

**BINDURA UNIVERSITY OF SCIENCE EDUCATION**

**FACULTY OF SOCIAL SCIENCES AND HUMANITIES**



**Profiling selected Mashonaland Central Provincial Liberation War Heroes.**

**By**

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**A Dissertation Submitted to the Department of Culture and Heritage Studies in partial  
fulfilment for the requirements for the Bachelor of Science Honors in Culture and  
Heritage Studies Degree**

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**Bindura, Zimbabwe**

**June, 2024**



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## Abstract

*The study profiled of spirituality and artisanal gold mining . Exploring the practices in Bindura District. The study is an effort to profile the link that exists between spirituality and artisanal gold mining. It utilised a case study of Bindura District. This study used a qualitative research approach and it utilised interviews as methods of data gathering. Two mining areas were visited as case studies which are Rein mine and Kitsi Yatota which are the two main local mines in Bindura. This study also established that most artisanal gold miners believe in the sacredness of gold. It also found that at most of Bindura mines people first consult the metaphysical realm before they tape into mining .However, the study also managed to profile the interconnectedness of spirituality and artisanal gold mining. The study also gave recommendations to responsible authorities such as the government, community, artisanal miners, spiritual leaders and NMMZ in which they were encouraged to have a proper museum with resources for historical purposes and for gold memory keeping.*



## DECLARATION RELEASE FORM

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## Dedication

I would like to express my gratitude to the Almighty God for giving me the strength to complete this research project. I would also want to dedicate this work to the Shumba family Gift, Mavis, Tafadzwa, Mufadzi, Big show, Shannel and Panashe Pride Hamura my wife who have been my constant support throughout the project's development. Their unwavering support has been an amazing gift, and I am immensely thankful for everything.



### Approval Form

I certify that I have supervised Praise Shumba for this research titled Profiling Spirituality and artisanal gold mining. Exploring the practices in Bindura District. The research is in partial fulfillment of the Bachelor of Science Honors Degree in Culture and Heritage Studies and recommends it proceed for examination.

Supervisor Name M. MAVESERA Signature Mavesera Date: 04/10/2024

Chairperson of the Department Board of Examination

The Department Board of Examiners is certified that this dissertation report meets the examination requirements and I therefore recommend Bindura University of Science Education to accept a research project by Praise Shumba : Profiling Spirituality and artisanal gold mining. Exploring the practices in Bindura District. In partial fulfillment of the requirement of the Bachelor of Science Honors Degree in Culture and Heritage Studies.

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## Acknowledgements

I would like to express my sincere gratitude and appreciation to the individuals who supported me throughout the writing of this research. Their unwavering commitment, advice, patience, guidance and consistent support invaluable. Their honest and enlightening views on several issues relating to the project were highly appreciated. I am especially grateful to my supervisor Dr A.T.Maganga and Professor Pfukwa for their guidance and wavering support and also my parents Gift Shumba and Mavis Mashiri and my attachment supervisors Panganai Maveza and Mzenda for helping me throughout my internship program, The Student Affairs Department for helping me throughout the work study program for me to continue with my degree and lastly I thank the Almighty God, for with him, all things are possible.



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NMMZ: National Museums and Monuments of Zimbabwe

UNESCO: United Nations Educational Scientific Cultural Organization



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## CHAPTER ONE

### 1.0 INTRODUCTION

This chapter seeks to unpack the proposing part of the final dissertation introducing the topic which is spirituality and artisanal gold mining. Exploring the practices in Bindura District .This chapter act as the beginning of my research project as it introduces the main theme of my dissertation which is the link between spirituality and artisanal gold mining.

### 1.1 BACKGROUND OF THE STUDY

To begin with the history of West Africa, gold mining was valued, and therefore might have influenced social and economic institutions. The historical and even contemporary record remains quite unsatisfactory. Chawatama (2019) have pieced together limited time-series of gold production levels for various gold producing areas. Even more uncertain are trends in the value of gold extracted in terms of purchasing power, the population involved in gold production, the forms of organization of production and trade, and the ties of gold-producing regions to state like political formations. This economic history may be conveniently divided into five periods which are ,the medieval period, when gold from West Africa was a major source of bullion for the growing societies of the Mediterranean and Islamic world ,the period 1700 - 1850, when bullion exports from the New World, and shifting of commercial interests to the Atlantic slave trade, appear to have discouraged creation of recorded knowledge of gold mining in West Africa, either because all trade in gold became internal to West Africa and hence was a strictly oral affair, or because production levels fell dramatically so there was nothing worth recording , the late-18oos, when industrial mining techniques were introduced by European entrepreneurs , the colonial period proper, when colonial administrators organized and regulated gold extraction and the post-independence period, including especially the mining boom of the two thousands period . Before discussing the magnitude of the gold sector in each period, a digression on production techniques is in order. Gold ore has been excavated in several forms in West Africa.



First are alluvial deposits of fairly concentrated gold that is embedded in rock. This gold is extracted by panning the shores of rivers, as the gold-bearing rocks are carried downstream. This therefore illustrates that gold is central in the world. The other key gold producing African countries are Ghana, Mali, Tanzania and Guinea. In total, there are at least 34 African countries producing gold, though only about 20 countries so far have been producing more than a ton per annum<sup>2</sup> (US Geological Survey, 2011). The leading gold producers in the world in order are China, US, Australia, South Africa and Russia. In addition to gold that comes from mines, an additional 1,500MT of annual global output on average comes from recycling (World Gold Council 2011). Total gold production between 2005 and 2009 averaged approximately 482,000kg. Source: The US Geological Survey 2010 – elaborations by the authors. Gold production by continent between 2005 and 2009 is presented in Figure 2. Africa's production is slightly ahead of Europe but far behind the Americas and Asia (including Australasia). The region's production is relatively constant over this time period. It is worth noting that the ranking of gold producers in Africa is not the same as the countries with the largest gold deposits. Precise geological information on gold deposit is hard to come by for African countries. However, gold is also seen as one of the most precious metals in Zimbabwe and it is mostly valued as it acts as one of the metals which hold the lives of many souls in Zimbabwe. There are areas where the great dyke deposited large amounts of gold such as Mutoko, Mberengwa, Shurugwi, Kwekwe, Gwanda, Lalapansi, Filabusi, Chinhoyi, Mutare, Zvishavane and also the whole of Mashonaland central involving Bindura where the researcher has found interests in studying the role of the spiritual aspect in artisanal gold mining. The researcher was interested to do a research in Bindura mining areas after seeing that there is dearth of research in relation to artisanal gold mining invoking the spiritual aspect. According to Mbiti (1969), artisanal miners tap into spirituality before mining because they don't have sophisticated tools and machinery so they believe that the land belongs to the metaphysical realm hence they should first consult the metaphysical realm before mining. This therefore means that, the metaphysical realm should be appreciated for their role in the maximization of gold production which will be then exported out of the country.

## 1.2 PURPOSE OF THE STUDY



To profile the link that exists between spirituality and artisanal gold mining

### 1.3 STATEMENT OF THE PROBLEM

There is dearth of research in relation to artisanal gold mining invoking the spiritual aspect in artisanal gold mining as couched by Mbiti (1969) Africans are notoriously religious , supporting that , in each and every land activity Africans believe in the consultation of the spiritual leaders first .

### 1.4 RESEACH OBJECTIVES

To unpack the religio-cultural practices done in artisanal gold mining

To find out the link that exists between spirituality and artisanal gold mining

To document the significance of the religio cultural practices of artisanal gold mining

### 1.5 RESEACH QUESTIONS

To what extent did artisanal gold miners value the metaphysical realm before tapping into mining?

Are there any effects if miners tape into mining without consulting the metaphysical realm?

What is the link that exists between spirituality and artisanal gold mining?

What are the certain rites and rituals that are done before tapping into mining?

How do you notice that the metaphysical relm have been pleased with the rite and rituals?

Is it a must that, artisanal miners should first consult the metaphysical relm before mining?

### 1.6 Assumptions of the study

This study assumes that there is not much information about the role of spirituality in artisanal gold mining. The study also assumes that the responsible authorities such as



the Ministry of mines and the Fidelity are mainly focusing on the production of gold and its exportation rather than appreciating the role played by the metaphysical realm. The study assumes that the profiling and documenting of the interconnectedness of spirituality and artisanal gold mining shall expose all the shortcomings of vis-à-vis information and the records management at artisanal gold mining. This study can be an important guide or reference for various researchers and students who need to know where to find these unique materials, online and offline.

### **1.7 Significance of the Study**

The study will help different stakeholders for example big mines such as Freida Rebecca, Reinmine, Trojan and Shamva mine to engage with the spiritual leaders before they tap into mining for the maximisation of gold production and the avoidance of mine accidents. The study will also help the ministry of mines and the Fidelity to appreciate the role of the metaphysical realm in gold mining. The study will also provide information about the interconnectedness of spirituality and artisanal gold mining and this will also help the researcher to manage to finish his four year degree program as it is a mandate that at the fourth year students must carry out a research project.

### **1.8 Delimitations of the Study**

This study will focus on Bindura urban mining areas which are Kitsi Yatota and Reinmine which are all about 400m closer to Bindura town along the Shamva-Harare Road highway, the mines are 400m from the highway, along a dust road. The Study for physical and interactive research might stretch to Bindura rural locations gathering information to locals who are part and parcel of artisanal gold mining.

Fig 1.8.1 below shows Kitsi Yatota mining area 400 m from town.





### **1.9 Limitations of the Study**

The information required might not be readily available to everyone as a result of privacy policies. The researcher in-order to overcome this a recommendation letter from the university must be required. The research will mainly focus on the findings of Bindura mining areas as some of the people to be interviewed might not be able to give the relevant information as it requires authority from all syndicates which are violent



.Some interviewees like gold dealers and gold buyers might not have time to be interviewed at their places of work for the reason that that is the only time that they would be available. The researcher might have to miss a few lectures because of the availability of the respondents, if this problem emerges, the researcher is willing to forego the lectures in favor of the research then later catch up with the rest of the class through PowerPoint presentations provided by the lecturers. The interviewees might find it difficult to narrate their stories due to trauma caused by lowering of the samples so it is imperative for the researcher to engage with the gold syndicates empathetically and with patience. The researcher might face challenges with retrieving information from the interviewees without official notice from the university, so the researcher will obtain a permission letter from the university which will assist in to navigating the research.

### **1.10 Definition of Key Terms**

This section will define key terms that appear on the topic in order for readers to appreciate and understand the research.

#### **Profiling**

Ferraris (2013), states that profiling is a technique to automatically process personal and non-personal data, aimed at developing predictive knowledge from the data in the form of constructing profiles that can subsequently be applied as a basis for decision-making as well as providing a written or printed matter or data that provides a record of events, agreements, ownership, or identification.

#### **Spirituality**

According to English Oxford Dictionary , spirituality is the quality or state of being spiritual which is concern for that which is unseen and intangible, as opposed to physical or mundane.

#### **Artisanal**

Keczer (2016) defines artisanal as small scale mining which is illegal and not safe to



people's lives

Gold

Gold refers to precious metals which is one of the most one and easily marketed though hard to find it .

Mining

This is the extraction of minerals from underneath the Earth's surface using various machines or weapons .

### **1.11 Justification of the study**

The researcher was motivated to go through this topic by the lack of information about the inter connectedness of spirituality and artisanal gold mining . The researcher found out that , there are some individuals who must also be appreciated for their contribution in as much as gold mining is concerned. This therefore means that , the ministry of mines and the Fidelity should consider the role of the spiritual leaders in the maximization of gold production .However , the researcher found out that , all the exported gold to various international nation's is from the metaphysical realm hence they should be appreciated for their role . Furthermore, the lack of information about the role of spirituality and artisanal gold mining made the researcher to dwell on this area of the study in Bindura mining areas.

### **1.12 Ethical Considerations**

Since this research is dealing with human beings; ethical considerations are going to be followed. Nachmias et al (1992) established that when conducting research involving humans as respondents one has to pay particular attention to certain considerations. This research takes into recognition issues to do with confidentiality, anonymity, informed consent, deception of respondents, and privacy. Participation will be entirely voluntary and research participants will be asked to sign consent forms (Greeff, 2005). The other ethical values that are to be considered for this study will be discussed more in Chapter 3.



### 1.13 Dissertation Outline

This research study is divided into five chapters and these are explained in detail in this section. Chapter One is an introductory chapter with aspects including the background of the study, the purpose of the study, statement of the problem, objectives of the study, research questions, assumption of the study, significance of the study, delimitations of the study, limitations of the study, definition of key terms, ethical considerations, and dissertation timeframe/outline.

Chapter two reviews literature of scholars from different continents such as Europe, Asia and Africa who have written about profiling and documenting the role of spirituality in artisanal gold mining in Bindura mining areas. In doing so, different scholarly articles, journals, and research are scrutinized.

Chapter three presents the research design as well as the methodologies adopted by this study. The chapter gives reasons and justification as to why the study adopted certain methodologies over others. The study adopted a qualitative research design as it seeks to unveil the interconnectedness of spirituality and artisanal gold mining. Hence a case study of Bindura District was adopted with open-ended interviews, questionnaires, and focus group discussions that were used in gathering data from the field. Ethical considerations such as confidentiality, privacy, pseudonyms, and use of consent forms are also discussed in this chapter. The chapter also presents how sampling is going to be done and integrated purposive sampling and key informants. Lastly, the chapter presents the targeted population.

Chapter four is mainly focused on data presentation, analysis, and discussion of findings. This chapter provides the views and findings of the researcher and the perceptions and views of the artisanal miners, gold dealers, spiritual leaders and the local community. The chapter also provides data analysis of the findings in a narrative form and tabular form. The chapter presents the data gathered from family members through open-ended interviews and from spiritual leaders.

Chapter Five presents the summary, conclusions, and recommendations of the study. All the findings from chapter one up to chapter five are summarized in this chapter.



## Chapter 2

### LITERATURE REVIEW AND THEORATICAL FRAMEWORKS

#### 2.1 INTRODUCTION

This chapter consists the reviewing of gold mining scholars that's international, African and Zimbabwean preliminary literature review of artisanal gold mining .It also discussed the issues to do with the theoretical frameworks that's suggesting gold mining themes which support the spirituality of artisanal gold mining in the World.

#### 2.2 REVIEWING ZIMBABWEAN SCHOLARS OF ARTISANAL GOLD MINING AND SPIRITUALITY

Spiegel (2009) profiled the link between artisanal gold mining and farming in Mhondoro Ngezi District. He profiled that, artisanal gold mining is one of the activities which affects the livelihoods of people who participate in gold mining since artisanal miners are well known for violence and careless about their life and other people's lives. The difference between Spiegel (2009) and this ongoing research is that, he is focusing much on the link between farming and artisanal gold mining whereas spirituality and artisanal gold mining deals with the relationship between artisanal gold mining and the role of the spiritual aspect in it. Spiegel (2009) used the qualitative research approach same as this ongoing research however they differs from the number of people interviewed since spirituality and artisanal gold mining will involve the interviewing of four different mining areas but Spiegel (2009) only focused on one mining area and also Spiegel (2009)'s research was carried out in Mhondoro Ngezi whilst this ongoing reseach is being carried in Bindura District in Mashonaland Central Province.

Melusi Nkomo & Lotti Nkomo (2023) profiles how mining activities relates with the country's political economy and became implicated in shaping the dynamics of local and national politics. They go on taking the case of Kwekwe district, their study focused on the political, social and economic way of ASGM whereas this study tries to illustrate the role of the metaphysical in artisanal gold mining meaning to say that gold



miners must consult the metaphysical world before indulging into mining activities dealing with the role of spirituality in artisanal gold mining. Theor study also involved the qualitative research approach same as the researcher's study , the difference is on the number of people interviewed on in-depth interviews ,these scholars targetted only one mining area whereas this study targets four different groups .

M. Ncube (2016) profiled that, In Zimbabwe, the artisanal and small-scale gold mining sector remains the most important source of employment and foreign currency flows due to an economic crisis that has driven many people to the margins. This means that artisanal and small-scale miners play a crucial role in the country's economy. However, the ASGM sector remains largely informal or at least semi-formalized making it an interesting study topic from the perspective of governance. This study explores how this sector is governed at the local level using the frameworks of street-level bureaucracy and negotiated governance. M. Ncube (2016) like this study concentrated on artisanal gold mining but however this ongoing research seeks to document the role of the supernatural relm in artisanal gold mining urging artisanal miners to appreciate the metaphysical world in each and every land activity so that the production will be high. However, Ncube (2016) failed to address the importance of spirituality in artisanal gold mining since he only advocated for the significance of small scale and artisanal mining in the boosting of the country's economy.

J. Chakuya & N.Munkuli (2023) profiles the illegality of artisanal gold mining threatening biodiversity conservation within protected areas. They assessed the impacts of illegal artisanal gold mining in Chewore Safari area on the environment .The study encouraged the enforcement of law to illegal miners since they caused land degradation in Chewore Safari area from the period 2014-2021.However, Chakuya and Munkuli (2023)'s findings differs from spirituality and artisanal gold mining which explores the roles of spirituality in the preservation and conservation of the environment by believing the myths and taboos since Africans believe that in each and every land activity they must consult the spiritual realm for them succeed in gold production and circumventing accidents during work time.

C.Reyes & Stewart (2021) profiled that, in Zimbabwe, the connection to the state and



political power is so critical in analyzing ASM (Mawowa, 2013). Politics appear to accord power for participation in artisanal gold mining, regardless of the laws of the nation. The difference between the scholars notion and this study is that they believe that the mining needs political approval for you to start production which is true in this kind of modern day world but now in most parts of Zimbabwe there are still areas which have spiritual significance whereby you cannot mine or continue with your mining expertise with thought consulting either mediums or prophets whereas not only in Zimbabwe alone but in Africa people believe that the land belongs to God and the Metaphysical World.

P.M Hlungwani et al (2021) profiled that, good governance is necessary for stability, order and legality of operations in all areas of life. They also profiled that, when governance is occupied by politics and self-interested power relations, institutions tend to be characterized by deficient and disruptive operations. Hlungwani et al (2021) discussed much on the effects of politics in artisanal gold mining whereby failing to address the positive impacts of spirituality in artisanal gold mining which is being carried out by this ongoing research which explores the role of the spiritual aspect in artisanal gold mining urging artisanal miners and the government itself to learn to appreciate the metaphysical for the outcome of gold and safety of miners.

V.M Gwande (2023) profiled that, Informal gold mining's operating environment has created several challenges to both economy and society and in the process, is disadvantaging the sector's contribution to Zimbabwe's growth. They also profiled that, the Mines and Minerals Act, which governs all mining activity in the country, allows all Zimbabweans to apply for mining permits, meaning to say that every Zimbabwean can participate in mining which is bad and uncommon. However, Gwande (2023) focused on the effects of artisanal gold mining on the environment and economy therefore forgetting to address the effects of excluding spiritual aspect in artisanal gold mining which is being covered by this ongoing research advocating that, spirituality plays a vital role in the maximization of gold production. Moreover, Gwande (2023)'s research was based on concepts whereas this ongoing research is based on theory like the spiritual significance of gold mining theory.



T.C Chawatama (2019) profiled the effects of artisanal gold mining in the Chegutu mining district, Zimbabwe. Chawatama (2019) was being demotivated by land degradation, affecting of agricultural land and also formation of big pits saying they will cause damaging of nearby livestock. However, this ongoing research and Chawatama's study differs in their case studies since his research was carried in Chegutu District though both in Zimbabwe conversely the spirituality and artisanal gold mining is being carried in Bindura District . Furthermore, Chawatama's research was based on ideas unlike this ongoing research which is much based on the spiritual aspect theory in artisanal gold mining .Chawatama (2019) also only indicated the effects of artisanal gold mining on the environment and the livelihoods of people and failed to mention the role of spirituality in artisanal gold mining, hence this study seeks to cover the spiritual sector in artisanal gold mining.

K. Raj (2019) profiles the challenges and prospects of artisanal gold mining in Chegutu district. He argued that little attention has been paid so far to the challenges and prospects of artisanal mining saying the Government have failed to take measures to support artisanal gold mining and this led to the downfall of high production in mining. This differs from the researcher's point of view which acknowledges the role of spirituality and artisanal gold mining whereby Raj is only talking about the government to take charge physically for ASM to prosper which is true but now the spiritual aspect is neglected whereby the Government should also take steps to encourage miners to appease the metaphysical world so that the ASM production could be boosted as the land belongs to the Metaphysical world as some areas are too dangerous to work on as well.

## 2.3 REVIEWING AFRICAN SCHOLARS REVIEWING ON SPIRITUALITY AND ARTISANAL GOLD MINING

G.Hilson (2003) profiled the So in essence, this abstract talks about the environmental impacts of small-scale gold mining in Ghana, and how there are some key issues that need to be addressed in order to improve environmental performance. It highlights how the Minerals Commission, which is responsible for managing the industry, is under-resourced and incapable of making the necessary improvements on its own. The author





suggests that local governments, academic institutions and other stakeholders must work together to assist the Minerals Commission, and that specific environmental management tools and strategies should be developed and implemented. Well, the main difference is that while Gavin Hilson's research focuses on the environmental impacts of small-scale gold mining in Ghana, this ongoing research focuses on the role of the spiritual aspect in the industry of artisanal gold mining. The ongoing research explores how spirituality and traditional beliefs are related with small-scale gold mining in Bindura District, and how this has impacted the industry and the people involved. So while Hilson's research focuses on the environmental impacts, your research takes a different angle and looks at the spiritual aspect.

U. Gordon (2021) profiled about that illegal gold mining is affecting the implementation of climate-smart agriculture in Ghana. The study found that illegal mining is negatively impacting agricultural practices like terracing, crop rotation, and irrigation. It also found that the government needs to make a stronger effort to stop illegal mining, and to support smallholder farmers to adopt climate-smart agricultural practices. Starting with similarities. Both studies are looking at the effects of mining on agriculture and the environment. Both studies are also taking place in Ghana. In terms of differences, your research is focused specifically on small-scale gold mining, while the study by Uenglier looked at illegal gold mining in general. Your research is also looking at the spiritual aspects of small-scale gold mining, which is something that the other study did not focus on.

A. Musa (2023) looked on the artisanal and small-scale gold mining in Africa. However, Musa Adam's research also focused on the effects of war on artisanal mining, while the researcher looks at the role of spirituality in artisanal gold mining in Bindura District. Additionally, Musa Adam's study focuses on the experiences of Sudanese migrants in the artisanal mining industry, using the quantitative research methodology collecting data in numbers whereas this ongoing research uses the qualitative research approach that's collection of data using in-depth interviews.

Omanayin and Ogunbajo (2016) profiled about the geology of artisanal gold mining areas, and the impact of the activity on the surrounding environment. The study by



Omanayin and Ogunbajo is focused on Nigeria, while the ongoing research is focused on Zimbabwe in Mashonaland central province in Bindura District. Additionally, the study by Omanayin and Ogunbajo looks at the impact of mining on water quality and it was also based on theories while the ongoing research looks at the spiritual aspects of artisanal mining basing on concepts.

C. Christopher (2019) profiled about the identifying of mining sites in Democratic Republic of Congo .It's clear that the main difference between the ongoing research and that of Cristopher is the methodology. While this research is using interviews and surveys to understand the spiritual aspects of artisanal mining in Bindura, Cristopher used satellite imagery to try and identify mining sites in the DRC. Cristopher's method did not work, and that further research may be needed to find an effective way to use satellite data to identify and monitor mining sites in developing countries.

Francis Xavier(2019) Using semi-structured interviews and focus group discussions (FGDs), this study profiled critical stakeholder's perceptions, experiences and competence in assuring the sustainable management of Ghana's major gold mines. This differs from this ongoing research which used same methodology though using structured interviews of different syndicates .Xavier (2019)'s research was to understand the sustainable management of Ghana's gold mines whereas spirituality and artisanal gold mining seeks to unpack the role of different spiritual figures in gold mining in Bindura District and that's being another different since Xavier (2019) did his research in Ghana.

F.Muhamedgread,E.Kalkan(2019) profiled that , artisanal mining is an activity associated with several environmental impacts, which are deforestation and land degradation, open pits which pose animal traps and health hazards, and mercury pollution, dust and noise pollution. In their study, the environmental influences of artisanal gold mining in Sudan have been investigated. This differs from the researcher's study on case study since their study was done in Sudan and this ongoing research is being carried in Zimbabwe in Bindura District precisely in Kitsi yatota,Reinmine and Garate mining areas. Another different is that, Muhamedgread etal (2019) focused much on the impacts of artisanal gold mining on the environment whilst



this ongoing research focused on the importance of spirituality in gold mining meaning to say that, spirituality plays its role in the maximization of gold production.

M. Kyba et al (2019) profiled about the maintaining records of artisanal and small-scale mining sites in developing countries requires considerable effort. They concluded that, it would be beneficial if earth observation data from space could assist in the identifying and monitoring of such sites. They carried their research in Democratic Republic of Congo small scale mining sites whereas this ongoing research is being carried in Zimbabwe in Bindura District using the qualitative research approach like M.Kyba et Al (2019) though focusing on different interviewees .This ongoing research also deals with the spirituality and artisanal gold mining meaning to say that it have much do with the role of different spiritual leaders in gold mining production.

Michiel C Laker (2023) profiled that gold mining has serious negative environmental impacts, especially due to pollution emanating from tailings storage facilities, tailings dams, slimes dams. Laker (2023) also noted that, the most important forms of pollution from tailings storage facilities are acid mine drainage and high levels of potentially toxic elements. This differs from the researcher's study which deals with the interconnectedness of artisanal gold mining and spirituality without mentioning any negative impacts of mining unlike Laker (2023)'s study which dealt with the negative impacts of artisanal mining on the environment .

Arne (2019) profiled that individuals who had gold mines within their district when they were in adolescence have significantly lower educational attainment as adults. He go on blaming being situated closer to mining areas saying it have affected many students for them to manage to finish their studies up to tertiary level with education .Arne (2019) find that this effect is not driven by endogenous migration, nor a higher incidence of conflicts, nor by a lower provision of schools in mining districts. This differs from the ongoing research which looks on the link between artisanal gold mining and the spiritual aspect without listing any effect of artisanal mining on education sector .Moreover, Arne (2019) used the quantitative reach approach basing on concepts whereas this ongoing research deals with qualitative research approach basing on the role of the spirit mediums in mining theory .



## 2.4 REVIEWING INTERNATIONAL SCHOLARS ON THE SPIRITUALITY AND ARTISANAL GOLD MINING

G. Xiroudakis et al (2023) profiled about the technological advancements in alluvial gold mining. They also profiled that gold has been a highly prized commodity throughout history and has played a significant role in humanity's economic and cultural progress. This differs from this ongoing research since these scholars were only advocating alluvial gold mining more than any other forms of mining whereas the spirituality and artisanal gold mining advocated for the appreciation of the role played by the spiritual aspect in gold production. However, these scholars carried their study in America whilst this ongoing research is being carried in Zimbabwe in Bindura District using the qualitative research methodology collecting data through in depth interviews to different mining sites and stakeholders unlike Xiroudakis et al (2023) which used the quantitative research approach collecting data using numbers on tabular and graph form.

G. Mudd (2007) profiled that, mining of gold has been and continues to be an important aspect of Australian industry since gold mining moved quickly from fossicking and alluvial sources in the 1850's to hard rock mining. However, G. Mudd (2007) and this ongoing research differs since his study only focused on the appreciation of alluvial gold mining whereas this research deals much with the interconnectedness of artisanal gold mining and spirituality appreciating the role of the spiritual leaders in the maximization of gold production .Moreover, Mudd (2007)'s research was carried in Australia whereas this research is being carried in Zimbabwe in Mashonaland central province in Bindura District.

D.G Baur (2012) profiled this paper studies the exposure of Australian gold-mining firms to changes in the gold price, the stock market and the Australian dollar. The main difference between this research and Baur's study is that this research is looking specifically at spirituality and gold mining in Zimbabwe, while Baur is looking at the financial exposures of gold mining firms in Australia. The two studies do, however, share some similarities. Both studies look at the impact of gold mining on the economy and society, and both use empirical data to support their findings. Additionally, both



studies use a qualitative approach to analyze the data. However, it's important to note that the two studies are looking at different geographic areas and are using different data sets.

Ho (2012) et al profiled about the use of real options models to value the option to close a mine, while this ongoing research is more concerned with the spiritual aspects of artisanal gold mining in Zimbabwe in Bindura District. The methodologies and data sources used in the two studies are also quite different since Ho's study uses data from a mining consultancy, while this study uses qualitative data from interviews and surveys. They also differs in case studies since Ho et al (2012)'s study was carried in Australia whilst this ongoing research is being done in Zimbabwe in Bindura District.

M. Robles (2020) profiled on the social and economic effects of gold mining, in China .However it differs in with this ongoing research on the geographical focus of the two studies. This study is focused on Zimbabwe, Maya's study looks at the experience of Chinese gold miners in Ghana. Moreover, Maya's study focuses on gender, whereas this study does not address these issues. Finally, Maya's study uses a feminist lens approach meaning to say that it favors women much than men whereas this study does not explicitly use this approach since it included both sex(males and females) these differences, the two studies are complementary in that they both provide important insights into the social and economic impacts of gold mining.

N.Mae (2000) profiled about the effects of small scale artisanal gold mining in United Arab Emirates. He was much focused on the negative effects of artisanal gold mining on the environment and the lives of the people. This differs from this ongoing research which mainly focused on the relationship between artisanal gold mining and spirituality arguing that, each and every land activity,

M.Ngai (2015) profiled that Chinese gold mines much characterized with chaos. This therefore means that, there were confusion and quarrels at Chinese mines which led to the dearth and injuries of many artisanal miners in China during that year. This differs from the ongoing research which is geographically carried in Zimbabwe in Bindura District whereas Ngai (2015)'s research was geographically carried in China .Moreover,



M Ngai's research mainly focused on the solutions to avoid chaos in artisanal gold mining of China.

## 2.5 THEORETICAL FRAMEWORK

The study used the role of ancestors in the mining process as a theme. The theme seeks to investigate how the miners view their ancestors as spiritual guardians or protectors of the land. The theme also outlined how miners value ancestral beliefs and practices into their mining activities. This theme also explored the use of traditional rituals and ceremonies to ensure the safety and success of mining operations. This theme has been explored by many authors, including anthropologist Michael Taussig in his book "The Devil and Commodity Fetishism in South America". Taussig argues that in some cultures, like in South America, the spirits of ancestors are believed to reside in the earth and must be appeased before any mining or extraction took place.



### **2.5.1 The impact of mining on local communities**

This theme is a crucial theme in the study of gold mining. Mining can have both positive and negative effects on local communities, and this theme explored the range of these impacts. On the positive side, mining can create jobs and create economic benefits for local communities .(Laker 2023) . Mining can cause environmental degradation, displace people from their homes, and disrupt traditional ways of life. Additionally, mining can lead to conflict over resources and land, as well as social inequality. This theme highlights the complexity of the relationship between mining and local communities, and the importance of considering the human cost of mining.

### **2.5.2 The relationship between humans and nature**

.This theme explored the ways in which humans interact with and perceive the natural world, and the ways in which this relationship is affected by mining. (Musa 2023) Gold mining can have a significant impact on the environment, and can disrupt natural ecosystems and cause pollution. At the same time, the landscape of mining can also become a source of inspiration and connection to nature. Some scholars have explored how mining can be a form of land art, creating new landscapes and environments that are unique and meaningful to those who experience them.

### **2.5.3 Relevance of the role of ancestral spirits in the mining process to this study**

The relevance of the role of ancestors in the mining process theme is twofold. It highlights the importance of understanding the cultural and spiritual context in which gold mining takes place. Without this understanding, it is easy to overlook the complex ways in which mining impacts communities and individuals. Secondly, this theme emphasizes the need to consider the ethical and moral implications of mining. By looking at the role of ancestors, we can gain a deeper understanding of the values and beliefs that shape the relationship between humans and nature. Ultimately, this theme helps people to understand the human and spiritual dimensions of gold mining.

## **2.6 Chapter Summary**

The chapter was a discussion of the profiling and documentation of the spirituality and



artisanal gold mining other things the chapter presented a literature review from European, American, and Asian continents.





## CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

### 3.1 Introduction

The previous chapter explored different literature on Profiling and Documenting artisanal gold mining at Europe, America, Asia, Africa and Zimbabwe. This chapter focuses on the research methodology that the study adopted in finding out how the modes and codes of finding information on the role of the spiritual aspect in artisanal gold mining. Things to be elaborated include research designs, research subjects, data collection procedure, sampled population, research instruments and ethical considerations.

### 3.2 Research Design

There are different types of research designs which include quantitative, qualitative and mixed or triangulation designs. Jick (1997) posited that research methodology is a term that describes the steps or ways used to collect data in the field. Maniu (2013) establishes that a study design is a combination of strategies and skills that both help the researcher collect data about individual variables of interest and minimize error. Put differently, research methodology explains the processes and instruments used by the researcher in coming up with research findings. According to Creswell (2014) a strategy for investigating and comprehending the meaning of people or groups assigned to a social or human situation is qualitative research. By analyzing the relationships between variables, quantitative research is a method for evaluating objective theories (Creswell, 2014). The major difference often noted between these two methodologies is that qualitative approach uses words while quantitative uses numbers in its approach (Creswell, 2014). Maniu (2013) establishes that qualitative uses open ended questions while quantitative uses close ended questions. Some other researchers prefer the use of triangulation or the mixed approach. For example, both qualitative and quantitative approach have their own weak strengthens as over the years a lot of researchers preferred combining both approaches in single research so that they complement each other and combining them neutralized each other's weaknesses (Jick, 1979). The research is acknowledging the use of the qualitative



approach as the research looks on the relationship between spirituality and artisanal gold mining as their in-depth story since there are lesser information about them there. Since this ongoing research is going to get data from interviews and is based on the point of view of the participants; a qualitative approach is the most suitable one.

**Table 3.2.1: The table below shows the difference between qualitative and quantitative research designs.**

Qualitative research design	Quantitative research design
Point of view of participant	Point of view of research
Words	Numbers
Research close	Research distant
Theory emerged	Theory testing
Process	Static
Unstructured	Structured
Contextual setting	Artificial setting
Rich deep data	Hard reliable data
Micro	Macro
Meaning	Behavior

### 3.3 Research Tools / Instruments

This section will be looking at the methods that were used to gather data in the field. These include interviews, purposive sampling, sematic sampling and Snowball sampling, and thematic analysis. These methods played an important role in assisting the researcher to gather data from people.



### 3.3.2 Interview

Creswell (2014) states that there are different types of interviews that include as face-to-face interview with participants and telephone interviews, and in this case the researcher is going to use the face-to-face interviews whereby he will ask on the heroes' biographie interviews are surveys done in person by a researcher by the researcher who mostly goes to the people in the field of mining ,local community, gold dealers and the spiritual leaders that have information about artisanal gold mining.

There are many advantages of using face to face as it provides high response rates which can make respondents clarify questions, if necessary, control over respondent selection, and can use longer and more complex questionnaires which makes it easier to motivate respondents. However, face-to-face interviews are time-consuming and involve more traveling costs. This study is not going to use telephone interviews as they are usually conducted from a central office that places telephone calls to selected households or business. This means that participants are supposed to be home or office during the call, however as noted by Rani (2012) it is difficult to find people home and the questions are supposed to be short and precise, there is no room for further explanations, it is difficult to control the interviewee and there might be interruptions from housemates/ or workmates. This research interviewed three mining sites, and their local community, gold dealers and also the spiritual leaders and the chief.

This study utilized in-depth face-to-face interviews as they are appropriate for gathering data for this study.

### 3.3.3 Structured Interview

According to Brink (1996), a structured interview is a way of acquiring information through personal interaction with the respondents in order to get their views. In this study the researcher visited the mining sites and interviewed the selected participants using the structured interview approach and documented the information from the participants in time order and manner. This way of research allowed the researcher to clarify questions to the interviewees as well as interviewees clarifying answering where it was necessary to do so and in acknowledging the structured interview approach the



researcher checked on the advantages and disadvantages of the interview schedule.

#### **3.3.3.1 Advantages of the structured interview**

Interviews are more efficient for uneducated people or illiterate people as they can answer questions as the responses can be obtained without bothering them to write.

If the interviewer is present it is hard for the respondents to refuse to be interviewed this making the response rate high.

The interview allows the researcher to explore the deeper meanings of the phenomena looked at as the structured interview approach is flexible.

Ambiguous or confusing questions can be replied

Respondents are less likely to leave without replying all questions (Grove, 2005)

#### **3.3.3.2 Disadvantages of the structured interview**

Interviews take a lot of time and are costly whereby the interviewer may have to travel just to carry out the interview.

The researcher might be given back information

### **3.4 Targeted Population**

Schumacher (2014) noted that a population is a set of components or cases; whether people, goals, or events that adhere to particular criteria and to which the research's findings were meant to be generalized. The target population is defined as "the complete aggregate of respondents that match the prescribed set of criteria" (Burns & Grove, 1997:236). A population is a collection of items in the world that a researcher is interested in, including persons, families, college students, and individuals who share a certain nationality, ethnicity, or cultural background. The targeted population included the congregants of different Pentecostal churches, pastors, elders, women, youths, prophets and bishops. The researcher conducted research in different locations such as Kitsi Yatota, Reinmine, Makusha, Mupandenyama and Chipadze . However, due to time and accessibility some other fitting respondents were left out. The targeted population



of this study included 8 people around the Bindura Locations.

### **3.5 Sampling**

Grove, (2005) states that a sample is a segment of the population that accurately or almost accurately represents the full population from which it was drawn. According to Dragan (2013), sampling is a research technique for choosing a group of research participants such that they reflect a larger group from which they are chosen. It is this representative portion which is called a sample. This research employed a Snowball sampling in which information from assumed participants with rich information will be sampled.

#### **3.5.1 Sample size**

The study utilized a sample of eight respondents. These respondents included artisanal miners from three different mining areas, the chief, local community, gold dealers and spiritual leaders. The research utilized seven key informants who showed that they have better information about the role of spirituality in artisanal gold mining. The sample was selected on the basis of the data saturation principle. The student researcher collected information up to a point that he could not find other information to add up to the research due to time.

#### **3.5.2 Types of Sampling used**

The types of samples used to acquire information for profiling of the role of spirituality in artisanal gold mining were Snowball Sampling which is a referral type of sampling, purposive sampling and convenience sampling where all are a qualitative type of sampling whereby the research needed adequate information on heritage archiving.

##### **3.5.2.1 Snowball Sampling**

Snowball sampling according to Dragans (2013) is a research technique that uses surveys and is usually used in management studies as it reflects network research as it presents numerous advantages in registering hidden populations. Dragans (2013) notes that Snowball sampling is used to estimate characteristics of hidden information but



not to characteristics of the population for instance the research or study required the snowball sampling whereby referral participants were needed so as to acquire in-depth of knowledge of the role of the metaphysical in artisanal gold mining as some participants would be the custodians of the heritage site and they would know more about artisanal gold mining.

### **3.5.2.2 Purposive Sampling**

Hanneman (2001) says that purposive sampling is the technique by which a researcher selects certain individuals from a population to employ in a study. Purposive sampling focuses on or involves people with specific qualities and rich information participants who can provide the researcher with useful information. According to Johnson (2005) purposive sampling is kind of similar with the Snowball sampling whereby the research is on the production of quality of information not the quantity.

### **3.5.2.3 Convenience Sampling**

Convenience sampling uses the participants who are convenient to the researcher (Johnson, 2005). Wald (1947) states that convenience sampling is the most common form of non-probability approach as it is misused as the samples are taken around the location. The researcher did not use this mode of sampling because of the bias which is there or associated with the method as family, friends and coworkers are involved as they can contribute just to please the researcher giving out irrelevant information. Wald (1947) also notes that it is mostly used out of desperation.

## **3.6 Data Analysis and Interpretation**

Data gathered from the field should be looked at very closely thus in order to better comprehend the interview transcripts and other materials one has gathered and to be able to communicate what has been learnt from the field, one must first conduct a systematic search and arrange the data. The information gathered from interviews is going to be in narrative descriptions. In order to determine if acquired data is helpful in drawing inferences and making decisions, it is necessary to evaluate, convert, and model the data. During data collection, the researcher will code each question in order



to organize and make sense of all the information related to the study. Tables will be used to display the data.

### **3.7 Thematic approach**

Ibrahim (2012) notes that all data that is collected needs interpretation as it requires several explanations. Thematic analysis is a qualitative analysis as it uses classification and present themes that relate to the data collected. Ibrahim (2012) also states that it allows researchers to associate an analysis of the frequency of a theme with one of the whole contents. Thematic analysis gives an advantage to the researcher to understand the potential of any issue more widely than other forms of analysis. Hayes (1997) avers that the thematic approach provides the opportunity to code and categorize data into themes as the study also requires a formal presentation of data and analysis and for interested readers can be guide by those themes as chain of evidence is provided.

#### **3.71 Theme (The role of ancestors in the mining process)**

The role of ancestors in the mining process is a theme that has been explored by many authors, including anthropologist Michael Taussig in his book "The Devil and Commodity Fetishism in South America". Taussig argues that in some cultures, such as those in South America, the spirits of ancestors are believed to reside in the earth and must be appeased before any mining or extraction can take place. Other authors, such as Ruth Kestenbaum in her book "Mining the Spirit", have explored the role of religion and spirituality in mining communities around the world.

### **3.8 Critical Sources (Desktop)**

The research will use desktop survey in which critical sources and relevant literature will be looked at. The Scholarly Projects (Dissertations), textbooks, journals, internet sources, lecture notes and other relevant publications are main sources of information to be made use of in this research. Analysts, critics and other researchers' articles on liberation war heroes informed this research. The journals including the West East Journals, Academy Publisher, the UN publications and SARDC publications outcomes played significant role in this research. The scholars such as Mazrui, (2004) among



others will be critical in this research as they are the ones with publications on religion and how it is affected by certain things such as colonialism and in this case the pandemic. The study will also utilise modern technology through which applications such as goggle maps and goggle earth which will be employed in order to determine and establish the location of the study. In this case aspects such as coordinates and location of Bindura urban as represented in fig 1.1.was enabled by the above-stated tools.

### **3.9 Case Study**

The design layout of this research is also in the form of a case study. Case study offers the researcher the opportunity to tell every detail related to the study. A case study of Bindura mining areas that's Kitsi Yatota, Reinmine and their local community. This case study made it easier for the researcher to establish the information required of the role of spirituality in artisanal gold mining as the people with the relevant information are also in Bindura Town. In line with Mukono (2015), the design was chosen because, "it enabled the researcher to make use of several approaches to research."

### **3.10 Ethical Considerations**

Since this research is dealing with human beings; ethical considerations were followed. Nachmias et al (1992) established that when conducting research involving humans as its respondents one has to pay particular attention to certain considerations. The research takes into recognition issues to do with confidentiality, anonymity, informed consent, deception of respondents, and privacy. Participation will be entirely voluntary and research participants will be asked to sign consent forms (Greef, 2005). The participants will be told about the researcher and how he intends to use the data during the data-gathering period as this is necessary for them to know. This is because for instance, if their participation in the research results in any threats about who is going to access the data. Strydom (2005) avers that privacy and confidentiality are concerned with the handling of information in a private way. These two ethics will be used to protect participants in the study. Pseudonyms will be used in this study to protect participants' identities and also to protect them from harm even if the information is





shared with third parties. The researcher will make sure that respondents will be told the truth about the whole research. This research is sensitive because it deals with the interconnectedness of spirituality and artisanal gold mining in Bindura so the research needs serious confidentiality since it involves violent people.

### **3.11 Summary**

This chapter explained the research methodology that is going to be used by the researcher in carrying out this study. It covered the research design used by the researcher, sample, and sampling techniques to be used were also discussed. The open-ended interviews in collecting primary data were also presented. The chapter also discussed the significance of ethical issues and how the researcher is going to take them seriously. The next chapter is going to present data presentation, analysis, and discussion.



## CHAPTER 4

### DATA PRESENTATIONS, ANALYSIS AND PRESENTATION OF FINDINGS

The focus of this chapter is on the presentation of data collected through open ended interviews. Basing on the approach used by the researcher, this chapter first presented the data gathered and further discussion of data collected from different interviews that is from Kitsi Yatota mine , Rein mine , gold dealers, different spiritual leaders like traditional healers , church leaders of Pentecostals and masowe with also the sabhuku and his local community who are also involved in artisanal gold mining. The below following subheadings will be discussing the data collected through the open-ended interviews.

#### **4.2 Presentation, Analysis and Discussion of data gathered through open-ended interviews.**

This stanza presents the Data gathered during the field work through the conducted interviews. The researcher interviewed artisanal miners at two different local mining sites Rein mine and *Kitsi Yatota*, one gold base for the gold dealers, the *n'anga*, *masowe enguo tsvuku* and the locals of Chief Chipadze.

##### **4.2.1 Interviewee A.**

The first interviewees was the locals of Chief Chipadze. Their focus is on the mining of gold believing that gold belongs to the owners of the land while looking at the key aspects of the management of the myths and taboos in as much as gold mining is concerned and providing with information to researchers of the Mashonaland Central in making sure that they have found the information that they need in their studies for them to be perfect.

In relation to what are the significance of consulting the metaphysical realm before tapping into mining their response most of them was that,

“Even in the past our fore fathers were believing that the land belongs to the owners of the land ,so we also make sure that we consult them so that we won't come across



dangerous accidents in mining and also removing of bad spirits to individuals."

Concerning how do you consult the metaphysical realm, the Custodians' response was that,

"It differs with cultures of people but mostly people consult from the popular n'angas, masowe enguo chena and masowe enguo tsvuku others seek prayers from their pastors,"

Concerning what will be the agreements between the metaphysical realm and the artisanal miners, Custodians' response was,

"Obviously you will be given something and you will be told how to use it either during mining or before mining and also you will be told the certain percentage which you must appreciate either after mining or per each and every week , fortnight or month depending with your agreements.

When asked what types of things mostly given to the people by the metaphysical realm the custodians had this to say;

*"Mostly its bute, zviyo zvinozodyarwa mugomba, sugar to be poured down, doro rezviyo, midzi inorumwa kana uchichera asi zvakare pane zvinhu zvisingatobvumirwe kumine zvakaita sembatya tsvuku, kuuraya chawasangana nacho mumine, zvikafu zvakaita semazai, derere, fish neonion, mafuta anonhuwirira nekusangana nemukadzi uchiuya kumine kunyanya mukadzi wekunze asiri wako wobva watadza kugeza nebute zvinodzinga mari kana kukonzeresa njodzi be, ndipo paye pamunonzwa kuti munhu adonherwa nemugodhi"*

Regarding to what are the certain rites and rituals done before tapping into mining, the custodians' response was,

*"It depends with what you agreed but commonly its kugeza nebute, kudira bute pasi nekunwa doro rechimera chezviyo makagara kunze kwemine muchifara neva wewo magweja."*

Concerning how the metaphysical realm facilitates the chances to get better gold



production the custodians' response was,

*"To a greater extent kutanga wadzifambira nyaya dzacho dzechivanhu kwakakosha uye ukazvitevedzera mari inoputika zvekuti gweja wese anoitawo mari."*

#### 4.2.2 Interviewee B

The second interviewee was a syndicate of seven artisanal miners at *Kitsi Yatota* who were sitted at their mine waiting for the gasses to come out after blasting and this made them to qualify as experts and fit for the interview.

With regards to what are the significance of consultation the metaphysical realm before tapping into mining the custodians' response was,

*"Chivanhu chakakosha uye gold rine chivanhu chakanyanyisa saka unorichera watanga wazivisa varidzi venzvimbo kuti wakushandao panzvimbo pavo uye kugezwa munyama kuti uzoitawo mhanza mukushanda"*

The metaphysical realm are very important and gold is sacred so you mine after consulting the owners of the land so that you will be given lucky.

Concerning how do you consult the metaphysical the custodians' response was;

*"Tinoenda kun'anga chaiko vamwewo kumasowe zvichienderana nekuti unotenda munezvipi asi kazhinji kun'anga wovaudza kuti wafungawo kushanda goridhe"*

"We go to the traditional healers others to johane masowe depending on what do you see as best it believe but mostly it's to the traditional healers and tell them that you want to mine gold"

Concerning to how do you do the rituals and rites after visiting the metaphysical realm, their response was,

*"Zvinosiyana asi kazhinji unopiwa bute ratinozogeza naro tisati tachera goridhe, kudira doro pasi rezviyo nekumwa pamwechete nekudira sugar mumine ,rice, nesalt kana kudyara zviyo mugomba redu "*



"It differs but mostly you will be given snuff which you will bath before mining and also drinking and pouring of beer down and sometimes pouring sugar, rice, salt, or growing traditional crops in the mines."

The notion of how do you see that the metaphysical realm have played a vital role, the Custodians' response was;

*"Obviously mari inozofanirwa kuputika zvekuti totombodyao kwemazuva asi pakangokanganiswa mhiko mari yotokata."*

*"Obviuosly there were will be outbreak of gold that the miners will enjoy for a long time but however if anyone fails to meet the demands of the metaphysics the good samples will vanish simply."*

*Concerning to what are the effects of tapping into mining without consulting the metaphysical relm, their response was;*

*"Ndipo paye pamunonzwa kuti vanhu vadonherwa nemugodhi, inyaya yekuti munenge matadza kuremekedza varidzi venzvimbo saka unotofanirwa kutanga wabvunzira."*

That is where you here the cases of people involved into mine accidents as they collapsed it's because people failed to honor the owners of the land so it's a must you should first consult them."

Concerning to what are the difference s between *kuromba* and *kuita chivanhu* in gold mining, their response was;

"Zvakasiyanisa zvikuru , kuromba kuita mhiko yeropa zvekuti unonzwa kuti vanhu vari kufa kudzinza rako kana kuurayana vanhu vachichera so it's different nekuti chivanhu chegoridhe kungoitirawo kutsvaga mhanza yakanaka nekudzivirirawo njodzi mukushanda."

It's quite different because kuromba involves the blood of the living like the cases of people dyeing in families or high rate of miners killing themselves whereas chivanhu chegold is only for cleanliness of yourself to remove bad spirits and protected from mine accidents."



### 4.2.3 Interviewee C

The third interview was for the artisanal miners at Reinmine which was a syncicate of twelve miners of both ages . Concerning my first question on what can you say are the significances of consulting the metaphysical relm before tapping into mining, their response was ;

"Zvinotibatsira kubvisa minyama yatinenge takasenga ,nekutivhurirao masuwo ekubata goridhe."

"It helps us as miners to remove bad spirits from us and also opening doors of getting gold."

In relation to what are the effects of not consulting the metaphysical relm before tapping into mining , their response was ,

Hapana zvaunenge waita nekuti goridhe rine chivanhu .Unogona kushandira mahara kana kutsitswa nemugodhi nekuti hauna kutevera gwara chairu.

"You will be doing nothing , because gold is sacred, in most cases you will be working voluntarily and they are high chances of mine collapsing because you failed to follow the right protocol.

Relating to what are the certain rites and rictuals done before mining ,their response was ;

"Totenga doro remasese(rezviyo) togeza nebutu tonwa doro tichitaura nyaya tiri pagomba redu nevamwe, kana kupiwa zviyo zvekudyara mugomba , zvimwewo zvotoda mamboenda kuna vaChipadze ndivo vanokumbirira vanhu."

We buy home made beer and then bath ourselves with snuff drinking our beer with others with happiness and sometimes you might be given zviyo for you to plant in your mine ,however we can reffer you to Uncle Chipadze who is known for these works of cleansing the bad spirits .



In relation to what can be the problems to be encountered with if miners fails to follow the requests of the metaphysical relm , it was responded by three individuals elders saying ,

"Kuchera gold kune mutemo wako , like here in Reinmine toziva kuti hakushandwe musi wezuva Rambo(chisi) zvinonzi makare kare kwaitoburitswa munhu wese mumakomba asi kuchifamba gudo saka unofanirwa kuteedzera zvinodiwa nevene venzvimbo."kwaizoswera

Mining of gold have got its rules and regulations like here in Reinmine we believe that we don't work on the resting day (chisi) and in the past it is believed that there was the appearing of the baboon loitering on that day so the people were forced to go out of mines."

Relating to how do you see that the metaphysical relm have played a vital role in the safety of miners and production of gold , their response was ;

"Mari inotoputika zvekuti chero imi kuuya kwamaita dai muchikwanisa kuona kuti vanhu vari kutora Mari Ava."

There will be high gold donation to an extent that anyone can predict that the miners are enjoying and are taking money.

#### 4.2.4 Interviewee D

The fourth interviewee was one of the members of the ZINATHA group in Mashonalandwere central who was a referral by other interviewees who lives in Bindura, she has knowledge of what took place during the process of mining and his knowledge seems to be in line with the other interviewees.

In relation to what can you say are the importance of consulting the metaphysical relm before mining , her response was,

"Muzukuru, chivanhu chakakosha uye choda kutevedzerwa kunyanya pazvinhu zvekuchera goridhe , kurima , kuvhima , kuroora , kurwira nyika yedu , kumutsa midzimu nekuripa ngozi."



"My grandchild, customs are very important and exists especially in activities like mining , farming , hunting , kurova guva , paying of the avenging spirits , paying of lobooa and also fighting for our country."

Regarding the role of the metaphysical relm before tapping into mining the respondent said,

"Isu tinotaura nevadzimu tichivimba kuti vachatisvitsira kune varikumhepo , kuti vagotisvitsira kuna Musikavanhu kuti vana venyu vafunga kunovhima goridhe mumasango enyu kuitira kuti mocheneserwa nzira ."

"We act as intermediaries between people and God , telling the spirit mediums that your sons and daughters have thought to go out hunting gold in your area , may you open their way and make sure that they find something better."

Concerning knowing the effects of excluding the metaphysical relm before tapping into mining , her response was;

"Unongozvionerawo ipapo ndipo paunozoziva zvinofanirwa kuitwa saka chakanaka kugara wangouya kuzogezwa munyama."

"You will see on your own but it will be too late so best way you should first come for the cleansing of bad spirits."

In relation to what are the rites and rictuals done after visiting the metaphysical relm , her response was;

"Hapana zvakambowanda zviripo , kungori kugeza nebute zvichienderana nekuti lucky rako rakadii , asi kana uri muridzi wegomba we give you zviyo zvaunonodyara , pazvinotanga kumera ndikowo kutanga kubuda kwemari asi unofanirwa kuita uchizotenda pese paunenge wanhonga Mari."

"There is nothing much , it's only bathing with snuff depending with your own lucky but if you are the owner of the mine we give you zviyo then you plant in your mine , as soon as they start growing you will see samples changing on high rate but we will beg you to come and thank as soon as you find good amounts of gold ."





#### 4.2.5 Interviewee E

The fifth interviewee who is the leader of the nguo tsvuku johane masowe yechishanu and his sondows seemed to have knowledge about the significance of consulting the metaphysical relm before tapping in artisanal gold mining .

In relation to knowing the role of the metaphysical relm in artisanal gold mining , their response was,

"Kuuya kumasowe hakusi kuzopiwa goridhe asi kuti tinokugezai minyama nekukumbirirai kuti musawirwe nenjodzi"

"Visiting our church doesn't mean that we give you gold but it's only that we pray for the removal of bad spirits from you so that you won't come across problems in mining."

Concerning the effects of not visiting the metaphysical relm before tapping into mining their response was ,

"Yes, there are effects , sometimes unogona kushandira mahara nekuti hauna lucky zvakare unogona kunokuvadzwa nemamwe magweja zvichinji unemhanza yakashata"

"There are effects ,you might work for nothing because you will be unclean ,again you might be hated by all syndicates blaming you having bad spirits no lucky "

About the certain rites and rictuals done before tapping into mining their response was,

"Isu normally, tinongopa munhu nhombo dzaanonogeza nadzo kwemazuva atinenge taudzwa nemweya"

Normally, we give miners holy stones which we urge them to put them in their bathing water for them to use them up to the spiritual prediction time"

Regarding the challenges that are likely to occur if artisanal miners fail to use munamato well , their response was,

"Haufosedzerwi kuzoshandirwa asi pane paunotoona wega kuti zvakudawo vakuru vanofamba naJeso"



"You are not forced to come for prayers but there is a time you will see on your own that there is need for prayers from us the ones who walk with Christ"

#### **4.4. 1 Analysis and Discussion of Data Gathered from the local community**

Interviewee A concurs that, one of the most significant activity in mining is the consultation of the metaphysical realm .This indicates that spirituality plays a vital role in gold mining and production. They acknowledges that, most small scale mining sites and some of the registered mines have the knowledge about the significance of consulting the metaphysical realm before, during and after tapping into mining. This differs from interviewee B, C, and D. Interviewee A is of the view that, the metaphysical realm have got certain rites and rituals which they do like the growing of crops in their mines. This is in line with Mbiti (1994) who conceptualizes in the form of the notourisity of Africans in their religion.

Interviewee A,B,C,D and E all have the same point of view that the land belongs to the metaphysical world as they agree on that all procedures to be done on the land activities need to be first made contact to the spiritual realm where by mediums should appease to the ancestors and according Ho et al (2012) the ancestors should take or uplift the matter to Musikavanhu and same as for those who believe in Christianity who go for the white garment they should first go through prophets so as to give them spiritual anointing whereby they refer it as munamato for protection and gain luck in their artisanal mining activities.

Interviewee C is an artisanal miner who reckons the importance of respecting the Traditional days like the *Chisi* day where by it is a sacred day whereby every worker should rest and this day is not respected by artisanal miners only but with all land users or to all people who survive with land and this is very much significant because if we are talking about *Chisi* it is a traditional sacred day where by it was inherited from our African forefathers and by not respecting this day there are a lot of Consequences that follow. Laker (2023), These consequences are deadly to such an extent that a mine hole might collapse and bury all people working inside it or gold might change into metal as well which becomes frustrating in rather than honoring that day.



Interviewees A,B,C,D,E all have the same notion that most of the people consulted mostly are traditional healers , prophets from red garmented Churches known as *Nguvo Tsvuko* and prophets from white garmented churches whom are known as *nguva chena* or from Masowe eChishanu as they are trusted by people as they believe that they can for see danger coming towards the miners , able to protect them and guide them from the danger and according to Mudd (2007) mostly to be able to give them luck they need for them to get gold in large quantities.

Interviewee D and E have different approaches on the artisanal miners for protection ,guidance and gaining luck as interviewee E is a red garment church member where they believe in for seeing the problem ahead and giving stones and red wools for them to be protected by the spiritual realm and this is in line ith the notion of E.Kalkan(2019) in terms of luck in mining whereby it requires spiritual anointing for you to prosper and as for interviewee D is a member of the ZINATHA whom is a member of the Traditional sect whereby they believe in bathing the miners with traditional herbs and also doing rituals by brewing traditional beers in order to appease the ancestors as a way to seek permission and guidance from Musikavanhu or God.

All of the interviewees who were interviewed all agree on the notion that if artisanal miners fail to get spiritual assistance or not to follow the spiritual requirements of the use of the land they may end up facing accidents which are complicated to trace and to mitigate and at the same time they may fail as well to acquire the gold that they will be hunting underground because they maybe failed to honor the spiritual realms demands and this is in line with Musa (2023) in terms of not separating nature and the humans.

Interviewee B acknowledges the difference of ritual concerning the spillage of blood whereby other arrogant miners are so desperate in to a certain extent that they choose to sacrifice the blood of their siblings and other family members which is not good to humanity and at the same time it is different from other rituals whereby they require a person cleanse himself or herself through bathing with herbs and beer brewing and also through confessions so you can go further with your gold quest.

In terms of efficiency most of these interviewees except for E whom is a *Nguwo tsvuku*



member they all prefer traditional healers for protection, guidance and luck for gold where by it is a traditional it is a traditional step as they have seen it working for them as they believe that if one is cleansed from evil torments they are able to prosper in their quest for gold.

Interviewees A, B, C, D and E all agree on the notion that all the process don for one to be protected and be spiritually guided they do not harm especially even when cleansing it is just same as bathing but it's just a matter of that we cannot see the things that we are removing with our naked eyes but in the spiritual realm everything would be sorted out resulting into having good outcomes.

4.4. 1 Analysis and Discussion of Data Gathered from the local community Interviewee A concurs that, one of the most significant activity in mining is the consulting of the metaphysical relm .This indicates that spirituality plays a vital role in as much as gold production is concerned even up to now. They acknowledges that, most small scale mining sites and some of the registered mines have the the knowledge about the significance of consulting the metaphysical relm before , during and after tapping into mining. This differs from interviewee B, C, and D. Interviewee A is of the view that, the metaphysical relm have got certain rites and rictuals which they do like the growing of crops in their mines . This is in line with Mbiti (1994) who conceptualises in the form of the notourisity of Africans in their religion.

The picture belo

w shows the reseacher and



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the Chipadze locals during their interview.

## **CHAPTER 5**

### **5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS AND AREAS FOR**

#### **FURTHER RESEARCH**

##### **5.1 Introduction**

This chapter is the last chapter of my researcher project and it focused on the summary of the study as presented, analysed and discussed from chapter 1-4. This chapter have conclusion and recommendations on the data analysed and presented on the profiling of the interconnectedness of spirituality and artisanal gold mining. The recommendations intend to give solutions and strategies on the profiling of the role of spirituality in artisanal gold mining in Bindura District.

##### **5.2 Summary**

This study mainly focused on the spirituality and artisanal gold mining in Bindura District mining areas which are Rein mine and Kitsi Yatota. The study looked at how the two intertwine that is spirituality and artisanal gold mining which was seen on the Presentation of the findings on the previous chapter. The research looked at how artisanal gold miners practice their religeo- cultural activities such as the way they visited the metaphysical realm. The research utilized a case study of Bindura District focusing on two main local mines where artisanal gold mining is dominant in which 5 open ended interviews were conducted with key informants who had expertise and knowledge in the interconnectedness of spirituality and artisanal gold mining through participation, custodianship and being fully equipped with mining information as locals. The interviewed included a group of Chipadze locals both men and women , two mining areas , five gold dealers at their base and one Johane Masowe and the traditional healers who is one of the ZINATHA team.

The study adopted the theoretical frameworks of the role of the ancestral spirits in mining process theme. The role of ancestors in the mining process is a theme that has



been explored by many authors, including anthropologist Michael Taussig in his book "The Devil and Commodity Fetishism in South America". Taussig argues that in some cultures, such as those in South America, the spirits of ancestors are believed to reside in the earth and must be appeased before any mining or extraction can take place. Other authors, such as Ruth Kestenbaum in her book "Mining the Spirit", have explored the role of religion and spirituality in mining communities around the world.

Moreover, the study has shown how the research reflected on why the ministry of mines and the Fidelity doesn't appreciate the role of the metaphysical realm in the maximization of gold production through various interviews of the interviewees; the assumption is that everyone who is an expert in mining have the knowledge that the metaphysical realm play a vital role in the maximization of gold production but people hide it.

However, the

### **5.3 Conclusions**

The study utilized that spirituality and artisanal gold mining intertwine to a larger extent. The other thing which was exposed by the study is that most of the small scale mining and also large scale mining believe in the sacredness of gold and they believe that the metaphysical realm must be consulted so that lucky doors will be created. The other thing which was shown by this study is that information about the significance of the metaphysical realm in mining is always with people but what was only missing is the literature hence this research managed to profile and document the literature on the spirituality and artisanal gold mining.

Furthermore, the study managed to come up with fruitful information about the significance of consulting the metaphysical realm in each and every land activity mainly farming and mining. The research made the researcher to create good relationship with artisanal miners and spiritual leaders and also urged the researcher to respect the metaphysics.



## **5.4 Recommendations**

The research findings in the preceding chapter on the profiling of the role of the spiritual aspect in artisanal gold mining has led this researcher in suggesting recommendations to different stakeholders such as the Government, the community, NMMZ, artisanal gold miners and the spiritual leaders .

### **5.4.1 to the government**

The government must appreciate the metaphysical realm in their role in the maximization of gold production which will be later exported to Western countries .It must also the organizations like the NMMZ into locating all these mining sites for the protection of the country's heritage.

The government must indulge into educational awareness campaigns compatible with the significance of knowing the role of spirituality in artisanal gold mining.

The government must contribute into installing technological devices on the small scale mines which will cause it to notice some of the rituals and rites done by artisanal miners after consulting the metaphysics.

### **5.4.2 NMMZ**

NMMZ should provide information about the importance of conserving the myths and taboos in artisanal gold mining.

NMMZ should also support the artisanal miners to maintain the protection measures of the intangible cultural heritage.

NMMZ should be able to construct a proper mining museum in Bindura District whereby obtained gold from mining will be displayed for further generations.

### **5.4.3. To the Community**

The community should keep on maintaining the myths and taboos about the sacredness of gold that is the conservation of intangible cultural heritage.



#### **5.4.4 to the spiritual leaders**

The spiritual leaders such as traditional healers, church leaders and the masowe must keep on interceding for their shepherds so that they will earn a better living .They should also find the chance to negotiate with the government on how to maintain the best samples in gold mining.

#### **5.5 Areas for Further Research**

The researcher advises further research on this topic in other forms especially on the spiritual aspect of gold mining. Furthermore, this researcher had focused on the profiling of the role of the spiritual aspect in artisanal gold mining in Bindura District. Furthermore, this study has highlighted that many artisanal miners, spiritual leaders, gold dealers and the locals believe that the metaphysical realm plays a vital role in as much as gold is concerned and they all believe that, gold belongs to the owners of the land hence they must be consulted always.

Further researchers should also dwell on this area of study further outlining the effects of disqualifying the metaphysical realm in artisanal gold miners since this research managed to layout the sacredness of gold.

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## APPENDICES

### INTERVIEW GUIDE FOR THE CHIPADZE LOCALS AND TRADITIONAL LEADERS

1. In your own opinion do you think the consultation of the metaphysical realm before tapping into mining is important? APPENDIX
2. What do you think are the advantages of consulting the metaphysical realm before mining?
3. In what ways do you see gold, is it sacred or not sacred?
4. What are the certain rites and rituals done before tapping into mining?
5. Do these rites and rituals have any negative impacts to the lives of miners or miners relatives?
6. How do you see that the rites and rituals have been accepted and be effective?

### APPENDIX 2

#### INTERVIEW GUIDE FOR ARTISANAL MINERS

1. In your own opinion do you think the consultation of the metaphysical realm before tapping into mining is important?
2. What do you think are the advantages of consulting the metaphysical realm before mining?
3. In what ways do you see gold, is it sacred or not sacred?
4. What are the certain rites and rituals done before tapping into mining?
5. Do these rites and rituals have any negative impacts to the lives of miners or miners



relatives?

6. How do you see that the rites and rituals have been accepted and be effective?

### APENDIX 3

#### INTERVIEW GUIDE FOR GOLD DEALERS

1. In your own opinion do you think the consultation of the metaphysical realm before tapping into mining is important?

2. What do you think are the advantages of consulting the metaphysical realm before mining?

3. In what ways do you see gold, is it sacred or not sacred?

4. What are the certain rites and rituals done before tapping into mining?

5. Do these rites and rituals have any negative impacts to the lives of miners or miners



relatives?

6. How do you see that the rites and rituals have been accepted and be effective?
7. What do you think are negative effects of not consulting the metaphysical realm?
8. In your own opinion, do spirituality and gold relate?

