

Environmental Policy, Management and Ethics in Zimbabwe, 2000-2008¹

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Abstract

The link between environmental policy, management and ethics has not been adequately explored in Zimbabwe. In this essay, this link is explored to show that while the Zimbabwe government has policies on how the environment should be managed; such policies are not influenced by the desire to respect the moral agency of other beings in the environment other than the moral agency of only human beings. This is so because the constitution of Zimbabwe is silent on the need to respect the rights of beings that are non-human, and this has led to the fostering of an attitude that has resulted in massive environmental degradation which in turn has resulted in climate change and the reduction of biodiversity. The delay in the re-distribution of land to landless black Zimbabweans coupled with lawlessness has also worsened an already dire situation. This essay argues that if the government wants to address the problem of environmental degradation; it must incorporate environmental ethics in its environmental management programmes.

Introduction

This essay, explores the link between environmental policy, management and ethics in post-colonial Zimbabwe with a view to show that this link is not straightforward and unproblematic. The essay begins by outlining Zimbabwe's constitutional provisions on environment policy and management, focusing on the old constitution as amended in 2000 and the final draft constitution that was signed into law in 2013. The essay outlines and evaluates the six roles that spell out the objectives of the Environmental Management Agency (referred throughout this essay as 'the Agency'); an organization that was formed by the government of Zimbabwe to implement the provisions of the Environmental Management Act (EMA) of 2000 (Chapter 20:27). This outline and evaluation is followed by a discussion on the causes of environmental degradation in Zimbabwe.

These causes include among others, self-seeking or homocentric attitudes towards the environment and its content, the occasion of the land reform in Zimbabwe and Zimbabwe's economic crisis. These causes will be preceded by a brief discussion on Zimbabwe's pre-2000 land re-distribution and the beginning of Zimbabwe's environmental crisis. Although the advent of the political crisis in Zimbabwe—which led to a haphazard and chaotic land re-distribution—had a spillover effect as it somehow affected neighbouring countries like Zambia, South Africa and Botswana, this essay will discuss Zimbabwe's environmental policy, management strategies and ethics with a view to show that Zimbabwe has a unique constitution which is silent on the inherent importance of non-human species in the environment.

The essay discusses the rationale behind the government-initiated Environmental Impacts Assessment (EIA) to establish whether or not this exercise serves the interests of all species in the environment. Finally, the essay argues that there is need to integrate ethical programmes in the policy that governs environmental management in Zimbabwe. This, probably, involves expanding the Environmental Management Board (EMB) to include people who are experts in Environmental Management Ethics and Veterinarians and animal welfare experts such as those from the SPCA.

Zimbabwe Government in Environmental Policy Formulation

To begin with, it is important to note that the old constitution of Zimbabwe (amended in 2000) did not have a specific clause that provided for the protection of the environment.² It is against this background that in 2002, the government of Zimbabwe promulgated the EMA (Chapter 20:27) and a draft National Environmental Policy in 2003 to provide legal specifications on how the environment would be protected.³

The EMA was a consolidated environmental legislative measure which was meant to be the overall environmental legislation in Zimbabwe. After the promulgation of the EMA in 2002, some acts that had to do with environmental management had to be repealed and incorporated into the EMA in order to ensure consistency with the social, economic and political demands of the country.⁴ These were: The Natural Resources Act, 9 of 1996; the Atmospheric Pollution Prevention Act, 31 of 1996; the Hazards Substances and Articles Act, 76 of 1996; and the Noxious Weeds Act, 16 of 1993.⁵

It is important to note that while the constitutional provisions of environmental management in Zimbabwe provided legal specifications, no effort was made by government to come up with an ethical framework that would augment these legal specifications with a view to expand the scope of this policy to include the interests and rights of other important species in the environment. For instance, the January 2013 Final Draft Constitution of Zimbabwe, chapter 4 (Declaration of Rights), section 73, page 46 stipulates that:

Every person has the right to an environment that is not harmful to their health or well-being; and that the environment be protected for the benefit of present and future generations, through reasonable legislative and other measures that prevent pollution and ecological degradation; promote conservation; and secure ecologically sustainable development and use of natural resources while promoting economic and social development.⁶

The state must take reasonable legislative and other measures, within the limits of the resources available to it, to achieve the progressive realization of the rights set out in this section. What is very interesting to note is that although the chapter on which the section ‘Environmental Rights’ belongs is entitled: ‘Declarations of Rights,’ there is no explicit reference to the rights of other species in the environment other than the human species. It is quite easier to infer from this chapter that the prevention of pollution and ecological degradation as well as the promotion of conservation are done, mostly, to serve the interest of human beings. We say ‘mostly,’ because we are aware that both the prevention of pollution and the promotion of conservational strategies may have a positive effect on both human beings and non-human beings but my point is that since these environmental mitigation strategies are done in the context of having an environment that is protected for the benefit of present and future generations of human beings, it follows that the benefits that are accruing to non-human beings are only accidental or not really well intended. Below, the essay outlines and discusses the role of the Environmental Management Agency which was established by the Environmental Management Board (EMB) to implement the provisions of EMA.

The Environmental Management Agency: Its Policy Implementation Matrix

Following the promulgation of the EMA in 2002, section 9 of this Act gave the then Minister of Environment and Tourism the power to establish an Environmental Management Agency (thereafter referred to as the Agency) whose duty was to formulate quality standards on air, water, soil noise, vibration, radiation and waste management.⁷ This Agency was formerly known as the Department of Natural Resources.⁸ The essay outlines and explains the role of this Agency as follows:

- To develop guidelines for national plans, environmental management plans (EMPs) and local environmental action plans (LEAPS);
- To regulate, monitor, review and approve environmental impact assessments;
- To regulate and monitor the management and utilization of ecologically fragile ecosystems;

- To develop and implement incentives for the protection of the environment; undertaking any works deemed necessary or desirable for the protection or management of the environment where it appears to be in the best interest of the public or where in the opinion of the Agency, the relevant authority has failed to do so;
- To serve written orders on any persons requiring them to undertake or adopt such measures as specified in the orders to protect the environment:
- To carry out periodic environmental audits of any projects including projects whose implementation started before the fixed date for the purpose of ensuring that their implementation complies with the requirements of the Act.⁹

The Agency is controlled and managed by the Environmental Management Board which is composed of experts from the areas of Environmental Planning and Management, Environmental Economics, Ecology, Pollution, Waste Management, Soil science, Hazardous substances as well as water and sanitation.¹⁰ Having outlined and explained [above], the six points that spell out the key objectives of the Agency, the essay will now evaluate each of these six roles to see if they really speak to holistic entities in the environment.

With regard to the first role of the Agency, it should be observed that the reference to the guidelines for National Plans, Environmental Management Plans (EMPs) and Local Environmental Action Plans (LEAPS) clearly shows that the Agency has a vision and wants to implement the EMA to the dot. However, this role is not clearly articulated as it raises the following critical questions: For whose benefit are these guidelines? Has the Agency consulted all environmental management stakeholders, in its attempt to draw up these plans? My claim is that it is highly unlikely that non-human animals can benefit from the activities of the Agency given the composition of the EMB that excludes critical stakeholders in environmental management. The composition of the EMB shows that the government has not consulted the SPCA, Veterinary experts and other animal rights defenders such as ethicists that are drawn from the academia.

With regard to the second role of the Agency, which is ‘to regulate, monitor, review and approve Environmental Impacts Assessment (EIA),’ it would be important to answer the questions: What is the composition of the teams that do the EIA? How and to what extent are the interests and rights of non-human beings regulated, monitored and reviewed? Possible answers to these questions are that since the EMB does not have experts in environmental management ethics and animal welfare such as representatives from the SPCA and veterinarians and since, EIA is a baby of the Agency, chances are that the composition of the EIA teams also excludes the important stakeholders just mentioned, implying that the interests, rights and values of non-human animals continue to be side-lined in the regulation, monitoring and reviewing of the EIA.

Regarding the third role of the Agency, which has emphasized on ‘the regulation and monitoring of the management and utilization of ecologically fragile ecosystem,’ one is tempted to think that this role offers a reprieve to other beings that are non-human. However, a critical look at this point will show that the words ‘management’ and ‘utilization’ here shows that the Agency is only concerned with the interests and values of human beings. If this role was to be extended to non-human beings, the statement would read: ‘To regulate and monitor the attitudes of human beings towards ecologically fragile ecosystems.’ This, in turn, would show that human beings are not only concerned with the interests and values of their species but also with the interests and values of other species.

The fourth role of the Agency sets the record straight that the environment should be protected in order to secure a better future for generations of human beings to come. I argue that, this is clearly a homo-centric motive that borders on speciesism which is defined by Peter Singer (quoted in Mappes and Zembaty, 1997: 436) as a prejudice or attitude of bias in favour of the interests of members of one’s own species against those members of another species.¹¹ With regard to the fifth and sixth roles of the Agency, again it is clear that the motivation is only to come up with legislative measures that protect the environment for the benefit of human beings. Please notice that in all the six roles of the Agency outlined above, none of these explicitly point to the importance of the value of beings that are non-human. The emphasis is on doing the right thing for the benefit of only the human species. As indicated earlier, even the composition of the EMB, shows that government has no regard to non-human creatures that is why there are no environmental management ethicists as well as animal welfare experts drawn from such organizations as the SPCA. Below, the essay outlines and discusses Zimbabwe’s EIA policy with a view to find out whether or not this policy provides a reprieve for non-human creatures in the environment.

The Environmental Impacts Assessment Policy: In Brief

According to Webster Chinamora (1995), Zimbabwe declared the EIA policy in 1994 and it now constitutes an essential tool for integrating environmental and economic considerations in the planning process.¹² During the time when Chinamora was writing his essay, the EIA was not yet law but it became law soon after the enactment of the EMA of 2002 (Chapter 20:27) under statutory instrument 7 of 2007 (Environmental Impact Assessment and Ecosystems Protection) Regulations, which compelled prescribed projects listed under the first schedule of the EMA Act (Chapter 20:27) to undergo an EIA process prior to implementation.¹³

To ensure that the EIA policy becomes an effective tool for environmental management and analysis and/or to facilitate the implementation of the EIA policy within specific sectors, the Ministry of Environment and Tourism (MET) published guidelines that would cover; mining and quarrying, forestry, agriculture, transport, energy, water, urban infrastructure and tourism.¹⁴

For each of these sectors, the guidelines provide examples of major activities that are likely to be undertaken for projects in the sector; the type of environmental impacts; possible measures for managing such impacts; sample terms of reference and sources of information for use in an EIA study.¹⁵

The major challenge with the EIA policy, however, is that it is informed by the same environmental management legal provisions as drawn from the constitution of Zimbabwe and the EMA of 2002. These environmental legal frameworks are homo-centric. For this reason, the EIA policy is biased towards the interests and values of human beings, one of the reasons why Zimbabweans have generally become a menace to the environment. Perhaps before we look at some of the causes of environmental degradation in Zimbabwe during the period under review, it may be reasonable to look at the pre-2000 land re-distribution era and the beginning of Zimbabwe's environmental crisis. This is very important as it helps to put this discussion into its proper historical context.

Before the 2000 Land Re-distribution Era

It is important to note that at independence, the government of Zimbabwe sought to redress the inherited colonial legacy of glaring and skewed racial inequalities in land distribution.¹⁶ Thus, the government of Zimbabwe rolled out the land resettlement programme from 1980 to 1996 (Chitsike, 2003).¹⁷ However, the process was very slow due to the fact that the few white commercial farmers who owned large tracts of land resisted this move by the government. This was despite the fact that the government had passed the land acquisition act in 1992 which had been preceded by the introduction of constitutional amendment 11.¹⁸ Although the process of land re-distribution remained slow, these legal instruments freed the government from the willing seller/willing buyer clause.¹⁹

Having been disappointed at the slow pace of this land re-distribution process, the landless black people took matters into their own hands when they resorted to vigorous protests to force government to tighten the screws on these white commercial farmers. In an unprecedented move, villagers in Svosve communal areas occupied *Igava* farm in June 1998 vowing to stay on until government had made a written undertaking to resettle them.²⁰ Similar and widespread occupations of white commercial farms followed in Nyamandhlovu in Matabeleland, Nyamajura in Manicaland and Nemamwa in Masvingo.²¹

The villagers reluctantly complied with the government's order for withdrawal from the occupied farms.²² This show of 'civil disobedience' would mark the beginning of Zimbabwe's environmental crisis especially the death of flora and fauna life as these new black farmers would randomly cut down trees in those invaded farms in order to build homes for themselves as well as killing animals in those farms for food.

Thus, in order to fully understand and appreciate the causes of environmental degradation in Zimbabwe which subsequently led to the current environmental crisis Zimbabwe is experiencing, it is important to place this discussion within the context of the pre-2000 land re-distribution era as this is when the seeds of utter disrespect for the environment—bordering on lawlessness and anger at the slow pace of land re-distribution—were sown. Before this period, black Zimbabweans had lived in harmony with their environment.

Below, I identify and explain some of the causes of environmental degradation in Zimbabwe from 2000 and beyond.

The Causes of Environmental Degradation

To begin with, it is important to note that the period 2000 to 2008 is very important in the history of Zimbabwean politics as it marked the height of Zimbabwe's socio-economic and political crisis. As we look at the causes of environmental crisis in Zimbabwe we need to bear in mind that during this period only Zimbabwe was going through a difficult period in its political history in the region. This is, however, not to say that what was happening in Zimbabwe had no spillover effect on the political stability of the region. The point is that with regard to the issues of environmental policy, management and ethics in Zimbabwe, which is thrust of this discussion, the essay had to be inward looking to establish how the constitution and the level of lawlessness in the country during the period under review led to the current environmental crisis Zimbabwe is experiencing.

Coming to the causes of environmental degradation in Zimbabwe from 2000 to 2008, the essay argues cited many factors such as; people's self-seeking or homo-centric attitudes towards the environment, the occasion of the land reform and re-distribution and the biting economic hardships that led to the closure of most companies subsequently driving many people out of employment. Some of these same people ended up doing small scale or informal mining in order to earn a living. This would involve the massive digging of land and the destruction of lives within that land. The magnitude of the environmental degradation was massive as people were engaging in informal mining throughout the country. Below, the essay outlines and explains some of these factors, in detail.

To The Environment: Homo-Centric Attitudes

In environmental philosophy, the homo-centric school of thought also called the anthropocentric school holds that the environment and its contents must serve the interests of human beings. Against this background, homocentric or anthropocentric thinkers see nothing wrong with the cruel treatment of non-human animals unless such treatment leads to bad consequences for human beings.²³

Defenders of this school of thought include among others: Aristotle, Immanuel Kant, St. Augustine of Hippo, St. Thomas Aquinas, GWF Hegel and Bradley. For them, reason is the only criterion that can be used to accord moral status to all beings of the universe and since non-human beings have no capacity to reason, it follows that they do not have any rights.²⁴

So, homo-centric attitudes to the environment stem from the thinking that since non-human creatures have no rights because they have no capacity to reason, human beings have no reason to respect them or to at least consider their interests. Carl Cohen, a homo-centricist and speciessist,²⁵ thinks that animals have no rights since they lack the capacities for free moral judgment and for exercising or responding to moral claims.²⁶ The environmental crisis the world is facing today is attributed to such kinds of attitudes.

Human beings; through such activities as deforestation, veld fires, river pollution and industrialization, have destroyed the environment in order to serve their own selfish interests. In the context of Zimbabwe, we have experienced a scenario – in the last decade and a half – where people have wantonly destroyed the environment in search of precious minerals such as gold and diamonds. This has resulted in the death of many creatures causing a serious imbalance in the ecosystem. A good example is the panning at Marange Diamonds Fields in Manicaland and the gold panning at Mukaradzi in Mt. Darwin, Mashonaland Central where these panners have left a trail of destruction.

The Land Reform in Zimbabwe: Implications for the Environment

Zimbabwe's land reform programme which started in earnest in the year 2000, saw desperate land seekers among them war veterans and supporters of ZANU PF invading white owned farms and forcing these white commercial farmers to vacate the farms. The whole process was violent and chaotic.²⁷ The government, in a bid to sanitize this process, called it the Fast Track Land Reform Programme (FTLRP).²⁸ It was really a Fast Track Land Reform Programme since there was no proper planning and regulation of the process by the government. No mechanisms were put in place to ensure that the rights of the white commercial farmers and the animals under their custody were respected at the same time also considering the right of the state and the black majority to have a stake on their land.

It is clear that because of the manner in which the Fast Track Land Reform Programme was undertaken, there were bound to be many human and non-human rights abuses especially as the invaders would grab everything including green crops, poultry and dairy projects without taking into consideration the amount of expenditure these farmers had incurred during the production process. Those who resisted were physically abused and most of them ended up fleeing to neighbouring countries like South Africa, Mozambique and Zambia.²⁹

Since most of these white commercial farmers were also cattle breeders and they reared goats, pigs and other animals; these were grabbed by the invaders as well and some of them started slaughtering them *en masse* for no apparent reason. Thus, a trail of carcasses was left behind as these land hungry people kept on invading farm after farm. Besides, the abuses of animals in the invaded farms, the government also appeared to have permitted poaching in national parks, as the rural populace started killing elephants and other game for meat in an operation code-named ‘Operation *Nyama* (Meat).’³⁰ Although the recent cyanide poisoning of elephants at Hwange National Park that claimed the lives of more than 300 elephants³¹ does not fall under the period under review, it will not be unreasonable to conclude that this attitude was sown during the period of the Fast Track Land Reform Programme when people would into protected animal zones such as national parks and poach animals without being prosecuted.

The economic downturn in Zimbabwe from 2000 to 2008 led to massive environmental degradation in that as industries closed, many people lost their jobs³² and some of the people resorted to small scale gold and diamond panning. The discovery of diamonds in Marange (Chiadzwa) worsened an already dire situation as diamond mining in Chiadzwa started as a free for all activity where miners and traders, middlemen and the security institutions co-existed (Chimonyo, Mungure and Scott, 2013: 23).³³ Chimonyo, Mungure and Scott (2013: 23) summed this up when they remarked, thus:

*The main environmental concern was the lack of sanitary services in an environment that was increasingly becoming densely populated. The absence of sanitary services and waste disposal infrastructure together with massive production of air pollution through dust particles, have caused unrecorded environmental deterioration that impacted on human health. The cholera outbreak of 2008 marked the peak of this degeneration. By the end of 2008, the number of illegal miners had risen to over 40000.*³⁴

Illegal miners also used large quantities of water to process this precious mineral and so they positioned themselves near water sources, which were also water sources for the villagers... This led to the deterioration of water quality.³⁵ Although Chimonyo, Mungure and Scott are silent on the implications of illegal mining activities to non-human life – both aquatic and terrestrial – the point is that they were negatively affected as their habitats were invaded. This, coupled with the destruction of trees in order to construct temporal shelters and to erect vending stalls³⁶ led to the death of both biotic and animal life at Chiadzwa and the net effect was an imbalance in the operation of the ecosystem which would have a negative impact on the well-being of both human beings and non-human beings. In the next section, the essay proposes that ethical programmes must be integrated in Zimbabwe’s environmental management policies if Zimbabwe is to successfully deal with the problem of environmental degradation.

Integrating Ethics in Zimbabwe's Environmental Management Policies

Although the promulgation of the EMA in 2002 sounded like a breakthrough towards the protection of the environment for the benefit of all species, the rationale behind this was to protect the interest of human beings at the expense of non-human beings. The point is that no attempt was made by government to consider the interest or plight of other non-human creatures in the formulation of environmental policies. As noted earlier, even the new constitution of Zimbabwe which was signed into law in 2013 did not depart from this homo-centric approach to environmental management and sustainability.

In this section, we argue that if Zimbabwe is entertaining any hopes of salvaging the environment from the people who have destroyed it with reckless abandon and if it is to successfully fight against environmental degradation that has led to the reduction of biodiversity, then there is need to integrate ethics programmes in Zimbabwe's environmental management policies. One way to do this will perhaps be to re-constitute the EMB and re-align the role of the Agency to include certain aspects that promote and value the existence of other species in the environment. Re-constituting the EMB would require amending not only chapter 20:27 of the EMA but also Chapter 4 of the new constitution (Declarations of Rights), section 73 (Environmental Rights). Hence, the new amendment should read: every living being has the right to an environment that is not harmful to their health or well-being; and have the environment protected for the benefit of present and future generations of all species, through reasonable legal and ethical policies that prevent pollution and environmental deterioration; and support and promote conservation

This new amendment will ensure that the constitution is aware of the importance of all species as species that have inherent value in the environment. The current legislation treats other species as instrumental to the existence and well-being of humanity. Thus, the composition of the EMB following this new amendment would comprise: Environmental Ethicists, Animal welfare experts such representatives from SPCA as well as Veterinarians, Environmentalists, Pollution experts and Soil scientists. Below, the essay makes an attempt to justify the importance of some of the experts that should constitute the EMB, namely; environmentalists, animal welfare experts and environmental ethicists.

Environmentalists, Animal Welfare Experts and Environmental Ethicists

According to S.J. Silveira (2001), the modern term "environmentalist" did not become widespread until the 1960s.³⁷ In that decade, Environmentalism evolved from an upper class attempt to save land for recreation to a movement to decrease pollution and other systemic stresses.³⁸ Today, the job of the environmentalist is to care for the environment to the extent of staging demonstrations against anyone who ill-treats the environment and its content. The most extreme of these environmentalists according to Danielle Tesch and Willett Kempton (2004:72) are known as tree-huggers and fish-kissers.³⁹

Generally, environmentalists are concerned with the conservation of holistic entities in the environment with a view to ensure sustainability, while animal welfare experts such as the SPCA and veterinary scientists are concerned with the welfare of non-human animals. From the foregoing, it is clear that both environmentalists and animal welfare experts have a role to play in the drafting and implementation of Zimbabwe's environmental management policies. It is therefore the position of this essay that a balanced EMB should have a representative from the category of environmentalists and animal welfare experts if the existence of all species in the environment is to be recognized.

But please notice that both environmentalists and animal welfare experts cannot do without environmental ethicists for the simple reason that the latter gives the rationale or basis for the former to act in the way that they should act. But who is an environmental ethicist? What does he or she do? Briefly, an environmental ethicist is concerned about issues of right and wrong as they relate to human beings, non-human beings and plants as they co-exist in the environment. These issues include but are not limited to the moral status, value, rights and responsibilities of these co-existing beings. They are basically two groups of environmental ethicists, namely; the one that this essay referred to earlier on as homo-centricists or antropocentrists and the group of sentientists.

While the former believe that human beings have no obligation to treat non-human beings in the environment as ends in themselves, the latter believe that non-human beings have moral status because they, like human beings, experience pleasure and suffer pain, a position that is called sentience in environmental ethics.⁴⁰ Australian environmental ethicist, Peter Singer is one of the key defenders of the sentience theory. In defending this claim, Singer remarks thus:

Pain is pain no matter who feels it, so long as a being is sentient, it has interest in not feeling pain and this interest provides moral agents with prima facie reasons for acting. Species membership alone does not provide adequate grounds for treating the moral interests of other beings any differently from those of human beings.⁴¹

This essay argues that both the first and second group of environmental ethicists must sit in the EMB if the interests of all the species are to be well represented. It would appear at the moment that if they are any environmental ethicists in the EMB, then they belong to the first group. The essay also argues that since traditional leaders such as chiefs and headmen are the custodians of the community's values through the enforcement of taboo wisdom,⁴² representatives from the chief's council must also sit in the EMB.

Conclusion

This essay made an attempt to show that the environmental policy and management in Zimbabwe was homocentric as it completely failed to recognize the existence of other beings in the environment that are non-human. This essay noted that the constitution of Zimbabwe through the EMA of 2002 and other legislative frameworks did not take seriously the existence of other species in the environment other than the human species. This was evident before and during the land reform programme when black landless Zimbabweans had no disregard for the existence of flora and fauna as the demand for land intensified. Having briefly looked at this historical context, the essay concluded that there was need to expand the scope of the Environmental Management Board (EMB) which manages the Environmental Management Agency to include environmental management ethics experts drawn from the pool of academics in the country as well as animal welfare experts such as veterinarians and representatives from the Society for the Prevention of Cruelty to Animals (SPCA). This expansion should, however, be preceded by an amendment to the section of the constitution of Zimbabwe that has provisions for environmental legislation as well as the EMA. The essay also argued that since traditional leaders are the custodians of value in any community, there is also need to have some chiefs drawn from the chief's council to sit in the EMB.

Endnotes

¹ The period 2000 to 2008 is very important in Zimbabwe's history because it was during this period that Zimbabwe experienced massive environmental degradation due to the worst economic crisis that forced people to destroy the environment looking for precious minerals like gold and diamonds in order to survive.

² Government of the Republic of Zimbabwe. (2000). Constitution of the Republic of Zimbabwe. Harare: Zimbabwe

³ Ibid.

⁴ Mukwindidza, E. (2008). *The Implementation of Environmental Legislation in Mutasa District of Zimbabwe*. Unpublished Master of Public Administration Degree. Pretoria: University of South Africa, p. 34

⁵ Mohammed-Katerere, J.C. & Chenje, M. (2002). *Environmental law and policy in Zimbabwe*. Harare: Southern African Research and Documentation Centre, p. 54

⁶ Constitution Select Committee. (2013). *The Final Draft Constitution of the Republic of Zimbabwe*. Harare, p.46

⁷ Mukwindidza, E. (2008). *The Implementation of Environmental Legislation in Mutasa District of Zimbabwe*. Unpublished Master of Public Administration Degree. Pretoria: University of South Africa, p. 34

⁸ Zimbabwe. (2014). “Constitutional Requirement for Environmental Protection in Zimbabwe.” *Handbook on Environmental Assessment Legislation in the SADC Region*. Harare: Zimbabwe

⁹ Ibid.

¹⁰ Ibid.

¹¹ Mappes, T and Zembaty, J. (1997). *Social Ethics: Morality and Social Policy*. New York: McGraw-Hill, p. 436

¹² Chinammora, W. (1995). “Zimbabwe’s Environmental Impact Assessment Policy of 1994: Can it achieve sound Environmental Management?” *ZAMBEZIA: Journal of the Humanities of the University of Zimbabwe*, XXII (ii), p. 153

¹³ *The Herald*. (2012). “Zimbabwe: What Does the Law Say About Environmental Impact Assessment?” Harare: Zimpapers

¹⁴ Zimbabwe. (2014). “Constitutional Requirement for Environmental Protection in Zimbabwe.” *Handbook on Environmental Assessment Legislation in the SADC Region*. Harare: Zimbabwe

¹⁵ Ibid.

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¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

²³ Mappes, T and Zembaty, J. (1997). *Social Ethics: Morality and Social Policy*. New York: McGraw-Hill. p.459

²⁴ Ibid.

²⁵ Singer, P. In: Mappes, T and Zembaty, J. (1997). *Social Ethics: Morality and Social Policy*. New York: McGraw-Hill. p.436

²⁶ Mappes, T and Zembaty, J. (1997). *Social Ethics: Morality and Social Policy*. New York: McGraw-Hill. p.458

²⁷ Cf Mangena, F. (2013). ‘Moral Leadership in a Politically Troubled Nation: The Case for Zimbabwe’s “Decade of Violence.”’ In: E Chitando (Ed.). *Prayers and Players: Religion and Politics in Zimbabwe*. Harare: SAPES Books, p. 231

²⁸ Ibid, p.232

²⁹ Ibid.

³⁰ DeGeorges, A and Reilly, B. (2007). “Politicization of Land Reform in Zimbabwe: Impacts on Wild-life, Food Production and the Economy.” *International Journal of Environmental Studies*, 64(5), pp. 571-586

³¹ Thornycroft, P and Laing, A. (2013). “Poachers kill 300 Zimbabwe elephants with cyanide.” *The Telegraph*, <http://www.telegraph.co.uk/news/worldnews/africaandindianocean/zimbabwe/10390634/Poachers-kill-300-Zimbabwe-elephants-with-cyanide.html> Accessed 27 January 2013

³² ZIMSTAT. (2009). “Zimbabwe Unemployment Soars to 94%.” Harare: AFP. Available at http://www.google.com/hostednews/afp/article/LeqM5imTkGEP84_3QTVcSGu_8W3YrP8wA

³³ Chimonyo, G.R., Mungure, S and Scott, P.S. (2013). “The Social, Economic and Environmental Implications of Diamond Mining in Chiadzwa.” *Centre for Research and Development*. Mutare: Southern Africa Resource Watch, p. 23

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Silveira, S.J. (2001). “The American Environmental Movement: Surviving through Diversity.” *Boston College Environmental Affairs Law Review*, 28(2/3), pp. 497-532.

³⁸ Ibid.

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⁴¹ Ibid.

⁴² Masaka, D and Chemhuru, M. (2010). “Taboos as Sources of Shona People’s Environmental Ethics.” *Journal of Sustainable Development in Africa*, 12(7), pp. 121-133

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