THE CONTRIBUTION OF THE CATHOLIC COMMISSION FOR JUSTICE AND PEACE (CCJP) IN BRINGING PEACE AND JUSTICE IN COMMUNITIES: CASE STUDY OF MUTARE DISTRICT, MANICALAND PROVINCE, ZIMBABWE

BY

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ABSTRACT

This study sought to determine the contribution of the Catholic Commission for Justice and Peace (CCJP) Mutare in promoting the culture of peace and justice. In this study,fifty people from Chikanga, SakubvaDangamvura, and Penhalonga and members of CCJP were selected as the research informants. Questionnaires and interviews were used as research instruments. The study findings showed the efforts of CCJP Mutare to establish awareness in communities on the issues of peace and justice to fight violence and social injustice, which have been affecting individuals, families, institutions, communities and the Manicaland province in general. The union of ideas from respondents and literature showed that the Commission was aware of both individual and collective violence and injustice. As a way of unpacking the contribution of the church in peacebuilding from 1972 to the present day, CCJP works with the leaders of Churchesin Manicaland concerning peacebuilding and justice, and explore the strengths, weakness, opportunities and threats to the church in building positive peace. The study also revealed the social services delivery project, the peace-building initiative, the civic education on the Constitution and the establishing justice and peace communities in respective communities as the four programmes used by CCJP. The study gave some recommendations to local government and to CCJPfor more approximation in works related to peace and justice in communities. The richness of John Paul Lederach's model of peacebuilding was formed relevant in the role of CCJP in peacebuilding and social justice and in informing suggestions for strategies for positive peace, settlement and social cooperation in Zimbabwe through the Church's intervention.Sporting and talent events, road repairs and establishment of farmers'organizations have significantly contributed to peacebuilding.

Key words: peace, justice, violence,injustice

DECLARATION

This dissertation is my original work except where sources have been acknowledged. The work has never been submitted nor will it ever be, to another University in the awarding of a degree.

STUDENT---------- DATE----------

Signature

SUPERVISOR----------DATE----------

Signature

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DEDICATION

I dedicate this work to my beloved late father, Mr Sebastião António, my beloved late uncle Mr Fonseca da Silva and my beloved late aunt AuroraJoão da Silva.

Tomy beloved mother Teresa Miguel, my beloved wife Maria S. Mendes da Veiga António, my beloved daughter Silvina, my beloved sons Fábio, Henry and William, my beloved sisters and brothers.

LIST OF ABBREVIATION AND ACRONYMS

AGRITEX:	Agricultural Technical Extension Services
CADEC:	Catholic Development Commission
CBC:	Community Based Organisation
CCJPZ:	Catholic Commission for Justice and Peace in Zimbabwe
CCJP:	Catholic Commission for Justice and Peace
CIM:	Churches in Manicaland
CODEHUCA:	Commission for defence of Human Rights in Central America
CPLO:	Catholic Parliamentary Liaison Office
DDF:	District Development Fund
LRF:	Legal Resources Foundation
EPC:	Catholic Relief Services
MCDF:	Muslim Christian Dialogue Forum
RENAMO:	Mozambican National Resistance
MDC-T:	Movement for Democratic Change-Tsvangirai
STCs:	Social Teachings of the Church
WGs:	Working Groups
ZANU:	Zimbabwe African National Union
ZANU PF:	Zimbabwe African Nation Union Patriotic Front

ZANLA:	Zimbabwe African National Liberation Army
ZAPU:	Zimbabwe African people's Union
ZCBC:	Zimbabwe Catholic Bishops Conference
ZIPRA:	Zimbabwe People's Revolutionary Army

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CHAPTER ONE: INTRODUCTION

1.0 Introduction

According to Kaulemu (2011), violence has been a common feature of traditional political systems as well as of settler-colonial regimes, and remains a feature of the post-independence political scenes. The post-colonial governments were able to instill the contemporary culture that is dominated by violence. The history of pre-colonial Zimbabwe has been written and new contributions have been made. The violence of colonial and post-colonial Zimbabwe is well recorded. Further he said that there have been reports and analyses of the major episodes of violence in post-colonial Zimbabwe, including the death of more than 20.000 people in the Matabeleland and Midlands provinces, the demolishment of dwelling units throughout the country, consequently the displacement of more than 700.000 people in the winter of 2005, and also the violence in some election periods as well as the Gukurahundi era .There has been violence which developed in response to socio-political challenges; such violence became almost legitimate in some African countries. In this vicious cycle of violence, everyone, either perpetrator or victim becomes a victim of the violence.

The Mission of the Church in peace and justice issues is a continuous process.The church has been using different strategies through the peacebuilding theories based on its nature and mission to work as a partner of government in transforming negative peace into positive peace for a sustainable reconciliation. This study focuses on the contribution of CCJP in bringing peace and justice in Mutare District.It also

identifies the strategies and establishes main problems faced by CCJP in promoting during its activities in communities. This study therefore, enriches the academic contribution to studies on peacebuilding by John Paul Lederach and builds on his integrated theory of structures for peacebuilding. Furthermore, it looks at structural violence, highlighting the strengths, weaknesses, opportunities and difficulties to the church in advocating for peace and human rights.The theological framework of the church represents the basis for all motivation in addressing its mission to peace and justice.

1.1 Background of the Study

Responding to the calling of His Holiness, Pope Paul VI in 1967, challenged all Christians that, "If you want Peace, work for Justice" (Catholic Commission for Justice and Peace, 2010). To emphasize this call,in January 1967; Pope established the Pontifical Commission Justice and Peace (Justitia etPax) in the Vatican, in Rome and called on Episcopal Conferences throughout the World to do the same. The Catholic Commission for Justice and Peace in Rhodesia (CCJPR) was established in March 1972. It changed its name to the Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ) following independence in 1980. The broader goal of this Commission is to promote human dignity in accordance with the Catholic Social Teachings.

The Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ) is a Commission under the Zimbabwe Catholic Bishops Conference (ZCBC). Since its establishment in 1972, it has been focusing on the promotion of human rights, justice

and peace issues in the country through research, documentation and training. With the presence of a Justice and Peace committee in each diocese, CCJP has brought and continues to address human rights violations that undermine the dignity of human person and uses evidence-based information to inform people on Justice and Peace (CCJPZ, 2014).

The Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ), in partnership with Catholic Parliamentary Liaison Office (CPLO), European Commission (EC), and the Catholic Agency for Overseas Development (CAFOD) has been implementing a Civic Education Program which is focusing on the Constitution and Citizens' participation. The main objective of CCJP isto contribute to the creation of a conduciveatmosphere for the people to increase their knowledge and skills to engage and participate in electoral processes and other human rights, justice and peace and development issues without fear.

One of the CCJP branches that operate in Mutare defines its duties as to inform people's consciences; to make people aware of their rights and duties as citizens; to encourage love as well as improve understanding and harmony through the promotion of the social teachings of the Church. It also works towards investigating allegations of injustices in all aspects of life and take appropriate actions to ensure human security by keeping contact with other organisations with similar aims and objectives such as Zimbabwe Lawyers for Human Rights, Church and Civil Society Forum, Legal Resources Foundation and Churches in Manicaland (CIM). It is also

the duty of the commission to periodically advise the Bishop's Conference on the human rights situation (CCJPZ, 2014).

1.2 Statement of the Problem

This study examines the contribution of CCJP in promoting peace and justice in selected areas where CCJP operates in Mutare. This is because issues of violence were experienced in the four areas and people who live in these areas are poor and vulnerable. Because of its focus on targeting the poor and the vulnerable CCJP finds it relevant to work in these communities. Therefore, this study sought to examine the contribution made by CCJP in the selected four areas as the four areas with focus in promoting peace and justice.

1.3 Purpose of the Study

The purpose of this research was to analyse strategies used by CCJP in promoting peace and justice in Mutare District and in evaluate its contribution within the areas it operates in.The study also explores strategies to strengthen the work of CCJP in promoting peace and justice.

1.4Objectives of the Study

The objectives of the study were to:

1. Explore how CCJP activities have contributed to peace and justice incommunities within Mutare district;
2. Identify strategies that CCJP use to promote peace and social justice in its communities of operation;

3. Establish the impact made by CCJP in promoting peace and justice in Mutare district; and
4. Recommend ways in which CCJP can strengthen its efforts of promoting peace and social justice.

1.5Research Questions

The study was guided by the following research questions:

1. What contributions has CCJP made towards promoting peace and justice in Mutare district?
2. What strategies does CCJP use in promoting peace and social justice in its communities of operation?
3. Are there any changes to the communities brought by CCJP's work?
4. What are the strategies that can be adopted by CCJP to strengthen its effects towards promoting peace and social justice?

1.6 Significance of the Study

This research is going to help CCJP to reach the local community and to provide the local community access tojustice and peace. The research will also contribute to already existing knowledge as the findings of the research will be shared with CCJP. The research study will open up debate about the effectiveness of similar organisations or commissions in the undertaking their mandate. It will also contribute to the already available literature for future researchers who may conduct research in the same field of study.

1.7 Delimitation of the Study

This research mainly focused on the communities among which CCJP operates. Although CCJP works with various faith-based and other organisations, this study only investigated contributions of CCJP in isolation from other organisations that it sometimes partner with. The research is conducted among 50 participants within the Mutare district.

1.8 Limitations of the Study

Due to the researcher's inability to communicate in the local language of the people of Mutare district, the researcher identified local assistants among CCJP staff to help him communicate with the participants of the study. In addition, the researcher made use of CCJP staff to establish relations and build trust with the intended participants of the study. This builds confidence in both the researcher and the participants therefore, addressing any issues of bias or fear by the participants.

1.9Definition of Terms

Social justice:deals with reciprocal rights and duties of social groups and their members in relation to the common good. It might be described as the obligation upon individuals to participate according to their ability and position in group action, designed to make the institutions of society conform to the common good in the socioeconomic sphere (Cronin, 1958, cited by Araujo & Murray 2012).

Conflict: is defined as the clash of interest (positional differences) on national values and issues (territory, independence, self-determination, autonomy, power, resources, ideology) of some duration and magnitude between at least two parties (states, groups of states, organizations, or organized groups) that are determined to pursue their interests and win their case (Galtung, 1995 cited byJeong2000).

Positive peace: means the presence of structural integration, optimistic, preventive, peace by peaceful means (Galtung 1964, cited by Singh, 2003).

Negative peace: is a set of social structures that provide security and protection from acts of direct physical violence committed by individuals, groups or nations; (Woolman, 1985).

Human dignity: is something that cannot be taken away. Catholic Social Teaching states that each and every person has values that are worthy of great respect and must be free from slavery, manipulation and exploitation. "Catholic social teaching believes that human beings are created in the image and likeness of God (Genesis 1:26-27), have by their very existence an inherent value, worth, and distinction".

Summary

In this chapter, the researcher gave the introduction and the background of the study highlighting the situation of violence, conflict and duties of the CCJP.The researcher put forward the statement of the problem, theobjectives of the study, the research questions and the purpose of the study. Significance of the study, limitations, delimitation of the study and definition of key terms were also presented in this chapter.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter reviews related literature that provides basic understanding of the subject under review. This is to see how other experts and scholars have applied different theories and approaches in the form of peace and justice mechanism for attaining relative peace in the society. The literature to be reviewed was discussed under these headings; literature on peace, social justice, peace building, biblical perspectives on peace and peacemaking, peace and reconciliation.

2.1 Theoretical Framework

The basic theoretical framework for this work is subscribed to the theory of peacebuildingby John Paul Lederach (1997:38), where he said that peacebuilding at every level of society is the key components of a peacebuilding framework. According to this theory, Lederach views peacebuilding as a long-term process of systemic transformation from war to peace. The dimensions of this process are changes in the personal, structural, relational and cultural aspects of conflicts. Lederach brought about over different times-periods affecting different system-levels or tracks. Lederach'stheory placesreconciliation at the heart of developing long terms infrastructures for peacebuilding within societies. For Lederach, reconciliation comes from truth, justice, mercy and peace.

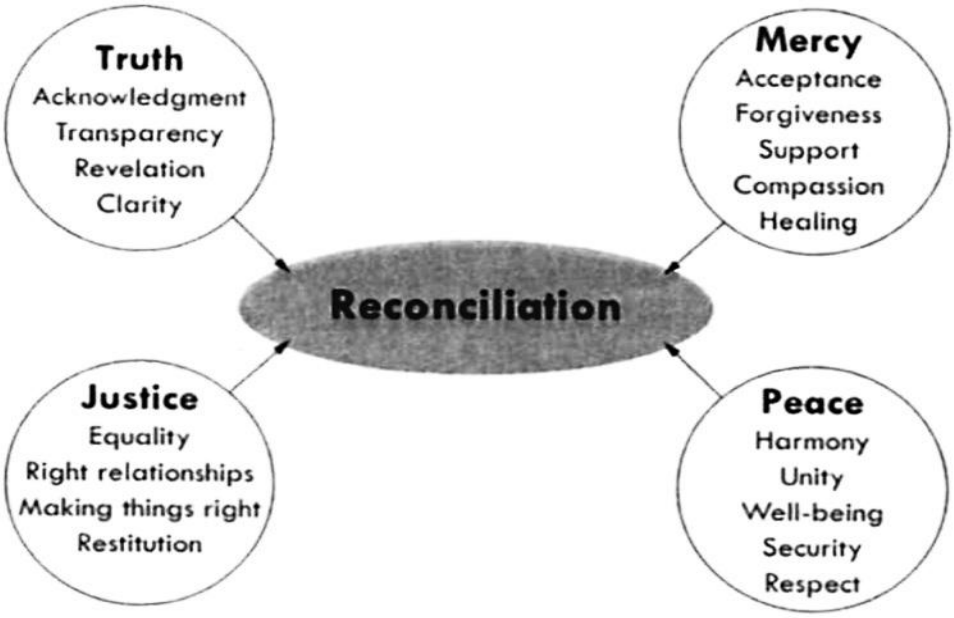

Figure 1: The place called reconciliation

He stresses the need to rebuild destroyed relationships, focusing on reconciliation within society and strengthening its peacebuilding potential.

A core element of Lederach'sthen focuseson society's peacebuilding resources and divides the conflict society into three levels of actors: Level 1- the TopLeadership; Level 2- the Middle-RangeLeadership and Level 3- the Grassroots Leadership.

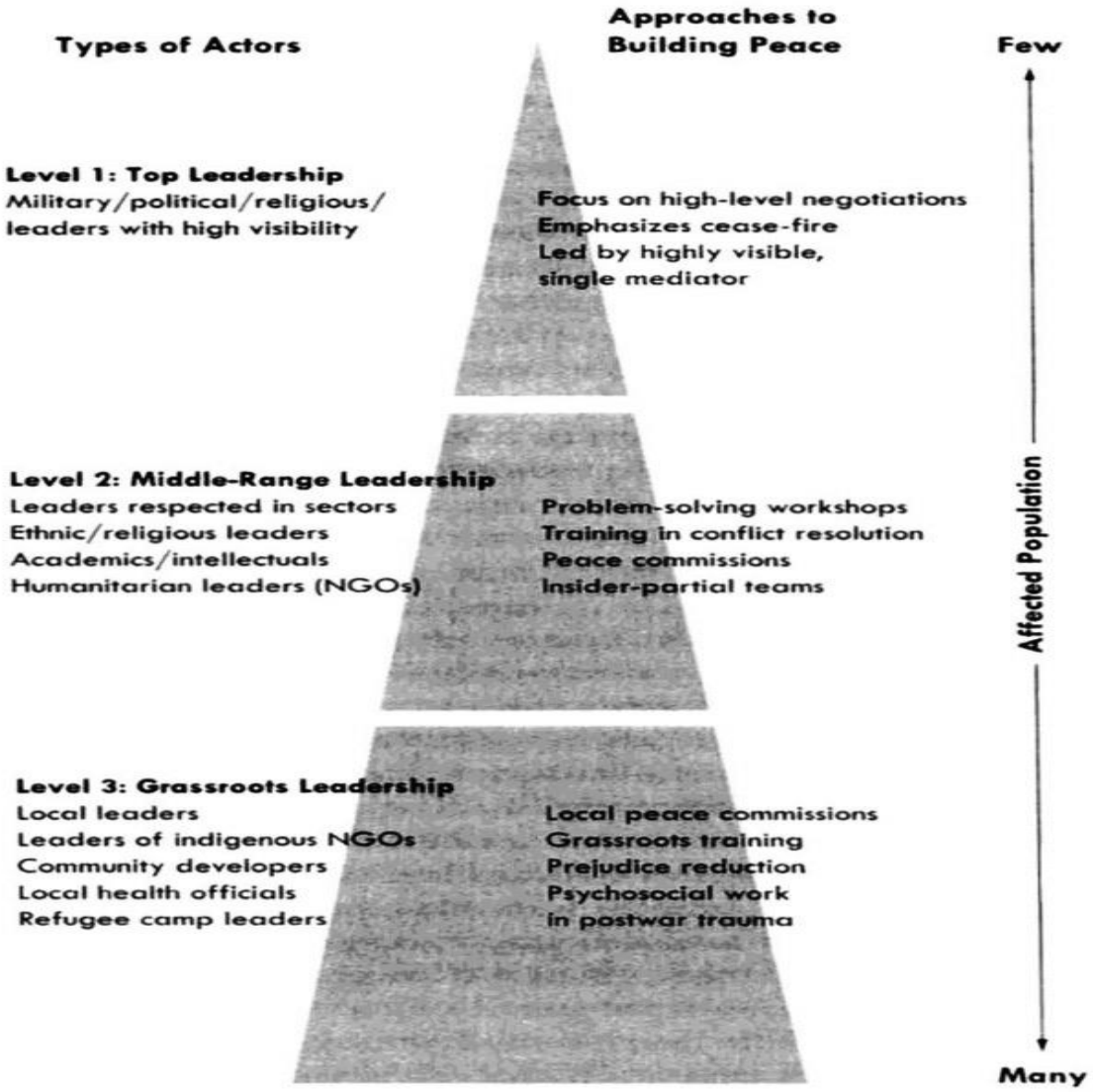

Figure 2: Actors and approaches to peacebuilding

Level 1 comprises the key political, militaryand religious leaders in the conflict. These people are the highest representative leaders of the government and opposition movements, or present themselves as such. They represent a few key actors which

focus on higher level negotiations as spokespersons. The peacebuilding approach at this level is often focused on achieving a cease-fire or a cessation of hostilities at the first step before involving broader political and substantive negotiations, which in turn will culminate in an agreement.

Level 2 comprises the leaders respected in sectors, such as ethnic, religious leaders, academics, intellectuals, humanitarian leaders and NGOs. The Middle-range leadership can be delineated along several different lines. One approach is to focus on persons who are highly respected as individuals or occupy formal positions of leadership in sectors such as education, business, agricultures, health, etc. A second approach is to consider the primary networks of groups and institutions (religious groups, academic institutions, or humanitarian organizations). A third approach is to concentrate on the identity groups in conflict, and to locate middle-range leaders among people who are well known as belonging to minority ethnic group. In sum, middle-range actors are far more numerous that top-level leaders and are connected through networks to many influential people across the human and physical geography of the conflict.

Level 3 the grassroots represents the masses, the base of the society. Leaders here include people who are involved in local communities, members of indigenous NGOs, carrying out relief projects for local populations, health officials, and refugees' camp leaders. These people understand intimately the fear and suffering with which much of the population must live; they also have an expert knowledge of local politics and know on a face-to-face basis the local leaders of the government

and its adversaries. Life at the level is characterized particularly in setting of prolonged conflict and war, by survival mentality. In worst case scenarios, the population at this level is involved in a day-to-day effort to find food, water,shelter, and safety.

Therefore, peacebuilding needs to put focus on raising awareness and bringing about a balance of power. Further emphasis is put on the need to sustainand rebuild relationships as one of the goals of peacebuilding. Lederach also describes the resources for peacebuilding and identified the conflicting parties along existing socio-cultural resources as significant for peacebuilding processes; he ascertained that every successful peacebuilding strategy has to be that which reaches everyone in the society.

On Lederach's (1997:52)concept to peacebuilding; two additional approaches (To-down and Bottom-up) have been accepted in establishing a culture of peace and justice. In Top-down approach; peace is imposed from above by the leaders and those in influential positions, and it flows down to the grassroots and requires the participation and involvement of the grassroots.While in Bottom-up approach brings together neighbouring and interdependent sub clans guided by the elder of each sub clan or it is represented by local peace commissions.

Conceptualising peacebuilding efforts

Lederach (1997:54) gives two examples of peacebuilding efforts targeted at the grassroots level before formal peace and electoral structures were established took

place in Mozambique, in 1991, where initiatives emerged from both the Christian Council of Mozambique (CCM) and the United Nation Children's Fund (UNICEF). The CCM initiated program, "Preparing People for Peace", was conceived as a way to open up and deal with conflict and peace issues by bringing together church representatives from all the of provinces; these representatives were then given the responsibility for implementing seminars at local levels. The second example from Mozambique was the UNICEF Project; "Circus of Peace" The aim in this case was to deal innovatively with conflict, violence, and militarization facing local communities, especially their youth.Like a circus, the project was organized as a travelling show that wove drama and the arts into its explorations of the nature and challenges of war and conflict and the possibilities of reconciliation, including the skills of resolving conflicts.

The researcher argues that both ways are necessary in order to reach peace and justice after violence has been the feature of traditional systems during the settler-colonial regimes and also the feature of the post-independence political scenes, like the case of Zimbabwe.These approaches are not conflicting or contradictory, but complementary.While top-down approaches are important, peace must also be built from the bottom-up and relationships are built on a solid foundation through grassroots people and community based organizations.

Therefore, an important task in sustaining a culture of peace is to build a peace constituency within community. This is because they have an understanding of the

degree of the situation, as well as access to the elite leadership and sometimes have connection with the grassroots people.

However, both approaches are needed in Zimbabwe while the CCJP mandated by the Zimbabwe Catholic Bishop Conference has the task of monitoring and documenting human rights situation in the country for appropriate action, researching, investigating and publishing situations of injustice and violation and use the information to promote peace and social justice while CCJP falls under four programmes such as Social Services Delivery Project, Peacebuilding Initiatives, Civic Education on Constitution and Establishing Justice and Peace Commissions in respective communities. In Social Services Delivery Project they are targetingare targeting the councillors and community members, conducting community meetings, community visioning meetings,leadership workshops, community feedback meeting, etc. The second program that CCJP is implementing is the peace-building initiative. This program is aimed at strengthening the community based organisations, the councillors, the traditional leaders, the church leaders, man and women in promoting peace and resolving conflict peacefully. So under this peace-building program CCJP has got training workshops on conflict building, dialogue on conflict management, promotes through soccer, sport, distributing information, education material, establishing resources centres in the respective communities.

The third programmethat CCJP Mutare isimplementing is civic education on the Constitution, through awareness campaign, awareness workshops on the constitution.

And the fourth programme is on establishing justice and peace communities in respective communities where CCJP facilitates the formation of justice and peace.

This is the commitment of the church to build peace and justice by involving the whole society in the peace process since the church touches the lives of nearly all those who live in the local communities. According to Stutzman (1995), in order for a church to help build a just and sustainable peace, the best option is to begin with the people who really want and need peace.

The work of Lederach (1997) on conflict transformation and peace building is comprehensive and can be used to adequately draw conclusions on how the church can promote peace and justice in Mutare/Manicaland province in Zimbabwe. According to Lederach, conflict transformation must think about, including and promoting the human and cultural resources from within a giving setting. As the Catholic Church is one of the moving forces in society it is fair to understand the long-term goal of transformation as validating and building on people through the efforts of the CCJP using their resources within the context.

Churches and church based organizations are connected to rural communities and have a vital role to play in peace building. Macaulay (2013) notes that giving support to church based organizations to be involved in peace building can be crucial to create sustainable grassroots reconciliation and community cohesion. Grassroots

reconciliation is important in that it creates home grown solutions which are likely to create durable peace in communities.

According to John Rawls (1971:13), on the theory of justice, mainly on principles of fairness and natural duties provide a way of assigning rights and duties in the basic institutions of society and they must define the appropriate distribution of the benefits of social cooperation. They apply to the relations among several persons or groups.

Lederach and John Rawls looking at the context of Mutare, Manicaland province, sees the building of peace and justice in communities as a long term transformation because of the violence and injustice perpetrated during decades of war for liberation, and post independence and electoral conflict. Peace and justice system based on the values of peace, love, truth, and social justice contributes to the structural relationship, cultural and personal aspects. Lederach (1997) explains that the society needs to move beyond traditional diplomacy, which often emphasizes top-level leaders and short-term objectives, toward a holistic approach that stresses the multicity of peacemakers, long-term perspectives, and the need to create an infrastructure that empowers resources within a society.

2.2 The concept of peace

According toGaltung (1964:2) negative peace is the absence of violence, absence of warand positive peace is the integration of society.

"As-Salaamualaykym" is greeting term in Islam, which meaning "peace be upon you" an indication of the fundamental desire for peace in Islam. The Islam itself means "peace". Schilling (2012:19-22) argued that when peace is not linked to human interaction, people's interests, the struggle for power, recognition and justice will always lead to conflict. Schilling says that, peace, development and democracy form an interactive triangle. They are mutually reinforcing. Without democracy, fair distribution of economic progress and wealth is unlikely.

Peace does not meaning the absence of war but a virtue, an attitude, a tendency to goodness, trust and justice. Peace means the absence of violence in all forms. Peace is a process, a many-sided and never-ending struggle to transform violence. It describes the unfolding of conflict in a constructive way; it does not mean the total absence of conflict. Peace therefore exists where people are interacting non-violently and manage their conflict positively, with respectful attention to the legitimate needs and interest of all concerned.

Schirch (2004:9) argued that peace supports the development of relationships at all levels of society: between individuals and within families; communities; organizations; businesses; governments and cultural, religious, economic and political institutions and movement. Peace does not just happen. It is built when people take great care in their decision-making to plan for the long term, anticipating potential problems, engaging in on-going analysis of the conflict and local context, and coordinating different actors and activities in all sages of conflict and at all levels of society (Schirch, 2004).

Peace is an interweaving of relationships between individuals, groups and institutions that value diversity and foster the full development of human potential. Sustainable peace is characterized by the absence of physical and structural violence, the elimination of discrimination and self-sustainability. Preventing war over the long-term means replacing it with non-warlike conflict solution methods, it is not identical with the avoidance of war over certain periods, but actually excludes its preparation based on the acceptance and readiness for war. Peace in this sense describes a process in the international system that is characterized by the non-violent discharging of the conflict arising within it (Schilling, 2012). In this sense, peace exists when conflict in the international system are being resolved in a way that is overwhelmingly free from military force. Peace is structured in three stages:

The first stage is durable peace (positive peace) marked by a high level of cooperation and understanding amongst parties based on shared values and goals; the second stage is stable peace which is higher in its degree of tension than the precedent and marked by limited cooperation and trust despite the relative national stability; the last stage is the unstable peace (negative peace) which comes as a result of unresolved differences leading to rising tensions (Abu-Nimer, 2001 cited Galtung). Here tension and mistrust run very high and the possibilities of resorting to a crisis are equally very high. It is sometimes characterized at intrastate level by sporadic violence and government domination of opposition. If a situation persists in this direction, then peace may move to the level of a crisis marked by direct confrontations between opposing parties. Such a conflict may move from a crisis

level to an open and fully-fledged war. “A culture of peace will be achieved when citizens of the world understand global problems and have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect each other” (Ibid)

Diversity that lives together in an atmosphere marked by Interdenominational understanding, tolerance and solidarity; it is a way of building peace in our community. Building peace is not one-person-show; it is not something that once achieved will never fade away. According to Schilling, (2012) a culture of peace is like a river that is fed from diverse streams—from every tradition, culture, language, religion, and political perspective. It consists of values, attitudes, behaviours and ways of life based on non-violence and respect for the fundamental rights and freedoms for everybody.

His Holiness, Pope John Paul II in his message of peace during World Peace celebration on 1 January 2000 in Vaticanand in a previous address to the United Nations on 5 October 1995, the Pope John Paul II exerted that peace could not be reduced to the simple absence of armed conflict, but it needs to be understood as the fruit of an order, which has been planted in human society by its divine founder (God). This would mean that peace and justice is a process, it grows gradually, and it is never reached through a single decision or agreement; but through the daily living hood and forgiveness. (CCJP, 2014).Assefa (1996) agreed with the Pope John Paul II when he said that peace is like a seed that is planted in the earth. Eventually it takes root; it slowly grows and at the end becomes a strong and hard plant. If seedsof peace

are planted among many grassroots people and community-based organizations through the church in Mutare, Manicaland province; peace and justice will grow and will be sustainable.If many people want peace and work for justice, no one can stop it growing and becoming a reality. Therefore, to build a culture of peace and justice; building from below and among the grassroots people is necessary and important.

For the church to advocate for peace building from below includes an affirmation of the great commission proclaimed by Jesus Christ. Making the poor people your friends and caring for them. The reality is that peace and justice become sustainable only when rooted among many individuals from all segments of population. The chances that peace and justice become a just and righteous peace are also greater when peace and justice are supported by the population in communities.

Kulah (1999) argues that peace and justice can be built by everyone, and everyone is needed in order to achieve peace. Building a culture of peace and justice is not the task of others; it is an obligation for everyone in the communities. To build a democratic culture of peace and justice is effectively done on voluntary basis by people who realize its importance and are willing and keen always to support peace and justice.

Attaining real peace and justice and getting genuine reconciliation is a process in which the Catholic Church through CCJP must always lead as a direction and moral force in the communities. Hart (1998) suggests that building peace and justice in communities is a process not an event and that building peace and justice is a road to

walk on and a goal for the church to aim at, never just formal, ceremonious agreement. Hart further said that building peace and justice in communities is a sequence of interconnected actions that make up this process that lead to the achievement of the overall goals of peace and justice for the welfare of the communities.

2.3The role of the Catholic Church in Society

According to Steele (2003) cited by Catholic Relief Services (2008) a Serbian orthodox Priest Father Sava called for the trial of perpetrators of merciless killings in the former Yugoslavia by the International tribunal. He denounced violations of human rights such as bodily harm and ethnic cleaning. He also supported the need for free and fair elections in that country.

The church has played an important role to engage the international community to end local conflicts. The Catholic Archbishop of Uganda John Baptist Odama in 2012 called for the international community to end the conflict in Northern Uganda. According to the Catholic Peace Building Network (2006) cited by Catholic Relief Services (2008) ,the Archbishop called upon the United Nations to mediate talks between the Government and the Lord Resistant Army Rebels to end the war and a corridor to be opened for humanitarian aid to the civilians.

The World Conference of Religions for Peace works to promote conflict transformation in over fifty five countries and the organization has worked in countries like Liberia, Kosovo, Bosnia, the Great Lakes Region of Africa and Iraq.

Bouta (2005) argues that, the organization promotes peaceful existence in societies through facilitating collaboration from various religious denominations to mediate on peace negotiations between conflicting parties. The organizationmobilises religious communities to take a leading role in peaceful coexistence. After the war in Kosovo, the organization facilitated meetings between leaders with top leaders of major religious denominations to promote peace building. After America's intervention in Iraq, the organization organized meetings with religious leaders which saw the creation of an Inter religious council that worked to counter terrorism.

Haynes (2009) said that SantEgidio the Rome-based Community Catholic Churchplayed an important role in peace building in some of African countries affected by civil war which includes Burundi, DRC, Sierra Leone, Algeria, Mozambique and Cote d'Ivore.During the Mozambican civil war the organisation was successful in making peace efforts between 1989 and 1992.The organisation managed to be successful in its efforts, due to the fact that both the Mozambican National Resistance (RENAMO) and the government perceived the organisation as a neutral entity without other interests besides ending the conflict and restoration peace. The organisation has played a role in mediation and dialogue between conflicting parties and in Kosovo the organisation led to the signing of the schools Agreement in 1988.

2.3.1 The Catholic Church and Human Rights

On 11 April 1963 Pope John spoke in defence of human rights stress the rights and duties " of the individual in society, of individual towards the State, of the states

towards each other and family of both individuals and states within the entire community"(Walsh and Davies,1984).

The Second Vatican Council, which was the Church's Twenty-First Ecumenical Council, was convoked by Pope John, and after four years of exhaustive preparation was opened on 11 October 1962. In the Message to Humanity, issued at the beginning of the Second Vatican Council, the Fathers insisted that the two great problems facing the world were "peace and social justice," and stressed that it was "supremely necessary for the modern world, if injustices and unworthy inequalities are to be denounced". Vatican II attempted to furnish a reply to the question in the Pastoral Constitution on the Church in the Modern World, entitled Gaudium et Spes, and this document has the distinction of being the only major document to have original from a major topics, peace and social justice mentioned in the "massage", were deal with in Gaudium et Spes with a new emphasis: "Peace was presented not merely as the absence of war, but as a consequence of the right ordering of society". Such an ordering does not just happen, however, and the Pope stressed that it had to be worked for and then defended, and in that way peace is inextricably linked to justice (Walsh and Davies, 1984).

The Council concluded by calling on all Christians to work for peace based on the justice, while reminding them that peace is also a fruit of love, goes beyond what justice can provide. Human rights, was therefore the key message in the Declaration of Vatican II. In the document, "The Church in the Modern World" (GaudiumetSpes) the Council stressed that "the joys and the hopes, the griefs and anxieties, the poverty

and the under development in which millions of human beings live, are the joys and hopes, the griefs and anxieties of the followers of Christ". In a rapidly changing world, the Church has tried to read the signs of the times and interpret them in the light of the Gospel. Towards the end of the letter, Pope Paul insists that every Catholic learn to apply the general social teachings to the particular situation in which they find themselves (Auret, 1992).The Popes in a series 'encyclical' give some highlights to issues of human rights as mentioned below;

The Pope John VI, in the 'PopulorumProgressio'(26 March, 1967), dealt primarily with the question of development and the disparity of wealth among nations. Recognizing that the roots lay in the imbalance of power, arising from past colonialism, manifested particularly in an imbalance in contracts of trade, Pope Paul attacked both the evils of colonialism and the notion of totally free trade. He appointed out that if trade agreements were to be fair, the parties to such an agreement must be equal in status. The document further emphasized that participation in the social, economic and political fields was a fundamental right. The Bishops courageously reminded the Church that, if it wished to pursue its option for the poor and for justice, it must itself practice poverty and become an example of the justice it preaches. In regard to the latter the document drew attention to specific area related to the right of women in the world(Auret, 1992).

Pope John Paul II in'Dives in Misericordia' (1980), said that the good deal in the material in the former is concerned with the social teachings of the Church and

includes a statement in defence of human rights, which described as the "measure by which social justice can be tested".

"The Church", the Pope asserted, "considers an essential unbreakably united element of her mission this solicitude for man, for his humanity, for the future of men on earth and also for the course of the whole of development and progress". The experience of the time demonstrates that justice alone is not enough, that it can lead to the negation and destruction of itself, if that deeper power which is love, is not allowed to shape human life in its various dimensions (Walsh and Davies, 1984).

Catholic Relief Services (2008) argues that the voice of the church is strong and can be used to denounce violence and encourage peace. Bishops of the Episcopal Conference in Togo wrote pastoral letters which carried massages of tolerance, non-violence and reconciliation. These pastoral letters were distributed around Togo and reached the majority of the population. Also, to help resolve the Togolese social-political crisis peacefully the Catholic Bishops Conference of Togo coined a peace prayer which helped to promote peace.

2.3.2 Catholic based initiatives

In 1996 the School for Peace and Coexistence (EPC) was formed by Caritas, Colombia and the Jesuits to educate and train people on the need for peace after a series of violence in Colombia. Catholic Relief Services (2008) argues that peace education is important in that it gives people awareness on both indigenous and conventional methods of ending conflict such as mediation, negotiation and mediation. Peace education has enabled Colombians to promote the culture of peace.

For example Justapaz (similar to CCJP) is one of the Catholic Commissions for peace in Colombia, which is engaged in developing capacity building, mainly in the form of training programs in conflict resolution, human and civil rights, and peace building and in the development of concrete peace building programme.

Schools receive conflict resolution training through the Programme for peace building in School settings study began in 1994. Although operated by Mennonites, the majority of the pupils at these primary schools in Cachipay and La Mesa were non-Mennonite. The teachers and administrators praised Justapaz instructors for teaching by example because teachers and students alike have felt valued and affirmed by the instructors and are now better able to value as being especially helpful in this regard. Teachers reported that the words mediation and nonviolence had entered the vocabularies of the students, many of whom come from violent family and inter-family contexts. Families at both schools have commented on changes in the children, some of whom have intervened in family conflicts. As a result of this work, one such story was recounted by a school official, whose young son mediated a conflict between her and her husband in a moving and transforming experience for the whole family. Teachers have also began to recognise and change some violent aspects of their own behavior.

After the conflict in Northern Uganda, the Acholi Religious Peace Initiative was formed in 1997 to work for peace. The organisation is involved in the organisation and facilitation of peace workshops in communities. The organisation also organizes mediation sessions to deal with land disputes and other common conflicts between

community members. The organization has worked to bring people from different faith denominations to restore peace in Acholiland. Catholic Relief Services (2008) argues that since the organization carried out civil military dialogue it has improved relationships between the civilians and military.

2.3.3 The SantEgidioCommunity and its Peacemaking activities

According to Giro (1998: 85) the Rome-based Community of St.Egidio has made its contribution to several peacemaking efforts around the world. The community was established in Rome in 1968 by group of young high school students, the Comunità di Sant' Egidio first established its presence in the poorest neighbourhood of Rome. It has centres in different cities of Europe, Central and Latin America and Africa. It is generally present in the form of groups of people of different ages, working in coordinated manner to provide solidarity to other human beings.

Since its founding, the Community's fields of solidarity have spread from the poor children, the elder, the physically and mentally handicapped, the Rom immigrants and the homeless at it is in high of this solidarity that the St. Egidio Community opened up to the international problems and to forms of diplomacy as a manner often called "free lance" that is as an expression of civic society. St.Egidio has no political affiliation and puts the accent on its evangelic and ecclesiastical approach to situations and problems (Tonne, 1998:86).

Starting from this commitment, St. Egidio has contributed to efforts to resolve wars and local conflicts in areas ravaged by hunger, natural calamity. This works has

mainly involved development assistance and emergency aid. The community has at different times provided humanitarian aid to countries such as Ethiopia, Eritrea, Romania, Albania, El Salvador, Vietnam, Lebanon, Armenia, Iran, and Namibia before independence and Mozambique. The community's approach to peace-making is based on this fundamental social commitment to the poor and the dispossessed.

In the case of Mozambique, after years of contacts,aid and cooperation, St.Egidio verified how difficult it was to aid materially the people of Mozambique at the end of the eighties when the country also suffered a famine (Tonne, 1998:86).

St. Egidio's Roman Character is independent of Roman institutions, whether the Vatican or the Italian government. In its international activity, St.Egidio is conditioned by neither. The community fully feels the universal ecumenical spirit of the Catholic Church and develops its potential in the fertile ground that offers those with international interests. St.Egidio feels that religions can be force for peace. In the context, it organized an annual international meeting for the heads of different religions involving conferences and debate. These meetings have taken place since 1987 in cities such as Assisi, Bucharest, Brussels, Jerusalem, Malta, Rome, and Warsaw to mention just a few. In addition to bringing together representatives of many confessions such as Jews, Muslims, Buddhists, Hindus, Sikhs, Shintos, etc; they are also attended by various political leaders (WojciechJaruzelshipresident of Poland from 1989 to 1990,Oscar Luigi Scalfaro president of Italy from 1992 to 1999, Mikhail Gobarchev president of the Soviet Union from 1990 to 1991, Roberto Gabriel Mugabe current president of Zimbabwe, BoutrosBoutros-Ghali, Secretary General of the United Nations from 1992 to 1999,Joaquim AlberoChissanopresident

of Mozambique from 1986 to 1996 and Mário Alberto Nobre Lopes Soares president of Portugal from 1986 to 1996) (Tonne, 1998:86).

Dialogue among the various religions of the world is one of the main dimensions of St.Egidio's work. This Community has promoted an intense exchange with the World of Islam (Omar Nasseef, 1998:87). In the Mediterranean, St.Egidio also has relations with the small and not small Christian communities in the Arab World which have undergoing an intense migratory process towards the West(Omar Nasseef, 1998:87).

2.3.5 The New Role of Non-Governmental Organizations in Conflict Resolution

The widespread and generalised possibility of waging war and the proliferation of crisis is matchedby new capacities for working for peace. Non-institutions actors and informal bodies can play a role in setting conflicts. The most important is to understand how best to use this opportunity offered by the diplomacy of non-governmental organizations not linked to governments. The experience of Community of St.Egidio is an example of the way in which subjects from civil society can affect conflict resolutions. The community's nom-official diplomacy can create conditions for taking up contacts and picking up threads within national communities in crisis, but above all for reconstructing links to isolated realities that have slipped out of the control of the state system and international institutions. The diplomacy of civil society is no substitute for national diplomacy. The state and its official institutions have a role to play and it is important that they play it (Giro, 1998: 88).

The case of Mozambique

At the end of eighties the world stood by impotently as conflict raged in Mozambique: the roots were too deep, the information too scarce, the interests at stake too consolidated, the game between the Mozambican National Resistance (RENAMO) and Government only relatively capable of dealing with them too intricate, The Mozambique conflict was the last of Cold War conflicts, which opposed two different ideologies. For St.Egidio, mediating peace meant leaving the field of simple solidarity and development work and entering the conflictual world of politics and war. This was the challenge that had to be taken up by civil society and its organized expressions. After a decades- long and victorious liberation struggle, the Mozambique Liberation Front (FRELIMO) regime adopted the economic and social model of socialist countries. Calling for heavy restrictions and restrictions of freedoms.In opposition to this approach RENAMO was formed around 1975. RENAMO managed to become the voice of opposition to social changes to the anti-religious mobilization (Giro, 1998: 89)

St. Egidio Community was convinced that the war could continue for long time without either side winning or losing. Therefore, it was important to overcome the idea that a peace process could be undertaken only in the broader international context and that it depended solely on external factors. That is St.Egidio felt that the process did not depend on only the neighbouring countries, or the great power but that there were internal causes to be understood so that a solution unique to Mozambique could be found. The first step in this direction taken by the community of St.Egidio was to establish contact with RENAMO. St. Egidio facilitated the visit

of a Mozambique bishop to the RENAMO base in Gorongosa. The president of the group AfonsoMarcetaDhlakama was subsequently invited to Rome. The first encounters between RENAMO and FRELIMO held in Rome in June-July 1990 were particularly important because they laid the foundation for the framework of vision shared by both. In that case, it was important for them to recognise each other as parts of the same nation ("children of the same land") with common interests, so that they would really negotiate (Mario, 1998: 90)

The objective of the negotiations in Mozambique was to isolate the military option and exclude it as a global solution of the vision. The Rome General Peace Accords between the Mozambican civil war parties, the FRELIMO (Government) and the RENAMO (Rebels) signed on October 4, 1992; put an end to Mozambique civil war(Mario, 1998: 90).

The case of Guatemala

The peace-making action of the Community of St.Egidio in Guatemala was quite different but can be equally instructive. In this case, it was not a matter of bringing together two parties at war, but of rekindling a peace process that had already begun but had been interrupted, frozen for more than a year. The war in Guatemala had old origins: 35 years of conflict, more than 150.000 victims. The peace process had been going on for a long time and had suffered periods of stagnations of up to six years. As of January 1994, the United Nations undertook an official mediating role in the peace process between the government and the guerrilla movement, the Union Revolucionaria Nacional (URNG), one of the oldest in Central America.

Nevertheless, dialogue had no direct contacts at the highest level:exponents of the Government and the comandancia had never met.(Mario,1998:98)

The initiative of the Community of St.Egidio was dictated by the need to overcome this impasse, creating an informal and direct contact between the two interlocutors. According to St.Egidio, what was needed were direct encounters and conversations, even if at first totally reserved and discreet. To this end, the community could represent an informal and neutral mediator. After a series of preliminary contacts, a first meeting was held in San Salvador El Salvador) in December 1995, between then candidate for presidential elections, Alvaro Arzú, and the four leaders of the Comandancia.Arzú, a right-wing candidate supported by a party of the military in the elections that were to be held in Guatemala in January 1996, had expressed interest in a negotiated solution. The first meeting was followed by others, first in San Salvador, then in Mexico City and finally in Rome, at the seat of the Community of St.Egidio. In the meantime,Arzú had been elected president on 14 January 1996(Mario, 1998:99)

In this case, the reserved meeting served to verify the existence of a common desire to make peace and create that atmosphere of trust which had come to lack during indirect negotiations. The official negotiations with the United Nations as mediator were thus able to start again on a more solid basis and ended with signing in December 1996. In the Guatemala case, the Community intervened to unblock a stalled situation and re-establish trust. In Rome, while announcing that official negotiations would continue, the two parties explained to the international press gathered at St.Egidio, that the secret direct meetings had been decisive in reaching to

the decision to return to official negotiations. Naturally, the Community had worked in permanent contact with the United Nations and governments involved (Giro, 1998:99)

2.3.4 Other Religious organizations

According to Whetho&Uzodike (2011) church based organisations are strong entities and are the most recognised civil society actors in DRC. During the peace process in DRC the Church of Christ offered assistance to internally displaced people in North Kivu. Peace committees from church based organizations engaged in peace education to local communities and also mediated conflicts such as land disputes.

Dodo (2014) argues that religious groups and churches traditionally play vital roles in society when it comes to peace building. They act as advocates, intermediates, observers and educators. However, church volunteers have faced a number of challenges in building peace such as persecution by state security agents.

The church is in a better position to understand the underlying causes of conflicts.Katunga (2008) argues that the church controls 60% of schools in DRC. Schools can be used as training institutions for peace education and this puts the church in an important position in peacebuilding work.

In Kaduna Nigeria, The Muslim Christian Dialogue Forum (MCDF) trained peace makers who began restoring mutual relationships that had been broken by violence. The Catholic Relief Services (2008) argues that this forum had helped in reducing violence between conflicting parties. Peace makers also mediated on common

conflicts such as, land disputes and other community related issues, they managed to be successful in mediating a lot of conflicts. Their emphasis was on spiritual values, preaching and referring to both the Bible and the Quran. Due to the efforts of the MCDF, a peace agreement was signed known as the Kaduna Peace Declaration between the Government and top Spiritual Leaders. The declaration encouraged the community to resist violence and promote tolerance. Also in 2003 MCDF managed to mediate a settlement between conflicting parties in the Plateau State which acted to reduce violence.

The Inter-faith Mediation Centre in Nigeria has promoted mediation and dialogue between parties in conflict in Nigeria. The organization has collaborated with other organizations in peace building and has also acted to provide the necessary resources for preventing conflicts and mediation of peace agreements. According to Bouta(2005) the organization was active in the peace agreement between Christians and Muslims in Kaduna State. After the conflict between the Biron and Fulani communities, the organization worked to facilitate a peaceful coexistence among the communities.

Dodo (2014) assumed that religious practitioners promote non violence through training communities in methods of non violence and promoting reconciliation. Churches are usually the first to respond after violence and they remain part of the community after humanitarian workers depart. Hence, the church plays an important role in peace building as it is part of the community in conflict and religion acts as social cement that bonds people together.

The International Center for Religion and Diplomacy works to resolve identity based conflicts. The organization works to promote mediation, education as well as interfaith dialogue. The center has been working in conflict affected countries such as Sudan and Pakistan. The organization has worked with leaders to promote peace in Kashmir by conducting reconciliation workshops in the resolution of conflicts between various religious denominations. Bouta (2005) argues that the center organized a meeting in Sudan with religious leaders of Muslims and Christians to promote religious tolerance and end the conflict in the country. The organisation also created a platform where Christian and Muslim leaders meet to solve their conflicts through the creation of the inter-religious council which was also supported by the Sudan Council of Churches.

The Inter-Religious Council of Sierra Leone which was established in 1977 by religious leaders promotes mediation and dialogue. The organisation promotes social justice on the basis of religious beliefs. Bouta(2005) argues that in 1996 the organization was active during the Abidjan peace talks which saw the drop in the cases of violence.

Sentamu cited by Clerical Whispers (2008) argues that the Catholic Church has always played a pivotal role in prioritising the needs of the people and will continue to do so for the betterment of people's lives. For this reason, CCJP is working with members of peace committees and peace clubs in Mutare district and Manicaland province in general to bring people on opposite sides together to bring back social unityorganising events such as concerts and sports tournaments.

Macaulay (2013) also notes that supporting church based organisations to work in peacebuilding is team work that requires attention and sensitivity to building trust and relationships. Hence, CCJP which is a Commission of the Roman Catholic Church has been able to encourage other faith based actors to be engaged in peace building work.

Church leaders and church based organisations are vital for conflict prevention and peacebuilding. They act as neutral bodies in conflict and can easily facilitate intervention activities in communities. Hwanda and Mudzingwa (2010) argue that they can also mobilize local peace efforts through Community based civic education. During the 2008 political violence in Zimbabwe churches such as the Roman Catholic Church offered shelter and food for victims who were running away from political violence in their communities.

However, church based organisations face numerous challenges in their peace building work that include lack of human resources and lack of resources. Macaulay (2013) notes some of the challenges include lack of skills and knowledge. However, CCJP organizes capacity building workshops for peace promoters to increase their knowledge and skills.

2.2.4Truth and Reconciliation Commission

The Truth and Reconciliation was founded “on recognition that many human rights abuses could be seen as political crimes for which amnesty could be grated” this was solely the responsibility of the government of South Africa. The hearing,have often

taken the shape of Christian confession, whereby the person who makes a confession will be entitled to forgiveness, as Archbishop Tutu said, “Those who have been oppressed are duty bound to forgive “ There was no requirement or precondition for an apology from those who admitted having committed the crime. The objective of this commission was to:

- Protect from arbitrary violence from former enemies.
- Protection of property rights.
- To ensure personal security
- Prevention of circle of revenge.
- To maximize the concept of rule of law in human rights, democracy and good governance.

To balance these objectives of justice between two extremes, the protocol is developed into two. First, a minimal peace settlement without addressing social justice, national reconciliation, blames for war crimes, minimal rule of law and personal security. Second, a complex peace, with international and local support, process of truth revelation, prosecution, amnesty and reconciliation, leading to positive peace. Therefore this process entails moving from stage one to stage two.

2.3 The Church and Social Concerns

Towards the end of the nineteenth century, Europe was experiencing radical social, economic and political changes. In Italy, following the fall of Rome in 1870 and the creation of the new Kingdom of Italy, enormous changes were taking place. The nobility and the landowners no longer had the power they were used to, and the

Catholic Church, too, was struggling to find a new identity, being previously identified with the power and the status of the State.

This time of social and political puzzlement and changes within the State was to result in the beginning of new growth within the Catholic Church. It was based on the growth of consciousness of man as both "spiritual and material". The perception of man as a fragmented and split being, dominant throughout the ages, had led the Church to perceive its role in the purely spiritual terms. Changes and growth began to alter this erroneous concept of man and ultimately to lead to a new vision within the Catholic Church of its role in the World (Aurel, 1992).

Concern for the poor, once linked only to piety, now became part of a concern for the "whole man". The acceptance of Christ as "fully human" gave a new importance to the social, economic and political dimensions of man, and with this new light the Catholic Church became more and more involved in the social problems of the people.

Moved by the plight of the people in Italy and concerned for the Universal Church, Pope Leo XIII published an encyclical entitled "On the Condition of Workers" on 15 May 1891. It was a courageous message which came to be regarded as the foundation stone of the modern social teaching of the Church. It was followed in 1931 by Pope Pius XI who summarized the Church's teachings on the issues in his encyclical: supreme criterion in economic matters, he said, "must not to be the special interests of individuals or groups, nor unregulated completion, economic despotism, national prestige or imperialism…on the contrary; all forms of economic

enterprise must be governed by the principles of social justice and charity". He added that "man's aim must be to achieve in social justice a national and juridical order…in which all economic activity can be conducted not merely for private gain but also in the interests of the common good" (Auret, 1992).

In May 1941 Pius XII while addressing the right of the Church to speak out on social issues, explained in greater details than this predecessors the Church's teaching on the three fundamental values of social and economic life: the use of material goods work and the family. In discussing the right to private property Pope Pius XII went further than previous Popes who had advocated that this right be subjected to limitations of the common good, by addressing that "the right to property cannot stand in the way" goes with the saying that "the goods which were created by God for all men should flow to all alike, according to the principles of justice and charity" (Walsh and Davies, 1984: 9-10).

2.4 Reaching for Justice

After the horror of the first and second world wars, the countries of Europe, in an attempt to ensure that such wars would never happen again, formed the United Nations organization and set about establishing an internationally accepted body of laws which governed and protected the human rights of all people. In December 1948 the United Nations General Assembly adopted and proclaimed a Universal Declaration of Human Rights (Resolution 217A (III)). The proclamation, composed of articles dealing with all aspects of the fundamental rights of people, was founded upon the recognition of the inherent dignity and the equal and inalienable rights of all

members of the human family which is the foundation of freedom, justice and peace in the world. The signatories to the declaration promised themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms, and the protection of these rights by the rule of law(Preamble of Universal Declaration of Human Rights, 1948).

2.6 World Peace through Justice

Since the promulgation of the United Nations Charter for Human Rights in 1948 and Pope Paul IV's call to the people to" work for justice and peace" throughout the world in 1967, the peoples of the world have become conscious and concerned about violations of rights. The protection of human rights and the establishment of a just society should be the first concern of every government and each Christian. The degree to which societies preserve basic human rights in their Constitutions and struggle to promote and protect them varies from country to country. What constitutes justice is to some degree culturally determined, although there are universally accepted basic human rights. Church organizations such as the Justice and Peace Commissions and other NGOs, however, work extremely hard, in many countries, to monitor, investigate and report violations, to provide legal representations, and to educate the public to demand their rights(Auret, 1992).

In March 1987, Pope John Paul II "On Social Concern" drew the attention of the world to the suffering of the majority of the people as a result of the ″unequal distribution of wealth″ between North and South. He proclaimed the necessary to assist in the development of Third World countries as a means to achieve Justice and

Peace. Pope John Paul II went further, stressing that “true development must respect and promote personal, social, economic and political human rights, including the rights of nations and of peoples” (CCJPZ, 2014).

The average Africans, including Zimbabweans, however, had little knowledge of the Charters of the human rights; their government had pledged to promote and protect. Conscious of this, the Commission focused on the task of “creating awareness″ among the people of Zimbabwe of their individual social, economic and political rights, as a priority in the work of the Commission.

Since its inception the CCJP has attempted “to educate for justice”. The horror of the war brought about by the denial of human rights, however, redoubled the Commission’s determination to find a way to realize its goal. The Catholic Commission for Justice and Peace in Zimbabwe (CCJP) launched its new awareness creation program in 1982 by translating into Shona the United Nations Chapter of Human Rights and reproducing it for distribution in the form of a duplicated pamphlet. The pamphlet was widely distributed and much sought after by the Diocesan Committee members for distribution to people as parish level. Later, in 1989, inspired by a publication of the Commission for defence of Human Rights in Central America (CODEHUCA), The Commission produced a simplified edition of. “The African Charter on Human and People’s Rights”. The booklet is available inShona and Ndebele and has been distributed throughout the country, and indeed in several other African countries.

In 1983 CCJP started again to focus on “Education for Justice and Peace” Initially the aim of workshops was to deepen Diocesan Committees member understands of “Justice and Peace”, thereby increasing their commitments to action for justice and peace, and to impart skills. The course content included both reflection on Church documents, such as “On the Development of Peoples”, and training, either administrative or the use of social analysis tools as aids in the work of setting up parish-level Justice and Peace cells. The workshops focussing on current human rights issues, the prevailing political and economic situation, the causes of human rights violations and Christian justice.

The task of gathering the information of behalf of the Zimbabwean Church,CCJP translated the questionnaires into Shona and Ndebele, accordingly sent them to the Diocesan Committees for completion. The questions focused on three areas: Social Justice in the community, looking at all the relevant factors both internal and external; Human Rights; and the role of the Church in the area of Justice and Peace. It is clear that their effort to discuss these issues, to reflect upon the local situation and finally to complete the questionnaires served as a powerful awareness creating exercises (CCJPZ, 2014).

In 1967, peace and social justice were the “two issues of special urgency” mentioned by the Bishops gathered in Rome for the Second Vatican Council in opening message to humanity. The seriousness of the Church’s responsibility to respond to

the cries of hungry, deprived and threatened nations and to assist a world screaming for justice, for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; I was naked and you clothed me, sick and you visited me, in prison and you came to see me" (Matthew 25). This is issued since Vatican II; it comes to be regarded as the Magna Carta of the Pontifical Catholic Commission for Justice and Peace (CCJP).The establishment of the Commission was the Church's response to these cries.

The goals of the Commission the Pope outlines of "bringing to the whole of God's People the full knowledge of the part expected of them at the present time., so as to further the progress of poorer peoples, to encourage social justice among nations, to offer to less developed nations the means whereby they can further their own progresses (Walsh and Davies, 1984, 143-144).

2.7 Violence in the Pre-Colonial Context

The people of Zimbabwe have lived through violence since before colonization. Ethnic groups generally lived and co-operated with each other, but ethnic tensions erupted into wars from time to time. The Shona/Ndebele encounters have not always been peaceful. There was a general acceptance of the use of violence as a legitimate means for solving ethnic disputes when diplomatic efforts were not successful. The use of violence to settle personal problems, family disputes, and to punish women and children was not rare. Although, it would be an exaggeration to say pre-colonial cultures in Zimbabwe were violent cultures, there was enough general acceptance of the use of war, psychological pressure and physical force that the colonial and post

colonial governments were able to use to produce the contemporary culture that is dominated by violence(Kaulemu, 2011:123).

2.7.1 Violence in Rhodesia

According to Kaulemu (2011:124), the colonial system was a military-type "apartheid" system that tried to serve the white population at the expense of the majority black people. Europe during the nineteenth century became a dominantly urban model of culture and ideology, which was exportable to overseas communities of Europeans setters. The journey to the colonies produced its own distinctiveness in the colonial setting. In colonial Zimbabwe, urban settlements were developed as part of the process of establishing an administrative and political structure for colonial rule. The forms of urban structure were built on the basis of camps, military settlements and forts like Fort Tuli, Fort Victoria, Fort Charter and Fort Salisbury, which were best suited for surveillance, a necessary part of the economic exploitation which would ensure. Kaulemu added that the colonial "apartheid" system was established and maintained, mainly by the variety of forms of violence. This is so because of the system was not based on the equality of all human beings, especially for Africans. It was based on the exploitation of basic resources needed by the Africans to survive and flourish, including land, animals, and access to water, minerals, and other natural resources. The colonial system itself made sure that Africans were treated as second-rate citizens. Thus they were accorded unequal citizenship through various pieces of legislation that closed access to certain facilities for education, jobs, residential areas, health care, farming opportunities forms of leisure and social development.

However, much of the native violence was also turned on to fellow victims of the colonial system. With the colonial education and social practice encouraging psychological self-hate among the Africans, became easy for Africans to become violent towards each other. This was caused by the poverty and overcrowding in the rural areas, on mines and white-owned commercial farms, and in African townships. Terence Rangeargues that the colonial forces helped to 'invent' tribalism, thereby deepening divisions among Africans under colonial rule and preventing united opposition to the system (Range, 1985 cited by Kaulemu 2011).

Sithole (1979), traces the impact of some of the ethnic divisions on the liberation struggle. Some of the black-on-black struggles were caused by the lack of political space in which to operate, and by disagreements among blacks themselves on how to respond to the colonial governments.

2.7.2 Violence in independent Zimbabwe

According to Kaulemu (2011), the new independent state of Zimbabwe was established as a result of the Lancaster House Agreement. However, in the eyes of many Zimbabweans, particularly the ZANU (PF) and PF-ZAPU leadership, independence had come as a result of their victory in war, not dialogue, was glorified as the true source of political freedom. The language of war, the institutions of war, and personalities of war continued to be encouraged, even in the early stages of political independence of the country. Thus, it was generally accepted that it was violent war that had brought about independence, and the acceptance of the efficacy

of this violence, even to the point of glorifying it, has been one of the reasons why the culture of violence has developed.

Furthermore, the disaster land reform of 2000 has emphasized racial divisions in Zimbabwean society, and shown the absence of any cultural of dialogue, consensus, participation and interdependence. First, the whole saga brought out the inability of the white commercial farmers and the great majority of the white population to see themselves as equal to their black counterparts and to work in genuine solidarity with them. The majority of them wished to continue living in their laager mentality, keeping all their privileges except political power which had been forced out of their hands. They tried to continue living separately and keeping all their properties. Even when they agreed to the need to share some of the land, they still wanted to be in charge of the process even with a legitimate government in place. Their mistake was to take their right to private property as an absolute right and not a right that works in the context of other people's rights, the common good and social solidarity (Kaulemu 2011).

Some members of first Zimbabwean Government, on the other hand, came to power with a mandate to develop a democratic environment. They were, however, more keen on 'self-rule', the implementation of which depended on the understanding of who was included in the self. Some gains were made in the areas of education, health and social welfare during the first few years of independence. However, given that the new government inherited state structures and cultures based on a siege

mentality, that the liberation struggle experience was not a lesson in democratic practice, democracy in Zimbabwe soon stalled. To begin with, the euphoria of independence encouraged the new leaders to continue operating according to the skills and cultures of the liberation struggle. They saw no need to change. They failed to recognize that they needed to acquire new skills, new virtues, and new social and political techniques, or at least to give way to other Zimbabweans who had those skills. Ordinary Zimbabwean praised the leaders and encouraged them to feel that as liberators, they were invincible and unquestionable (Kaulemu 2011).

However, the mid-1980s, the honeymoon was over, and different sectors of Zimbabwean society, including workers, students, women and the youth, were starting to raise issues with the government, serious issues related to corruption, governance, opposition politics, economic justice, and crime, access to land, jobs, housing and development. Members of the government were called upon to exercise their ability to negotiate, to listen, to facilitate the participation of Zimbabweans in national and local governance. It was clear that-as opposition parties began to grow, and the Zimbabweans demanded more transparency and accountability as they questioned some government decisions and procedures- members of the government were being pushed beyond what they had been used to; their war experience never prepared them for this. They were not used to a democratic environment in which opposition views were not only legitimate but deserved respect. They began to feel that they were being forced to treat on unfamiliar ground and would therefore lose control of situation Kaulemu 2011).

2.8 Consequences of the ethnic division on the liberation struggle

In 1963 many of more educated members of ZAPU, aggravated by the ineffectiveness of Nkomo's leadership, broke away to form the Zimbabwe African National Union (ZANU),but they underestimated Nkomo's hold on the masses. Denied any opportunity of constructive political activity,supporters of the rival parties turned to attacking each other, and for months the township locations were the scene of savage gang warfare between ZAPU and ZANU activists until the government stepped in and finally banned the two parties (Hallett,1974 cited by Kaulemu 2011).

The ZANU versus ZAPU rivalry, which was reinforced by tribal rhetoric, was the source of much violence among blacks and ZANLA and ZIPRA,during the liberation struggle, and it came to a head during the atrocities in Matabeleland in the mid-1980s.Lack of education and unemployment among of the black youth, which was caused by the 'apartheid' restrictions, provided a breeding ground for agents of violence who were recruited by township gangs, political movements, ethnic gangs, and different agents of state (Kaulemu 2011).

2.9 Diocesan Committees working for Peace and Justice

The Diocesan Committees active involvement in the work of justice and peace grew space with their own increasing consciousness. In some Dioceses, the Committees were drawn into such activity through circumstances which constituted a treat to the whole community or were perceived as a national calamity. This appears to have been the case in 1980 in Chinhoyi, for example, when the Diocesan Committees

became involved in the provision of food and shelter for “displaced people”, people previously in keeps who needed help to start rebuilding their lives and homes. Again in 1983 it was the Justice and Peace Committee who brought to attention of CADEC (Catholic Development Commission) information relating to the Mozambican refugees arriving in the north of the Diocese. The incursions of Mozambican National Resistance (RENAMO) into the Chiredzi area also served to motivate the local CCJP Committee to become active, initially expressed in the gathering of information on the situation for the Diocesan Committee and CADEC. The dissident problems which threatened the whole country, particularly Matabeleland, similarly were responsible for catapulting the Bulawayo Committee members into action in 1982, when they were required to gather evidence of the activities of the security forces in Matabeleland (Auret, 1992).

The Bulawayo Diocese compiled a comprehensive document in 1985 following their investigations into the abductions in Tsolotsho, Silobela and Plumtree which covered “mission persons” (128 people’s mission/February), harassment prior to the election, torture in the Nyamanddlovu and Tsolotsho camps, arson and killings. Approximately 30-40 of these injustices required legal assistance, which was either provided by the lawyer who handles CCJP work in Bulawayo, or the cases were referred to the Bulawayo Legal Projects Center and the CCJP National Office in Harare.

In 1991 saw the first Parish Committees in the Bulawayo Diocese taking local action in cases of injustice. In Plumtree, for example, cattle had been stolen and the people

were too afraid to report it to the police. Instead they reported it to the CCJP Parish Committee, who did take it to the police, resulting in the thief being apprehended and the cattle being recovered. In another incident, ill treatment of patients at a clinic was rectified by a visit to the clinic by members of the Committee (Auret, 1992).

In other Dioceses, such as Mutare, awakening consciousness on the part of Diocesan members expressed itself from the beginning in concern for local injustices which occurred in the daily lives of people. In 1983 such problems were brought to the Committee, where they discussed and the appropriate action decided upon. One of the first complaints brought to the Committee which they agree to take action on was the blatant overcharging of goods in the stores. Unable to find a complainant willing to lay a charge, however, the Committee report in the Manica Post 2 September 1983 and in the Herald on 5 September entitled "greedy traders slammed" resulted in prices being reduced in at least a few stores. Another issue brought to their attention was the incidence of bus accidents and the suffering accruing to the relatives of the deceased, which led the Committee to initiate a legal enquiry into the responsibility of public transport operators.

The Committee remained convinced that it was even more important to encourage parish committees to identify actual local level injustices demanding action, and to do something themselves at the local level. Parish committees were exhorted to "do what you can; now", ″for action on behalf of Justice is an essential part of spreading the Gospel". Parishioners began to give advice and to mediate in domestic disputes, such as a child left unattended or husband beating his wife. Gradually local

committees began to act upon other injustices in their areas. Some examples of action taken between 1983 and 1985 include the dispute between mission personnel and the people over cattle straying on the mission land was resolved through the mediation of local members; Action was taken to ensure that distribution of food at a food for work program actually reached the people, and a patient was persuaded to report ill treatment by a nurse at a clinic, ultimately improving the treatment in general. While continuing to advise Parish Committees, who acted alone on local injustices, the Mutare Diocesan Committee continued to act in matters of grave concern or in issues which concerned the whole region such as the incursion of Mozambican National Resistance (RENAMO) soldiers into Manicaland.

Concern over the high failure rate in Form IV in the schools also motivated the Committee in 1990 to begin an investigation into the whole area of education in the Hwange region. A sociological survey was carried out, with the participation of CCJPZ Committee members, and the results indicated that, while the national exam pass rate Form IV was 34%, in Hwange it was 7%,. The survey also showed that 50% of Hwange students had not passed a single subject in the previous year, which was similar, apparently to the national average. The survey suggests that the problem lies in the rural primary schools where there are no books, no desks and pupils have to walk 7 km or more to school. The results of the survey were personally made known to the Governor and the CCJPZ National Office, while written report was handled to the Minister of Education (Auret, 1992).

According to Paul Gifford (1993), the Christian Church as a religious and social institution, has over time evolved as a key pillar of every modern society for its morale fortitude, social services and clarity to humankind.

Mutume (1988) agrees with Paul Gifford when he on behalf of the Catholic Bishops Conference, posits that "the church must be in a position to make moral judgments, even on political matters, especially when citizens, fundamental human rights are denied. In other words, the church may be in partnership with the state but it has a responsibility to the people that goes beyond mere partnership into concrete action. Its role is so multi-dimensional and it can cooperate with the state in so far as the government is within the moral parameters of the church (Auret, 1992).

Summary

In this chapter the researcher did a review of related literature of the topic the contribution of CCJP in bringing Peace and justice in communities focused on the theoretical, general overview of the role Catholic church in the society around the world, violence in the pre-colonial context violence in Rhodesia, the contribution of the Catholic Church to human rights. Scholars from different backgrounds were recognized as agents for the propagation of peace.

CHAPTER THREE: RESEARCH METHODOGOLY

3.0 Introduction

This chapter presents the steps which were taken in the data collection process. The research design and the methodological framework used are also discussed. The population and the sample are thoroughly described. The instruments to be used for data collection and the actual data collection process also discussed followed by data analysis methods that were used in this study. Ethical issues that were used stages of the research from the period starting this research through to data analysis are also considered.

3.1 Research Design

This research was groundedin qualitative an approach in which the study was interested. The researcher used qualitative approach to get information.The qualitative approach was used to collect original data based on the opinion of the people though their experiences.The interviews were conducted to get information face to face.

3.2 Population

Population is made up of all the people who live in Chikanga, Dangamvura, Sakubva and Penhalonga.Chikanga, Dangamvura, Sakubva and Penhalonga are suburbs in Mutare.

The total population of Mutare District is 459.745 of which 235.265 are females and 214. 480 are males

These areas are high density areas of Mutare. Many of the people who live in the four areas do not work but survive by selling some products like tomatoes,potatoes at the market. The four areas are where CCJP operates because they want to help people who are poor and some were affected by violence.

3.3 Sample

The sample comprised 50 purposely drawn from the four areas including the offices of CCJP in Mutare. At CCJP the sample comprised the programme officer and 2 workshop facilitators. One of the facilitators is the director of Transparency international in Mutare and the other is a pastor in Mutare.

The sample was draws from Chikanga, Dangamvura, Sakubva and Penhalonga. These were chose because they had attended workshops organized by CCJP and they showed interest to work for peace and justice. The respondents were interviewed during the workshop period at CCJP which was over 2 days.

Table 1: Sample

Population	Male	Female	Total
Programme officer CCJP	1	0	1
Workshop facilitators	2	0	2
Chikanga	6	6	12

Dangamvura	6	6	12
Sakubva	6	6	12
Penhalonga	4	5	9
Total	**25**	**23**	**48**

3.3.1 Sampling Procedures

Participants for this research were selected using purposive sampling methods. The researcherused purposive and sampling methods to select participants who have the knowledge of the subject under review. A request was filedwith the CCJP coordinator for the selection of the participants, whereby he was instrumental in the naming of staff and other participants.

These sampling methods allowedin the collection of data from individuals who have attended workshops at CCJP Mutare office.

3.4Instruments

The instrument for this research includes questionnaires and interviews. The questionnaire was administrated during the workshop period. Interviews were carried out with some of the participants who attended the workshops.

3.4.1 Interviews

Semi-Structured Interviews were conducted with members of CCJP who were selected in Mutare District. It was a semi-structured interview guide.

A researcher used interview guidedwhich consisted on questions based on the topic. The interviewer directed the questions to the respondent and the interviewee responded to them. This instrument helped the researcher to investigate further depending on the experiences and the initial responses of the interviewee.

3.5 Data analysis

After collecting the data the researcher transcribed all the interviews and started the process of analysing the data. Data wascategorised into themes of what the respondents had said in how CCJP helps them to promote peace and justice in the community. Data was also collected using questionnaires which asked questions about their understanding of peace and justice and whether they had experience violence. The questionnaire also asked respondents on some of the activities carried by CCJP to promote peace and justice and what they thought of these activities in the interest of peace and justice.

3.6 Ethical Considerations

During the research all information gathered was kept in strict confidentiality and used only for academic purposes. There was no mentioning of names of respondents during the research process. The researcher sought permission to undertake the research and availability of that information. Participation in the research was voluntary and respondents were not forced to give information. They were not

penalized in any way those who not decide to participate or withheld from this study. The researcher respected the dignity and opinion of the respondents.

Summary

This chapter has attempted to describe the research methodology, the research design and research procedures. The qualitative approach was used to gather evidences to answer research questions. The collection of information from the field was a vital component for this work because it was through the collected information that major research findings were made by the researcher.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter focuses on the findings of the study. It includes the analysis, interpretation and discussion of the information gathered from the area of the study. The data includes responses from different respondents' selected using purposive random sampling to get the primary data. The analysis is focused on the efficiency ofdiscipleship, in terms of programs and challenges that CCJP in Mutare is experiencing. Semi-Structured Interviews were conducted with members of CCJP-Mutare Office male and female who were selected. The data is presented according to the objectives of the study. Tables have been used to illustrate the information obtained from the research.

4.1 Society understanding of peace

The respondents indicated that there are two types of peace; positive peace and negative peace. One of the respondents pointed out that his understanding of peace is that peace is referred to the absence of all forms of violence and presence of justice. By saying absence of all forms of violence, it is referring to violence that is both visible and invisible. Violence that is visible is one that you can see; you can see the effects such as physical violence or direct violence. Then on the other hand, we have got invisible violence. You cannot see it, but this one is the most destructive. That is in the form of structural violence that we find within the systems that can lead to people not accessing their needs in terms of education, healthy, either food, energy, infrastructure etc.

There is also cultural violence, the one that is imbued in people to be violent. One of the respondents stresses that to my general understanding is that peace which I can referred to the definition by Johan Galtung that peace is the absence of all three forms of violence. So that is my understanding of peace in broad but as CCJP the way we see violence is, how we work that we are informed by the word of God and informed by the principle of God that are in the form of social teachings of the church.

This refers to respect of human dignity, respect of human life, principle of common good, subsidiarity, participation, stewardship of creation. So in a community whereby we have people who apply and walk these teachings, we have the government that walks these teachings and we have got the community that respects these teachings; that community is called peaceful.

Another argued that "peace means that people are living together and they have access to the basic needs like health, water, education, employment and other needs are being met in a harmonious environment, there is also a general level of cooperation and understanding amongst community members".

4.2 Society understanding of justice

Justice according to the respondents is being truthfulness, honesty to others, doing no harm, giving to man what is due, agreeing or handling a situations or the case in a manner in which the facts are portrayed as facts backed by evidence and judgement and conclusions are derived from these facts not depriving the wronged party's the right to such judgement.

Another respondent argued that justice is when the law is applied equally to all people irrespective of gender, ethnicity or religious. Another indicated that justice mean equal distribution of resource and there must be affair ruling in case of the distribution of such resources and being accountable and transparency in all due process. Others pointed out that justice mean bringing peace and equal opportunity in access to rights by the society. The answers to the question above on their understanding of justice are presented on table form below:

Table 2: Society understanding of justice

Responses	Frequency	Percent
Equal opportunity for everybody	12	25.0%
Rule of law	2	4.2%
Fairness in treatment and respect of human rights	18	37.5%
Equality before the law	16	33.3%
Total	**48**	**100.0%**

Table 1shows 37.5% of interviewed pointed out that justice means fairness treatment and respect of human rights. 33.3% agreed that justice means equality before the law. 25.0% said that justice means equal opportunity for everybody. 4.2% of respondents understood justice as rule of law. An analysis made from the data above on the society's understanding of justice was found that justice is commitment to fairness and due process in the court of law and adherence to the rule of law.

4.3 Cases of violence in community

The responses from the respondents interviewed were presented in the table form as seen below:

Table 3: Case of violence in Mutare

Responses	Frequency	Percent
Yes	40	83.3 %
No	8	16.7 %
Total	**48**	**100%**

Forty-eight respondents were interviewed and the following were the findings on whether they are aware of any cases of violence or injustices in the community in Mutare and these are what they said about 83.3 % revealed that there was some cases in which three to four couples involved violence or injustice in the community in which both couples lost their lives as a result that fighting while 16.7 % have affirmed that they do not know about any case of violence or injustice in their community.

These are some of their respondents regarding cases of violence when asked as quoted by the researcher: yah it depends on how you define violence. In my understanding I said violence can be direct or it can be physical and usually, mostly in, during the time of election that's where we experience violence people will be trying to use violence to earn the electorate and also trying to use violence to scarce the people. That's where we receive issues of political motivated violence, fights

even between people that are competing for election. But, in the post-election environment like at the moment there are no much cases of direct or physical violence but what we are only hear are the issues that have to do with political intimidation. The discrimination during distribution of inputs even during implementation of some national programs, we hear of issues of discrimination, intolerance. These are some of the characteristics of structural violence, so that's my understanding.

"Physical violence yes during election time (2008) some people especially of the opposition party were beaten by youths from ZANU PF, generally people live under threat along political lines, there is no freedom of expression regarding party politics. Structurally, people are side lined from other initiatives like input distribution along political lines". Political violence, structural violence in form of some people had no access to clean water, drug in the hospital because of tough economic situation in the country.

The study showed that the majority of the participants are aware of existence of cases of violence or injustice in their communities of residence.

4.4 People mostly affected by violence

The researcher interviewed the respondents about the people mostly affected by such violence in which most of them underscored that women, children, vulnerable men, the poor. This is what they said basically when violence occurs it is between the perpetrator and the victim and those who are looking in it. So when violence occurs, it usually affects the perpetrator and also affects the victim. But on the other hand,

some perpetrators commit violence because of someone who is pushing them. So in the end, you find perpetrators are still the victims of their act.

Then outside the community, such violence affects the community because when things happen it affects the people's feelings. The respondents went ahead by giving referring to the relevant of xenophobia in South Africa as stated I give you the examples of xenophobia that is happening in South Africa. If someone sees the videos of what is happening in South Africa it can affect someone's feelings, it can affect someone's thinking. So that's how violence affects everyone but you find in the cases of violence children and youth are mostly on the receiving hand, even children they are also on the receiving hand because you find that's the situation of men and women. The researcher also found out that from the interview carried out violence and injustices destroy the unity of the community since everybody will be minding their business without maintaining the Catholic social teaching.It is clear that everybody in the society can be victim of violence and injustice, so it is time to be united to fight against this phenomenon by educating people to live based on love and respect of human being.

Table 4: Effect of violence in the community

Responses	Frequency	Percent
Fear	4	8.3 %
No peace	2	4.2 %
Sexual abuse and rape	4	8.3 %

Broken families	10	20.8 %
Hatred	5	10.4 %
Division in the community	3	6.3 %
No development	3	6.3 %
No freedom	7	14.6 %
Domestic violence	4	8.3 %
Displacement of people	6	12.5 %
Total	**48**	**100.0 %**

Table 3 responses shows 20.8 % of respondents said that broken families has been the affected by the violence in the community, while 14.6 % of the interviewed agreed that one of effects in the community is lack of freedom. In the same argument about 12.5% indicated the displacement of people as consequence of violence in relation to the community. On the other hand 10.4% indicated that hatred is resulted from violence in the community. 8.3% of responds indicated fear, sexual abuse, domestic violence and rape respectively are common in the community. 6.3 % of interviewed argued that division, lack of development causes violence in the community. 4.2 % of respondents argued that there no peace in the community. The table shows that the society is facing numerous problems such as fear, negative peace, sexual abuse and rape, broken families, hatred, division in the community, no development, no freedom, domestic violence and displacement of people. These are some of the argument that “people were no longer free to participate in public

meetings and development work, demolition of houses made people to become afraid to walk freely because of the political violence".

Based on the table above violence has negative impact on people's relations and this impact the schools going children due to the fear of their lives and this has affected them children psychologically.

4.5 CCJP and people affected by violence

The respondents interviewed on how CCJP help those people affected by violence which some of the staff members of CCJP argued that CCJP usually does in terms of assisting these people; the first thing we want to know is that when violence occurred, we do information gathering. We gather information on whatever happened, it has happened to who, who has done that, when and how, so that we have evidence-based information.

Then the next thing is to take action, to engage the relevant government institutions or the relevant authorities or relevant institutions that have caused that violence. So how we do it, when we have got that information now we go through national office and also our Catholic Parliamentary Liaison Office to take action in terms of filing issues and what we also do is also to raise awareness of the people that, that peaceful resolution of disputes is very important, peaceful participation in electoral processes is very important. So we need to be peaceful.

So that such kind of awareness is very important and also establishing of or facilitating the establishing of justice and peace committees in communities also helped as early-warning systems. You know, when violence occurs when you have got people who are anti-violent in the community they quickly report violent to the police, report violence to the relevant public interest institutions, then that way it can also help. Then on those affected by violence, what we also do as a church we do what we call psycho-social support and even refer to other institutions that offer counselling to such kind of victims to assist them. I think that how we try by all means to contribute towards helping the victims. Another respondent pointed out that "my understanding is that they document cases of violence which they use for advocacy purposes when the leadership of the commission meets with government". Based on the responses above, CCJP does a lot in helping the community through its sister organisation CARITAS which is a Catholic organisation focussing on livelihoods projects by doing community assessment to identify those affected by such violence.

4.6 CCJP activities to peace and justice in Mutare

Some of the respondents interviewed argued that CCJP, Mutare exists to promote peace and justice guided by Gospel values. It believes in truth, justice, freedom and love and its vision is to envision a God-fearing, democratic and prosperous nation.

This is what they said "as representatives of the community we operated from a point of ignorance when we interacted with resource-exploitation commercial entities. CCJP empowers us by educating us on our responsibilities regarding resource management. For example; community resources were being extracted without due

compensation to the community by way of financial or infrastructural benefit to the community. CCJP has helped in capacitating us to know what is due to us as a community with resources that are exploited for commercial purposes".

Based on the respondents above, CCJP does not work only in Mutare district; it has the responsibility of working in all districts of Manicaland province. CCJP is among seven (7) partners in Zimbabwe that are implementing a four (4) year program aimed at promoting small-holder farmers' livelihoods through development of sustainable agriculture, establishment of farmers' organizations and furtherance of an enabling environment for development through peace and reconciliation initiatives. CCJP-Mutare's focus is on healing with conflicts and rebuilding communities for sustainable development.

The most significant support coming from the CCJP-Mutare program office is seen to be the training that they are offering to an increasing number of community members in healing and community rebuilding. Financial support for events in the communities was also seen as significant, although some working group members shared their view that CCJP is not a funding organization and therefore should not be expected to make continuous financial contributions to the community. Caritas was referred to as the Commission that brings material and financial inputs to the community for development work, but most in the working group could not spell out the working link between the two Commissions in Mhakwe and Chikwakwa Wards.

Sporting and Talent Events

In 2014, CCJP-Mutare program office supported two thematic sporting events in the wards that were aimed at promoting peace and unity, as well as a joint talent event under the banner, 'Using Talents for Peace'. More than 500 people attended the events in Chikwakwa, while in Mhakwe 350 residents witnessed the events. The working group members organised these events in collaboration with the local leadership and schools.

Road Repairs

Building up to the sporting and talent events both communities joined hands to repair the road that they share and many local residents are reported to have participated in this activity. In designing this project WG consulted with DDF, village heads, and the Public Service Inspector. This activity was seen by all respondents to have helped to stimulate community cooperation through working together for the common good. The WGs saw it as an example of how to put into practice in society the social teachings on subsidiarity, participation, common good, respect for human life, solidarity, dignity of every person, etc.

CCJP grounds all of its justice and peace work in the social teachings of the Church. In the healing and building communities program these teachings have become an important introductory framework in an environment where suspicions around peace-building agendas are often prohibitive. The social teachings have also been an important discussion point for collaboration with church leaders of other denominations in the wards.

Conflict between political parties has effected all relations in the community either directly or indirectly and has aggravated other disputes at three overlapping levels, namely individual relations, intergroup relations and structural or institutional systems. To date the program was found to be focused mainly on intergroup conflicts.

The growth of ground level ownership and responsibility for this program is evident in creative adjustments being made by WGs to the original plan in response to realities on the ground. Key agents of change embedded in the respective communities are identified as churches, traditional leaders, elected councillors as well as influential individuals. Understanding the part that each one plays in healing and rebuilding communities is crucial for designing the CCJP program. Training for capacity building of ward level actors emerged as the most important support activity of the CCJP-Mutare program office.

This indicates that CCJP have been strongly committed in its social object work which is the welfare of human person and respect for human rights.

According to five CCJP staffs interviewed; they underscored the following community programmes which include: Community meeting, Training Justice and peace committee, Dialogue on conflict management, civic education on constitution, Establishment of Justice and Peace committee in various communities Sporting activities to promote peace through sport. These activities fall under the programs of:

The first program is social services delivery project. This is where we are targeting the councillors and community members, training them on how to promote social services delivery in their respective communities and also training the communities on how to work with councillors. And on the other hand, training the councillors on how to deliver, informing and reminding the councillors of their duties they are supposed to deliver in their communities. So under this program on community social delivery we conduct community meetings, community visioning meetings, leadership workshops, community feedback meetings, etc.

Then the second program that we are implementing is the peace-building initiative. This program is aimed at strengthening the community structures in promoting peace and resolving conflict peacefully. By community structures, they are referring to the community based organisations, the councillors, the traditional leaders, the church leaders, man and women. So what we do under this program on peace-building, we train our justice and peace committees. In Mutare we have got peace and justicecommittees within our church structures, the out-stations and the parishes. So we train these justice and peace committee members, which have got 7 members each, on how to resolve and handle conflict so that they can promote peace in their respective communities. So under this peace-building program we have got training workshops on conflict, peacebuilding, dialogue on conflict management, we promote through soccer, sport, distributing information, education material, establishing resources centres in the respective communities.

The third program we are implementing here CCJP Mutare is civic education on the Constitution awareness. People voted for the constitution during the referendum, so it's now important for them to know what is in the constitution and to be able to walk according to what is in the Constitution provisions. So we also work on that awareness campaign, awareness workshops on the constitution.

And the fourth program is on establishing justice and peace communities in respective communities. What we do here is that we educate communities about what is CCJP; we educate them on social teachings of the church, which forms the basis of CCJP. So that in the end we facilitate the formation of justice and peace committees that are aimed at strengthening the community voice towards justice and peace.

So basically, these are the initiatives we are implementing and the activities which are under the initiatives.

4.7 Impact of CCJP activities to peace and justice

The respondents suggested that the activities help in by raising awareness to people on the importance of healing and rebuilding broken relationships as well as strengthen their capacity to develop and implement locally viable peace initiatives. These activities help in bringing people together and built the capacity of people to negotiate rather than using violent and to work toward peace. It brought previously divided people together, builds negotiation capacities of people and encourages a common vision among people. It has increased people's knowledge on their rights and how to protect themselves those who tries to initiates conflict in the community.

The analysis was also presented in table form as indicated below:

Table 5: How CCJP activities help to promote peace and justice in the community

Responses	Frequency	Percent
Positively	42	87.5 %
Negatively	6	12.5 %
Total	**48**	**100.0 %**

Table 4 of the respondents in which 87.5% of interviewed emphasized that the activities of the Catholic Commission for Justice and Peace (CCJP) have been impacted positively in the community; they argued that everything concerning the entire being of human is an integral part of the church's mission. Even on political matters, when the fundamental human rights are required it. Respondents revealed that the Church exerts a consistent moral framework on the need of society to protect human life, to promote family life, to pursue social justice and to practice solidarity while 12.5% concurred that although church is concerned about social human development, the activities of CCJP have impacted negatively in the communities.

Another argument from one of the staff is that CCJP activities involved selection and recruitment of field/community officers, induction of community trainers, situation analysis, strategic planning and project design workshop and public peacebuilding meeting.

From the table above it shows that the activity organized by CCJP-Mature has been strongly helping the Communities in the positive way.

4.8 CCJP and justice

The respondents argued that they cannot say CCJP brought justice that they cannot say that justice is there, but it happened because of the contribution of CCJP. It contributes something to the increased and improved issues of justice and they are not saying there is justice at the moment. The arguments from some of the staffs are that when we visit them or when we engage them when we hear of cases of violence, when we hear of cases of corruption, we quickly take action. Although it was not clear how CCJP can talk the action as their understanding continued by say that "so in that way we have contributed something, though there are other institutions that are operating in the area of justice and peace but what we do work together with them, to learn and exchange knowledge, to implement collaborative action so that we work towards helping our community".

Other respondents highlighted that initiation of dialogue is a step towards justice. The inclusion of actors in the violence matrix of political parties and leaders who are usually instigators of violence, traditional leadership who are the facilitators of violence and sometimes the youth who are perpetrators of violencein some way CCJP help in raising the issues for attention to reduce violence.

4.9 Strategies adopted by CCJP

According to the respondents, CCJP-Mutare uses the following strategies:

During each activity the facilitator explains the history, vision and projects of CCJP and makes it clear that CCJP is not political party, but an NGO related to Catholic Church aimed at spreading the gospel of peace and justice. The respondents also

explains about the material before it is distributed, and trains justice and peace actors to distribute the material, organizes familiarisation visits to government institutions to explain the main mandate of CCJP for relationship building purposes.CCJP allows police and security personnel to attend workshops for their better familiarization with the main mandate of CCJP for relationship building purposes.

The two sister Commissions (CCJP-Caritas) will continue to work closely together in order to establish or strengthen the capacity of various ward structures for market gardening, livestock production, and the management of irrigation management and other water schemes. CCJP's role is to raise the awareness of these committees on human rights, healing and conflict resolution and peace building, while Caritas provides knowledge and skills in advocacy, capacity and organizational strengthening.

CCJP Mutare Diocese provides program direction and coordination for the healing and rebuilding communities program and activities are implemented through peace ambassadors who are drawn from the wards. A core team of 5 members from each ward make up the program WG whose key role is to provide an interface between CCJP-Mutare and the community and to translate program objectives into activities at community level.CCJP-Mutare will continue in order to carry out more community cultural events and sport-for-peace events using local initiatives. The local community will own the journey towards healing and rebuilding communities

Although the relationship between CCJP and Caritas as sister Commissions is generally not well understood by the public in the wards, because of the significant operational differences between the two Commissions which have been designed to safeguard and promote the way they operate in the present environment and these may need to be maintained. However, in the program building stage the two Commissions are expected to work together more closely.

Identification of the Programmes

Respondents indicated that in the early stages of the program there were some people who thought that CCJP was a political organisation and that its peace building agenda was aimed at challenging the ruling party. However, understanding grew that CCJP is an arm of the Roman Catholic Church, largely due to the workshops that CCJP- Mutare Programme Office held with a variety of stakeholders in the community, not only through the Healing and Rebuilding Communities program but also under other CCJP programs. The image of CCJP has also been clarified through the public events organized by the WGs in the wards especially, to ensure that the political leadership fully understands the programs

4.10 Ways for CCJP improving work

The suggestion from CCJP staff member indicated that we need to improve because the dynamics are changing in communities things are changing so what CCJP also needs to is to think, to plan, and to also operate at that international level, to see what things are happening at the international level so that we are informed by what is

happening, the success stories at national level. That also helps to strengthen our interventions.

Then two, we need to continue improving to strengthen the voice of the community so that we are not voice of the voiceless but those we see as the voiceless they become the voices. So that interventions are sustainable. Then three, what we need to do is to be more strong is terms of disseminating information, to be more strong in visibility in the communities down there in those remote areas and also to be strong in terms of our monitoring and evaluation systems and also to improve in everything that we do.

You can never do the best but you always have to strive for the best higher level. Another argument is that there is need to "have a stronger presence in the communities work through government structures for instance local authorities and politicians like members of parliament to ensure that they also play their part in promoting justice and peace in their respective constituencies.

CCJP can also document their experiences in the communities and share their successes at District and National level with other stakeholders like Government NGOs, CBOs and churches". Involving political leaders, chief, youth should be involved in peacebuilding initiative.

The analysis was also presented in table form as seen below:

Table 6: What should be done to improve peacebuilding in Community

Responses	Frequency	Percent
Holding more workshops for community	23	47.9 %
Involving all stakeholders in decision making	25	52.1 %
Total	**48**	**100.0 %**

Table 5 shows responses in which 52.1% of the respondents think that to improve peacebuilding in Community CCJP would involve all stakeholders in decision making. While 47.9% of the respondents revealed that CCJP is holding more workshops for community. The respondents strongly agreed that there is a need for CCJP, Mutare to involve people from different backgrounds and organizing more workshops on peacebuilding in Communities.That CCJP need to improve on other aspects of justice, trained more outreach community programmes supporting the community leaders.

Summary

The chapter has attempted to present, analyse and interpret the findings as guided by the research questions and objectives of the study. The first effort was to establish the CCJP-Mutare awareness on the issues of violence and social injustice that have been affecting individuals, families, institutions, communities and the Manicaland province in general. The union of ideas from respondents through questionnaire, interview and revised literature showed that the Commission was aware of both individual and collective violence and injustice. Secondly, a converge of ideas was established showing how the Commission understood the need of working hard with society in order to find solution to end with violence and injustice to bring peace and justice, harmony and happiness whim communities.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter gives a summary and conclusion of the research findings and recommendations to the local government and to the CCJP Mutare Diocesan. The Chapter draws conclusions based on the literature review, the analysis and interpretation of what has been discussed in the preceding chapters of the research. This study is considering the effectiveness of the strategies used by the Catholic Commission for Justice and Peace in bringing peace and social justice on the need of generic and multi-dimensional approach for the Catholic Church in promoting and sustaining a democratic culture of peace through justice, love, truth and forgiveness; where justice should be based on the promotion of God-given rights for all men and women in Mutare District, Manicaland Province and in Zimbabwe in general.

The study also unpacked the meaningful roles played by the Catholic Church through the Catholic Commission for Justice and Peace (CCJP Mutare Office) in lobbying key stakeholders such as traditional leaders to be non-partisan (impartial) and be inspired by the leadership qualities of Jesus Christ in the process of executing their roles; political leaders to keep promises they made during political campaigns; the government to provide basic services and eradicate poverty and unemployment. On the other hand, the study highlighted the meaningful roles played by CCJP in continuing facilitating training workshops where WGs and other community members from different wards were equipped with knowledge and skills to implement programme activities covering fields ofHuman Rights, Leadership,

conflict resolution, facilitation skills, education, poverty alleviation, food security, disaster response and management, and monitoring.

The researcher realized that these activities are aimed at building the capacity of the community to implement activities in their respective wards for long-term sustainability of peace and justice programmes that CCJP-Mutare Office has been taken care in each of its training workshops to introduce CCJP's identity as a ministry of the Catholic Church which grows out of the Church's Social Teachings.

5.1 Summary of Research Findings

5.1.1 CCJP Contribution and strategies in promoting peace and justice

The research has found that: First of all CCJP was founded to address issues of peace and justice particularly in relation to the Zimbabwe liberation war, and after independence in 1980, the Commission moved closer to the people. It established Diocesan Commissions that have created community based structures useful for monitoring peace and justice situation in the country as well as disseminating peace and justice messages.

Secondly; CCJP recognizes building relationships, based on respectful dialogue which can be seen as a fruitful strategy in terms of influencing policy, and as a result, CCJP has been influential in providing civic educations on peace and justice at the local and national levels. It also has produced influential documents that have been used for relevant advocacy and liaisons.

Thirdly; since the church, as family of God and partner of the state, has the right and duty to participate in the construction of better society, CCJP continually exerts a strong ethical influence upon the state, supporting policies and programmes considered being just and opposing policies and programmes that are unjust. Makes positive suggestion for performance of just civil laws and their impartiality for peace and justice in communities

Fourthly; CCJP Mutare promotes peace and justice guided through Gospel values believing in truth, justice, freedom, love and forgiveness and based on its vision of envisioning a God-fearing, democratic and prosperous nation. It has the responsibility of working in all districts of Manicaland province promoting small-holder farmers' livelihoods through development of agriculture, establishment of farmers' organizations and furtherance of an enabling environment for sustainable development through peace and reconciliation initiatives, and focuses on healing wounds of conflicts and rebuilding communities for sustainable development.

Fifthly; other contributions of CCJP are based on training for capacity building of ward level actors facilitating training workshops to the community members from different wards covering the fields of Human Rights, Leadership, Conflict Resolution, Facilitation Skills, Education, Poverty alleviation, Food security, Disaster response and management, and Monitoring.

Sixthly; although it is not a funding organisation, it has been given financial support for events in the communities such as building up to the sporting and talent events in the wards for promotion of peace and unity in the communities for residents to join

hands for repairing road that they share. These activities help to stimulate community cooperation putting into practice in society the Social Teachings like: subsidiarity, participation, common good, respect for human life, solidarity, dignity of every person, etc.

5.1.2 CCJP Community Activities Impacts

First of all; CCJP activities have been bringing positive impacts in communities by decreasing violence and increasing more open communication between people, increased willingness by community members to attend public meetings and development projects without suspicion, greater tolerance of diverse party political preferences, and increasing interest in CCJP's peace activities and messages. people now speak to each other in a more friendly manner, there are fewer conflicts being brought to traditional leaders for arbitration, people can now freely attend political meetings and wear party regalia without being victimized, there is open discuss about the outcome of elections, etc.

Secondly; the communal road repair event in which community members have been participating enthusiastically and the need for more systematic skills training for strategic planning to overcome a culture of conflict indicates progress on this point. As people in the community, were previously afraid to participate in public meetings because they were so often hijacked for political party propaganda purposes, a restored freedom to attend public meetings has been seen as an indicator that the reasons for earlier fears were fading away.

Thirdly; according to the traditional leaders and councillors who monitor conflicts within families and communities, the demand for activities and training workshops relating to the programmes shows that people are aware of importance of to be united and working for peace and justice, working together in developmental activities; working for level of tolerance of differing opinions, for free distribution of agricultural inputs to all members of the community without any kind of discrimination, for reduction of violence in the families or in the community representing other progress of positive impact of CCJP activities .

5.1.3 Strategiesthat can be adopted by CCJP to strengthen effects towards promoting peace and justice

- CCJP Mutare will continue focussing on awareness from family level on human rights, peace building, and community healing and conflict resolution by increasing the knowledge of families and community or leadership structures on conflict management, resolution and peacebuilding to building capacity and organising families to participate in activities aimed at promoting peace, human rights and development in their communities.

- CCJP Mutare will continue providing programme direction and coordination for the Healing and Rebuilding Communities programme and activities are implemented through peace ambassadors who are drawn from the wards to translate programme objectives into activities at community level. CCJP and Caritas as sister Commissions are expected to work together more closely to safeguard and promote the way they operate in the communities.

5.2 Conclusion

- The researcher concludes that all forms of violence and injustice experienced by Zimbabwean people during the pre-colonial period, the colonial era and the post-colonial period and during the elections of 2008 and 2013 undermined the Universal Declaration of Human Rights, that the will of the people shall be the basis of the authority of government; and everyone has the right to participate freely in the political process.
- Political, economic and the social order should allow people, as groups or as individuals, to make independent choices to reach their fulfilment more fully and more easily.
- The human person was created by God not to suffer, but to be fulfilled physically, emotionally, intellectually, social and culturally. Their talents and capabilities, including making informed political choices, facilitate the creation of a social, cultural, economic and political environment which makes human beings more humane and dignified.
- The less violent atmosphere that surrounded the 2013 elections nation-wide, the level of tolerance and respect for human dignity during the election period in Mutare Wards was seen as an indicator of the impact of Community activities.
- The church through justice and peace commission has a pastoral responsibility to be involved in politics, including electoral process. However, it should not be partisan.

5.3 Recommendations

5.3.1 Recommendation to the local Government

- The government must operationalize the national peace and reconciliation commission to ensure sustainable peace and reconciliation.

- The Government should continue to work with the church and the civil society organizations to engage traditional leaders, war veterans and others leaders to persuade them to be impartial and working for peace and justice for the welfare of society.

- The Government political, church and social leaders and ordinary Zimbabweans, should understand that peace is result of dialogue and participation in the process of formulating public policy, because policy which is directly involved with peace issues that support a culture of peace and justice respect the dignity of human being and people can abandon the culture of violence.

- The Government should continue with reconciliation and other peacebuilding processes to implement and assist victims and perpetrators of violence to come out with their trauma and live fuller lives.

5.3.2 Recommendation to the CCJP Mutare Diocesan

- The view of the CCJP as church must continue to be based on forgiveness, love, truth, justice, freedom and reconciliation; it must be integral part of

building peace and promoting justice in reducing the effect of conflict-related hostility through the repair and transformation of damaged relationships.

- CCJP should continue with the provision of civic education on human rights, the social teaching of the church, Constitutional government and elections to help communities rediscover their dignity in contrast to the violence and injustice because the social teaching and human rights emphasise everyone's right and duty to participate in society, seeking together the common good and well being of all.

- Church Leaders must be trained in peace and peacebuilding and must continue to participate in political dialogue with government and political parties to denounce violence while remaining apolitical.

- CCJP must continue with its mission of working on peace and justice for sustainable reconciliation, facilitating people to talk about violence and enmity that emanates from both the pre and post independence era.

- CCJP must also continue promoting dialogue as a means of transformation and settling differences between political parties in a way that brings forgiveness and sustainable reconciliation in Zimbabwe to work on violence issues for peace and justice.

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APPENDIX 1 INFORMED CONSENT LETTER

My name is **ANTONIO, GarridoSebastiao,**Registration No: (**130332**). I am in my final year in the Institute of Peace, Leadership and Governance; Master in Peace and Governance, student at Africa University. I am required to conduct a research and submit a dissertation as part of the requirement for the completion of this course. I am therefore conducting a research on the topic: **The contribution of the Catholic Commission for Justice and Peace (CCJP) in bringing peace and justicein Communities: Case study of Mutare district, Manicaland province, Zimbabwe**. I am kindly requesting you to participate in this study by answering and filling in the questionnaire.

Purpose of this study:

The purpose of this research is examined the contribution of the Catholic Commission for Justice and Peace in Communities. It focused on how the CCJP could lead to complement what the government cannot fulfilled to bring peace, effectiveness, accountability, transparency and respect for human rights in Zimbabwe. You are selected as a participation in this research because as informed citizen in Mutare, you may be having insight of the injustice and conflicts in the communities. The research will cover the period "between" 15th Feb to 28th Feb, 2015. This would include focus target groups discussion and some selected people individual within Mutare.

Risks and Discomfort:

Some respondents may suspect that I may betray the country security situation. There is no risks associate with this research as it is not associated to any political agenda or any legal affiliation attached and your personal security is my concerned.

Benefitsor Compensation:

The study is purely for academic purpose; therefore there is no benefits allocated to you as compensation for your participation in this research because it is not for profit. The only benefit is to clearly defining the role of CCJP to bring Peace and Justice which will be of benefit to the entire communities in Zimbabwe.

Confidentiality:

Your answers to the questionnaire will be strictly confidential. Nobody will be identified by name or shown the filled questionnaires, except myself and my supervisor. No individual views or any information damaging to the overall goal of IPLG will be entertained or include in the final results. The feedback and the whole document containing the finding will be provided to IPLG Executive Director for display in IPLG, Africa University head office.

Voluntary Participation:

Your participation in this study is voluntary. You may choose not participate or withdraw your consent to participate at any given time. You will not be penalized in any way should you decided not to participate or withheld from this study.

If you choose to participate in this study, you may sign this form in the space provided below as an indication that read, understood and your readiness to participate.

Consent

I have read and understood this consent form and given my accord to participate in this study:

Participants Name……

Participants Signature ……

Date……

Name of the researcher: ANTONIO, GarridoSebastiao, Reg No: MPG 130332

E-mail:sebasgarrido1968@yahoo.com.br

Tel: +263771885862

Researcher's Signature ……

Date ……

AUREC Contact Address

P.O.Box 1320, Africa University, Off Nyanga Road, Old Mutare, Zimbabwe.

Tel: (+263-20) 60025/61611, e-mail: aurec@africau.edu. Website: www.africau.edu

APPENDIX2 INFORMED CONSENT LETTER IN SHONA

Tsambayetenderano

Zitarangurinonzi ANTONIO, GarridoSebastiaonhambayangu, (130332).NdirimuzvidzidzozveRunyararoUtungamiririneHutongi (IPLG)mugorerekupedzisiramudzidzipaAfricaUniversity.Sezvochirichikamuchinodi wapakupedzagwaroirindinotarisirwakuitanzveronekuendesachidzidzoichi. Ndirikuitanzveropamusoropemusorounoti:
Zvinotarisirwabandererunyararonekugadzikana re Katorike (CCJP) pakukurudzirarunyararopakatipevanhuchidzidzopamusoropedunhureMutarep amusoropekuvakatenderano mu Zimbabwe.Ndinokumbiranemutsakutikuti mundi batsirepachidzidzoichinekupinduranekunyoramibvunzoiyi.

<u>Chinangwa kana donzvo</u>

DonzvoretsvakurudzoiyinderekuongororabasareKatorikepaenzanisonerunyararomud unhu.Inechinangwachekuti CCJP inogonakutungamirakubatsirazvisingagonekekuitwa ne Hurumendekuuyisarunyararo,zviripachenanerukudzokukodzerodzavanhumuZimbab we.MakasarudzwasemubatsiripaongororoiyinekutisemugariwemaMutaremungagova neruzivaneruzivorwekushaiwakweenzanisomugutareMutare.
Ongororoiyiichatangamusiwa 23 January kusvikiramusiwa 8 May 2015. IzvizvichavhenganisiramapokaetarironevamwevanhuvakasarudzikamudunhureMutar e.

<u>Ngozinekusagadzikana</u>

Hapanangozi kana dambudzikoriripazvidzidzoizvinekutizvinechinangwachidzidzochetepasinazvimwezv akavanzwa.

<u>Rubatsiro</u>

Hapanarubatsirohunopiwapakutsigirakweongororoiyi, sezvozvirizvedzidzochetepasinamubairo.Rubatsiroruripochetenderwekutirunyararoru vepo CCJP ichabatsiravanhuvazhinjimuzZimbabwekuuyisarunyararo.

Zvakavanzika

Nhaurwadzosedzichataurwa mu zvidzidzoizvizvichangezvakachengetwapakavanzika.Hapanaanokuzivapasinaanotaur azitarakozvosezvichavazvirizvAakavanzikachaizvo.

BatsiroYepachena

Kuzvipirakwenyundekwepachenazvisinamubhadharo.Munogonakubatsira kana kuregakubatsiracheronguvayamadapasinadambudziko. Haizimhosva kana mafungakubatsira kana kusabatsira kana kubudamuchirongwaichicheongororoiyi.

Kana muchidakubatsira pa chidzidzoichimunogonakunyorapagwaroiri pane nzvimboyakasiiwapazasizvinoratidzakutimaverenga, manzwisisauyematendakubatsirapachidzidzoichi..

Tenderano

Ndaverenganekunzwisisagwaroiriuyendatendakubatiranapariri:

Zitaremubatsiri----------

Chinyorwachetenderano----------

Zuva----------

Zitaremuongorori: ANTONIO,GarridoSebastiaoNhamba 130332

Tsamba: sebasgarrido1968@yahoo.com.br

Runhare; 0771885862

Chinyorwachetenderano----------

Zuva----------

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APPENDIX3 INTERVIEW GUIDE CCJP MEMBERS, MUTARE

The information will be used for this study only and no name of respondents is required.

1. What is your understanding of peace?
2. What is your understanding of justice?
3. Are you aware of any cases of violence that occur in community?
4. Who has been mostly affected by such violence?
5. How does CCJP help those people affected by violence?
6. What are the activities that CCJP does in Mutare to promote peace and Justice?
7. How do these activities help to promote peace and justice?
8. Do you think CCJP brought justice towards what happened? In what way?
9. What are the strategies that are adopted by CCJP to strengthen its effects towards promoting peace and justice?
10. In what ways can CCJP improve its work in the community?

APPENDIX4 INTERVIEW GUIDE IN SHONA

Nhauriranodzennhengodze CCJP mudunhurema Mutare

Nhauidzidzinosevenzeswapafundocheke, hakunazitarevaneumbovorinobudiswa kana kudiwa.

1. Chiyichaunonzwisisapamusoroperugare?
2. Chiyichaunonzwisisapamusoropeenzanisoyemukana?
3. Unoziva here imwemhirizhongayakamboitikamudunhu?
4. Ndevapivakanyanyakukanganiswanemhirzhongayacho?
5. Ko CCJP yakabatsiraseivakawirwanengoziiyi?
6. Ko CCJP inofanirakuiteyikukurudziraenzaniso?
7. Hurongwauhuhunobatsireikutihukurudzireenzaniso?
8. Unofungakuti CCJP yakauyisaenzaniso here panezvakaitika? Uyenenziraipi?
9. Ndehupihurongwahwakatorwa ne CCJP kusimbisakurudziroyerugareneenzaniso?
10. Ko CCJP ingatoranziraipikutiibudiririsebasarayomudunhu?

APPENDIX5 QUESTIONNAIRE FOR COMMUNITY

1. Are you aware of any cases of violence or injustice that occurred in this Community?

Yes ☐ No ☐

2. Who have been mostly affected by such violence and injustice?

---

3. What was the effect of violence on your relations in the community?

---.

4 What do you understand by Justice?

---

5. What activities have been undertaken by the Catholic Commission for Justice and Peace (CCJP) in your Community?

---

6. How have these activities impacted your community?

……

7. What do you think can be done to improve peace building in Community?

……

Thank you very much for your cooperation

APPENDIX6 QUESTIONNAIRE IN SHONA

Mibvunzo: Ye vawhumudunhureMutare

1. Munoziva here nyayayemhirizhonga kana kusaenzaniswayakamboitikamudunhurino?

Hongu☐kwete☐

2. Ndevapivanoyanyakukanganiswanemhirizhonganekusaenzaniswa?

---

3. Chiyichakakonzerapamhirizhongayakailikaurimudunhurawaivamaripi?

---

4. Chiyichaunonzwisisapamusoropekuenzaniswa?

---

5. Ndezvipizvirongwazvakaitwa ne boka re CCJP panezemutemo ne enzanisonerunyararo(CCJP)?

---

6. Zvirongwazvavozvakabatsirazakadinimudunhu?

……

7. Munofungeyipanezvinofanirakuwedzerarunyararomunharaundainevanhu?

Tinotendachaizvonekubatirana

APPENDIX7 PERMISSION TO UNDERTAKE DISSERTATION

AFRICA UNIVERSITY
(A United Methodist-Related Institution)

Investing in Africa's Future

INSTITUTE OF PEACE LEADERSHIP AND GOVERNANCE

P.O. BOX 1320, MUTARE, ZIMBABWE - OFF NYANGA ROAD, OLD MUTARE - TEL:(263-20) 66788/60075/60026/61611 - FAX:(263-20) 66788/61785 - EMAIL:ipigdirector@africau.ac.zw - Website www.africau.edu

5 March 2015

TO WHOM IT MAY CONCERN

Re: Permission to Undertake Research for Dissertation at Africa University

Garrido Sebastiao student registration number 130332 is a student at Africa University. He is enrolled in a degree program in Peace and Governance and is currently conducting research for his project, which is required for completion of the program in June 2015. The research topic is **"The Contribution of the Catholic Commission for Justice and Peace (CCJP) in Bringing Peace and Justice in Communities: Case Study of Mutare District, Manicaland Province, Zimbabwe".** Garrido is expected to undertake this research during the period March-May 2015 before the dissertation can be submitted to the Faculty in June 2015.

The student will share with you the results of this research after its approval by the Institute.

We thank you for your support and cooperation regarding this research.

Yours sincerely

Prof. P. Machakanja
Director

"Living our Vision in Faith, Embracing Diversity, Developing Leaders for Africa"

AFRICA UNIVERSITY 1992 20TH ANNIVERSARY 2012

APPENDIX8 APPROVAL LETTER AUREC

AFRICA UNIVERSITY
(A United Methodist-Related Institution)
INVESTING IN AFRICA'S FUTURE

AFRICA UNIVERSITY
RESEARCH ETHICS COMMITTEE (AUREC)

P.O. BOX 1320, MUTARE, ZIMBABWE • OFF NYANGA ROAD, OLD MUTARE • TEL: (+263-20) 60075/60026/61611 • E-MAIL: aurec@africau.edu • WEBSITE: www.africau.edu

Ref: AU148/15

March 9, 2015

Antonio Garrido Sebastiao
Institute of Peace Leadership and Governance
Africa University
Mutare

Re: The contribution of the Catholic Commission for Justice and Peace in bringing peace and justice to communities: sace study of Mutare district, Manicaland Province, Zimbabwe.

Thank you for the above titled proposal that you submitted to the Africa University Research Ethics Committee for review. Please be advised that AUREC has reviewed and **approved** your application to conduct the above research.

The approval is based on the following.

a) Research proposal
b) Questionnaires
c) Informed consent form

- **APPROVAL NUMBER** AUREC065/14A

This number should be used on all correspondences, consent forms, and appropriate documents.

- **AUREC MEETING DATE** NA
- **APPROVAL DATE** 09 March, 2015
- **EXPIRATION DATE** 08 March, 2016
- **TYPE OF MEETING** Expedited

After the expiration date this research may only continue upon renewal. For purposes of renewal, a progress report on a standard AUREC form should be submitted a month before expiration date.

- **SERIOUS ADVERSE EVENTS** All serious problems having to do with subject safety must be reported to AUREC within 3 working days on standard AUREC form.
- **MODIFICATIONS** Prior AUREC approval is required before implementing any changes in the proposal (including changes in the consent documents)
- **TERMINATION OF STUDY** Upon termination of the study a report has to be submitted to AUREC using standard form obtained from.

NB: After addressing these comments you should resubmit the proposal to AUREC together with your supervisor's approval for further review and approval.

AFRICA UNIVERSITY
RESEARCH ETHICS COMMITTEE (AUREC)
16 MAR 2015
APPROVED
P.O. BOX 1320, MUTARE, ZIMBABWE

Yours Faithfully

.....

MITI G. P. AUREC Programmes Officer-
FOR CHAIRPERSON, AFRICA UNIVERSITY RESEARCH ETHICS COMMITTEE

AFRICA UNIVERSITY
RESEARCH ETHICS COMMITTEE (AUREC)

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Yours Faithfully

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MITI G. P. AUREC Programmes Officer-
FOR CHAIRPERSON, AFRICA UNIVERSITY RESEARCH ETHICS COMMITTEE