by the new Communal Land Acts of 1982. Mandondo (2000) and Ncube (2011) agree with Metcalfe (1993) who argues that the communal people have not been given their power to control natural resources by the systems, instead, they depend on external-based regulations and statutes which are in many times imposed and enforced. The RDC is the responsible authority which governs the management and use of natural resources. The traditional leadership always subordinates the RDC in issues relating to the management and use of the natural resources in Binga. The study recommends that the government of Zimbabwe must revise the existing laws and enact laws that give the traditional leaders veto power to disapprove the passing of laws and policies which exclude the local communities in decision-making processes in issues to do with environmental management and use.

Development in Binga Rural District can only be successful if the Central Government and BRDC hand over the powers and rights to the local communities to manage their available natural resources. The rights and power must include the right or power to determine how the resources must be used, and the right to meaningfully access all natural resources found in their communities. The study recommends that local institutions must be created because

they are more in touch with the realities of the people. The traditional institutions must be empowered by laws to manage the use of natural resources. It is recommended that the situation of the Tonga people in Binga be solved by complete devolution of power. This will enhance the local Tonga to assume control over their available natural resources. Most importantly, such created local institution must be empowered by capacity building training workshops so as to enhance their skills and expertise in administering the variety of business activities lured by natural resources in Binga District (Chigweya, 2008). This implies that the revenues generated from locally available resources will develop Binga District, and will be enjoyed by the locals.

7.6.5 Recommendations for further study

The study has investigated the environmental injustices perpetrated against Tonga people in Binga District by the institutional structures and systems. The study's purpose was to establish why the Tonga people are plunged into poverty in the presence of the Catholic Church and its models for action for justice which is situated in the Catholic Social Teaching. The study recommends that other studies must focus on other marginalized indigenous people in other Districts and in some parts of the country. This will illuminate a variety of challenges affecting the people living in such areas, and that will attract the attention of Governmental, Non- Governmental and other relevant stakeholders to take a holistic approach to address the people's daily challenges.

Further study must be conducted to unpack other possible approaches that will be put in place to harmonize the Catholic Church-based approaches with the state apparatus's modes of operation. The Catholic Social Teaching-based approaches and the relevant authorities' models of operation must be codified and refurbished to integrate gender-based approaches to environmental injustice. This will assist in changing the mindsets and attitudes of the Tonga people in Binga District and the nation at large on gender issues.

It was revealed by the study that the Tonga people's suffering was exacerbated by the presence of Christianity and the introduction of technological ways of environmental conservation and use (Nash, 1989; Munikwa, 2011). The study recommends that further studies must be carried out to find possible means of integrating and harmonizing the Tonga indigenous knowledge system with Christian and modern ways of environmental

management and use. The study reveals that the Tonga indigenous knowledge system is a key factor as far as ecological justice is concerned.

The study noted that the government of Zimbabwe has centralized all the powers, and the central government has been blamed for controlling the natural resources in Binga District and the rest of Zambezi valley at the expense of the locals (Metcalf, 1993; Chigweya, 1993). The study acknowledges the need to do further research to find out the best ways the government may use giving powers to the indigenous Tonga people in Binga District and all the residents of the Zambezi valley. The involvement of the people in decision-making processes is required by the CST principles of participation, the common good, and subsidiarity. Decentralization and devolution of power is the only remedy to challenges affecting the Tonga people in Binga and the people in the Zambezi valley. Research studies must be carried out to find means to deal with cultural, political and socio-economic challenges that are affecting the Tonga people in Binga as well as the people of the Zambezi valley. Therefore, the study recommends the need to create or to establish the Zambezi Valley Province. This can bring together the Tonga people who were resettled in other provinces such as Midlands and Mashonaland Provinces. The region has immense natural resources that can support its people, and the people can join hands to work for their own development.

The pastoral critique of the Catholic Social Teaching in this study demonstrated the potential of the CST in addressing the environmental injustices affecting the Tonga people in Binga. The study demonstrated its vigor to challenge and confront the unjust structures and systems to alter institutional policies affecting the Tonga people to fully harness their natural resources. The CST articulated a dialogue whose ethics are founded between theology and public policy encouraging or creating opportunities to the marginalized Tonga people in Binga to unearth, identify, examine, and act upon the causes of their environmental challenges. The CST is praised by the study for setting a platform for the Tonga to assess the institutional policies and regulations to try and negotiate with the responsible authorities to consider the plight of the local people. According to Radford (2010), it is also of paramount importance to bear in mind that the chief proponents who set the foundation and the development of the Catholic Social Teaching do not expect the implementation of the CST without being challenged.

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Appendices

Appendix 1: Participants Interviews

	Name of participants	Date of interview	Place of interview
1	Participant 1 (BS)	17/05/19	Chunga Ward
2	Participant 2 (BS)	17/05/17	Kalungwizi Ward
3	Participant 3 (BS)	21/06/19	Nabusenga Ward
4	Participant 4 (BS)	26/05/19	Nagangala Ward
5	Participant 1 (BN)	21/05/19	Siachilaba Ward
6	Participant 2 (BN)	21/05/19	Siachilaba Ward
7	Participant 3 (BN)	21/05/19	Manjolo Center
8	Participant 4 (BN)	22/05/19	Siachilaba Ward
9	Participant 5 (BN)	23/05/19	Siachilaba Ward
10	Participant 6 (BN)	21/05/19	Lubu Ward
11	Participant 7 (BN)	24/05/19	Siachilaba Ward
12	Participant 8 (BN)	24/05/19	Binga Centre
13	Participant 9 (BN)	25/05/19	Manjolo Centre
14	Participant 10 (BN)	25/05/19	Siachilaba Ward

15	Participant 11 (BN)	27/05/19	Binga Centre
16	Participant 12 (BN)	27/05/19	Binga Centre
17	Participant 13 (BN)	27/05/19	Kabula Ward
18	Participant 14 (BN)	27/05/19	Manjolo Centre
19	Participant 15 (BN)	28/05/19	Kabula Ward
20	Participant 16 (BN)	30/05/19	Binga Centre
21	Participant 17 (BN)	19/06/19	Kaani Ward
22	Participant 18 (BN)	23/06/19	Binga Centre
23	Participant 19 (BN)	30/06/19	Musumu Fishing Camp
24	Participant 1 (CCJP)	02/07/19	Harare
25	Participant 2 (Silveira House)	15/07/19	Harare

Appendix 1a: Focus group discussions with participants

Dates of Focus Group Discussions: 28/05/19 and 28/06/19

Time: 12: 00hrs – 14: 00hrs

Place: Binga Centre

	Name of Participant	Age in Years	Gender	Area of Residence (Ward)

1	Participant A (BS)	33	M	Nagangala (Binga South)
2	Participant B (BS)	28	F	Nabusenga (Binga South)
3	Participant C (BN)	49	F	Lubu (Binga North)
4	Participant D (BN)	48	M	Kabula (Binga North)
5	Participant E (BN)	65	F	Kaani (Binga North)
6	Participant F (BN)	65	M	Siachilaba (Binga North)
7	Participant G (BN)	82	M	Siachilaba (Binga North)
8	Participant H (BN)	57	M	Kalungwizi (Binga South)
9	Participant I (BN)	49	F	Lubu

Appendix 2: Informed consent letter

School of Religion, Philosophy and Classics,

University of KwaZulu-Natal, Pietermaritzburg Main Campus,

Private Bag X01 Scottville 3209,

Republic of South Africa

Dear Sir/Madam

I am undertaking a PhD study in Practical Theology with the above mentioned institution. I need to collect information that will help me in this research study. I will conduct interviews and focus group discussions where applicable. I hope you will assist me with the information that will be used in the development of this study. My research title is 'Pastoral critique of the Catholic Social Teaching and its impact on ecological justice among the Tonga people in Binga District of Zimbabwe'. The purpose of the study is to review or to judge the value of the Catholic Social Teaching on ecological justice among the Tonga people of Binga in Zimbabwe. The Social Teaching of the Catholic Church will be critiqued in the pastoral lens to assess the effectiveness of its pastoral action to the challenges faced by the Tonga people particularly in struggle to benefit from their natural environment. This will enhance the Tonga people to fully understand their God given right to exploit, conserve and enjoy from their local natural resources in accordance with the Social Teaching of the Catholic Church. Despite the physical presence of many players and organizations in the region purporting to meet various objectives, development is still lagging behind in terms of capacity building of the Tonga people, and general human development and infrastructural development. They are said to be the poorest people in the country though their areas are known for producing large amounts of money after the exploitation of their natural resources. It has been agreed that projects in the area are just imposed, they are not home grown projects, and they survive because of humanitarian assistance from Non-Governmental Organizations, International Organizations and other Organizations interested in human rights and development projects. If you agree to part take in this research study, you will be involved in individual -in-depth interviews, and Focus group studies making use of semi- structured interviews to respond to issues to do with problems that is faced by the Tonga people in Binga to full benefit from

natural resources available in their area. You are expected to share your own experience as people in their culture, religion and territory. I will pose questions that will enable you to relate your life experience in this matter. All the information will be recorded in research note books, and in form of audio-recordings.

The study will require you to unveil your private life. You will sign a form to show that you agree with the demands of the document. The interviews will be conducted in time and within the agreed time. The climatic conditions are not favourable, the region is very hot and dry, and it is tsetse fly and malarial infested. Furthermore, there is also scarcity of safe drinking water; the researcher will always make sure that safe drinking water is available for the research participants. The area is very close to game parks where there is a danger of being attacked by dangerous wild animals. In this case, the researcher will encourage them to avoid unnecessary journeys. Research will be conducted for 12 months in the area of which the team will contact their field work for a period not exceeding two hours per day.

The participants will benefit experience which is equated with knowledge; and the other benefit that they will acquire is exposure which will enable them to come up with a solution to the problem. The investigator will also incur all the expenses met by the participants, and will make sure that they are informed to keep all the receipts as proof of payment. The study will strive to observe, respect and protect the rights of all the participants. Their privacy, identity and confidentiality will be protected. If any information is collected, their identity will be protected in any way, at all times and information or data gathered will not be left lying around either in note books or in any unprotected computer files. The information will be used properly, only for academic purposes, and the findings of the research study will be published, presented in local and international conferences as well as in other academic fora. Strict measures will be taken to make sure that no one can have access to any data gathered; it must be not in wrong hands. The research will make sure that family names or people's names and places must be given codes, names must be avoided. Audio tape will be used in interviews and focus group discussion, but the respondents' permission will be sought, and the reason of making an audio tape will be fully explained. The audio recording will be translated into English language such that the information will be used in the study. After the graduation, all the data and all the audio tapes will be destroyed by fire and the researcher will make sure that no any kind of information is left. In this research study, you will not receive money for your contribution in any interview or discussion due to the fact that the

researcher does not want you to think that he is buying information from you. Participation is voluntarily, anyone who participates in my research study has freely consented to participation, and he or she will not be coerced or cornered to take part in the study. In any case, if any participant feels to withdraw from participating in the study, he or she is free to withdraw from the study at any stage and for any reason. All people taking part in the research will be well informed about the essence of this research study.

In case there might be a need for some clarification concerning this research study, please feel free and comfortable to contact Knowledge Mirirayi or my Supervisor and Research Ethics Office: HSSREC details below:

Knowledge Mirirayi: Email: mirirayik@gmail.com: Cell: [REDACTED]

Supervisor: Rev Professor Hebert. Moyo: Email: moyoh@ukzn.ac.za: Cell: [REDACTED]

HSSREC Research Office contact details

Govan Mbeki Building

Westville Campus

Telephone 031 2604557

E-mail mohunp@ukzn.ac.za

Declaration of agreement to participate

Ihereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

I agree that Audio-Recording will be used as interviews and focus groups discussions are carried out.....YES/NO

Participant (s) Signature.....Date:.....

Appendix 2a: Informed consent letter/ Lugwalo lwakuvumilana

School of Religion, Philosophy and Classics,

University of KwaZulu-Natal, Pietermaritzburg Main Campus,

Private Bag X01 Scottville 3209,

Republic of South Africa

Kuli Simwami / Muzyali

Mutwe waziyandulwa, ‘Kuyandula kwamuyisi amutwe azifundisigwa acibunga aciKatolike mumakalilo abantu amanguzu akwiya oku mukubelesegwa kwazijanika zyangunoti bujanika akati a BaTonga bakala mu Binga munyika yaZimbabwe’. Ndilikwita ciyo cangu ca PhD achikolo cilembedwe atala. Ndiyanda kubeza lwano itazikundigwasizye mukuyandula kwangu. Ndiciyandula kubeza kuyandula kwangu kandibusisiza zibunga azibunga zyangantu. Ndilakolwa mulandigwasizya alwano ndunditaziku belesye mukuzwidilila kwaciyo echi. Kuyandula citonda atala aZiyo zya Catholic akwezyanisigwa akwambuzyana akufundisizana amakalilo abaNtonga munyika yaBibha muZimbabwe. Lwiyisyo lwaCatholic kuzwidilizya amakalilo abantu bwakona zizikuyandulwa kuzilangisiza siteleki abayisi baCifundisi kazilanga mapenzi aswanana abaNtonga. Mukubelesya zijanika munyika yabo yabaNtonga. Ciyo zizikula ngisizisa kugwasigwa kwabo muzijanika munyika yabo. Ezi zizikugwasiza baNtonga kuti balomye kumvwisizisa lulemekezyo lwabo yacizyalilo camunyika yabo ngibakapegwa a Leza akubelesya. Kujatisizisa abobo akugwasikana kuzwa muzijanika zyangunoti zilimunyika yabo kazyendelana alwiyo lwabo lwaziyo zya Catholic atala amakalilo abantu.

Tazikondaba pe akuba kwabo mabazyu azibunga zisiyenesiyene abajati balwinji amishobo isiyene amitabi ilyimikilide alike balancibayanda zisiyene ciyene akuzwidilila kuzwidilila yakusimisizana kukonzya abobo kuyakwa munyika yabaNtonga. Kucicalidile musule kutegwa baladubeka ziyakumamansizyo munyika ya Zimbabwe. Olokazilibobo nyika yabo izikuzibikana akubajansiza mali ngingi amali ngingi yakunze izwamuzijanika zyangunoti ziyamundawu yabo ziyakabonekwa kuti milimu mingi yakuzwidilila mundawu eyi zilabikwa akufosegwa tazwi pe mubantu, ulayimikila kagwasizya muzibunga zisiyenesiyene zilyimikide azike ayimwi misyobo isiyenesiyene amunyika yonse ansi alyimikide alike

ayimwi misyobo ilyimikide ayilike ayimwi misyobo ilyimikide ayilike ayimikilila zyelelo zyantutu akuzwidilila kwamalimo yakuzwidilila. Kuti wavuma kubenza nzuyita mukuyandula aciyo eci uzikubuzigwa awuke, olo kuti uzikupendula mibuzyo njutazikubuzigwe yakalembwa ansi, abobo kuli mutwe wankani izikwambulwa atala ayo izikutepa mubono mukati akuyandula. Muzikupendula mibuzyo ilacakwita abuntu, makalilo, atwano twamakalilo abaTonga nkani yazya bunoti amatongelo amunyika tililangide celelo abubhululu mukati abo azijanika mubuzumi azyabunoti ulangililwa kupa lwiyo lwako mbuli muntu uzi buntu amakalilo aci Tonga kuzwidilila akubelesegeka kwabunoti mbubakapegeka baTonga aLeza ndizi kubuzya mubuzyo zizikukugwasya kupendula olo kuti kulungununa nkani kuzwidikizya amapenzi abaTonga mukubelesya bunoti bujanika munyika yabo njibakala.

Ciiyo cizikwimikila kabotu lucengetezyo kulemekezya zyelelo zyantagwasizyi mukuyandula nzibatazikugusye mukuyandula zisisikene, mazina abo nzulazyo nzutazikupe zizikucengetezegwa. Zyano zyoonse zizikujanika , mazina abo azikucengetezegwa mucindi coonse, zyano zyoonse zizikujanika amazina abo azikucengetezegwa ciindi coonse, zyano zyoonse zizikubunganizigwa taziko kuzikusiyigwa pe ciindi coonse, mumabhuku manini olo mumabhuku mapati olo mumafayila amacomputer zitacengetekezedwe pe. Zizikugusigwa zizikucengetezegwe zilamanguzu kwitila zyiyo, abobo zizikugusigwa muzibungano zyansi onse kuzwidikizya azyakwiya. Azikukalwa gobelo pati lyakucengetezya bwami obu kuti butawidi mumaboko atesi ngawo pe. Kuyandula izikupa mazina akuzanikilana akwambula civwiyo kwitila kususikizya mazina acoonzyo. Majwi azikubelesegeka azikubezegwa majwi kuba bagwasizyi bonke bazikubuzisigwa zilamulawu wabo. Ankambo zyakubeza majwi abo zizikupandanunwa zilantagalala kulimbabo musule akumana kwatwambo majwi onse acengetezedwe mumatepi azikumpwa abobo muyanduli uzikujana kuti tachikwe chitazikuale.

Kubeleka muziyandulwa nkulipeda kunjila muzuyandulwa ezinkulipeda katakwe kumanikizigwa pe muntu woonse uzikubeleka muziyandulwa ezi utondezya kuti ulayanda ulamvwanana anzizyo kuzwidikizya mukusayina lugwalo katakwe kufosekezegwa pe. Muciyo echino, takwe mubadalo pe wamali uzikupegeka akubakwalo mukubuzisisigwa olo mukupa mano atala amutwe watwambo utazikwambulwe mumagobelo. Ezi zyitilwa kuti mutaba luzibo lwakuti mwambule nzimuzi olo manu anu awulwa amali malazumizigwa kuba muziyiyo ezi zilantagalala zitakomulo pe. Tamufosegwi pe asi mulangunukide kunzwa

mukuyandula kwaziyo ezi olo aciindi acili. Twakwe utazikumusolepe olo skukuduba mukuzwa muciyoy eci. Ajulu akubeleka kwabo bagwasiziyi mukuyandula bazikujana bunoti bwalwano luzwide manu abobo aciindi cakujatila antomwe kuyandula oku. Mwiyi uzikuzama kupa bagwasiziyi mukuyandula oku zintu zimbuli mali yakwenzuya, zinywigwa, amenda akunywa mabotu. Audio recording lakubelesekwa mukubuzya mubuzyo muzipoka zyantu basiyene siyene, ezi zilakuitwa balikubuzikwa amulawu waciyo eci, abobo bakubuzikwa kapati atala aciyo eci ca audio recording. Audio recording lilakulikwa mumwambo, lulaka lwacikiwa kuitila kuti zilakusya mukuyandaula kkuti zikabelesekwe muciyoy eci.

Ulakumbilwa kupa zizwide nzuzi ajulu abuumibwako olo bwaba Tonga mbuli ziyandulwa aciiyo uzikusayina pepa elino kuti ulikuvumilana azilikwambulwa yoonse mibuzyo izikubuzigwa kulinduwe olo twambo zizikwitwa muciiindi cakambwa. Kuyandulwa kuzikwitwa muciiindi citayindi muziyindi zibili pe muzyuba alimwi alimwi. Ndawu eyi ilamapenzi akubulikwa menda mabotu akunywa, abobo mwiyi uzikubona kuti menda mabotu aboneka kulibonse batanikugwasilizye muziyandulwa ezi. Ndawu izyungulukizidwe abanyama bamusokwe bayosya. Abobo belede kucenjela mulwendo lwabo ndubenda. Zikonzya kwitika kuti muyanduli ubelesya majwi ngutamvwisisyi kwangunukide kubuzya uzikwangilwa kuyeya zyoonse zilimukati amabhuku eli kutana wayita nzuyandula.

Kuli nzimuyanda kubuziyana olo kuti kumvwisisya kamwangunukide kujata mwiyi a namba a ndawu itobela: Knowledge Mirirayi Email: mirirayik@gmail.com: Cell phone: +263777801321: Spervisor: Rev Professor Hebert. Moyo: Cell phone: +27729182432: Email: moyoh@ukzn.ac.za

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Chitondezyo eili amulawu chakuzumina kunjila mukuyandula.

Ime.....ndilazumina kuti ndamvwisisiya zilikwambigwa mubhuku eli amayimikililo amayandulo aya, ndilazumina kunjila

mukuyandula. Ndilamvwisisisya kuti ndilangunukide kuzwa mukuyandula oku eni ciindi ncindingandayanda.

I agree that Audio-Recording will be used as interviews and focus group discussions are carried out.....YES/NO

Ndilazuminana kkuti Audio-recording ilakubelesegeza mukubuzisisya zoonse zilakuitwa muzikamu zikamu mukuindilizya kwacii.....NZIZYO/TASINZIZYO (YES/NO)

Buzuva.....Mulembikwamugwasizyi wakuyandula.....

.

Appendix 3: Interview schedule for the youths in Binga District

Introduction

As you have been informed about the nature and purpose of the research, the topic and data collection procedures, the time is now at hand. Thus the interview is meant to gather information from you. The researcher will operate as the facilitator. In addition, I request your permission to write some notes in the data collection memo during our discussions. Feel very comfortable to express your views. The interview is specifically for academic purposes. Any information collected during the interview will be strictly safeguarded for confidentiality. Your cooperation and your support are greatly appreciated, and it is essential for the success of this research.

1. Share with me the major contributing factors to the persistence of poverty in Binga District?
2. In your opinion, why do you think might be the reason why the Tonga young people are failing to capitalise on their natural resources to create self-supportive projects for their own benefit?
3. What kind of help do the people of Binga received from the Catholic Church?
4. What do you think the Tonga people in Binga have to do to maximize their potentialities to make use of their available natural resources?

I thank you for your time and contributions you have made in this study.

Appendix 3a: Pepa iyamubuzyo kuliba chikula ku Binga District

Matangunino

Kuluzibo ndumwakachitwa atala amayimikililo amayandulo, mutwe wamakani alwiiyo munzila zyelede, ciindi chabawo. Mibuzyo eyi yakapangwa kubweza majwi kuzwa kulindinywe. Zimuyanduzi ulakubeleka mbuli mugwasizi. Mukwengezya nkumbila kuzumizigwa kulemba zizwa mumibuzyo achiiyo echi. Amube alwangunuko mukupa mibono yenu. Mibuzyo ilatala akwiya pesi. Makani woose alakubezegwa muchiindi chamubuzyo alakubambwa kabotu. Mukugwasizya kwanu mulalumbwa, zibotu loko mukuzwidilila kwa chiiyo echi.

1. Anga mulandambila na mapenzi mapati alokuchita kuti kufwaba kuyinkilile anembo muchiisi cha Binga?
2. Mumibono yenu ngali mapenzi ngimuyeya kuti baTonga bachikula bakachilwe kubelesya zijaniko zyabo kuti batalike ma projects akuligwasizya mubuumi bwabo?
3. Ndugwasyo nzi lulokupegwe bantu baku Binga kaluzwa kumuswangano wa Catholic Church?
4. Ninzi ncubona cinga chilachitwa abaTonga balimu Binga kuti bakonzye kubelesya zijaniko zya muchisi chabo?

Ndalumba akumana ciindi chanu alugwasizyo ndumwapa muchiiyo echi.

Appendix 4: Interview schedule for Tonga traditional leaders

Introduction

My name is Knowledge Mirirayi, and I am doing a Ph.D. in Pastoral Theology from the above named institution. The reason of this interview is for academic purposes, all the information collected during the interviews will be protected in anyway. I am grateful because of your time and responses in the development of this study. Your contribution in this study is greatly appreciated.

1. May you share with me the reason for the persistence of poverty in Binga District?
2. In your opinion, what is the impact of the challenges affecting the Tonga people during the Dam construction and after the resettlement?
3. Share with me your view concerning the legal policies and regulations put in place to govern management and use of natural resources?
4. Can you briefly explain the kind of help you have received from Catholic based organisations to address your challenges?
5. In your opinion, what did the Tonga people in Binga do to emancipate themselves from environmental injustices?

All your effort and time you spend in this study is greatly appreciated.

Appendix 4a: Pepa iyamubuzyo kubapati bachibaka chichi Tonga (Simwami, Sabbuku)

Matangunino

Izina lyangu ndime Knowledge Mirirayi, ndikuchita chiiyo cha PhD (Pastoral Theology) kulizyamakombelo acikolo cilazina lilembedwe ajulu. Mibuzyo ilatala akubuzyo azyakwiya. Makani woonse ngitutambule alabambwa. Ndalumba kapati loko akumana ciindi chenu mukugwasizya kuti chiiyo chizwidilile. Kugwasizya kwanu mukwiya oku kulatambulika.

1. Tugwasizyane kuti chinyamayi chipa kuti kufwaba aku lo kwinkilila anembo mubantu bakuBinga District?
2. Mumibono yanu ngali mapenzi ngimwakaswanana awo mukuyakwa kwa Dam amukuchincwa nkumwakachitwa kuzwa mumulonga?
3. Ngamulandambila na mibono yanu atala amulawo yakabikwa akugwasizya akubelesya zijaniko zyamuchisi?
4. Mulambula na mubusyonto kuti ndugwasyo nzi ndumwakajana kuzwa kubagwasizi a Catholic Church agwasizya bantu mukwezya kumana mapenzi ngimulokuswanana angawo?
5. Mumibono yanu bantu bachiTonga kuBinga chinyamanzi chinga chila konzya kuchitwa mukuligwasizya kumana penzi kuzwa mumafwabe akuka chilwa kubelesya zijaniko zyamuchibaka chabo?

Munguzu zyanu zyoonse aciindi chimwamana muchiiyo echi tulalumba kapati.

Appendix 5: Interview schedule for the WADCO (Ward Development Committee)

Chairpersons

Introduction

My name is Knowledge Mirirayi; I am carrying out a Ph.D. in Pastoral Theology with the above named institution. I am undertaking a research study on the following topic, ‘Pastoral critique of the Catholic Social Teaching and its impact on ecological justice among the Tonga people in Binga District of Zimbabwe.’ I am really grateful for your effort and all your time you will give towards the following questions. All your contributions will be greatly appreciated.

1. In your opinion, what do you think are the reasons which plunged the Tonga people into abject poverty?
2. Can you briefly explain the contributing factors that affected the Tonga people in Binga to access their locally available natural resources?
3. Share with me the causes of challenges affecting women in all aspects of life, particularly in accessing the available natural resources in Binga District?
4. What kind of help do you received from the Catholic based organisations?
5. In your opinion, what do you think the Tonga people in Binga have to do to empower themselves to enjoy their entitlements and right to access natural resources?

I do appreciate all your contribution in this study.

Appendix 5a: Pepa lyamubuzyo kubapati baluzwidililo lwachiisi (WADCO / Ward Development Committee Chairpersons)

Matangunino

Zina lyangu nditegwa Knowledge Mirirayi, ndikuchita chiiyo cha PhD (Pastoral Theology) kulizyamakombelo acikolo cilazina lile mbedwe ajulu. Ndikuchita buyanduzi atala amutwe, ‘Buyanduzi atala alwiiyo lwabuntu, makombelo amakkalilo ku Catholic Church katulangide bupati bwalwiiyo olu atala akwezyanisigwa kwaciindi kwamabelesezyo azijaniko zilakati abantu bamu Binga mu Zimbabwe’. Ndabotelwa kapati akuzumina kubelesya ciindi chanu anguzu zyanu mukusandula mibuzyo itobela. Kugwasizya kwanu ndilakulumba kapati.

1. Mumibono yanu nzinyamanzi zichita kuti bantu bachiTonga abakale mumafwabo?
2. Ngamulambula na mubusyonto mafwabo aswanana abantu bachiTonga bamu Binga mukukwanisya kubelesya zijaniko zyamuchisi chabo?
3. Ngamulandibuzyo na mapenzi aswanana abanakazi mubuumi katulangide aciindi atala akubelesya zijaniko zyamubinga District?
4. Ndululi lugwasizyo ndumwakajana kuzwa kuzibaka zigwasizya zya Catholic Church?
5. Mumibono yanu ninzi chinga chilachitwa abaTonga baku Binga mukulisumpula kuti babe aciindi chizwide akubelesya zijaniko zyamuchisi chabo?

Ndilalumba alugwasizyo lwenu muchiiyo echi.

Appendix 6: Interview schedule for the Tonga women in Binga

Introduction

My name is Knowledge Mirirayi; I am carrying out a PhD. in Pastoral Theology with the above named institution. I am undertaking a research study on the following topic, 'Pastoral critique of the Catholic Social Teaching and its impact on ecological justice among the Tonga people in Binga District of Zimbabwe'. I am really grateful for your effort and all your time you will give towards the following questions. All your contributions will be greatly appreciated.

1. Share with me your view about the root causes of the problem of poverty in Binga District?
2. In your opinion, how does the construction of Kariba dam and the relocation changed the general life of women in Binga District?
3. What modes of survival were used by women in their traditional places before the resettlement?
4. Can you briefly explain your experiences during and after the construction of Kariba Dam and the resettlement exercise?
5. In your opinion, what challenges contribute to your failure to be fully involved in fishing activities as well as benefiting from other available resources?
6. What kind of assistance do you get from the Catholic Church based organizations?
7. From your on point of view, what do you think the Tonga people must do address their own challenges?

Your cooperation and support is greatly appreciated in this study.

Appendix 6a: Pepa lyamubuzyo kubanakazi bamu Binga bayinda minyaka makkumi musanu

Matangunino

Zina lyangu nditegwa Knowledge Mirirayi, ndikuchita chiiyo cha PhD (Pastoral Theology) kulizyamakombelo acikolo cilazina lile mbedwe ajulu. Ndikuchita buyanduzi atala amutwe, ‘Buyanduzi atala alwiiyo lwabuntu, makombelo amakkalilo ku Catholic Church katulangide bupati bwalwiiyo olu atala akwezyanisigwa kwaciindi kwamabelesezyo azijaniko zilakati abantu bamu Binga mu Zimbabwe’. Ndabotelwa kapati akuzumina kubelesya ciindi chanu anguzu zyanu mukusandula mibuzyo itobela. Kugwasizya kwanu ndilakulumba kapati.

1. Atwambule mibono yenyu ziba zilakozya kupa mafwabo muBinga District?
2. Mumiyeyo yanu kuyakwa kwa Dam akugusigwa kwabantu muchiisi kwakachinza biyeni kupona kwabanakazi muchiisi chamuBinga?
3. Nzili nzila nzibakati kupona azyo muchiisi chibakukala kabatana kukala mundau mpeya?
4. Mubusyonto muchiindi chakuyakwa, awo lyamana kuyakwa kwa Kariba Dam mpawo akukala kupiya ngali mapenzi kumabaswana?
5. Mumibono yanu ngali mapenzi zilikupa kuti mutakonzyi kunjila muziindi zyakujata baswi antomwe akujana ciindi cakubelesya zijaniko zyamuchiisi?
6. Ndululi lugwasizyo ndumujana kuzwa kuzibaka zya Catholic Church?
7. Mumibono yako nzizili zimubona kuti onga zilacitwa mukumana mapenzi ngibalengene awo?

Kugwasizya kwanu kulalumbwa kapati muzyiyo ezi.

Appendix 7: Interview schedule the Binga District Administrator (DA)

Introduction

The interview schedule is meant to gather information from the Binga District Administrator on how the social institutions can assist to empower the people to fully benefit from their local environment as demanded by the Social Teaching of the Catholic Church on ecological justice. The interviews are specifically for academic purposes. Any information collected during the interview session will be strictly safeguarded for confidentiality. Your cooperation and your support is greatly appreciated, and it essential for the success of this research.

1. In your opinion, what do you think to be the causes of the socio-economic situation affecting you in Binga District?
2. Share with me your opinion concerning the legal policies and statutes put in place by the responsible authorities to regulate the management and use of natural resources?
3. What is your understanding of the challenges resulted from the construction of the Kariba Dam you think to have worsened the persistence of poverty in Binga?
4. What nature of challenges are you facing in the exploitation of the resources in the Lake Kariba?
5. May you explain the kind of assistance you get from the Catholic Church's arms of developments?
6. In your own point of view, what do you think must be done by the Tonga people of Binga to empower themselves to redress their daily challenges?

Thank you very much for all your efforts and time spent in this study.

Appendix 8: Interview schedule for the Catholic Priests in Binga District

Introduction

The interview schedule is meant to gather information from the Catholic Priests in Binga concerning the social realities of the Tonga, and how they have been involved in the struggle to assist them to benefit from their local environment as demanded by the Social Teaching of the Catholic Church on ecological justice. The interviews are specifically for academic purposes. Any information collected during the interview session will be strictly safeguarded for confidentiality. Your cooperation and your support is greatly appreciated, and it essential for the success of this research.

1. From your experience in Binga District, how far have you gone with the Catholic Social Teaching as far as environmental justice is concerned?
2. In your opinion, what do you think are the reasons which contribute to the suffering of the Tonga people from environmental injustice?
3. What activities did the Catholic Church carried out in Binga to assist the Tonga people to access their natural resources?
4. From your experience in Binga, what challenges have you encountered in your work to assist the Tonga people to benefit from their natural resources?

All your efforts and time spend will be greatly appreciated.

Appendix 9: Interview schedule for CCJP representative

Introduction

As you have been informed about the nature and purpose of the research, the topic and data collection procedures, the time is now at hand. This interview is meant to gather information that will be used in the development of the study. I request your permission to write some notes in the data collection memo during our discussions. Feel very comfortable to express your views and opinions and all of us should respect the views given by other group members. Any information collected during the discussion will be strictly safeguarded for confidentiality. Your support is greatly appreciated, and it is essential for the success of this research.

1. May you share with me the reason that caused you to come to Binga District?
2. In your opinion, what are the major challenges affecting the Tonga people in Binga to fully access their natural resources?
3. Can you briefly explain the kind of help CCJP has offered to the Tonga people in Binga to benefit from their natural resources?
4. From your experience in Binga District, what challenges have you experienced in assisting the Tonga people to enjoy their right to access natural resources?

Your corporation in this study is greatly appreciated.

Appendix 10: Interview schedule for Caritas representative

Introduction

The interview schedule is meant to gather information from Caritas about its effort to empower the Tonga people to benefit from their local environment as demanded by the Social Teaching of the Catholic Church on ecological justice. The interviews are specifically for academic purposes. Any information collected during the interview session will be strictly safeguarded for confidentiality. Your cooperation and your support is greatly appreciated, and it essential for the success of this research.

1. Share with me the reason why Caritas establishes its offices in Binga District?
2. From your experience, what activities have been carried out by Caritas in Binga to address the environmental challenges experienced by the Tonga people?
3. In your opinion, what challenges are you experiencing as an institution in assisting the Tonga people in their situation?

Thank you for your contribution in this study.

Appendix 11: Interview schedule for Silveira House representative

Introduction

The interview schedule is meant to gather information from the Silveira House on how it has been empowering the Tonga people to benefit from their local environment as demanded by the Social Teaching of the Catholic Church. The interviews are specifically for academic purposes. Any information collected during the interview session will be strictly safeguarded for confidentiality. Your cooperation and your support is greatly appreciated.

1. Share with me when and why Silveira House established itself in Binga District?
2. In your opinion, what are the challenges affecting the Tonga people in Binga District to access their locally available natural resources?
3. What have you done to assist the Tonga people to access their available natural resources?
4. From your experience in Binga, what problems have you encountered in your mission to assist the Tonga people to benefit from their natural resource base?

Thank you for your effort.

Appendix 12: Interview schedule for Basilwizi Trust representative

Introduction

The interview schedule is meant to collect data from Basilwizi Trust on how the Tonga people in Binga District can be assisted to fully benefit from their locally available natural resources. The interviews are specifically for academic purposes. Any information collected during the interview session will be strictly safeguarded for confidentiality. Your cooperation is greatly appreciated.

1. Share with me the reasons for the continuation of the problem of poverty in Binga District?
2. In your opinion, what is the root cause of the challenges hindering the Tonga people to benefit from their natural resources?
3. What do you think to be the causes of challenges affecting the Tonga women and youths to benefit from critical developmental programs in Binga District?
4. In your opinion, what do you think the residents of Binga District must do to access their natural resources?

Thank you very much for your contribution in this study.

Appendix 13: Interview schedule for Focus Group Discussions with a Chief, WADCO
Chairpersons, Village heads, women and youths

Introduction

My name is knowledge Mirirayi; I am studying a Doctor of Philosophy in Human Sciences (Practical Theology) with the above mentioned institution. My research topic is titled, ‘Pastoral critique of the Catholic Social Teaching and its impact on ecological justice among the Tonga people in Binga District of Zimbabwe’. I do appreciate your time and all your contributions that you will give to answer all the questions in this study. Your contribution is very useful in the development of this study.

1. Can every one of you tell me more about yourself?

Age-

Gender-

Area of resident-

Ward-

Educational status-

Mode of survival-

2. What is your understanding about the persistence of poverty in Binga District?

3. Can each one of you please share with me the challenges that are affecting you to get access to the available natural resources?

4. Can you briefly explain challenges affecting women and youths in accessing the locally available natural resources?

5. What kind of assistance do you get from the Catholic based organisations?

6. In your opinion, what do you think the people of Binga must do to address environmental injustices affecting them?

7. Is there anything that you want to share with me that you think we haven’t discussed about?

Thank you very much; we have reached the end of the interviews. I do appreciate the support each one of you has contributed for the development of this study.

Appendix 13a: Pepa lyamubuzyo lyatala akwambilana kuzwa muchibaka chabapati bachiisi bali mbuli: baSimwami, abasabbuku, amakanzulu, banakazi abachikula

Matangunino

Zina lyangu nditegwa Knowledge Mirirayi, ndikuchita chiiyo cha PhD (Pastoral Theology) kulizyamakombelo acikolo cilazina lile mbedwe ajulu. Ndikuchita buyanduzi atala amutwe, ‘Buyanduzi atala alwiiyo lwabuntu, makombelo amakkalilo ku Catholic Church katulangide bupati bwalwiiyo olu atala akwezyanisigwa kwaciindi kwamabelesezyo azijaniko zilakati abantu bamu Binga mu Zimbabwe’. Ndabotelwa kapati akuzumina kubelesya ciindi chanu anguzu zyanu mukusandula mibuzyo itobela. Kugwasizya kwanu ndilakulumba kapati.

1. Umwi awumwi akati kenu ulakonzya kundibuzya atala abuumi bwakwe?
Minyaka-
Muntunzi-
Ukala kuli-
Chiisi-
Wakayiya kusika ali-
Nzila nzupona azyo-
2. Uvwisisa biyeni atala akwinkilila anembo amafwabo muchiisi chaBinga?
3. Umwi awumwi ngaulandibuzya na mapenzi akukachizya kuti mutojani zijaniko zyachiisi chenu?
4. Mubusyonto anga mulamba na mapenzi akachizya banakazi abachikula kuti tabajani chiindi zijaniko zyamuchiisi?
5. Ndululi lugwasyo ndumwakajana kuzwa kuchibaka ca Catholic Church akugwasizya bantu?
6. Mumibono yenu ninzi chinga chilachitwa abantu bakuBinga kuti bakonzye kumana penzi lyakutayenzyanisigwa mukubelesya zijaniko muchiisi chabo?
7. Mpuzili na zimwi nzimuyanda kuti twambilane nzimubona kuti anga tulambula zyacho ncutwaluba muchiiyo echi?

Ndalumba kapati, twasika kumamanino achiiyo chesu. Ndilalumba kapati lugwasyo ndwapa mukuzwidilila kwachiiyo echi.

Appendix 14: TURNITIN Originality Report

Pastoral Critique of the Catholic Social Teaching and its Impact on Ecological Justice among the Tonga people of Binga District of Zimbabwe

ORIGINALITY REPORT

5%	4%	1%	1%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	researchspace.ukzn.ac.za Internet Source	1%
2	Submitted to University of KwaZulu-Natal Student Paper	<1%
3	Submitted to Erasmus University Rotterdam Student Paper	<1%
4	nrl.northumbria.ac.uk Internet Source	<1%
5	Submitted to Midlands State University Student Paper	<1%
6	hdl.handle.net Internet Source	<1%
7	uir.unisa.ac.za Internet Source	<1%
8	www.duo.uio.no Internet Source	<1%

Appendix 15: Approval letter from the University of KwaZulu-Natal



11 June 2019

Mr Knowledge Mirirayi (216076823)
School of Religion, Philosophy & Classics
Pietermaritzburg Campus

Dear Mr Mirirayi,

Protocol reference number: HSS/1665/018D

Project title: A Pastoral critique of the Social Teaching of the Catholic Church and its impact on ecological justice among the Tonga people in Binga District of Zimbabwe

Approval Notification – Expedited Application
In response to your application received on 12 September 2018, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 1 year from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully,

.....
Dr Rosemary Sibanda (Chair)

/ms

Cc Supervisor: Dr H Moyo
cc Academic Leader Research: Dr Bernard Matolino
cc School Administrator: Ms Nhloso Hlophe

Humanities & Social Sciences Research Ethics Committee
Dr Rosemary Sibanda (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4600 Email: ximbap@ukzn.ac.za / shyananem@ukzn.ac.za / mohunpi@ukzn.ac.za
Website: www.ukzn.ac.za

1910 - 2010
100 YEARS OF ACADEMIC EXCELLENCE

Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

Appendix 16: Letter of approval from Binga District Administrator

Chikurubi Maximum Prison

Bag 7392

Greendale

Harare

14 August 2017

THE DISTRICT ADMINISTRATOR

BINGA RURAL DISTRICT

REFERENCE: Application for permission to carry out PhD a research study in Binga Rural District from 01 January 2018 to 31 December 2019.

Dear Sir/Madam

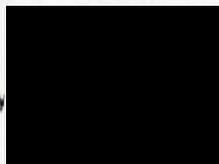
I am a man aged 40. I am a serving member of the Zimbabwe Prison and Correctional Service for 15 years. I am currently stationed at Harare Central Prison, but I reside at the above mentioned address. I am studying a Doctor of Philosophy in Practical Theology with the University of KwaZulu-Natal. The program commenced on 01 January 2017, and it will end on 31 December 2019. Its main thrust is to find out the impact of the Social Teaching of the Catholic Church and its influence on ecological justice among the Tonga people in Binga District. The research study will look into programs which include capacity building, advocacy, education and culture within Binga District. I will be happy if my request is granted.

See the attached documents containing all necessary information that may be needed.

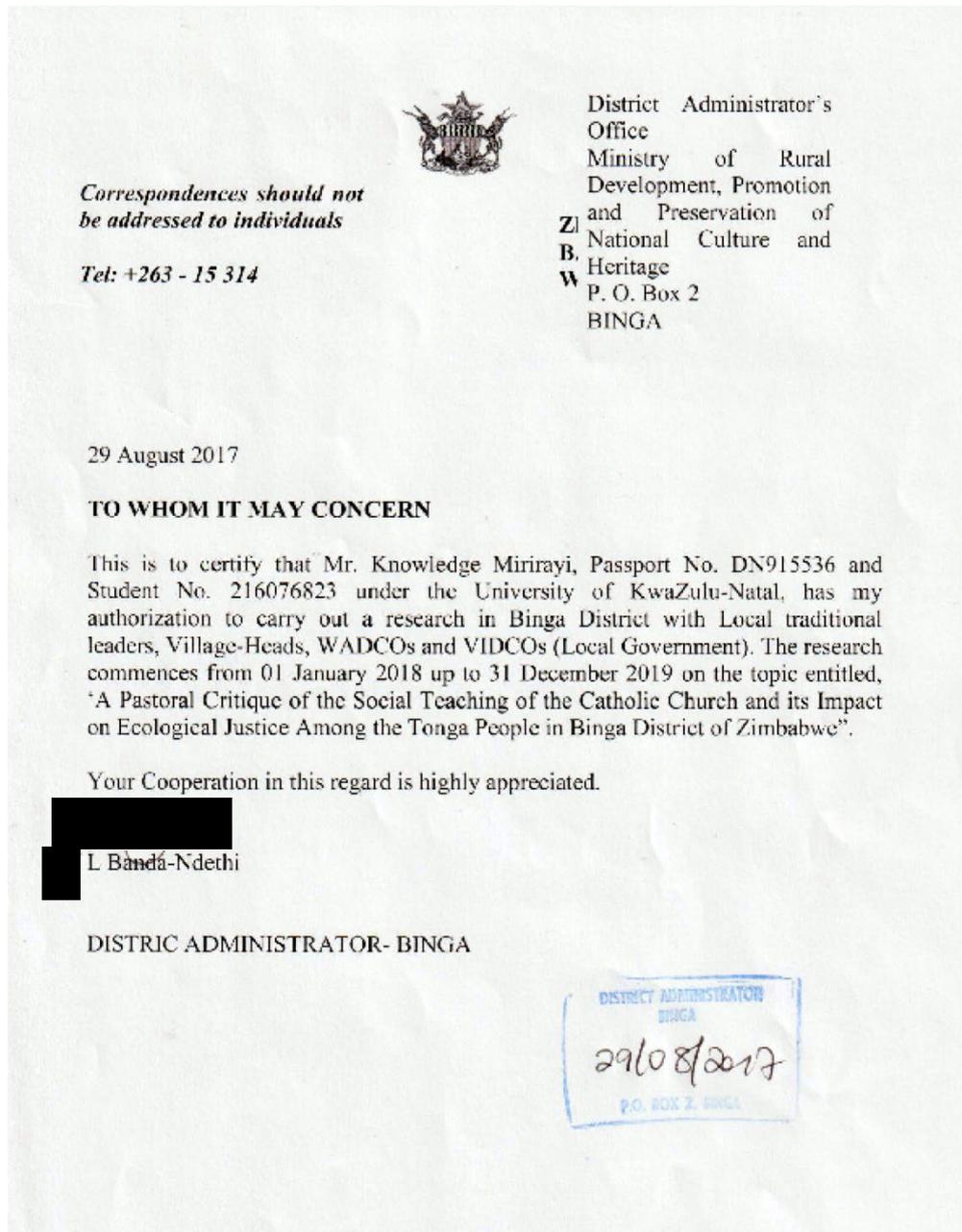
Your cooperation is greatly appreciated.

Yours faithful

Knowledge Miriray



Appendix 16a: Approval letter from Binga Rural District Administrator



Appendix 17: Application letter of approval from Hwange Diocese

Harare Central Prison

Box CY 188

Causeway

Harare

14 August 2017

THE BISHOP OF HWANGE DIOCESE

REFERENCE: Application to carry out a PhD research study in Binga Rural District as from 01 January to 31 December 2019.

Dear Father

I am a man aged 40, and I am stationed at the above address. I am a serving member under the Zimbabwe Prison and Correctional Service for 15 years. I am studying a Doctor of Philosophy Degree in Practical Theology with the University of KwaZulu-Natal. The program commenced on 01 January 2017, and it will end on 31 December 2019. I am seeking for your permission to carry out a research study in Binga District as mentioned above. My research study will be looking at the Social Teaching of the Catholic Church and its impact on ecological justice among the Tonga people in Binga District.

See the attached document with the following:

1. Research Topic
2. Back ground
3. Research problem
4. Justification of the study and all the important details.

I am looking forward to hear from you. Your cooperation is greatly appreciated.

Yours faithful

Knowledge Miriray



Appendix 17a: Approval letter from Diocese of Hwange

DIOCESE OF HWANGE

BISHOP'S HOUSE, 6 OLD BULAWAYO ROAD, HWANGE

ZIMBABWE

P.O.Box 25
Hwange
Zimbabwe

Tel.: 263 281 22325
Fax: 263 281 22260
E-mail: bishouse@comnet.co.zw

TO WHOM IT MAY CONCERN

This is to certify that Mr. KNOWLEDGE MIRIRAYI, Passport No. DN915536 and Student No. 216076823 with the University of KwaZulu-Natal, has my authorization to carry out research in the Catholic institutions of the District of Binga on the topic entitled, "A Pastoral Critique of the Social Teaching of the Catholic Church and its Impact on Ecological Justice Among the Tonga People in Binga District of Zimbabwe".

Your cooperation in this regard is highly appreciated.

Yours faithfully,



† Albert Serrano
Bishop of Hwange



Appendix 18: Application letter for approval from Basilwizi Trust

Chikurubi Maximum Prison

Bag 7392

Greendale

Harare

14 August 2017

THE DIRECTOR

BASILWIZI TRUST

REFERENCE: Application for permission to carry out PhD a research study in Binga Rural District from 01 January 2018 to 31 December 2019.

Dear Sir

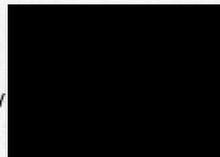
I am a man aged 40. I am a serving member of the Zimbabwe Prison and Correctional Service for 15 years. I am currently stationed at Harare Central Prison, but I reside at the above mentioned address. I am studying a Doctor of Philosophy in Practical Theology with the University of KwaZulu-Natal. The program commenced on 01 January 2017, and it will end on 31 December 2019. Its main thrust is to find out the impact of the Social Teaching of the Catholic Church and its influence on ecological justice among the Tonga people in Binga District. The research study will look on to your programs which include capacity building, advocacy, education and culture within Binga District. I will be happy if my request is granted.

See the attached documents containing all necessary information that may be needed.

Your cooperation is greatly appreciated.

Yours faithful

Knowledge Miriray



Appendix 18a: Approval letter from Basilwizi Trust



• 6 Hussar Road, Khumalo, • PO Box 3720, Bulawayo, Zimbabwe • Tel: +263 (029) 2230 351 / 2 / 3 •
• Email: info@basilwizi.co.zw • Website: www.basilwizi.org •

06 September, 2017

The Head of Department
University of KwaZulu Natal
SOUTH AFRICA

Dear Sir / Madam

PERMISSION TO USE BASILWIZI TRUST FACILITIES FOR PhD STUDIES

This letter serves to confirm that **Knowledge Mirirayi** who is a student studying towards a PhD in Practical Theology **student number 216076023, passport number DN915536** has been given permission to carry out his research using Basilwizi Trust facilities.

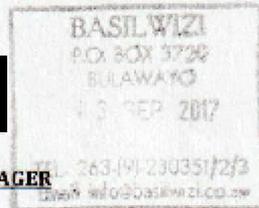
The topic for his study is titled '**A Pastoral Critique of the Social Teaching of the Catholic Church and its Impact on Ecological Justice Among the Tonga People in Binga District of Zimbabwe**'.

Thank you.

Yours Sincerely

M. D. Munenge
PROGRAMMES MANAGER

For : Director



Appendix 19: Application letter for approval from Silveira House

Chikurubi Maximum Prison

Bag 7392

Greendale

Harare

14 August 2017

THE DIRECTOR

Silveira House

Jesuit Social Justice and

Development Centre

P.O.Box 545 Harare

Zimbabwe

REFERENCE: Application for permission to collect data from Silveira House Jesuit institution for a PhD research study as from 01 January 2018 to 31 December 2019.

I am a man aged 40 and working for the Zimbabwe Prison and Correctional Service. I am currently stationed at Harare Central Prison, but I reside in Chikurubi Maximum Security Prison Camp. I am studying a Doctor of Philosophy in Practical Theology with the University of KwaZulu- Natal. The program commenced on the 1st day of January 2017, and it will end on 31 December 2019. My research study will be looking at the Social Teaching of the Catholic Church and its impact on ecological justice among the Tonga people in Binga District.

The research study is seeking to unvell the impact of the Catholic Church in its effort to assist the Tonga marginalized ethnic groups in Binga to fully make use of their natural resources. The study will collect information from Catholic Faith Based Organisations such as Caritas Zimbabwe, CCJPZ, and the Silveira House.

See the attached document with the following;

1. Name of the School
2. Address
3. Name of Research and Higher Degrees Officer
4. Supervisor's details
5. Student details

6. Research topic

7. Back ground and problem

8. Justification of the study

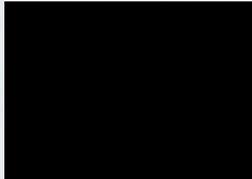
9. Theoretical frame work and literature review

10. Offer letter

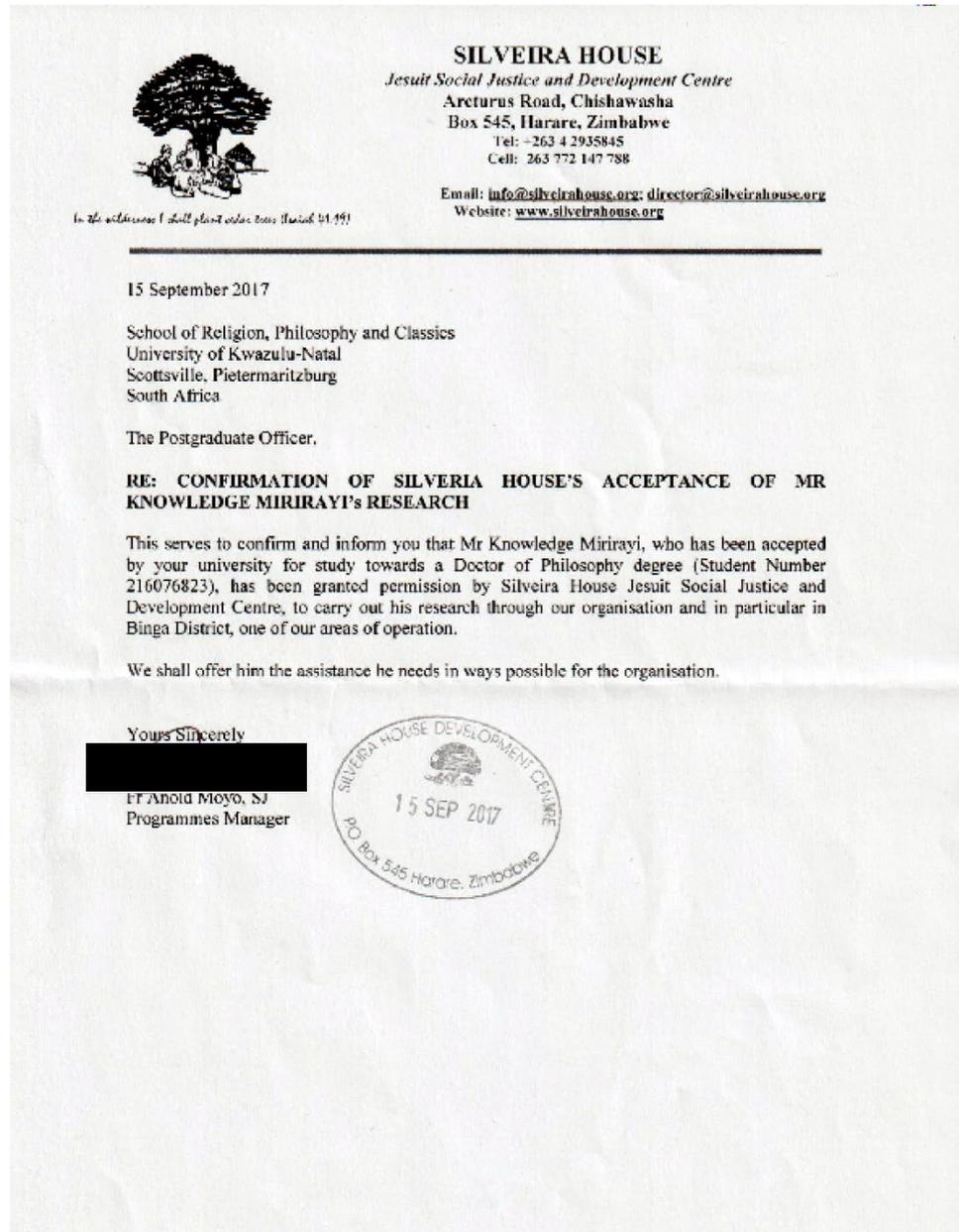
I am looking forward to hear from you. Your cooperation is greatly appreciated.

Yours faithful

Knowledge Mirirayi



Appendix 19a: Approval letter from Silveira House



Appendix 20: Letter for approval from Zimbabwe Catholic Bishops Conference

Harare Central Prison

Bag CY 188

Causeway

Harare

15 August 2017

THE GENERAL SECRETARIATE

ZIMBABWE CATHOLIC BISHOPS' CONFERENCE

REF: APPLICATION TO CARRY OUT A PhD RESEARCH STUDY IN PRACTICAL THEOLOGY IN BINGA DISTRICT FROM 01 JANUARY 2017 TO 31 DECEMBER 2019 USING THE BELLOW MENTIONED INSTITUTIONS.

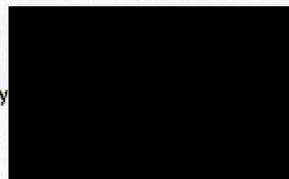
I am a registered student with the University of KwaZulu-Natal. I am doing a PhD in Practical Theology. My research topic is titled, "A Pastoral Critique of the Social Teaching of the Catholic Church and its Impact on ecological justice among the Tonga People in Binga District of Zimbabwe." My student number is 216076823, and my passport number is DN915536. I am requesting for your permission to carry out my research study consulting CCJPZ, Caritas, and other institutions relevant to my study.

I am looking forward to hear from you. See the attached proposal, offer letter and other important documents.

Your cooperation in this regard is greatly appreciated.

Yours faithful

Knowledge Miriray



Appendix 20a: Approval letter from Zimbabwe Catholic Bishops' Conference

