ZIMBABWE OPEN UNIVERSITY

PEACEBUILDING AND CONFLICT TRANSFORMATION: A STUDY OF TRADITIONAL INSTITUTIONS OF CONFLICT TRANSFORMATION IN ZIMBABWE

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Abstract

Beginning from the early 2000s, communities in Zimbabwe witnessed the worst forms of politically motivated violence by state agents as well as civilian on civilian clashes at grassroots levels. Efforts to resolve contemporary Zimbabwean politically motivated conflicts are proving difficult if not impossible. This is caused by the efforts which are mainly top-down and conventional in nature. The application of local traditional awareness and procedures in conflict resolution and conflict transformation has been very negligible as many prefer the contemporary law court system. The study assessed the effectiveness of traditional institutions in peacebuilding and conflict transformation in Mashonaland Central Province at grassroots levels. The study adopted a mixed methods approach in obtaining data from the field. A targeted population of 518 634 people above the age of 18 which included traditional leaders’ council and community members was used. A sample comprising five traditional chiefs who were key informants participated through in-depth interviews, 65 members of the chiefs’ council members participated through focus group discussions and 250 community members were respondents to questionnaires. The study found that traditional institutions were not effective when dealing with politically motivated conflicts. Traditional institutions were effective in dealing with other forms of conflicts emanating from land disputes and social disputes. Considerably, traditional practices of peacebuilding and conflict transformation are cultural and community specific. Despite facing economic, social, political and land challenges as well as having operational weaknesses, traditional institutions have practical mechanisms of promoting peaceful co-existence at grassroots levels. The study recommended that traditional institutions should be mainstreamed in all processes of conflict management, peacebuilding and conflict transformation. This should be done in accordance with the value system of the specific community or people in question.
Acknowledgements

This work was not done by the author alone. God provide the wisdom and courage. Praise be to Him in the name of Jesus Christ.

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I also express of profound gratitude to all respondents and participants for their valuable contributions towards the successful completion of this work. Due to ethical reasons, I cannot mention you by names, thank you all.
Dedication

This study is dedicated to my memories of the late young sister Josphine and my father Josphat Kudakwashe Mbwirire.
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<tr>
<td>ADR</td>
<td>Alternative Dispute Resolution</td>
</tr>
<tr>
<td>AIDS</td>
<td>Acquired Immune-Deficiency Syndrome</td>
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<tr>
<td>ATR</td>
<td>African Traditional Religion</td>
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<tr>
<td>CPA</td>
<td>Comprehensive Peace Agreement</td>
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<tr>
<td>CSO</td>
<td>Civic Society Organisation</td>
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<tr>
<td>FGD</td>
<td>Focus Group Discussion</td>
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<tr>
<td>GNU</td>
<td>Government of National Unity</td>
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<td>GOZ</td>
<td>Government of Zimbabwe</td>
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<tr>
<td>HIV</td>
<td>Human Immuno-Deficiency Syndrome</td>
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<td>IDP</td>
<td>Internally Displaced People</td>
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<td>KII</td>
<td>Key In-depth Interview</td>
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<td>MDC</td>
<td>Movement for Democratic Change</td>
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<td>MMR</td>
<td>Mixed Methods Research</td>
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<td>NGO</td>
<td>Non-Governmental Organisation</td>
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<tr>
<td>ONHR</td>
<td>Organ for National Healing and Reconciliation</td>
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<tr>
<td>SADC</td>
<td>Southern African Development Community</td>
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<td>SPSS</td>
<td>Statistical Package for the Social Scientists</td>
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<td>UNDP</td>
<td>United Nations Development Programme</td>
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<td>UNESCO</td>
<td>United Nations Educational Scientific and Cultural Organisation</td>
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<tr>
<td>ZANU-PF</td>
<td>Zimbabwe African National Union-Patriotic Front</td>
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<td>ZIMSTAT</td>
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CHAPTER ONE: INTRODUCTION

1.0 Introduction
This chapter presents the background to the study; statement of the problem; the purpose and significance of the study; research objectives; assumptions that underpin this study; delimitations and limitations of the study; definitions of key terms used in the study; and organisation of the thesis.

1.1 Background to the Study
Peacebuilding and conflict transformation have become areas of concern after violent conflicts throughout the world. In every continent of the world, there is conflict within nations as well as between nations. At the end of atrocities, warrying parties should reach a peace agreement. In most cases, local and international organizations do spearhead peacebuilding and conflict transformation programmes. Rarely are local players included in such programmes. Once a peace agreement is reached, it is expected that relapse into conflict will not occur. The world over, the importance of peacebuilding and conflict transformation is the same.

In many states of the world, particularly in post-colonial states, traditional institutions continue to be vital in everyday life. The predisposition in the past was to consider ‘traditional’ and ‘modern’ forms of social organisation as definitely detached and considering ‘development’ as the evolution from the previous to the later (Mutisi 2012). Still quite freshly, it has been disputed that failure to transform traditional institutions in numerous African countries has led to the separation of populations into categories of ‘citizens and subjects’ in the framework of bifurcated states (Mamdani 1996). However, African traditional institutions, though severely entrenched
and unwilling to transform, are not indisputable. Traditional institutions appear to be custom-made to colonial methods of governance and authority in the past. Furthermore, these systems have been betrothed by a mixture of states for decades and in a variety of governance systems. Traditional institutions or leadership appear to be ingenious in their efforts to become comfortable and to become successful. This makes their worthiness unclear and traditionally encrusted.

Socio-cultural models and principles rooted in traditional institutions have continued to be an essential component of every ordered society in Africa. Apart from being the powerful human tool for continued way of life, they characterise cultural rules and ethics which form the base of life of every refined society (Hobbes, 2012). Traditional institutions are there to maintain order. In so doing, automatically this would in turn make the community devoid of any position of mess. Traditional leaders and traditional structures continue to be significant in community leadership to the majority of people in Southern Africa, in both rural settlement and urban areas. These cultural models and principles empower traditional leaders to have authority, power and much respect in their communities.

Africans, as any other people around the world, have their own way of life. They have distinct customs by which they interact among themselves. For example, individualism is a viewpoint in the West while communality is a viewpoint in Africa (Magaisa, 2010). Communal mode of living is an atypical identification of Africans in general. In fact, this form of living is a special version of life rather than connoting backwardness and/or in primitiveness which might be incorrectly alleged by some Westerners. The traditional life in Africa has a connotation in
Conflict and its resolution. The topics of security, peace and equally conflict are communal issues in Africa, unlike in the West (Magaisa, 2010). Consequently, the main concern of African traditional conflict transformation and peacebuilding mechanisms is to bring about joint social stability and harmony. They do not merely focus on the penalising measures nor do they simply settle the conflict. They fairly attempt to bring about sustainable peace among the disputants thus, the occurrence of antagonism and hatred within as well as across communities would everlastingly be vanished (Tsega, 2002).

Roles and responsibilities of traditional institutions in present-day Africa particularly focusing on existing African democracies are increasingly becoming limited. The contest is defined as traditionalists and modernists (Magaisa, 2010). Traditionalist perspective considers traditional leadership or institutions as the true legislative body of the people, easily reached, valued, legitimate and consequently still critical on the policies governing the continent. In contrast, modernists’ perspective considers traditional institutions/leadership as gerontocracy, chauvinistic, dictatorial and inappropriate type of governance which go against democratic principles (Magaisa, 2010).

One indispensable missing factor in this contest, conversely, is lack of empirical evidence regarding admired awareness of these African traditional leaders. African political leaders of different personalities, alongside some academics, activists, and some traditional chiefs themselves, dispute the appropriate place of traditional governing systems in society for quite long. Nevertheless, their line of thinking about the appreciation, or lack of it, with which common Africans view these traditional leaders, are grossly overturned, or are judged based on
facts frequently limited or subjective. For example, in South Africa, Ghana, Namibia and Botswana, people in their communities still assemble and respect their traditional chiefs than rallying behind politicians. On the other hand, politicians claim the opposite. Beyond reasonable doubt, in either case, there is tangible evidence which could be used to evaluate the legitimacy of these statements (Rugege, 1999).

Of significance is the prescribed links that traditional institutions have with ruling governments. In most cases, traditional authorities in Africa preside over customary law courts and have legislative power in governing local communities. This means traditional institutions do apply customary laws to discipline wrongdoers. Basically, the customary laws are normally based on community values and beliefs that are disposed to normalise violence and conflicts between or among members of their communities. Because of being custodians of both tradition and culture, traditional institutions (chiefs in particular) have a mandate to safeguard values and beliefs that could cause harm to community members (Benyera, 2014).

The ability of conflict resolution comes out of an idea that conflict is predictable, therefore, it should not be left alone. It consequently needs counter measures to be put under control thorough collaborating with appropriate parties to build up general generality or ideology and practices that would set up a jovial relationship against hostility. When visible conflicts occur, traditional institutions play an important role in controlling and/or managing such conflicts informally. They may also arrange peace-making meetings when issues become difficult to manage or uncontrollable. The governance systems of traditional institutions are based on structures of crystal-clear unwritten laws. Such unwritten laws are the cornerstone component of the
communal structure, which act as powerful machinery to enforce governance systems which are well-organised to express affairs, directed justice delivery systems and to resolve antagonisms in the society. The transitions from conflict have also been linked to philosophy of structure democratic system. Contemporary theories of democratic systems anticipate some form of public involvement further than voting for the delegate in an election. This has developed into the concept of public consultation where the guiding principle on development is at least in an assumption carried out in discussion with representative groups and the universal public (Okello, 2011).

Traditional leadership is conceivably the oldest system of authority in Africa and Zimbabwe in particular. Traditional institutions were mandated with delivering peace, justice and development in their respective areas of authority. However, with the coming of colonialism, their authority was seriously destabilised. The visibility of traditional institutions was further pushed into near nothingness as globalisation continues to prevail, and thus, spreading a mixed culture that strives on Western confusion in most African countries including Zimbabwe. This has often created space for civic society organisations to come on board (Dube and Makwere, 2012).

According to Maxwell (1994, p.174) traditional leaders in Zimbabwe use tradition as a set of strategies which facilitate them to enhance their own social, economic and political control though theirs is a fixed model of tradition. Maxwell suggests this because in chieftainship where the genealogies of ancestors and chiefs as well as the system of succession itself, have become the focus of much contestation, as a result, it is therefore, clear that tradition is very flexible indeed. Colonial governments changed the nature of chieftaincy by giving them precise
administrative responsibilities, incorporating them into the present day ruling machinery and thus, politicizing them.

Through colonial rule to self-governing Zimbabwe, a disagreement has raged over the function of traditional leaders in governance fuelled by global human rights and type of legislation provided by restructured local government arrangement. The controversy arose because the new governance systems by the government wrap the whole country including the rural areas under the authority of traditional leaders. In rural areas, local government authorities have powers and functions that basically overlap with those that are believed to be exercised by traditional authorities. Traditional institutions fear that, once these local government systems become fully equipped, it will be the end of their influence and the end of traditional authority in their communities. This disagreement happened despite the fact that, traditional institutions have a special role in conflict transformation within and between communities (Rugege, 2002).

In Zimbabwe, traditional institutions are also tasked with the preservation of peace and enabling conflict resolution, and are well versed with the process of conflict transformation. These traditional leaders include chiefs, headmen, religious leaders, village heads, family heads and women who play a major role in peacebuilding. As revealed by Rugege (2002), the traditional leadership sector fully exists but contributes next to nothing in conflict transformation and peacebuilding. An effort to help them execute their duties fully is required at the quickest possible time.
Madondo (2010) and Makumbe (2007) believed that times of brutal conflicts have left unwanted reminiscences on the people of Zimbabwe. Zimbabwe has a history described as marred by violence which pre-date to the colonial times. Incidents of violence include the 1893 War of Dispossession in Matebeleland, the 1st and 2nd Chimurenga, the Gukurahundi violence in the Matabeleland and Midlands regions in the early 1980s (Raftopolous, 2009). Violence in Zimbabwe has bit by bit been increasing since 2000 and many regions of the country particularly the rural areas (including Mashonaland Central Province) have become theatres of political violence. In 2000, 2002, 2005 and 2008, political violence exploded as a result of the extremely charged and challenged nature of elections. The 2000 land invasions which were initiated by farm invasions of the Svosve people and Operation Murambatsvina (2005) are also brutal cases in point (Makumbe, 2009). On the other hand, during the June 2008 pre-runoff election, violence is possibly one of the tough episodes of Zimbabwe’s electoral experiences.

Dube and Makwerere (2012) believed that Zimbabwe has to deal with victims of conflict motivated violence victims, comprising of internally displaced people (IDPs); about 1.2 million in 2010, which included the widowed, orphaned, maimed and traumatized. The historical story of Zimbabwe is characterised by a chain of political challenges. The problematic issue which affects the majority of the Zimbabwean populace is that, when trying to resolve those revolving points, in most cases, these would manifest themselves through politically motivated violent conflicts. Since independence, attaining sustainable peace and development seems to be a big challenge due to the deficiency of comprehensive peacebuilding and conflict transformation approaches to issues do to with human rights violations. For the past decade, political proceedings in Zimbabwe had challenges which have attracted the attention of both domestic and
international actors. As an example, since the intermittent, violent land grabs of around early 2000s, followed by the aggressive elections in June 2000, March 2002, March 2005 and March 2008, ZANU PF as the ruling party and government, enthralled worldwide revile for poor human rights contacts, which resulted in targeted sanctions for the ruling party leadership. At the same time, contradictory justifications are used to explain the origins and character of the present socio-political crisis. Accordingly, it can be factual that Zimbabwe faces different economic and political crises which require a comprehensive approach and response (Machakanja, 2010).

1.1.1 Political Instability in Zimbabwe
Conflict in Zimbabwe even prior to colonialism, existed between families and tribes. Resolution of the conflicts exclusively rest on traditional institutions. Traditional institutions comprise of family heads, elders, religious/spiritual leaders, village heads, kraal heads and chiefs. For the duration of colonialism, major conflicts were between racial lines, between the white ruling minorities group against the black majority colonised group. Normally, the conflict arose because of political, religious, social and economic reasons. Together open and hidden conflict was present. When warfare ended, co-existence of warring parties was done through reconciliation. Executive functions and control duties were shared between the new state administrative structures and traditional institutions with some leadership style and management systems borrowed from colonial masters. The institution of traditional leaders played a part in maintaining normalcy in co-existence even before the colonial time. Nevertheless, conflict setback occurs after a short period of time (Madondo, 2010 and Makumbe 2010).

Conflict in Zimbabwe took a new-fangled curl at the turn of the 21st century. This was a result of two important developments, the creation of Movement for Democratic Change (MDC) as well
as the Fast Track Land Reform Programme. Mashonaland Central Province is one of the provinces affected by the conflict dynamics in Zimbabwe. According to UNDP Report (2012), the province witnessed high death rate, internally displaced people (IDPs) as well as both psychosomatic and bodily harm. The level of political fanaticism was exacerbated by other factors which were included in the political arena. Both rural and urban populations were equally affected. The economy, chiefly mining and farming radically declined. Economy decline was witnessed with a high inflation levels well above 100%, industries closed and 90% rate of unemployment. In addition to this, more than five million Zimbabweans left the country to work regionally and internationally.

Times of brutal conflicts have left undesirable memories on both urban and rural populace of Zimbabwe. Zimbabwe experienced a chain of politically motivated conflicts ever since she attained self-government in 1980. These conflicts consist of the Gukurahundi of 1983, Operation Murambatsvina of 2005 and election violence of 1985, 1990, 1995, 2000 rejected referendum, 2002, 2005, 2008 and 2013 Dube and Makwerere (2012). As a result of these politically motivated conflicts, Zimbabwe as a country was left publicly and politically alienated. The country has to deal with sufferers of politically motivated conflict. Victims of the conflict comprises of internally displaced people (IDPs), the widowed, minority groups, women and children, the disabled, orphaned, maimed and traumatized. Internal and external efforts put in place to deal with these issues produce no good results. What appears to be the missing link or gap is a complete peace framework which can take a comprehensive move towards peacebuilding (Dube and Makwerere, 2012).
The predicament could be a convergence of numerous colonial as well as post-independence conflict experiences faced. For example, scholars cited by Dube and Makwerere (2012) on conflict in Zimbabwe (Moyo 2001; Campell 2003; Hammar, Raftopoulos and Jensen 2003) indicated that the exaggerated transitional peace measures in the county’s political scenery can be ascribed to: the rejected referendum that discarded the government’s draft constitution; the escalating opposition movements to the ruling Zimbabwe African National Union-Patriotic Front (ZANU-PF) party and government; the unlawful land seizures by both ZANU PF supporters and government loyalists; the unconstructive response or refusal by the Government of Zimbabwe (GoZ) to remove the illegal land invaders; politically motivated violence prior to, during and after general elections and; the ever rising industrial closure and joblessness rate due to the hyperinflationary milieu. Around the late 1990s, as a consequence of the GoZ’s continued false piety to issues concerning social and economic advancement, suffering people in Zimbabwe and the remaining workforce responded through union movements by progressively showing more of a capability for militant demonstrations and adopting political measures which were in resistance to those of GoZ (Benyera, 2012).

In reaction to this, the GoZ concentrated on prosperity and put much focus on power in the ruling party leadership. In addition to this, concurrently, GoZ and its loyalists muted popular opposition members through subjugation and also instill fear through the systemic use of police force and military force. Lack of an efficient and vibrant state social policy made the Zimbabwean populace rise up in objection against the ever deepening poverty levels and social exclusion and high levels of social injustices. The GoZ and its loyalists continue resorting to terror inflicting strategy and cruelty in order to preserve social control strongly. Regardless of these suppressive
plans, with massive support from a disturbed and suffering people, political opposition backed up trade-union leaders such as Morgan Richard Tsvangirai and Gibson Sibanda. This support made the Movement for Democratic Change Party (MDC) to blossom. This MDC party sent an unexpected experience to the ruling ZANU PF party by winning almost half of the electorate vote during the June 2000 parliamentary elections. This strategic coalition between MDC and trade-union politics initiated noticeable political dynamics in Zimbabwe’s political and historical chapter (Benyera 2014; Dube and Makwerere, 2012).

During 2007 as a nation, Zimbabwe entered a catastrophic and disturbing juncture in its history, with massive human rights violations, resource materials squandering, corruption and non-observance of ethical standards. The political scene was characterised by brutality, allegedly instigated by the state security personnel, war veterans and militia state-funded youths against political opposition members and/or anyone labeled as an enemy by ZANU PF. Atrocious political activities through forced electoral rallies and campaigns were characterised by illogical arrests, incarceration, torment, disappearances and at extreme cases, killings of opposition members and activists. In addition to this, Zimbabwe experienced periods of disturbing droughts and famines during early 1990s as well as during the period 2001-2002, attached with an unproductive structural adjustment programme implemented in 1995. These disturbing events increased the intermediary challenges and caused socio-political situation unbearable (Benyera, 2012).

At present, the socio-political predicament in Zimbabwe can be described as a multifaceted crisis because of the combination of factors which create the type of crisis faced. Accordingly, these
entire proceedings amount to essential flashpoints which facilitate and give a framework and philosophical acceptance of issues that manipulate the advancement and facilitation of politically motivated violent behaviour in Zimbabwe (Benyera, 2014; Dube and Makwerere, 2012).

Nonetheless, mediation and facilitation efforts by the former South African President, Thabo Mbeki under the auspice of Southern African Development Community (SADC) enabled the ruling ZANUPF party and the two MDC factions to sign the historical Global Political Agreement (GPA) on 15th September 2008. The GPA was the foundation of the creation of Government of National Unity (GNU). This significant event indicated the end of politically motivated violence and also signified the beginning of the many new challenges concerning transformation of the political and socio-economic situation in Zimbabwe. After signing of the GPA, Zimbabwe as a country faced another demanding process: to create an episode characterised by democracy and transparent leadership. Such leadership was to be guided by formulating and implementing proper principles of transitional justice aimed at achieving national healing and reconciliation as a basic foundation for sustainable peace and developing the nation (Dube and Makwerere, 2012).

Some of the authors like Makumbe (2008), Madondo (2010) and Mawere and Kadenge (2010) studied traditional leaders in the context of governance, both at local and national levels. Others like Chitsike (2012), Makocekana and Kwaramba (2010) and Mutisi, (2008) studied the traditional leaders in socio-economic development. Most of the literature reviewed has highlighted contradicting views about traditional leaders. The other studies focused on how the institutions of traditional leaders have been politicized over the years. There is nothing much on
evaluating the traditional institutions in peacebuilding. This study aims at assessing the efficacy of traditional institutions of peace building in the light of the changing conflict dynamics in Zimbabwe. The research study aims at assessing whether or not the strategies used by traditional institutions are still effective and whether they can still serve a purpose in today’s world.

According to Dress (2005), safety measures and peacebuilding issues must not be the solitary preserve of governments. There is need for both strong parallel systems (traditional institutions) and straight up synergy (government systems) for peacebuilding purposes and a conception of a formal structural connection. The creation of Government of National Unity (GNU) opened new-fangled prospects for peacebuilding and conflict transformation in Zimbabwe.

This research study assessed the effectiveness of ways or methods concerning how conflicts were transformed and peacebuilding procedures were used with the purpose of preventing a relapse and further occurrence of conflicts of the same/similar nature. This thesis’ data was gathered and collected in Mashonaland Central Province in Zimbabwe. More to this, focus is mainly on the role played by traditional institutions in order to encourage peaceful co-existence, unity and democratic principles among the community members at grassroots level in Zimbabwe. Mashonaland Central Province has been used as a case study. Furthermore, traditional institutions can motivate members of the community to realise the important issues to consider when building peace at grassroots level among community members in Zimbabwe. There are methods and strategies which could help to enhance and/or improve co-operation, accommodation, transformation and minimise any developing conflicts which may perhaps be polarized into politically motivated violent conflict. This necessitated the creation of The Organ
on National Healing and Reconciliation (ONHR). ONHR was formed by the Inclusive Government (IncGovt) in 2009 as the best platform on peacebuilding nationwide to every Zimbabwean across the political divide (Benyera, 2014).

1.2 Statement of the Problem
The politically motivated nature of conflicts which Zimbabwe experienced during 2002 to 2013 was mainly between people living in the same neighbourhood. Peaceful co-existence was no longer part of communal life. Physical, verbal and psychological abuse was rampant among people living in the same area. Traditional institutions being the custodians of the people as well as being local authority agents were caught wanting. This has led the researcher to ask the question: how relevant and effective were traditional institutions of peacebuilding and conflict transformation in the light of the changing conflict dynamics from 2002 to 2008 and 2009 to 2013 in Zimbabwe?

1.3 Purpose of the Study
The purpose of this study was to assess the effectiveness of traditional institutions in peacebuilding and conflict transformation in the light of the political conflicts which happened in Zimbabwe during 2002 to 2008 and 2009 to 2013.

1.4 Objectives
The purpose of the study was further broken down into specific objectives to enable development of a deeper understanding of the research problem. The study therefore sought to:
1. develop an in-depth understanding of the role of traditional institutions in conflict transformation and peacebuilding,

2. critically assess the efficacy of traditional mechanisms used by traditional institutions in peacebuilding and conflict transformation at grassroots level,

3. examine the strengths and weaknesses of traditional institutions in conflict transformation and peacebuilding in Zimbabwe.

4. recommend strategies for strengthening traditional institutions in post conflict reconstruction and peacebuilding,

1.5 Research Questions

1. What is the role of traditional institutions in peacebuilding and conflict transformation in Zimbabwe?

2. How effective are traditional mechanisms in peacebuilding and conflict transformation?

3. What are the strengths and weaknesses of traditional institutions in conflict transformation and peacebuilding in Zimbabwe?

4. How can the traditional institutions be strengthened to ensure effective peacebuilding and conflict transformation within communities?

1.6 Significance of the Study

This study had added value to the call for African solutions to African problems. Most of the peace initiatives in Zimbabwe have been carried out by civil society organisations at the expense of traditional institutions that are more culturally groomed and grounded to the realities of the communities.
The findings of this study are hoped to go a long way in providing a viable alternative to peacebuilding in Zimbabwe and Africa in general. The findings are useful to the Ministry of Local Governance and Rural Development as well as other related ministries in incorporating traditional institutions in the management of communities at grassroot level.

The study could also be useful to the Civil Society Organizations working on peacebuilding as they can use them as an entry point towards collaboration with the traditional leadership and communities towards finding sustainable peace in the rural communities.

The study would add to the growing body of literature on peacebuilding in Zimbabwe and Africa. It is particularly important as it provides empirical evidence on the relevance or lack of it, of traditional institutions of peace in peacebuilding. Most of the literature is coming from Western scholars who have totally different worldview on the efficacy of traditional institutions of peace. Most of non-Western scholars have dismissed them as out-dated and repressive.

Of immediate significance is the fact that the study would lead the researcher to the awarding of a Doctor of Philosophy Degree in Conflict and Peace Studies.

1.7 Assumptions
The key assumption of the study was that the peacebuilding and conflict transformation was necessary for sustainable peace and community development. It was assumed that people within their communities, in line with custom and tradition could value efforts made in reconciliation and peaceful means of resolving conflicts. It was assumed that traditional institutions were aware
of the goals of uniting both victims and perpetrators of violence and conflicts appreciated the significance of living in peace.

Traditional leaders were expected to feel politically unsettled about the study. It was assumed that critical and strategically designed survey data on more politically motivated behaviours would be made available for the study and that the data set would be kept as highly confidential. Related to this assumption, the survey data set was expected to be of good quality and to contain the key variables necessary to answer the research questions. It was also assumed that the Ministry of Local Governance and Rural Development would grant permission for the research to be undertaken in the Mashonaland Central Province as the case study. In this study, it was assumed that each traditional chief had participated in peacebuilding and conflict transformation measures within the area under jurisdiction. This assumption was necessary because what traditional leaders did towards attainment of sustainable peace was the unit of analysis. Where no meaningful efforts were made, the researcher recommended efforts made in promoting a culture of peace that should embrace fundamental human rights issues acceptable for all regardless of gender, creed, political affliction and status.

The study assumed that traditional institutions of peace are largely compromised by modernisation and globalisation and the institutions were further undermined by political polarization that has continued to engulf the country ever since the turn of the 21st century.

1.8 Delimitation of the Study

This research project focused on the effectiveness of traditional institutions in peacebuilding and conflict transformation in Mashonaland Central Province in Zimbabwe. Mashonaland Central
Province was highly dominated by the Shona people. So it follows the focus was on the Shona traditional system which included chiefs, local elders and headmen of the local area. This research study did not focus on the exogenous peacebuilding and conflict systems and other endogenous systems that are used by other ethnic and religious groups like the Ndebele and Tonga people since they are not part of Mashonaland Central Province.

In addition to this, the study focused on the periods 2002 to 2008 and 2009 to 2013 leaving periods before 2002 and after 2013. The reason why this period was of interest to the researcher was that politically motivated conflicts were at the peak.

1.9 Limitations of the Study
The research faced a number of limitations, and therefore, took mindful of the following natural limitations in it. There was the uneasiness and/or fear on the part of the informants which was caused by the use of a tape recorder during qualitative data collection sessions. Some informants were uncomfortable and unwilling to have their natural voices recorded. The researcher did all possible ways to neutralise the restlessness, and assured the informants that strict discretion and secrecy was maintained.

The study had to navigate challenges of both financial and logistical nature. The research was not externally funded and therefore, the researcher had to make strategic decisions with the interest of seeing the study complete. Covering the whole of Mashonaland Central Province was a challenge. The first strategic decision was to choose chiefs in rural areas, peri-urban centres, farms and close to the borders with neighbouring countries (Mozambique and Zambia) to cover the whole geographical area of Mashonaland Central Province. On the other hand, the research
considered highly the disadvantage faced in using case studies. The supreme one was a challenge on generality of research findings and results (Gossley and Vulliamy in Kariem, 2010). If the research studies were confined to just a small portion of a social component or an lonely social case like Mashonaland Central Province in this study, they may not usually or at times produce adequate data applicable to all cases. Accordingly, the missing factors on necessary conditions suitable for peaceful co-existence in the province under study would not be applicable to other provinces in Zimbabwe. Nonetheless, in this research, the author’s argument concurs with Chiome’s (2012) assertion that:

…….. generalisability is a term that holds little meaning for most qualitative researchers (University of Sheffield, 2008) and that generalisability is not a key consideration in qualitative research.

Another limitation was the possibility of getting subjective data, which could negatively impact on validity and reliability. Therefore, in this research study, trustworthiness was a principle which was highly observed.

One more limitation was that the researcher conducted all focus group discussions and in-depth interviews, did site visits and fieldwork, did observations and data collection. This was done despite the fact that the researcher hired a research assistant who was responsible for gate keeping only. Building a mutual and interpersonal relationship with the informants and respondents was intended. The researcher, respondents and informants discussed the social issues, cultural matters, economic issues and political matters as well as policies within peacebuilding and conflict transformation context using a pragmatism standpoint. Through listening to responses given by participants, as a citizen of the same country, the researcher was
familiar with their experiences and perceptions on politically sensitive issues, reflections about the benefits, complexity, danger, and personal aspects and skills needed (Smyth & Holian, in Flick, (2004) cited by Chiome (2012) to improve and/or enhance capacity to produce quality effectively under the conditions. As a consequence, the researcher put much effort to avoid confusing and/or influencing the respondents and informants in this study. This involvement and participation of the author was done carefully in a way not to contaminate the findings of this study. Instead, this added strength, breadth as well as value to the research process as the study remained guided by the research objectives and research questions which were a heuristic tool that was recursive and spherical in nature. The answer provided on one question at times and in most cases led to another thereby widening the collection of information. This way the researcher was guided not to fall into unanticipated areas which were not on plan or unexpected. Efforts put by the researcher were limited because the research study was restricted to meet the timeframe for the study to be completed. Limited timeframe plus limited financial resources further restricted this study to only one political province. Peacebuilding and conflict transformation issues require not only traditional institutions but government social ministries and security ministries, human rights activists and NGOs. This could have produced more generalised findings.

The study was carried out when there was political instability and in-house Fighting in both ZANU (PF) and MDC-T, which are major political parties in the country. Therefore, participation of informants was not an easy thing due to fear of being around a ‘stranger.’ the researcher emphasized that the study was for academic purposes only and nothing else.
The other challenge faced by the researcher was that of logistics in terms of scheduling interviews. Some of the traditional leaders were interested or committing themselves to the appointments of the study. Those who were not interested or not committed to the study had the option of rejecting a politically sensitive study. The researcher therefore, had to engage the services of the District Administrator and a chief in facilitating interview appointments with traditional chiefs. This proved very effective as most of the village heads were now more willing to participate as the study was authorised by the District Administrator’s Office.

1.10 Research Design and Methodology Used
The researcher avoided methodological monism in this study through application of pragmatism paradigm (Dusek, 2008), by employing mixed method approach. This should not be construed as an incapability to decide between quantitative and qualitative approaches. It was the researcher’s belief that both approaches are applicable and could be united in the same study if the research problem and research questions so required and the two approaches were managed correctly. The researcher adopted a matter-of-fact perspective (Bryman, 2001; Creswell, 2009; Johnson and Onwuegbuzie, 2004) which considers the merits and demerits of qualitative and quantitative approaches in addressing the research questions. As matter of fact, the approach made use of multiple methods. By so doing, the researcher could use various worldviews and varied assumptions as well as different forms of data collection and analysis in the mixed methods study (Creswell, (2009) cited by Tshabalala (2015). A number of authors (Brannen, 2005; Bryman, 2001; Creswell, 2009; Evans, Coon and Ume, 2011; Myers, 1997; Sale, Lohfeld and Brazil, 2002; Tillman, Clemence and Stevens, 2011) advocate for a mixture of the two research methods in order to improve the quality of research. This approach was in line with the conceptual and theoretical framework of the study. In peacebuilding and conflict transformation,
there is a rising accord that combined approaches and mixed methods offer substantial benefits in terms of data quality, depth of understanding and policy scrutiny (Kanbur, 2003 and White, 2002 cited in Hulme, 2007; Olsen, 2007). This strengthens the validity and generality of research findings in promoting co-existence after violent conflicts.

Data collection is a fundamental prerequisite when conducting research. Data should be collected in a way that is suitable for fulfilling the research purpose and conform to the planned research approach or strategy (Saunders et al., 2009). Considering the type of the research problem under study as well as the research questions, this study entrenched both quantitative and qualitative research questions (Onwuegbuzie and Leech, 2006). Therefore, the researcher settled for the survey together with case study research design alternatives. The case study data were collected using focus group discussions and in-depth interviews. The baseline survey was undertaken through semi-structured questionnaires from community members constituted the survey data. The researcher used the mixed method approach. Because of this, qualitative and quantitative approaches were incorporated by the researcher throughout the analytic and interpretive phases of the study.

1.1 Ethical Considerations
The researcher obtained permission to carry out the study from the Chiefs Council of Zimbabwe and Ministry of Local Government. Furthermore, the researcher got permission from Zimbabwe Open University to go and carry the study in partial fulfillment of the requirements to complete a course in conflict and peace studies. Also, the researcher sought the consent of informants before collecting data. The study considered participants as worthy partners. The right of participants to privacy and confidentiality was prioritized on ethical grounds for the protection of personal and
sensitive data throughout the study. Fictitious names were used to name informants. This was done in order to preserve confidentiality and privacy. In addition, the researcher did not use all or part of the information collected in the study for his personal advantage or for the advantage of a third party. In this study, participants were not coerced or obliged to disclose or provide data under any circumstances, time or extent except on their own will after making reasonable judgments to do so (Saunders et al., 2009). Participants were fully informed about the research’s intentions and the procedures and risks (if any) involved in the research before they took part. In addition, participants had the right to pull out of the research study at any stage should they wish to do so. Since the case study involved obtaining personal data from traditional chiefs and their council members, research informants’ informed consent was sought. Lastly, research findings of the study were reported in a complete and honest way without misrepresentation.

1.12 Reference Technique
This study used the American Psychological Association (6th edition) reference method. A comprehensive bibliography of all the sources cited is presented in alphabetical order by the author at the end of the study.

1.13 Organisation of the Thesis
This thesis assessed traditional institutions in peacebuilding and conflict transformation programmes to unearth missing links in conditions fostering co-existence at grassroots levels. The thesis is comprised of five thematic chapters. Chapter One looked at background of the study, indicated the problem surrounding the study, formulation of research questions and the objectives which were the guide throughout the study. Limitations, delimitations of the study as well as the theoretical framework underpinnings of this research study were included in this
chapter. Chapter Two looked at review of related literature, application of peacebuilding and conflict transformation theory and helped in identification of research gaps found in existing knowledge which this research sought to address. Chapter Three focused on methodology by looking at research paradigm, the research design, data collection instruments, the research process, triangulation of data collected and ethical issues. Chapter Four focused on data presentation, its interpretation, its analysis and discussion. Provided answers to the guiding research questions on the gaps in assessing the role of traditional institutions in peacebuilding and conflict transformation were exposed in this chapter. Chapter Five provided summarised findings of the study, conclusions which were reached from the findings. Recommendations were provided based on the conclusions reached throughout the study. Finally, references and appendices followed to complete the thesis.

1.14 Definition of Key Terms

Civil Society refers to a collective entity existing in parallel of the state. A 'public space' between inhabitants and their government, made up of non-governmental organizations, social movements and activists, professionals and voluntary associations, which configure society status through creating networks of social, economic and political influence and creation of pressure groups, which if required, are able to refuse to accept the elite class of state power.

Civil Society Organisations (CSOs) is a term used in reference to all interest parties or groups intermediating between the state and citizens. The term encompasses community groups, pressure groups, women groups, foundation, faith-based organizations, registered charitable organizations, self-regulating media, professional organizations, human rights organizations, technocrats, private educational institutions and social movement groups (Jnawali, 2012).
Conflict refers to a confrontation between one or more parties aspiring towards incompatible or competitive means or ends (Miller, 2005).

Conflict Management refers to actions taken towards preventing the escalation and negative effects, especially violent ones, of ongoing conflicts (Miller, 2005).

Conflict Transformation refers to a holistic and comprehensive process of dealing with conflict to reduce violence and to protect and promote social justice and sustainable peace (Malebang, 2014).

Culture of Peace refers to an integral approach to manage or prevent violence and aggressive conflicts, and a substitute to the culture of war and violent behaviour, based on education for peace, the encouragement of sustainable social, political and economic development, based on respect for human rights, gender equality, democratic involvement and participation, open-mindedness, open dissemination of information and disarmament.

Democracy is a participatory process of governance promoted and founded on Human rights.

Endogenous Conflict Resolution refers to home grown solutions to a conflict.

Gender refers to the social, economic and attributes and prospects connected with being male and female and the relations between women and men and girls and boys, as well as the relationship and roles between women and those between men (Pischikowa, 2009).
**Human Rights** refers to the universal, equitable and indispensable claims of civil and political liberties which are largely recognised internationally for individuals as enshrined by the UN General Assembly in the Universal Declaration of Human Rights of 10th December 1948 (Olawale, 2008).

**Insecurity** refers to a state of fear, uncertainty and lack of safety for life and property.

**Peace Process** refers to a sequence of events and actions used by warring parties to arrive at a compelling and all-encompassing solution to the social, political, religious, economic, ethnic or racial and cultural problems which had caused the conflict. Sequence of events and action taken often combine basics of equilibrium, parity for the warring parties concerned, identifying their goals, and being familiar with their basic life needs and assurance of their human rights. Moreover, it is distinguished by being comprehensive and participatory, requiring the association and involvement of a wide range of actors.

**Peacebuilding** refers to a long-term dynamic process that entails disbanding the root causes of a conflict by promoting socio-political and economic transformation. The dynamics give priority to the core values of mediation, reconciliation and allow unity to prevail. Peacebuilding hinges on social sanctity and political tranquility.

**Security** refers to a situation where individuals, groups or communities live in harmony without political, social and economic threats to life and property.
**Sustainable Peace** refers to a state of affairs characterised by the absence of corporeal violence, the exclusion of improper political, economic and cultural forms of unfairness, a high level of internal and external authority or support; self-sustainability and affluence to enhance and/or improve the positive transformation of conflict.

**Traditional Institutions/Leaders** are transmissible, confined tribe or family leadership for a community who are chosen through rules of traditional succession.

**Transitional Justice** refers to the way communities improve from violent conflict to peaceful co-existence or from dictatorial regimes to democratic system through dealing with causes of such violent conflicts based on issues do with of impartiality and social healing.

**1.15 Summary**

The thrust of this chapter was to highlight the research problem, the background to the study, the statement of the problem, purpose of the study, significance of the study, delimitations, limitations and definition of terms. The next chapter will focus on the review of related literature.
CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.0 Introduction
This chapter reviewed related literature about the concept of conflict, conflict transformation, peace and peacebuilding. The conceptual framework about traditional institutiona in peacebuilding and conflict transformation was discussed. The theoretical framework of these concepts was reviewed looking at peacebuilding theory and the ubuntu philosophy. After that literature review followed the sequencing of research questions as follows, the role of traditional institutions of peacebuilding and conflict transformation, effectiveness and relevance of traditional institutions, strength and challenges of traditional institutions of peacebuilding and conflict transformation as well as suggestions of improving traditional institutions of peacebuilding and conflict transformation. A summary concluded the chapter.

2.1 Conceptual Framework: Traditional Institutions in Peacebuilding and Conflict Transformation
Peacebuilding and conflict transformation can be enhanced after understanding that signing of peace agreements provides a relief that would not be sufficient to have the long-term stabilising impacts that are beneficial to all concerned parties. Traditional institutions play important roles in promoting and facilitating roles in citizen engagement in the decision making processes at grassroots levels and in the enhancement of the civil emancipation of their community members. Traditional leaders play an important part, during the period of the state’s transition to democracy. They should be permitted and welcome to maintain their position as traditional leaders (Mazo, 2005).
The essential focus is on victims and perpetrators and their transformation into citizens with the same rights for peaceful co-existence. Dealing with measures of peacebuilding and conflict transformation are long-term processes in nature which aim at beginning a culture of accountability, the rule of law, reconciliation and democracy. Thus, conflict transformation and peacebuilding stress the need for a holistic advance that focuses not only on the political party leaders, but also on the grassroots level, not simply on security and stability but also on impartiality, politics, and socio-economic matters, and not merely on society, but as well on psycho-social dynamics such as amnesty, healing, and reunion.

In the African context, traditional institutions and their authority as governance entities are varied. They have progressed radically from the pre-colonial status with global transformation of the continent’s technological and political systems, in a way totally different from early colonial and post-colonial times. Regardless of their multifaceted nature traditional institutions as governance entities can be grouped into main categories: consensus-based systems of the decentralised political systems; and chieftaincy system of the centralised political systems (Onyejekwe, 2006).

Decentralised authority type of systems are centred on value and respect for the human rights in a way members of a community can put proscription to the views of the majority. Equally, persons are also anticipated to value the wishes, interests and demands of the society by accommodating compromises, when they can face varied forms of community reprimand, which among others include social isolation, when they fail to behave accordingly. The degree to which the oppressed, marginalised and minority views are accommodated facilitates these authority
systems to put off conflicts between the majority and the minority and majority divisions in a society. One more significant feature of these authority systems is to avoid the continuation of political and social mismatch between those in authority and those in submission to be ruled, as all equal and proper members of the society participate in equally formulating and implementing these authority systems.

African communities in some areas have well-known centralised authority systems of governance consisting kings and chiefs forming `monarchs`. The level of development of apparatus for checks and balances also differs extensively from place to place. Considering the contemporary democracy perspective, the proper means of accountability in the centralised traditional institutions are to a certain extent weak. This could be attributed to the fact that traditional institutions frequently mix executive, judicial authority and the councils for governance, which in most cases comprises of large number of members with dignity and/or monarchies of the traditional leadership (Bungu, 2009). Of importance to note is the fact that there are informal methods that also promote accountability (for example use of taboos).

Even though centralisation is at the top, centralised authority systems are distinguished by having higher levels of freedom at the bottom. At grassroots level, traditional institutions normally act first and foremost as facilitators, who direct consensual decision-making processes by chiefs’ council members or elders of in society. Again at this level, traditional institutions as a system, consequently, go beyond many the decentralised consensus-based systems.
The earlier way of classifying traditional institutions into centralised authority systems and decentralised authority systems, though helpful as a logical starting point, becomes an insufficient conceptual framework when considering involvement and participation of traditional institutions in peacebuilding and conflict transformation programmes. It covers considerable differences surrounding the distinctiveness of each category including similarities between categories, because it links various types of chieftaincy authority systems together with different levels of responsibility. This is illustrated on Figure 2.1 below.

![Figure 2:1 Traditional typology adopted from Onyejekwe (2006).](image-url)
2.2 Theoretical Framework

A theoretical framework is a compilation of consistent concepts. It guides the research, determining what issues to assess and what association to look for (Borggati, 1996). A theoretical framework is central in any research study because it “serves to clarify the problem and helps determine the best approach to its solution” (Anderson and Arsenaut, 1999).

The chief system as a traditional institution plays a fundamental role in contemporary Zimbabwean communities considering resolving conflicts happening within and/or between communities. The institutions prepare strict and open relationships, which link the government to its citizens as well as stimulating a real pattern of interface and socialisation at community level (Moumakwa, 2010). Fundamental human morals and values based on sociability, respect, ‘ubuntu’ and intolerance are depicted in ways which make measures take collective meaning reaching beyond settlement of trivial individual cases. This thesis was centred on the concept of peacebuilding and conflict transformation, linking its argument on peacebuilding theory. The notion of reconstruction, reconciliation and resolution also appear in the discussion in Chapter Four. Given that mainly, of the work of traditional institution revolves around people and livelihoods dealing with conflict and peace issues is obvious. Moreover, for the intention to increase conceptual discussions based on this research topic, peacebuilding and conflict transformation theories facilitate explanations on the purpose and responsibilities of traditional institutions. This is important because traditional institutions are a mechanism in conflict resolutions among the local communities in Zimbabwe (Moumakwa, 2010).

Paffenholz and Spurk (2001) identified four schools of thought which are found within peace studies. The schools use extraordinary expressions and have dissimilar theoretical perpectives,
methods and strategies and actors. The narration of the four schools of thought is directly associated with the narration and development of the field of peace building from a historical perspective. Still, the following four schools of thought have different influences on peacebuilding and its practices.

Paffenholz (2011) makes a note of the subsequent schools of thought present which provide a different move toward mediating contradictory parties or groups, be it among or between people within or outside a community or a state. She adds that where for many decades, mediation was the most important and central alternative dispute resolution (ADR) method used in peacebuilding strategies. During the mid-1990s, it became apparent that peacebuilding required further approaches that would accelerate the process due to dynamics in conflict settings, Paffenholz and Spurk (2006). The schools of thought comprise;

- **The Conflict Management School:** This is considered the oldest school of thought, strongly associated to the institutionalisation of peacebuilding in international law. The approach to be used to end wars must make use of different diplomatic initiatives. Paffenholz et al., (2009) advances that the main focal point of this school of thought must be on short-term prevention and management of the armed or violent conflict whereas the peace builders’ judgments are of external diplomats from two-pronged or multiparty organisations whose intention is to make out and pass to the negotiating table representatives or leaders of the warring parties. The conflict management school employees ‘power mediation’ as a unique structure of conflict management and provides a likelihood of applying external power, monetary inducement and/or military artillery to the involved parties (Paffenholz et al., 2009).
Criticisms levelled against the Conflict Management School are based on that mediators have a tendency to focus exclusively on top leadership or representatives of the disagreeing parties, lacking neutrality in internal conflicts, and the approach fails to notice profound causes of the conflict faced and consequently cannot warranty long-standing permanence of the peace agreement reached. Conflict Management strategies, methods and approaches have lately encouraged further than a restricted concern on how to secure a reached peace agreement. Currently this school of thought did not put into consideration circumstances for successful accomplishment of post-conflict peacebuilding. Earlier studies have put a lot of effort and focus on evaluation of post-conflict peacebuilding as part of the achievement of peace agreements. These approaches generally exclude cases where peace agreements were reached without a negotiated settlement. This is an inadequate approach in understanding principles of peacebuilding because a lot of armed or violent conflicts end as the consequence of military defeat. For instance, in the case of Rwanda, there has been a noteworthy implication for the contemplation of transitional justice, healing and reconciliation issues (Paffenholz and Spurk, 2006).

The largest contribution of this school of thought is to put focus on and/or consider those in power. People in power have the ability to bring an extensively violent conflict to an end through a negotiated conflict resolution method (Paffenholz et al., 2009).

In this study, the researcher wanted to find out how the conflict management principles of mediation were used or adopted by traditional institutions of peacebuilding and conflict transformation. Also to be assessed at grassroots levels, the study will identify who played the
mediation role in traditional institutions, on peacebuilding and conflict transformation issues (Paffenholz, 2011).

- The Conflict Resolution School: This second school of thought was well-known in conflict and peace research studies around 1970s. This school was unique by accepting approaches based on socio-psychological methods of conflict resolution through prioritising relationships at inter-personal level. During the early days, this school of thought had peace builders primarily from Western educational institutions which carried out conflict resolution awareness campaigns and workshops. The belief of these awareness campaigns and workshops was to bring individuals or members of the warring parties together. The idea behind bringing such individuals and members of the warring parties was to enable them to understand the concerns of the other part in conflict so that such people could persuade their leaders. Bush & Folger (2010) have expressed that this approach goes further than the goal of ending conflict by identifying means of empowerment and acknowledgment for those parties involved in conflict resolution. Acknowledgment comprises the capability to listen and the capacity for consideration in the direction of the other parties’ experience. This skillfulness matches with the aim of most post-conflict activists’ interventions of serving the parties to become better equipped to resolve their own issues.

The approach develops other participants which are international or local NGOs, prominent and influential individuals, traditional institutions and community members come into the field of peacebuilding. Generally, these participants collaboratively work together in tackling root causes
of the conflict. Through working collaboratively of community members, it leads to an affiliation construction, which in turn would bring lasting resolution-oriented styles. Of importance to note is the fact that the lasting resolution-oriented styles reached do not signify a government, community or an international organisation’s importance over other participants. Approaches towards achieving lasting resolution-oriented styles are dialogue, working projects which combine warring group members or their communities and ADR training workshops. The purpose of doing that is to improve peacebuilding capability of actors considered as agents of change (Mitchell, 2005).

Criticisms levelled against the Conflict Resolution School by those from the camp of the Conflict Management School include that: the procedure is too long to have the capacity to stop wars whilst improvements on communication as well as creating associations between or among warring parties do not automatically lead to a peace agreement or to end the war. Research done on this issue recognised that, although associations and co-operation between members of the warring groups can be achieved, this may not essentially trickle other groups or the management of the warring parties. A very good example is an assessment done by Paffenholz and Spurk (2006) on Norwegian-funded People to People Peace Programme carried after the Oslo Peace Agreement between Israel and Palestine in 1994. There were improved relations between various Israeli and Palestinian groups, but, there were no binding concrete results of peace process to the concerned parties (Bercovitch and Rubin, 2008).

How the traditional institutions of peacebuilding and conflict transformation make use of the principles of the conflict resolution was one of the objectives of this study. In addition, the
researcher wanted to evaluate the effectiveness and relevance of the principles as they apply in traditional institutions.

- **The Complementary School:** This school of thought mainly focuses on the complementarities of conflict prevention, its management and resolution in three diverse moves. First is Fisher and Keashly (2009)’s contingency model for third party intervention. This model normally is used in violent armed conflicts which intend to classify the suitable third party system and the timing of the interference attainable. Second is the quantitative pragmatic study developed by Bercovitch and Rubin (2010). This is an approach related to the contingency model, but changing the point of view from approaches to players. This approach is not essential in identifying the more successful mediators, but is effective on identifying mediators more efficient at certain or special stages of conflict resolution processes. The results are like those noted by Fisher and Keashly (2009), which indicate that the increase of conflict intensity; the more influential the third party ought to be. Nevertheless, the limitation of this approach is that it does not totally address issues to do with of bringing together or the prospects of instantaneous application of all approaches (Paffenholz and Spurk, 2006).

Paffenholz and Spurk (2006) identify an additional wisp of this school of thought. The wisp is the Multi-Track Diplomacy Approach developed by Diamond and McDonald (2008) which recognises that dissimilar conflict handling methods and actors are required to attain peace. It makes a comprehensible division between the diverse approaches in conflict resolution and actors by assuming a track notion. Track 1 absorbs diplomatic peacebuilding programmes by the
government as stipulated in Conflict Management School viewpoint. Track 2 stands for the innovative conflict resolution school, whereas the other tracks seek to group other suitable actors. It appears that The Complementary School seems not to be considered as a subject topic for wide analysis. This can be based on that The Complementary School resulting in main arguments within normal research studies. This is to be expected because of the development of the Conflict Transformation School with the intention of engrossing the outcome of the Complementary School, which was absorbed in mainstream research and the majority of peacebuilding practitioners.

The applicability, relevance and effectiveness of the complementary school to traditional institutions of peacebuilding and conflict transformation were one of the objectives of this study. Therefore, the researcher wanted to find answers to how traditional institutions applied the tenets of Complimentary School of thought.

- **The Conflict Transformation School:** This school of thought focuses on the alteration of deadly armed conflicts into peaceful environments based on various acceptance of the term peacebuilding. It makes a distinction the presence of highly complicated conflicts to resolve and the ones which can be resolved easily. Consequently The Conflict Transformation School proposes to substitute the word or phrase conflict resolution with the word or phrase conflict transformation (Paffenhholz and Spurk, 2006). The reason for the substitution being that, conflicts are difficult to resolve and eradicate completely.
Based on the postulations of The Complementary School, Lederach (1999) observes the requirement to resolve the predicament between temporary conflict prevention and management and building long-lasting associations and resolution conflict methods which addresses underlying root causes of such conflict. His suggestion is to develop long-lasting peacebuilding infrastructure by supporting the settlement possibility of a society. Like the Conflict Resolution School, there is need to re-establish damaged relations focusing on reconciling the community members affected by the conflict and the intensification of community members’s peacebuilding prospects. Third party involvement concentrates more on promoting domestic actors and/organising external peace-making and peacebuilding efforts while compassion to the local society and a long-lasting timeframe are obligatory (Paffenholz and Spurk, 2006).

According to Laderach (1999) in Paffenholz and Spurk (2006), top leadership can be reached by mediation at the level of states (Track 1) and the outcome-oriented approach. Mid-level leadership (Track 2) can be attained by using other resolution-oriented approaches like problem-solving workshops, awareness campaigns, outreach programmes or peace-commissions with the help of famous individuals in a community. The grassroots level (Track 3) represents the bulk of the community population that can be arrived at by a wide variety of peacebuilding approaches, like local peace commissions, community discussion projects or trauma remedial. Kaldor (2006) argues that, this approach merges in state peacebuilding programmes by advocating for peacebuilding programmes be recognised at the international levels. This is done in order for such peacebuilding programmes to have theoretical and practical ways of relating the global civil society (Paffenholz and Spurk, 2006).
Paffenholz et al., (2009) indicated that when considering the validity of the approach in the Mozambican peace process and Somali peace processes, it had a lot of shortcomings: Initially, the association between the peace process tracks is not adequately detailed, because conflict management is still obligatory but is under-conceptualized in Lederach’s approach (Paffenholz and Spurk, 2006). Subsequently, outside players ought not to simply support insiders openly, but should reflect on the wider peacebuilding field, and might as well lobby for transitional justice in relation to other players such as local, regional or international organisations and/or governments (Paffenholz and Spurk, 2006). Also, Civil Society Organisations (CSOs) can also participate in conflict management approaches as demonstrated on the role played by churches on the Mozambican peace process (Paffenholz 1998, pp. 213-215 as cited by Paffenholz and Spurk, 2006).

Of importance, is having confirmation and assurance to incorporate traditional principles, voices and concerns of the local people or community members in Lederach’s peacebuilding approach. Nevertheless, there is need to seriously examine if in today’s world these traditional morals and values have been distorted by present day developments in governance (Paffenholz and Spurk, 2006).

Lastly, the main focus must be on the middle level (Track II). This level might not work properly in all communities. The choice of working unswervingly with people at grassroots in a bottom-up approach in peacebuilding should be enhanced and embraced at community level. Somali demonstrated the effectiveness of this approach (Paffenholz and Spurk, 2006). Other critiques indicate lack of analytic power vested in Lederach’s approach to peacebuilding (Featherstone
2000, p.207 as cited by Paffenholtz and Spurk, 2006). Additional shortcomings include negative costs on the sensible application of this approach by both local and international CSOs and NGOs (Paffenholtz and Spurk, 2006).

The Alternative Discourse School of Peacebuilding; There is an up-and-coming school of thought in literature which is analysing peacebuilding by way of considering discourse analysis and creating another peacebuilding approach (Paffenholtz and Spurk, 2006) as cited by Featherstone, 2000; Richmond, 2005 and MacGinty, 2006). Through deconstructing the worldwide peacebuilders’ discussions, Alternative Discourse School through peacebuilding discourse analysis has become a self-referential structure which has no correlation to the existing modern world or even caters for basic life needs of modern the people (Paffenholtz and Spurk, 2006).

The Alternative Discourse School as a school of thought does not provide enough evidence to be regarded as a comprehensive theory, but highlights the important requirements refocusing on day-by-day peaceful coexistence of ordinary people (Paffenholtz and Spurk, 2006). Peacebuilding becomes an intrinsically traditional responsibility in search of concrete solutions to fundamental conflicts caused by issues to do with resources and power. Peacebuilding is trying to modernise and re-legitimise an essential state of affairs which respect and match both national and international standards.

At this juncture, the suggested alternative approach is a transformative peacebuilding technique, which can bring post-hegemonic social order. This refers to a situation where voices of the
oppressed and marginalised are heard and respected. Therefore, there is serious need to consider structural changes and acknowledge that peacebuilding is a Western borrowed concept which should be tailor-made to suit South/North status quo. However, the major input of this new Alternative Discourse School in peacebuilding is the emphasis on more attention to ordinary people, particularly the oppressed and marginalised by making their voices and concerns heard and attended for better peaceful co-existence. Alternative Discourse School as an approach employs a method of critical analysis on issues to do with power structures and also carry out assessments based on truth as a replacement of normative assumptions (Paffenholz and Spurk, 2006).

The presentation above indicates that peacebuilding is still an under-theorised notion. Nonetheless, the theories presented show that it is essential to employ solid hypothetical indication when carrying peace work (Paffenholz and Spurk, 2006). Important to note is the fact that these theories have an impact on actuality. As a result, the researcher wanted to assess how traditional institutions of peacebuilding and conflict transformation make use of the theories of conflict transformation in the quest to attain sustainable peace within communities or between communities in the same neighbourhood.

2.2.1 Transformation Ubuntu and Traditional Leadership

The African philosophy of ‘ubuntu’ speaks to the concept that ‘I am because you are’ and stresses the dignity of human beings and the dehumanizing end product which violence conveys in communities. According to Fox (2000), Ubuntu is a leading way of life that runs through the veins of all Africans and articulated by the African proverb ‘Ubuntu ngumutu ngabanye abantu’ (a person is a person through other people). According to Mary and Muller (2006) Ubuntu calls
for compassion to reflect our kindness for each other and can be observed through collaboration with one other, willing contribution, tenderness, sincerity and individual self-respect shown by Africans. *Ubuntu* principle postulates that we cannot exist as human beings in seclusion but that there is interconnectedness and interdependence in humankind. It is logic shared humankind amongst human beings to give out the life force for common benefit.

Murithi (2006) suggests that *Ubuntu* is part of the process of community healing, reconciliation and peacebuilding. *Ubuntu* is essential to the concept of peacebuilding and peace-making through the doctrine of reciprocity, inclusivity and common sense of mutual destiny between people and communities. *Ubuntu* provides an important system for giving and receiving forgiveness. Again, Ubuntu is a way of culturally re-informing on efforts to encourage reconciliation and facilitates the work of peace keepers. According to Louw (2001), Ubuntu emphasises the significance of concord or as the proponents of *Ubuntu* frequently note, African traditional culture has an almost infinity capacity for the quest of agreement. Tutu (2004) views *Ubuntu* as the heart of being human and that it is part of the endowment that Africa will give to the whole world. Poovan et al., (2006) in their wide ranging evaluation of the influence of social values intrinsic in *Ubuntu*, put forward that *Ubuntu* has been a necessary constituent in shaping the continued existence of different African communities. Africans have lean to live through combined actions, shared concerns and support not by individual self-reliance. While *Ubuntu* is a broadly famous theory in Africa in general, with special reference to Zimbabwe, there is little magnitude on these traditional values in peacebuilding and conflict transformation.
The majority of situations in Zimbabwe indicate that traditional leadership governance systems prove to be important in reducing crime rate at community level and juvenile wrongdoings by having community programmes which ultimately control potential perpetrators or criminal behaviours away from the potential crime prone environments (Poovan et al., 2006). For instance, there are situations where the use of ancestry, totems and family relationships are used in social set ups for the purpose of reducing crime, thereby maintaining social, thus principles to uphold ‘Ubuntu/Unhu’. By having a rural type of settlement where communities are having the same lineage or totem grouped around, achieving reduction of criminality and unwanted disturbing behaviours is achievable thereby maintaining favourable community relationships. Furthermore, this type of rural settlement makes it easy to deliver customary justice because the procedures are cheaper, culturally appropriate, approachable and understandable (Dodo, 2010).

According to Benyera (2014) peacebuilding and conflict mechanisms are anchored on principles Hunhu/Ubuntu philosophy, which is a philosophy of reciprocity, a belief of giving and sharing of community resources, limitations on the powers of influence (dictatorship) and an admiration for human rights. The strength of Hunhu/Ubuntu has a theoretical base which originated from African pragmatist conflict transformation and peacebuilding mechanisms. This African philosophy of Ubuntu has the ability to sanctify the wide range of African civilisations (Benyera, 2014).

The effectiveness of Hunhu/Ubuntu as a standing pragmatist theory for peacebuilding and conflict mechanisms can be positioned on its ability to rise above pedagogy, andragogy, ergonagy and heutalogy (Benyera, 2014). There is positive uniqueness that supports
Hunhu/Ubuntu which is pertinent to the conceptualisation of pragmatist conflict transformation and peacebuilding. According to Benyera (2014), these includes reciprocity, check of power, respect and valuing for human rights issues, acknowledgement of illegal behaviour, communal peace and harmony, concord, tolerance, and the inextricability of the people. These principles are intrinsic in most African communities which should be considered when formulating and implementing achievable peacebuilding and conflict transformation programmes (Benyera, 2014).

Traditional ways of implementing peacebuilding and conflict transformation mechanisms follow principles which try to balance restorative and retributive justice systems. Retributive justice caters for the outside environment, to punish the criminal and incline towards supporting the injured party. Restorative justice emphasises and is pinned on bottom-up approaches which are found in people’s life experiences. Therefore, restorative justice is concerned about taking appropriate steps which the offended party feels will rectify the anomaly. This is in distinction to optimist implementing peacebuilding and conflict transformation mechanisms which engage the privileged. The privileged has the capacity to present themselves in various modern forms which include being peacemakers, truth commissioners, prosecutors, and attorneys, unlike the less privileged (Benyera, 2014).

Generally in Africa, with particular attention on Zimbabwe, traditional ways of implementing peacebuilding and conflict transformation mechanisms gained recognition and reception after the South African Truth and Reconciliation Commission (TRC). Credit should be given to the United Nation’s emphasis on application of traditional approaches when implementing
peacebuilding and conflict transformation programmes. As expressed by the then Secretary General Kofi Annan in 2004;

Report on rule of law and transitional justice in conflict and post conflict societies noted that: …due regard must be given to indigenous and informal traditions for administering justice or settling disputes, to help them to continue their often vital role and to do so in conformity with both international and local tradition (United Nations Report of the Secretary General 2004 as cited by Benyera, 2014).

Through the use of traditional courts, traditional institutions preside over civil cases and criminal cases; thereby actively become important actors to foster peacebuilding and conflict transformation programmes at grassroots levels. A traditional ruling which is made by the principal custodian of traditional institutions is carried out through the rulings made by chiefs and headmen. Such rulings bind to both victims and offenders. This in turn validates traditional mechanisms as live concomitants of grassroots traditional justice delivery system. In this study, the researcher wanted to find the extent to which traditional institutions of peacebuilding and conflict transformation use the *Ubuntu* philosophy at community level (Benyera, 2014).

### 2.2.2 Peacebuilding Theory

As indicated earlier on, peacebuilding is a term which became an international idea when UN Secretary Boutros Boutros-Ghali defined and presented it in 1992. Peacebuilding was presented and defined as activities to discover and render support to structures which have a tendency to build up and coagulate peace agreement reached in order to avoid a relapse into conflict situation again. Post-conflict rebuilding should be considered looking at the timing of it as a provisional stage during change over from war to peace. A well calculated component during post-conflict rebuilding should have a component of providing relief-to-development programmes. This component is very important and has a wider remit of the developmental programmes. Since that
time, there has been a remarkable appreciation that post-conflict rebuilding programmes can define the accurate borders of traditional forms of assistance which should be used to craft sustainable development programmes even if was chosen through the route humanitarian crisis response (Tschirgi, 2004, p.6).

The UN appreciated that peacebuilding involves the complete series of its competences on socio-economic, religious, political, humanitarian, socio-cultural, human rights and military groupings. The UN pursued the vigorous commitment of international and other interested external parties with numerous helpful mandates, resources and influence. Even though, with a variety of resources, peacebuilding becomes a global commitment’ (Tschirgi, 2004).

In order to attain a victorious peacebuilding process, all actors involved must actively play their role. Lederach (1997) argues that local people that are from grassroots level, middle level and top leadership have an essential role in peacebuilding initiatives. The initiatives differ from each level due to variations in proficiency. Lederach further notes that the grassroots level engrosses the biggest number of people who best signifies the entire population at large (Williams, 2015). In the context of Zimbabwe and Mashonaland Central Province, looking at chiefs in particular, traditional institutions pervade all the three categories. There are traditional leaders at grassroots level, middle level and at the top. Perhaps what is more important is the fact that the traditional leaders interact with all levels of society meaning that there is both horizontal and vertical interaction.
Lederach postulates that peace is not a phase in time but a vibrant social construct. Conflict is an evolution through stages. the same as, it peacebuilding requires a course of action for building, linking funds and resources injected, tactical planning and management of specialised work input as the best way to lay a solid foundation capable of achieving long-lasting peace. This theory is pertinent to this study because it addresses the significance of actors that communicate more with the people, that is, traditional leadership (Lederach, 1997).

Galtung (1998) presented another well known structure for peacebuilding. Like Lederach, the structure centred at re-established relations following the consequences of violent conflict particularly by maintaining the status quo specifically when it was good. Galtung (1998) recommends that peacebuilding programmes must be culturally suitable, engaging as many people as possible, as active participants rather than as the object of someone else’s judgment and actions. Galtung (1998) offered his famous three Rs which must not to be overlooked in post-conflict state of affairs. These are Reconstruction, Reconciliation and Resolution of conflict.

**Reconstruction**
Aggressive conflicts demolish structures, relationships and damage society. Aggression has exhibit more frequently than not to leave a track of the killed, the injured, the bereaved, the disadvantaged, the troubled, the material damage and damage to the surroundings. According to Galtung (1995) after violence, structures have to be woven together, cultures have to be peace cultures and consideration has to be put on the environment. Moral values of peace reiterated how the art of war brings peace. War should by no means be justified (Galtung, 2001). In transforming war torn in societies, Ghandi as cited by Galtung (2001) puts it; there is no a clear roadmap to development and development is the road itself in as far as rebuilding is concerned.
**Reconciliation**

Galtung (2001) explained the art of resolution in an uncomplicated equation where reconciliation is equal to closure plus healing. Closure means that there is no reopening of aggression and healing in that there is psychotherapy. Galtung (2001) postulates that reconciliation is a subject with deep psychological, sociological, theological, philosophical and greatly human roots and no one actually knows how precisely and absolutely to do it. Reconciliation is centered on victim-perpetrator associations.

Lederach on reconciliation says:

> Reconciliation and the strengthening of civil society must think beyond this more limited metaphor. I believe that reconciliation requires us to think about how to end things not desired, how to find creative solutions to specific problems, and how to us both to build something desired. This broader thinking I would refer to as peacebuilding and conflict transformation. Peacebuilding suggests forging structures and processes that redefine violent relationships into constructive and cooperative patterns (Lederach, 2013, p.845-846)

This approach facilitates not only to deal with the pressing situation but also challenges us to set in motion addressing some of the root causes of the conflict in order to come up with a programme of preventing potential appearance of new catastrophic events (Galtung, 2001).

Reconciliation is needed for the re-establishment of social order and harmony in a community. In doing so, the importance of reconciliation can be a good foundation towards fostering social relations between conflicting parties. In the African context, reconciliation is also an avenue obligatory to restore good relations and peace with the ancestral spirits and gods or god (Boege, 2012). Without including the spiritual aspect through involvement of the spiritual world, reunion and peacebuilding and restoration of order is impossible (Boege, 2012).
Bertram (2012) highlights the problems of how to deal with people accused of violation of human rights and the query of reprieve or resolution. She illustrates such acts as the most disturbing dilemmas for peacebuilding activists and asserts that a guiding principle of impunity or comprehensive amnesty generates threatening inference for external peace builders’ effort to fabricate democratic systems and a sustainable peace. Impartiality and reunion are elementary to peacebuilding, but currently, there is no sufficient theory to indicate how individuals or warring parties could relate to each other or how they can come up with a common language of the meaning or how they contextualise peacebuilding. Investigating the numerous meanings of impartiality and reunion by using the above scrutiny, both the international players and concerned government must consider the legal justice system as an important component of the peacebuilding process on the after effects of the conflict.

Resolution of Conflict
Galtung (2001) views conflict as a mixture of mind-set/supposition, activities and disagreements. Galtung (2001) sees the resolution of conflict as counter measures to deal with root causes of conflict and try to set up a resolution which is long lasting. Kriesberg (1999) defines conflict resolution as solving troubles that led to the conflict. For the flourishing of conflict resolution, the conflicting parties must be willing to tackle the matters in dispute in a balanced environment of mutual respect and communication. Each side has to try to recognise the indisputable differences between them and avoid taking positions simply to create favourable conditions for negotiations process. Conflict resolution uses a range of approaches designed at ending conflict through productive resolving of problems, different from management and transformation of conflict (Galtung, 2001 and Miller, 2005).
Galtung (2001) presented a broad structure on the accomplishment of conflict resolution. The first stage of the resolution is mapping and scrutiny of the conflict. This is prepared to name players and parties to the conflict and to have an appreciation of the root causes of existing conflict and the existing stage or phase of the conflict. According to Galtung (1995), analysis facilitates to forecast the future development of the conflict. Conflict mapping and analysis is guided by five essential objectives:

(a) To know the background and the past of the conflict as well as the existing proceedings;

(b) To see all the significant groups and not only the noticeable ones;

(c) To know the perceptions of all these groups and to understand more about how they relate to each other;

(d) To recognise issues that underpin the conflict; and

(e) To make a general understanding with a vision to diminish false impression within the opposition in the conflict.

Resolution of conflict is not an event but a process. Conflict analysis must be a continuous exercise and procedure to be able to have room for the changing factors, dynamics and conditions informing the conflict. Galtung (2001) provides two critical ways in which conflict must to be viewed. The first is to examine conflict as a tree with profound roots, the stem, branches and leaves. The roots in this case symbolise the root causes of the conflict while the stem is everything especially subjects that maintain the conflict and leaves/fruit are the effects of the conflict. The onion perception helps unpacks the conflict. The outer layer symbolises the
situation of the conflict and is peeled off. One will see the inner layer which is the interests of the parties concerned in the conflict and at the core are the requirements of the conflict.

This research study wanted to find out how applicable is the peacebuilding theory in African context, in trying to transform conflict mindsets and in peacebuilding using traditional mechanisms. Is the theory relevant and effective in traditional mechanisms? Can long lasting peace be attainable? These are some of the questions this study wanted to answer.

2.3 **Conflict and the Concept of Peacebuilding**

Conflict dynamics have provoked debate on the continuation of considering liberal peace arrangements as the general acceptable standard for international post-conflict rebuilding assistance requirement in this era. Some peacebuilding activists believe that economic and political liberalisation are not suitable and are unproductive issues to consider in peacebuilding by promoting economic competition and political antagonism as a complicated and delicate part. This line of thinking is advocating for an ongoing peacebuilding approach (Paris, 2004).

2.3.1 **Conflict**

In development concepts, peace and conflict are different sides of the same coin (Sasai, 2015). Defining peacebuilding before defining conflict and peace is impossible. Lest, Kolarava, and Mcreant (2010) say “conflict can be defined as a struggle over values and claims for scarce status, power and resources.” This definition of conflict stir up an innumerable of metaphors, thoughts and conceptions, scores of associated violence, disturbances, and uncertainty and resulting anguishing poverty. The word conflict is usually debated and at hand, there is no one characterisation which suit both policymakers and practitioners (Lest et. al, 2010).
Conflict includes break in communication systems, refusal to compromise and hostility. According Lest et al., (2010) conflict is at times, linked with a serious communication breakdown between disputing parties which often leads to refusal to co-operate, discuss and mutually solve problems and challenges. At times, conflict is associated with specific types of behaviours such as direct violence, rebellion or emotions such as irritations, hatred and isolation. More-so, people consider the measures such as violation of human rights, discrimination, political segregation, socio-economic exclusion that lead to conflict or first and foremost its cost which include poverty, destruction of livelihoods, destruction of infrastructure, food insecurity, environmental destruction and loss of local and international trade (Lest et al., 2010).

It is imperative to differentiate between conflicts and disagreement in scholarly terms. The majority of people known to have experienced or are at some point in time have been a part of a sparkling dispute on a subject matter where the differences of opinions or suggestion were huge. It is reasonably probable to leave such a dispute with a discriminating sense of being supported in one’s unique point, or getting a line of thinking and possibly changing your mind from the original line of thinking. The immense disparity between disagreements and conflicts is that, by having a disagreement, warring parties may remain good friends or even close associates. This is characterised by having an integral relationship where communication system is upheld. At times, disagreements can make relationships getting even stronger. If it is in conflict situation, the relations frequently turn bitter and channel of communication gets disrupted. The divergence concerns the issue, while the tension affects the relation, (Coser, 2008). Conflict constantly has the tendency of involving both the topical issue (subject) and the way of relating (behaviour). Effective conflict resolution must tackle both issue and relation.
Conflict exists mainly in two forms. These are direct and indirect type of conflicts. Direct conflict types are in most cases obvious, noticeable and simply identifiable. It is quite similar to a direct physical confrontation or Figureht between people. At higher magnitudes, direct conflict can manifest itself in the form of armed struggles, wars, between disputing parties. On the contrary, indirect conflict, which is synonymously known as structural violence manifests itself in the form of indiscernible and somewhat unidentifiable societal arrangements. This means that indirect conflicts are developed in profound social structures, economic systems and political constitutions. These structures, systems and constitutions intentionally forbid people from benefiting equally on social status and equal entrance to grab economic opportunities as well as participation in political matters. In a nutshell, indirect conflict is about inequity and exclusion, repression and manipulative world order. At the end, both direct and indirect forms of conflict make life miserable and are disastrous if poorly addressed. On the other hand, the opposite is true (Jeong, 2005).

Consequently, violence or conflict of any kind requires peaceful methods to be managed and resolved. If not so, it would result in human destruction. There might be positive conflict but only if it is appropriately managed and harnessed to be a sustaining and driving force for humans in their development.

The problem of accurately identifying or knowing root causes of conflict is tricky to get resolutely. There are numerous interrelated causes of conflict which are difficult to map and difficult to carry out. They need reasonable study which requires an all-embracing assessment of the existing literature (Adams, 2008).
Although conflict can be a main source of devastation, casualty and violent behaviour, conflict also provides openings for constructive changes and development. Therefore, conflict transformation is a skill, to acquire the better understanding of the theoretical apparatus and abilities which help us increase self-assurance in tackling conflict in a way which determines matters and yet strengthens interactions. Transformation processes enable finding commonalities between conflicting parties to stress an all-inclusive peace process which is imperative to meaningful conflict resolution (Adams, 2008). Conflict definitions presented on this section are in line with how the researcher will use the term conflict in this study.

2.3.2 Peace
Khan (2005) defines peace as a political situation that ensures impartiality and social order through proper and unofficial systems and institutions, practices and norms. He distinguished that, peace is not equivalent to the absence of direct/physical violent behaviour but also the presence of the conditions of the comfort, collaboration and just relationships amongst people. Peace as an expression is disputed. Peace does not mean a situation of complete nonexistence of any form of conflict. It means the nonexistence of violent behaviour in all its types and the preventive or management of a conflict in a live-promoting positive way. Peace consequently is present where people relate non-violently when dealing with conflict respecting and paying attention to the valid needs and welfare of all parties concerned.

Peace can be both a process and a product. As a process, peace is defined as the formation of potential chances and options to convert conflicts through non-violent means. Taking it as a product, peace can be either positive peace or negative peace. Definitions of peace by governments and in academic circles itself, often define peace simply as the absence of war and
physical violent behaviour. This means peace is defined differently by different groups. There is no universal definition of peace in general use.

In order to describe the word peace deeply Galtung (1975) differentiated and came up with two categories: negative peace and positive peace. Negative peace is defined as the nonexistence of physical or direct violence (such as killings, torture and hostility). Positive peace is defined as the nonexistence of structural and cultural violence (such as starvation due to hunger as a result of poverty, high levels of inequality in sharing state resources, discrimination and segregation).

Therefore, though negative peace is about the termination of direct violence, possibly does not have the same meaning and purpose as justice entails. On the other hand, positive peace when fused with reconciliation and psycho-social healing is the good recipe for consideration as far as peacebuilding is concerned. According to available literature, conflict researchers have understood this concept of fusing positive peace with reconciliation and psycho-social healing. As a result, conflict researchers are failing to merge the assortment of activities necessary for creating a strong foundation of peacebuilding and conflict transformation. Attention should be on cultural aspects, psychological issues, economic issues, religious matters, economic and political environments.

Peace is an intangible goal and at times, the conflict being addressed may increase. Accordingly, concrete results are often intangible and difficult to attain. Exact changes are often required through peacebuilding, such as changes in mind-set, actions and opinion, and deliberate efforts
on how best to influence these properly and measuring those changes is a difficult task. In this study, the researcher adopted the meaning of peace as presented above.

2.3.3 Peacebuilding
Peacebuilding is a term which first appeared in the field of peace decades back. It was created and made public by Galtung (1975) in his original work, “Three Approaches Peace: Peacekeeping, Peacemaking and Peacebuilding” (Williams, 2015). The main aim of peacebuilding is to remove structural reasons emanating from the conflict. According to Soosai and Stokke (2006) peacebuilding was popularised by the then United Nations Secretary General Boutros Boutros-Ghali in 1992, when he presented his paper titled “Agenda for Peace”. The meaning of peacebuilding as defined by Boutros-Ghali refers to a variety of actions intended to discover and support systems and structures which have a tendency to build up and strengthen peace in order to prevent a setback into conflict (Rancis, 2008). Kofi Annan in Agenda for Development, (2004) says peacebuilding entails continued, accommodating effort on essential economic, social, religious, cultural, political and humanitarian tribulations (Annan, 2004). In other words, the core purpose of peacebuilding is to prevent and/or manage conflict using non-violent methods. In the Agenda for Peace, Boutros-Ghali projected tasks and responses to the United Nations and the International Community in dealing with present-day conflicts. The suggestion included four key areas of activities: preventative diplomacy, peacemaking, peacekeeping and peacebuilding (Ledarach, 1997). His structure suggests that different times in the varied contexts of a range of chronological response mechanisms and functions are required to encourage the resolution of conflict and provisions of peace. Peacebuilding is considered a longstanding process that seeks rebuilding infrastructure and institutions through co-operation between
opponents. It uses different tools such as media and social projects with the support from regional and international organisms.

Peacebuilding is a procedure that assists the institution achievement of attaining long-lasting peace as well as avoiding a relapse into conflict by addressing underlying root causes of the conflict. In addition to this, peacebuilding transforms the negative effects of conflict through reconciliation, creation of governance institutions, infrastructural development, economic and political transformation (Boutros-Ghali, 1995 as cited by Akid, 2010). Peacebuilding package combines a set of substantial, communal, and structural programmes that are habitually an essential component of post-conflict rebuilding, reconciliation and healing. The focus in peacebuilding is to go beyond problem solving stage or conflict prevention and management stage. Peacebuilding plans endeavour to connect the main troubling issues which caused the conflict and then to change the nature of relationships of conflicting parties from conflict to peace. Basically the intention of peacebuilding is to transform a given population in a society to get out of great vulnerability conditions and enslavement to one of independence and well being (Akid, 2010).

It ought to be prominent that there are two separate ways to understand peacebuilding. Based on the arguments posed by the United Nations (UN) document entitled: *An Agenda for Peace*, peacebuilding involves programmes to do with capacity and infrastructure building, reunion, and community change. The other way of understanding peacebuilding is to consider it as a long-term practice which took place when violent conflict stops and peace agreement reached.
Therefore, it is a peace process which occurs during after peacemaking and peacekeeping (Akid, 2010).

Various NGOs advocate facilitating peacebuilding as an umbrella model for peace. The model consists of not only long-term efforts of psycho-social transformation, but also considers peacemaking and peacekeeping as crucial components. Based on the arguments of this model, peacebuilding encompasses looking and attending to early warning, response efforts of conflicting parties, conflict prevention and management techniques, sponsorship, peacekeeping, military intervention, humanitarian support, cessation of hostilities, and the organisation of peace zones (Barbanta, 2005).

The United Nations (UN) had in view the fact that the Agenda for Peace and The Agenda for Development had evolved over the years since August 2000. “Report of the UN Panel on UN Peace Operations” (generally known as the Brahimi Report), (Tschirgi, 2004) as well as Annan’s publication ‘In Larger Freedom` in 2004 showed thrust of peacebuilding has undoubtedly shifted from focusing only on state independence to human security and development through transformed relationships (Makwerere and Mandoga, 2012). As Ledarach (1997) put it, peacebuilding is implicit as a complete notion which covers, generates and upholds the full collection of developments, approaches and stages considered necessary to transform conflict towards more sustainable peaceful relationships. At first, peacebuilding was taken as an indispensable step once; peacemaking had a distinguished structure for a negotiated conflict resolution strategy. Then peacekeeping had guaranteed that conflicting parties would not relapse again into conflict (Cornwell, et al., 2010). Since then, peacebuilding has created the
fundamental issue for consideration in international intervention strategies in post-war communities from the time Boutros-Ghali introduced the idea as key element in to having success on preventive diplomacy, peacemaking and peacekeeping (Cornwell et al., 2010). It provides a wide range of actions and roles that both come first following proper peace agreements, Okello (2011).

Lederach (2013) sees peacebuilding from a broader viewpoint, as it relates to transformation of relationships. Lederach (2013) posits that peacebuilding involves the alteration of relationships. Peacebuilding includes processes to modify within a further liberal view of situation and time (Francis, 2008). In view of this, peacekeeping is not restricted to makers of peace such as the signing of peace agreements or termination of Fighting. It is an unending complicated and holistic notion that must be attached to a society’s social, cultural, political, spiritual, economic and development fabrics. According to Lederach (2013), conflict transformation assumes that the cost of a conflict can be adapted so that association and social arrangements develop as a consequence of conflict as a substitute of being debilitating through it (Lederach, 2013). Lederach’s prominence is on rebuilding damaged relations, through reconciliation within a community and intensification of community’s peacebuilding prospective. Peacebuilding accordingly represents a technique to attain societal reconciliation (Paffenholz and Spurk, 2006). Framed optimistically, we can conceptualise peacebuilding as progress en route for social justice to take place when biased systems and structures become more encompassing by empowering the oppressed and marginalised to be involved and to participate in decision making that impinges on their well-being. In turn, this would enable development of economic structures so that those that have been subjugated gain greater access to important resources that meet their
basic needs. Nevertheless, the UN transformative project UN peacebuilding seem to be not effective, or has no yet considered or validated the amount of academic, resources (human and financial) that have been exhausted. There have been questions on what is actually innovative in peacebuilding; whether it brings new terminology to old failed systems and structures, applied to post-conflict communities and countries. Some general critiques embrace a lack of a long-term revelation (many peacebuilding approaches being basically a group of targets to meet in peace processes and benchmarks for future references), use of ADR techniques in scholarly form whilst omitting important cultural appropriate realities, and low authenticity about the warring factions. Essentially, peacebuilding as a task has been criticised for being absolutely deep-seated in Western political contemplation akin to a contemporary, refined, and politically-correct description of the colonial mission (Boutros-Ghali, 1995).

Cohen (2006) observes that peacebuilding was a normally used axiom in Africa in the first decade of the 20th century. It encompasses measures to recognise and maintain structures which assist in strengthening and solidifying peace agreements reached to shun deterioration into conflict. Peacebuilding in culturally divided societies involves re-building the optimism of preventing the recurrence of conflict, establishing a stronger developmental viewpoint involving political reconstruction, social reunion and economic development. In Rwanda even if a lot is being done to strengthen political structures and systems, the level of social reconciliation does not appear to be yielding much and this implies that there is still a gap in establishing all the obligatory avenues to develop sustainable peace.
Security and development are interventions essential in quest to attain sustainable peace. This acknowledgment means that the vigorous players in peacebuilding programmes are local, national, international, CSOs NGOs, and government. There is need to address security and developments through intensive formulation and implementation of policies and programmes. Consideration must be paid on conflict dynamics. Certainly, development programmes which do not address root causes of conflict would not last longer, just as securing peace agreement alone is not sufficient to guarantee communities towards growth and prosperity. Internal and external players at the moment are supplementary by escalating provision of much needed resources (human and capital) in peacebuilding programmes to governments, donor community, peace practitioners, researchers and civil society organisations, mostly to those activists directly engaged in developmental projects at grassroots level. By so doing, it means there is acknowledgment extremely appreciated which is a especially effective sectoral and disciplinary approach which requires much consideration to and consistency with other problem-solving interventions (Lest et al., 2010).

Lest et al., (2010) suggest that peacebuilding activists believe that conflict is natural, and part of part of human life. Resources (material, funds and human) must be dedicated to undertake the structural causes and drivers of conflict. One of the characteristics of peacebuilding is the fact that it is generally significant and content explicit. Peacebuilding ought to distinguish the meaning of justice, the importance of respecting human rights and the duty of individuals and governance institutions to sustain and safeguard.
Lest et al., (2010) identified the following five introductory principles, where other principles can be formulated or derived:

- Local ownership of the peacebuilding project: peacebuilding must pay attention to those most affected negatively by the conflict and how that conflict is deep-seated in the local context. Due to this, peacebuilding approaches must stress formulation and implementation of policies, strategies, and development programmes with local requirements of the affected people, human and capital resources and the capacity to empower the local people to execute these strategies (Lest et al., 2010).

- Inclusive of parties involved in the conflict: main concern and/or preference in peacebuilding approaches must focus on mainly those in danger and the marginalised people. It must also be recognised that brutal conflict is most habitually entrenched in unfairness, elimination and marginalisation, predominantly of vulnerable groups. Inclusion entails not only identifying susceptible groups, but also to allow them to be involved and participate in peacebuilding activities, have a voice in political, religious, social, economic, cultural, and development programmes through empowerment and capacity building interventions (Lest et al., 2010).

- Long-term measures for peace sustenance: Peacebuilding is related to improvement. It is a long-term technique, yet contributions towards funds, material resources are in the form of crisis-response procedures (short-term measures). Approaches and processes of peacebuilding have no short-cut. Long-term assurance, conversely, creates an opportunity for peacebuilding to empower affected people and sympathizers to fabricate locally appropriate sustainable foundations and practices that deal with root causes of conflict.
Participatory approach of this kind ensures continuity even if external actors are to drag out or end anything peacebuilding programmes/projects they were engaged in (Lest et al., 2010).

- Human rights and justice-centered: internationally human rights are an observable fact of immense apprehension and very extraordinary. Among different definitions of what human rights are, the bottom line is that, root causes of conflict can be found in the violating fundamental political, local, economic, social, religious and cultural rights. Exclusive of dealing with of human rights abuses, long-lasting peace cannot be attained and developmental progress will be insecure (Lest et al., 2010).

- Comprehensive: Peacebuilding processes are multidimensional in real meaning and endeavour to have coherency with other sectoral and counteractive advances. Peacebuilding encompasses a wide collection of actions all over the whole duration of a conflict, from preventative and management of early-warning activities to post-conflict healing, reconciliation and reconstruction (Lest et al., 2010).

Peacebuilding can go hand in hand with conflict even though peacebuilding might also be exclusively constructive. It is essential in conflict resolution to uphold lifestyle behaviours which promote social integration and/or support nonviolent ways of resolving conflicts. The purpose of social integration is to produce a more established, safe and just community for everyone, in which all individuals, or everyone has equal rights and responsibilities and has equal chances to actively participate in social, economic and political issues. As such, peacebuilding engrosses a
number of diverse aspects, which include amnesty, collaboration, conciliation, facilitation, and reconciliation. Such inclusion in society should be hinged on the values of acceptance and not pressurized through the use of force. Different participatory procedures and processes that engross all affected members or groups should enable them to contribute in decision making on issues affecting their lives (Moumakwa, 2010). The researcher wanted to find out if social intergration, collaboration, amnesty and conciliation were factored in by traditional institutions in Mashonaland Central Province.

Individuals working with stakeholders for whom alternative to violence is typical must often work outside conservative development models, in which violent behaviour is considered anomalous. If a relapse to conflict is essentially prohibited, how can we demonstrate the counterfactual? How can interventions at grass roots-level actors/participants add up to impact conflict at meso or macro stage? (Uwazie, 2014).

Peacebuilding is a development that ascertains that a state or community creates a conducive environment for sustainable peace to be achievable. Such circumstances can be formed once the state or community becomes peaceful. In such circumstances the peaceful environment created must prevent conflicts from re-occurring, which means peace is maintained. The environment can be produced in a post-conflict state of affairs. A conflict environment should be put to an end through non-violent conflict resolution methods. The process of peacebuilding commences with the transition period from brutality to harmony. The procedures of implementing different features of the peace agreement develop into the beginning of peacebuilding process (Uwazie, 2014). The route of peacebuilding is a continuous one as it involves intriguing a variety of
procedures. On such bases, the researcher wanted to find out if peacebuilding was considered in terms of development at grassroot level in Mashonaland Central Province.

In Africa these procedures consist of changing of state governance institutions and structures, socio-economic improvement, constitutionalisation and rule of law, regional and international integration and cooperation. Changing of state governance institutions and structures involves changing composition of the security sector (armies, the police and the state private security services). Such changes ought to be ideologically and structurally appropriate so that they can perform their duties professionally and with dedication guard against separation and discrimination (Lest et al., 2010).

These definitions presume that, for peacebuilding to be successful, it must tackle all underlying root causes of the conflict, including the surface manifestations of hostilities which normally promote a military culture and rise of weaponry. In this view, the researcher believes that the most important considerations regarding peacebuilding in post-conflict areas are the suggestions and efforts to meet basic life needs of the affected populace, provision of personal and state needs and justice and/order. This can be a platform for setting a realistic standard of livelihood, and for appreciation of self and value. How can peacebuilding be an essential component to the Zimbabwean communities? This remains an unanswered question prompting carrying out this research study.

2.3.4 Conflict Transformation
Conflict transformation shows the unavoidability of conflict. It serves a purpose of bringing change to issues pertaining how conflict is addressed. Conflict transformation puts thrust on
transforming relationships pertaining to human interaction at any level in society, thus at personal, communal, structural, and cultural levels (Lederach, 1997). Accordingly, conflict transformation is not there to end conflict, with this inevitability, it is there to change the status quo from destructive ways of handling conflict to constructive ones (Lederach, 2003).

Lederach (2003) appraises that conflict resolution permits the presented social systems and their order to stay in place, with the status quo solidly unchanged. Working within social systems in place cannot provide meaningful results than focusing on underlying factors on which social systems are based. This must be considered for the purpose of changing such systems into more constructive systems. As these proclamations mean, conflict transformation ideology is particularly important in unstable conflict environments where need to conquer is challenging (Miall et al., 2006).

In conflict and peace studies, conflicts never end and they are not often solved completely. It may not be pleasing and appropriate to prevent a conflict at the expense of justice. Therefore, the best assurance technique is to strengthen the reached agreement and to be positive and tolerant for advanced reciprocated participation of the conflicting parties. Conflict transformation involves the identification of how conflicts develop in either positive or negative way. Miall et al., (2006) believe that focusing on transforming unfair social patterns and systems can be the best approach in addressing root causes of conflicts; transformation is particularly prominent for asymmetrical conflicts. This idea is in line with peace studies which indicate that conflict in communal set up is direct, structural and cultural: characterised by the presence of violent behaviour, not the type of conflict that is seen as the exact opposite of peace.
Through being descriptive on considerations regarding dynamics and dialectical outlook of conflicts, transformation is prescriptive in nature, it allows a superior and more multifaceted consideration of the numerous steps and interventions concerned in a peacebuilding process rather than considering the settlements as the culminating position. Miall et al., (2006) propose a functional five-pronged structure philosophy concerning various ways and levels involvement concerning conflict transformation. Emphasis is put on: structural transformation for the purpose of addressing root causes of conflict; actor transformation which focuses on changing the line of thinking of leaders and the community regarding goals and attitudes; subject transformation focusing on alteration of positions or the salience of problems; context transformation which focuses at international level, regional level, and social level; and delicate and assemblage transformation which focus on transformation of hearts and minds. Basically, conflict transformation involves transformation at numerous levels, with the definitive purpose of growing justice, plummeting violence, and restoring wrecked relationships (Reychler and Panffenholz, 2009).

In a nutshell, conflict transformation being victim-perpetrator-centred, is illustrated in Figure 2.2 below:
The broadening literature currently provides differing views concerning conflict transformation. The theoretical distinctions produced amid the different modalities of peace, as well as the meaning of peace itself have served both descriptive purposes and prescriptive purposes. Furthermore, they have prearranged influence on the vital role that community members, local social structures and systems, and inter-personal relations embrace constructing peace, as well as in tolerating divergence. In the researcher’s view, the arguments speak more than everything to the need for structural interferences together with psycho-cultural interventions (Reychler and Panffenholz, 2009).
Successful peacebuilding and conflict transformation strategies should focus on all members of the society and not only high level political actors, with diverse initiatives on all levels within the conflict exaggerated society. This shows that issues or causes of conflict cannot be attended to in isolation, one part of the social order lacks simultaneous actions at different certain levels. The processes can become transformative or certainly achieve long-lasting peace on the basis of overcoming arising pressures and temptation to revert to violence because of loopholes found in the social structures and systems. Moreover, an all-inclusive peacebuilding approach should enable people to connect activities which can convene short term requirements and processes which can facilitate in building a broader vision. An all-inclusive peacebuilding approach helps us to reflect on making sure that urgent needs resulting from the crisis’s or by critical moments are correlated to an embracing vision of the peace making process (Reychler and Panffenholz, 2009). Could this be the same in Mashonaland Central Province? This was one of the objectives of this study.

It is deceptive to think that the traditional systems and structures as a dominion, are resistant to change and stagnant. This is a wrong perception. Tradition is in a stable fluctuation. It changes with time (although gradually) and becomes accustomed to new environments, open to the elements to external pressure, for example, contemporary legislative laws. Thus, traditional institutions are not an outdated residue of the past, but are an important component of the current governance systems. They are there for the probable future (Boege, 2012). In view of this, traditional is not the contradictory of contemporary. Therefore, this study wanted to find out how traditional institutions were performing in Mashonaland Central Province in Zimbabwe.
Several aggressive conflicts are occurring in communities of segmentary nature. Consequently, it is valuable to explore various traditional methods to conflict transformation. The major aim in conflict transformation is re-establishment of relations and/or order in the community. From a customary point of view, conflict is alleged to be an undesirable commotion of the relations within a society (Boege, 2012). Collaboration among warring factions in the future should be certain. Traditional conflict management is accordingly concerned with making the future bright. As a result, the concern at stake is not retribution of offenders for actions carried out in the past, but restoration and reunion (Boege, 2012).

Lederach (1997) breaks down the notion of conflict transformation into small segments in order to clearly show how this technique can be applied to peacebuilding approaches. The first port of call is to break down conflict transformation into four rudiments: personal, relational, structural, and cultural (Lederach, 1997). Each one of these symbolises different rudiments levels that manipulate disputes, and consequently conflict transformation. Personal change is about transformation at individual level in affection, attitudes and spiritual ways. Relational change is focusing on transformation of relationships with others, primarily on communication and interactive adjustments. Structural change is about transformation on a variety of basic human needs on decision-making about social structures and systems. Lastly, cultural change deals with transformation of the model of how disagreements arise and conflict resolution methods in society. Out of these four rudiments, Lederach (1997) formulates two main approaches of change entrenched in conflict transformation namely prescriptive methods and descriptive methods. Descriptive methods of conflict transformation focus on social changes that affect
relationship patterns in a society. On the other hand, prescriptive methods consider change as premeditated interventions applied to establish positive change (Lederach, 1997).

These two different types of conflict transformation approaches focus on how disputes surface in society through looking at personal level, relational level, structural features, and cultural features. Through Lederach’s postulation, changes which are brought by disputes in the above mentioned four areas, and have a bearing how non-violent peace enhancing techniques can be productively structured.

In this study, traditional institutions have conflict transformation mechanisms deeply rooted in local indigenous social systems and structures which are in use for a long period since pre-colonial to date. African societies have come under external influences which have not been left unaffected by the governance systems of, initially Europeans through capitalist development, colonialism, imperialism, evangelism and globalisation (Boege, 2012). There are no straightforward demarcations between the dominion of the exogenous “contemporary” and the endogenous “customary”; relatively there are levels and processes of incorporation, expression, transformation and acceptance in the perspective of the universal/exogenous–narrow/indigenous interface. All the same, it is meaningful to base the argument on the type of traditional, expected or traditional conflict transformation approaches in the framework of African cultures and tradition in order to intricate a precisely feasible prerequisites of definite techniques and institutions that which do not fit into the realm of conventional contemporary institutions. In other words, institutions which originated from the Western viewpoints were imported without
modification and forced upon forced to fit in African communities and states. This is the same way the researcher will use the term conflict transformation in this study (Boege, 2012).

2.4 Role of Traditional Institutions in Peacebuilding and Conflict Transformation in Africa

African methods of conflict resolution consist of social issues, economic matters, cultural issues and religious matters in accordance to the traditional values and as well as the worldviews of a community within the varied spheres of communal life. The techniques engross ADR techniques and reconciliation based on the understanding, traditions and the history of the concerned society. The procedures are led by influential leaders in the community. Material goods exchanges, praying and sacrifices to gods/ancestors are executed and there is often joyfulness. Chiefs, kings, healers, spiritual leaders, the elderly, village and family heads normal specify and actively manage the way procedures and rules to carry such functions are done. In African societies, conflict is habitually dealt with according to laid down tradition ways. This is because the re-establishment of peace, its sustainability and social concord are most important for the well-being of the whole society. Traditional leadership forms a `social uniting force’ which continues to be significant in the procedure to be followed when resolving of conflicts. Western methods of conflict resolution mostly make use of official and peripheral bodies and structures in trying to end a conflict (Bukari, 2013). The study wanted to find out which ADR techniques were used by traditional institutions as part of their roles in peacebuilding and conflict transformation.

Figure 2.3 highlights the roles of traditional institutions as governance, judicial and human rights watchdogs. Of importance to note is the fact that these roles are performed starting from
grassroots levels to national levels. The roles encompass participation in economic, religious, governance and social life.

![Figure 2:3 Roles of Traditional Leaders adapted from Onyejekwe (2006, p.6).](image)

The literature on African conflict resolution methods and reconciliation systems, have been literally subjugated by Western researchers. Part of the clarification originates from the fact that African history is more or less completely not properly recorded. As a substitute, much of African history is orally conveyed. Justice and conflict alleviation in African context is viewed and considered with high levels of uncertainty by Westerners. Likewise, Western-educated African scholars also have a tendency of shying and denying the African traditional guideline
conflict resolutions, thereby considering of modern-day Western court systems. These approaches are nevertheless being disputed by the increasing field of peacebuilding.

Conflict resolution engrosses genuine teamwork of disputants. Significantly, Buxton (1958) observed that parties involved in the dispute must forward their cases to be considered before the assembly mediated by the chief and/or present individual testimonials and before the addressees following guidelines of the traditional legal method. To protect one's good character in the community, each aggrieved party has the impudence to listen, desist from acceleration of the feud, and exercise lenience in the midst of frustrations.

MacGinty (2006) inform that long-established African systems symbolise an application or standard that has a custom of significant duration. Also, long-established African systems recommend that an activity or norm is locally encouraged. Long-established African systems must not be traditional because they are subject to become accustomed to novel forms of social order, economic performance, and political practices. In general, traditions are cultural principles and practices, which are not introduced but to some extent continue to be experienced and respected time and again. The inherent general point is that, there is a possibility of a tradition principle and practice to be transformed for positive change.

According to Ayittey (1999) Western conflict resolution and peacemaking forms are basically unsuitable for African societies. Research done by African scholars showed that there is mounting conviction that indigenous African political establishments and practices have not been fully accepted and have been marginalised with regard to political measures and conflict resolution in most of the present African states (Ayittey, 1992 and Zartman, 2000). However, a
number of the indigenous socio-political institutions can still play, both at the local and national level, a key function in governance and conflict resolution. Accordingly, awareness among African scholars is increasing on the revival of the marginalised indigenous African political and judicial practices that can offer an effective means towards the attainment of sustainable peace (Zartman, 2000).

In the past, traditional institutions had an imperative liability that extended from social issues, economic matters, religious and cultural customs to political issues. They furnished the well-being of the people by providing land for agriculture and grazing. In the communal set up in Africa, agriculture forms the backbone of the economy. Therefore, traditionally institutions economically empower local communities. The position of traditional leaders particularly in the present African democratic systems is gradually becoming more controlled. Traditionalist schools consider Africa’s traditional leadership as the true legislature of the people, reachable, appreciated, legitimate and therefore, still necessary on the policies of the African continent (Massaunganhe, 2009). Modernist schools by contrast, view traditional authority as a gerontocracy, narrow-minded, dictatorial and inappropriate type of governance which is adversative to democracy (Magaisa, 2010).

Essentially, there is lack of empirical evidence regarding accepted views about the roles of traditional institutions. African political leaders of different persuasions, alongside researchers, political activists, and traditional chiefs themselves, argue the appropriate position of traditional institutions in society for a long time. Based on such empirical evidence, was this the same situation in amashonaland Central Province in Zimbabwe?
The institution of traditional leadership and its governance systems is not only a simpler structure of governance, but also easily reached, implicit and participatory in nature. Traditional institutions are easily reached because there are situated nearer to the subjects as compared to other government structures and systems. As a result, subjects have direct contact with their leaders because they live in the same community. Furthermore, everyone has the right to approach the leader and request a call for a community gathering over decision making which is based on harmony. This creates greater concord and unanimity; it is apparent and participatory in nature because the majority of the people may be present at tribal meetings and may articulate their views, directly or represented; and lastly peace and harmony prevails.

According to Logan (2009) traditional leaders should balance their reliance on local population for authenticity or respect for the desire to have appreciation of advanced systems, and the diverse kind of legality that this implies, which may produce types of traditional authorities concurrently respected and suspected by community members (Logan, 2009).

Lately, chieftaincy in South Africa positively comes out from being under Apartheid rule with a mixed character. Some considered traditional instructions generally as complicit associates, whilst others were highly pleased with their crucial influence to the stability, peace, unity and dignity of their societies. The commitment of traditional authorities is at times distinguished as being mainly self centred. For instance, traditional chiefs often support themselves, whether unconditionally or for deliberate reasons, for the purpose of preserving power and for the protection of their leadership positions. However, others propose that aptitude of chiefs on both sides of the state-society dichotomy provide necessary immediacies for their people is the
powers institution of chiefs that helps to explain its continued existence (William, 2015). Right through this study, it is apparent that traditional leaders play a very important leadership role in traditional communities just as elected legislative bodies play a very important role in democratic dispensation. Still, according to William (2015) in countries where the roles and duties of designated representatives and traditional leaders are not coordinated, the conflicts and overlap of their activities become enormously damaging to the local communities. To deal with this issue, countries such as Zimbabwe and Ghana opt for the coordination of the role of traditional leaders and designated officials. This was done in appreciation of the fact that both authorities have different and particular roles that must co-exist.

Basically, roles of traditional institutions include distribution of land, mediation, presiding over communal courts, arbitration, and leading cultural and spiritual ceremonies. On closer look, the roles of traditional institutions can be summarised as indicated on Figure 2.4 below;
Figure 2:4 Specific roles of Traditional Institutions adapted from Uwzie (2014, p.17).

Table 2.1 below shows how some African countries have mainstreamed traditional leadership into their constitution;
<table>
<thead>
<tr>
<th>Country</th>
<th>Constitutional and Statutory Provisions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Namibia</td>
<td>Namibia for a long time was part of South Africa and shares similar ethnic diversity, resources and constitutional ideas. The Namibian constitution recognises the institution of traditional leaders and customary law. Traditional institutions are required by the constitution to support the policies of government, regional councils and local councils.</td>
</tr>
<tr>
<td>Zimbabwe</td>
<td>The constitution of Zimbabwe recognises the institution of traditional leaders and provides for the establishment of a council of chiefs to represent traditional communities.</td>
</tr>
<tr>
<td>Botswana</td>
<td>The constitution of Botswana provides for the establishment of a national house of chiefs. The house of chiefs has an advisory role to the Executive and the Legislature.</td>
</tr>
<tr>
<td>Ghana</td>
<td>The constitution of Ghana provides for the establishment of the national house of chiefs and the regional house of chiefs that are more or less similar to those in South Africa. The constitution of Ghana recognises customary law and traditional courts as part of the country’s judicial system.</td>
</tr>
<tr>
<td>Kenya</td>
<td>The judicial in Kenya recognises and applies customary law in magistrate courts. When the validity of a particular customary law is being disputed and judicial consult scholars and traditional leaders to authenticate the validity of a particular law.</td>
</tr>
</tbody>
</table>

*Adapted from Mijiga, (1998): The role of traditional leaders in a Democratic Dispensation*

In sub-Saharan Africa traditional institutions remain most important local governing authorities and have been included into formal authority in governance structures and systems. A topical twist in the literature put forward that traditional institution in Africa is undergoing a revitalization process and that there is recognition to re-consider traditional institutions to formal governance structures across the continent. This reveals worries concerning underprivileged government, state disentanglement, habitually because of local and regional violent conflicts, or the commotions related with political transformations and transitions. However, these arguments do not recognise the fact that traditional institutions have been long coexisting in the perspective of varied establishments and political dynamics (Beall and Ngonyama, 2009).
What is planned is a way forward to common affirmative accommodation and beneficial relations of African traditional systems and Western originated systems, taking into consideration that the revitalization of traditional systems, values and customs is not the same as a return to the past (Boege, 2012). To a certain extent, it often employs clearly future-oriented approaches even though not matching Western systems and ideology of democratic rule, respect for human rights and liberation, but should also consider local conversation of uniqueness, decision-making and parity (Boege, 2012).

Governments and their communities are not at all times hermetically preserved from one another. In most cases traditional institutions and government co-exist but the two do compete with each other on issues to do with social standards and political participation. As a result, there are variety of political organisations and social structures which are primarily a product of colonialism post-colonial states today.

Challenging contemporary topical discussions on weak states and its realistic political figure focus on predictable state-building as the only viable possibility for non-violent way of resolving conflict. As of now, this approach has produced unfavourable results, and fails to acknowledge that enforcing state laws and policies, which in most cases brought more harm than good. This has been witnessed through restraining, disempowering and even shunning effective and genuine traditional authorities and systems as far as conflict resolution is concerned (Boege, 2012). It was one of the objectives of this study to explore the role of traditional intuitions of peacebuilding and conflict transformation.
2.4.1 Regulatory Framework for Traditional Leadership in Zimbabwe

Traditional leaders have a national body that directs their functions and activities as per the legitimate necessities. The Zimbabwe Chief’s Council (ZCC) takes that liability and it also symbolises the majority of the traditional leadership in the nationwide governing body where their contributions are believed to be listed for national governance purposes. This Council is reproduced at provincial level and down to the districts for wider coverage of the people’s concerns. This pursues a governance guiding principle that was pronounced after Zimbabwe’s self-government in 1980, that ushered in a new measurement to the traditional leadership system in rural areas.

In 1982, the Government formed Village Development Committees (VIDCOs) that were projected to be conduits of government initiated development projects through Rural District Councils (RDC). Conversely, they developed into a major source of conflict at the village level as they were understood by traditional leadership as take over their power. Of significance is that, colonists who were the governing authority during the liberation war when the natives were busy Fighting for freedom occupied the majority of VIDCO positions.

Traditional institutions had a role in rural local governance prior to colonisation,. Following governments after the colonial era associated rural local governance systems with traditional leadership, explicitly, chiefs, headmen and village heads (VHs). According to Visser, Steytler and Machingauta (2010) existing laws create provisions for traditional leadership to be included in sub-district structures of Rural District Councils (RDCs). In addition to this, traditional chiefs are part and parcel of the provincial council (PC). Of significance to note is the fact that there is a section created for traditional chiefs in the highest legislative body in Zimbabwe, which is the
Senate. Statistically, Zimbabwe has about 271 traditional chiefs, around 400 headmen and around 24,000 village heads. This shows that in terms of community coverage, traditional institutions are more all-embracing than that of designated councilors. This provides an essential effect on authorities governing rural communities (Visser et al., 2010). The remaining question in Zimbabwe is; are traditional institutions aware of the governing legal instrument in peacebuilding and conflict transformation?

The Chiefs and Headmen Act [Chapter 29:01] of 1982 reduced the level of power and authority which traditional institutions just before independence in 1980. This same Act barred participation of village heads from formally in rural governance systems. One the other hand, in The Chiefs and Headmen Act [Chapter 29:01] of 1982, chiefs and headmen were allocated just three functions which were customary in nature. Power and authority at district level and sub-district level was transferred to designated officials in District Councils as well as to Ward and Village Development Committees. This new form of governance created conflict between traditional institutions and designated government officials over duties and responsibilities in running the state of affairs in rural areas. Traditional institutions, regardless of being lawfully stripped of duties of allocation of land and resolution of conflicts the customary way, continuously carry out these tasks, outside the confines of the law. Local people acknowledged traditional institutions as true community leaders and gave them the respect they always had. Conflicts began with the designated leadership over the control of communal areas. The Rukuni Commission concerning land tenure suggested there is need to complement traditional and discretionary offices. The Traditional Leaders Act [Chapter 29:17] was a development of trying to complement governance structures and systems at grassroots level. Functions of the traditional
institutions were then improved from 3 to 22 and headmen functions from 3 to 11 (Visser, Steyler and Machingauta, 2010). Could this be important at grassroots level? This was one of the objectives of this study to find the effectiveness of traditional institutions as prescribed by the law in Zimbabwe.

According to the Constitution of Zimbabwe (2013) Chapter 282:

1. Traditional leaders have the following functions within their areas of jurisdiction
   (a). to promote and uphold cultural values of their communities and, in particular to promote family values;
   (b). to take measures to preserve the culture, traditions, history heritage of their communities, including sacred shrines;
   (c). to facilitate development;
   (d). in accordance with an Act of Parliament, to administer Communal Land and to protect the environment;
   (e). to resolve disputes amongst people in their communities in accordance with customary law: and
   (f). to exercise any other functions conferred or imposed on them by an Act of Parliament.

2. Except as provided in an Act of Parliament, traditional leaders have authority, jurisdiction and control over Communal Land/or other areas for which they have been appointed and over persons within those Communal Lands or areas.

3. In the performance of their functions, traditional leaders are not subject to the direction or control of any person or authority, except as may be prescribed in an Act of Parliament.

4. An Act of Parliament must provide for the regulation of the conduct of traditional leaders.

At grassroots levels, The Traditional Leaders Act (2013) is restructured in ways which make the village heads chairpersons of the village authoritarian (VA) and Village Development Committees (VDCs). The VDCs were made up of six designated officials based on the 1984 Prime Minister’s Directive (Visser et al., 2010). A new committee made up of five designated members and a village head (VH) as chairperson constitutes a local governance structure. Accordingly, this merges designated officials and traditional leadership. Also, a new local
governance structure was created at ward level, known as the Ward Assembly (WA). Composition of the WA comprises of headmen, village heads and a councillor for the ward. The Chairperson of the WA was nominated from one of the head based in that ward. To support the functions WA, a Ward Development Committee was created in terms of Section 59 of the Rural District Councils Act. The ward councillor chairs the Ward Development Committee. The majority members in the Ward Development Committee are chairpersons of Village Development Committees, which are village heads and their secretaries. This kind of arrangement also fuses traditional leadership and designated authorities such as councillors and village heads as development catalysts of grassroots levels (Visser et al., 2010). This study wanted to find out how effective these structures in Zimbabwean communities were.

The 2013 Traditional Leaders Act (Chapter 29.17) under Section 45 specifies procedures of electing traditional leaders into office. Section 45 (1) clearly states that no chief, headmen or village head shall be considered as a suitable candidate to be elected as President, Member of Parliament or councillor when he or she still holds a traditional portfolio as a chief, headman or village head. Section 45 (2) prohibits participation and involvement of traditional institutions in state politics. It clearly states that no chief, headmen or village head shall campaign, participate as an election agent, or recommend any political candidate for election as the state President, Member of Parliament or councillor in any local authority. Chief, headmen or village heads may, nonetheless, exercise their right to vote in any national or local government election or referendum.
Politicians across the political divide understand the considerable influence which traditional institutions exercise in rural Zimbabwe particularly through means which include ethnic group, tribe, totem, tradition and custom. Before and after in Zimbabwe, political leadership wanted the support which traditional institutions have to influence electoral and governance programmes. In regard to this, this study wanted to find out how traditional institutions relate with politicians and community members in Zimbabwe after the political dynamics of early 2000s to 2013.

Traditional institutions are properly positioned to make it possible and/or bring together peace programmes and guarantee community involvement in all developmental projects. Political parties, be it ruling or opposition parties, have a tendency of inclining traditional institutions to rally behind their cause, especially towards and during election periods or in executing developmental projects programmes. There is an effective line of communication throughout traditional institutions by considering its hierarchical scenery of chief, headmen and village heads, be it bottom-top or top-bottom. They are there in all rural communities throughout Zimbabwe. Some slight exception might be found in quite few commercial farming areas and mining areas. Their support is, consequently become very important and appealing. Despite the fact that, the law prevents traditional leaders from participating in politics, more particularly, in search of discretionary office, they continue to be major players and centre of authority, especially at grassroots level (Visser et al., 2010).

Coming to the education field, traditional leaders are not left behind. Some have acquired academic and professional university degrees, so they cannot be taken for granted. This is confirmed by how they put on pressure to participate in more important roles in governance and
leadership. On important meetings with the president and ministers, traditional institutions emphasise not only the importance of their role, but also press for better living conditions matching their status. It appears being a traditional leader is more or less equivalent to full employment, where principles of other professionals in local governance are implicated. The Camp of traditional institutions is now better, well ordered and focused. Currently, they are associating with their counterparts on governance and developmental projects throughout the region (Visser et al., 2010).

The traditional local courts are established based on the provisions of The Constitution of Zimbabwe (2013) that advocates a twofold legal system operate formally in Zimbabwe. This twofold system comprises of the General Law and African Customary Law. The Application of African Customary Law is guided by the provisions of the Constitution. Traditional Leaders Act [Chapter 29:17] provides the functioning of traditional leaders, such as Chiefs, Headmen and Village Heads. Therefore, legally, traditional institutions are the custodians of the African culture, customs and values. Among other legal considerations, traditional institutions had special adjudicatory roles towards conflict resolution using African Customary Law (Zimbabwe Human Rights NGO Forum (2012)).

Both The 2013 Customary Law and Local Courts Act [Chapter 7:05] create the Community Court System and The Primary Court System. These two court systems are presided over by chiefs and headmen in that order (Zimbabwe Human Rights NGO Forum, 2012).
Based on the Act, Local Courts legally have the power to preside over civil matters by application of African Customary Law. This Act does not specify or permit village heads to preside over any matter but conversely allows them to resolve disputes by applying African Customary Law. Practically, both the recognised local courts and the village heads’ conflict resolution courts operate informally and do not have stringent set of laws in terms of modus operandi and substantiation. More so, there is no room for legal practitioners to practise (Zimbabwe Human Rights NGO Forum, 2012).

However, these traditional justice systems are very important on the provision of justice at grassroots level. The ways they operate is not complicated; in a skillful manner, they have the authority and capacity to determine any fate as well as to prescribe remedies to be given to the wronged party. The traditional institutions also have an odd capability not only to instigate restoration which might be compensation in form of cash or livestock, but also to facilitate a dialogue between antagonistic parties. This is the major difference between traditional justice systems and the judicial court systems. In other words, using the General Law, judicial courts mainly focus on the remedies provided in line with legislation, yet traditional systems depict African Customary Law, which make use of not only retributive justice, but also encompasses restorative justice mechanisms. Also, traditional courts can go an extra mile beyond compensation of the aggrieved party by setting up a podium for reconciliation (Zimbabwe Human Rights NGO Forum, 2012). The researcher wanted to find out how traditional institutions operate based on the confines of the law in Zimbabwe.
The traditional court systems are situated and always available in every community where people live. Community members are able and can easily understand the matters under determinations proceedings which are mainly performed in the local language. The formal traditional courts and the informal village head’s informal dispute resolution courts are perfect and are very important for the provision of social justice on conflicting parties in society. The unfortunate part as far as traditional court systems are concerned is the fact that they do not preside over political disputes yet most of community disturbances are politically motivated. Still, traditional justice systems have no authority to preside over criminal aspects. Instead, Zimbabwe Human Rights NGO Forum (2012) indicated that they are required to report to the commission of any crime or offence on the following:

- The presence of the corpse of any person who has died suddenly or was found dead or is suspected of having died violently or otherwise than in a natural way.
- The suspicious disappearance of any person.
- Any actual or threatened public unrest likely to disturb the public peace.

Furthermore, the traditional justice systems to preside over civil aspects coming out of political violence, like presiding over civil matters which occurred as a result of injuries sustained from physical violent attack; damages for rape victims and sexual attacks as well as damages for patrimonial loss due to vandalism or destruction of property. The traditional justice systems are not constrained by prescribed laws, therefore, they can preside over civil matters at any time. By the same token, the traditional justice can deal effectively with pressure and violent behaviour by counsel the perpetrator to respect peace in society. With such a regulatory framework, this study wanted to find out how traditional institutions of peacebuilding and conflict transformation operate (Zimbabwe Human Rights NGO Forum, 2012).
2.4.2 Organ for National Healing, Reconciliation and Integration (ONHRI)

There are both observable and indistinguishable effects of conflict. The destruction and devastation on roads, schools, hospitals and public buildings is often easy to see. In contrast, it is difficult or less noticeable to see the destruction and/or damage and injury of the mind, particularly on hopes and dreams which people have and their potential in life. Traumatic suffering experiences after violent attacks to oneself, the loved ones, and the communities in general, repeatedly prove to be more difficult to overcome as compared to damages done on infrastructure. Post-conflict therapy, reconstruction and reconciliation must include psycho-social healing as therapy to affected victims (Tongeren, 2011).

It is imperative to encompass healing on post-Fighting economic and political policies. No positive associations will come out during post-conflict era, if reconciliation and psycho-social healing is not part of the agenda of peacebuilding and conflict transformation. This means giving priority on healing during post-conflict period is very important for both local and national peaceful co-existence. According to Santos (2006), psycho-social healing can be successful when efforts of civil society groups, community members and their leaders, formal and informal economic, political and justice systems are properly fused together. This means valid contributions from women pressure groups, youths, the disabled, war veterans, civilians, youth, politicians, human rights activists, journalists, businessman, religious leaders, students and academics and the international jointly work to carry out essential tasks to build a culture of peace and reconciliation. Of importance to note is that, if violence during a conflict is not accounted for, and deep-rooted systems and structures of unfairness, hostility, and isolation remain the same, proper healing necessary for sustainable peace will not properly take place (Santos, 2006).
The ONHRI was created after the arrangement of a Government of National Unity in Zimbabwe (GNU). The GNU was formed as a way of resolving the political conflict in Zimbabwe among main political parties following two sets of indecisive elections of 2008. As a conflict transformation platform, the GNU which was mediated and facilitated by South Africa, had objectives which were to be enthusiastically fulfilled by Zimbabweans, initially from grassroots levels to national levels and beyond. The creation of ONHRI presented a very opportunity to lay a solid foundation of a complete peace infrastructure in both rural and urban areas throughout Zimbabwe. However, it later emerged that the organ remained purely political in its approach towards building peace (Benyera, 2012).

It was not clear how traditional institutions should spearhead implementation of the objectives of the ONHRI. Chiwara et al., (2012) noted that, ONHRI being the government's institutional reform programme, its bearing on inclusion of other players such as academics and civil society and the use of the education system in peace education, the inclusive government has not achieved much in transforming the conflict in Zimbabwe. The possible role and involvement of traditional religion and culture, as well as that of the church, to the national healing agenda has been disregarded. Article VII of the GPA provides for the formation of an environment in which the principles of equality, peaceful co-existence, national healing and unity can prevail. Section 7.1 specifically directs the new Government among other things to:

a) ...ensure equal treatment of all regardless of gender, race, ethnicity and place of origin, and to work towards equal access to development for all;

b) ...give consideration to the setting up of a mechanism to properly advise on what measures might be necessary and practicable to achieve national healing, cohesion and unity in respect of victims of pre- and post-independence political conflicts;
It is from Section 7 (c) that the ONHRI gets its directive; the other sections in this article feature the central role of the organ in the duration of the GNU. The article explores the possible role of the church and traditional religion and culture in the national healing developments in Zimbabwe, arguing that religion can be an influential resource for accomplishing national healing and reconciliation, peace and agreement in the country (Chiwara et al., 2012).

The ONHRI did not execute well in its attempt to render reconciliation and psycho-social healing in Zimbabwe. The members of the organ, Sekai Holland from MDC-T party, John Nkomo from ZANU PF party and Moses Mzila Ndlovu from MDC-M party have not been practically active in the involvement of communities (Benyera, 2012). What they have basically done is to issue out statements in the media calling upon people to stop political violence (Newsday, 27 July 2012). Instead of making communities shun violence before it occurs, they have largely been reacting to those occurrences. If the organ had been vigorously occupied in communities, infrequent occurrence of violence recorded could have been avoided. On the other hand, competitions on peacebuilding introduced in schools at all levels played an important move towards promoting healing and reconciliation as part of Zimbabwe's conflict transformation strategy.

As an organ of the government, the ONHRI has the permission to inform on measures which were appropriate, suitable and practical, to attain psycho-social healing and unity in the country (Benyera, 2012). The organ displayed a shortage of the guidance it must give to government and
communities to create environments of peace. The major reasons for its malfunctioning range from its limited outlook to lack of conflict transformation proficiency. It is impractical to expect politicians, some of who are without sufficient knowledge of conflict transformation, to drive a programme of national healing and reconciliation. Also, the organ was set up on the incorrect basis that healing and reconciliation start at the top. Fairly, healing and reconciliation must start in the communities severely affected by conflict, even though with the political support and encourage of the key political parties involved in the conflict. Organisations, both public and private, must be involved at community level, with the blessing of the state, in order to effectively implement healing and reconciliation processes (Benyera, 2012).

Section 7 (d) of the GPA gives government the responsibility of ensuring a peaceful environment of open-mindedness and respect among Zimbabweans (Makamanja, 2010). Still the stance taken by the President Robert Mugabe and his counterpart, Prime Minister Morgan Tsvangirai, on peacefulness is praiseworthy. Acceptance should be taught to communities through various foras in local communities where violence starts. Various youth and women’s pressure groups can play a critical role in educating communities about the problems of violence, rather than leaving this responsibility to politicians, without showing how people can be put into practice. The GNU thus, acted as an ineffective conflict transformation system on the basis that the models of psycho-social healing and reconciliation have not been successfully implemented (Makamanja, 2010).

The achievement followed the top-down model that presumes that the spirit of healing and reconciliation would flow down to the grassroots and be understood as well as put into practice.
the way the selective originators of the intervention understood it. Judging from the political bitterness that is sometimes shown by the political parties in the GNU, politicians themselves (including those in the Organ) need to go through the process of healing and reconciliation first so that citizens can get a true picture of the processes. In other words, it is the GNU promoters who need to be healed first (Tongeren, 2011).

The OGNHRI formed the blueprint for peacebuilding and conflict transformation. The period 2008 to 2013 was the time when the country was implementing objectives set for peacebuilding and conflict transformation. Zimbabwe witnessed a tough first decade in the 21st century. Political, social and economic conflicts became so entrenched. Political conflict alone claimed numerous lives. The government made several calls for peace. Thus, the ONHRI was put in place to drive the process of healing and reconciliation in Zimbabwe. The ONHRI even roped in civil society organisations but the role of traditional institutions was partially acknowledged in this process. From this background, the researcher wanted to evaluate the role played by traditional chiefs among other players, in contributing towards sustainable peace and community development, using the ONHRI parameters (Tongeren, 2011).

Please note that part of the reconciliation and reconstruction was discussed above on 2.2.1 above. Though the ONHRI departed from the principles of healing for conflict transformation to be effective, the principles of healing are based on;

- **Rehabilitation** which involves reinstating, restoring, putting right, reconstruction of visible and invisible of areas destroyed during the conflict, moving away from negative impacts of violent conflict towards improvement and renewal of physical condition. Six
important areas which must be addressed are: 1) physical environment; 2) psychological status; 3) social issues; 4) cultural matters; 5) economic performance; and 6) political environment.

- **Rebuilding** must deal with the actual physical damage which happened during violent conflicts. Here focus is on repairing the infrastructure like schools, public buildings, homes, roads and the economic and social fabrics that were destroyed. It also includes renovating communities and lives after conflict and brutality. Critical to rebuilding after conflict is acknowledgment of the social issues, economic performance, political environment and cultural aspects of rebuilding, considering it not only as a procedural process, but as an essential component of the peace making process and post-conflict recovery and psycho-social healing.

- **Restructuring** entails the modification of systems and structures which support violent conflicts, rebuilding of structures and systems which support peace and including the establishment of policies which promote non-violent methods of resolving conflicts. Therefore, restructuring is about changing the social order, ways of political participation, economic policies and other systems which were identified as causes or amplifiers of conflict.

- **Re-culturing** entails vigorous work, through formal and informal education, cultural group performances, arts and music, social customs, discussions, and innovative popular involvement to change enmity, hatred and negativity into appreciation, admiration and
celebration of tolerance. Re-culturing should be the foundation of promoting provision of basic human needs as well as for honouring values enshrined in human rights matters.

- **Reconciliation** engages both admission of guilt and seeking clemency based on truth telling, facing justice, considerate, and grief. These activities need space and proper timing as well as support from both internal and external players as mentioned earlier on. Reconciliation is a special consideration for both psycho-social injuries and physical injuries, suffered during violent conflicts. Therefore, reconciliation is a necessary process which can facilitate conflict transformation beyond just looking at relationships of violence of warring parties, but also moving towards peaceful co-existence relationships.

- **Recognition** owns up to assault, bullying, rape, murder and other gravy crimes committed. It entails admission of guilt and to faithfully give a commitment that such unwarranted behaviours would not happen again in future. Again, recognition includes considering and regarding the requirements and wellbeing of all parties concerned. It is engrossed in the identification of perpetrators as well as recognising the impacts of their violent behaviour. Above all, recognition understands that to end violence is not the same as to end a conflict. This is so if psychological traumas and physical injuries and sufferings of the majority of victims are not properly addressed.

- **Reparations** focus on providing compensation and economic assistance to conflict survivors. These include the tormented, victims raped, the assaulted, physically abused and tortured, the crippled, and those whose fields, livestock and homes were destroyed.
Others worthy of reparations are victims unjustly besieged, the widowed, orphans, the disabled and other marginalised groups who suffer as a result of violent conflict. This shows that reparation programmes are not only for those who actively participated as political leaders and military but most prominently, to mostly affected civilian population most during violence attacks.

- **Reintegration** refers to the inclusion of military personnel, civilians and the marginalised groups into the creative life and productivity of the society. In addition to this, reintegration entails that internally displaced persons, refugees and other disturbed citizens have equal opportunities to participate in developing the community and nation’s economic performance and political environment in a conflict-torn country. Similar to rebuilding and reconstruction of the state and community, reintegration is supplementary to purely technical process for peacebuilding and conflict transformation. Factors of consideration should be on availing equal employment opportunities, employment creation, skills training programmes financial support and education for all. Such services should be directed and benefit those who directly participate and indirectly participate during the destructive period of the conflict (Tongeren, 2011).

Are these principles applicable to Zimbabwean scenario? How are they applicable? These were the questions which this study wanted to answer. Based on the facts presented above, this study wanted to establish possible ways on enhancing and improving peacebuilding mechanisms and conflict transformation strategies from community level to national level. By so doing, assumption is that, community owned programmes can be long lasting and locally owned. This can be an approach for sustenance and cultural relevance (Tongeren, 2011).
2.5 **Assessment of Effectiveness of Traditional Institutions in Conflict Transformation**

Evaluation presents methodical and objective considerations on the implications, usefulness, impact, sustainability and effectiveness of interventions. In order to determine the suitability, relevance and applicability of policies and programmes, and as a measure to enhance and/or improve performance of participants, evaluation helps to identify factors to consider in order to come up with best practices as well as to characterise suitable values for future operations. Assertions about visible, verification-based policy building and programme plan, recommend that evaluation serves a purpose to track the appropriate effects of conflict prevention and management as well as peacebuilding. This can be achieved by using designs which encompass more tactical approaches in order improve accountability. A more tactical approach can be optimistic because of assessments which connect programme, strategy and project levels transversely governments and the donor community. With the introduction of new systems and instruments for improving the effectiveness of aid, it appears that approaches and tools used to evaluate conflict and peace programmes are developing well (OCDE DAC, 2008 and Reinman, 2007).

Evaluation is time consuming, guzzles inadequate skills and highly valid resources, makes unproductive efforts to document the immeasurables, puts forward impractical suggestions or diverts operations and wilt team concentration as well as distorting very essential and critical responsibilities (OCDE DAC, 2008). Various conflict and peace practitioners believe that well thought-of assessment of approaches; techniques and systems are insufficient for evaluating the complications associated with critical variables found in the field of conflict prevention, conflict management and peacebuilding. For example, evaluating changes in attitude requires considerable efforts in monitoring and evaluation, bearing in mind that evaluation is duly the
main requirement among other issues for funders, both public and private donor community. Besides, decision makers and conflict and peace practitioners are now recognising that there is need for advanced assessment techniques which can help to develop skills from knowledge, professionalize the field of conflict and peace studies and advanced guiding principle structures, co-ordination and indoctrination. This way, it can be the possible route to have enhanced awareness from evaluation, which might increase effectiveness (OCDE DAC, 2008 and Reinman, 2007).

No one perfect or projected technique is universally used in conflict prevention and peacebuilding evaluation studies. Assessment is an important and an all-encompassing tenet which is the most appropriate consideration in evaluation studies. It then follows that; one must primarily consider the purpose of carrying out an evaluation and its underlying principle. Questions to put up in mind are; what must we know with regards to responsibility or knowledge? Which data and information might help advance programme design or influence decision making process? As long as the use and rationale for carrying out an assessment has been reached, with conflict analysis having been done, moving toward resolving the conflict will be simpler (Davies, Rick and Dart, 2005).

The questions involving post-conflict situations offer factual information pertaining economic and political situation and the generally post-conflict conditions concerning victim contentment, visible impacts of conflict, causes of conflict, and consideration of priorities in development. Questions concerning formal policy-making and accomplishment structures replicate the extent of citizens’ awareness of institutional trustworthiness, policy-making styles, consulting the
affected community, usefulness, recognition, formal peace processes, precision and responsibility, and selection methods (Jeong, 2005).

With informal peace structures, arising questions should have answers associated with presenting information concerning cultural and societal unity, and traditional methods of conflict management. Social issues questions should evaluate the impact of extraordinary interest in groups, inter-social group associations, and existing social risks. The socio-economic issues questions should focus on the positive or negative implications of the project on areas such as state of education, health conditions and health institutions, employment status, management of natural resources, use of productive resources, physical infrastructure, and the possibility of conflict eruption. The environmental issues questions must be relevant to the project’s effects on rural areas, urban areas, interregional associations, and international associations. Lastly, the questions concerning security issues evaluate the level of community circumstances in terms of the common operating environment. In particular, focus should be on health and safety conditions for women and children, political status, circumstances affecting internally displaced persons, and the state of security (Jeong, 2005).

Assessment of these factors is carried out in relation to their definite or probable impact on the capability of a particular mission to attain its objectives. Furthermore, assessment should indicate the extent to which the mission will have constructive or harmful implications on identified environmental issues. Accomplishment is a non-linear progression considering that there are numerous indicators found at special rates. The indicators should be considered across an amalgamation of categories to give integrative results. Given that the development of conflict
and peace indicators differs, the significance of character factors is rated differently. At the launch of a post-conflict period, first security and defence are more imperative and may mirror achievement, whilst in the long-term achievement can be witnessed through political positive change or a rise in economic performance (Adams, 2008).

The significance standard is used to evaluate the degree to which objectives set, activities of intervention(s) should match the requirements of carrying out the peacebuilding process. The relevance of peacebuilding links the assessment of the conflict, peacebuilding procedure, objectives with the probability of coming up with credible peacebuilding programmes. Intervention significance may change over time with changing conditions. In order to determine intervention significance in peacebuilding, it is also essential to evaluate all involved players involved in the conflict to assess if intervention matches or not, the general strategies and guiding principle frameworks. Assessing the interventions on which conflict analysis is based becomes an important activity in evaluating the applicability procedures used in conflict and peace studies. When conflict analysis was carried by interested parties, the objectivity of results obtained should be assessed. Assessing the accuracy of explanations given is very important not only in terms of evaluation but because it contributes significantly to development, refinement and learning theories about conflict dynamics peace processes. Regardless of whatever reasons and circumstances, conflict analysis is a key requirement in evaluation of peacebuilding processes. Therefore, it must be carried out properly (Andrews, 2008).

The key consideration in evaluating effectiveness is the relationship between conflict outputs, conflict outcomes and the impact of the degree to which the objectives were met whilst noticing
the contribution of changes in the environment. Evaluation, therefore, should engross both anticipated changes and purpose of carrying out the project plus considering both negative and positive involuntary changes (Andrews, 2008).

The evaluated programme or its completion together with peacebuilding theory or any other theory of change must be tested. Is this the correct thing to do at this time in this environment? Is it based on a logical theory of change and judgment? Is there evidence to prove or not to prove the accuracy of collected data programme outputs, programme outputs and impacts? Bearing these questions in mind, it is also important to know that a policy or programme can be very good but at the end fail to change major conflict motivating factors. Therefore, there is need to evaluate results at each stage, in order to establish if the error happens as a result of errors in design judgment, contradictory application of theory among other factors (OCDE DAC, 2008). The measure of impact refers to constructive and unconstructive, main and secondary long-lasting effects created by an intervention, straightforwardly or not directly, anticipated or unintentional. In the context of conflict prevention, conflict management and peacebuilding, the decisive factor is used to recognise and assess the effects of a guiding principle on the peacebuilding and conflict project. The effects can be short-term in nature or long-term. It is not essential to embrace conflict prevention, conflict management and peacebuilding centred intervention to a definitive measure of attaining peace. Fairly, the assessment should discover the effects of the involvement on the underlying deep-rooted causes of conflict and the drivers of that conflict (OCDE DAC, 2008).
Evaluation in conflict and peace studies should assess project results at different levels. Precisely, assessment should be done at project management level, programme execution methods, strategy and policy implementation, responses of people at grassroots level going up to regional level and national level. This should be followed by analysing the information gathered and review of the outcome, by systematically following evidence-based results which followed the project chain of project inputs – project outputs – project outcomes – impacts on peacebuilding. However, it may take time for evaluators to understand the long term impacts of a programme than to understand short-term impacts of a project. These impacts on time scales can be looked at in relation to how they are seen in constructing structures for sustainable peace. Evaluators all the time have to look at impacts (Adams, 2008 and Andrews, 2008).

Behavioural change and change of mind-set in most cases takes a long time and at the same time, is difficult to quantify. Because of this, it is not logical to anticipate considerable conflict impacts, therefore, evaluators must focus on project outcomes and testing of the peacebuilding and/or theory of change based on the programme strategies to make a contribution towards attaining peace. When violence is still intense, evaluators may possibly have to focus on output indicators for instantaneous measures of noticeable results and substantial short-term changes in contemporary circumstances, instead of trying to assess deeply the outcomes or impacts (Adams, 2008; Andrews, 2008 and OCDE DAC, 2008).

Evaluations of conflict and peace projects should focus much on policy. Issues to be answered include: What are the key and minor causes of conflict, straight and meandering approaches used, constructive and unconstructive, planned and unintentional, urgent and extended,
immediate and long-lasting effects of the attempts made? Do these efforts impact considerably on critical conflict factors or peace factors? These factors should be accepted through acceptance that both positive and negative impacts engross the concept of conflict sensitivity (Jeong, 2005). Evaluators might require to be predominantly attentive to probe issues such as: composition of conflict and peace staff, criteria used to select beneficiaries, criteria used to select partners, programme design, type of relationship with local authorities, relations with military personnel responsible for peacekeeping, assessing developmental trends, community social order, equality status in general and regional and international relations among other (Adams, 2008 and Andrews, 2008).

Sustainability can be considered to be the prolongation of benefits out of a development intervention, after the major urgent support has been completed. Therefore, it entails that sustainability is centred on the possibility of on-going conclusion and resilience to persist over time by putting constructive efforts towards improving economic performance, institutional capacity building, human resource management, good governance among other rudiments. As in other social science fields, sustainability encompasses ownership of both project and management developmental processes and peace processes. Considerate peace and conflict research exhibits that peacebuilding processes are long-term in nature, and consequently require long-term engagement (OCDE DAC, 2008). The researcher wanted to evaluate the effectiveness of traditional institutions of peacebuilding and conflict transformation as the purpose of this study.
2.5.1 Relevance of Traditional Institutions in Peacebuilding

According to Mushanawani (2012), chieftaincy is the highest ranked and one of the most permanent traditional institutions that have displayed outstanding pliability from pre-colonial era, through colonial period to post-colonial modern times. As mentioned earlier on, traditional institutions have combined executive powers, legislative powers, judicial powers, military, economic responsibilities and religious responsibilities. Historically, a central role of traditional chiefs was to lead his subjects to war, to protect the territory from any form of foreign invasion, providing security to his subjects and to widen their territories. Furthermore, the chief’s critical role was on maintenance of law and order as a fundamental requirement necessary for community development and improvement of the community in all spheres of life. The traditional institutions had a secular leader, with executive powers, legislative powers and judicial authority by crafting laws, interpreting such laws and implementation of those laws. And as the commander in chief of the defence forces, traditional chiefs had the right to wage wars and to declare wars on those perceived to be enemies of the community.

Customarily, the traditional leadership system has all the time served as mediators, judges and advisors whose decisions were treasured, unlike the current day of politician’s judgments which are overwhelmed with dishonesty, irregularities and biases. Where people could not make satisfactory conclusions, traditional leaders could alternatively seek spiritual sphere for advice. Today leadership has completely or in public, neglected the traditional belief system and relies on easy logical and intellectual power, which raises a lot of problems and uncertainties. Traditional leaders were also accountable for peace, stability and for resolving disagreements. The ability to deliver judgment in times of conflicts and social disagreements played an imperative function in minimising chances of wars and/or conflicts. For this to happen,
traditional leaders had to be neutral, just and helpful in their judiciary systems if they actually sought to put into effect community order (Mushanawani, 2012).

Traditional institutions have different abilities not only to rectify or grant compensation in form of cash or in form of livestock, but also to assist conversation between unfriendly parties. Unlike the judicial court systems under General Law where focus is mainly on the remedies provided as guided by the legislation, the traditional institutions depict the African Customary Law, guided by principles of both retributive justice and restorative justice systems. Thus, traditional courts consider verdict outside mere compensation of the aggrieved part, but also set a conducive environment for reconciliation (OECD, 2008).

There are cultural traditional beliefs within African communities that make traditional leaders respected community members as they are considered to be administrators of special body responsible for rainmaking celebrations, recognition of the dead from the wilderness ceremonies, and other practices which are valued very much by Africans. Traditionally, chiefs and even village heads were recognised as of mature qualities, whose good judgment could not be queried. This is totally different with modern political leaders who can be elected into office even at tender ages, lacking important aspects or knowledge about socio, political and economic spheres. These elected political leaders do not normally consult community elders but their political peers who might also be immature leadership-wise (Kirby, 2006).

Traditional institutions symbolise the largest proportion of the continent’s governance history, religion and culture, economic and political systems. This observation points to the futility of the
native communities in bringing about sustainable socio-economic growth and development as it overlooks traditional institutions as governance partners and by noticing failure on restoring Africa’s own past (Davidson, 1992). When current peacebuilding guidelines avoid history and African culture, the result is that large sums of money and special resources as well as professional and technical efforts can be exhausted without producing any favourable results. Basically, the traditional institutions alone are an inadequate clause to assist the transformation of economic systems, political systems and social systems. Traditional institutions may hamper or help improving democratic transformation because the institutions are going through continuous alterations. It is most likely that political and economic improvements become fruitful upon broadly participating and involveing of the whole community on institutional governance systems and cultural principles (Fallers, 1955).

Western approaches in conflict resolution through the court systems and use of and use of NGOs might not be the perfect conflict resolution methods in African context. The court systems normally lead charge and punish the offender or perpetrator, which at times tends to exacerbate resentment among the warring parties that lead to the increase in Fighting. Therefore, it is apparent that the Western court system approach and use of foreign-based NGOs do not time and again lead to authentic conflict resolution methods at grassroots level. The majority of these foreign-based NGOs does not consider cultural and traditional aspects within conflict dynamics and therefore, are not in a position to lay down conflict resolution techniques appropriate for authentic extinction of conflicts (Agyeman, 2008). The conflict among people of the same neighbourhood at grassroots levels in Mashonaland Central Province is the focal point of this thesis and has factored in involvements and participation of community members, traditional
institutions, international and foreign-based NGOs in its resolution but the conflict is so far to see total extinction of violence and proper resolution.

According to Kirby (2006), Western methods of resolving conflict in Northern Ghana were unsuccessful. Conflicting parties opted to use Western conflict resolution methods but this did not help to tackle the root causes underlying the conflict environment. Good conflict resolution involves getting deeper into understanding and appreciating cultural values at all stages and taking into consideration the ritual proportions on issues concerning the conflict. Conflict resolution in Africa is not of two elements which are; negotiation(s) between conflicting parties, but involves three elements which are; negations, reconciliation of the concerned warring parties, and reconciliation with earth segment (spiritual dimensions).

Addressing conflicts in Africa, using traditional institutions demand the use of community beliefs, morals and attitudes, social order and procedures, authorities and structures as well as cultural practices. These belief systems, morals and cultural practices are based on the appreciation of reconciliation found on cultural practices enshrined in African Traditional Region (ATR). The ceremonies held with regard to spiritual dimension in Africa play an essential role in conflict resolution processes, reconciliation and conflict transformation. Rituals and ceremonies which deal with the spiritual dimensions include beer brewing and drinking, sacrifices and special prayers and appeasing of ancestral spirits for appropriate reconciliation to be achieved. This is totally different when using Western methods of resolving conflicts which make use of strange conflict resolution methods to African soil, which makes it hard to achieve true reconciliation. To this end, it shows African methods of conflict resolution combine a
A number of mechanisms which are based on mediation, negotiation, facilitation and reconciliation (Kirby, 2006).

Others recognise the restrictions of traditional institutions in conflict resolution and peacebuilding based on that, colonial systems of governance structure basically changed chieftaincy into its middle administrative structure, and also that the post-colonial systems of governance structure frequently absorbed traditional institutions in order to make an expansion of repressive management over its citizens. This appears familiar with the situation in Zimbabwe with allegations of manipulation of traditional leaders by the GoZ (Makumbe, 2010).

This observation on the other hand distinguishes the reality that traditional institutions stand as a very important local authority with the potential to encourage and influence democratic systems of governance and to assist in promoting involvement and participation of rural communities to administration of public services. Along with the point of view highly developed by this observation, traditional institutions can lay a solid foundation on which to erect new varied governance structures because traditional chiefs serve as custodians of their communities and promote the interests their communities within the wider political systems and structures. In addition, in African the context, conflict resolution narrows the differences between conflicting parties. This is one of the strengths of traditional institutions on the governance of local communities (Skalnik, 2004).

Unlike government appointees and elected officials, traditional institutions live in same environments among members of their communities. They share familiar well-being and beliefs
just as their subjects. Because of this, traditional authorities are prepared to signify the interest of their communities than government elected officials and government appointed administrators who are only answerable to their political party leadership. Association based development which links traditional institutions and government officials are also expected to encourage supportive state-society relationships that are exclusively lacking in the African context. Still, incorporating traditional institution in development has not been contentious; the state has consistently underutilised traditional institutions at community level and has done modest to incorporate them into recognised governance systems and structures (Agyeman, 2008).

While expected democracies engage majority rule, traditional African leadership relatively function in the form of deliberations, at times exceedingly long-lasting (Eze 2008, p. 390) views that the communal philosophy of African culture positioned a great value on unity, which in turn calls for the quest of harmony or agreement not only in such imperative decisions as those taken by high political authority of the state, but also resolutions taken by lower assemblies such as those presided over by the chiefs. This study wanted to find out the relevance of traditional institutions of peacebuilding and conflict transformation.

2.5.2 Case Studies of Traditional Institutions in Peacebuilding
Traditional approaches differ very much from society from one area to the other. Available literature indicates that there are many different approaches which are used by traditional institutions in conflict transformation. Having different communities and states in Africa, each society or state has a unique history with specific traditions. There is single a common conception of traditional approaches towards conflict transformation (Boege, 2012).
Whenever conflict occurs, it is anticipated that players/actors involved should later meet some point and sort out their differences. Nevertheless, the technique to sort their difference varies. Conflict resolution in this instance varies with culture, customs and personalities mediating/facilitating the talks. Lederach (1997) asserts that endogenous techniques of conflict resolution are based on the belief that one’s ability to comprehend a crisis and develop an achievable resolution based on one’s high opinion for cultural norms and practices. Africa has numerous endogenous conflict resolution approaches and psycho-social healing platforms which can and have been functional in different ways.

The Gacaca system which was applied in Rwanda after the 1994 genocide is one of these systems. According to Muthisi (2008), Gacaca is a customary mechanism of conflict resolution initially experienced by the Banyarwanda to resolve conflicts. The Gacaca system is based on ethnicity, customs and social norms and principally consists of techniques that continue living within a particular perspective destined to attend to conflicts. In Banyarwanda, Gacaca means fairness on the grass and it consequently follows the reality that it is conducted in rural communities where people will be getting together under trees and seated on the grass. Gacaca is based on intentional acknowledgment, expression of remorse and apology. On conclusion of the process, there is a ritual where parties contribute to a traditional libation and a meal as a sign of reconciliation (Mutisi, 2008).

Wasonga (2009) highlights that subsequent to the extended conflict that exploded in Uganda after a coup d'état to bring down the then president Tito Ekello by the current President Yoweni Museveni, the local community approved an endogenous method called Mato Oput or drinking
bitter herbs made from the *Oput* tree. This is a traditional Acholi intentional peace and justice process linking mediation, trust building, acknowledgement of incorrect liability, reparation, reconciliation and restoration. The technique is based on the Acholi principle that crime infringes relations in society and as a result, *Mato Oput* seeks to restore the wrecked relations. *Mato Oput* is based on the Acholi’s acceptance that conflict as a life intimidating experience, while life is taken to mean an association of relations. Proper order is respected and so, all immorality, dishonesty, offence and violence are seen as flouting societal peace. The method involved cleansing rituals on the part of the perpetrators of conflicts as a way of reconciling the two conflicting parties.

The *Kgotla* (a traditional chieftaincy leadership system) as a traditional system in Botswana, has a special role to play in encouraging social integration through the use of common/general idioms, puzzles and Setswana cultural proverbs. Proverbs, idioms and riddles were/are used as an aspect of cultural wisdom regarding socialisation and experience on deterrence. Idioms, puzzles, riddles, myths and proverbs are normally used to admire, to reprimand/or consider people’s behaviour, thus, encourage or relatively pressurize acknowledged good ethics among the people. The idioms, puzzles, riddles, myths and proverbs were symbolically made borrowing concepts about; the sky nature, animal life and animal kingdom, human interactions, plantations and landscape among other surrounding physicality objects. The idioms, puzzles, riddles, myths and proverbs persuade people to stick and blossom for good moral standards which help to facilitate both prevention of conflicts, management of conflicts and maintaining peaceful co-existence. The use of such metaphorical language is prevalent in Africa, starting from family level up to community level. The *Kgotla* as a traditional system improved the whole community social order
by encouraging good ethical behaviour and accordingly driving equal prospects in social congregations (Moumakwa, 2010).

Descriptions, simile, exaggeration, metonymy and so forth, may be used to refer people as community leaders. For example, Moumakwa (2010) cited Mabena, (1997)’s quotation which says; Kgosi ke modisa wa batho (the chief is the shepherd of his people). This was a unavoidable way of ultimately reminding the chief that he has a crucial duty of safeguarding the welfare of the people uniformly and not including any predisposed or unfairness. Proverbs were also used to let the chief know that becoming a chief is based on the approval of the community members. Being a chief was not regarded as a standalone position, therefore, the chief had an obligation to recognise and accommodate all community members. Failure to do so automatically meant that the chief did not qualify to lead the people.

On the other hand, support of the people towards the chief made/make him or her to be successful (Moumakwa, 2010). Some proverbs promote the freedom of speech and encourage democratic values and principles among people in a society by encouraging them to raise their concerns in policy formulation, implementation and decision making. The Tswana political system suits democratic rule in that the chief only acts in accordance with the approval of the tribe. On rare occasions, the chief may act alone based on good personality to match the prevailing or sudden circumstances. The chief is anticipated to exercise his/her authority throughout the community without exceptions (Moumakwa, 2010).
Linking the *Kgotla* system to positive peacebuilding, proverbs are used to deter people exhibiting unwanted behaviour among community members and to correctly put chiefs in the rightful position of mediating. For example, there are proverbs in the *Setswana* culture which promote the use of discussions as part of conflict resolutions without using violence; such as “*molemo wa kgang ke go buiwa*” which literally means, the good or most important factor on any conflict is discussion (Moumakwa, 2010). That is to say when someone has been aggrieved, the two parties have to sit down to discuss, during the presence of someone nominated as mediator, and discuss the conflicting issue(s) until a solution is reached (Moumakwa, 2010). Therefore, this research study wanted to answer the question: do traditional institutions of peacebuilding and conflict transformation produce same results as presented above in Zimbabwe?

2.5.3 Conflict Transformation and Peacebuilding Mechanisms in Zimbabwe

The word ‘chief’ was introduced by the colonialist which was a name to the intuition of native leaders within African societies. These chiefs in Zimbabwe are tasked with the conservation of peace and facilitating conflict resolution as they are well versed with the procedures of conflict transformation. The traditional leaders include chiefs, headmen, village heads, family heads and prominent women who play remarkable roles in peacebuilding (Rugege, 1999).

Traditional peacebuilding and conflict transformation mechanisms refer to a wide range of methods, institutions and systems used to overcome negative effects of human rights violations. Such mechanisms may include legal or non-judicial measures employed by post-conflict societies to restore peace and/order following high levels of human rights abuses. At times, peacebuilding is concerned with the choices, systems and the worthiness of justice implemented by societies following gross human rights violations during civil wars, armed conflicts,
authoritarian rule, and injustice through developing a better new future pinned on democratic principles and the rule of law. Still, these mechanisms do cover traditional institutions that are being used as peacebuilding and conflict transformation mechanisms mostly in seeking reconciliation and in peacebuilding programmes. These traditional mechanisms have an important role in this study as indicated on peacebuilding theory (Benyera, 2014).

Trig and taboos are social beliefs that are robustly held fast to by Africans particularly those who believe in traditional religion. Any breach of one practice can damage another practice. These taboos were put in place by traditional leaders as a way of regulating people’s lives and behaviours. According to Gelfand (1999), taboos are equivalent to avoidance rules, put in place to manage, guide and regulate behaviour of its members. Likewise, Ndlovu (2012) and Rugege (2002) agree that taboos of different types for various reasons, some of which are individualised by Pfukwa as the ones which were used during the liberation struggle in Zimbabwe by the liberation armed forces. Taboos vary with area and cultures and the strength of values is determined by the community’s level of development. By using these taboos, offence is not breaching state laws, but a commotion of the spiritual dimensions of the community. Any remedial measure requires that the same community be implicated. In African tradition and Zimbabwean in particular, taboos conserved the customs and resist activities that could have been used to control people’s behaviour. The beliefs were upheld as traditional Zimbabwean taboos. This is seen as one of the endogenous techniques to conflict resolution in Zimbabwe.

Appreciating culturally suitable ways of resolving conflicts is extremely an important ingredient in the fields of conflict resolution, conflict prevention, conflict management, conflict
transformation and peacebuilding. It can be a waste of both time and resources to implement mechanisms which work on certain culture to a different culture. The results are that such mechanisms would not help in resolving conflicts, preventing conflicts, managing conflicts, transformation of conflict and peacebuilding programmes. The status quo would be even worse than before. Societies learn new skills of achieving sustainable peace through life experiences and through traditional methods or systems of doing things through changing and adaptation. Innovative systems, ideas, methods and structures can be modified so that they would address different magnitudes of conflict better which can lead to sustainable resolution of conflicts (Gelfand, 1999).

In this study, the following peacebuilding and conflict transformation mechanisms were taken from studies done one two big ethnic groups in Zimbabwe, which are the Shonas and Ndebeles by a number of scholars, Chemhuru (2012); Chitsike (2012); Chiwara et al., (2012); Benyera (2012) and Gelfand (1999). The traditional peacebuiding and conflict transformation mechanisms were done at community level in the form of rituals or ceremonies. Of importance to note is the fact that these mechanisms were sanctioned or authorised by intuitions of traditional leaders.

2.5.3.1 Nhimbe/ilima (Community Working Group)
Pooling labour for less privileged community members was the inventive push behind introduction of nhimbe/ilima, the outcome of intra-unity, violations of human rights, public truth seeking and public truth telling between or among families in dispute (Benyera, 2014). Nhimbe/ilima is the main elementary traditional peacebuilding mechanism practiced in Zimbabwe. As a traditional peacebuilding system, nhimbe is generally used to make perpetrators
acknowledge the reality of wrong doings and thus, enable them to take responsibility for their mishaps. Normally, this practice is done in the same community where both victim and perpetrator live. Nhimbe/ilima is an African cultural practice where community members jointly pool their resources and labour to help, usually disadvantaged members of the community. It is a community food security mechanism, which guarantees food security through collaborating effort of community members to help a struggling or disadvantaged family to cope up with the demands of fieldwork. These community collaboration efforts also helped the elderly and child-headed families during the rainy season on tasks which include ploughing, weeding and harvesting (Benyera, 2014).

The strength of nhimbe lies in that, it involved community collaborative efforts, where families in the neighbourhood would take their time to assist a fellow community member with much needed labour and to finish a demanding task in few hours. That task without the assistance of others would take weeks or at extremities, never get finished. When used as a peacebuilding and conflict transformation mechanism, nhimbe/ilima relies on the role played by a third party in the form of a middleman, in most cases a family friend, known as Sahwira in Shona. The Sahwira becomes the first person to influence, facilitate and encourage families in conflict to have nhimbe done in the field of the victim. Traditional leadership structures such as headmen and in rare cases, chiefs are involved during the planning stage, authorising nhimbe to be held as planned, and and participating in the nhimbe at the field site. When the community members and their leadership meet at the victim’s plot or field, serious work starts (Benyera, 2014).
The errands include hoeing the field or harvesting of field crops. It is during these events that the *Sahwira* breaks the well-known barrier on warring parties and bring out issues of human rights violations to the discussion. The perpetrator is asked to give an account of the proceedings on the auspicious day, while the victim’s family asks questions, normally through the *Sahwira*, who also acts as the mediator. The family of the victim in the presence of all community members would hear the accurate situation which led to the death of the victim and other disputes as well. This usefulness of this mechanism lies in that, it permits truth-telling and, mostly, it leads into reconciliation, where necessary pledges of compensation are considered, leading to memorialisation. In other words, this mechanism encompasses two crucial stages namely, truth telling stage and healing stage after reconciliation. These are pillars of an effective peacebuilding and conflict transformation mechanism (Benyera, 2014).

### 2.5.3.2 Botso (Self-shaming)

*Botso* is a tradition that is used to pacify intra-family bad behaviour, generally when a biological child abuses a mother (parent) (Benyera, 2014). As a peacebuilding and conflict transformation mechanism, *botso* operates through allowing the entire community to know the reality of atrocities committed by the child to the parent since this method requires the perpetrator to move around the neighbourhood telling everyone he/she meets the immoral act committed. During the process of roaming around villages, the perpetrator carries a sack which is a mixed bag of grains which would be used for brewing traditional beer for his/her purification rituals. *Botso* is not pervasive as cases of intra-family killings and violence are normally resolved by relatives still living without linking the matter to the spiritual or ancestral level (Benyera, 2014). *Botso* is purely a cultural system of appeasing a distressed, dead mother persecuted or killed by his/her biological child. This normally occurs if a biological child kills the mother, or did something...
which can lead to the death of the mother, otherwise angers a mother’s relatives. In most cases the mother, dies before the child seeks clemency, therefore, the biological child must pay compensation by participating in the procedure of self-shaming (kutanda botso). This tradition mechanism is premised on admission of guilt, self-shaming, paying of compensation and reconciliation on reality, taking responsibility, true repentance, restitution and understanding. In the culture of the Shona people, there are three fundamental aspects in peacebuilding and conflict processes which are greatly valid. These are reconciliation, healing and finality which occurs at the three levels of life, thus, at the living unborn level, the living alive level and the living dead level (Benyera, 2014).

2.5.3.3 Nyaradzo (Memorial Service)

Nyaradzo is a cultural practice intended to bring finality to the dead person`s family and is generally performed one month after burial (Benyera, 2014). A considerable number dead people as a result of politically motivated violence in Zimbabwe, were unfortunately not mourned accordingly, with some having their nyaradzo deferred for security reasons (Benyera, 2014). Memorial services acted as a podium to sensitize members of the community in different settings to the dangers of committing violation of human rights. This conflict transformation technique has the capacity of prevention, a key aspect of an effective peacebuilding and conflict transformation mechanism (Benyera, 2014).

To note, is that the nyaradzo ceremony, religious leaders and traditional institutions are invited to be present. It is during the stage of speeches which is the critical part of the nyaradzo, when issues associated with politically motivated violence are discussed. A platform is set for both the victim`s family and perpetrator`s families to air their views and concerns, and at the end,
representatives of the two warring parties honestly plead for amnesty and caution others not to commit the same atrocities in future (Benyera, 2014). Such acts of open acknowledgement are not found in Western peacebuilding and conflict transformation approaches such as prosecutions. This braces roles of traditional institutions on peacebuilding and conflict transformation mechanisms in reunion of post-conflict groups of people. However, it now remains to see if political leaders who fuel up politically motivated violence in communities would desist from such practices (Benyera, 2014).

2.5.3.4 Kurovaguva/Magadziro/Umbuyiso

The customary ceremony of kurova guva/magadziro/umbuyiso is common among both the Shona and Ndebele communities (Benyera, 2014). It is the termination of all the rites meant to guarantee that the spirit of the dead person rests in peace before being sent for approval by the surviving related people to the living dead relatives to return as an ancestor (Benyera, 2014).

The main reason behind kurova guva is to call back the spirit of the deceased to enable him/her live with the family, shielding and blessing it while sporadically punishing it for misbehaviour by, for example, allowing mishaps to take place. Normally, nyaradzo is performed before kurova guva and for adults, the ceremonies happen approximately one year after the burial of the deceased. The author was exploring how kurova guva as a traditional mechanism, was incorporated in conflict transformation processes. Most notably, it presented the families and communities finality whilst reuniting the spirit of their dead relative and creation of a new life of the deceased and his/her ancestors in the spiritual realm. This process completes the trilogy of the Shona and Ndebele tribes which consider life at three distinct stages; the living unborn stage (before birth), the living alive stage (after birth) and the living dead stage (life after death). If any
one of these stages is severely disturbed, it is undeserved and considered as an outrage, with high chances of bringing agonising calamities to the surviving people as there is no relationship with God. It is believed that such situations can only be rectified through mediation on these stages of the living unborn (before birth), the living alive (after birth) and the living dead (life after death) (Benyera, 2014).

The structures of peacebuilding and conflict transformation as far as kurova guva is concerned, establish the effectiveness of possibly the best bottom-up oriented victim-centred approach in Zimbabwe. The five pillars of conflict transformation are, justice, truth telling, compensation, communal remembrance and memorialisation, and reformation of traditional institutions (Chitsike, 2012, p.3). These pillars have their cultural roots concerning restorative justice, acknowledging/admitting guiltiness (facing reality), responsibility over actions done, true repentance seeking, restitution and reconciliation. Also, kurova guva is effective as a form of cultural peace education; because it serves the following functions:

- It is an official channel of communication with the living dead (in the spiritual realm), particularly those freshly departed to rest in peace;
- It enables the eldest living male biological child of the deceased to succeed his father’s position in society, estate and wealth, and
- It is a forum for the common and public memorialisation of the deceased (Benyera, 2014).

Other fundamental rituals and ceremonies which are performed before kurova guva include nyaradzo, kutanda botso, chenura, and gata (Benyera, 2014). Gata is a form of sacred autopsy
which reveals the actual cause of death of the deceased where the killer(s) are notified and become answerable so that the processes of compensation leading to reconciliation can begin (Benyera, 2014). Damages are paid by the killer(s) to the family of the deceased and also to the traditional authorities. Compensation is required traditionally because spilling of innocent or any blood in a community is a crime against the land (kutanda botso included). This crime demands that the killer(s) pay fine in the form of beasts or livestock to the Chief as way of acknowledging the wrongs done and as an admission of guilt. The cattle paid as a fine are used during the cleansing ceremony which the traditional institutions preside over. These ritual are attended by everybody in the community, which makes them a perfect set up platform for communal public memorialisation (Benyera, 2014).

2.5.3.5 Ngozi/ingozi (Avenging Spirits)

Ngozi is a metaphysical experience, cultural practice and a belief system restricted to a particular cosmology in which those who die through assault and murder are believed to return in the spiritual form to force those responsible for the killing or murder to compensate and reconcile with the deceased’s family (Benyera, 2014).

Ngozi/ingozi occurs to the perpetrators ‘clan following killing another person intentionally or unintentionally. Normally it occurs in the form of the deceased acting and/or speaking, tormenting family members of the perpetrator. The perpetrator’s family is obliged to involve the victim’s family for normalcy to prevail. Traditional institutions are involved as well as spirit mediums of the area for reparations once truth-telling and asking for forgiveness began. It is sad to note that a number of families in Zimbabwe are/were once affected by ngozi/ingozi due to
politically motivated violence. The process of reconciliation and reparation makes the end of calamities to the perpetrators’ family (Mawere and Kadenge, 2010).

2.5.2.6 Chenura (Cleansing Ceremonies)

*Chenura* is a cleansing ceremony which is done soon after the ceremony of *nyaradzo* and *kurova guva* rituals. Much concern is put on cleansing the land which got contaminated after spilling of blood. The need for cleansing of the land is based on that if the land is clean, it will receive good rains for good harvesting and bless the people. The real meaning of cleansing ceremonies as pragmatist peacebuilding and conflict transformation approach is that human rights violations (assaults, murder and killing of innocent blood) pollute the land, leading the ancestors to pull out blessings, particularly rain and peace. The purpose of cleansing rituals and ceremonies is to reunite or reconnect the community which spill blood with the ancestors. Pragmatist peacebuilding and conflict transformation mechanisms are meant to unchain the natural blessings which the concerned community must get and enjoy. It is a duty for traditional institutions and spirit mediums to lead or direct how the cleansing ceremonies should be conducted. The offender provides the beast or livestock which must be consumed during the ceremony. The ceremony includes brewing of traditional beer, together with the slaughtered beast or livestock, which should be consumed as part of the rituals or ceremony (Benyera, 2014).

2.6 Non-Governmental Organisations in Peacebuilding and Conflict Transformation

The impression of civil society remains vague, multifaceted and contested. According to Seligman (2007) cited by Atuobi (2010), civil society is a field of un-coerced combined action about shared interests, functions and principles. Civil society is an unrestricted field where citizens and voluntary organizations freely fit into place. The term CSO is normally used in
indication to all concerned groups bridging the gap between the state and its citizens. The term illustrates a wide range of groups, such as community based human rights organisations, women organisations, pressure groups, religious-based organisations, charitable organisations, social and media, professional association and political pressure groups among others (Atuobi, 2010).

Therefore, civil society stands for the existence of a collection of go-between groupings that function in social matters and political environment between community members and the government (Atuobi, 2010). It may appear as a public sphere where people and charitable organisations freely connect and it is separate from the government. However, CSOs are associated with a variety of interested groups sharing common concerns with public spheres; limits may at times, be impossible to notice. In this research study, CSOs are viewed as all non-state players (excluding political parties) who have an intermediately role to play between citizens and the state by both influencing and monitoring government actions. In this study, civil society and CSOs were used interchangeably to mean the same thing, and at times including NGOs (Atuobi, 2010).

Lund (2006) recognised civil society as interest groups regularly and relatively disparate, cutting across a society’s most important identity groups. Interests are anticipated to be opinions more or less independent of the state, political parties and other main movements within the community. Although civil societies are described as autonomous, the practice all over the world and in Zimbabwe, Rwanda and Ghana contradicts this argument. For the conditions for CSOs to function, there is need for state endorsement and the working atmosphere which is determined by the state.
The role of CSOs in conflict-ridden societies or countries is currently recognised even at worldwide levels, mainly because they can facilitate dialogue and provide community leadership (World Bank Report, 2006). The main role of CSOs speaks about its potential to persuade leaders, form community opinion and to stand for the views of the general public outside the political arena. CSOs and other actors must be tactically see the objectives and reveal the significance of the approaches to peacebuilding. Due to lack of greater precision on; objectives and projected impacts, and exclusive of addressing institutional restrictions and deformations, CSOs have the risk of intending to, but not likely to attain sustainable outcomes (Atuobi, 2010).

Other approaches such as Conflict Sensitivity Approaches (CSA) were formed within the NGO division to furnish those working in community development programmes to have an improved perceptive of the environment in which they work in order to make certain that they ‘do not cause negativity to the people living in the respective community. An essential element of conflict sensitivity approach is its purpose in conflict analysis projects. Conflict analysis tools and conflict checklists have been formed and various NGOs and CSOs have shared their knowledge in this field peacebuilding and conflict transformation.

The enormous bulk of writing in this area identifies civil society as either indigenous to the conflict zone, or external in the form of international non-governmental organisations (INGOS). INGOS also being part of the international aid development in different capacities; as channels or recipients of authorised donor support, and by virtue of their role as watchdogs of the public good could be measured as part of the civil society. Lund (2006) adds that NGOs are part of CSOs because they include people in their work, partner and cooperate with independent
institutions to stimulate the pursuit for peace and other societal interest, in ways that offset any particular political influence and/or force those that seek to govern it. It is part of the objectives of this study to find how CSOs, NGOs and INGOs worked with traditional institutions of peacebuilding and conflict transformation. To find out the applicability and worthiness of traditional mechanisms in peacebuilding as far as politically motivated violence is concerned was a big priority. Also, how these mechanisms apply along the gender streamline was of paramount significance to the researcher.

2.7 Origins of Conflict Dynamics in Zimbabwe
The MDC was formed in 1999 as an opposition political party to the Zimbabwe African National Union Patriotic Front (ZANU PF). It was formed from members of the board coalition of the civil society, individuals and workers, in particular the Zimbabwe Congress of Trade Unions (ZCTU). The formation of MDC became a defining moment in the development of conflict dynamics in Zimbabwe. From the beginning, the MDC has been blamed in the ZANU (PF) circles of being a pet project of the West, most likely because of its Western favoured policies. This view had been aggravated by the fact that by the year 2000, for the period of the Referendum campaign, MDC was backed by commercial farmers (the majority of whom were from the Western countries in origin) to refuse the draft constitution. Farmers also mobilised their employees in favour of MDC. Concurrently, ZANU (PF) campaigned in favour of the draft constitution; the vote ‘NO’ campaigned passed the day. In the same year, ZANU (PF) faithful and war veterans ran amok and occupied white owned farms and plundered properties. The MDC was identified as a neo-colonist party without the interests of the Zimbabwean populace but of the former colonialists (Magaisa, 2010).
Sartre (2001) defines neo-colonialism as a geographical application of using entrepreneurship, business community and civilising imperialism to control a country, either through direct military force or indirect political pressure. The phrase neo-colonialism was uttered in 1965 by the then Ghanaian President Kwame Nkrumah to express socio-economic environment and political power that can be used on the status of the economy, in language and cultural aspects through the encouragement of a culture of neo-colonialist country thereby assist the cultural appreciation of the colonised people. By so doing, this opens the general economy to the cosmopolitan corporations and neo-colonial country (Sartre, 2001).

Intrinsic view on the notion of the neo-colonial idea was that former colonialists chose to use different methods to colonise other countries not only in the economically, but also politically, religiously, ideologically and culturally. The MDC as viewed by ZANU (PF) was a glove-puppet party which had nothing to present to the populace but was used by the British in its push for the Mugabe regime change agenda.

ZANU PF deemed itself as a god-father of the country who liberated the nation from the colonial rule and considered themselves alone as the sole custodians of such a wonderful legacy and historical achievement. Simultaneously, the MDC considered itself as a democratic party which came with it authentic challenge to the ZANU PF dominion. The MDC claims to represent the interests of the populace, that is, the urban, rural, and farming populace whereas ZANU PF has managed to maintain its dominion on rural populace. The difference between ZANU PF and MDC is also caused by a generation gap. The MDC is mostly composed of youthful cadres drawn from university students, civil society organisations; trade unionists and the general
The Third Chimurenga refers to the remarkable post-independent Zimbabwe land imbalances’ address during the 2000 period. Land conflicts in Zimbabwe began with the colonisation of the country by Britain via the Agency of British South Africa Company (BSAC) which was led by Cecil John Rhodes after having been approved by the British Charter in 1889. During the period 1894 and 1895, Native Reserves for natives were created, marking the beginning of separation and removal away of Africans from their inherited land. Africans responded by rebellious uprisings but were conquered. These were Matebeleland uprising of 1893 and the First Chimurenga of 1896-1897 (Ndlovu, 2012).

For nearly two decades after independence in 1980, the land question had not been appropriately tackled. According to Foldvary (2000) about 4 500 owned or had been in control of 75% of Zimbabwe’s productive farmland. The land issue has been delayed because the Lancaster House Constitution had provision for the willing buyer willing seller option of addressing the land imbalances. This was an opportunity for minority white commercial farmers to sell land to
majority landless black natives. The colonial land owners on the other hand were not willing to sell the land for resettlement. Remarkably, through the enactment Land Acquisition Act of 2002, more than 2 900 of Zimbabwe’s 4 500 white farmers were given 45 days to stop farming activities and another 45 days to leave their farms (Campbell, 2003 as cited by Chavhunduka and Bromely, 2010).

The two decade postponement of this problem at Lancaster House brought about land disparity, which around the year 2000, gave the Zimbabwean government to garner support based on Pan-Africanism and social justice style when it faced its greatest opposition challenge ever since independence, from the MDC around the year 2000. ZANU PF itself as a party was persistent on carrying the revolution that started with the Chimurenga wars. The post-2000 land policy changes wanted to repossess land from the Whites, in reference to continuation of an African Figureht for both political and economic independence (Ndlovu, 2012).

During colonialism, a variety of officially permitted laws and statutory instruments were endorsed, giving lawful control over land to new settlers. The purpose of the legislation was to strengthen white domination over most productive land enforcing African population to be the labouring class. The Land Apportionment Act of 1930 and the Land Tenure Act of 1969 wanted to strengthen the Whites dominion over land and reduced the Africans to be impoverished in their own native land. These laws were used during the colonial period to legitimise the expropriation of land. This produced a big number of suffering masses, whose pursuits were never fulfilled at independence, hence creating a credulous lake of objections (Ndlovu, 2012).
Such grievances gave an impression that the Lancaster House talks had betrayed Africans; the ZANU PF government found some good reasons for the 2000 land invasions. The Lancaster House Agreement did not address the land question. As an alternative of facilitating a straightforward, open and final resolution of the land imbalances, it deferred the issue. In fact, Section 16 of the constitution had a section which started under the willing-seller-willing-buyer model of land reclamation; no more amendments were to be made for the next ten years following the lapse of ten year period. Thus, Zimbabwean government reacted by repealing Section 16 in 1991 and also the broadcast of the Land Acquisition Act of 1992 which wanted compensation of White farmers from the British government. The British government in 1997 denied admitting Britain’s responsibility to pay compensation for White farmers in Zimbabwe.

In 2000, the Zimbabwean government continued amending the constitution under Amendment Number 16 which wanted to accelerate the land reform process. There was a twofold barrel development crisis initiated by the British’s denial to compensate her citizens in Zimbabwe and the reality that the West was blamed of funding the MDC in the vote “NO” campaign which subsequently won leading to the first election defeat to ZANU PF since independence in 1980. As a result of the defeat, war veterans and ZANU PF youth entered by force into White owned commercial farms for settlement purposes. Legal battles after the invasions followed but the government in 2005 made the 17th Amendment to the constitution which wanted to oust the judicial jurisdiction to determine land acquisition disputes. Furthermore, two other sections legitimised the acquisition of land without any compensation (Magaisa, 2010).

While the Government of National Unity agreed that the land reform is permanent, the style used leaves a lot to be preferred as the country’s economy quickly started dilapidating. Farmers who
lost their land fought for justice at least to be compensated. Non-beneficiary Blacks accused the land reform programme to have been distorted in favour of ZANU PF supporters and a few privileged women who were marginalised, since the land reform process traditionally favoured men. There were also some accusations of numerous ownership of land by the political elite, of which most of them underutilised it (Magaisa, 2010).

Zimbabwe faced an economic, social, political and legal meltdown since the early 2000s. War veterans and ZANU PF politicians for years, have been controlling governance to seriously benefit themselves, for example, they discussed land and farm invasions, first and foremost to benefit these two groups, excluding the majority of citizens. Agricultural development programmes were passed in 2004 through the Reserve Bank of Zimbabwe (RBZ), concerning farm mechanisation and other input schemes, which were solely for ZANU PF politicians and their allies. These turning point developments at the turn of the century redefined the conflict dynamics in Zimbabwe. The traditional leaders were increasingly under the limelight. Some of the land and political conflicts were acted out in their areas of jurisdiction (Makochekanwa and Kwaramba, 2010). The researcher wanted to explore the conflict dynamics in Zimbabwe with the aim of identifying gaps which political leaders use or abuse thereby causing or maintaining politically motivated violence.

2.8 Obstacles Traditional Leaders Faced in Zimbabwe
How to make traditional institutions fit into current political environment appears to be extremely difficult at grassroots level. This is because elected political leaders put stringent control measures on the daily lives of native Africans as far as governance issues are concerned. In most cases the differences in ideologies, duties and responsibilities between traditional
institutions and elected political authorities in government is becoming tense. Worse still, at national level, traditional institutions are mostly limited to participate on governance and developmental issues by being actively considered for cultural advisory roles. Even at the community level, traditional institutions compete with designated government officials for governance power and authority, over ownership and allocation of land, collection of tax revenue or other critical natural resources, tasks for the provision justice, and influence over community involvement and participation on decision making, and even elections. This dispute has been particularly and/or will remain topical in many rural areas throughout Zimbabwe (Williams, 2004).

Rather than integrating and co-opting traditional institutions into state political structures, the Government marginalized functions of traditional institutions by limiting their power on land allocation and land distribution. Also, combining the Customary Law, Primary Courts Act and the Communal Act introduced negative effects on the land possession systems in rural areas. The effects precisely were that traditional authorities had no power over land distribution while giving them little spiritual function. In reality, traditional institutions (in particular chiefs and headmen) always get themselves involved much in the processes of allocating land on the basis of traditional, territorial ownership and other positive claims of the land. Even though The Chiefs and Headman Act of 1986 excluded traditional institutions in land administration, people in rural areas still refer most land administrative functions to traditional leaders. Even The Chiefs and Headman Act of 1986 did not consider village heads on administration of land, but the village heads remained predominantly disobedient to this non-recognition and to the obligation of the new governance structures. Village heads continue to be more actively involved in the
distribution and management of rural of land, and above all, they do it with the blessings of both the chiefs and headmen. Chiefs and headmen respect the portfolio of these village heads and even consider them to be important in traditional local administration structures (Dore, 1995).

The creation of MDC was however, a landmark historic development which made ZANU PF resort to use of traditional institutions seriously. Closely challenging elections during the year 2000 saw the ZANU PF swiftly considering traditional leaders for support mobilisation in communal areas. Their allowances were renewed and many of them have been given cars thereby making their role in peacebuilding biased towards ZANU PF. Consequently, traditional leaders therefore, were acting as activists of a certain political party as a replacement for being representatives of peace in their communities (Makochekanwa and Kwaramba, 2010).

Madondo (2000) observed that democratic deliberations were not followed on the decision to re-empower traditional institutions around the late 1990s, and the same institutions were most likely courted to boost up political chances for ZANU PF which was facing severe political confrontation from newly born opposition MDC in 1999. Faced with the reality that MDC would win the support of both rural and urban areas, ZANU PF resorted back to empower traditional support as equal political partners to curb or limit the support base of MDC in rural areas. The government opportunistically moved rapidly to slot in the institution of traditional institutions, as an imperative, though it previously was separated in political constituency (Ncube, 2011).

Interesting to note is the fact that The Land Tenure Commission of 1994 was part of the political co-option of traditional institutions because traditional chiefs selected by President Mugabe were
the majority Figures of the Commission. Automatically, this gave traditional institutions an unjustifiable advantage over other sections of the community in defining and shaping the form of powers vested in them through the Traditional Leaders Act of 1998 (Ncube, 2011). 

Even when being manipulated currently by politicians, traditional leaders are well respected by their subjects and as such, they remain very important part for the pursuit for conflict resolution methods and transformation in Zimbabwe. On the other hand, it is complicated to effectively utilise the indigenous understanding and principles in peacebuilding because the wardens of these principles and practices are acting antagonistically. As long as the traditional chiefs can be influenced by government and purposely act as politicians, their significance to peacebuilding remains compromised (Makochekeanwa and Kwaramba, 2010).

A small number of the traditional leaders were considered to be apolitical with another small segment actually crossing the great divide to join the MDC. The consequence for the traditional leaders who cross to join and become active the MDC members were eventually magnifying the divergence between the two political parties, therefore, dropping down to their communities. Actually, the politically active of traditional leaders must take a signal from those traditional leaders who chose to stay neutral so that they remain appropriate to the healing process. There is no doubt the country will do well to immeasurably levels from an apolitical traditional leadership (Makochekeanwa and Kwaramba, 2010).

Some chiefs were engaged in political violence on behalf of political parties; especially with a bias towards ZANU PF. Remarkably, President of the Chiefs Council Senator Fortune
Charumbira who was purportedly implicated in the burning of MDC supporters’ homesteads in the early 2000s in his Chiefdom. Destroying homes for the people allegedly to led the creation of squatters. In some well-known cases, the declining ZANU PF party has resorted to using chiefs and headmen to distribute agricultural inputs, land, food aid, farm mechanisation inputs and welfare to its known faithful as a precondition for consideration (Makocekana and Kwaramba, 2010).

Chiefs, headmen and village heads have been accused of political bias. Some chiefs have plainly supported the former ZANU PF party, hence, fueling conflict, particularly in the rural areas. Article 14 of Global Political Agreement (GPA) emphasises recognising and acknowledging that traditional institutions have same duties and obligations to community all members in their jurisdiction regardless of age, gender, ethnicity, race, religion and political affiliation. The concerned parties are hereby committing themselves to ensure political neutrality of traditional institutions and call upon traditional authorities not to engage in partisan politics programmes and activities at community level up to national level. This is perhaps one of the weakest and acceptable articles of the GPA. As long as the chiefs continue to be legislators, they surely have a responsibility to play partisan politics at national level by voting for either party in the senate. The reasonable and realistic way to ensure that chiefs do not interfere in politics at national level is by removing them from their legislative role as Senators (Madondo, 2010).

According to Machakanja (2010) the process of coming up with a legislative framework for national psycho-social healing and reconciliation in Zimbabwe remains a theoretical concept on paper, yet practically appears to be void of a consistent, comprehensive, consultative and
participatory guided practice. The relevant ministry has also been passive in developing purposeful policies and mechanisms towards national healing and reconciliation. Likewise, there have been very modest developments made to slot in governance institutions such as parliament, traditional institutions and civic organisations in a debate that would be a true representation of the citizens in formulating national psycho-social healing and reconciliation policies and legislative bills (Machakanja, 2010).

Colonial governments distorted the nature of chieftaincy by giving them precise administrative responsibilities, integrating them into the current ruling approaches thus politicizing them. During post-colonial period, this has also been the tactic of many democratic, dictatorial, military and one-party states. In many cases chiefs have become local officials or civil servants and their traditional role has become an unreal story. The role of traditional institutions appears to have been taken over by political leadership, making it extremely difficult for them to efficiently perform their duties in particular, communities they live.

Moyo (2012) indicated that at a chiefs conference which was held in Kariba in 2010, army generals whipped the traditional leaders into government’s line of thinking line by warning them of the terrible consequences to come as a result of not supporting ZANU PF. Major General Douglas Nyikayaramba from the Zimbabwe National Army (ZNA), acknowledged the role of traditional leaders in community set up, incorporated traditional institutions into them ZANU PF political ideology, emphasising the crucial role traditional chiefs have to play in maintaining ZANU PF dominion.
The present government over-glorified the traditional leaders not because they have initiated development or that they are worthy of that glory but simply because they can be easily manipulated for political expedience as usually seen before and during and after national elections. Regrettably, traditional leaders fail to recognise the nature of the abuse because of poverty and semi-literacy and thus, simply fall into the trap. They are used to repress their subjects, they are used to deprive their people of the basic necessities that are supposed to come from the government as a matter of right, and even used to kill their subjects because politics (Chitsike, 2012).

Cases are there when traditional institutions were used by ZANU PF to torture their subjects and prevent them of their rights to political affiliation, humanitarian aid and medication after sustaining injuries due to assaults and even the rights to have unsanctioned visitors in their homes. This was the state of affairs during political campaign periods in areas like Mutoko, Uzumba-Maramba-Pfungwe, Bindura, Shamva, Mount Darwin, Rushinga, Muzarabani, Guruve, Hurungwe, Bubi-Mguza and Buhera amongst others (Chitsike, 2012).

Traditional leaders also criticise lack of consultation between them and elected representatives. They believe that the designated government officials including political leaders, often circumvent or marginalise them when issues pertaining to their areas of jurisdictions are deliberated (Makumbe, 2010). Consequently, there is communication breakdown between community members, traditional institutions and appointed government workers and political leadership. This weakens the functioning of traditional institutions because traditional leaders have found it challenging to contact the state local governance structures. This problem is
worsened by their elimination from the formal governance structures concerned with rural administration.

2.9 How to Improve Traditional Institutions of Peacebuilding and Conflict Transformation.
The disturbances of traditional societal structures due to globalisation, technology and democratic principles as well changing political world, in a number of African states, make the prospects of traditional mechanisms, methods and approaches for conflict transformation and peacebuilding becomes limited. These traditional mechanisms and approaches are appropriate in some situations and not all. Nonetheless, it would be an error to disregard that prospective and not to use it where feasible. Traditional methods of resolving conflicts are not certainly a solution for all societal problems, but the traditional methods, approaches and techniques have been undervalued by conflict and peace activists and practitioners who were educated and brainwashed with the Western mindset. Generally, traditional methods, mechanisms and approaches might give an essential insight for conflict transformation methods more (Boege, 2012).

To appreciate true psycho-social healing and exculpation, it is imperative for conflicting parties to go through all the stages of conflict transformation until they become conscious of recovery until they reach finality. Even though, these traditional processes require time and closely working together of warring factions and other interested stallholders to comprehend an effective system, it has been proven that it is an investment worth to have. Therefore, it is suggested that:
Peacebuilding and conflict transformation framework should be utilised in Zimbabwe where traditional institutions had become latent to attain bottom-up, victim-centered psycho-social healing and reconciliation.

These traditional systems, methods, mechanisms and approaches should not work out of the legislative principles existing in judicial justice systems. This means that application of traditional methods, mechanisms and approaches should complement the judicial justice system by shaping closure in addressing human rights violations and perverted deaths caused by identified perpetrators living in the same community and known by the victim (Boege, 2012).

2.10 Summary
This chapter reviewed literature related to assessing and evaluating traditional institution in peacebuilding programmes and conflict transformation processes. The relevance and appropriateness of traditional leadership in the promotion of peacebuilding and development was discussed. This chapter indicated that based on the conceptual framework and theories, it is not only the government appointed officials and politicians who are responsible for maintaining order in community up to national level, but also other players such as traditional institutions and non-governmental organisations. This wide range of players are not only for maintaining of peace and order but are also responsible for economic development, creating social cohesion and encouraging citizen rights in all spheres of life through activities such as controlling violence and resolving conflict. It becomes imperative that peacebuilding and conflict transformation activities are enshrined in the hybrid political orders in all fragile states. This political hybridity could only be understood by putting efforts to control or stop violence, peacebuilding and conflict transformation. Accommodation of constructive efforts from government departments,
traditional institutions and civic groups can promise peacebuilding and conflict transformation achievable, not through the Western peacebuilding mechanisms, methods and approaches that impose a Western-style of liberal peace.
CHAPTER THREE: RESEARCH METHODOLOGY AND DESIGN

3.0 Introduction
This chapter presents the research paradigm, research approach(es), research methods and research design used to answer the research questions derived from research objectives as outlined in Chapter One. A discussion and rationale for the selection of the research paradigm for the thesis is explained.

3.1 Research Paradigm
A research paradigm refers to a set of viewpoint, standards as well as assumptions which a number of researchers have in common concerning the nature and how to conduct a research study (Guba and Lincoln, 1994; Johnson and Onwuegbuzie, 2004). These viewpoints comprise the nature of reality (ontology), how we get knowledge about what we discern (epistemology), role of values (axiology) and the procedure of research (methodology), aesthetic viewpoint as well as the language of study (rhetoric) (Cohen, Manion and Morrison, 2011; Creswell, 2009; Creswell et al, 2007; Guba and Lincoln, 1994; Johnson and Onwuegbuzie, 2004; Patton, 2002). Blaikie (1993) argues that these aspects are extremely appropriate to social sciences since the humanistic component introduces a part of free will that adds a difficulty beyond that seen in the natural sciences. An understanding of these parameters is imperative to ensure that approaches suitable to the natural world and aims of a particular investigation are adopted and that the researcher’s biases are understood, exposed and minimised. Blaikie (1993) contends that these aspects are part of a chain of choices that the researcher must reflect on and connect to the novel research problem. But if this is not achieved; Blaikie (1993) argues that methods not in line with the researcher’s position may be considered knowing that the final work will be undermined through lack of consistency.
The research paradigm adopted in any inquiry contains important assumptions about the way the researcher views the world. The most important concern is that the research should be based on the research questions as set out in Chapter One and throughout its operationalisation. For this purpose, a pragmatic philosophy was necessary to understand human behaviour as a result of the role played by the traditional institutions of peacebuilding and conflict transformation.

Pragmatism originated from the work of classical pragmatists who include Charles Sanders, Maxwell Creswell, Peirce, William James, George Herbert Mead and John Dewey. At the moment, pragmatism is expounded in the works of neo- pragmatists who include the likes of Roth and Gonese (1990) Roth and Mehta, (2002), Patton (1990), (Creswell, 2009; Johnson and Onwuegbuzie, 2004). The pragmatic tenet or dictum indicates that the existing connotations or influential or expressed provisional truth value is to be determined by practical consequences or experiences of belief in or use of the phrase in the real world (Furukwa, 2010).

The pragmatic dictum is applied in mixed methods research as a way to combine or mix methods and measures that work best to answer research questions (Johnson and Onwuegbuzie, 2004). When applying pragmatism in a research study, the problem is more important than the method preferred. Important to note is that researchers employ multiple approaches to understand the problem in its social background, historical perspective and multiple appropriate forms of collecting data, which can be used to answer the study’s research question(s) (Creswell and Plano-Clark, 2007).
The pragmatism paradigm which was chosen for the study is consistent with combining both quantitative and qualitative research methods (Creswell, 2009; Hamersley, 1990; Healy and Perry, 2000; Silverman, 2001). The case study strategy and the use of semi-structured and unstructured in-depth interviews are acceptable and appropriate within the pragmatic paradigm (Bisman, 2002, Perry, Alizadeh and Riege, 1997 cited in Strauss, 2005). The choice of using mixed method design should be based on the theoretical and conceptual orientation of the study (Bryman, 2006). As mentioned above, in conflict and peace studies, combined approaches and mixed methods offer substantial benefits in research and policy analysis (Olsen, 2007). According to Dusek (2008) peacebuilding and conflict transformation multi-paradigmatic science and phenomena need to be studied from multiple levels and angles.

The reason for choosing pragmatism comprises the use of induction reasoning, (thus the discovery of patterns in a research study), deduction reasoning (thus, testing of theories and hypotheses in a research study) and abduction reasoning (thus, uncovering and relying on the best of a set of explanations for understanding one’s results in a research study) (Johnson and Onwuegbuzie, 2004). When using pragmatism, it is possible to make a decision through moving back and forth between induction/deduction and subjectivity/objectivity (Evans, Coon and Ume, 2011). The researcher adopted a pragmatic approach because it provided an opportunity to quantitative and qualitative methods, different schools of thought and different postulations as well as different data collection methods and different data analysis techniques in the mixed methods study (Creswell, 2009).
Although the variety of paradigmatic variations between qualitative and quantitative research exist, Johnson and Onwuegbuzie (2004) categorize four matches that are at times disregarded. Firstly, qualitative and quantitative researchers use empirical observations to deal with research questions. Nevertheless, when and how data collection, analysis of the collected data and reporting the results of the study done is comparative and specific to the type of research being conducted (Johnson, Onwuegbuzie and Turner, 2007). In quantitative research studies, surveys are used to collect data while open-ended questionnaires, interviews and focus group discussions are used in qualitative studies. Secondly, both qualitative and quantitative methodologies express how data is gathered, raise explanatory point of view from such data and hypothesize about reasons the observed outcomes through full explanation. Thirdly, both qualitative and quantitative researchers integrate safeguards into the study in order to reduce substantiation bias and sources of invalidity and lack of trustworthiness; which have the probability of existentence in every research study. Lastly, the aim of research, whether qualitative or quantitative, in social sciences is to have proper handling and understanding of individuals or particular groups of people and their environments.

The primary aim of this research study was to assess the role played by traditional institutions of peacebuilding and conflict transformation in the light of the political dynamics which happened in Zimbabwe from 2002 to 2008 and 2009 to 2013. Quantitative data and qualitative data were used to inform the study. This meant that in the study both deductive and inductive approach dominated (Creswell, 2009); Hamersley, 1990; Healy and Perry, 2000; Silverman, 2001).
The study produced qualitative data which was rich and subjective. The research involved assessing and evaluating the conflict dynamics at community level. For the researcher to do that without being involved was difficult. In addition, political, social and economic issues evoke strong emotions among Zimbabweans and the researcher was inadvertently caught up in this web of value-laden programme. The location of the study included farms, mines, rural and peri-urban settlements areas which are natural rather than a laboratory setting. Although data reliability was low, this was countered by the use of triangulation where several data collection methods were used to compare results. Another method to establish credibility of the results was to apply regularity checks by reviewing related literature and comparing research findings with others (Jacobs, 2000, Deere and Leon, 2003).

Although pragmatism as a philosophy bridge between inconsistent philosophies, it is not without limitations. For example, pragmatism may encourage incremental adaptation rather than more uncomplicated structural or innovative change in society (Johnson and Onwuegbuzie, 2004). Researchers who rely much on a transformative emancipatory framework argue that pragmatic researchers at times fail to provide acceptable answers to the questions of which the pragmatic solutions are useful. The other drawback is that the meaning of the word effectiveness can be ambiguous unless clearly explained by the researcher (Johnson and Onwuegbuzie, 2004).

As explained above, the pragmatic paradigm considers the merits and demerits of qualitative and quantitative approaches in addressing the research questions (Bryman, 2001; Creswell, 2009; Johnson and Onwuegbuzie, 2004). More so, in this study, quantitative data sought to evaluate
the effectiveness of traditional institution in peacebuilding and conflict transformation and the determinants on community members (in Mashonaland Central Province). This required the use of cross-tabulations to determine the nature and strength community of mutual co-existence and explanatory variables (political issues, economic issues and social issues) in communal areas. This was after recognising the lack of objectivity sometimes associated with the interpretivist approach. From the research problem and in order to address research questions, the study produced both qualitative data and quantitative data. This is supported by Saunders et al., (2009) who asserts that the research can benefit from the strengths of both the positivist and interpretivist positions.

Through using quantitative data and qualitative data, mixed methods approaches provide a better way of addressing the research problem than using either type by itself. This is so considering that if qualitative type of research or quantitative) type of research has no capacity to address the research problem and/or answer the research questions. In addition to this, pragmatism in practice enables using multi-viewpoints thereby mitigating against biases and unbiased and/or subjective and objective. Through incorporating qualitative and quantitative components in this study, mixed methods research and methodology enable the researcher to either build from one component to another, to explore qualitatively then develop research instrument and also to make follow up on quantitative study in a more qualitatively form to obtain more detailed information.

Njihia (2011) observes that modernisation has become the most preferred approach by researchers internationally. Modernisation requires the use of mathematical and scientific methods in development planning. According to Njihia (2011); “The positivist paradigm that
calls for objectivity and deductive reasoning towards logical conclusions has been the default
philosophy in the practice of development”. Such an approach ignored the human values of
emancipation, freedom to participate in politics, social and economic activities equally between
different groups for both men and women in society. In conflict and peace studies, there is
consensus that combined research approaches and/or mixed methods offer substantial benefits in
terms of data quality, depth of understanding and policy analysis (Carvalho and White, 1997;
Hulme and Toye, 2006; Kanbur, 2003; Kanbur and Shaffer, 2006; Marsland et al., 1998 and
White, 2002 cited in Hulme, 2007; Olsen, 2007). However, the benefits need to be weighed up
against additional costs in terms of finance, time and skills.

3.2 Methodology
Research method refers to a plan of enquiry, which focuses on the underlying assumptions to
research design, and data collection and reporting results. There are many types of research
methods which fall under the main two categories, quantitative type of research and qualitative
type of research. These two categories, qualitative and quantitative, have differences arising from
nature of knowledge, the ways in understanding phenomenon in the world and the decisive
purpose of the research study. In general, qualitative and quantitative in research terminology
refer to methods of doing research, precisely, the manner which can be used to collect, analyse
and generalise results of the study (Myers, 1997).

This study used mixed method research as the methodology of the study. The major reason of
inquiry for MMR includes the use of induction reasoning, deduction reasoning as well as
abduction (Evans et al., 2011). MMR rejects rigidity and advocates for the use of numerous
approaches in addressing research questions. The research question(s) is/are the most essential
component in a research study (Brannen, 2005; Johnson and Onwuegbuzie, 2004). Because of that, many research problems and/or some combinations of research questions are accurately and properly analysed through application of mixed research techniques.

In other words, so far, mixed methods as an approach in research, has gained impetus in social science disciplines, public health disciplines, scholarly research and in the field of education. According to Johnson and colleagues cited by Shamhu (2013) the meaning of mixed methods research is given as;

Mixed methods research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration...A mixed methods study would involve mixing within a single study; a mixed method program would involve mixing within a program of research and the mixing might occur across a closely related set of studies. (Shamhu 2013)

The key element of consideration in mixed methods research is synthesising of data which comprises of mixed thoughts from qualitative and quantitative research. The approach originates from the fact that human behaviour is difficult to understand using a single technique or paradigm since human behaviour comprises of diverging actualities which require various ways of understanding reality, and that the function of research is not to create data but to understand multiple realities (Shamhu, 2013).

It was the researcher’s contention that both quantitative and qualitative approaches were valuable and could be combined in the same study because the research problem and research questions required the application of two approaches and were managed properly. Dusek (2008) asserts
that epistemological and methodological problems cannot be treated without referring to the substantive issues of the branch of science concerned. As explained above, the pragmatic paradigm considers the merits and demerits of both qualitative approaches and quantitative approaches in addressing the research questions (Bryman, 2001; Creswell, 2009; Johnson and Onwuegbuzie, 2004).

Some scholars argue that in order to determine the suitability of research method to a proposed study, the researcher must scrutinise the research questions and link them to the philosophical techniques and methodological differences in line with what defines quantitative and qualitative research methods (Blaike, 2009; Onwuegbuzie and Leech, 2006). Quantitative purists look at research from a positivist perspective. The ontological position of this type of research is that there is only one truth and that truth is independent from the researcher's perception. The aim is to assess and evaluate causal relationships linking variables contained by a value-free structure (Sale et al., 2002). This is achieved through techniques that consist of randomisation, screening extremely structured procedures and either written or verbally run questionnaires within the limited range of predestined responses (Sale et al., 2002). Sample sizes in quantitative research studies are much bigger to ensure that statistical methods and packages can be used. Quantitative researchers call for abstract objectivity relating to a formal writing style using remote submissive voice and methodological terminology, when ascertaining and describing social systems and structures is the main focal point.

On the other hand, interpretivism underpins the qualitative research paradigm (Guba, 1990; Guba and Lincoln, 1994 cited in Sale et al., 2002). Ontologically, constructivists believe that there are
multiple realities or multiple truths comparative to time and conditions and it is unfeasible for the researcher to be independent (Guba, 1990). The goal of qualitative type of research is to identify processes and meanings using the techniques of in-depth and focus group interviews. Qualitative traditionalists are characterised by a detesting of a disconnected and submissive style of writing choosing in its place, comprehensive, rich (empathic) explanations and descriptions written directly and fairly informally. According to Guba (1990) quantitative and qualitative traditionalists believe that the inappropriateness of a study which posits that qualitative and quantitative research paradigms as well as related methodological approached cannot and should never be mixed.

Notwithstanding the above, an increasing number of authors advocate for a mix of the two approaches (Bryman (2001), Creswell (2009) and Evans et al., 2011) argue that research questions are even more important in MMR because researchers apply the pragmatic method and system of enquiry. In MMR, research questions determine the methods to be used (Tashakkori and Teddlie, 1998) and set out the type of research design to be used, the sample size and sampling techniques to be employed, the type of data collection tools to be administered and data analysis techniques (statistical or qualitative) to be used (Onwuegbuzie and Leech, 2006). However, formulation of research questions MMR is more difficult compared to formulating research questions using mono-method research because it requires the formation of quantitative research questions as well as qualitative research questions in a single study (Onwuegbuzie and Leech, 2006).
The study sought to make a systematic and critical evaluation of the effectiveness of the traditional institutions of peacebuilding and conflict transformation in order to assess the worthiness of local structures in conflict management and prevention. Typically, a question composed of variables is measured in a systematic way and the data analysed using a statistical procedure (Morse and Richards, 2002). Recognising that the study sought to understand and assess how people in communities focusing particularly on social and cultural contexts which form part and parcel of daily living, a qualitative approach was employed. What were the process issues of conflict resolution? What were the results of the conflict faced? What role did the traditional institutions play in the conflict? How did chiefs help in peacebuilding and conflict transformation? These questions could not be answered without inducing human belief systems and perceptions as well as the researcher’s own value judgment and thus, required the use of qualitative research methods. Bryman (2001) describes the core elements of qualitative research as being: seeing through the eyes of the participants; description and content; processes; flexibility and concepts and theory as outcomes of the research process. Some of these core elements were applied in this study. Bryman (2001) asserts that qualitative research seeks to describe, understand and explain a situation in its context.

Quantitative methods were applied as part of the observed study to measure the community perception on the role played by chiefs in peacebuilding and conflict transformation (Sale et al., 2002). Although conflict dynamics are important for planning future conflict prevention activities by individuals, NGOs and the government, Sale et al., (2002) observe that they may be conditional and inaccurate.
Even though the phenomenon of conflict dynamics may appear the same across the two research methods, of importance was to find the distinction between life experiences and determine reconciliation efforts put as the phenomenon to its respective method and paradigm. According to Sale et al., (2002) this explanation differs from that of simply applying the strengths of each method to reinforce the weaknesses of the other.

Given that the quantitative approach or qualitative methods were inadequate in developing multiple viewpoints and/or give an inclusive perceptive of the research problem, the researcher settled for a MMR as recommended by various authors (Bryman, 2001; Creswell, 2009 and Evans et al., 2011). Combining both qualitative research methods and quantitative research methods was consistent with the pragmatic paradigm and the thrust of research in development economics which advocates for multi-level analysis of the problem (Dusek, 2008; Hulme, 2007; Olsen, 2007).

In using MMR, a decision should be made in order to establish if the qualitative approaches and quantitative approaches would carry equal status or if one among the two approaches is dominant., as well as to establish how each method can be implemented: concurrently or sequentially in a single study. Given that the conceptual process underlying this study was not one of discovery, it was necessary to weigh equally the aim and research questions both quantitative and qualitative data (QUAN+QUAL). The study used a mixed methods design where the case data occupied a secondary role to the variable-oriented survey data (Njaya, 2014). These two approaches were incorporated all the way through the analytic and interpretive phases of the study. The researcher avoided the use of sequential designs because of their limitations in
terms of more time needed to carry out the study and the subject attrition occasioned by the longer duration (Tillman et al., 2011).

Table 3.1 shows how the researcher applied the methodology to the study. Objectives which were set in Chapter 1 had data needs which were to be met through data collection instruments as per guidelines provided on the appendices as indicated below.
Table 3: Application of the methodology to the study

<table>
<thead>
<tr>
<th>OBJECTIVE/RESEARCH QUESTION</th>
<th>DATA NEEDS</th>
<th>DATA COLLECTION INSTRUMENT</th>
<th>APPENDIX REFERENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>To have an in-depth understanding and analysis of the role of traditional institutions conflict transformation and peacebuilding.</td>
<td>Understanding of key terms and identifying the traditional institutions of peacebuilding and conflict transformation and their roles</td>
<td>Survey, Focus Group Discussions, In-depth Interviews,</td>
<td>Appendix 1 (Sections A &amp; B)</td>
</tr>
<tr>
<td>To critically assess efficacy of traditional mechanisms used by traditional institutions of peacebuilding and conflict transformation at grassroots levels.</td>
<td>Evaluating the effectiveness of traditional institutions in peacebuilding and conflict transformation</td>
<td>Survey, Focus Group Discussions, In-depth Interviews,</td>
<td>Appendix 2 (Objective 1)</td>
</tr>
<tr>
<td>To examine the strengths and weaknesses of the institution of traditional leadership on conflict transformation and peacebuilding in Zimbabwe</td>
<td>Identifying challenges affecting traditional institutions in peacebuilding and conflict transformation</td>
<td>Survey, Focus Group Discussions, In-depth Interviews,</td>
<td>Appendix 3 (Objective 1)</td>
</tr>
<tr>
<td>To suggest strategies for strengthening traditional institutions in post conflict reconstruction and peacebuilding</td>
<td>How to improve traditional institutions in peacebuilding and conflict transformation</td>
<td>Survey, Focus Group Discussions, In-depth Interviews,</td>
<td>Appendix 1 (Sections C)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Appendix 2 (Objective 2)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Appendix 3 (Objective 2)</td>
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<tr>
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<td>Appendix 1 (Sections D)</td>
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<td>Appendix 2 (Objective 3)</td>
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<td>Appendix 3 (Objective 3)</td>
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<td>Appendix 1 (Sections E)</td>
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<tr>
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<td>Appendix 2 (Objective 4)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Appendix 3 (Objective 4)</td>
</tr>
</tbody>
</table>

Source: Primary data

3.3 Research Design

Research design is the procedural framework or practice used to classify the research question, collecting data and analysing the research findings (Kothari, 2005). There are various types of research designs. In this section, the researcher presents the rationale for applying the preferred
research design in order to come up with answers acceptable to the research question and sub-questions.

The research design used was descriptive survey. This is so because it is mainly focused on the logical explanation of experiences of the most important aspects concerning a given phenomenon. A case study which the researcher used for this study is a plan for carrying out research from an empirical exploration perspective concerning a challenging contemporary phenomenon in its real life circumstances using various sources of data. The objective was to present a rich or deep explanation, which construes the real life experiences of community members and traditional institutions from their own viewpoint. By employing the case study approach, it allowed the researcher to conduct an exhaustive study of elements of a unit to determine relationships which do exist, identification of direction of those relationships and their causes (Chiome, 2012). This is why the case study was used in this research study. Using the case study approach on one province was seen as a way which enabled this research study to probe intensely and analyse deeply the phenomena underlining a relapse into conflict at grassroots level. This happened despite having reconciliatory efforts at national level in order to achieve sustainable peace at all levels in the country. This allowed the author to probe deeper the experiences of community members and traditional institutions. The intention of scrutinising deeply was to enable the researcher to probe intensely and analyse deeply the diverse phenomena which represent the experiences and expectations of community members with a view to ascertain generalisations of results on similar situations to other provinces nationwide. Another essential benefit of case studies in this research study involves collection of data using different data collection
In this study, data was collected data through questionnaires, focus group discussions and in-depth interviews. Figure 3.1 gives a summary of the key aspects of the study.

An assessment of the role played by traditional institutions of peacebuilding and conflict transformation in light of the political dynamics which happened in Zimbabwe from 2008 to 2013

![Research Design Diagram]

**Figure 3:1 Research design for this study: Adopted from Njaya, 2014.**

In MMR, research designs can be either fixed and/or emergent. Fixed mixed method designs in nature are characterised by the carrying mixed methods studies starting at the beginning of the study to use both quantitative and qualitative methods based on predetermined procedures as per the plan. Emergent mixed methods designs are characterised by carrying mixed methods studies where the use of MMR throughout the study depends on the demands of rising issues and
circumstances which do occur during the process of doing the research. In most cases, emergent mixed methods designs are considered when a second approach (which can be either quantitative or qualitative) seem to be inadequate in addressing research problem or sub-problems due to changes faced when carrying out fieldwork.

When considering using the MMR designs, fixed designs and emergent designs are not used as the opposite of each other but can also be used to complement each other along a continuum. A lot of MMR designs normally use both fixed and emergent aspects to the design and/or at the middle. As an example, in this study, the researcher plans to do the research study in two segments from the onset. The researcher begins with a quantitative segment and then followed by a qualitative segment. The details of MMR design about the qualitative segment emerged based on the interpretation of the results obtained from the initial quantitative segment.

A mono-method design will be adequate if the researcher establishes that all research questions and/or hypotheses will be addressed satisfactorily by using either quantitative or qualitative method (Tillman et al., 2011). In this study, neither method alone was sufficient to develop multiple perspectives of the research problem and present a comprehensive contextual understanding of the phenomenon under evaluation. As a result, research questions in the study embedded quantitative and qualitative typical research questions. According to Onwuegbuzie and Leech (2006), a MMR research question determines the appropriateness of applying how both quantitative and qualitative data should be collected as well as analysed, either concurrently, sequentially or before the research problem is addressed.
3.3.1 Research Design Alternatives under Mixed Methods Research

Research designs used in MMR include sequential explanatory, sequential exploratory, sequential transformative, concurrent triangulation, concurrent nested and concurrent transformative (Creswell, 2009).

Table 3.2 presents characteristics of research designs used in MMR.

Table 3.2 Research Design Alternatives

<table>
<thead>
<tr>
<th>Design Type</th>
<th>Implementation</th>
<th>Priority</th>
<th>Stage of integration</th>
<th>Theoretical perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sequential explanatory</td>
<td>Quantitative followed by qualitative</td>
<td>Usually quantitative but can be qualitative or equal</td>
<td>Interpretation phase</td>
<td>May be present</td>
</tr>
<tr>
<td>Sequential exploratory</td>
<td>Qualitative followed by quantitative</td>
<td>Usually qualitative but can be quantitative or equal</td>
<td>Interpretation phase</td>
<td>May be present</td>
</tr>
<tr>
<td>Sequential transformative</td>
<td>Either qualitative followed by quantitative or quantitative followed by qualitative data</td>
<td>Qualitative, quantitative or equal</td>
<td>Interpretation phase</td>
<td>Definitely present (i.e. conceptual framework, advocacy, empowerment)</td>
</tr>
<tr>
<td>Concurrent nested</td>
<td>Concurrent collection of quantitative and qualitative</td>
<td>Quantitative or qualitative</td>
<td>Analysis phase</td>
<td>May be present</td>
</tr>
<tr>
<td>Concurrent transformative</td>
<td>Concurrent collection of quantitative and qualitative</td>
<td>Qualitative, quantitative or equal</td>
<td>Usually analysis phase but can be during the interpretation phase</td>
<td>Definitely present (i.e. conceptual framework, advocacy, empowerment)</td>
</tr>
<tr>
<td>Concurrent triangulation</td>
<td>Concurrent collection of quantitative and qualitative</td>
<td>Preferably equal, but can be quantitative or qualitative</td>
<td>Interpretation or analysis phase</td>
<td>May be present</td>
</tr>
</tbody>
</table>

MMR designs. Adopted from Creswell et al., (2009)
Sequential explanatory designs are distinguished by compilation of quantitative data followed by a compilation and analysis of qualitative data. The purpose of applying sequential explanatory designs is to use qualitative results to explain and construe the findings of a quantitative study.

Sequential exploratory designs are characterised by having an initial phase of qualitative data collection and analysis followed by a phase of quantitative data collection and analysis. The purpose of this design normally is to explore a phenomenon. This design may also be useful when developing and testing new instruments.

Sequential transformative designs are characterised by collection and analysis of either quantitative or qualitative data first. The results are integrated in the interpretation phase. The purpose of this design is to employ the methods that best serve a theoretical perspective.

Concurrent nested designs are characterised by a nested approach that gives priority to one of the methods and guides the project, while another is embedded or “nested” (Creswell, 2009). The purpose of using nested method is to address a different question than the dominant or to seek information from different levels in order to explore fully the phenomenon under study. Again, concurrent transformative designs are characterised by use of a theoretical perspective reflected in the purpose or research questions of the study to guide all methodological choices in a study. The purpose of this design in research is to evaluate a theoretical perspective at different levels of analysis.
This study applied the concurrent triangulation design. Concurrent triangulation designs are characterised by use of two or more methods to confirm, cross-validate, or corroborate findings within a study. Data collection is concurrent. Generally, the purpose of using this design is to overcome a weakness in using one method with the strengths of another. With respect to the nature of the research questions embedded in quantitative and qualitative type of research questions, the researcher decided to choose the survey and case study design as being the most suitable research design for this study (Saunders et al., 2012).

In this thesis, province survey data collected was considered as the quantitative part of this study by the researcher. Province survey data are secondary data sources (data set) already in existence (Boslaugh, 2007; Gujarati, 1988). The researcher had the option to choose variables suitable for data analysis from one data source or may mix data from different data sources to create a new data set.

Obtaining pre-existing data was quicker and cost effective. The province survey data contained considerable breadth (Boslaugh, 2007), was appropriate for the study’s unit of analysis (the province) and sampling and covered the key variables (and their values) required for statistical analysis. Understanding the characteristic of respondents was of paramount importance on considering survey data. However, the survey data could not be controlled directly as the researcher did not participate in either the research design or data collection processes.

Authors such as Cavaye (1996 and Miles and Huberman (1994) described case study approach as an empirical investigation to inquire a contemporary phenomenon with its real life context. Five
The common types of case study approaches are patchwork, pre-post, snapshot, longitudinal and comparative (Miles and Huberman, 1994).

The qualitative element of this research study was assumed as a snapshot type of case study, because the objective was on understanding in detail, beliefs, feelings and perspectives of traditional leaders and the community members. The case study was embarked on during the period October 2015 to May 2016 and involved a chain of contacts and field visits in order to understand the nature of peacebuilding and conflict transformation in Mashonaland Central Province’s seven districts.

Figure 3.2 below illustrates how the concurrent triangulation design was applied to this study.
Figure 3:2 Application of Concurrent Triangulation adopted from Morse & Niehaus, (2009).
3.4 Data Collection Methods and Instruments

Three data sources were used in this study. These sources were used for the purposes of comparing and integrating key findings. The baseline survey of the study on members of Mashonaland Central Province focused on the programmes of peacebuilding and conflict transformation due to emergent socio-economic patterns which were differentiated by the political environment. In this thesis, the raw data of the baseline survey was used for the purpose of capturing key variables required to assess the effectiveness of traditional institutions of peacebuilding and conflict transformation. The use of pre-existing data was in line with the advice of a number of authors, (Deere and Doss (2006); Boslaugh, 2007; Fuentes and Wiig (2009). In all the studies, the pre-existing data sets were supplemented with qualitative data collected through case studies. This was the approach adopted in this study.

Data collection lasted for eight months, from October 2015 to May 2016 and involved planning to do the research, implementation strategy, the actual process of data gathering in the field and analysis. Given that the researcher was actually involved in the fieldwork and talked to community members and traditional chiefs as well as their council members in the case study area, this generated factual data through stories about peacebuilding and conflict transformation. Such data from stories served as additional to survey data and more explicitly helped in illustration of the statistical results in Chapter Four. Three data collection techniques were used: questionnaire, focus groups and in-depth interviews. This MMR approach was part of largely the technique towards improvement of quality and the overall reliability data through triangulation (Bryman 2001 and Saunders et al., 2009).
Among the three data collection methods used, no source had complete advantage over other sources. In fact, the data collection methods used were complementary to each other and were used in spherical order to give an in-depth understanding the effectiveness of traditional institutions on peacebuilding and conflict transformation. The three data collection techniques used to gather case data are explored in detail in the following subsections.

### 3.4.1 Research Assistant

A research assistant was hired to help conduct the in-depth interviews with traditional chiefs and focus group discussions with local chiefs’ council. The research assistant was trained before data collection. The research assistant was particularly necessary to reach out both traditional chiefs and their chiefs’ council in Mashonaland Central Province. Given that the research assistant is traditional chief and Senator in Mashonaland Central Province, the research benefitted from the good rapport already established with community members, traditional chiefs and their councils, the District Administrators and Provincial Administration Officer for Chiefs’ Council.

The presence of the research assistant had chances of influencing the outcome of the interview discussions. In order to avoid bias through the use of a chief as the research assistant, the researcher employed the services of the assistant as a gate keeper. Interviews were conducted by the researcher and informants alone.

### 3.4.2 Questionnaire

A questionnaire is a ‘set of carefully constructed questions that are designed to provide systematic information on a particular subject’ (Farrant, 1997 as cited by Moumakwa, 2010). The purpose of the research instrument was to capture opinions, perceptions and feelings of
community members in Mashonaland Central Province, on effectiveness of traditional institutions in peacebuilding. The questionnaire was designed for consideration, classification and discussion of main themes relevant to the research topic. This enabled classification and/or organisation of data much easier during analysis and interpretation stage.

The questionnaire was designed in a format consisting of structured questions with a mixture of verbal probing questions for more explanatory responses. By using the questionnaire the researcher was able to get some information without any interference with informants. The questionnaire may seem better in terms of the researcher's interference, because with other methods such as oral interviews the researcher may interfere and distort some information. The questionnaire was designed for the community members in Mashonaland Central Province.

While crafting the questionnaire, the researcher considered aspects such as age of participants, gender of participants and level of education of participants. 250 questionnaires were answered by informants above the age of 18. The respondents were drawn from all seven districts of Mashonaland Central Province. The researcher considered age of participants and gender of participants because with these differences, people the world over, have different ways of considering cultural issues, which might be an area of concern. Considerations on level of education of participants are important because traditional leaders and community members deal with technical aspects (socio-economic, religious and political matters), laws and procedures at grassroots levels. Therefore, understanding how the state laws facilitate core-existence of human beings is important. Moreover, our modern traditional institutions and community members are highly educated, some with undergraduate degrees, masters’ degrees and doctorate degrees.
Because of this, it was interesting to understand how traditional institutions function well under traditional court system without borrowing or mixing concepts with common law. The researcher used the raw data as the baseline survey data collected (quantitative data). The provincial survey data contained considerable breadth and covered key variables for using statistical analyses.

3.4.3 Focus Group Discussions (FGDs)
Focus group discussions (FGDs) were another method of collecting data during fieldwork by the researcher. The FCDs helped to better understand the survey data and gave insights into the programmes of peacebuilding land conflict transformation. FGDs were conducted with members of the Chief’s Council.

A focus group is a small group consisting of 6-12 people chosen and gathered by researcher(s) to discuss and comment on, from individual knowledge, the subject that is the focus of the research under the guidance of a moderator (Powell et al., 1996 cited in Gibbs, 1997; Muranda and Chakuchichi, 2004). Compared to observation made by Gibbs (1997), focus groups enable a researcher to gain a larger amount of information in a shorter period of time. In this study, focus groups were used to gather a multiplicity of opinions, beliefs, experiences and attitudes about the effectiveness of traditional institutions in peacebuilding and conflict transformation. FGDs are an innovative way of holding in-depth interviews with a number of people at the same time. The researcher needs to come up with a team that is in one way affected by the issues being studied. FGDs can be stratified in order to tap the different perceptions from different social groups. In this study, members of the Chiefs’ Council were considered for FGDs.
Morgan and Kuerger (1993) cited in Gibbs (1997) postulate that FGDs are predominantly useful when there are power differences between the participants and decision or policy makers, leaders or professionals. FCDs particularly consider the daily use of language and culture of meticulous groups is of interest and when one wants to explore the degree of consensus on a given topic. Interaction between informants leads to new issues being identified (Williams, 2004). Nevertheless, focus group discussions are hard to carry out. It is difficult to have a representative sample, and may put off certain people from active participation (particularly people who are not eloquent or confident), may dishearten certain individuals from trusting others pertaining sensitive or personal information (Gibbs, 1997). Also, FGDs are expensive to carry out (Muranda and Chakuchichi, 2004).

When holding the FGD, the researcher prepared questions so as to remain on track but was flexible to follow new leads which must not be envisaged. The FGD was conducted in an atmosphere where members were free to air their views. It became necessary after introductions and social (traditional in nature) chats that prepare participants for an active discussion (Muranda and Chakuchichi, 2004). The discussions exposed the problems and provided insights into the issues. The researcher then asked questions and conducted the discussions in the same way as class discussion observing the roles of debate as the group members took turns in discussions. Appendix 2 was the question discussion guide for FGDs. The researcher was firm in controlling the discussions as some members of the group were dominant and suppressed the views of others. The discussion came up with a consensus. Where differences existed, there was a mutual acceptance of divergence of opinion. Issues discussed were recorded for analysis purposes.
Kitzinger (2005) believe that relationship is the critical characteristic of focus groups because the relations between participants indicate their worldviews, language which they use on a subject and their morals and way of life about a shared situation. Relations as well enable participants to ask questions among themselves, to re-examine and re-visit their way of thinking and understandings of certain or definite experiences.

Another advantage of using FCDs is that, they draw information in a way permitting a researcher to unearth why an issue is prominent, and peculiar elements surrounding such prominence (Morgan, 1998). Consequently, the missing link between what people say and what they are capable of doing can be understood in a better way (Lankshear, 2003). If numerous ways of understanding and implications are exposed by participants, several clarifications of human behaviour and thoughts will be expressed.

The advantages to participants in FGDs should not be misjudged. It is an opportunity to be included in decision or policy making processes, to be appreciated as specialists, and work collaboratively with researcher(s), which is a form of empowerment (Goss and Leinbach, 2006). If FGDs works well, they can facilitate developing of trust among group members thereby rendering opportunities to explore possible solutions to meticulous problems affecting them as a group (Kitzinger, 2005). It is not every group member enjoying such benefits. This is because at times, FGDs can be intimidating, particularly for mumbled and shy members. Thus FGDs are not self-empowering for all participants; therefore, other data collection methods can present more opportunities for such participants. Nevertheless, if participants are actively participating and getting involved in the subject under study, they expect to make a difference, and FGDs are
frequently applied in natural settings, so that empowerment can be rationally achieved. One more advantage of FGDs to clients, interested parties, participants or individuals in that they can become a platform for facilitating change, both during the sessions and afterwards.

Even though FGDs have many advantages, they do have limitations as well. Some of the limitations can be overcome by planning and moderations, but other limitations are inevitable and unavoidable to this approach. This means the researcher has no capacity or has less control over the data to be produced (Morgan, 2008). This can happen to either quantitative studies or one-on-one interview sessions. The researcher(s) or moderator(s) has to permit participants to chat with one another, ask questions and put across feelings and opinions, at the same time with no or very little control over the relationships among participants. The only control which the researcher has normally is to keep participants focused on the subject under study. By its nature FGDs are open-ended and cannot be wholly programmed during planning.

It is a mistake to assume people involved in FGDs express their actual opinions. Participants under such situations can speak in a special context appropriate to their culture, which makes it difficult for the researcher to clearly identify a personal message (Morgan, 2008).

Practically, FGDs are difficult to conduct. It can be a challenging issue to get a proper sample. Again, FGDs may depress some individual or some participants from freely participating in the study. This can be so with particular reference to participants who cannot speak fluently, who are not confident to speak in public, those with communication related disorders and those with special needs. In addition to this, the manner in which FGDs are conducted may put off some
participants from putting their trust with other group mates on sensitive or personal information.
Situations of this nature necessitate inclusion of carrying out one-on-one interview sessions
and/or the use of workbooks together with FGDs. Lastly; FGDs are not entirely confidential or
unidentifiable, because the shared data is among a group of people (Morgan, 2008).

In this study, five FGDs were carried out in five districts of Mashonaland Central Province.
Informants who participated through FGDs were members of the Chief’s Council. The
informants were of mixed sex but predominantly male. A total of 65 members of the Chief’s
Council participated through FGDs.

3.4.4 In-depth Interviews
The main source of data for the study was in-depth interviews with traditional leaders. The chiefs
are traditional supreme authorities in charge of the whole communities within their jurisdiction.
Any developmental programmes whether from local government officials or NGOs or CSOs on
issues to do with economics, social services and politics, are referred to the local leadership. In
this study, traditional leadership as actors in peacebuilding and conflict transformation, were
assessed on their role. The case study data served as supplementary to the quantitative province
survey data collected by the researcher.

Boyce and Neal (2006) defined in-depth interviewing as a qualitative type of research method
that involves carrying out thorough personal interviews with a small or limited number of
informants to find out their viewpoints on a meticulous idea, programme, or situation. For
instance, a researcher may ask participants in a particular programme about personal experiences
and prospects related to the problem under study. Their thoughts and feelings about the way the
programme is done, processes involved, programme output or any changes may change as a result of getting involved in the programme. According to Patton (2002), in-depth interviews are typically unstructured because they include open-ended questions and provide room for extensive probing to get clarity or to express feelings and beliefs on the subject under study.

The interviewee has options to take varied paths and explore thoughts and feelings associated with what the interviewer wants to cover (Saunders et al., 2009).

This method was used to solicit primary data through direct questioning of traditional chiefs on matters to do with peacebuilding and conflict transformation within their jurisdictions. In this instance the interview is conducted with the aim of bringing out sensitive information. In in-depth interviews, the interviewer extensively probes and clarifies issues so that the respondents bring out answers he/she wants. According to Muranda and Chakuchichi (2004) in-depth interviews collect very reliable data such that when it comes to analysis, it becomes easy to draw the meanings and themes in the responses.

In-depth interviews were useful when the researcher wanted detailed information concerning the person’s thoughts, feelings and attitude to discover new issues in detail. Interviews are often administered to provide circumstances offering an accurate and complete picture of the phenomenon under study and why. Therefore, in-depth interviews can be a substitute of FGDs if the prospective participant may feel uncomfortable or may not be included to speak openly in public and even when distinguishing individuals’ opinions from that of other group members, about the subject under study. In-depth interviews are also used to filter questions for future surveys of a particular group under study (Patton, 1990).
According to Mcleod (2004) the primary advantage of in-depth interviews is that they provide much more detailed information than what is available through other data collection methods, such as surveys. They also may provide a more relaxed atmosphere in which to collect information where people may feel more comfortable having a conversation with you about their programme as opposed to filling out a survey. The researcher used Mcleod (2004)’s assertion in data gathering using in-depth interviews with informants. However, there are a few limitations and pitfalls, each of which is described below:

- Prone to bias: Because informants may want to “prove” that a programme is working, their interview responses might be biased. Responses from community members and programme participants could also be biased due to their stake in the programme or for a number of other reasons. To counter this bias, the researcher designed a data collection system, which stressed the importance of triangulation, creation of easy to understand instruments, and conducting interviews in order to allow for minimal bias.

- Can be time-intensive: interviews can be a time evaluation activity because of the time it takes to conduct interviews, transcribe them, and analyse results. Therefore, the researcher during planning data collection effort, put care to include time for transcription and analysis of their detailed data.

- The interviewer must be appropriately trained in interviewing techniques: To provide the most detailed and rich data from an interviewee, the interviewer made sure that the informants were comfortable and were interested in what they were saying. The
researcher also used effective interviewing techniques, such as avoiding yes/no and leading questions, using appropriate body language, and keeping their personal opinions in check.

- Not generalisable: When in-depth interviews are conducted, generalisations about the results are usually difficult because small samples are chosen, and random sampling methods are not used. In-depth interviews however, provide useful information for programmes, particularly when supplementing other methods of data collection. Because of this, the researcher noted that the general rule on sample size for interviews was that when the same stories, themes, issues and topics were emerging from the interviewees, then a sufficient sample size has been reached.

A general description of how the interviews were conducted during the fieldwork is presented below.

- Interview briefing: After securing the interview, a brief explanation was given on the purpose and format of the interview as well as the roles of the interviewer and interviewee.

- Interview durations: These varied between structured and semi-structured and unstructured interviews. Each structured and semi-structured interview lasted for about 40 minutes while an unstructured interview took at least an hour.

- Groups interviewed: In this study, two categories of interviews were conducted: one-on-one interviews and focus group discussions.
Venue of the interviews: One-on-one interviews with traditional chiefs were held either at home or in the field while a central place (convenient to the participants and researcher) was selected for the focus groups.

Language: Both English and Shona were used during the interviews although the instrument and interview schedules were in English.

Handwritten notes: Handwritten notes were used to capture the interview data from the key informants and research participants. The interviews were not recorded because the participants and the key informants were not comfortable with being audio-recorded given the political sensitivity subject under study.

Interview log sheets: These formed part of the questionnaire and were used to track the interview data. The log sheets indicated parties to the interview, time of the interview and place of the interview.

In-depth interviews in this study were carried out on substantive traditional chiefs. A total of seven chiefs were considered as key informants in this study. These key informants were drawn from all the seven districts of Mashonaland Central Province. Appendix 3 was the guide for the in-depth interviews.

3.5 Population and Sampling Design
Mashonaland Central Province in Zimbabwe was the case study area for this thesis. It has an area of 28 347km² and a population of 1 152 520 representing about 8.5% of total population of Zimbabwe, The province has seven districts which are Guruve with a population of 200 833 people, Shamva with a population of 98 077 people, Mount Darwin with a population of 307 946
people, Muzarabani with a population of 121 127 people, Mazowe with a population of 198 966 people, Rushinga with a population of 67 829 people and Bindura with a population of 156 842 people (Census Report, 2012). The target population for this was for people who were above the age of eighteen years. They were 518 634.

Figure 3:3 Map of Zimbabwe indicating position of Mashonaland Central Province
3.5.1 Sampling Design

A sample is a part or a subset of the selected population for investigation (Bryman, 2001). In this study, traditional institutions and their communities constituted the population units. Given that there were three sources of data for the study, the survey data which covered seven districts in Mashonaland Central Province which made up the sampling frame for the case study.

A basic option in creating the approach to data sampling exists involving probability sampling (simple random sampling, systematic sampling, stratified random sampling and cluster sampling) and non-probability sampling (accidental sampling, quota sampling, purposive sampling, self-
selected sampling and incomplete sampling) (Miles and Huberman, 1994; Mcleod (2004). Given
the nature of the research problem outlined in Chapter One and the quantitative-qualitative
nature of the study, both non- probability and probability sampling techniques were used and are
further discussed in this section.

3.5.2 Sampling of Survey Data
The survey data was undertaken with community members covering the periods 2002 to 2008
and 2009 to 2013 in seven districts in Mashonaland Central Province. Survey data was collected
between November 2015 and January 2016. The researcher used the raw data of the baseline
survey; 250 out of 518 634 respondents participated in this study. Of importance to note is the
fact that stratified sampling techniques were used to group the districts into three categories;
those near urban centres, those near the border with neighbouring countries and those in rural
areas. In addition to this, purposive sampling techniques were used to identify literate family unit
members. The respondents were then randomly selected from all the seven districts of
Mashonaland Central Province

3.5.3 Sampling of Case Data
Sometimes the sample from survey data is too large to incorporate the qualitative component
(Miles and Huberman, 1994). According to Morse and Richards (2002) the qualitative sample is
either purposefully selected from the quantitative sample or a separate qualitative sample is
drawn (consistent with the principles of qualitative sampling). In this study, a separate purposive
sample was chosen based on that qualitative samples have a tendency to be more purposive in
nature than being random. This may be so because life is limited and a lot of qualitative research
study focuses on single cases, with some phenomenon entrenched in a single social environment.
Under purposive sampling, participants or other elements chosen for a specified purpose imply the use of personal judgment by the researcher. On qualitative research part, the researcher applied this approach to the study, focusing on Mashonaland Central Province (Mcleod, 2004).

FGDs and in-depth interviews employed a multi-stage stratified random sampling technique due to the expansive nature of the study area. The researcher acknowledges that although convenience sampling is easy and relatively cheaper, the sample selected may not be representative and could be biased. A situational analysis of Mashonaland Central Province including its socio-economic and political activities was presented above. Informants were selected at the sub-location (district) level. These informants were divided into subpopulations called strata according to geographical locations as follows: three districts near urban centres (Mazoe, Shamva and Bindura), two districts near country borders (Muzarabani and Rushinga) and two purely rural districts (Guruve and Mt Darwin) are not a homogenous group and that is why a more representative sample could be made possible through the stratified sampling technique. According to Boslaugh (2007) stratified sampling allows for intentional oversampling which permits greater statistical precision. Simple random sampling was used for the selection of informants for the sample from each stratum. On average, each focus group had eight informants, known as dare ramambo (chief’s council). 65 out of around 87 informants participated in this study through FGDs and 7 out of 19 traditional chiefs participated as key informants through in-depth interviews.
3.6 Data Analysis Procedures

Given that a concurrent design was adopted in this study, the integration of qualitative and quantitative data was done through merging data and comparing the two sets of data and results. Creswell and Plano-Clark (2007) observe that when merging data during a concurrent design, the findings may conflict and there would be need to gather more data or revisit the databases. Other authors such as, Hammersley (2005) cited in Brannen (2005) and Tillman et al., (2011) recommend that the researcher may simply juxtapose the contradictions for others to explore in further research.

Given that the study adopted mixed method design, the type of data analysis integrated both thematic and statistical data. More specifically, the survey data were analysed using statistical methods while case study data were analysed using thematic identification and description. This allowed comprehension (interpretation and contextualization) and explanation (prediction and generalisation) of the phenomenon under study (Tillman et al., 2011). The survey and case study data were kept and analysed using Statistical Package for Social Scientists (SPSS) for Windows version 20.

Table 3.3 shows the relationship between research objectives, research questions and method(s) of analysis. The specification grid helped to ensure that appropriate data analysis techniques were used to address the research problem under study.
Table 3:3 Linking of Objectives/Research Questions and Analysis Technique

<table>
<thead>
<tr>
<th>Objective and research question</th>
<th>Objective and Research question number</th>
<th>Type(s) of Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>To have an in-depth understanding and analysis of the role of traditional institutions conflict transformation and peacebuilding.</td>
<td>Objective 1 Research question 1</td>
<td>Crosstabulations, Description and interpretation (from data collection instruments)</td>
</tr>
<tr>
<td>To critically assess efficacy of traditional mechanisms used by traditional institutions of peacebuilding and conflict transformation at grassroots levels.</td>
<td>Objective 2 Research question 2</td>
<td>Crosstabulations, Description and interpretation (from data collection instruments)</td>
</tr>
<tr>
<td>To examine the strengths and weaknesses of the institution of traditional leadership on conflict transformation and peacebuilding in Zimbabwe</td>
<td>Objective 3 Research question 3</td>
<td>Crosstabulations, Description and interpretation (from data collection instruments)</td>
</tr>
<tr>
<td>To suggest strategies for strengthening traditional institutions in post conflict reconstruction and peacebuilding</td>
<td>Objective 4 Research question</td>
<td>Crosstabulations, Description and interpretation (from data collection instruments)</td>
</tr>
</tbody>
</table>

Source: Primary data

3.6.1 Statistical Methods of Analysing Survey Data

How are different groups of data compared? What determines the basis of comparison? These questions were a guide to the researcher on what statistical method to chose. There are different methods to compare two different groups of data and to check if the difference is significant or is just a result of inherent randomness in the data. The decision on which statistical method(s) to use depends on the type of data, that is, whether the data are continuous or categorical. In this study both categories of data were collected. In the analysis, cross tabulations were used. The cross tabulations were used on all objectives to establish if there was any relationship concerning the attributes peacebuilding and political affiliation across the gender perspective.
3.6.2 Analysis Procedures for Case Data

There are five stages of data analysis in a case study identified by Leedy and Ormrod (2001). First, is there is organisation of details concerning the case study where data are arranged in a consistent categories. This implicated plummeting primary data (reducing responses to structured interviews and semi-structured interviews) throughout the process of choosing (based on the researcher’s own judgment), shortening (following classification based on the themes of the research instrument) and transforming data (Leedy and Ormrod, 2001).

In this research study, different issues from the interviews and the province survey data sources were summarised and/or organised according to the research questions. This categorisation by the researcher was based on the importance of sensitive issues about the research arguments identified in Chapter Two.

The second stage was the categorisation of data where definite classes were identified to enable classifying data into rightful groups. The third stage was concerned with interpretation of both province survey data and case study data in order to have exact meanings associated with the case. The fourth stage was about identification of outlines as well as underlying themes of data analysis involved in a case study situation. All data gathered throughout the fieldwork were scrutinised in order to identify underlying themes and their patterns. The fifth stage was the overall synthesis of case data that helped to make conclusions. The process of analysing data from questionnaires involved editing, coding, data entry, actual analysis of data and data interpretation. The data from the questionnaires were then summarised in the form of tables, charts and Figures showing responses for community members and traditional leaders.
3.7 Limitations Faced while Conducting Fieldwork

In this study, the key challenges encountered during the fieldwork related to the political sensitivity of peacebuilding and conflict transformation, authenticity of primary, political unwelcome by key informants, time and financial constraints and issues concerning the researcher’s bias.

The key issue under investigation in this study was to evaluate the effectiveness of traditional institutions on peacebuilding and conflict transformation in particular, is politically sensitive to be discussed in public (Marongwe, 2008). Given the political sensitivity of the topic under study, the respondents, including the key informants, were not comfortable being audio-recorded and hence, rejected the use of a recorder. In fact one of the key informants threatened to terminate the interview if a recorder was used. This meant that the researcher had to listen conscientiously and write fast in order to gather as much information as possible during the interviews. The political sensitivity of peacebuilding and conflict transformation and entrenched political schism in Zimbabwe meant that the researcher had to devise creative methods to collect case data uninterrupted. These strategies did not compromise the researcher’s ethical conduct.

The researcher recruited a research assistant, a traditional chief, Senator and provincial representative in National Chiefs’ Council. The researcher avoided recruiting employees in the Ministry of Local Government, Rural and Urban Development to avoid possible “disturbances” to the data as these employees often interacted with other organisation and participated in different government and/or district events linked to peacebuilding and conflict transformation programmes. This was likely to prompt them to discuss issues not addressed by the research. The
hiring of a locally based research assistant was an effective and useful strategy for easy access to community members and their traditional leaders.

Marongwe (2008) overcame this challenge by hiring internally-based research assistants who had hands on experience in working in a highly polarized environment. This route was not pursued in this study, because of the legal and ethical issues that arise. In this study, classified government information on peacebuilding and conflict resolution was not used and the researcher relied on published material.

To address the challenge of negotiating entry into communities and traditional leaders, the researcher applied for and was granted permission by the Ministry of Local Governance, Rural and Urban Development to undertake research in wards Mashonaland Central Province. Despite the political sensitivity of this study and tense political contestations in contemporary Zimbabwe, the researcher was actually surprised that there were no specific challenges in accessing the study sites and talking to informants/participants. On entering the community, the researcher always observed government protocol by making a courtesy call on the headman or headwoman. The headman or headwoman then informed the other levels of local governance and local political party leadership at rare cases, the Police.

Research was undertaken under the constraints of time and budget which obviously presented their own challenges especially during data collection. The political sensitivity of the topic under study also required that data collection had to be flexible. The fieldwork was sometimes suspended to avoid unnecessary clashes with the local political activities and processes. This
inevitably cost the research time and resources. The engagement of a locally-based research assistant was particularly important as he fed the researcher with updates on any upcoming political events in the study sites.

As mentioned in Chapter One and Chapter Three, ethical considerations were relevant to this study. The act of responding to the questionnaire did not cause any harm to the participants. The rights of respondents were not violated in any way as participation was voluntary. The entry of the research team into Mashonaland Central community was peacefully negotiated and no unorthodox ways were used to gather data from the subjects. However, collecting qualitative data on the traditional chiefs and their councils, opinions and lived experiences about the peacebuilding and conflict transformation induced researcher bias which had to be dealt with. Peacebuilding and conflict transformation programmes may evoke strong emotions among those who supported it and those less keen on the programme. The researcher was inevitably caught up in a web of value-laden and “contentious” type of peacebuilding programme.

### 3.8 Validity and Reliability in Mixed Methods Research

Usually, reliability and validity were used to evaluate the value and reliability of research in natural sciences but Patton (2002) tried to adapt these traditionally quantitative procedures to contemporary qualitative research. Hammersley (1992) proposes that the criteria should come from quantitative and qualitative philosophies.

Bryman (2001) recommends that the criteria used must depend on the supremacy of the qualitative method or quantitative method and/or the kind of data analysis used in the study. Johnson and Onwuegbuzie (2004) call it legitimation. This absorbs the element of assessing the
trustworthiness of the qualitative and quantitative data used in MMR and following interpretations. Sale and Brazil (2002) recommended different quality criteria which include: truth value; applicability; consistency and neutrality. Tillman et al., (2011) recommended mixing the strength of validity from the qualitative strand and reliability from the quantitative strand. The reason is that the weaknesses in one analysis or technique will be counter-balanced by the strength of the other method, thereby increasing assertions of validity and reliability.

The conclusions of the research were anticipated to be internally consistent due to a number of factors: the use of triangulation; if expressions of respondents match up with information found in document analysis as well as information obtained from research findings from similar studies. On generalisability, the research’s conclusions can be used to infer to the concerned population since the survey data deployed for the statistical tests covering five districts (out of seven) in Mashonaland Central Province. This indicates that the survey data came from a sampling frame which covered urban centre, peri-urban centre, mining, farming, resettlement and rural areas, which was representative of a broader national population.

Scrutiny of the survey data showed that some variables had missing observations. These omissions could be due to errors during the initial data collection or from data entry into the SPSS spreadsheets. Although there were some gaps in the survey data, the data set contained sizeable extensiveness, was suitable for this research study’s unit of analysis and covered the key variables required for the statistical tests. The researcher familiarised with the original study and data by examining the scope of the study, key research questions, questionnaire and interview protocols.
Four styles of evaluating correctness and trustworthiness of qualitative research are: credibility (evaluated by prolonged engagement of the researcher); transferability (evaluated through purposive sampling and solid description given by the researcher); dependability and confirmability (attained through triangulation of data sources) (Creswell, 2009; Guba and Lincoln, 1994). These four criteria were fulfilled in the qualitative part of the study. Validity of the case data was checked through extended engagement during the fieldwork; repeating processes a number of times; regularity checks by probing the literature and judging against one’s findings with others; employing triangulation (using several data collection methods); regular note taking, concentration in the environment, exposure to various conditions and referring to other researchers. Extended commitment allowed the researcher to build a strong rapport with traditional chiefs which assisted to a greater degree of obtaining credible information about conflict and peace issues in the community.

There was a need to establish that the qualitative methods and the conclusions drawn by qualitative research are credible and do not stem from the researcher’s own biases. In research, the term “validity” is used to refer to the “correctness or reliability of a description, conclusion, explanation, interpretation, or other sort of account” (Maxwell, 2005, p.106). The types of reliability procedures used in this study include triangulation and researcher’s reflexivity.

3.8.1 Triangulation
Triangulation is “a validity procedure where researchers search for convergence among multiple and different sources of information to form themes or categories in a study” (Creswell, 2009). It involves the “use of multiple and different sources, methods, investigators, and theories to shed light on a theme or perspective” (Creswell, 2009). In this study, data were gathered from a
variety of sources, including the surveys, focus groups and/or oral interviews. This served as a basis for triangulation. The use of quantitative as well as qualitative research questions, data analysis procedures, and inferences is also a form of triangulation.

3.8.2 Researcher’s reflexivity
Creswell, (2009) describe researcher’s reflexivity as “the process whereby researchers report on personal beliefs, values, and biases which may shape their inquiry”. A researcher’s opinions and potential biases should be acknowledged before the researcher interacts with participants and analyses the data Creswell, (2009) further recommend that researchers should explicitly “acknowledge and describe their beliefs and biases early in the research process to allow readers to understand their positions”. The researcher believed that the new ONHR provide the regulatory framework for engaging traditional institutions to partner with NGOs and government departments in peacebuilding and conflict transformation in Zimbabwe. Despite this belief, deliberate attempts were made by the researcher to enter the field with an open mind so as to gain an unbiased account of what was ‘happening on the ground’. Supervision played a key role in this regard where assumptions were constantly being tested. Thus, the notion of bracketing or ‘suspending researcher biases’ was a constant process as the study progressed (Creswell, 2009).

3.9 Ethical Issues in Research
This study was initiated through discussions with government officials, district and local leaders (clan and village elders) as well as with NGOs. Official permission to carry out the research was granted by the Ministry of Local Governance, Rural and Urban Development and by the Chiefs Council of Zimbabwe; this was granted after reviewing and approving the proposal. The approval letters also served as an introduction to the respondents/participants in Mashonaland
Province, in order to gain entry into the community where the research was conducted. To avoid any misunderstandings, it was made clear that the study was not sanctioned by any particular NGO or government agency, and that there should be no expectations from the study; such false expectations could include improvements or inauguration of development projects in the area or more funding, as was the case with most NGOs or government development planning. The respondents duly understood that this research was mainly for academic purposes, and that the results could be used to improve service delivery in the future, if the responsible authorities and agencies chose to make use of the results.

The researcher has to work together sincerely with the participants and research assistant, consequently getting into participants’ personal sphere of principles, weaknesses, life experiences among other issues, in order to collect data. According to Silverman (2001), researchers should at all times remember that carrying out fieldwork involves entering into the real private affairs of the participants involved.

Reasonably, this calls for addressing several ethical issues involved in the research process particularly before carrying out the research, during the research, and after the research. According to Creswell (2009) the researcher has the responsibility to consider and observe fundamental rights of participants, values and needs of the participants. Miles and Huberman (1994) list issues which researchers should observe and critically consider when analysing data. Researchers should be very much aware of the following issues before, during, and after the research. The issues are:

- Informed consent. This entails that participants got full knowledge of what is involved in the research study and its processes (see item 3.9.1 for details).
➤ Harm and risk. This is concerned about making sure the study does not hurt participants (see item 3.9.2 for details).

➤ Honesty and trust. It concerns that the researcher is truthful in presenting data and reporting findings of the study.

➤ Privacy, confidentiality, and anonymity. The study should not expose identity and also intrude too much to personal affairs of participants (see item 3.9.4 for details).

➤ Intervention and advocacy. This should be done by the researchers on participants displaying dangerous or illegal behaviour during the research study.

One of the normally unexpected concerns relating to ethical issues is the cultural sensitivity. Silverman (2000) argues that the relationship between participants and the researcher must consider cultural aspects, values and beliefs which might have a bearing on research outcomes. Therefore, researchers should take appropriate steps without exceptions or shortcuts to strictly follow ethical guidelines in order to maintain participants’ privacy, confidentiality, self-respect, fundamental rights, and anonymity.

In view of the forgoing discussions, the following section describes how ethical issues in this research study have been addressed:

3.9.1 Informed consent
The researcher educated the participants about the purpose, nature, data collection methods, and scope of the research before carrying out the study. Also, the researcher clarified on the typical roles
of participants. This was of great importance since the approach was totally different from the usual face-to-face approaches. Based on this, the researcher obtained the informed consent of participants.

3.9.2 Harm and risk
Throughout this research study, the researcher guaranteed that no physical or psychological harm might happen to participants as a result of participating in the study. The research had made sure that no force to answer questions was done. Also, the participants were allowed to withdraw from the study at anytime if they feel it is not good for them. Storage and use of data collected was done ensuring the promise not to do harm to participants.

3.9.3 Honesty and trust
Sticking firmly to observing and/or properly following all the ethical guidelines served as standard to obtain honesty and credibility concerning collected data and the accompanying data analysis.

3.9.4 Privacy, confidentiality, and anonymity
The researcher ensured that the confidentiality and secrecy of the participants was preserved through the taking away of any identifying characteristics before reporting research findings. The researcher made it clear that the participants' names were not going to be used for any other purposes, and all research information provided was not to be shared in a way which can reveals the identity of participants in any way.

3.9.5 Voluntary participation
Despite the above mentioned precautions, it was made clear to the participants that the research was only for academic purposes and that their participation in it was absolutely voluntary. No one was forced to participate.
Table 3.4 summarises how the researcher applied ethical considerations to this study at each stage:

<table>
<thead>
<tr>
<th>General Ethical Issues</th>
<th>Stage of Research</th>
<th>Stage-specific Ethical Issues</th>
</tr>
</thead>
</table>
| Integrity and Objectivity, Respect, Avoidance of Harm, Privacy, Voluntary Participation, Right to Withdrawal, Informed Consent, Confidentiality and Anonymity, Responsibility in Analyzing and Reporting, Data Management and Compliance, Safety | Formulating and Clarifying Research Topic Stage | • Integrity and Objectivity  
• Recognition of Responsibilities  
• Risk Assessment  
• Recognition of Conflicting Interests |
|                        | Designing this Research and Gaining Access Stage | • Right to Absence of Coercion  
• Right to give Informed Consent  
• Right of Participants to ask Questions  
• Participants’ Right to Privacy  
• Participants’ Right to Quality Research |
|                        | Data Collection Stage | • Right to Absence of Coercion  
• Maintenance of Objectivity  
• Working within the Guidelines of Informed consent  
• Right to Withdrawal  
• Participants’ Right to Privacy  
• Participants' Right to Confidentiality and Anonymity  
• Avoidance of Harm  
• Participants’ Right to Quality Research |
|                        | Processing and Data Storage Stage | • Maintenance of Objectivity  
• Confidence and Anonymity  
• Avoidance of Harm  
• Observance of Agreed Consent  
• Researcher’s Right to Verify Data  
• Use and security of Personal Data |
|                        | Data analysis and Reporting Research Findings Stage | • Maintenance of Objectivity  
• Confidence and Anonymity  
• Avoidance of Harm  
• Observance of Agreed Consent  
• Participants’ Right to Quality Research |

Adapted from Saunders 2012
3.10 Chapter Summary
The chapter described various options available for the execution of the research and the logic for the selection of specific research paradigm, approach, strategy and methods applied in this study. The overall methodology was one based on pragmatic philosophy. It combined empirical and non-empirical approaches; was both subjective and objective; was both deductive and inductive and used both qualitative and quantitative (with qualitative predominating). The study employed the survey as the primary research strategy with case study as supplementary and used a combination of data sampling, collection and analysis methods. Chapter Four will look at data presentation, analysis, interpretations and discussions.
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction
This chapter presents the findings on the assessment of traditional institutions in Mashonaland Central Province in peacebuilding and conflict transformation. Presentation of research data followed layout of research objectives. The chapter began by exploring the demographic characteristics and other background information of people in Mashonaland Central Province. Filling up of research gap on the role of traditional institutions in peacebuilding programmes and conflict transformation processes was the first port of call. The chapter then went on to analyse and evaluate the traditional institutions’ expectations and perceptions on the effectiveness of service offered to community members at grassroots root levels as guided by the Traditional Leaders Act (2013).

In presenting the data the study sought to find answers to the following research questions:

1 What is the role of traditional institutions in peacebuilding and conflict transformation in Zimbabwe?

2 How effective are traditional mechanisms in peacebuilding and conflict transformation?

3 What are the strengths and weaknesses of the institution of traditional institutions in conflict transformation and peacebuilding in Zimbabwe?

4 How can the traditional institutions be strengthened to ensure effective peacebuilding and conflict transformation within communities?
4.1 Characteristics of Respondents and Informants
The researcher wanted to understand the characteristics of respondents who participated in this study. Do toso, demographic was collected on gender, age, marital status and educational level.

4.1.1 Gender of Respondents and Informants
Figure 4.1 shows that 70% of the participants were male while 30% were female. In other words the sample was highly male dominated.

![Sex of Participants](image)

*Source: Primary data (N=322)*

Figure 4:1 Gender of Participants

4.1.2 Age of Participants
Table 4.1 indicated that participants below the age of 20 were 3%, 21-30 years were 52%, 31-40 years were 22%, 41-50 years were 20% and above the age of 50 years were 3%. On ranking, the majority of participants in this study were in the age range of 21-30 years followed by the age
range 31-40 years and 41-50 years. Participants below 20 years and above 50 years were the same.

Table 4:1 Sex of Participants
(N=322)

<table>
<thead>
<tr>
<th>Age range</th>
<th>Sex of Participants</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Below 20 yrs</td>
<td>3.4%</td>
<td>2.7%</td>
</tr>
<tr>
<td>21-30 yrs</td>
<td>52.0%</td>
<td>52.7%</td>
</tr>
<tr>
<td>31-40 yrs</td>
<td>21.2%</td>
<td>23.0%</td>
</tr>
<tr>
<td>41-50 yrs</td>
<td>20.0%</td>
<td>18.9%</td>
</tr>
<tr>
<td>Above 50 yrs</td>
<td>3.4%</td>
<td>2.7%</td>
</tr>
</tbody>
</table>

Source: primary data

There were no differences on sex of respondents between male and female in this study. Table 4.1 shows there were 3.4% and 2.7% males and females below the age of 20. Not having participants below the age of 20 years was an area of concern. This may require traditional institutions to come up with a strategy specifically meant for this segment of the community because the majority of community conflicts involve this age bracket. The researcher identified this as a gap which needs further investigation. Reasons why the politically sensitive issues are not attractive to the youth below 20 years of age have to be established so that the traditional institutions and other peacebuilding partners can modify their service to suit the needs of the youth and young adults.

4.1.3 Marital Status of Respondents
Figure 4.2 indicates that 65% of the participants were married, 30% were single, 3% were divorced and 2% were widows.
Married people had a duty in the community not only to safeguard and protect themselves but also to do the same to their families if peaceful co-existence is to have meaning.

4.1.4 Educational Qualifications of Respondents
According to Figure 4.3, the majority of participants in this study had post primary level qualifications. The majority of them (above 80%) had attained secondary school education and a few had (0.4%) PhDs.

Source: Primary data (N=322)
Figure 4:2 Marital Statuses for Participants
Figure 4:3 Educational levels of Participants

4.2 Participants’ Understanding of Key Terms and Composition of Traditional Institutions

The researcher wanted to explore deeply how the terms; conflict, peace, conflict transformation and peacebuilding, were understood by the participants. After that, the researcher wanted to find out who constituted traditional institutions of peacebuilding and conflict transformation. This data was necessary for the researcher to have questions to the research question 1.

4.2.1 Respondents’ perception of key words

Given below are responses from participants on key terms to considering peacebuilding and conflict transformation.
(a) Conflict

Table 4.2 provides possible definition of the word conflict which respondents chose. The way respondents understood conflict was in line with how conflict was defined in this study. The majority of the respondents (75%) could define conflict by considering key tenets of conflict definition include; disagreements, clashes of ideas, incompatibility of goals and misunderstandings. 11% of respondents indicated that conflict refers to clashes of opposed principles. 8% of the respondents defined conflict as an issue between two or more parties who have (or think they have) incompatible goals or ideas. 5% of the respondents defined conflict as in the case of incompatible positions and can involve activities at local, regional, national and/or international levels.

Table 4:2 Understanding Conflict

<table>
<thead>
<tr>
<th>Conflict definition</th>
<th>Percentage of respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male n=175</td>
</tr>
<tr>
<td>1 An issue between two or more parties who have (or think they have) incompatible goals or ideas.</td>
<td>6.9%</td>
</tr>
<tr>
<td>2 Conflicts appear in the case of incompatible positions and can involve activities at local, regional, national and/or international levels.</td>
<td>4.6%</td>
</tr>
<tr>
<td>3 The clashing of opposed principles.</td>
<td>10.3%</td>
</tr>
<tr>
<td>4 All of the above.</td>
<td>78.2%</td>
</tr>
</tbody>
</table>

Source; Primary data.

Considering the gender perspective, there were no differences between how male and female understood conflict. The way males and females understand conflict has a bearing on policy formulation specifically when conflict issues are raised with the aim of building sustainable peace.
Some FGD informants define conflict as divergence of thoughts feelings, ideas and opinions. Other FGD informants define conflict as incompatible positions over sensitive issues which affect relationships. FGDs data indicated that conflict was understood as “zvine chekuita nekusiyana pamaonero, mafungiro anenge achiita vanhu” (FGD informant). (Conflict is something to do with difference in views, thoughts and ideas among people). When probed about how one can explain a conflict situation, informants indicated that the situation could only be visible when there are direct or open differences which are bad, marked by political instability.

Key informant interviews (KII) data indicated that the majority of informants defined conflict as situations which are confrontational in nature, marked by disputes and disagreements. Some key informants said it is disagreements or different ways of viewing an issue. The disruption caused by an issue between two or more people who have different views or disagreements over an issue or issues. Key informants articulated that they understood conflict as “kusanzwana, kupopotedzana pakati pevanhu vaviri kana kuti mapoka maviri zvinokonzweresa mhirizhonga” (conflict can be understood through misunderstandings, quarrel between two individuals or two groups, as a result, violence maybe eminent.

Informants through KII, FGDs and province survey understood conflict as disagreements due to differences in thoughts and views. The definitions provided by the participants were in line with how conflict was defined in this study. Violence was not synonymous with conflict but could emanate from how warring parties deal with the conflict. Most respondents did agree that the nature of conflict in the community included violence which is an attribute of war. To this end,
males and females understood conflict as synonymous to expression of differences between or among people.

These definitions of conflict resonate so well with Durojaye (2010) who viewed conflict as disagreements arising from variations on wellbeing, ideas, principles, orientations, thinking, perceptions and tendencies and Patton (2014) who observed that conflict occurs when one party perceives the action of the other injurious or in disagreement with his, especially if it prevents the opportunity for the attainment of a goal. Lest et al., (2010) define conflict as a figureht over principles of life and scramble over scarce resources and power. Conflict evokes an innumerable of metaphors, thoughts and concepts, scores of related violence, disturbances, and uncertainty and resulting poverty. Lest et al., (2010) went on to say conflict is at times, associated with communication breakdown followed by not willing to compromise, negotiate, problem-solve; and at times it manifests in aggressive and unaccepted behavior.

However, these definitions were inconsistent with Farlex Inc (2014) who defined conflict as a visible and prolonged struggle just like a battle or war. Conflict is to be anticipated and frequently good. Receiving the most out of variety means time and again contradictory values, perspectives and opinions must mould new constructive methods of living together (Durojaye, 2010)

(b) Peace
Province survey data on understanding the term peace gathered is as illustrated on Table 4.3. Definitions were provided for the term/word peace for respondents to make their choice.
Table 4:3 Understanding Peace

<table>
<thead>
<tr>
<th>Peace definition</th>
<th>Percentage of respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (n=175)</td>
</tr>
<tr>
<td>1 A state of security or order within a community provided for by law, custom,</td>
<td>10.3%</td>
</tr>
<tr>
<td>or public opinion.</td>
<td></td>
</tr>
<tr>
<td>2 A tranquil state of freedom from outside disturbances and harassment.</td>
<td>8.0%</td>
</tr>
<tr>
<td>3 Harmony in human or personal relations: mutual concord and esteem.</td>
<td>8.6%</td>
</tr>
<tr>
<td>4 All of the above.</td>
<td>73.1%</td>
</tr>
</tbody>
</table>

Source: Primary data.

There was similarity on how males and females understood peace. The definition provided by respondents concurs with how peace was defined in this study. Important elements which define peace in these definitions were; harmony, togetherness, human security, free from physical and psychological harms and state of tranquility.

Focus group discussions data indicated that popular view understands peace as oneness, free from danger or harm. The presence of peace can be seen as order in community marked by absence of violence. Some view peace as a state of order and free from danger. Furthermore, presence of peace could be seen by being free from harm or danger and living a good (quality) life. One informant even said “ndirwo runonzi rugare runotangira mupfungwa kusvika munyama” (FGD informant). (That is a state of mental and physical peace). These definitions were in line with how peace was defined in this study.

In agreement with data from province survey, FGDs and KII data indicate that peace refers to unity, togetherness and oneness marked by being free from physical and mental harm. One
informant said “A quiet state of liberty, from outside disorder and nuisance” (KII informant).

When probed on the nature of peace in society, informants indicated that there must be order in society where harmony and justice prevails. Conflicts do not have room when there is peace.

Data sources used in this study showed that peace encompasses freedom, security, unity and tranquility. The only missing element on how participants understood peace was the concept of justice for all (equality).

Data presented so far indicate that peace is synonymous with a condition of physical, psychological and general well being, from any form of harm. This is in line with Khan, (2005) who says peace refers to a political situation that ensures impartiality and social order using both formal and informal systems, practices and means. The point of departure on Khan, (2005) definition is the fact that peace does not necessary mean the absence of direct/physical violence but also the condition of comfort, collaboration and just relationships among people. Also, peace is the formation of potential to change conflicts through peaceful methods. This was a missing part on how peace is understood in Zimbabwe. With regard to Mashonaland Central Province, negative peace would mean the realisation of a political settlement. It could even be argued that Mashonaland Central Province is already in a state of negative peace as there is a clear-cut absence of direct violence. However, the serious issue rests in the ability of the Mashonaland Central Province to promote positive peace. This would necessitate not only finding a political agreement to the problems, but to formulate strategies where community members across the political lines can move onward mutually with an equally favourable future in mind.
To compliment how participants understood peace, the established definitions of peace apprehend the absence of physical violence and war. Current models go beyond this to include generating or producing conditions that warrant optimistic human conditions perceived as positive peace. Eventually, this needs to be obtained by transforming the very social structures, systems and conditions that create torment and conflict. This is totally different from the long-established definition of peace, where the absence of physical violence (such as war) is just adequate. From a security theory perspective, there arises a new understanding of security definitions where non-military matters are now given the same rating to military personnel, (Durojaye, 2010). Human security and protection of a state or community are key components of considerations in peacebuilding, the new security and protection concepts provides an in-depth to up-and-coming peace theories (Adams, 2008).

(c) Peacebuilding
Table 4.4 shows definitions of peacebuilding as indicated by respondents. The majority of the respondents could provide definition of peacebuilding correctly.

**Table 4:4 Understanding Peacebuilding**

<table>
<thead>
<tr>
<th>Peacebuilding definition</th>
<th>Percentage of respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (n=175)</td>
</tr>
<tr>
<td>1 A process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict.</td>
<td>9.7%</td>
</tr>
<tr>
<td>2 A process is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships.</td>
<td>16.0%</td>
</tr>
<tr>
<td>3 The process of creating long-term social change by reducing destructive conflict and increasing constructive conflict in relationships and the systems in which they are found.</td>
<td>14.8%</td>
</tr>
<tr>
<td>4 All of the above.</td>
<td>59.5%</td>
</tr>
</tbody>
</table>

Source: Primary data
There were differences on how males and females who participated in this study understood peacebuilding. However, more male than female failed to understand what was meant by peacebuilding. The definitions provided by respondents resonate well with how peacebuilding was defined in this study.

All FGDs informants equate peacebuilding to conflict resolution. They had no idea about what is peacebuilding. This was expressed as “methods or strategies of bring up peace”. Some even and expressed it as “resolving conflicts”. Even in KII, the majority of informants again could not provide the meaning of the word/phrase peacebuilding. One of the informants even said “the term is new to me but I think it has something to do with efforts to attain peace”, KII informant. A few of the informants understood peacebuilding as activities or programmes meant to support structures and systems responsible for strengthening and solidifying peace agreements in order to avoid a relapse. Generally, peacebuilding was considered as efforts to acquire and maintain peace in the community. ‘Nzira dzekugarisana murunyararo’ was a Shona phrase which was used to mean the same as peacebuilding. Peacebuilding definitions indicated through FGDs and KII were different from how the term was defined in this study.

Although survey data slightly indicated that peacebuilding was understood differently between male and female, the total number of those who fully understood it were slightly above half, this might tally similar with KII data but totally different from FGDs. (The answers provided were derived from combining the word peace + building). There was no equivalent Shona word which means the same as peacebuilding. This indicates that it is a foreign concept to Africans. The absence of equivalent term does not mean that peacebuilding is not applicable to African
traditional mechanisms and approaches. ‘Nzira dzekugarisana murunyararo’ was a Shona phrase which could mean the same as how peacebuilding was defined in this study.

Established definitions of peacebuilding concur well with how respondents defined peacebuilding. Additional elements to note about how peacebuilding is understood are that; it is a process meant to facilitate the generation of durable peace structures and to prevent conflict reoccurrences by tackling roots causes of the conflict, and addressing effects of violent conflicts through reunion, infrastructural development, political and economic transformation (Boutros-Ghali, 1995). Peacebuilding encompasses changes on structural initiatives specifically; physically, socially, and politically. Often, these are basic elements of consideration during post-conflict re-enactment and psycho-social healing. This entails that peacebuilding goes beyond conflict resolution, conflict prevention and conflict management. Peacebuilding initiatives are meant to address foundation of the problems which create conflict and transform relationship patterns of the concerned parties. The aim of peacebuilding is to move people in conflict from conflict prone situations to situations of self-sufficiency and well being. Annan (2004) went on further to say peacebuilding at its nucleus, focuses on managing conflict in a nonviolent way. Neufeldt et al., (2006) believe peacebuilding accordingly represents techniques to attain societal reconciliation.

To date, no all-inclusive modus operandi for peacebuilding exists in literature. A lot of effort was invested on developing and implementing typically as per rising issues; such efforts differ extensively from one case to the other in line with behaviour of warring parties and sequential circumstances. As an enormously extensive concept, peacebuilding encompasses democratic
system, development, gender, human rights, and justice. To this end, peacebuilding can be considered a ladder which enables going up from conflict resolution processes to attain positive peace. Peacebuilding aims to produce and promote stability and sufficient performance of a region or society (Miller, 2005).

(d) Conflict Transformation

Table 4.5 shows how respondents defined conflict transformation. All respondents could define the phrase. The way conflict transformation was understood by both male and female shows that there were no differences. This means conflict transformation issues were equally important, and understood the same across gender.

### Table 4:5 Understanding Conflict Transformation

<table>
<thead>
<tr>
<th>Conflict transformation definition</th>
<th>Male (n=175)</th>
<th>Female (n=74)</th>
<th>Total (n=249)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Action to identify and support structures, which will tend to strengthen and solidify peace in order to avoid a relapse into conflict.</td>
<td>11.4%</td>
<td>9.5%</td>
<td>10.8%</td>
</tr>
<tr>
<td>2 Is an intervention that is designed to prevent the start or resumption of violent conflict by creating a sustainable peace.</td>
<td>18.3%</td>
<td>14.8%</td>
<td>17.3%</td>
</tr>
<tr>
<td>3 Is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation.</td>
<td>6.8%</td>
<td>6.8%</td>
<td>6.8%</td>
</tr>
<tr>
<td>4 All of the above.</td>
<td>63.5%</td>
<td>68.9%</td>
<td>65.1%</td>
</tr>
</tbody>
</table>

*Source; Primary data.*

The way conflict transformation was defined by respondents agrees well with how conflict transformation was understood in this study. Important aspects to consider when defining conflict transformation are change of mindset from brutality to peaceful co-existence.
FGDs data indicated that informants were not aware of what conflict transformation meant. Expressed views were “it is something to do with expansion of conflict”, “not sure but must have something to do with political violence or instability” (FGD informants). Some even said “something to do with how conflict works”, (FGD informant). ‘Ndangario dzekusiya zvehugandanga’ was a Shona equivalent term used to mean the same as conflict transformation.

Data gathered through KIIs indicated that conflict transformation was relatively a new phrase to the key informants. This popular view was expressed as “It’s a new word to me which if possible, need to learn about” (KII informants). Some said “Not sure but it’s something to do with conflict situation” (KII informants). Others said “it’s a new word which I don’t know its meaning” (KII informants). A few of the key informants understood conflict transformation as “process of generating long-lasting community change by sinking negative conflict issues whilst increasing positive conflict issues in communal relations by addressing systems where they are prevalent” (KII informants). A Shona equivalent term ‘ndangario dzekusiya zvehugandanga’ was used to mean the same as conflict transformation.

Both FGDs and KIIs data indicated that conflict transformation was a new phrase/word to the majority of the informants. The fact that the majority of respondents correctly understood the word/phrase may be attributed to that; the respondents were given option to choose from. To make matters worse, there was no Shona word which has the same or equivalent to conflict transformation but this cannot limit its use in African context. To this end, respondents and some informants could define conflict transformation as it was defined in this study. The majority of
FGD informants and KII informants could not define conflict transformation as it was understood in this study.

Established definitions of conflict transformation refer to a long-term approach that addresses the wider socio-political sources (root causes) of conflict to convert the destructive forces of conflict into positive change. It not only contains differences but also permits it to extend and foster its idiom in a constructive and non-violent way to help foster a sustainable peace (Vicencio, 2009; Liderach, 1997; Mitchell, 2005 and Mial et al., 2006).

Despite the fact that traditional institutions could not define conflict transformation, Santos (2006) observes that it would be deceptive to think traditional institutions are unchangeable and stagnant. It changes slowly and adapts new conditions which are open to external influences such as statutory law. Basically, traditional institutions and authority are not residue of the past, they are an important component of the current environment. Conflict transformation being extremely technical and a diffuse concept, should be unraveled solely by those who were directly involved in peacebuilding. By eliminating local initiatives and local players in peacebuilding programmes effectively reduce local and regional initiatives to be in the peace process, thereby promoting the role of third part players.

Villa-Vicencio (2009) believed that traditional approaches towards peace, justice, conflict resolution and reconciliation are not topical issues of considerations on the problems faced in many African countries. Somewhat, it is to make sure that perpetrators of disgusting human rights violations face justice for actions they did, and that there is enough transformation on
political and socio-economic issues to guarantee that victims reclaim a sense of human pride. These developments can take place if the conditions are conducive for local and other relevant peacebuilding initiatives are supported to ensure that the processes of attaining long-lasting peace does not fall back into conflict again. Since peace is delicate, it cannot be sustained in conflict environments by persecutions alone. This necessitates local initiatives for peacebuilding to take action and where needed, be personalised to meet the requirements of international law and other third party interventions. This should be done to ensure that long-lasting peace can be achieved in communities trying to overcome conflict. Suitable to critical element of having a just and impartial power sharing deal and resources, conflict transformation all the time attempts to empower local communities, involved stakeholders, the state and non-state institutions to recognise and put into practice forms and processes of power sharing and equitable ways of sharing state-owned distribution.

4.2.2 Who Constitute Traditional Institutions in Peacebuilding and Conflict Transformation?

This question sought to identify who the community considered to be part of traditional institutions. The results obtained are as follows:

Table 4.6 below shows spiritual leaders and elders were recognised less than chiefs, village heads, kraal heads and family heads, elders and spiritual leaders.
Table 4:6 Compositions of Traditional Institutions

<table>
<thead>
<tr>
<th>Community Perception on Composition on Traditional Institution of Peacebuilding and Conflict Transformation</th>
<th>Sex of Respondents</th>
<th>Total 100% (N=249)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (N=175)</td>
<td>Female (N=74)</td>
</tr>
<tr>
<td>Chiefs</td>
<td>99.4%</td>
<td>98.6%</td>
</tr>
<tr>
<td>Village Heads</td>
<td>98.3%</td>
<td>97.3%</td>
</tr>
<tr>
<td>Kraal Head</td>
<td>92.0%</td>
<td>95.9%</td>
</tr>
<tr>
<td>Family Heads</td>
<td>85.1%</td>
<td>79.7%</td>
</tr>
<tr>
<td>Elders</td>
<td>34.9%</td>
<td>59.5%</td>
</tr>
<tr>
<td>Spiritual leaders</td>
<td>20.0%</td>
<td>12.2%</td>
</tr>
</tbody>
</table>

Source; Primary data

Data presented above shows that there were no variations between male and female on who comprise traditional institutions chiefs, village heads, kraal heads and family heads. Notable differences were on elders and spiritual leaders. More females than males indicated that elders were part of traditional institutions. The reason for the variations could be attributed to the fact that in most cases, women are married and stay with children in rural settings (a trend which is now under radical change). They have a tendency to give much respect and honour to the elderly than their male counterparts who meet periodically. However, more males than females indicated that spiritual leaders were part of traditional institutions. This could be because more women than men disassociate with African Traditional religion. Christianity is a religion highly dominated by the female (Mbwirire and Masunungure, 2016).

All FGD informants indicated that chiefs, village heads, kraal heads and spiritual leaders constitute traditional institutions of peacebuilding and conflict transformation.
More so, all KII informants echoed the same sentiments that chiefs, village heads, kraal heads, and spirit mediums constitute to traditional institutions of peacebulding and conflict transformation. When probed on elders and family heads, the informant indicated that elders and family do closely work with them but are not considered legally as traditional leaders. Furthermore, the role of spiritual leaders was almost near to nothing because chiefs lack trust on their participation. Only a handful of spirit mediums exist which had not much to say of value on community challenges. These support the low numbers of province survey which indicated that elders and spiritual leaders were part of traditional institutions.

Survey data agrees with FGD and KII data that chiefs, village heads, kraal heads and family heads were part of the composition of traditional institutions. Differences were noted on spiritual leaders and elders. Community members were not considering elders and spiritual leaders as part of traditional institutions while FGDs and KIIIs were on the contrary. The difference might be because in modern days, recognition of elders and spiritual as important components of traditional institutions was affected by freedom of worship with differing ideologies on spiritual leaders as well radical changes in standard of living which do not value elders as it was in the past.

Visser, Steyler and Machingauta (2010) concur with the findings that traditional institutions comprise of different strata in rural local governance systems since before the colonial era. Constitution of traditional institutions comprises of chiefs, headmen and village heads (VHs). The application of African Customary Law in Zimbabwe legally is stipulated in the Constitution of Zimbabwe while the Traditional Leaders Act [Chapter 29:17] specifies the institution of
traditional institutions, which are Chiefs, Headmen and Village Heads. Based on these guidelines, leaders legally are the custodians of the traditional African culture, customs and values. Also, traditional institutions also have an adjudicatory role in conflict resolution through application of the African Customary Law.

4.3 Type of Disputes, Role, Approaches and Mechanisms of Traditional Institutions in Peacebuilding and Conflict Transformation

The researcher wanted to identify types of disputes which traditional institutions resolve, roles and mechanisms which traditional institutions use in peacebuilding and conflict transformation. The following results were obtained:

4.3.1 Types of Disputes which Traditional Institutions Preside Over

Table 4.7 shows that composition of traditional institutions has several roles to play on land disputes and socio-economic disputes.

<table>
<thead>
<tr>
<th>Type of Dispute</th>
<th>Gender</th>
<th>Chiefs</th>
<th>Village Heads</th>
<th>Kraal Heads</th>
<th>Family Heads</th>
<th>Elders</th>
<th>Spiritual leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>Male (n=175)</td>
<td>100%</td>
<td>94.3%</td>
<td>94.3%</td>
<td>57.1%</td>
<td>61.1%</td>
<td>14.3%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>100%</td>
<td>93.2%</td>
<td>90.5%</td>
<td>93.2%</td>
<td>43.2%</td>
<td>16.2%</td>
</tr>
<tr>
<td></td>
<td>Total n=249</td>
<td>100%</td>
<td>94.0%</td>
<td>93.2%</td>
<td>67.9%</td>
<td>55.8%</td>
<td>14.9%</td>
</tr>
<tr>
<td>Political</td>
<td>Male (n=175)</td>
<td>1.7%</td>
<td>6.3%</td>
<td>1.7%</td>
<td>1.7%</td>
<td>38.9%</td>
<td>19.4%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>1.4%</td>
<td>2.7%</td>
<td>1.4%</td>
<td>1.4%</td>
<td>59.5%</td>
<td>31.1%</td>
</tr>
<tr>
<td></td>
<td>Total n=249</td>
<td>1.6%</td>
<td>5.2%</td>
<td>1.6%</td>
<td>1.6%</td>
<td>45.0%</td>
<td>22.9%</td>
</tr>
<tr>
<td>Socio-economic</td>
<td>Male (n=175)</td>
<td>100%</td>
<td>98.8%</td>
<td>97.1%</td>
<td>76.6%</td>
<td>57.1%</td>
<td>77.1%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>100%</td>
<td>98.6%</td>
<td>97.3%</td>
<td>75.7%</td>
<td>93.2%</td>
<td>77.0%</td>
</tr>
<tr>
<td></td>
<td>Total n=249</td>
<td>100%</td>
<td>98.8%</td>
<td>97.2%</td>
<td>76.3%</td>
<td>67.9%</td>
<td>77.1%</td>
</tr>
</tbody>
</table>

Source: Primary data
There was similarity on gender concerning land, political and economic disputes between males and females on chiefs, village heads and kraal heads. The same trend persisted on family heads concerning socio-economic disputes. Notable differences were noted between male and female on family heads on land, political and socio-economic disputes (except family heads on socio-economic disputes) on family heads, elders and spiritual leaders. The cause of the variation might be the fact female community members are much closer to these institutions as compared to their male counterparts; therefore, they associate a lot to the extent that close relations warrant resolving any form of dispute in the community. Also, family heads, elders and spiritual leaders were not on government pay sheet which makes their role in resolving disputes impartial and apolitical to a certain extent.

FGDs data indicated that land disputes, socio-economic disputes were resolved by traditional institutions except political issues. KIIIs concurred with data from focus group discussions. When probed, key informants indicated that they were not allowed to deal with political disputes according to the law. According to the Constitution of Zimbabwe (2013) Chapter 282, legally traditional institutions resolve land disputes and socio-economic disputes. One key informant said “disputes which have a criminal component were dealt with by other governments department such as the police and judiciary systems” (KII informant). However, all social issues were resolved by traditional institutions for promoting co-existence between warring parties. The Customary Law and Local Court Act [Chapter7:05] empowers chiefs and headmen to preside over civil cases which can be determined using African Customary Law. In reality, village heads preside over civil matters in resolving disputes informally.
Data presented above show that survey, FGD and KII data agreed that political disputes were outside the jurisdiction of traditional institutions in terms of Constitution of Zimbabwe (2013) Chapter 282 and The Customary Law and Local Court Act [Chapter7:05]. Chiefs, village heads and kraal heads were the top hierarchy in society which were highly considered to deal with land disputes and socio-economic more compared to family heads, elders and spiritual leaders. This goes hand in hand with the regulatory framework in Zimbabwe used in this study. Of interest to note is the fact that on political disputes, family heads, elders and spiritual leaders were higher compared to chiefs and village heads. This might mean the closer in proximity to community members, the more the nature of disputes solved.

The type of disputes traditional institutions resolve in this study matches the ones identified by (Pkalya, Adan and Masinde, 2004). The scholars indicate that traditional institutions components such as traditional chiefs, community elders, family heads, ethnic group, religious leaders, local governance structures and ethno-linguistic groups continue to play a critical role in resolving conflicts and other social disputes at community level. Western approaches to conflict resolution refer to the use of official third party intervention systems in attempting to reach a settlement.

In line with data presented above, African conflict resolution approaches cover social disputes, economic issues, cultural issues and religious-spiritual issues in agreement with the tradition, customs and beliefs of a society. The techniques involve negotiations between warring factions, mediations processes and reconciliation based on the understanding, traditions and the history of the concerned people. The practice is normally led by kings, traditional chiefs, elders, spiritual leaders, elders and tribal leaders significant in the community in form of community courtship,
rites, ritual and ceremonies in which the whole community is involved. Material goods exchanges, prayers and appeasement of the gods/ancestors are executed and become a joyful occassion. In customary African societies, conflict is habitually resolved using laid down traditions. This is because the re-establishment of peace, its sustainability and social concord are most important for the wellbeing of the whole society.

At independence, the Zimbabwe government adopted a post-socialist model of development and introduced Village Development Committees and Ward Development Committees (Makumbe, 2008). This created conflict between government structures and traditional systems at grassroots level in Zimbabwe.

4.3.2 Roles of Traditional Institutions

FGDs and KIIIs gathered data indicated that one of the main roles of the traditional leaders was to be in charge of the society on maintenance of peace and/order within their communities. When probed further on how traditional institutions maintain peace and/order, key informants indicated that they apply both customary law and judicial powers through conflict resolution strategies such as mediating, negotiation, facilitation and arbitration. One of the informants said “Rimwe remabasa edu madzishe kugadzirisa nyaya dzinonetsa vanhu pakugarisana mudunhu” (KII informant). (One of the roles traditional leaders perform is to resolve conflicts in society).

Also, both FGDs and KIIIs gathered data indicated that traditional leaders work closely with the local Rural District Councils (RDCs) through revenue collections at province level through taxes that are charged for the development of community projects like; province tax, borehole maintenance and cattle dip tank fees. One informant said “Tine basa zvekare samadzimambo
nemadzishe kushanda nekamakanzuru tichibatsira kuunganidza mitero yemaritero kubva kuvagari vomunharaunda tichibatsirana namasabhuku edu” (KII informant). (Another role of traditional institutions is to work in collaboration with district councils on revenue collection from communities through different structures which meet with community members).

All FGD and KII informants indicated that traditional institutions had power to allocate land in communal areas for use by their subjects for both crop farming and grazing livestock. One informant said “Zvinozivikanwa kuti dunhu rimwe nerimwe rine varidzi. Isu madzimambo, madzishe, nemasabhuku tisu varidzi venzvimbo. Tisu tinogovera minda nepekugara” (KII informant). (It is a well known fact that traditional institutions own land. We are responsible for land allocation, for both settlement and farming).

Informants through FGDs and KII.s indicated that traditional institutions were in charge of implementing the zunde ramambo project which was a co-operative of food production farming programme to cater for the underprivileged members of in a community. When probed on who constitutes the underprivileged category, informants indicated that widowers and widows, orphans, the mental challenged and elderly members of the community were the underprivileged considered. One informant went further to elaborate saying “Government supply farming inputs, the village heads supply labour needed for fieldwork zunde ramambo program on a rotational basis but these are not be part of the targeted beneficiary underprivileged category” (KII informant).
Both FGDs and KII data indicated that traditional institutions had a role to preserve African traditional culture as well as to provide traditional leadership. When probed further to specify how they execute such a duty, all informants indicated that they were responsible for leadership and culture through making sure no violations on sacred environments and monitoring of cultural norms and values. One informant said “We have sacred places in our areas of jurisdiction and we have to observe that the relations between the community members and ancestors are well respected”.

The roles of traditional institutions indicated above show that traditional institutions were key players on issues which are sources of conflict at grassroots level. This could be so because much of the politically motivated conflicts involve land disputes, sharing of resources (including power), poverty and other issues which politicians instigate for political support. Therefore, when considering peacebuilding and conflict transformation, traditional institutions are strategic players for change particularly at grassroots levels.

Data presented above show that traditional institutions preside over the communities, ensuring that there is maintenance of peace and/order within their communities. This notion is supported by Mazo (2005) who indicated that traditional institutions have served local administration roles; particularly in maintaining the rule of law and/order. To support the above roles of traditional institutions, Khonou (2011) illustrates that since pre-colonial period, that traditional institutions were extremely an important category, through carrying an active role in the administration of local communities and protection of their subjects. Rambe and Mawere (2012) concur with the view that they were custodian of traditional customs, values and culture as well as presiding over
social disputes such as battles, divorce, witchcraft and land disputes. In support of this, Pickell (2000) in Morgenmen (2003) observed that customarily conflicts are mainly presided over by traditional institutions. This was habitually through bringing the warring parties together to discuss the root causes of conflict, trying to find a solution to the conflict and reach an agreement. In resolving disputes of this nature, traditional institutions apply ADR techniques such as mediation, negotiation and arbitration (Madondo, 2010).

4.3.3 Approaches which Traditional Institutions used in Peacebuilding Activities
The researcher wanted to have an insight on actual activities which traditional institutions carried out in their communities as far as peacebuilding and conflict transformation is concerned. The following are results obtained:

Table 4.8 indicates that alternative dispute resolution (ADR) activities were used traditional institutions at grassroots levels. The activities were based on promoting peacebuilding and conflict transformation. Only a few respondents indicated that traditional institutions were not involved at all.

<table>
<thead>
<tr>
<th>Approaches used by Traditional Institutions</th>
<th>Sex of Respondents</th>
<th>Total 100% (N=249)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (N=175)</td>
<td>Female (N=74)</td>
</tr>
<tr>
<td>Promoting healing at grassroots level</td>
<td>84.0%</td>
<td>78.4%</td>
</tr>
<tr>
<td>Mediation</td>
<td>76.0%</td>
<td>52.7%</td>
</tr>
<tr>
<td>Involved but being partisan</td>
<td>76.0%</td>
<td>52.7%</td>
</tr>
<tr>
<td>Local authorities in supporting government initiates on reconciliation and peacebuilding</td>
<td>61.1%</td>
<td>64.9%</td>
</tr>
<tr>
<td>Resolved political and socio-economic disputes to promote justice, peace and political tolerance</td>
<td>36.0%</td>
<td>32.4%</td>
</tr>
<tr>
<td>Not involved at all</td>
<td>20.0%</td>
<td>12.2%</td>
</tr>
</tbody>
</table>

Source: Primary data
There were no differences between males and females on the approaches used by traditional institutions. However, on mediation and on being involved but were partisan, more male than female indicated that traditional institutions were affiliated and/or aligned to a political party, which male do understood more than female. This could be caused by the fact that women in most cases were or are not interested in political matters than men despite constituting the majority of the Zimbabwean populace.

All FGD informants indicated that community gatherings, partnership with development activists and government departments and act as local authorities in communities, were the approaches used by traditional institutions. One of the informants expressed this by saying “We preach the gospel of peace at different community gatherings” (FGD informant).

KII informants indicated that they work with various government departments which include the police, councillors and member of parliaments. Also key informants partner up with some NGOs. The popular view thorough KII s indicated that traditional institutions were `politically the eye` of the government, totally supporting the ZANU PF government. Some of the key informants indicated that they held community meetings monthly at ward level At times they held emergency meetings as per rising issues. Village heads were encouraged to have village assemblies to deal with conflicts and other problems affecting the community. When probed further on why they align themselves to the ruling ZANU PF parties when they must be apolitical, mixed responses were obtained. Some of the key informants indicated that they want to safeguard the gains of the liberation struggle. The reason for safeguarding the liberation struggle was influenced by the destructive atrocities witnessed during the liberation struggle.
Some key informants indicated that they did it for their own safety since going against the dictates of the ruling ZANU PF may lead to their expulsion, not only from the party but also from their position as traditional chiefs. One key informant said, “for the sake of safety, I simply comply to be safe”, (KII informant).

KIIIs, FGDs and survey data were similar on approaches used by traditional institutions in peacebuilding and conflict transformation. The approaches mentioned above were carried out and primarily pinned on the principles of mediation, negation, facilitation and arbitration at community level. In African countries, traditional institutions play a paramount task as mediators of violent conflict (Merry, 1982). Depending with the nature of issue between warring parties, penalties could be instituted, usually focusing on compensation or restitution in order to restore the status quo, rather than retribution. According to Benyera (2014) in pre-colonial Africa, the traditional institutions assumed a more adjudicatory role for the largest part severe crimes such as murder and witchcraft. In some cases, capital punishment would be considered. Basically, traditional institutions carry out activities aimed at bringing disputing parties together and to generate an environment in which warring parties could resolve their differences. Clearly, traditional institutions act as facilitators in conflict resolution, peacebuilding and conflict transformation. Of importance to note if the fact alterative dispute resolutions (ADR) do not have synonymous or equivalent Shona terms, however, related words are used but they do not demarcate the difference between negotiation and mediation or arbitration and facilitation. Related terms used are *kutamba nyaya*, *kutonga mhosva*, *kugadzirisa zvinotso* and *kuenzanisana*. 


Also, data presented above revealed that customarily conflicts are mainly resolved by traditional institutions by bringing the warring parties together. The warring parties should discuss the root causes of the conflict until a settlement is reached. This assertion is also supported Morgenmen (2003) who posit that settlement of burning issues in society are not only meant to re-unite conflicting parties but are necessary in helping the warring parties agree to value living together peacefully. The purpose of conflict resolution, peacebuilding and conflict transformation lies in traditional institutions, friends, relatives, church leaders and police depending on the severity of the case. Traditional institutions carry out activities aimed at resolving conflict, peacebuilding and conflict transformation through activities as they play a role in mediation and arbitration.

4.3.4 Peacebuilding Mechanisms Used by Traditional Institutions

The researcher wanted to find out the mechanisms which traditional institutions used in peacebuilding and conflict transformation. The following results were obtained:

According to Table 4.9 traditional institutions do have mechanisms of fostering peacebuilding and promoting conflict transformation at grassroots levels. The mechanisms were applied to any form of dispute among community members.
There were similarities between male and female on *nyaradzo* and *kurova guva* as a mechanism used by traditional institutions. This could be attributed to the fact that community members from different religious differences did pay respect in consoling the deceased’s family, be it for
political reasons or any other cause of death. However, the two mechanisms were almost identical but *nyaradzo* was popularly used by Christians while *kurova guva* was popularly used by ATR. More female than male indicated that *nhimbe* was a mechanism used in the community. This could be so caused by the fact that the majority of the workers in community farming fields are predominantly female. Because of this, they might be aware mostly on communal farming methods. In some cases, males are organisers and supervisors while female and children do the fieldwork. There were no differences between male and female on *ngozi* as a mechanism which traditional institutions used. It was not popularly used because it only happens between families of the perpetrator and the victim, which could make it difficult to mention its use and effectiveness. On *botso*, more female than male indicated that it was not used. This could be based on the fact that *botso* occurs when a biological son beats or mistreats a biological mother. In this instance, it shows that the level of children beating biological parents were quite low from a women perspective. Traditional courts and *chenura* had no notable differences between male and female. This shows that the way these two mechanisms used are similar to both male and female.

According to data gathered through FGDs, all informants indicated that mechanisms used to preaching the gospel of peace at all community gatherings were communal courts, *nyaradzo*, *kuridza ngozi*, *chenura* and *magadziro*. *Nhimbe* has been a thing of the past, rarely done by kraal heads. A few of FG informants indicated that mechanisms used resolved disputes traditionally according to tradition according to circumstances which led to the rise of a conflict. One of the informants said “*kubvira kare, nhimbe, botso, ngozi, chenura nematare zvaitirwa kusimbisa*”
"ukama nehumwechete, zvakakosha chose” (FGD informant). (Ever since, were mechanisms meant for strengthening relationships and unity, that’s very important”.

In addition to this, data gathered through KIIIs indicated that mechanisms such as nhimbe, nyaradzo, magadziro and kuripa ngozi were in use but the use of such mechanisms requires initiation from affected family members, not imposed by the chiefs. Traditional institutions would bless the occasion. In some cases, there is strong alliance with the spirit mediums particularly on magadziro and ngozi. When probed further on the application of these mechanisms on political victims, one of the key informants expressed these sentiments as “these mechanisms are not initiated by traditional institutions but are done after the approval by traditional institutions when the families affected initiated the ceremony” (KII informant). Few of the informants indicated that they held meetings through monthly ward assemblies. Another informant said “At times such meetings are held after occurrence of emergency issues which demand urgent attention” (KII informant). Some key informants indicated that they encourage village heads to have village assemblies to deal with conflicts and other problems affecting the community at grassroots levels.

Popular traditional mechanisms used in peacebuilding and conflict transformation activities by traditional institutions were nyaradzo and kurova guva. Data presented above shows that community members were aware of traditional mechanisms of peacebuilding and conflict transformation but do not know how they are used. This is indicated by the fact that traditional institutions were not responsible for initiating all mechanisms which include nhimbe, nyaradzo, magadziro, kuripa ngozi and communal courts.
According to Benyera (2014) in Zimbabwe, a surfeit of these mechanisms have been definitely used to compel perpetrators to face the reality of their wrongful actions, acknowledging wrong doings, seek forgiveness and repentance, pay restitution and reunite with the victims. These traditional mechanisms of transitional justice have guaranteed truth telling, compensation and forgiveness, resulting in reconciliation. Where compensation has been due, offenders have used the mechanism *botso* and *ngazi* to ask for forgiveness and achieve reconciliation (Benyera, 2014).

This thesis explored traditional mechanisms, specifically focusing on transitional justice in Zimbabwe. It concurs with Moumakwa (2010) that focusing on the family and community is the nucleus of community peace where reconciliation is a requirement.

4.4 Effectiveness of Traditional Institutions in Peacebuilding and Conflict Transformation

Research question 2 wanted to inquire about information about the effectiveness of traditional institutions of peacebuilding and conflict transformation. The following were the results obtained:

4.4.1 Perception on Effectiveness of Traditional Institutions

Table 4.10 shows the responses from province survey, indicating why traditional institutions were not effective in peacebuilding and conflict transformation matters.
Table 4: Respondents perception on effectiveness of traditional institutions

<table>
<thead>
<tr>
<th>Respondent perception</th>
<th>Gender</th>
<th>Not effective</th>
<th>Less effective</th>
<th>Effective</th>
<th>Very effective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promoting resolving political disputes</td>
<td>Male (n=175)</td>
<td>78.9%</td>
<td>15.4%</td>
<td>5.7%</td>
<td>0.0%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>50.0%</td>
<td>28.4%</td>
<td>10.8%</td>
<td>10.8%</td>
</tr>
<tr>
<td></td>
<td>Total (n=249)</td>
<td>70.3%</td>
<td>19.3%</td>
<td>7.2%</td>
<td>3.2%</td>
</tr>
<tr>
<td>Stopping political violence</td>
<td>Male (n=175)</td>
<td>53.1%</td>
<td>34.3%</td>
<td>6.3%</td>
<td>6.3%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>45.9%</td>
<td>39.2%</td>
<td>8.1%</td>
<td>6.8%</td>
</tr>
<tr>
<td></td>
<td>Total (n=249)</td>
<td>51.1%</td>
<td>35.7%</td>
<td>6.8%</td>
<td>6.4%</td>
</tr>
<tr>
<td>Promoting human security</td>
<td>Male (n=175)</td>
<td>72.0%</td>
<td>18.8%</td>
<td>6.3%</td>
<td>2.9%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>47.3%</td>
<td>41.9%</td>
<td>10.8%</td>
<td>0.0%</td>
</tr>
<tr>
<td></td>
<td>Total (n=249)</td>
<td>64.7%</td>
<td>25.7%</td>
<td>7.6%</td>
<td>2.0%</td>
</tr>
<tr>
<td>Promoting social inclusion</td>
<td>Male (n=175)</td>
<td>58.9%</td>
<td>13.1%</td>
<td>21.7%</td>
<td>6.3%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>55.4%</td>
<td>31.1%</td>
<td>0.0%</td>
<td>13.5%</td>
</tr>
<tr>
<td></td>
<td>Total (n=249)</td>
<td>57.8%</td>
<td>18.5%</td>
<td>15.3%</td>
<td>8.4%</td>
</tr>
<tr>
<td>Provision of social justice</td>
<td>Male (n=175)</td>
<td>56.0%</td>
<td>18.9%</td>
<td>18.9%</td>
<td>6.2%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>39.2%</td>
<td>31.0%</td>
<td>23.0%</td>
<td>6.8%</td>
</tr>
<tr>
<td></td>
<td>Total (n=249)</td>
<td>51.0%</td>
<td>22.5%</td>
<td>20.1%</td>
<td>6.4%</td>
</tr>
<tr>
<td>Promoting political tolerance</td>
<td>Male (n=175)</td>
<td>53.1%</td>
<td>34.3%</td>
<td>6.3%</td>
<td>6.3%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>45.6%</td>
<td>38.2%</td>
<td>8.1%</td>
<td>8.1%</td>
</tr>
<tr>
<td></td>
<td>Total (n=249)</td>
<td>51.0%</td>
<td>36.0%</td>
<td>6.5%</td>
<td>6.5%</td>
</tr>
<tr>
<td>Promoting freedom of movement</td>
<td>Male (n=175)</td>
<td>44.0%</td>
<td>22.3%</td>
<td>16.6%</td>
<td>17.1%</td>
</tr>
<tr>
<td></td>
<td>Female (n=74)</td>
<td>55.4%</td>
<td>31.1%</td>
<td>13.5%</td>
<td>0.0%</td>
</tr>
<tr>
<td></td>
<td>Total (n=249)</td>
<td>47.4%</td>
<td>24.9%</td>
<td>15.7%</td>
<td>12.0%</td>
</tr>
</tbody>
</table>

Source: Primary data

Table 4.8 above shows that traditional institutions were not effective in resolving politically motivated disputes. From a gender perspective, more male than female indicated that traditional institutions were not effective. This could be a result of few or low participation of women in
political issues. On violence, traditional institutions were not effective in stopping political violence. More males than female support this assertion. This could be so because more males than females do participate in brutalities as a result of conflict. Considering human security, traditional institutions were not effective. There were no noteworthy differences between male and female on human security. On social inclusion, more female than male indicated traditional institutions were not effective. This might be so because in rural set up, more women are custodians of the home and family, therefore they might have hands on experience than their male counterparts. Also, traditional institutions were not effective in delivering justice to their communities. There was no difference on justice between male and female. Community members indicated that traditional institutions were not effective in promoting political tolerance. More female than male indicated high levels of intolerance. This could be because mostly, men usually move across the country in search of jobs, food and other necessities which are required by the family. Generally, these indicators support the assertion that traditional institutions were not effective in peacebuilding and conflict transformation.

Popular view through FGDs indicated that traditional institutions had little influence on political disputes which where prevailing at high levels in the community. On other disputes except political ones, all informants indicated that they were effective on such disputes. Some of the informants expressed their loyalty to the ruling party, thereby being intolerant to opposition members. One of the informants said “vanhu vanopandukira ZANU PF zvinoreva kuzvidza chimurenga, Havana nzvimbo mudunhu mun, zvinotozikanwa izvozvo nemunhu wese”. (People
who do not support ZANU PF are a sign that they don’t value the gains of the liberation struggle. Everyone in this community knows that if you are against ruling party principles you don’t fit in this community).

The majority of KII informants indicated that traditional institutions were not all that effective in peacebuilding and conflict transformation issues. When probed further to provide indicators of ineffectiveness, the popular view indicates that political disputes are outside their jurisdiction. Key informants indicated that they were not active in stopping politically motivated disputes. However, some key informants indicated that due to fear for their own safety, they complied with demands made by ZANU PF. Examples of the demands included not to accommodate opposition members in their communities, inflicting fear to youngsters on defying ruling party principles and segregate opposition members on aid and other handouts given to the community members. Some key informants indicated that they do not have space to do what they are supposed to do because of political pressure, less recognition by the urban folks and limited financial resources and time deemed to be crucial resources needed in modern life. One key informant said “If you can’t beat them, join then. When asked to jump just jump don’t ask how high. In so doing you save yourself from political scavengers” (KII informant).

In complementing data indicated on Table 10 above, responses from both survey, FGDs and KIIIs indicated that traditional institutions were not effective on dealing with politically motivated disputes in order to promote peacebuilding and conflict transformation issues. This is despite the fact that traditional institutions represent a crucial role in African history, cultural practices, political environment and community governance control systems. This remark points to the
futility of African states in facilitating continuous socio-economic development as it overlooks traditional institutions as governance partners by noticing failures on restoring Africa’s own past (Davidson, 2004). Faller (1955) indicated that in some cases, traditional governance systems may delay or help in improving democratic principles given that they are not permanent; they go through continuous changes. In addition to this, there are high chances that political and economic improvements become flourishing when rooted extremely upon broadly shared structural and cultural principles (Fallers, 1955).

Kirby (2006) indicated that Western approaches of resolving conflict in Northern Ghana were ineffective. Several interested parties in conflict opted to use the judicial system through national courts, and foreign-funded NGOs, but this did not help to deal with the underlying root causes of the conflict. Good conflict resolution involves getting deeply rooted into cultural values at all stages and taking into consideration the ritual proportions associated with conflict resolution (Kirby, 2006). Conflict resolution in Africa is not only pinned on negotiation(s) between the warring parties. It also involves reconciliation between the warring parties and above all, everyone affected severely by the negative conflict effects, and reconciliation with ancestral world.

Historically, ineffectiveness of traditional institutions in Zimbabwe follows political governance style of local governance. Notable restrictions of traditional institutions by the colonialists essentially distorted chieftaincy into its middle administrative structures. In addition, the post-colonial state frequently absorbed chiefs to make it possible for the expansion of repressive management over its citizens. This appears recognisable with the situation in Zimbabwe with
allegations of manipulation of traditional leaders by some ZANU PF politicians in government. This observation on the other hand distinguishes the reality that traditional institutions make up important resources that have the potential to encourage democratic governance and to assist access of rural communities to public services. As observed in this study, traditional institutions can lay the foundation on which to erect new varied community governance structures. This is because traditional institutions serve as custodians of the people and promote the interests of concerned community members within the wider political and governance structures. Also, in the African context, conflict resolution reduces the differences between conflicting parties. This is one of the strengths of traditional institutions in the area of local governance structures (Skalnik, 2004).

Basically, the extensive nature of contemporary conflicts might limit the level and proper application of traditional strategies in conflict transformation. Although most conflicts today are like those in those found in the past, such as; society centre on Figureht for power and succession disputes among influential individuals and groups, the wide variety of actors and forces, including external ones, as well as the national and sometimes regional score of the conflicts, render expedient traditional strategies insufficient. This to a degree explains why the traditional strategies used in northern Somalia had limited achievement. The same can be said for Liberia, Sierra Leone, Burundi, Rwanda, Uganda, and Angola, where the involvement of peacekeeping forces and other foreign interests has removed the primary responsibility for resolution from the domestic arena (Zartman, 2000).
4.4.2 Conflicts which Traditional Institutions Resolved Successfully

The researcher wanted to have an insight on issues which traditional institutions did resolve successfully. Below is the presentation of results obtained:

According to Table 4.11, land disputes and social issues were dealt with successfully with traditional institutions. However, political and economic issues had failures.

### Table 4:11 Issues which Traditional Institutions Resolve Successfully

<table>
<thead>
<tr>
<th>Category of Issues resolved</th>
<th>Sex of Respondents</th>
<th>Total (n=249)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (n=175)</td>
<td>Female (n=74)</td>
</tr>
<tr>
<td>Political</td>
<td>5.7%</td>
<td>4.6%</td>
</tr>
<tr>
<td>Social</td>
<td>82.2%</td>
<td>81.0%</td>
</tr>
<tr>
<td>Economic</td>
<td>0.0%</td>
<td>2.7%</td>
</tr>
<tr>
<td>Land disputes</td>
<td>71.4%</td>
<td>70.2%</td>
</tr>
</tbody>
</table>

*Source: Primary data*

The success had no differences between male and female community members. On the other hand, failures had no differences between male and female community members on political and economic disputes. This finding complements data discussed on Table 10.

All FGD informants indicated that they do resolve social disputes and land disputes. Economic and political disputes were referred to the police. All KII informants concur with data gathered through focus group discussions that they resolved social and land disputes successfully. When probed further on why they do not resolve economic and political disputes, informants indicated that the disputes are criminal in nature; therefore, legally they deal with issues which involve preservation of culture and heritage. Informants went on to say that issues to do with rape and murder were first attended by the police and health practitioners. At the level of reparations,
reinstitutions and compensation, traditional instructions then participated in healing and reconciliation.

Data presented above indicated that community members were aware that social disputes and land disputes were successfully dealt with by traditional institutions. The greater percentage of disagreement on land disputes can be attributed to the fact that land disputes are an area covered by both traditional institutions and governments departments like Ministry of Rural Development, Lands and Agriculture as well as Ministry of Local Government and Rural settlement.

According to Mutisi (2011) traditional institutions in peacebuilding and conflict transformation cannot be simple. In African countries, traditional institutions, Zimbabwe, Rwanda, and Burundi, continue to play remarkable roles in promoting co-existence. Traditional institutions have been in charge of resolving land disputes, social conflicts and in rare occasions, criminal cases. In Rwanda, traditional institutions approaches in conflict resolution are entirely documented; in other countries such traditional approaches exist extra-judicially.

Boege (2006) identified other governance systems and structures as simply outposts of the state. In reality, traditional institutions which survived prior to colonialism were the legitimate institutions. During and after colonialism, traditional institutions continue to actively participate and getting involved in community justice systems and local governance structures. Prosperous peacebuilding being a multifaceted process, it is actually an interdisciplinary field which covers
several important areas such as; security issues, economic issues, social issues and political matters (Jeong, 2005).

Traditional institutions may not have the capacity to deal with all kinds of conflicts in a community because their applicability is confined to specific conditions (social and land disputes). During the pre-colonial period, they were typically intended to resolve small-scale familial, clan or community disputes, such as boundary disputes, land conflicts and insignificant theft. On the other hand, present-day conflicts in African communities are often found between or among unequal groups alienated by ethnicity, religious beliefs, ownership and use state resources, geographical locations and political ideology. Participation of traditional institutions participation and involvement in such circumstances is limited sharply. Moreover, it would be improper to let traditional institutions facilitate mediation process in dealing with sensitive criminal behaviours, such as sexual abuse, rape, adductions, violence, murder and other atrocious crimes.

4.4.3 Period when Traditional Institutions were Effective
The introduction of the ONHR set a peacebuilding and conflict transformation in Zimbabwe. The researcher wanted to make a comparison before ONHR between the period 2002-2008 and after ONHR during the period 2009-2013 to find out the effectiveness of traditional institutions. The following results on Table 4.12 were obtained:
<table>
<thead>
<tr>
<th>Period</th>
<th>Level of Effectiveness</th>
<th>Sex of Respondents</th>
<th>Total 100% (n=249)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male (n=175)</td>
<td>Female (n=74)</td>
</tr>
<tr>
<td>2002-2008</td>
<td>Effective</td>
<td>21.1%</td>
<td>29.7%</td>
</tr>
<tr>
<td>2009-2013</td>
<td>Effective</td>
<td>68.6%</td>
<td>60.8%</td>
</tr>
</tbody>
</table>

Source: Primary data

FGDs indicated that the period 2002-2008 was marked by high political instability. 2009-2013 was somewhat peaceful. Also, informants reported that the role of traditional institutions does not focus on period specific issues but they do their business as usual without marking the calendar. The popular view indicated that they were effective always all the time while the minority indicated that the period 2009-2013 were more effective than 2002-2008.

Popular views by KIIIs indicated that violence, insecurity, human rights abuses and torture were high during 2002-2008 than during 2009-2013. During these periods, social and land disputes were dealt with in the same way for peaceful co-existence. A few of the key informants indicated that the period 2009-2013 they were effective than 2002-2008. When probed further on what could have caused the change on effectiveness, popular views indicated that the changes had no significant role played by traditional institutions but were due to the formation of government of national unity. Some informants indicated that from the period 2002-2008 going upwards, the government recognised the importance of traditional institutions, which was empowering them to be more effective than before.

The data presented above shows that effectiveness of traditional institutions for the periods 2002-2008 and 2009-2013 was not enough. The period after ONHR during the period 2009-2013 had some improvements than the period 2002-2008. Possible factors for the improvements are an
increase in political tolerance facilitated by GNU. This in turn renders bias on the effectiveness of traditional institutions as far as co-existence of community members along political affiliation is concerned. This is because the improvements on effectiveness of traditional institutions were not solely as a result of the participation and involvement of traditional institutions in peacebuilding and conflict transformation.

The ability of traditional institutions to deliver judgment in times of conflicts and social disputes played an essential role in reducing chances of wars and/or armed conflicts. This consequently meant traditional institutions must be impartial, fair and effective in their justice delivery systems for proper effectiveness if they aim to enforce community order.

As a way to furnish traditional institutions with appropriate powers they deserve for the effective and well-organised carrying out of their duties, it is very important that governments acknowledge traditional institutions as a lawful authority for their respective communities. This could be realised by incorporating the two systems of justice in a recognised way while considering the difficulties and prospects of the people within their communities.

4.5 Strengths, Weaknesses and Challenges Faced by Traditional Institutions in Peacebuilding and Conflict Transformation
Research question 3 of this study sought to find out the strengths and weaknesses of traditional institutions in peacebuilding and conflict transformation. Findings of this objective were presented as outlined on Table 4.13:
4.5.1 Strengths of Traditional institutions

Table 4:13 Strengths of Traditional Institutions

<table>
<thead>
<tr>
<th>Strengths</th>
<th>Sex of Respondents who Agree</th>
<th>Total of Agreeing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (n=175)</td>
<td>Female (n=74)</td>
</tr>
<tr>
<td>Community based</td>
<td>58.3%</td>
<td>85.1%</td>
</tr>
<tr>
<td>Culturally appropriate</td>
<td>94.3%</td>
<td>78.4%</td>
</tr>
<tr>
<td>Spiritual healing and cleansing</td>
<td>97.1%</td>
<td>97.3%</td>
</tr>
<tr>
<td>Impartial and fair</td>
<td>86.9%</td>
<td>71.6%</td>
</tr>
<tr>
<td>Use local language</td>
<td>98.3%</td>
<td>98.6%</td>
</tr>
<tr>
<td>Not expensive</td>
<td>98.3%</td>
<td>98.6%</td>
</tr>
<tr>
<td>Win-win situation</td>
<td>97.1%</td>
<td>98.6%</td>
</tr>
</tbody>
</table>

Source; Primary data

There were no differences between males and females on the strengths of traditional institutions in peacebuilding and conflict transformation except on community based and culturally appropriate. More females than males indicated that traditional institutions were community while more males than females indicated that traditional institutions were culturally appropriate. Basically, such community recognition at grassroots levels is an indication that traditional institutions could be used for behavioural change as far as conflict transformation is concerned.

FGDs and KII data indicated that unlike the judicial system, traditional institutions were part of the community, dealing with issues based on social contract. In addition, informants indicated that the strength of traditional institutions rests on using local language with a shared community culture and resolving disputes based on satisfying both the victim and the perpetrator. If the victim was mentally and physically traumatised, traditional institutions provided healing to the affected victim as well as emotional support through seeking harmony with the spiritual world. One of the informants said “*Simba redu riri muvanhu vatigere navo, saka tinonzwanana pamutauro zvakazana. Chinokosha tinowanika pasina muripo kumunhu wese, togadzirisa*
zvinotso nenzira yakajeka” (FGD informant). (Being community based and use of same language is the source of our strength. Essentially traditional institutions are free for all and all proceedings are impartial). Another informant said “Traditional institutions are like a community well where everyone can quench his/her thirst. It shows that we are part of the community, use familiar language, impartial and fair. Above all we emphasize a win-win situation. This is the source of strengths have as servants of the people we lead” (KII informant).

Survey, FGDs and KIIs data revealed that the strengths of traditional institutions were based basically on being community based because communities had a shared cultural perspective; use common local language. The major element to consider in peacebuilding and conflict which gives traditional institutions distinct advantage was provision of spiritual healing and cleansing. This gives an advantage to heal both physically, mentally and spiritually.

The findings of this study concur with identical studies done by Makoni (2010) and Benyera (2012). These scholars postulated that Western methods of conflict resolution and co-existence do not consider African cultural dimensions which are community based. Any conflict prevention, management and resolution which is community based is more credible than individualistic approach.

4.5.2 Weaknesses of Traditional Institutions in Conflict Transformation

As indicated on Table 4.14 specific weaknesses of traditional institutions as far as peacebuilding and conflict transformation was concerned. These weaknesses affect the day-to-day operations of traditional institutions.
Unfit to modern society was one of the challenges affecting traditional institutions. More females than males echoed these sentiments. The possible reason could be that, women are sidelined, or fewer women were involved in leadership position, therefore, they could be unaware of developments which took place in the way traditional institutions were operating. Contrary to this, more males than females indicated that traditional institutions adapt too slowly to new democratic systems. This could be the result of the bureaucratic nature of transformation prevalent in public institutions. More to this, it is difficult to change traditional practices because of their nature, which is ‘traditional’. There were no noteworthy differences between males and females on the following challenges: politically co-opted and manipulated, not systematic and consistent on political and socio-economic disputes determination, lacks legal representation, lacks documentation, male
domination on leadership positions, time consuming and being corrupt and biased towards minority and disadvantaged groups. These were the challenges community members perceived.

The majority of FGD informants indicated that the major problem which traditional institutions faced was less or no recognition by legal experts and the judicial system. This caused situations which looked as if determination of cases presented to traditional courts were not legally binding. A few of the informants indicated that these problems persisted for a long time since the early 2000s to date. One informant said “Vana magasitiriti havakoshesi mitongo yatinopa pavonoona ma appeal paya. Kutizvidza kusingaiite. Ndodambudziko hombe ratinaro” (FGD informant). (Magistrate courts do not overlook our judgements when appeals about our rulings reach their courts. This is a major drawback we face).

Data gathered through KIIIs agrees with data gathered through focus group discussions where the popular view indicated that traditional institutions faced no recognition by legal experts and judicial system when dealing with the majority of cases appealed to them. More so, traditional institutions indicated that they find it hard to deal with sensitive issues such as rape and political issues, which are issues rampant in the community. When probed further on why traditional institutions were labelling political issues ‘challenging’ while they were political activists themselves, the majority of informants indicated that their activism was misunderstood by migrating people from urban areas to rural areas while the majority were skeptical to comment on political issues. Some indicated that political challenges were outside the jurisdiction of traditional institutions. One informant said “……… rape and political disputes are dealt with by the judicial system and the police, personally I am not comfortable discussing political issues” (KII informant).
Survey, FGDs and KII data concurs that traditional institutions had challenges which include: being corrupt and biased towards the less privileged, politically co-opted and manipulated. This shows that the services of traditional institutions are more demanding when situations are tense but if wrongly employed, can cause more harm than good.

In a related study in Ghana, Mohammed (2010) observed that it was a challenging moment for traditional institutions today in protecting our cultural heritage. The contemporary youth of Africa no longer respect the views of the elders, the taboos are flouted, and immorality is rampant. Their minds are contaminated with foreign lifestyles and they do not value own traditional way of life, describing our beliefs as primitive and outmoded. The cause of this is the Western education and religion that manipulate the daily life of our youth and urban folks. Many people now prefer to resolve their disputes in court rather than at the communal courts where traditional institutions preside. To a larger extent, this problem affects also family heads that are not able to control their children due to education. The latter watch films and all forms of morally wrong photographic images on Television, internet and electronic gadgets and other machines, and when elders talk, they are considered old-fashioned, uneducated and enemies of development.

4.5.3 Challenges Faced by Traditional Institutions in Peacebuilding and Conflict Transformation
The researcher found out challenges affecting traditional institutions in peacebuilding and conflict transformation for the period 2002-2008 and 2009-2013. Results of the study obtained as outlined below:
(a) Political Challenges Faced by Traditional Institutions

Table 4.15 shows how political challenges affected traditional institutions more during the period 2002-2008 than during the period 2009-2013.

<table>
<thead>
<tr>
<th>Period</th>
<th>Category of Challenge</th>
<th>Sex of Respondents</th>
<th>Total (n=249)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male (n=175)</td>
<td>Female (n=74)</td>
</tr>
<tr>
<td>2002-2008</td>
<td>Political Issues</td>
<td>94.2%</td>
<td>100.0%</td>
</tr>
<tr>
<td>2009-2013</td>
<td>Political Issues</td>
<td>69.1%</td>
<td>71.6%</td>
</tr>
</tbody>
</table>

Source: Primary data

The period 2002 to 2008 had more political challenges than the period 2009-2013. For the two periods, there was not much difference on how male and female considered how political issues affected traditional institution in peacebuilding and conflict transformation.

Reasons for the political challenges during the period 2002-2008 provided by respondents are illustrated on Figure 4.4 below. The ascending order of the suggested reasons were that traditional institutions were characterised by; violence, partisan, co-opted, anarchy and hegemony.
For the period 2009-2013, respondents indicated that political challenges affecting traditional institutions in peacebuilding and conflict transformation in ascending order of prominence were; corruption, nepotism and human rights abuses as illustrated on Figure 4.5 below.
This shows that the traditional institutions faced political challenges. This could be so because it is difficult if not impossible, for traditional institutions to clearly say that they were corrupt, full of nepotism when they have a special role to play on conflict resolution and conflict transformation.

The majority of the FGD informants indicated that political violence, instability, torture, killings and intimidations were the challenges faced mostly during the period 2002-2008 than during the period 2009-2013. The political challenges persisted during the period 2009-2013 but not as gravy as the period 2002-2008.

Source: Primary data

Figure 4:5 Political Challenges Faced by Traditional Institutions during 2009-2013
All KII informants concur with focus group data that politically motivated violence was the serious challenge faced by traditional institutions. The challenges were high during the period 2002-2008 than during the period 2009-2013. When probed to clarify on traditional institutions creating or supporting politically motivated violence and instability, some informants indicated that it is a misconception which community members have, but others indicated that they unwillingly complied with the dictates of the ruling party for them to ‘survive’. One of the key informants even said “kana uchida kurarama uri muno muprovine, wotoita zvinodiwa neZANU PF” (KII informant). (If you want to stay alive in this province, you have to comply with directives issued by ZANU PF).

Survey data show differences with FGDs and KII data on political challenges faced by traditional institutions for the two periods 2002-2008 and 2009-2013. The most challenging issue was for traditional institutions to negatively evaluate themselves in peacebuilding and conflict transformation. On the other hand, the majority of community members were unwillingly to comply with politically motivated sentiments, dictates and approaches due to fear of victimisation. However, Mohammed (2010) identified that a number of traditional institutions were corrupt and biased.

Political challenges in Zimbabwe were high during the period 2002-2008 than 2009-2013. This finding has been supported by (Makumbe 2010), Madondo (2011), Chitsike (2012) and Dodo (2012). On the other hand, traditional institutions did support or had direct influence on promoting or facilitating political challenges by being political activists. This has been seen by the number of suggestions made by community members on issues such as high level of political
violence and instability, partisan (with a bias towards ZANU PF), and being co-opted. ZANU PF appears to have egocentrism for traditional institutions when it sees it convenience to bring about its political agenda. By so doing, this makes some traditional leaders becoming partisan. In view of that, traditional institutions face the dilemma of who to please: their community members (subjects) or their paymasters (Zimbabwean government). Some traditional leaders carry out violence and this has made them drop community acceptability in the eyes of the victims of violence.

Unlike in Mashonaland Central Province, Makumbe (2012) indicated that in Masvingo and Buhera, some traditional leaders maintained their traditional ethics and fought politically motivated violence by enforcing perpetrators to return what they took from victims even before the formation of government of national unity. This kind of behaviour could be one of the reasons why political tolerance was high in 2013 than before as far as Zimbabwean history is concerned.

(b) Social Challenges Faced by Traditional Institutions
Table 4.16 indicates social challenges faced by traditional institutions during the periods 2002-2008 and 2009-2013. Basically, the social challenges were similar for the two periods under study.
There were no noteworthy differences between male and female community members on social challenges affecting the community. In addition to this, there was not much difference of social issues during the two periods, 2002-2008 and 2009-2013. This clearly indicates that community members had the same understanding on social issues affecting their lives.

Illustrated on Figure 4.6 are reasons for the social challenges faced by traditional institutions during the period 2002-2008 in ascending order of prominence were: nepotism, lawlessness, high crime rate and poor court systems.
The majority of FGD informants indicated that marital disputes, family issues and human rights abuses were the social issues which were challenging to traditional institutions during the periods 2002-2009 and 2009-2013. A few of the informants suggested minor theft cases. One informant said “Kushungurudzana kwanga kwakanyanya kunana 2008 pane kunana 2009” (FGD informant). (Cases of abuse were high during 2008 than during 2009).

All KII informants indicated that social issues were not a challenge to them. The challenge aligned to social issues according to all key informants was that the legal systems (judicial system) in most cases turned down their ruling and considered their ruling a nullity. One of the key informants expressed that “ini nemasimba andakapiwa napresident, ndinorwadziwa kana ndichiti nyaya dzandatonga dzakaitwa appeal ku court magistrate akati mambo akatadza

Source; Primary data

Figure 4:6 Social challenges affecting traditional institutions 2002-2008
“kutonga” (KII informant). (Being appointment by the president of the state automatically accorded me with the power and authority over my community, it is painful to learn that an appeal made after my ruling be considered a nullity by a magistrate). When probed on why the judicial system does not consider communal court rulings, informants indicated that it seems the legitimacy of traditional courts dovetails with that of the judicial system.

Data presented above indicated that community members could identify challenges which are different from the ones identified by traditional institutions. Corruption, nepotism poor court systems and lawlessness were the major causes for social challenges faced by traditional institutions according to community members.

Social issues (marital disputes, family issues and human rights abuses) were the real areas which traditional institutions preside over in communities. This has been supported by scholars such as Chitsike (2012), Gelfand (1999), Makochekanwa and Kwaramba (2010) and Mawere and Kadenenge (2010). The possible reason why these duties pose a challenge in their execution might be that, corruption and nepotism cause lawlessness which renders poor judicial systems; are the real challenges affecting traditional institutions. The area of concern which might pose a real challenge is the lack of coordination between the community courts and the judicial system. This was indicated by the fact that ruling of social disputes by community courts may be dismissed and considered void by the magistrate courts. This assertion was supported by Gelfand (1999).

Despite facing the challenges presented above, traditional institutions could be influential in setting off social change by striking a strong balance between tradition and modernity. By
remaining informed, they could disseminate information about and give support to the activities of organisations like local authorities, other government departments, CSOs and NGOs. In a related study carried by Sharma (2003) in Botswana, community courts handle around 80 to 90 percent of criminal cases and civil disputes. This clearly shows that traditional institutions are popular among people living in rural communities. Therefore, traditional institutions are there to stay considering that they got approval and recognition by both community members and the government of many African states.

(c) Economic Challenges Affecting Traditional Institutions

As shown on Table 4.17, economic challenges traditional institutions faced during the period 2002-2008 and during the period 2009-2013.

<table>
<thead>
<tr>
<th>Period</th>
<th>Weakness Category</th>
<th>Male (n=175)</th>
<th>Female (n=74)</th>
<th>Total (n=249)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2002-2008</td>
<td>Economic Issues</td>
<td>94.3%</td>
<td>93.2%</td>
<td>94.0%</td>
</tr>
<tr>
<td>2009-2013</td>
<td>Economic Issues</td>
<td>81.1%</td>
<td>78.3%</td>
<td>80.3%</td>
</tr>
</tbody>
</table>

*Source: Primary data*

Economic challenges were more during the period 2002-2008 than during the period 2009-2013. However, there were not many differences between male and female community members on the effects of economic challenges affecting the entire community.
Reasons why economic challenges prevailed during the period 2002-2008 are illustrated in their ascending order of prominence on Figure 4.7. The reasons are inflation, limited resources, no funds, drought, sanctions and economic meltdown.

Source; Primary data

Figure 4:7 Reasons for economic challenges during 2002-2008

There were not many differences between male and female on economic challenges which affected traditional institutions during the period 2002-2008.

Economic challenges which affected traditional institutions during the period 2009-2013 are as illustrated on Figure 4.8. To note is the fact that the reasons are illustrated in the ascending order of prominence. The reasons are nepotism, industry closure, sanctions and global recession.
There were no notable differences on economic challenges faced by traditional institutions for the periods 2002-2008 and 2009-2013. Survey data presented on economic challenges indicated that there were more economic challenges affecting traditional institutions during the period 2002-2008 than during the period 2009-2013.

According to FGD data gathered, the majority of informants indicated that economic disputes were not an area of concern except on matters which involve compensation and retribution. One informant said “Isu tinoona zvekuripirana chete pane zveupfumi hwenyika izvi” (FGD informant). (We deal with reparations/compensation only. We do not preside over economic matters). The minority of informants indicated that economic challenges which were affecting the whole country had a strong bearing to traditional institutions. In addition to this, informants
identify poor economic performance, due to economic sanctions imposed by the West, lack of resources and funds and the anti-development antics of MDC.

According to KII data gathered, informants indicated that economic disputes were partially dealt with by traditional institutions. When probed to specify areas they dealt with, informants indicated that they encouraged and collected livestock and hut taxes from their subjects, as well as handling matters to do with compensation and retribution. On compensation and retribution, the majority of informants indicated that the type of offence had a penalty which was well known by community members as follows; removing someone’s eye or tooth warranted a penalty of a cow, desecrating a grave warranted a penalty of three cattle, denouncement of a tradition leader warranted a penalty of a goat, adultery warranted a penalty of three cattle. Ngozi warranted a penalty determined by the avenging spirit, failure to adhere to traditional code by village heads warranted a penalty of payment of a goat to the chief, witchcraft disputes payments were determined through consultation of a n’anga (native doctor) chosen by disputants. On monetary fines or payment, all informants indicated that they dealt with cases which do not exceed US$500.00. Also, some informants indicated that due to economic hardships, drought and famines, economic sanctions and unemployment were some of the challenges faced in the community. Payment of taxes, fines and penalties were the other challenges. A few of the informants went further to highlight that zunde ramambo (chief’s food reserves for the less privileged) was difficult to revive despite receiving food inputs from President Mugabe and ZANU PF. One informant said “We are not specialists in economic matters, therefore our participation is minimal” (KII informant).
Survey, FGDs and KIIs data indicated that economic issues pose a threat to the operation of traditional institutions. The economic challenges were severe during the period 2002-2008 because of a number of reasons presented above. Although the period 2009-2013 showed signs of economic improvements, the improvements were not enough to eliminate all problems completely, but to manageable levels.

Data presented above indicate the traditional institutions had a role to play as far as economic issues were concerned. Jackson and Marqutte (2005) argued that chiefs have become ‘overvalued’ civil servants. The fall down of the Zimbabwean economy at the commencement of Structural Adjustments, the 1997 munched of the Zimbabwean dollar after the war veterans, gratuities, the amplified social unrest leading to 1998 food riots, the surfacing of the Movement for Democratic Change-MDC and the failed referendum in 2000 facilitated a qualitative variation in the nature of subjugation. Facts collected about human rights violations; particularly since the February 2000 Constitutional Referendum and succeeding parliamentary elections disagree with government’s destructive effort to ‘economically empower’ the indigenes with the deterioration of the civil political rights regime (Jackson and Marqutte, 2005)

In a related study in Namibia, Mamdani (1996) observed that most, if not all, traditional institutions were experiencing financial challenges. This is similar to the findings of this study. After independence, traditional institutions lost most of their main sources of income (petty fines and communal fees) and presently obtained little financial or institutional support from the government. Nevertheless, The Traditional Authorities Act makes provision for traditional authorities to set up a Community Trust Fund for supporting the traditional institutions’ projects.
However, it is unlikely that these Trust Funds will be able to generate enough capital and security to overcome the existing financial problems. Mamdani (1996) went further to say some members of the traditional institutions absent themselves from their duties for economic reasons. A considerable number of them are in employment elsewhere whilst others were full-time commercial farmers. Others were church leaders, teachers, politicians and businessmen. Because of this, traditional institutions have to divide their time, energy and resources between their employment and leadership responsibilities in the community. If the economic woes affecting the Zimbabwean populace are not resolved, the efforts of traditional institutions in peacebuilding and conflict transformation would be in vain.

(d) Land Challenges affecting Traditional Institutions

Data presented on Table 4.18 shows that land challenges faced by traditional institutions were more during the period 2002-2008 than during the period 2009-2013. However, there were no much differences between male and female community members on the how land issues affect the entire community.

<table>
<thead>
<tr>
<th>Period</th>
<th>Weakness Category</th>
<th>Sex of Respondents</th>
<th>Total (n=249)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male (n=175)</td>
<td>Female (n=74)</td>
</tr>
<tr>
<td>2002-2008</td>
<td>Land Issues</td>
<td>94.3%</td>
<td>86.5%</td>
</tr>
<tr>
<td>2009-2013</td>
<td>Land Issues</td>
<td>77.1%</td>
<td>78.3%</td>
</tr>
</tbody>
</table>

Source: Primary data

Reasons why land issues were challenging to traditional institutions during the period 2002-2008 are illustrated on Figure 4.9. The reasons are displayed in ascending of prominence.
Reasons for land challenges which affected traditional institutions during the period 2009-2013 are as illustrated on Figure 4.10. The reasons are presented in the ascending order of prominence. These are partisan, nepotism, farm invasions and land boundary disputes.
There were not many differences on land challenges affecting traditional institutions during the periods 2002-2008 and 2009-2013. However, the period 2002-2008 had many land challenges than the period 2009-2013. This could be a result of farm invasions, which beneficiaries called land redistribution, which was done haphazardly. Following the political dynamics in Zimbabwe since the early 2000s, there was no national framework for land distribution. Politicians took advantage of this to satisfy selfish power needs at the expense of benefiting the rightful people, with the potential to utilise the land fully.
Data gathered through FGDs indicated that the majority of community areas close to farms grabbed faced difficulties in regularizing land allocation. The popular view indicated that there was commotion among landless majority, the government and local leaders. The minority view from other informants was on those far away from grabbed farms who faced challenges of managing land left by community members in favour of grabbed farms. The challenge was on who should take over and how. All informants indicated that land disputes were always there for a long time generation after generation but considering the two periods in question, 2002-2008, this had a lot of challenges than the period 2009-2013. One informant said “Kubvira pasi chigare, ibasa remadzimabo ne madzishe kutamba nyaya dzevhu, hazvisi zvatanga iyezvino izvi” (FGD informant). (Since long back, traditional institutions were and are still dealing with land issues. It is not a new phenomenon).

Data gathered through KII s indicated that the popular view shows that land challenges were on who should benefit from farms taken by the government and ZANU PF and how. All informants indicated that the land allocation was fast yet there were no structures to manage and allocate the land. One informant said “Takanetseka kuti vanhu vangapiwa minda sei uye vakaita sei” (KII informant). (It was difficult to find people who were to benefit from land redistribution, and how). When probed further on how they managed to deal with the land challenges, the majority of informants indicated that war veterans, traditional institutions and government departments were responsible; coordination of their activities was to follow at a later unspecified stage. Some informants indicated that the interference of war veterans and politician pose a number of challenges on land distribution and re-distribution. Others indicated that other players like
ZANU PF politicians and war veterans surfaced and posed challenges during the period 2002-2008 but there were few such cases during the period 2009-2013.

Survey, FGDs and KII data indicated that land challenges affected Zimbabwe during the period 2002-2008 more than during the period 2009-2013. In land disputes, the traditional institutions had a prominent role to play. In a related study in Ghana, Crook (2004) finds that, in broad-spectrum, about 37% of disputants were involved in land disputes. The disputants resorted to resolve the conflict by traditional institutions through a traditional court system. Those who were not satisfied with the rulings of traditional institutions were allowed to appeal the ruling through the judicial court systems.

As the findings of this study revealed, land being the major means of production, has mostly been the main root cause of conflicts in most countries. Land conflict issues associated with cultivation that has been in existence prior to colonial era, during the colonial era and post-colonial era. Currently, due to rapid population growth, the conflict over land is sharply increasing. As indicated by Campion and Achaempong (2014), effectiveness of traditional institutions to resolve land disputes is depleting mainly because of the absence of formal land structures and institutions which must give guidance and supervision over land dealings. Traditional institutions might be found wanting to both allocate and preside over the land disputes. To avoid conflict of interest and monopoly, allocation of land should be done by a separate institution, resolving land disputes by the other sectors. In certain cases, traditional authorities might be politically co-opted, get biased and become partisan. Consequently, they end up losing focus because of not being neutral and end up justifying the unjust, as well as acting
like spokespersons for government and politicians. Such acts constitute betrayal of trust; as a result community members undermine their worthiness.

Just like the situation in Zimbabwe, Crock (2004) observed that the formal land management or administration sectors in Ghana were not expecting land invasions, and therefore, were not prepared for it. Therefore, even traditional institutions did not come up with a land acquisition process or system. In addition, the Ministry of Lands and Rural Resettlement situation in Zimbabwe was identical to Ghana’s Lands Commission and the Environmental Protection Authority, which had no rules and regulatory framework for chronicling land for large-scale cultivation specifically for landless rural folks.

4.6 Strategies and Suggestions to Improve Traditional Institutions in Conflict Transformation

Research question 4 of this study was to get strategies and suggestions on improving the work of traditional institutions in peacebuilding and conflict transformation.

4.6.1 Expectations for Traditional Institutions Involvement in Conflict Transformation

The researcher was interested in finding out if community members would recommend participation of traditional institutions in peacebuilding and conflict transformation. Results obtained were as follows:

Figure 4.11 show that community members recommended participation of traditional institutions in peacebuilding and conflict transformation issues.
There were no noticeable differences between male and female on recommending participation of traditional institutions in peacebuilding and conflict transformation programmes and/or activities.

Reasons by the majority of respondents for recommending traditional institutions were as presented on Figure 4.12. The reasons for recommending traditional institutions to be involved and participate in conflict resolution and conflict transformation are presented in ascending order of prominence. They include that traditional institutions; are traditionally local governing authorities, are fair, can promote peaceful co-existence and are impartial and democratic.
Source: Primary data

Figure 4:12 Reasons for recommending involvement of traditional institutions

A few of the respondents could not recommend participation and involvement of traditional institutions in peacebuilding and conflict transformation matters. Figure 4.13 shows reasons traditional institutions were not recommended to play a part in peacebuilding ad conflict transformation. The reasons are presented in ascending order of prominence. Reasons that traditional institutions should not fit to play a part in peacebuilding: were politically co-opted, outdated, undemocratic, partisan, biased and uneducated.
There was not much difference between male and female in recommending traditional institutions’ involvement. However, with almost one third of respondents not recommending traditional institutions in peacebuilding and conflict transformation, this could be the result of some respondents living in urban areas who find it not necessary since in most cases, urban areas do not fall under the jurisdiction of traditional authorities but municipal authorities. Despite this, traditional institutions were highly recommended.

FGDs and KIIs data indicated that traditional institutions were relevant and suitable in peacebuilding and conflict transformation. When asked why they recommended traditional
institutions in peacebuilding and conflict transformation, all informants indicated traditional institutions were legally and culturally important to preserve culture and tradition. One of the informants echoed his sentiments as “chivanhu chedu chinochengetedzwa nesu madzishe, ndicho hwaro hweunhu, runyararo nemudiriro dzematunhu” (KII informant). (Our tradition which traditional institutions preserve serves an important purpose in promoting one to be humane and is also for peace and community development).

Survey, FGDs and KIIs data presented above indicated that traditional institutions were not effective when it comes to political issues but were very effective on land issues and social disputes. However, this could not prevent participation of traditional institutions in peacebuilding and conflict transformation programmes, particularly at grassroots level up to national levels. Traditional institutions were highly recommended to initiate, spearhead and implement peacebuilding programmes. Gelfand (1999), Mutisi (2012), Chemhuru (2012) and Chitsike (2012) were some of the scholars who also recommended participation of traditional institutions in peacebuilding in Africa. The recommendation was based on observations which indicated that Western models of peacebuilding were failing to bring long-lasting solution to African problems. Even though the traditional models of peacebuilding were recommended, the researcher on cost-benefit analysis concluded that the benefits of fusing Western models with African models outweigh the disadvantages involved.

4.6.2 Improving Participation of Traditional Institutions
The study wanted to find solutions to the identified challenges affecting traditional institutions in peacebuilding and conflict transformation. This objective wanted to establish cost-effective
measures to enhance and/or to improve involvement, participation and efficiency of traditional institutions. Table 4.19 below shows the proposed suggestions.

Table 4.19 Ways to improve traditional institutions in peacebuilding

<table>
<thead>
<tr>
<th>Suggestion for Improvements</th>
<th>Sex of Respondents</th>
<th>Total (n=100)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male (n=175)</td>
<td>Female (n=74)</td>
</tr>
<tr>
<td>Should be apolitical</td>
<td>34.3%</td>
<td>23.0%</td>
</tr>
<tr>
<td>Must have a code of conduct</td>
<td>14.3%</td>
<td>13.5%</td>
</tr>
<tr>
<td>Should be upgraded to modern standards of governance systems</td>
<td>29.7%</td>
<td>33.8%</td>
</tr>
<tr>
<td>Should promote values of ubuntu and tradition</td>
<td>37.1%</td>
<td>18.9%</td>
</tr>
<tr>
<td>Transparency needed</td>
<td>27.4%</td>
<td>21.6%</td>
</tr>
<tr>
<td>Must support gender equity</td>
<td>26.3%</td>
<td>56.8%</td>
</tr>
<tr>
<td>Must carry awareness campaigns for their importance</td>
<td>17.1%</td>
<td>2.7%</td>
</tr>
<tr>
<td>Communication needs improvement through the media</td>
<td>20.6%</td>
<td>18.9%</td>
</tr>
<tr>
<td>Needs training/education in conflict resolutions and peacebuilding</td>
<td>42.9%</td>
<td>24.3%</td>
</tr>
<tr>
<td>Should be democratic</td>
<td>24.0%</td>
<td>16.2%</td>
</tr>
<tr>
<td>Must have proper national representation</td>
<td>11.4%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Should have documentation</td>
<td>27.7%</td>
<td>31.1%</td>
</tr>
<tr>
<td>Must have legal representation in resolving disputes</td>
<td>33.1%</td>
<td>32.4%</td>
</tr>
<tr>
<td>Should be consistent and systematic in resolving disputes</td>
<td>35.4%</td>
<td>40.5%</td>
</tr>
<tr>
<td>Should make use of modern technology</td>
<td>8.6%</td>
<td>2.7%</td>
</tr>
<tr>
<td>Should not be corrupt</td>
<td>16.0%</td>
<td>18.9%</td>
</tr>
<tr>
<td>Must not be on government pay sheet</td>
<td>27.7%</td>
<td>29.7%</td>
</tr>
<tr>
<td>Must work with NGOs and CSOs in promoting peace</td>
<td>20.6%</td>
<td>16.2%</td>
</tr>
<tr>
<td>Should promote political tolerance</td>
<td>29.7%</td>
<td>24.3%</td>
</tr>
</tbody>
</table>

Source: Primary data

There were no major differences between males and females on that traditional institution: they indicated that they should have a code of conduct, should be upgraded to modern standards of
governance systems. Transparency is needed while communication needs improvement through the media, should have documentation. Traditional institutions must have legal representation in resolving disputes, should be consistent and systematic in resolving disputes, should not be corrupt, must not be on government pay sheet and must work with NGOs and CSOs in promoting peace and must promote political tolerance.

More males than females suggested that traditional institutions: should be apolitical, should promote values of *ubuntu* and tradition, should be democratic, must carry awareness campaigns for their importance, need training/education in conflict resolutions and peacebuilding and must have proper national representation. This could be a result of the fact that traditional institutions are male dominated, therefore, how they operate and managed are best known to men than women. On the other hand, more females than males suggested that traditional institutions must support gender equity. This could be a result of the advocacy of United Nations Resolution 1325 of 2000 which encourages participation of women in leadership and development of communities as their male counterparts.

Data gathered through FGDs indicated that the popular view suggested that traditional institutions need to be empowered legally to deal effectively and efficiently. If this could be done, traditional institutions would become apolitical. One of the informants said “*traditional institutions must retain their traditional role independent from political influence, empowerment legally to deal with all issues affecting community members*” (FGD informant). A few of the informants suggested that traditional institutions must be accorded equal legal powers same as magistrates since they deal with same social and land disputes. Also, suggested was that
government and the private sector must create employment opportunities for the youth, which was a key solution to have a clean source of income.

The majority of KII informants suggested that traditional institutions need legal empowerment to deal with all matters affecting community members, and traditional institution must be apolitical. One key informant even said “mambo itsime rinomwiwa nemunhu wese, hazvinei nebato rematongerwe enyika rawada, unoramba uri munhu wamambo iyeye chete” (KII informant). (A chief is like a well, where everyone quenches’ thirst, regardless of one’s’ political affiliation, custodianship rests with the chief). Few of the informants suggested that there is need to have a set standard or strategy for peacebuilding and conflict transformation. A well documented disciplinary action must be in place for use by traditional institutions countrywide. One of the key informants said “formal training is needed and must have a code of conduct to guard against mal-practices and corruption” (KII informant). Some of the informants suggested that there should be a mutual code of conduct between traditional leaders and the judicial system. When probed on the fact that being on government pay sheet compromises their roles, all informants indicated that whether on government pay sheet or not, roles of traditional institutions never differ, therefore, it had no negative effects to community life.

Survey, FGDs and KIIs data revealed commonalities in that traditional institutions need training, legal empowerment to deal with all community ills, must be apolitical and need formal training conflict resolution and conflict transformation. FGDs and KIIs emphasise more on legal empowerment, formal conflict resolution and conflict transformation structures. To this end, it is clear that some issues which community members attribute as challenges affecting traditional institutions are to not challenging to the traditional institutions, for instance, lack of
documentation and absence of legal representation. Mohammed (2010) viewed this as a great rift between traditional leaders which could be filled up through reviving traditional governance strategies through both formal and informal education systems.

In contrast to what case study data revealed about traditional institutions being on government pay sheet, Dodo (2010) postulated that you cannot bite the hand that feeds you, there is need for impartiality and transparency as the detects of democratic rule merits, would be compromised. Chitsike (2012) believed that traditional values, for example, inter-marriages, festivals, music and dance, joking relationships could encourage unity, harmony and peace, hence, need to be promoted in all spheres of life. Dore (1995), Madondo (2010) and Chitsike (2012) believed that improving and/or enhancing participation of traditional institutions is based on two things; reviving latent traditional values and norms in order to attain bottom-up victim centred psycho-social healing and finality. Combining traditional values, systems and structures with the existing justice systems to complement both the legal aspects and traditional values and approaches when addressing human rights violations and perverted deaths caused people known by the victim(s).

**4.7 Chapter Summary**

This chapter first presented demographic data of participants. Results of findings based on the sequence of research objectives set in Chapter One were presented. The presentations of results, their analysis and discussions were done respectively. The next chapter is going to provide research summary, research findings and recommendations.
CHAPTER FIVE: SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction
The purpose of this research was to come up with an efficient and decisive valuation of the helpfulness of traditional institutions of peacebuilding and conflict transformation in Zimbabwe after political dynamics of the early 2000s. The researcher was motivated to answer the question on the effectiveness of traditional institutions by comparing the periods 2002-2008 and 2009-2013, assessing and evaluating involvement and participation of traditional institutions in peacebuilding and conflict transformation programmes. The two periods were divided by historical Organ of National Healing and Reconciliation which was formed during the period of Government of National Unity in September 2008. The Organ of National Healing and Reconciliation formed the basis, it being the platform of peacebuilding and conflict transformation in Zimbabwe after political dynamics of the early 2000s.

In this thesis, the researcher argued that the government initiated different peacebuilding and conflict transformation measures since Zimbabwe gained independence in 1980, but recurrence of violent conflicts especially among people living within the same community. The focus was on traditional institutions’ role on peacebuilding and conflict transformation at grassroots levels. This was necessitated by the fact that traditional institutions were the custodians of communities within their jurisdiction, where conflict transformation was of paramount significance. Effectiveness of traditional institutions was studied through a gender approach, where for the purpose of decision making, both male and female play a crucial role.
5.1 Research Summary

The first chapter covered the background to the study and the context to the problem. It introduced the key roles of traditional institutions in peacebuilding and conflict transformation. The chapter situated conflict dynamics of early 2000s in Zimbabwe to challenges faced in peaceful co-existence even after peace agreements were reached. The chapter also identified the statement of the problem, the research questions and objectives, the purpose and assumptions of the study, the significance and delimitation of the study and how the study is organised.

Chapter two covers review of related literature. The following aspects are discussed; the concepts of peacebuilding and conflict transformation, theoretical framework of peacebuilding and African philosophy of *Ubuntu*. The second part of the review of related literature addressed the research questions. This part covered understanding of key terms, roles of traditional institutions, their effectiveness and challenges they faced.

The third chapter of the study presented the methodology used in the study. It discussed the pragmatism paradigm, mixed methods research, research design and outlined the population, sample and sampling procedure of the study. In all the data collection procedures validity, credibility and ethical considerations were detailed.

The fourth chapter dealt with data presentation, analysis and interpretation. The first part presented data on the biographical characteristics of respondents. The second part presented data and analysed data. At this stage, findings were presented and discussed at the same time.
5.2 Research’s Contributions
The research’s contributions are divided into three categories, namely, theoretical, methodological and practical contributions.

5.2.1 Theoretical Contributions
The theoretical contributions of the study can be divided into two categories. One is the school of thought which is found within peace studies by Paffenholz and Spurk (2001) based on Lederach (1997)’s peacebuilding theory. The schools of thought provide special vocabularies and have dissimilar theoretical meanings, approaches and actors. The narration of the four schools of thought is directly associated with the history and development of peacebuilding as a new field in conflict studies. The other is the thesis’ contribution to knowledge on Ubuntu principle which postulates that we cannot exist as human beings in seclusion but that there is interconnectedness and interdependence in humankind. It is the logic shared amongst human beings to live in a peaceful environment and resolve differences non-violently. Both theory and findings from this research study make contributions to understanding how peacebuilding and conflict transformation can be carried at grassroots levels using local (traditional) methods.

The findings suggest traditional institutions are suitable, relevant and appropriate tools to stabilise community peace. The study did not find evidence of the effectiveness of traditional institutions in peacebuilding and conflict transformation following political dynamics in Zimbabwe since the early 2000s. In addition, the study explored issues which led to an increase in political instability because of the roles traditional institutions played at grassroots levels. The research’s findings also suggested that traditional institutions can be incorporated and actively participate in peacebuilding at community level with much appreciation and success.
5.2.2 Methodological Contributions

The contribution of this research study to research methodology is interrelated to the contributions of peacebuilding theory. The survey and case study illustrated how to apply peacebuilding theory and conflict transformation framework developed on data required to study the effectiveness of traditional institutions in peacebuilding and conflict transformation. This was in line with the choice of mixed method design. The study was informed by a theoretical and conceptual point of reference. It is the researcher’s certainty that this study can be simulated using MMR and data collection methods discussed above in Chapter Three. Given the complexities of conflict transformation and peacebuilding, it was only suitable that MMR was adopted in order to assess the observable facts from different perspectives, angles and levels. Previous studies (Magaisa, 2010; Makumbe, 2008; Makochekanwa and Kamba, 2010; Chemhuru, 2010; and Chitsike 2012) on the role of traditional institution in resolving disputes used subjective qualitative research. On the other hand, neo-classical peace and economics research is based on the epistemology of natural sciences and methodological monism (Dusek, 2008). Methodological monism means that theories are understood in numerical forms in science and research; and that only statistically measurable variables are considered important. This thesis has confirmed that the use of mixed-method approach helped to study the phenomenon from different angles and enhanced community centred-solutions on policy formulations. The researcher is however, mindful of the fact that mixed methodology design is the most sticky (Schulze, 2003) since it may combine the two paradigms of quantitative and qualitative research in ways that are undesirable to some scholars.

In this research study, the researcher used the pragmatism paradigm. The pragmatism paradigm is constant with a mixed method research (Creswell, 2009; Hammersley, 1990; Healy and Perry,
and permits the use of interviews (structured or unstructured) as are statistical analyses including cross-tabulations (Strauss, 2005). A variable-oriented baseline survey data set was used in combination with a case study conducted in Mashonaland Central Province. The survey data was broad and produced generalisable trends in the effectiveness of traditional institutions on the phenomenon under study. The case study route enabled the researcher to have a deeper understanding of the processes of peacebuilding and conflict transformation at grassroots levels and among civilians living in the same community. By combining a wide survey study, focus group discussions and in-depth case study, this study added a proper angle to a pluralist approach to peace studies.

5.2.3 Practical Contributions
The practical contributions made by this thesis emanate from both theory and the findings from the survey and the case study conducted in Mashonaland Central Province. The study assessed and evaluated the role of traditional institutions in peacebuilding and conflict transformation at grassroots levels. The findings of this study can be generalised to understand the underlying feelings and perceptions of the population of Zimbabwe living in rural areas, per-urban areas, farms and mines. This is possible considering the fact that Mashonaland Central Province comprises of areas of high political intolerance, and is one of the areas where deadly atrocities of a political nature were high.

The outcome of the study shows that traditional institutions are effective in peacebuilding and conflict transformation programmes where there is normal political activity. The presence of political intimidation virtually neutralises their activity, role and effectiveness in resolving conflicts as well as in bringing about peace in an area.
In determining how to bring peace within communities in Zimbabwe, policy makers could use the traditional mechanisms, approaches and status which traditional institutions have within their jurisdiction. The framework would help to utilise the relevance, suitability and stabilising force which traditional institutions have in conflict resolution and conflict transformation. Using the gender perspective, what women and men wanted in conflict resolution and conflict transformation from an informed position could be an important avenue to towards attaining sustainable peace.

5.3 Weaknesses of the Research Approach: Research Design
When employing MMR in a study, a number of methodological challenges arise due to the intrinsic complications in mixed method design. Given that various types of field data were collected and analysed, MMR calls for extensive time and resources (Johnson et al., 2007). There are challenges definite to the concurrent designs (integration of quantitative and qualitative research) that include having sufficient sample sizes for data analysis, using analogous samples and using a dependable unit of analysis across the list. The researcher used the province as the unit of analysis for survey data and community unit for the case study. The samples of the survey and case study however, were not of similar sizes. Financial and time restrictions prohibited the researcher from studying more cases of traditional institutions in different provinces. This could have unraveled the factors underlying involvement and participation of traditional institutions in other provinces. The data for the survey and case study were collected from community members and traditional institutions hence, were comparable. Despite the above, a sample of 64 participants for the case study is statistically significant and was able to produce reliable results.
Another challenge was related to data analysis and interpretation. Given that a concurrent design was used, findings from the survey and case study sometimes diverged and a strategy of resolving the differences needed to be well thought-out. Johnson et al., (2007) identified three options namely, gathering additional or supplementary data, revisiting the databases and presenting the conflicting results. The researcher applied the advice of Bryman (2006) of presenting the conflicting findings so that further research can be carried on the divergent observations.

Saunders, (1998) identified formidable methodological challenges that have hampered the testing of hypothesis derived from social sciences in empirical work. For example, variables such as conflict, peace, peacebuilding and conflict transformation may present problems since they defer community members and traditional institutions depending on geographical location and political affiliations. Correlated attributes included different cultural traditions and cognitive temperaments as well as differences in the capability to manipulate bureaucratic institutions. These systematic differences may have introduced selection biases in an attempt to isolate the independent effects of independent variables on community members and traditional institutions.

Another issue in this study was how to deal with researcher bias. Given peacebuilding and conflict transformation evoked strong emotions among Zimbabweans; the researcher used personal judgements about the research topic, respondents and informants. Although for this study, the researcher had access to Mashonaland Central Province and managed to get first hand understanding experiences of community members and traditional leadership which were more essential than researcher bias, some strategies to control it needed to be devised. Initially, the
researcher bias was contained through the use of the two; quantitative data and qualitative data. The use of quantitative data meant that the information was reported more objectively (Marongwe, 2008). Subsequently, in order to ensure personal reflection during data collection, the researcher identified and wrote down any feelings, preconceptions and assumptions or beliefs he had about peacebuilding and conflict transformation.

5.4 Conclusions
The analysis of the findings was done in order to answer research questions which were derived from objectives set in Chapter One. The following subsections present the major conclusions from the thesis.

5.4.1 Roles of Traditional Institution in Peacebuilding and Conflict Transformation
Before looking at the roles of traditional institutions, an in-depth understanding of how a community defines key technical terms was necessary. This helps in creating or strengthening existing local leadership to be a useful way to ensure continuity of peacebuilding efforts at the local level, as well as help to build a policy for ongoing alliance by various community representatives. The understanding of conflict, peace, conflict transformation and peacebuilding is aligned to the English words ‘peacebuilding’ and ‘conflict transformation’ and does not have an equivalent Shona terms. Traditional Shona peoples do not use these terms on a daily basis communication but there are special ways that they used to convey this idea. For them peacebuilding and conflict transformation were about peaceful co-existence, harmony, respect, mercy, cooperation, and friendship. For an individual to be peaceful, s/he must have hunhu (good manners). A peaceful family could be depicted as one that reflects social harmony among
members by not fighting; a province that resolves conflict in non-violent ways, a province that cooperate with blood relatives and with neighbours.

Composition of traditional institutions includes chiefs, village heads, kraal heads, family heads, elders and spiritual leaders. Majority members of the traditional institutions are mature and the aged who, by high merit of principles regarding tradition and culture in maintaining social order, justify admiration and submission of the community members.

The roles that traditional institutions play in good governance can generally be divided into three main categories. Firstly, their advice-giving role and participatory role to government in the administration of villages, wards, districts and the nation at large. Secondly, developmental role in facilitating government’s efforts in gathering jointly the people for the accomplishment of development projects, focusing on health issues, supporting education, promoting economic projects, stirring admiration for the law and influencing involvement in the electoral process. And thirdly, their role in conflict resolution, fostering peacebuilding and conflict transformation at grassroots level. Traditionally, traditional institutions had a vital task that extended from cultural, social, economic, religious and moral to political spheres. They furnish the wellbeing and safety of their people through justice delivery, land for agriculture and grazing which are the key sources of rural economic activities.

The roles of traditional institutions in Zimbabwe do not have the same meanings to borrowed concepts in peacebuilding such as negotiation, mediation, facilitation and arbitration. There is no clear demarcation when traditional institutions were mediating, negotiating, facilitating and
arbitrating. However, these concepts are enshrined in locally understood conflict resolution and conflict transformation measures such as “kugadzirisa nyaya, kutonga mhosva, kuenzanisa nhau uye chisungo chedare”. (Resolving disputes, determination of a fate, seeking equality and general consensus of council members). In support of the observation made by Masunungure (2009) traditional institutions had a role in distribution of communal land, provision of traditional leadership, presiding over communal courts, mediation, arbitration and custodians of traditional culture.

To achieve both fairness and compromise, the following traditional mechanisms were noted as normally practised in rural communities in Zimbabwe: nyaradzo, ngozi, kurova guva, magadziro and kutanda botso. Nonetheless, these mechanisms take place together with other rites which are used to bring the victim and the perpetrator together while the community members are attendance (Benyera, 2014). This forms commencement of the reconciliation process through facing the victim`s family, frankly acknowledging wrongdoing and asking for forgiveness.

Traditional systems assure not only that wrongdoers face the consequences of unacceptable behaviour, but also to face their victims in person publicly, so that they comprehend the extent of their crime. To assist the process of meeting reality, certain traditional mechanisms which must be used include traditional courts and nhimbe. The purpose of community working groups is to provide an opportunity for truth-telling session/platform witnessed by all community members. Repentance occurred for enhancement of co-existence, not forgetting the spiritual and psychological healing being cornerstones for co-existence.
This thesis explored traditional mechanisms used by traditional institutions in Zimbabwe. Community gathering and resolving disputes referred to community leaders were the typical approaches which traditional institutions used. It verified the existence of peacebuilding approaches which are victim-centred and bottom-up and, significantly, it showed that intermediary fairness occurs in Zimbabwean communities without engaging the state. Traditional systems discussed in this thesis make use of individuals, families and communities as the foundation units around which reconciliation is centred. The eruption of politically motivated violence in Zimbabwean communities has some modification to be made on mechanisms, systems and approaches in order for them to match with the aching demands of new realities of disgusting human rights abuses, generally by known perpetrators. These mechanisms have been definitely used to force wrongdoers to personally recognise their criminal acts, to take liability, seek repentance, pay restitution and reunite with their victims. Above all, these traditional systems have guaranteed truth telling, reparations and pardon, resulting in reconciliation.

Apart from using traditional mechanisms, traditional institutions also get involved in peacebuilding and conflict transformation activities by promoting healing at grassroots levels at community gatherings. They also partner with other government departments such as social welfare, the police, local government, health and lands on promoting healing and the objectives of OHHR, supporting government initiatives on reconciliation and peacebuilding. However, traditional institutions were partisan in these activities, which contributed most to them being ineffective.
5.4.2 Effectiveness of Traditional Institutions in Peacebuilding and Conflict Transformation

Traditional institutions used in peacebuilding and conflict transformation were effective or were successful on presiding over social and land disputes. On the contrary, traditional institutions were not effective in presiding over politically motivated conflicts and economic issues. Traditional institutions were involved and participated in peacebuilding and conflict transformation activities.

Specifically, the ineffectiveness of traditional institutions in Zimbabwe was noted on political and economic disputes. This study shows that traditional institutions at times were severely affected by biases and discrimination mainly when the disputes is between; a poor person and rich person, a royal and commoner, young man and elderly, religious differences and different political affiliations. At times, traditional resolution processes are sometimes based on superstition and divinity, which are variables difficult to validate.

Considering the fact that traditional societies have undergone some form of change and disintegration, the potential of traditional institutions on conflict resolution are limited and are only applicable in specific situations and societies. Though traditional institutions are not a universal remedy to all societal ills, their potentials can be maximised for conflict transformation processes in modern times. Therefore, traditional conflict management methods need to be formal and well documented as a way of complementing modern systems of conflict management and peacebuilding.

Traditional institutions still remain powerful political players in modern Zimbabwe, particularly in rural local governance structures, despite being manipulated by politicians during both
colonial and post-colonial periods. While some chiefs have lost much of their authority through being co-opted by both colonial and post-colonial government systems, others did continue following traditional systems of responsibility and consul.

5.4.3 Strengths, Weaknesses and Challenges of Traditional Institutions in Conflict Transformation

Traditional institutions still command respect, appreciation, recognition and dignity from their subjects. In communal areas people are still influenced by African traditional religion; the traditional institutions are considered to be the bridge between the spiritual world and the community. Furthermore, traditional institutions are community based, culturally appropriate and not expensive. The community considers them as part of the solution when faced with difficulty challenges they cannot handle. These challenges include famine, natural disasters, leadership, political challenges and economic hardships just as in the pre-colonial period. For these reasons, traditional institutions are very influential in their communities.

Major weaknesses affecting involvement and participation of traditional institutions in peacebuilding and conflict transformation in Zimbabwe identified were that; they adapt too slowly to new democratic systems, are politically co-opted and manipulated and lack legal representation. In addition to this, traditional institutions take a long time to finish processes of healing and reconciliation, are corrupt and also inferior to the judicial system and male dominated on leadership positions.

The identified challenges which affected participation and involvement of traditional institutions were mainly political, social, economic and land disputes issues. More of these challenges were
more severe during the period 2002-2008 than during the period 2009-2013. Because of a number of political reasons, the period 2002-2008 was challenging to traditional institutions than the period 2009-2013. For the periods 2002-2008 and 2009-2013, social issues were not challenging to activities of traditional institutions in peacebuilding and conflict transformation. However, both economic and land disputes were more challenging to traditional institutions during the period 2002-2008 than during the period 2009-2013 based on various reasons which were economic and those involving land. Despite this, the general involvement and participation of traditional institutions in peacebuilding and conflict transformation activities was insignificant because it was marked by worsening community relations which created more animosity during 2002-2008 than during 2009-2013. Accordingly, services of traditional institutions were more necessary during episodes of high political instability than during peace periods, but, if these services are misused, they cause more harm than good.

5.4.4 Strategies and Suggestions to Improve Traditional Institutions in Conflict Transformation
Despite challenges faced and weaknesses as well as ineffectiveness of dealing with political and economic disputes, traditional institutions were recommended to actively participate in peacebuilding and conflict transformation issues.

Cost-effective ways suggested to enhance and/or to improve involvement and participation of traditional institutions in peacebuilding and conflict transformation were: they should be apolitical, must have a code of conduct, should be upgraded to modern standards of governance systems and should promote values of Ubuntu and tradition. Traditional institutions must be transparent, corruption free and fair, must support gender equity, must carry out awareness campaign to market their services which are heading towards extinction and should communicate.
using the media and other technological advancement. They need training/education in conflict resolutions and peacebuilding and must have legal representation in resolving disputes and must not be on government paysheet.

A specific policy formation on traditional systems and approaches of conflict prevention and management will facilitate the understanding and application of traditional knowledge on resolving cotemporary challenging anti-developmental conflicts. The study also found that traditional methods of conflict prevention and management are cultural and community specific and are possible mechanisms of promoting peace at grassroots levels. The study concluded that traditional institutions are still suitable, relevant and should be mainstreamed in all processes of conflict management, but this should be done in accordance with the value system community members in Mashonaland Central Province.

5.5 Recommendations
The following specific recommendations are forwarded:

- Communities in Zimbabwe should be educated and use locally-tailored words to understand that transformation of conflict is a long-term strategy that addresses the broader socio-political sources (root causes) of conflict and change the negative effects of violent conflicts into positive ones. Conflict transformation is about changing of mind set on how to deal with conflict by moving away from violent approaches to non-violent techniques, thereby creating a conducive environment for reconciliation to take place.

- Conflict resolution techniques focusing on non-violent means of resolving conflicts such as mediation and arbitration should be established at community level where traditional
Institutions, including family heads, women groups and youth-group leaders could be trained and equipped with modern-day mediation and arbitration skills in managing disputes at the family and community levels without the recourse to violence.

- In order for traditional institutions to follow true healing and forgiveness as the backbone of their roles, it is important for the conflicting parties to pass through the stages of transitional justice stages until they appreciate finality. Conflicting parties should set aside enough time and resources required in order to properly follow all transitional justice processes together for meaningful results.

- Being apolitical when dealing with political disputes would enhance and/or improve the relevance and suitability of traditional institutions in peacebuilding projects and conflict transformation initiatives.

- Even though it is of paramount significance to continue resolving conflict using international, regional, and state institutions, it is equally important to identify conflict in communities that can be dealt with more successfully using traditional techniques. It is also important that these efforts be given support and adequate funding.

- Traditional mechanisms of conflict resolution, peacebuilding and conflict transformation should be fused with the judicial services system in order to come up with an all-embracing justice system to deal with human rights violations and other forms of criminality.
- Traditional approaches and/or mechanisms of resolving conflicts should be mainstreamed in all processes of peacebuilding and societal development if the purpose and objective of achieving a society of peace and free of violent conflicts would be achieved.

- The traditional way of life (examples, inter-marriages, festivals, music and dance, joking relationships) that encourages unity, harmony and peace needs to be promoted in all spheres of life.

- Policy makers and government must create interactive conflict resolution mechanisms, conflict prevention mechanisms, conflict management mechanisms which promote synergies between contemporary systems and traditional methods of conflict resolution.

- Government and policy makers must facilitate and promote codification of traditional justice systems and laws, to enable a comprehensible definition of the roles, mandates, and boundaries of such institutions.

- Legal powers which magistrate’s courts have should be equated to legal powers of traditional courts. Appeal on cases determined at communal courts must be entertained at high court.

- Traditional institutions are recommended to take an active role in restoring democracy and justice in Zimbabwe. This is possible because of the power and influence they exercise in their communities.
This study also recommended that collaborative efforts by the government institutions, traditional leadership, CSOs, foreign and local NGOs could cultivate civil education against human rights abuses and violent conflicts.

5.6 Future Research Directions
Inclusion of women and youth in structures responsible for conflict resolution, peacebuilding and conflict transformation framework can be built based on the rich findings of this study. Basically, youth and women constitute the large populace of Zimbabwean communities. How are they affected by violent conflict? Why are they victims in most cases? Why they are not considered for leadership positions? What lessons can we learn from experiences and sufferings they endure during violence? The study had also sought to assess an in-depth understanding of the concern of both male and female in conflict formation and conflict resolution. On completing this thesis, the researcher had not considered this as part of the objectives, and therefore, had no data concerning it. This calls for further research study to be carried out to find out if women and youth could partner traditional institutions in conflict resolution and conflict transformation. Were women in society included in peacebuilding programmes at grassroots level? Need for further research is required to answer such problematic areas. The researcher anticipates that an conflict formation and resolution techniques used by traditional institutions would be the beginning for other conflict and peace studies to follow in terms of contributions and insights.
5.7 Chapter Summary

This final chapter provided a summary of the main findings and overall conclusion of the thesis. The study showed that traditional institutions were not effective in peacebuilding and conflict transformation at grassroots levels in Zimbabwe. The chapter also presented specific policy recommendations on how traditional institutions could improve and enhance their involvement and participation in peacebuilding and conflict transformation since their relevance and suitability is unquestionable. This would set a good foundation for future research directions.
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APPENDIX 1 QUESTIONNAIRE FOR COMMUNITY MEMBERS

Questionnaire for Community Members

My name is Mbwirire John. I am a Doctor of Philosophy candidate pursuing a Doctor of Philosophy degree in Conflict and Peace Studies at the Zimbabwe Open University. I am carrying out a research on assessing the traditional institutions of peacebuilding and conflict transformation in Zimbabwe. It is hoped that the results of the research would influence policy on local initiatives in preventing, managing and resolving conflicts at grassroots roots using traditional mechanism.

The objective of this questionnaire is to solicit your views and perceptions on how traditional institutions of peacebuilding and conflict transformation operate in your community. To this end, I kindly request you to spare approximately 20 - 30 minutes to complete the questionnaire. Although your response is of utmost importance to me, your participation in this survey is entirely voluntary.

Your name or contact details are not required on this questionnaire and will remain anonymous. All information you give shall remain confidential and will be reported in summary format only. Feel free, therefore, to give as much information as possible in order to make this study a success. Your input and insights are gratefully acknowledged in anticipation.

SECTION A: Province Demography

1. Please tell me a little about yourself. (Place a tick [✓] in the appropriate box)

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Female</th>
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<table>
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<tr>
<th>Age</th>
<th>Below 20yrs</th>
<th>21-30yrs</th>
<th>31-40yrs</th>
<th>41-50yrs</th>
<th>51-60yrs</th>
<th>above 60yrs</th>
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<tr>
<td></td>
<td>✓</td>
<td></td>
<td></td>
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</tbody>
</table>

Marital Status

<table>
<thead>
<tr>
<th>Single</th>
<th>Married</th>
<th>Divorced</th>
<th>Widowed</th>
<th>Other</th>
</tr>
</thead>
</table>

If other, please specify …………………………………………………………………………………

2. How long have you been staying in this community?

<table>
<thead>
<tr>
<th>Below 5yrs</th>
<th>5-10yrs</th>
<th>11-15yrs</th>
<th>16-20yrs</th>
<th>21-25yrs</th>
<th>26yrs and above</th>
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3. What is your highest educational qualification to date?

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<tr>
<th>Qualification</th>
<th>Tick(✓)</th>
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<tr>
<td>Grade Seven</td>
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<tr>
<td>Zimbabwe Junior Certificate</td>
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<td>Ordinary Level</td>
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<td>Advanced Level</td>
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<td>Diploma</td>
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<td>Degree</td>
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<td>Masters degree</td>
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<td>PHD</td>
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<tr>
<td>Other(s) specify</td>
<td></td>
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</table>

**SECTION B: Understanding Key Terms, Composition of Traditional Institutions in Peacebuilding and Conflict Transformation and their Role**

<table>
<thead>
<tr>
<th>a)</th>
<th>What is your understanding on the following terms? Circle your answer on options provided</th>
</tr>
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</table>
| i. conflict | a. An issue between two or more parties who have (or think they have) incompatible goals or ideas  
  b. Conflicts appear in the case of incompatible positions and can involve activities at local, regional, national and/or international levels.  
  c. The clashing of opposed principles  
  d. All of the above  
  e. None of the above  
  f. Other (specify)………………………………………………… |
| ii. peace | a. A state of security or order within a community provided for by law, custom, or public opinion.  
  b. A tranquil state of freedom from outside disturbances and harassment.  
  c. Harmony in human or personal relations: mutual concord and esteem.  
  d. All of the above  
  e. None of the above  
  f. Other (specify)………………………………………………… |
| iii. conflict transformation | a. A process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict.  
  b. A process is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships.  
  c. The process of creating long-term social change by reducing destructive conflict and increasing constructive conflict in relationships and the systems in which they are found.  
  d. All of the above  
  e. None of the above  
  f. Other (specify)………………………………………………… |
| iv. peacebuilding | a. Action to identify and support structures, which will tend to strengthen and solidify peace in order to avoid a relapse into conflict.  
  b. Is an intervention that is designed to prevent the start or resumption of violent conflict by creating a sustainable peace.  
  c. Is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation.  
  d. All of the above  
  e. None of the above  
  f. Other (specify)………………………………………………… |
b) Who constitute traditional institutions of peace and justice in your community? (tick (√) where appropriate)

<table>
<thead>
<tr>
<th>Category</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chiefs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Village Heads/Headman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kraal Head</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Heads</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spirit Mediums</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c) Indicate the type of dispute(s) which traditional institutions deal with in your community. (tick (√) where appropriate)

<table>
<thead>
<tr>
<th>Category</th>
<th>Land disputes</th>
<th>Political disputes</th>
<th>Socio-economic disputes</th>
<th>Other disputes (specify)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chiefs</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Village Heads/Headman</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kraal Head</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Heads</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spirit Mediums</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

d) How traditional institutions were involved in peacebuilding and conflict transformation activities? (Tick (√) where appropriate?)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promoting healing at grassroots level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Partnering with NGOs, and CSOs on promoting objectives of ONHR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mediation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local authorities in supporting government initiatives on reconciliation and peacebuilding</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resolved political and socio-economic disputes to promote justice, peace and political tolerance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Involved but being partisan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not involved at all</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
c) Which traditional mechanisms of peacebuilding and conflict transformation were used by traditional institutions in your community? Tick (√) where appropriate

<table>
<thead>
<tr>
<th>Traditional Mechanism</th>
<th>Used</th>
<th>Not Used</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Nhimbe/ilima (Community Working Group)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) Botso (Self-shaming)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) Nyaradzo (Memorial Service)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d) Kurovaguvu/Magadziro/Umbuyiso</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e) Ngozi/ingozi (Avenging Spirits)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f) Chenura (Cleansing Ceremonies)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g) Traditional Communal Courts</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h) Others</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SECTION C: Effectiveness of Traditional Institutions of Peacebuilding and Conflict Transformation

a) Which issues did traditional institutions resolved successfully? (tick (√) where appropriate)

<table>
<thead>
<tr>
<th>Type of issues</th>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social</td>
<td></td>
<td></td>
</tr>
<tr>
<td>economic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Land disputes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others (specify)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b) How do you compare effectiveness of traditional institutions in peacebuilding and post conflict transformation during the periods specified below? (tick (√) appropriate suggestion against your knowledge)

<table>
<thead>
<tr>
<th>Category</th>
<th>Measurement</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2002 - 2008</td>
</tr>
<tr>
<td>Political tolerance</td>
<td>Very Effective 5</td>
</tr>
<tr>
<td>Human Security Improved</td>
<td></td>
</tr>
<tr>
<td>Social Inclusion</td>
<td></td>
</tr>
<tr>
<td>Provision of Social Justice</td>
<td></td>
</tr>
<tr>
<td>Freedom of Movement</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Political tolerance</td>
<td></td>
</tr>
<tr>
<td>Violence Stopped</td>
<td></td>
</tr>
<tr>
<td>Human Security Improved</td>
<td></td>
</tr>
<tr>
<td>Social Inclusion</td>
<td></td>
</tr>
<tr>
<td>Provision of Social Justice</td>
<td></td>
</tr>
<tr>
<td>Freedom of Movement</td>
<td></td>
</tr>
</tbody>
</table>

SECTION D: Strengths, Weaknesses and challenges faced by Traditional Institutions in Peacebuilding and Conflict Transformation

a) What are the strengths of traditional institutions in peacebuilding and conflict transformation? (tick (√) where appropriate)
c) What are the challenges which affected traditional institutions of peacebuilding and conflict transformation? (tick (√) where appropriate)

<table>
<thead>
<tr>
<th>Challenge</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unfit for modern society (outdated)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adapt too slow to new democratic systems</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Politically co-opted and manipulative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not systematic and consistent on political and socio-economic disputes determination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lacks legal representation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lacks documentation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male domination on leadership positions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time consuming</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrupt and biased towards minority and disadvantaged groups</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b) What are weaknesses of traditional institutions in peacebuilding and conflict transformation? (tick (√) where appropriate)

<table>
<thead>
<tr>
<th>Weakness</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unfit to modern society (outdated)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adapt too slow to new democratic systems</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Politically co-opted and manipulative</td>
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</tr>
<tr>
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<td></td>
</tr>
<tr>
<td>Lacks legal representation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lacks documentation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male domination on leadership positions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time consuming</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrupt and biased towards minority and disadvantaged groups</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Strength

<table>
<thead>
<tr>
<th>Strength</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community based</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Culturally appropriate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual healing and cleansing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impartial and fair</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Use local language</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not expensive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Win-win situation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other(s) specify</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
SECTION E: Suggestion to Improve Traditional Institutions of Peacebuilding and Conflict Transformation

c) Can you recommend traditional institutions that the institutions should continue play a part in peacebuilding and conflict transformation activities? (tick (√) where appropriate)

<table>
<thead>
<tr>
<th>Yes</th>
<th>Reason(s)</th>
<th>No</th>
<th>Reason(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a) What are cost effective ways of enhancing and/or improving the way traditional institution of peacebuilding and conflict transformation in your community?

1
2
3
4
5
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7
8
9
APPENDIX 2 FOCUS GROUP DISCUSSIONS GUIDE (CHIEFS ‘COUNCIL)

Objective 1

Understanding Key Terms, Composition of Traditional Institutions in Peacebuilding and Conflict Transformation and their Role

a) What do you understand by the following terms
   i. Conflict
   ii. Conflict transformation
   iii. Peace
   iv. Peacebuilding

b) Who constitute traditional institutions of peace and justice in your community?

c) What are the roles of traditional institutions?

d) What were the approaches used by traditional institutions in peacebuilding and conflict transformation?

e) What traditional mechanisms commonly used by traditional institutions in peacebuilding and conflict transformation?

Objective 2

Effectiveness of Traditional Institutions of Peacebuilding and Conflict Transformation

a) Which issues did traditional institutions resolved successfully?

b) Which issues were challenging to traditional institutions on peacebuilding and conflict transformation activities during the periods 2002-2008 and 2009-2013?

Objective 3

Strengths, Weaknesses and challenges faced by Traditional Institutions in Peacebuilding and Conflict Transformation

a) What are the strengths of traditional institutions in peacebuilding and conflict transformation?

b) What are weaknesses of traditional institutions in peacebuilding and conflict transformation?

c) What were the challenges which affected traditional institutions of peacebuilding and conflict transformation?

Objective 4

a) Would you recommend traditional institutions to continue participating in peacebuilding and conflict transformation programs? Give reason(s) for your answer

b) What are cost effective ways of enhancing and/or improving the way traditional institution of peacebuilding and conflict transformation in your community?
APPENDIX 3 IN-DEPTH INTERVIEW GUIDE (CHIEF)

Objective 1

Understanding Key Terms, Composition of Traditional Institutions in Peacebuilding and Conflict Transformation and their Role

a) What do you understand by the following terms
   v. Conflict
   vi. Conflict transformation
   vii. Peace
   viii. Peacebuilding

b) Who constitute traditional institutions of peace and justice in your community?

c) What are the roles of traditional institutions?

d) What were the approaches used by traditional institutions in peacebuilding and conflict transformation?

e) What traditional mechanisms commonly used by traditional institutions in peacebuilding and conflict transformation?

Objective 2

Effectiveness of Traditional Institutions of Peacebuilding and Conflict Transformation

a) Which issues did traditional institutions resolved successfully?

b) Which issues were challenging to traditional institutions on peacebuilding and conflict transformation activities during the periods 2002-2008 and 2009-2013?

Objective 3

Strengths, Weaknesses and challenges faced by Traditional Institutions in Peacebuilding and Conflict Transformation

a) What are the strengths of traditional institutions in peacebuilding and conflict transformation?

b) What are weaknesses of traditional institutions in peacebuilding and conflict transformation?

c) What were the challenges which affected traditional institutions of peacebuilding and conflict transformation?

Objective 4

a) Would you recommend traditional institutions to continue participating in peacebuilding and conflict transformation programs? Give reason(s) for your answer

b) What are cost effective ways of enhancing and/or improving the way traditional institution of peacebuilding and conflict transformation in your community?
APPENDIX 4 PARTICIPANT INFORMED CONSENT FORM (CHIEFS & MEMBERS OF THE CHIEFS` COUNCIL)

Informed Consent Form for Traditional Chiefs and members of the Chiefs’ Council whom I am inviting to participate in research on peacebuilding and conflict transformation in programmes

1.0 Introduction
The Informed Consent Form has two parts namely, general information and certificate of consent for signature if you agree to take part.

2.0 General Information
2.1 Introduction and Purpose
My name is John Mbwirire. I am a Doctor of Philosophy candidate pursuing a Doctor of Philosophy in Conflict and Peace Studies at the Zimbabwe Open University.

I am carrying out a research on the effectiveness of traditional institutions in peacebuilding and conflict transformation in Zimbabwe. It is hoped that the results of the research would influence policy on utilising local governance structures in promoting peaceful co-existence at grassroots level.

I am going to give you information and invite you to be part of this research. There may be some words that you do not understand, please ask me to stop as we go through the information and I will take time to explain.

2.2 Participant Selection
I am inviting all Chiefs and members of the Chiefs’ Council in Mashonaland Central Province to participate in the research on the effectiveness of traditional institutions in peacebuilding and conflict transformation in Zimbabwe

2.3 Voluntary Participation
Your participation in this research is entirely voluntary. It is your choice whether to participate or not.

2.4 Confidentiality
The identity of those participating in the research will remain anonymous and will not be shared with anyone. The information that I collect from this research will be kept confidential. The information about the participant will not be identified by your name but by a number or code.

2.5 Sharing the Results
The results of this research will be published in a refereed journal in order that other interested people may learn from the research.

3.0 Certificate of Consent
I have read the foregoing information or it has been read to me. I have had the opportunity to ask questions about it and any questions that I have asked have been answered to my satisfaction. I consent voluntarily to take part as a participant in this research and understand that I have the right to withdraw from the research at any time.

Name of participant: ..........................................................................................................

Signature of participant: ......................................................................................................

Date: Day ................................ Month.............................. Year.............................
If illiterate
A literate witness must sign (if possible, this person should be selected by the participant and should have no connection to the researcher).

I have witnessed the accurate reading of the Consent Form to the potential participant and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

Name of Witness: ..........................................................................................................................................................

Signature of Witness: ......................................................................................................................................................

Date: Day ................................ Month........................ Year.............................

A copy of this Informed Consent Form has been provided to the participant.

Signature of Researcher: ...................................................................................................................................................

Date: Day ................................ Month........................ Year.............................
APPENDIX 5 PERMISSION LETTER TO CARRY OUT THE STUDY FROM MINISTRY OF LOCAL GOVERNMENT, PUBLIC WORKS AND NATIONAL HOUSING

Ref: 1/12/15

3 December 2015

Attention: Mr John Mbwirire

c/o Zimbabwe Open University

RE: PERMISSION TO CARRY OUT RESEARCH STUDY

Reference is made to your application to do research study in the Ministry of Local Government, Public Works and National Housing on:

Peacebuilding and Conflict Transformation: A Study of Traditional Institutions in Zimbabwe.

Permission is hereby granted. However you are required to liaise with District Administrators of the respective districts where you will carry the study.

You are required to provide us with the final copy of your study since it is instrumental in governing of local authorities

D. Zivende

For: SECRETARY FOR LOCAL GOVERNMENT, PUBLIC WORKS AND NATIONAL HOUSING
APPENDIX 6 PERMISSION LETTER TO CARRY OUT THE STUDY FROM ZIMBABWE OPEN UNIVERSITY

Ref: HD/21

10 November 2015

To whom it may concern

MR JOHN MBWIRIRE (P1038774F) DIRECTORATE REFERENCE (D/DEC/14/17/19)

The bearer, John Mbwirire, P1038774F, Directorate Reference Number D/DEC/14/17/19 is a bona fide Higher Degrees candidate registered for the Doctor of Philosophy programme with this University. He is conducting research under the theme: “Peace building and conflict transformation: A case study of traditional institutions in Zimbabwe”

Any assistance offered to him to facilitate his study will be most appreciated.

Dr. A. S. Chikasha
Director, Higher Degrees Directorate
APPENDIX 7 EDITOR’S CERTIFICATE

Certificate of Professional Editing

This is to certify that this thesis/manuscript was edited by a trained editor of Zimbabwe Open University for English language, grammar, punctuation, readability, flow of ideas, coherence and structure

Title: Peacebuilding and Conflict Transformation: A Study of Traditional Institutions of Conflict Transformation in Zimbabwe

Author: John Mbwirire

Date: 2017. 02. 27

Constance Kadada (Editor, Zimbabwe Open University)
- Candidate for PhD in Open and Distance Learning (ZOU)
- Master of Arts in Distance Education (IGNOU)
- Post Graduate Certificate in Distance Education (IGNOU)
- Grad CE (UZ)
- BA General (UR)

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