

COMPLEXITIES OF TRANSITIONAL JUSTICE: AN ASSESSMENT OF SOCIO-
ECONOMIC REINTEGRATION OF FEMALE EX-COMBATANTS IN ZIMBABWE
1980-2013: THE CASE OF HARARE METROPOLITAN PROVINCE

By

Lilian Chaminuka

A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF EXECUTIVE MASTER IN PEACE AND
GOVERNANCE IN THE INSTITUTE OF PEACE, LEADERSHIP AND
GOVERNANCE OF AFRICA UNIVERSITY

2014

Abstract

This study sought to understand the complexities associated with the transitional justice process in the socioeconomic reintegration of women ex-combatants in Zimbabwe after 1980. Women ex-combatants feel betrayed and neglected by the government almost three decades into independent Zimbabwe. This suggests that the socioeconomic reintegration strategies implemented by the Zimbabwe government were not effective in addressing the plight of women ex-combatants in the post war era. That the socioeconomic reintegration strategies implemented by the Government of Zimbabwe were not effective show that transitional justice processes are difficult undertakings that are fraught with complexities and contradictions. This qualitative study used Harare Metropolitan Province as the case study to dig deep into issues affecting the socioeconomic reintegration of women ex-combatants in post-independence Zimbabwe. Through in-depth interviews with key informants, focus group discussions and documentary analysis the study sought to get a nuanced understanding of the complexities surrounding the socioeconomic reintegration of women ex-combatants. The major findings of this study are that socioeconomic reintegration of women ex-combatants in Zimbabwe was fraught with difficulties right from the beginning. The government was more concerned with post war reconstruction that focused more on rebuilding the physical infrastructure than dealing with the invisible emotional wounds of the women ex-combatants. Women ex-combatants went through mind excruciating experiences which deserved counselling and rehabilitation programmes after the war. However, these programmes were not made available to the women ex-combatants to help them cope with the war related stresses in the post war era. Women ex-combatants are yet to enjoy full benefit from programmes such as the land reform and indigenization. The study suggests that women ex-combatants have to be consulted and the government should show full political will so that women ex-fighters can derive satisfaction from socioeconomic reintegration.

Declaration

This research 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.

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Signature

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Africa University, 2014.

Acknowledgements

I wish to acknowledge the assistance of several people who made it possible for this document to come to fruition. Firstly, my gratitude is expressed to my supervisor Professor P. Machakanja who gave invaluable guidance in putting together this project. I also want to thank all the war veterans, particularly the women ex-combatants who participated in this study and Godwin Chitereka for the research support. Lastly, I wish to recognize my dear husband Michael and children Michelle, Rachelle, Hazel and Michael Jnr. for affording me time and space during all activities for this project.

Dedication

To the memory of my beloved grandfather, Patrick Taerengera Kawadza.

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CHAPTER ONE

THE RESEARCH PROBLEM AND CONTEXT

1.0 Introduction

Reintegration of ex-combatants, particularly women ex-combatants, back into mainstream society is an essential component for lasting peace within the broader framework of transitional justice. Successful disarmament, demobilization and reintegration, as envisaged by the notion of transitional justice, are considered a *sine qua non* for long term peace and stability (Dzinesa, 2006:2). This is because when conflict comes to an end, women ex-combatants who directly took part in fighting may have special livelihoods, economic and psycho-social needs resulting from years of being engaged in armed violence (UNDP, 2013:1). Nevertheless, more often than not, transitional justice efforts have focused on issues of reconstruction, forgiveness, reconciliation and healing with little emphasis on the reintegration of the ex-combatants who participated in the war considering gender differences (Kritz, 1995:2; Machakanja, 2010:1). In the transition from war to peace the outward signs of poverty and destitution often mask the importance of implementing processes such as the reintegration of ex-combatants in a way that recognizes gender differences and needs (Machakanja, 2010:1). According to Kadka (2012:9) reintegration processes are not sensitive and adapted to the needs of female ex-combatants. Efforts towards reintegration are usually gendered, favouring the male ex-combatants who seem to benefit from the disarmament, demobilization and reintegration initiatives that are put in place after a period of conflict

(Ginifer, 2012:40). Female ex-combatants are usually marginalized and left to suffer silently from the unhealed war borne wounds.

Reintegration within the context of transitional justice refers to the process by which ex-combatants acquire civilian status and access to civilian forms of work and income (Boschmann, 2002:54). According to Collier (2003:8) reintegration is essentially both a social and economic process with an open time frame primarily taking place in communities at a local level. Broadly conceptualized from the foregoing definitions, reintegration aims at assimilating and making ex-combatants functional members of society in a civilian context. Thus reintegration initiatives always attempt to, as far as possible, cover the important aspects of ex-combatants' lives which are psycho-social support and their livelihoods. This study advances the argument that meaningful and sustainable transitional justice processes should take into consideration the unique needs of female ex-combatants in their reintegration initiatives.

1.1 Background to the Study

Before delving into a detailed inquiry of the reintegration process in Zimbabwe it is important to provide a historical context in which to position female ex-combatants. Zimbabwe attained independence in 1980, after a protracted war of liberation which lasted for nearly 15 years. The war of liberation is also referred to as the Second Chimurenga, or the Rhodesian Bush War. There are a number of reasons that are attributable to Zimbabwe's second liberation war. Among the most serious was the

scarcity of land among Africans, apartheid laws, unfair labour relations, and limited employment opportunities (David and Johnson, 1981:350). These cross cutting grievances culminated into the Second Chimurenga which drew the participation of both men and women combatants. In many ways, the war of liberation challenged the stereotyped image of men going off to war, and women staying at home away from the conflict (Urdang, 1989:227). In the Second Chimurenga, women were not merely victims but also actively worked side-by-side with men as combatants in support of the war effort (Chogugudza, 2004:59). Hence it is tempting to assume that during the war there was a seemingly momentary semblance of gender equality which prevailed.

The involvement of Zimbabwean women in the country's wars of liberation can be traced to the 1890s and 1960s (Chogugudza, 2004:61). In 1896-97 the involvement of women in the First Chimurenga was epitomized by Mbuya Nehanda Nyakasikana. Nehanda Nyakasina, a woman, who purposefully took up arms and through the spirit that possessed her, is said to have divinated military advice to the Shona people (Chogugudza, 2004: 62). Though Nehanda was captured and subsequently killed by the white settlers, she prophesized that her bones will raise again. According to Bhebe and Ranger (1997:171) this prophecy is widely believed to have hinted the outbreak of the Second Chimurenga in the 1960s.

The involvement of women in the politics of Zimbabwe in the 1960s has to be understood within the context that Africans in Southern Rhodesia started making radical demands, which resulted in the formation of nationalist political parties (Mushunje, 2004:4). The National Democratic Party (NDP) was formed in early 1960, the Zimbabwe African People's Union (ZAPU) in 1962 and the Zimbabwe African National Union (ZANU) in 1963, splitting off from ZAPU (David and Johnson, 1981:5). In 1960, women in the NDP organized a demonstration against the Rhodesian government which had ruled that only fifteen out of sixty-five-parliamentary seats be allocated to Africans (Mugabe, 1994:17). African women, seeing this as the entrenchment of white supremacy, took to the streets in support of fellow black men against white rule. According to Bhebe (1989: 102) the women's actions had been the catalyst that shifted the struggle to a more militant level. After the women's strike, leading nationalists such as Joshua Nkomo and Robert Mugabe began to recognize the potential role of women in the organizational structure of the struggle (Mugabe, 1983:75). This paved way for the co-opting of women into the structures of the main nationalist parties, ZAPU and ZANU.

The living conditions of Africans in Southern Rhodesia worsened with the Unilateral Declaration of Independence (UDI) in 1965 by the Ian Smith led Rhodesian Front (RF) government. Much of the pressure of this fell on women, resulting in their support of the armed struggle for African majority rule (Mushunje, 2004; Chogugudza, 2004:42). Some women joined the war as combatants taking up arms along their male

counterparts. Women combatants fought gallantly during the Second Chimurenga with some women such as Teurai Ropa Nhongo (now Vice President Joyce Mujuru) recording unprecedented gallantry action of downing a Rhodesian military helicopter.

The intensification of the armed struggle in Rhodesia compelled the belligerent parties in Rhodesia Smith regime, ZANU and ZAPU to accede to resolution of the conflict through diplomatic means. This culminated in the Lancaster House constitutional talks of 1979 which paved way for the independence of Zimbabwe in 1980.

After the attainment of independence in 1980, Zimbabwe went through a transitional period from war to peace which was characterized by disarmament, demobilization and reintegration. Former combatants who were not absorbed into the military sector were demobilized and various reintegration strategies were adopted to assimilate them back into mainstream society (Chung, 2006:3). Some of the reintegration strategies included providing ex-combatants with psychosocial support through counseling, helping them to start income generating projects and paying reparations in the form of war veterans gratuities in 1997 (International Alert, 2009:12). However, the reintegration initiatives in post -independence Zimbabwe took a blanket approach with no specific focus that took into consideration the special needs of female ex-combatants. It is against this background that this study seeks to investigate why these reintegration strategies were

not effective in assimilating female ex-combatants back into mainstream society in the post-independence period.

1.2 Objectives of the Study

1. Examine the effectiveness of the reintegration strategies adopted in Zimbabwe after 1980 in addressing the needs of the female ex-combatants so that they could assimilate back into mainstream society.
2. Investigate factors accounting for the weaknesses in the reintegration strategies in the post war period which are affecting female ex-combatants,
3. Analyse the role of female ex-combatants in the war of liberation which entitle them to special reintegration strategies in the post war period and,
4. Establish policy recommendations that can be built into the reintegration initiatives to address the plight of female ex-combatants in post-independence Zimbabwe

1.2.2 Research questions

The study aims to answer the following questions:

1. To what extent have the reintegration strategies adopted in post-independent Zimbabwe been effective in addressing the needs of female ex-combatants?
2. What were some of the reintegration strategies adopted in post-independence Zimbabwe to assist female ex-combatants assimilate back into mainstream society and what were some of the weaknesses of these strategies?

3. What role did female ex-combatants play in the war of liberation which entitles them to special reintegration strategies in the post war period?
4. What measures can be put in place to make the reintegration strategies more effective in addressing the needs of female ex-combatants?

1.3 Statement of the Problem`

Despite varied roles, female ex-combatants share one unfortunate characteristic limited access to benefits when peace, demobilization and reintegration comes (Watteville, 2002:1). Feminist critics have noted that after the struggle Zimbabwean women ex-combatants felt, and still feel, betrayed by the post-colonial government (Chogugudza, 2012:4). As it were, at the end of the struggle, women's status actually fell as nationalist leaders and nationalist-oriented societies, in the quest of preserving tradition, expected women to be guardians of culture and respectability, or mistresses of the emerging ruling elites, or wives and mothers, recruiters for political parties, and labourers for the new market economy, while men were engaged in competition for political power in the state and the accumulation of wealth (Lyons, 2003:10). This gendered thinking affected the reintegration strategies as nothing much was done to adequately assimilate female ex-combatants back into mainstream society or civilian life. It is against this background that this study seeks to assess the extent to which the reintegration initiatives have been effective in addressing the needs of female ex-combatants in post independent Zimbabwe.

1.4 Hypothesis

Reintegration strategies implemented in post independent Zimbabwe to help female ex-combatants assimilate back to mainstream society were not effective which means that their livelihood, economic and psychosocial needs were not adequately addressed.

1.5 Importance of the Study

There is a dearth in literature on the transition of Zimbabwe from the conflict of the Second Chimurenga to peace in the post-independence period within the context of transitional justice and its building blocks particularly the reintegration of female ex-combatants. This study covers this lacuna in literature by focusing on the effectiveness of reintegration strategies that have been adopted in Zimbabwe to help female ex-combatants assimilate back to civilian life within the context of transitional justice. The study adds value to studies in transitional justice as it gives a specific emphasis on the problems associated with the reintegration strategies in the post war period with a particular focus on female ex-combatants. It is also hoped that the findings emanating from this study will generate reintegration strategies that take into consideration the specific needs of female ex-combatants. The findings of this study add to the existing scholarly body of knowledge and research inquiry on alleviating the plight of female ex-combatants through the transitional justice framework. An assessment of the reintegration strategies is useful to female ex-combatants who are directly affected by these post conflict processes.

1.6 Assumptions of the Study

The study is founded on the assumption that:

1. Reintegration initiatives implemented in post-independence Zimbabwe have not been effective in assimilating female ex-combatants back to mainstream society.
2. Harare Metropolitan Province has a large number of female ex-combatants who have not benefited adequately from the reintegration initiatives.

1.7 Delimitations of the Study

This study is principally focused on female ex-combatants in the Harare Metropolitan Province who stood to benefit from the various reintegration strategies meant to assimilate them back to mainstream society. The choice of Harare Metropolitan Province in this study was mainly informed by the fact that it is the seat of government where policy making takes place as well as other political, economic and social dynamics occur which have a bearing on the lives of female ex-combatants. In light of the foregoing, it is thus interesting to assess whether women ex-combatants benefited from socioeconomic reintegration strategies implemented by government from 1980 to present.

1.8 Limitations of the Study

Since this study is a retrospective investigation that looks into events that took place in the past it acknowledges that talking about the war with female ex-combatants may open old wounds. Thus female ex-combatants may not feel free to express their views

wanting to protect their personnel integrity and partisan interests. To overcome this limitation the researcher persuasively engaged the female ex-combatants so that they freely express their views without fear, shame or regret.

1.9 Definition of Terms

Disarmament – disarming or taking away weapons from combatants to enable the peace process to take place.

Demobilisation – disbanding or dissolution of armed groups whereby the combatants are made to join civilian life.

Female ex-combatants - Women who have taken part in armed conflicts as fighters.

Gendered – an approach that is informed by perceptions based on the learned social differences, rooted in culture, among men and women in society of whether male or female.

Rehabilitation – is a process of restoring to usefulness ex-combatants through therapy and education.

Reintegration strategies - These refer to a broad range of measures adopted to assimilate ex-combatants back to mainstream society after conflict.

Transitional justice - The full set of processes and mechanisms associated with a society's attempts to come to terms with a legacy of large-scale past abuse, in order to secure accountability, serve justice and achieve reconciliation (Annan, 2004:4).

Socio-economic reintegration – is reintegration that covers the livelihood and psycho-social needs of ex-combatants so that they can be effectively assimilated into mainstream civilian society.

1.10 Conclusion

This section of the study has highlighted the research problem and its contextual background. The operative hypothesis of this study is that reintegration strategies implemented by the Government of Zimbabwe in the post -independence have not adequately addressed the needs of female ex-combatants. In the next chapter, a review of related literature is done as well as an in-depth discussion of the underpinning theoretical/ conceptual framework, transitional justice and reintegration.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This section of the study explores the concepts of transitional justice and reintegration in greater detail focusing on women ex-combatants. The review also discusses the socioeconomic reintegration strategies that have been used in post war zones around the globe to assimilate ex-combatants back into mainstream society.

2.1 Theoretical Framework

2.1.1. Postmodern Feminism

The main overarching theoretical framework for this study is the postmodern feminism theory. Postmodern feminism is a variant of feminism which challenges male domination over women in all aspects of social life. The other variants of feminism are liberal feminism which focuses on individualistic emphasis on equality characterized by women occupying positions of power (Nyangairi, 2010:26). There is also radical feminism which holds that change for women is only possible if there are fundamental structural changes to the existing social order. In this study the postmodern theory highlights the complexities and ambiguities inherent in the concepts of transitional justice and reintegration in relation to female ex-combatants (Marchand and Parpart, 1995:4). Postmodern feminism is rooted in feminist principles which challenge

patriarchy or male domination of females in diverse sites of social life and goes beyond the grand narratives and privileged discourses of women as being oppressed (Ebert, 1991:886). In other words postmodern feminism challenges male hegemony which marginalizes women in transitional processes such as reintegration. The postmodern feminism theory holds that no life experiences are universal or correct which provides for multiple realities and truths (ibid: p887). Postmodern feminism stresses that individual choices, perceptions and lives are influenced greatly by society and individual subjectiveness which has relevancy in studying the reintegration of female ex-combatants. The strength of postmodern feminism lies in its attention to language; discourse and its impact on the way people understand and assign meaning to their lives (Marchand and Parpart, 1995:7). Postmodern feminism rejects universalization of social phenomenon which serves to essentialise reality and can fail to reveal the complexities of the lived experience of female ex-combatants. This theoretical framework is important in this study as it goes beyond essentialisation of the experiences of female ex-combatants to dig deep at issues militating against their full socioeconomic reintegration in post independent Zimbabwe (Nyangairi, 2010:7). Postmodern feminism is useful in this study as it focuses on differences, hence legitimizing the voices of the marginalized, exploited and oppressed under which we can categorize female ex-combatants. It also casts light on the complexities of the transitional justice and reintegration processes in relation to female ex-combatants.

2.2 Conceptualising Transitional Justice

This study is rooted in the concept of transitional justice. It has to be acknowledged from the outset that, like all social science concepts, transitional justice is associated with its own definitional complexities. This arises from the fact that the field of transitional justice is veiled in theoretical and moral polemics regarding the operationalization of its tenets and beliefs. Machakanja (2010:6) contends that:

‘Though the concept of transitional justice remains contested in meaning and form, it is usually associated with a wide range of processes and mechanisms that underpin a society’s attempts to come to terms with a legacy of violent past abuses’.

Roht-Arriazah (2006:2) cited by Mbire (2011:9) defines transitional justice as:

a set of practices, mechanisms and concerns that arise following a period of conflict, civil strife or repression and that are aimed at confronting and dealing with past violations of human rights and humanitarian law.

Transitional justice is often defined by international law proponents such as Roht-Arriazah (2006:3) for the benefit of people who suffered abuse during conflict. Notwithstanding the controversies associated with transitional justice, the foregoing definitions explicitly show that the notion of transitional justice encompass all the multiple processes and mechanisms adopted by a society that had experienced violent conflict, to manage the transition from a war situation to peace. According to the UN (2010:3) transitional justice consists of both judicial and non-judicial processes and mechanisms including prosecution initiatives, truth seeking, reparation programmes,

institutional reform, disarmament, demobilization and reintegration. Apart from taking into account the causes of conflict and the violation of economic, political, social and cultural rights, transitional justice seeks to assimilate participants in the war, the ex-combatants back into mainstream society. Dzinesa (2006:1) notes that DDR within the transitional justice framework has the potential to facilitate security and development by ensuring the human security of ex-combatants through their long term sustainable reintegration in secure post conflict frameworks.

2.2.1 Conceptual Delineation between Transitional Justice and International Law

Transitional justice and international law though related are conceptually divergent. Machakanja (2010:6) argues that transitional justice essentially covers processes generated to manage the transition from conflict to peace which deal with human rights abuses. Thus conceptually, transitional justice focuses on the mechanisms put place by society to deal with the legacies of violent past abuses. According international law denotes set of rules regarded and accepted as binding in relations between states and nations (International Law Commission, 2001:1). International law thus provides the legal framework which guides transitional justice processes. Broadly, conceptualized international law sets the standards and bench marks that guide transitional justice processes. It can therefore be observed that international law provides the jurisprudence principles that guide transitional justice processes. In the same vein transitional justice processes are the mechanisms that flow from international law principles.

2.2.2 Four Core Elements of Transitional Justice

Transitional justice has four core mutually interdependent elements or processes. These four core processes are the justice process, reparation process, truth process and the process of institutional reform.

2.2.2.1 Justice Process

According to Villalba (2011:3) the justice process is rooted in international humanitarian law which states that those who violate human rights during the war should be brought to account. Accountability for past crimes is one way of ensuring that such human rights violations will not happen in future. Women ex-combatants suffered human rights violations during the war, and it therefore follows that those who perpetrated such violations should be brought to account. Embedded within the justice process are the issues of restorative and distributive justice. Restorative justice, as part of the justice process, advances the argument that victims of war, which covers the civilians and the combatants themselves, must receive some form of compensation to help them move on with their lives once peace is restored (de Greiff, 2010:4). In the same vein distributive justice advocates that after conflict such as liberation wars, groups that were marginalized as a result of unfair governance practices should be given the opportunity to have equal access to resources such as capital, land and social services. However, the justice process has been criticized for not doing enough to restore justice. Snyder and Vinjamuri (2004:6) argue that instead of preventing future violations, justice processes such as prosecutions can cause further human rights violations. This means that justice

processes should be implemented in a way that strikes a balance between restoring human dignity and perpetuation of further atrocities.

2.2.2.2 Reparation Process

Schabas (2008:10) posits that the reparation process as an element of transitional justice is based on the assumption that those who suffered gross human rights violations during conflict should receive redress. Under international law, victims of war who suffered human rights violations are obliged to receive reparations from the state international Law Commission, 2001:1). With respect to women ex-combatants the state has an obligation to pay reparations for human rights violations endured by these women. Thus the reparation process places an obligation on the state and those who perpetrated rights violations to pay reparations. The reparation process however, has its own inherent complexities. It is difficult to generate adequate reparation packages that meet the expectations of the victims and the ability of the perpetrators of rights violation's ability to pay these reparations is a problematic issue (Villalba, 2011:5). This arises from the fact that it is difficult to quantify a disappearance, torture, genocide and rape into monetary terms.

2.2.2.3 Truth Process

Roht-Arriaza (2006:23) notes that the truth process is founded on the belief that victims of the war and their societies need to know what happened during the period of conflict. The truth process helps to clarify what happened during the conflict period and who was

responsible. Usually the truth process entails processes such as the truth and reconciliation commissions which bring together the victims and perpetrators together so that they could forgive each other. The truth process has been used as an ideal model to engender enduring peace after periods of conflict. The truth and reconciliation approach has been used in South Africa successfully to deal with the apartheid related human rights violations. However, the problem with the truth process is that it tends to open old wounds among some of the victims which can cause relapse back into the conflict mode. Thus the truth process has to be done in such a way that helps both the victims and perpetrators move forward without further antagonizing each other.

2.2.2.4 Process of Institutional Reform

The International Law Commission (2001:10) stipulates that in the peace period there is need to reform the institutions that involved or failed to prevent conflict in the first instance. Thus the institutional reform process seeks to generate institutions that help to prevent conflict and that protect human dignity at all cost (Mayer-Rieckh and Duthie, 2009:8). In most African countries such as Zimbabwe which went through liberation wars there was need to reform the institutions such as the liberation movements, security forces institutions which were used to perpetrate acts of human rights violations. There is also need to reform the judicial services so that they apply the law in a fair and just manner. Processes of institutional reform should also set up institutions that help victims of conflict receive services such as counselling and rehabilitation. In countries such as Zimbabwe there was need to set up institutions that deal with issues that affect ex-

combatants such as women ex-combatants. The problem with institutional reform process is that it needs resources, qualified and experienced personal to make these institutions operational (International Law Institutions, 2001:2). More often than not, after peace has been achieved institutional reform is usually slow as it has to contend with inherent continuities and discontinuities which tend to affect the whole institutional reform process.

2.2.3 Transitional Justice and Poverty Reduction

The UN (2010:3) acknowledges that there is a link between transitional justice and poverty reduction. According to Alexander (2003:4) poverty in relation to transitional justice must be understood in its widest sense, to include not only economic and material disadvantage but also a sense of vulnerability, powerlessness, discrimination and victimization. Transitional justice processes have the potential to impact positively on poverty reduction in the post conflict period. Through transitional justice, poverty can be reduced by ensuring socio-political stability, improved levels of safety, security and access to justice and the enhancement of social and economic justice (Alexander, 2003:5). Thus processes such as reintegration are supposed to be accompanied with mechanisms such as reparations in the form of pensions and gratuities that can assist those affected by war. Transitional justice processes can only be effective if there is political will and commitment among all the stakeholders, which include the government, civil society and the ex-combatants.

2.2.4 Transitional Justice and Gender

The UN (2010:5) recognizes that transitional justice must provide for special measures to ensure that women (including female ex-combatants) fully participate in processes such as reintegration and their rights and perspectives are adequately addressed in such processes. In fact the UN encourages transitional justice processes to take into consideration a gender and women's human rights perspective. With respect to the disarmament, demobilization and reintegration processes the UN (2010:11) transitional justice framework implores the incorporation of a gender approach to DDR which addresses the needs of female ex-combatants who have participated in armed conflict.

Though the transitional justice framework stipulates that women must play a role in the reintegration processes, yet they are almost never included in the planning and implementation of these processes (UNIFEM, 2009:1). This means that female ex-combatants are recipients of reintegration processes and initiatives they did not take part in formulating and implementing. The fact that female ex-combatants are not fully consulted in the planning and implementation of reintegration processes show that achieving transitional justice in the post war era is as complex as dealing with the root causes of conflict. The complexity of transitional justice is that it sets the normative values that processes such as reintegration should follow without considering the realities on the ground. Most societies around the world, particularly in the developing world, are deeply patriarchy and expect men and women to play societal assigned gender roles. In a patriarchy society women are supposed to be subordinate to their male counterparts. The military world that female ex-combatants become accustomed to

during periods of conflict is different from the peace world where society expects them to play a role subordinate to their male counterparts.

Gender differentiations manifest themselves in transitional justice processes such as reintegration whereby women ex-combatants find themselves being marginalised and treated as less equal to men (Watteville, 2002:2). Transitional justice processes are often blind to gender differences and do not take into consideration the special needs of female ex-combatants who have to be reintegrated into communities and societies that down play their role in post conflict reconstruction. Thus after the war in 1980 Zimbabwe went through a process of disarmament, demobilization and reintegration. Female ex-combatants like their male counterparts who could not be absorbed into the amalgamated Zimbabwe National Army (ZNA) were disarmed, demobilized and reintegrated into mainstream society. The major concern with the Zimbabwe DDR process after 1980 was that it took a blanket approach which did not adequately address the needs and aspirations of the female ex-combatants who fought in the war of liberation. There were no mechanisms and structures put in place to deal with the reintegration needs that female –ex-combatants required.

2.3 Socio-economic Reintegration of Ex-combatants

Reintegration is located within the broad concept disarmament, demobilization and reintegration in particular and transitional justice in general. However, in this study there is a deliberate focus on the socioeconomic reintegration of female ex-combatants after

the Second Chimurenga. Kadka (2012:8) notes that reintegration is the return back of ex-combatants into their own or new society and culture. The UN (2006:2) defines socioeconomic reintegration as the process by which ex-combatants acquire civilian status and gain sustainable employment and income. It must be noted that socioeconomic reintegration is essentially an integral component of the general development of a country and a national responsibility, and often necessitates long term external assistance (UN, 2006:3). Socioeconomic reintegration after a period of conflict usually takes two distinct but mutually related forms. According to the ILO (2010:11) reintegration is essentially a social and economic process with an open time frame, primarily taking place in communities at a local level. Thus the two forms of reintegration identified by the ILO are social and economic reintegration.

2.4 Social Reintegration of Ex-combatants

Social reintegration aims at transforming the posture and mindsets of the ex-combatants so that they are able to assimilate back into civilian life as active participants within their respective communities (UN, 2007:3). War situations lead to formation of new social bonds, norms and values, different from those valued and expected by civilian societies, which have a lasting influence on the social development of ex-combatants (Batel, 2011:5). In a way, the impact and long –term effects of war related experiences in ex-combatants represent traumatic events with ramifications for their social system. The main purpose of social reintegration is thus to deconstruct war created experiences, social norms and values which are often at variance with those of a normal society. Ex-

combatants need psychosocial support to help them assimilate back to civilian life. Psychosocial support for ex-combatants covers counselling and rehabilitative programmes that help them to change their mindsets so that they deal with their past experiences and accept their new status as civilians.

2.4.1 Counselling of Ex-combatants as Part of Psychosocial Support

Counselling is an important aspect of social reintegration of ex-combatants. McGuinness (1998) refers to counselling as a helping process that uses trust engendered by a special kind of relationship to help individuals to get access to a greater part of their personal resources as a means of responding to the challenges confronting their lives. Thus counselling helps ex-combatants to come to terms with their past and embrace the future. During the war ex-combatants experience torture, death of close comrades, kill in self defence or as part and parcel of being a combatant and commit acts of human rights abuse. These war experiences create post war traumatic stress.

According to Mazarire and Rupiya (2000:15) post-traumatic stress is usually associated with symptoms such as sleep disturbances, flashbacks, anxiety and over-reacting in situations which need one to be calm. Barth (2002:4) notes that post war traumatic stress if not properly dealt with through counselling can cause the ex-combatants to develop apathy, depression, low esteem, fatalism and a sense that life is pointless and unfair. Charema (2010:29) notes that counselling helps ex-combatants to gain useful insights into their problems in such a way that they view problems in a new or different

light, which helps them to make rational, constructive decisions meant to change behavior and find solutions to their problems. As a result, most conflict reconstruction programmes have counseling trauma centres to help ex-combatants deal their war time experiences in a post conflict situation. The expectation in Zimbabwe after the war in 1980 was that trauma centres were going to be established throughout the country to provide specialized counselling to female ex-combatants.

2.4.2 Rehabilitation of Ex-combatants as Part of Psychosocial Support

Rehabilitation as a component of social reintegration is used not in the criminal justice sense as a complement to punishment, but to signify a generative forging of new life out of the ruins of the old (ILO, 1995: 12). This can mean to say rehabilitation seeks to help ex-combatants adjust their lives to suit the peace conditions that prevail in a post war situation. According to Medi (1998:12) rehabilitation is:

a process of social, political and economic adjustment to, and underpinning of, conditions of relative peace in which the participants, especially those who have been disempowered and immiserated by violence, can begin to prioritise future goals beyond immediate survival. Survivors not only need a stake in achieving these adjustment goals but need ultimate direction over the means to achieve them

The foregoing definition of rehabilitation by Medi assumes the transformative approach to rehabilitation. Thus in this study rehabilitation included the creation of enabling conditions and conducive environment for ex-combatants so that they could adjust their lives to conform to the post war situation (Charema, 2010:24). In relation to Zimbabwe, ex-combatants needed a transformative adjustment of their behaviours so that they were

in conformity with the post war situation. Adjustment of lives and lifestyle is essential if ex-combatants are to fit seamlessly into civilian life. The war situation is often associated with a harsh, brutish and anomaly existence. Charema (2010:26) notes that during the Zimbabwean armed struggle the ex-combatants would break conventional moral conduct as they robbed shops, committed acts of sexual abuse, hijacked trucks of goods and abused substances such as drugs and alcohol as a means of survival and this was acceptable because it was a war situation. Such morally wrong behaviours have no room in a non-war situation. Hence if ex-combatants are not sufficiently rehabilitated they may relapse back in those war time behaviours which are anti-social and this can threaten post war peace and stability. After the war in Zimbabwe, the general expectation was trauma centre were going to be established nationwide where the female ex-combatants were going to receive long term specialized counselling therapy to help them deal with unpleasant war time experiences.

The UNDP (2003:6) notes that rehabilitation has to be extended to the receiving communities where the ex-combatants settle and live for probably the rest of their lives. Often, after a period of conflict, people are suspicious of the ex-combatants basing on their past experiences and the violent actions they would have perpetrated upon the very same members of society they are supposed to live, interact and relate with in the post war era (Khadka, 2010:14). The ex-combatants are stigmatized and painted in bad light. Thus communities and society at large needs to undergo through a process of rehabilitation in which society members are educated to accept that the war is over and

ex-combatants are normal people like them who need to be accepted back into normal civilian life. Female ex-combatants have suffered prejudice at the hands of their receiving communities and society at large because of societal suspicions and stigmatization. Barth (2002:8) notes that due to societal stigmatization;

ex-combatants women are well known to face difficulties in getting accepted by traditional society, and the consequence may be that they do not come forward to receive the assistance they are entitled to, but on the contrary try to hide their past.

The problem of societal stigmatization is rife in Zimbabwe. Barth (2002:9) notes that there are examples in which ex-combatant women try to be proud of their contributions as soldiers, but are nevertheless rejected by civil society. It has been further noted that Zimbabwean female ex-combatants describe how, upon their return to civil society they were pulled between living up to the image of a superwoman while being looked down upon by society (Zimbabwe Women's Writers, 2000:20). The above observation clearly bring to fore the fact that the values of civil society and the values of the war of liberation are often in contradiction with each other and women who have been combatants in the war have to suppress the soldier in them in order to be accepted and fit into civil society. In a way Zimbabwean society was not fully rehabilitated to accept female ex-combatants and this affected their full social integration into civilian life. Ex-combatant women face extreme forms of stigmatization which make them afraid to come out in the open in the post war period to claim their full rights to sufficient reintegration that make them acceptable to society.

2.5 Economic Reintegration of Ex-combatants

Economic reintegration of ex-combatants is essentially one form of reintegration which is critical after the war and particularly so for female ex-combatants. The ILO (2007:16) recognizes that when ex-combatants return after the war the majority of them lack skills, start-up capital and have lower educational qualifications. This makes it difficult for ex-combatants particularly female ex-combatants to fit in society as productive skills. Thus economic reintegration aims to make ex-combatants productive members of society with the requisite skills and educational qualifications that make them employable and entrepreneurial. However, the ILO (2007:17) contends that economic reintegration is the most challenging aspect as there are often limited employment opportunities in post conflict environments and ex-combatants are viewed with suspicion by society.

2.5.1 Skills Training

In order to help ex-combatants to fit into the labour market economic reintegration aims at equipping them with requisite skills. Skills training programmes have become the centre piece of economic reintegration (ILO, 2007:17). War situations draw the participation of both young men and women before they acquire relevant skills that make them employable and this lack of skills is made evident after the war as the combatants cannot be absorbed by the labour market due to lack of skills. After the war the challenge is to come up with relevant and job specific skills training programmes that equip ex-combatants with those skills. Ex-combatants need to be equipped with skills such as building, brick molding, farming skills, bookkeeping skills and how to manage a

business venture (ILO, 2009:22). The ex-combatants also need to be equipped with entrepreneurial skills to start new businesses. After the war in Zimbabwe in 1980, a number of training centres such as Kushinga Phikelela, Magamba training centre and Gokomere training centre which were established throughout the country to equip ex-combatants and people who had been disadvantaged by the war with skills to help them transition from being combatants to skilled cadres who could be absorbed by the market.

The general assumption was that the skills training programme was to going to consider the special needs of female ex-combatants. However, this was not considered as women ex-combatants were lowly represented in the newly established training centres. This was worsened by the fact that the labour market could not absorb the high number of new entrants. The Zimbabwe was growing at a slow pace compared to high number of people leaving school and those who had returned from the war who needed employment.

2.5.2 Assisting Ex-combatants to return to School

Allied to skills training economic reintegration is founded on the need to assist ex-combatants to return to school. The UN (2006:7) notes that conflict and wars disrupt the normal education system in a war zone. This means that schools cease to function and school going children are left with no schools to attend and they sometimes join the war as combatants. After the war these combatants must be assisted to return back to school. At school the ex-combatants are expected to progress the school system until they receive formal educational qualifications such as a degree, diploma or some school

leaving certificate that enhances their employment chances. Barth (2002:23) notes that assisting ex-combatants to return to school empowers them with lifelong skills that help them to deal with life challenges and share their experiences with fellow school mates who may not have been combatants. With respect to rehabilitation the school system with its civil values and norms help to civilize ex-combatants who had experienced a harsh and brutish existence. However, the school system must have mechanisms to deal with ex-combatants. Schools must have trained guidance and counselling teachers who are able to guide ex-combatants and help them to relate with other pupils of students and the wider society at large. This was a problem in Zimbabwe as most schools after independence did not have enough teachers trained in guidance and counselling specifically aimed at ex-combatants. This meant that the female ex-combatants who returned to school did not receive sufficient guidance and counselling from trained teachers. The ideal situation is that after a war period teachers should be trained in guidance and counselling that is specifically targeted at ex-combatants who return to the school system. This is because of the experiences of ex-combatants which make them unique from the other children who were not combatants.

2.5.3 Provision of Start-up Capital and its Gender Complexities

Economic reintegration endeavours to provide ex-combatants with resources to start their own business. Ex-combatants who have been trained or those who already possessed certain skills and qualifications before going to the war often lack start –up capital to run their own business ventures (ILO, 2009:24). Most governments have

made policy to provide ex-combatants with seed money to start their own businesses. Some governments have established revolving funds from which ex-combatants borrow seed money to start their own businesses. The rule governing revolving funds is that those who borrow are supposed to pay back that money from the proceeds generated from the business ventures formed by the recipients of loans (ibid,p25). However, evidence from the realities on the ground show that ex-combatants lack the experience and skills to effectively run businesses. Such most them find it difficult to pay back the money borrowed as seed capital. This is further compounded by the fact that the post war economies are usually unstable and volatile meaning to say they cannot sustain viable businesses. Female ex-combatants are thus caught up in this trap, most of them lack the experience and skills to operate businesses.

Even where they have the experience and skills women ex-combatants have to contend with hegemonic masculinities (Connell, 2002:31). Dominant and hegemonic masculinities typically place women at a position of disadvantage in the business world and have a negative impact on female entrepreneurship. Hegemonic masculinities are the dominant, socially constructed, understandings of what it means to be a man in a given context as well as how women should be treated in relation to that conceptualization of men (Blackbeard and Lindegger, 2007:7). Challenging and possibly eradicating these masculinities is increasingly seen as a precondition for promoting women entrepreneurship. Men still dominate all forms of trade such as grocery trade and the general export and import trade. Zimbabwean female ex-combatants like women

elsewhere in the developing world have struggled and are still struggling to overcome these challenges.

In Zimbabwe, challenging hegemonic masculinity should also be considered within the context of the efforts the government has put in place to address gender imbalances. Zimbabwe has shown its commitment to attaining gender equity and equality by being a signatory to a number of international and regional conventions such as CEDAW, Convention on Civil and Political Rights (CCPR), Beijing Declaration and Platform for Action, SADC Declaration on Gender and Development and its Addendum on the Prevention and eradication of Violence Against Women and Children and African Union Protocol on the rights of women in Africa (2004). At the national level Zimbabwe has a National Gender Policy, a Ministry of Women Affairs, the Parliamentary Committee on gender and Gender Focal points in government ministries. While it is true that the foregoing strategies are critical if gender equity is to be attained, evidence on the ground reveals that the gap between males and females is widening in Zimbabwe. Men continue to dominate the women in the political, economic and social facets of life. Thus female ex-combatants continue to play second fiddle to their male counterparts in the business world militating against the provision of seed capital.

2.5.4 Provision of Gratuities and Pensions Schemes

After the war most governments try to achieve economic reintegration of ex-combatants by providing them with gratuities. Gratuities are moneys that ex-combatants are given

for thanking them for participating in the war. Often gratuities are once of payments or lump sums which are given to ex-combatants. With these lump sums ex-combatants are expected to invest in sustainable business ventures which can ensure future financial sustainability in future (UNDP, 2009:4). Ex-combatants are also put on pension schemes where they receive monthly payments for their general up keep till they die. The problem with gratuities in countries such as Zimbabwe is that ex-combatants are given these moneys after years of financial deprivation as a result they tend to be extravagant about these payments. In 1997 when ex-combatants were paid their ZIM\$50 000 packages some war veterans went on drinking binges and some engaged in extravagant shops which left them broke in no time. And many of the war veterans returned to their destitute ways.

Pensions are a noble way of ensuring that ex-combatants have a constant supply of cash on a monthly basis which can help them and their families to access basic needs such as food. However, given the high levels of inflation experienced in most developing countries pension payments tend to be inadequate to cover the basic needs of ex-combatants. In the period between 2004 and 2008 Zimbabwe went through a period of hyperinflation which eroded the pension payments of the ex-combatants. Inflation peaked to over 200 million percent rendering the pension payments useless as a result ex-combatants went through a period of hardship until the introduction of multi-currency in February 2009 (Hawkins, 2008:4). Women ex-combatants bore the full brunt of the hardships because many of them are unemployed.

2.5.4 Redistribution of Resources and Economic Affirmative Action Policies

Economic reintegration of ex-combatants has taken the form of redistribution of resources such as land. This is most done in former colonies or situations where the majority of the people were disadvantaged in terms of resources ownership. In Africa countries such as Zimbabwe have embarked on programmes to redistribute land to ex-combatants as a means to economically empower them. In 2000 Zimbabwe adopted the fast track land reform programme (FTLP) aimed at redistributing land to the majority blacks who had been disadvantaged by years of colonial rule. Ex-combatants are some of the intended beneficiaries of the land reform. Matondi et al (2009:10) notes that the results from the land reform show that there was skewed distribution of land that favoured the male ex-combatants who received huge tracts of land in high potential agricultural zones. The studies done by Matondi and Mutopo (2010:3) show that a few women ex-combatants own farms which beg askance the question where female ex-combatants economically empowered by the land reform.

Some countries have adopted programmes to empower ex-combatants such as indigenization or affirmative action programmes. Indigenisation and affirmative programmes are designed to afford disadvantaged groups of people such as ex-combatants to enter certain business sectors which were preserved for a few. Countries such as South Africa and Zimbabwe have adopted the indigenization approach in varied formats to ensure that ex-combatants and the general populace that had been disadvantaged have access to the means of production. This has opened participation of

ex-combatants in the mining, retail, banking, tourism sectors *inter alia*. Like the redistribution programmes such as land reform economic affirmative action policies are highly gendered. Chingarande and Mutondoro (2013:20) assert that women, particularly female ex-combatants are lowly under-represented in all the sectors of the economy. Chiweshe (2013:3) notes that women only occupy a small fraction of the extractive industries in developing countries such as Zimbabwe. Women only own an estimated twenty percent of the mining concessions in Zimbabwe (Chiweshe, 2013:4). The mining industry in Zimbabwe is dominated by foreign owned companies and men. According to the Zimbabwe Women Resource Centre and Network (2013:4), the fact that inequalities between men and women exist due to a long history of male dominance, women might not benefit from programmes such as indigenization and economic affirmative policies. This means that female ex-combatants are not benefitting from economic affirmative policies as their male counterparts.

2.6 Selected Case Experiences on the Reintegration of Female Ex-combatants

Socioeconomic reintegration of female ex-combatants has taken place in a number of countries that have been torn by conflict. This study takes a particular interest in Eritrea, Namibia, and South Africa as these countries present varied experiences and the challenges faced by countries to socioeconomically reintegrate female ex-combatants. These countries also went through a liberation war period to Zimbabwe which makes the cases interesting and worth examining in detail.

2.6.1 Reintegration of Female Ex-combatants in Eritrea

Eritrea had a high percentage of women involvement in the liberation war which lasted for 30 years from 1961 to 1991 (Barth, 2002:45). In the Eritrean war of liberation the Eritrean People's Liberation Front (EPLF) was the main fighting force for the liberation Eritrea from Ethiopia. The goal of the EPLF was the liberation of Eritrea along the colonial borders established by the colonial power Italy at the 1885 Berlin conference. By the end of the conflict in 1991 the EPLF had an estimated 95 000 fighters of which 32 000 were female fighters (ibid: p45). The EPLF had a large number of female fighters because it espoused a Marxist doctrine which regarded men and women as equal as its basic principle. During the war fighters were introduced to a completely different form of life void of patriarchy tendencies, traditional gender roles and the gender trappings of a stratified society. After the war the general expectation of the Eritrean female fighters was that they were going to be treated with respect as they had helped to liberate the country. They were disappointed to discover how little gender roles had changed in the post war society. Post war society in Eritrea stigmatized female ex-combatants and expected to play their gender roles. The status of male ex-combatants was viewed with respect and this affected the reintegration of female ex-combatants. Barth (2002:34) argues that female ex-combatants found themselves being relegated to the margins. This meant that they received little support in terms of psychosocial support and were not adequately trained so that they could become employable in the new post war period. A few women were absorbed into the armed forces contrary to the fact that they had constituted a sizeable number during the liberation war. The Eritrean case show

how gendered post war reintegration can. Female ex-combatants in Eritrea were reduced to ordinary women expected to fulfill and live by the gender roles determined by society. Studies by Barth (2002:45) show that over 90% of the female ex-combatants in Eritrea found themselves outside the reintegration framework and this reduced their chances of being gainfully employed.

2.6.2 Reintegration of Female Ex-combatants in Namibia

Namibia like Eritrea went through a phase of a liberation war from 1966 -1989. According to Dzinesa (2006:5) the war pitted the SWAPO's military wing; the People's Liberation Army of Namibia (PLAN) against the South African Defence Forces (SADF). The New York Accords of 28 December 1988 (signed by Angola, Cuba and South Africa) facilitated the implementation of Namibia's independence plan as outlined in UN Security Council Resolution 435 of 1978 (Dzinesa, 2006:6). Disarmament, demobilisation and reintegration were part of the Settlement Plan and were concretely enshrined in the mandate of the United Nations Transition Assistance Group (UNTAG). Female ex-combatants were also covered by the DDR plan that was proposed by the UN. In Namibia female ex-combatants constituted 3 % of the total liberation war movements forces. The Namibian socioeconomic reintegration of female ex-combatants had numerous flaws. Dzinesa (2006:8) notes that the success of the DDR was undermined by the independence government's failure to plan and implement comprehensive reintegration programmes. This meant that female ex-combatants were not fully covered by the socioeconomic reintegration programmes. A few women were

absorbed into the army and the rest were left to join civilian life where society expected to play their gender roles which were far different from those that they played during the war.

2.6.3 Reintegration of Female Ex-combatants in South Africa

South Africa attained independence in 1994 after violent anti-apartheid conflicts. According to Dzinesa (2006:260) the liberation war conflicts in South Africa pitted the apartheid security forces which were the SADF, Transkei, Bophuthatswana, Venda and Ciskei armed forces against the liberation movements the African National Congress (ANC) and its military wing the Umkhonto weSwize (MK) and the Pan African Congress (PAC) and its military wing the Azania Peoples Liberation Army (APLA). Dzinesa (2006:265) notes that South Africa's independence came about as a result of a series of minutes and peace accords namely the Groote Schuur Minute, Pretoria Minute, National Peace Accord and CODESA declaration. These minutes and accords culminated into the Multi-Party Negotiating Forum which was dominated by the National Party Government and the ANC. The major recommendation put forward by the NP Government and the ANC was the creation of a Transitional Executive Council (TEC) which was charged with the implementation of the military aspects of the transition. Under the Pretoria agreement the ANC was unbanned and in return suspended the armed struggle in August 1990 (Dzinesa, 2006:265). This paved way for the disarmament, demobilization and reintegration of the liberation movements under the D.F Malan Accord of February 1991. About 4000 MK cadres returned from their bases

in Uganda and Tanzania and were subsequently disarmed under the DDR programme. It is important to note that the South African armed conflict was low key as the MK and APLA could not match the military might of the SDF (Mashike, 2004:87). This in a way affected the DDR process as there was low emphasis on the planning and execution of reintegration of ex-combatants.

The South African DDR programme started in 1995 after the elections which swept the ANC into power. Socioeconomic reintegration included a gratuity payment with amounts in excess of 30000 rand subject to normal taxation (Dzinesa, 2006:267). The gratuity payment was given to ex-combatants as a form of a thank you and to enable to settle back to normal civilian life. This was tied to counselling and advisory services which were meant to guide ex-combatants on how to manage the funds given to them as gratuities. The counselling and advisory services were also meant to provide ex-combatants with the alternatives available to assist their reintegration into normal civilian life. Ex-combatants were supposed to be equipped with new skills through the Service Corps training scheme.

The South African reintegration programme did not specifically deal with the needs of the female ex-combatants as it took a blanket approach. This was aggravated by the fact that South Africa did not have a timely and comprehensive reintegration strategy that could look into the affairs of female ex-combatants. Liebenberg and Roefs (2001:23)

note that female ex-combatants were not adequately covered by the socioeconomic reintegration initiatives and this was worsened by the post-apartheid economic context which was characterized by a jobless growth. The Centre for Conflict Resolutions study (2004:88) notes that over 66 % of the ex-combatants interviewed were unemployed with a third suffering psychological problems. These hardships in an independent South Africa created a sense of disillusionment in the ex-combatants as they turned to criminal activities as a means of survival. This posed a threat to national security and stability. The fact that reintegration in South Africa was low key means that female ex-combatants were made to join civilian life with little preparation, counselling and rehabilitation. This shows that transitional justice processes such as reintegration are couched in normative language which ignores realities on the ground such as gender differentiation. Female ex-combatants were expected to assume their gender roles without question. However, Dzinesa (2006:268) notes that South Africa passed the Military Veterans Act in 1999 to correct the deficiencies of past integration strategies. The passage of the Military Veterans Act of 1999 has been received with skepticism as it is silent on how female ex-combatants are to be treated.

2.6.4 Reintegration of Female Ex-combatants in Zimbabwe

The reintegration of ex-combatants was initiated in Zimbabwe after 1980 by the government in collaboration with international non-governmental organisations. It is important to note that Zimbabwe implemented its reintegration programme from 1980 to

1990. This means that from 1990 onwards ex-combatants were left to their own vices and female ex-combatants were to emerge the worst victims as reintegration is supposed to be long term. Reintegration is supposed to be long term so that it takes care of the problems that ex-combatants experience during their lives as civilians.

Socioeconomic reintegration of female ex-combatants in Zimbabwe was flawed from the outset. Dzinesa (2006:2) notes that the DDR policy in Zimbabwe did not make specific provisions for the rehabilitation and reintegration of special categories such as the physically disabled and psychologically disturbed ex-fighter, and female ex-combatants, all with specific needs. This was problematic as the reintegration did not make specific provisions for the female ex-combatants. Programmes such as skills training, return to school, gratuities and pensions took a blanket approach with no specific approach to cater for the needs of female ex-combatants. As a result female ex-combatants feel shortage by the reintegration process (Zimbabwe Women's Writers, 2007:17).

2.7 Conclusion

Transitional justice provides a solid frame work for socioeconomic reintegration of female ex-combatants. The aim of socioeconomic reintegration is to facilitate the assimilation of female ex-combatants back into civilian society as productive individuals who are employable and entrepreneurial. Socioeconomic reintegration takes various forms and it must ensure that ex-combatants receive psychosocial support, counselling,

rehabilitation, skills training, and provision of startup capital. Female ex-combatants face challenges when it comes to reintegration as society values and norms require them to play the traditional gender roles different from the roles they played during the war. Case experiences from countries that have undergone the reintegration of ex-combatants show that their approaches were not specifically targeted at the needs of women ex-combatants. The approach to socioeconomic reintegration of ex-combatants is a blanket approach which does not consider the gender differences of the combatants. Female ex-combatants in most often cases are not fully catered for and they feel short changed by the reintegration processes.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the research methodological approach, strategy and methods for collecting, analyzing and presenting data. The chapter highlights the population, sampling techniques, data collection techniques and administration used in the study. In addition, this chapter also outlines the reasons and justifications for adopting the qualitative research methodology and the phenomenological case study approach as the main means of collecting and analyzing data. The concluding part of the chapter discusses the ethical considerations underpinning this study.

3.1 Methodological Approach

This study was guided by the notion that research findings are not just accepted at face value but are assessed on the basis of the methodological approach used to collect and analyse data. According to Gray (2010:27) research methodology is a collection of procedures that researchers use to obtain and analyse research data. There are two methodological approaches used in social science research, which are qualitative and quantitative methodologies.

This study adopted the qualitative research methodology. Creswell (2009:61) defines qualitative research methodology as an inquiry that investigates a social problem, based

on complex everyday life experiences and human interactions, conducted in a natural setting. Qualitative research methodology examines questions that can best be answered by verbally describing how participants in a social setting perceive and interpret various aspects of their environment (Crowl, 1996:16). This study is essentially qualitative research as it emphasized the involvement of the researcher in observation, generation, and analyse of qualitative data. The study utilised qualitative research techniques such as in-depth interviews, direct observations, and interaction to understand the plight of women ex-combatants in relation to socioeconomic strategies implemented in post independent Zimbabwe. The researcher interacted with the women ex-combatants and probed them on socioeconomic reintegration and to what extent it affected them through in-depth interviews.

This study was guided by the qualitative interpretivist research paradigm. Becker and Bryman (2004:401) refer to research paradigms as the philosophical frameworks which encompass a cluster of beliefs and practices associated with a particular worldview about how researchers should carry out scientific inquiry. In studying the socioeconomic reintegration of female ex-combatants in post independent Zimbabwe, this study utilised the qualitative interpretivist research paradigm. Ontologically, the interpretivist research paradigm acknowledges reality is socially constructed and fluid as what is known is always negotiated within cultures, social settings and relationships with other people. Epistemologically, the interpretivist research paradigm assumes that the knower and the known are interdependent and the social world can only be understood by occupying the

frame of reference of the participants. Thus the interpretivist research paradigm sought to understand the implementation of socioeconomic reintegration of women ex-combatants in post independent Zimbabwe from the subjective viewpoint of the female ex-combatants themselves. The researcher interacted with the women ex-combatants to understand what they went through during the war and their views on the implementation of socioeconomic reintegration strategies in post-independence Zimbabwe.

3.2 Research Design

Babbie and Mouton (2005:79) define a research design as a plan, structure, and strategy of investigation so conceived as to obtain answers to research questions or problems. The research design, according to Gray (2010:164) encompasses the framework for the conversion of the research objectives into a specified plan for data collection and analysis. This study used the phenomenological case study research design to go beyond the general narrative that women ex-combatants are marginalised with respect to the socioeconomic reintegration strategies implemented by government in post-independence Zimbabwe and dig deep into the real issues causing their marginalisation. According to Stewart and Mickunas (1974:3) phenomenology is reasoned inquiry that seeks to discover the inherent essences of appearance. The phenomenological case study research design yields rich narrative descriptions which give an in-depth understanding of phenomenon under study. This study was phenomenological as it sought to understand and describe how the women ex-combatants experienced the phenomenon of

socioeconomic reintegration from their own subjective viewpoint or perspective as opposed to the objectivity inherent in quantitative research. In this study the phenomenological case study approach sought to dig deep into issues affecting the full socio-economic reintegration of female ex-combatants in post independent Zimbabwe. The study attempted to as much as possible capture the subjective personal accounts of the female ex-combatants which explain their marginalisation in post-independence socioeconomic reintegration processes.

3.3 Population

Yin (1984) defines the target population as the entire group of possible respondents to be included in the research. The target population for this study were the women ex-combatants who fought in the war of liberation in the Harare Metropolitan Province. In this study, the rationale for targeting women ex-combatants in the Harare Metropolitan Province was that this group would provide in-depth information on to what extent socioeconomic reintegration processes have been effective in addressing the plight of female ex-combatants in post independent Zimbabwe, from 1980 to 2014. According to the Zimbabwe National War of Liberation War Veterans Association Harare Metropolitan Province has a population of 900 women ex-combatants. Most of the women ex-combatants are not formally employed and are relying on their meagre pensions for survival. However, they are some who occupy top decision and leadership positions within government and the private sector.

3.3.1 Sampling Procedure

The study employed the non-probabilistic sampling approach to select the key informants for the in-depth interviews. Non-probability sampling is that sampling procedure in which each item in the population has no mathematical chance of being included in the sample (Kothari, 1990:35). This is unlike probability sampling where each element in the population has an equal chance of being selected. The study used a combination of purposive and snowball sampling method. Under the snowball sampling method units for the sample are selected deliberately by the researcher taking into consideration that the respondents will lead the researcher to the next most significant cases which can yield research specific information (Maree, 2007). This study used purposive sampling to select the respondents. According to Maree (2007) purposive sampling enables respondents to be selected because of certain defining characteristics that make them holders of specific information needed for the study. Purposive sampling was appropriate for this phenomenological case study as it gave the researcher in-depth information of the specific life experiences of the women ex-combatants in relation to socioeconomic reintegration strategies implemented in post-independence Zimbabwe.

In this study purposive sampling was used to select the respondents (female ex-combatants) not on the basis of representativeness but on the basis that they provided the relevant information. The researcher liaised with the ZNWLWA who provided a list of the women ex-combatants which gave details about their location in Harare, age, marital status and their current employment status *inter alia*. The researcher then purposively

selected cases from the list basing on the given profile information that suited the objectives of the study. The staff at the ZNWLWA officials also recommended special cases of women ex-combatants whom they felt would give rich narrations on the socioeconomic reintegration of ex-combatants since 1980 to 2013. This approach helped the researcher to easily locate the women ex-combatants. The final sample comprised of 10 ZANLA women ex-combatants, 10 ZIPRA women ex-combatants, 4 male ZANLA ex-combatants and 4 ZIPRA male ex-combatants. The study also included two academics from the University of Zimbabwe who specialise in gender affair, a representative from the Zimbabwe's Women Resource Centre Network (ZWRCN), representatives from the Zimbabwe National Liberation War Veterans Association and officers from the Zimbabwe Defence Forces (ZDF). The foregoing representatives of the mentioned institutions were selected on the basis that they are involved in activism that seeks to advance the interests of women including women ex-combatants.

The major advantage of purposive sampling in this study was that it enabled the researcher to select information rich cases (the female ex-combatants) for in-depth interviews. Purposive sampling also reduced travelling costs involved when collecting data from geographically spread respondents, because the researcher knew exactly where to locate the women ex-combatants. However, the research was alert to the fact that the main disadvantage of purposive sampling is that there is no guarantee that the views of the selected women ex-combatants are representative of the target population (Tshuma, 2013:124). Thus the researcher had to be extremely careful when selecting the

women ex-combatants using the snowballing and purposive sampling methods to ensure that the respondents provided the required research specific information.

3.4 Research Process

The first phase focused on reviewing the relevant literature and seeking ethical approval to carry out the study from the Africa University ethics committee. Literature review gave the researcher insights into the conceptual issues which covered the concept of transitional justice and the socio-economic reintegration of female ex-combatants.

The second phase involved consultations with the key stakeholders the female ex-combatants and their representative board, the Zimbabwe National War Veterans Association. This was aimed at exploring the research territory in order to identify from the outset the key research issues.

The third phase was the interviewing process using in-depth-interviewing techniques and the focus group discussions. These two research methodologies were employed to achieve an in-depth exploration of the specific experiences of women ex-combatants through their own personal narratives. Phase four was data analysis. This involved bringing together the various voices of women ex-combatants on their socioeconomic reintegration experiences in post-independence Zimbabwe. The fourth phase expressed the information gained in the first three phases in a descriptive thematic way highlighting experiences of women ex-combatants with respect to socioeconomic

reintegration and drawing out similarities and differences within those experiences. The objective was to first of all bring together the various experiences of the women ex-combatants which were the basis for recommendations for future practice based on findings from those experiences. The fifth phase involved the dissemination of the research findings to policy makers, and groups advancing and protecting the interests of the women ex-combatants as well as giving feedback to research participants the women ex-combatants.

3.5 Data Collection Techniques

3.5.1 Documentary Research

This study relied on document research to gather information about the socioeconomic reintegration of female ex-combatants in post-independence Zimbabwe. Document analysis entails the systematic analysis of written records (Oppenheim, 1992:2). The aim of document research was to familiarize the researcher with existing works and current discourse on transitional justice processes such as socioeconomic reintegration of female ex-combatants. Documentary analysis for this study was done on two levels namely interpretational and reflective analysis. Mhlanga and Ncube (2003:7) define interpretational analysis as the examination of data for constructs, themes, categories and patterns that help to explain the phenomenon. Thus interpretational analysis was done to gain insight into the constructs, themes and patterns regarding socioeconomic reintegration of women ex-combatants in a post war situation. The reflective analysis involves the making of value judgments on the phenomenon under study. Reflective

analysis of documentary study in this study was done to decipher patterns characterizing the treatment of women ex-combatants when it comes to socioeconomic reintegration in the post war period. To this end the study extensively reviewed journal articles, books and the internet to access relevant data on the socioeconomic reintegration of women ex-combatants. The study reviewed the UN documents on transitional justice in relation to socioeconomic reintegration of ex-combatants and the ILO studies on the socioeconomic reintegration of ex-combatants in countries such as South Africa, Eritrea, Namibia and Sierra Leone. In this study, statistical data from the Ministry of Labour and Social Welfare and the Ministry of Defence on the demobilization ex-combatants was also reviewed. The researcher also reviewed information on the psychosocial support and economic reintegration initiatives rendered to ex-combatants in post-independence Zimbabwe given by the Ministry of Labour and Social welfare.

3.5.2. In-depth Interviews

Data for this study was collected using in-depth interviews carried out with the key informants, the women ex-combatants. Key informants are usually people assumed to have a great deal of knowledge on a particular issue under investigation. This data collection technique was chosen because it is a useful qualitative phenomenological technique through which the researcher encourages the respondent to relate experiences and attitudes that are relevant to the research problem, in their own terms. The technique was most appropriate for this study because it is most suitable in circumstances where one wants to ask open-ended questions that elicit depth of information from relatively

few people. This is opposed to surveys, which tend to be more quantitative and are conducted with larger numbers of people.

Friesen (2010:3) notes the main advantage of in-depth interviews is that they use an open-ended discovery-oriented method which allows the interviewer to deeply explore the respondent's feelings and perspectives on a subject. This results in rich background information that can shape further questions relevant to the issues under investigation. The in-depth interviews for this research were semi-structured, although the degree of structure was made just enough to still provide a framework in which the informant felt free to elaborate their ideas. Open-ended questions were worded in such a way that respondents could expound on the topic giving them freedom to answer the questions using their own words and not just answer "yes" or "no" which are usually associated with questionnaires.

Regardless of the fact that the in-depth interviews took a semi-structured format, care was taken to ensure that the interview was made conversational with questions flowing from previous responses when possible. The researcher used active listening skills to reflect upon what the interviewee was saying, seeking clarity and understanding throughout the interview. In-depth interviews involve not only asking questions, but systematically recording and documenting the responses to probe for deeper meaning and understanding. On the downside, however, the lack of standardization implied by

the interview raises concerns about reliability. The issue of biases can also not be ruled out completely. Interview sessions vary in length, but they can be time consuming. Care was taken to not make the in-depth interviews for this research too short to render it invaluable, or too long to make unreasonable demands on interviewees.

3.5.3 Focus Group Discussions

The researcher utilised focus group discussions (FGDs) to capture collective views of the women ex-combatants. FGDs are a data collection technique which involves an assemblage of 6-12 respondents who engage in a moderated discussion of issues under investigation (Yin, 1994). The researcher facilitated the discussions whilst a research assistant transcribed the issues which flowed from the discussion. In this study FGDs brought together women ex-combatants who went through the socioeconomic reintegration process in Zimbabwe. The women were divided into two groups, one of the groups was made up of women ex-combatants who were not employed and the other group comprised women ex-combatants who are gainful employed. The reason for this segmentation of women ex-combatants was to derive varied views on socioeconomic reintegration from diverse points of views. This gave rich narratives on to what extent socioeconomic reintegration strategies were effective in addressing the needs of women ex-combatants.

3.6 Data Collection Procedures

The responses from the respondents were audio-recorded and complemented with written field notes by the interviewer. Tape recordings were done with the permission and consent of respondents. Written notes included observations of both verbal and non-verbal behaviours as they occurred, and immediate personal reflections about the interviewee. Non-verbal cues were important in this study as they gave messages which helped in understanding the verbal response. The women ex-combatants used a lot of non-verbal cues to express their opinions on issues related to socioeconomic reintegration. After transcription the process of ‘theming’ began. The data involved dividing it into sets of segments based on particular content factors or themes. Each segment of data that refers to a particular theme was coded into a meaning sequence. This helped to arrange the data in an orderly manner in order to derive coherent meaning. The main themes generated from the interviews were on the perceptions of the women ex-combatants on their war time experiences, their expectations at independence and how they benefited from psychosocial and economic reintegration strategies implemented by the government to help them assimilate back into mainstream society.

3.7 Data Analysis Procedure

This study used the thematic analysis approach to analyze data. Thematic analysis was chosen for this study because of its simplicity and high cost effectiveness. There was therefore no need to design and issue costly questionnaires. In-depth interviewing notes and FGDs notes provided the basis for the data. According to Gray (2010: 500) thematic

analysis is historically a conventional practice in qualitative research which involves searching through data to identify any recurrent patterns. A theme is a cluster of linked categories conveying similar meanings that usually emerge through the inductive analytic process which characterizes the phenomenological qualitative paradigm. The key is to transform the data into explicit codes which can enable the encoding of data into themes, relationships and indicators.

The researcher used the interpretative phenomenological analysis to analyse the interview scripts. This analysis involved the identification of recurrent themes which highlighted accounts and experiences on the socioeconomic reintegration of women ex-combatants which the researcher considered relevant to the study. After the recurring themes were identified the researcher went on to code the data under themes such as the effectiveness of psychosocial support and economic reintegration of women ex-combatants. Then the researcher developed a structure from the coded data that gave a rich description of the socioeconomic reintegration of women ex-combatants in Zimbabwe since 1980. Where the themes were not clear the researcher revisited the respondents for clarification of issues in order to generate themes that gave a clear description of the issues under study.

3.8 Ethical Considerations

Shamoo and Resnick (2009:44) define ethics in social research as standards of conduct which are to be observed when research is being conducted. According to Merriam

(1998:4) conducting a study in an ethical manner is a requirement for validity and reliability of the research. Cohen *et al*, (2011:5) state that researchers should strike a balance between the demands placed on them as professional scientists in pursuit of the truth and their participants' rights and values potentially threatened by the research. Ethical issues were considered to ensure that the rights and values of the women ex-combatants and other key informants were respected and protected. The researcher was from the outset, open to the respondents that the research was being done for academic purposes and they were to give information on a voluntary basis. This honesty approach by the researcher, helped to build trust and a good repertoire between the researcher and the respondents. The researcher also assured that the respondents that the research was legal as it did not flaunt any laws with respect to their personal safety. Respondents were assured by the researcher of strict anonymity and confidentiality of information shared. The researcher also ensured that data proffered by the respondents would not be traced back to them in any way. To this end the study used pseudonyms to ensure the anonymity and confidentiality of the respondents. The researcher asked for consent for the use of a tape recorder to record the interview proceedings.

3.9 Conclusion

This chapter highlighted the research methodology which guided the collection and analysis of data. The study adopted the qualitative research paradigm with a phenomenological case study to investigate the socioeconomic reintegration of women ex-combatants in post-independence Zimbabwe. This enabled the researcher to dig deep

into factors that militated against the full socioeconomic reintegration of women ex-combatants in the post war period in Zimbabwe. The study employed documentary research, in-depth interviews with key informants and FGDs as its main data collection tools. Data collected from the key informants was analysed using the thematic analysis approach. The next chapter discusses the research findings and their analysis.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter presents the research findings and analysis. A thematic approach following the descriptive format was used to highlight the key findings that emerged from the study. The findings are mainly the issues that were raised by the respondents interviewed from the interview guide that was used by the researcher to elicit responses. Key informants in this study included the women ex-combatants, male ex-combatants, representatives of the Zimbabwe National Liberation War Veterans Association (ZNLWVA), specialists in women's affairs, and officers in the Zimbabwe Defence Forces (ZDF) in charge of ex-combatants.

4.1 Data Presentation and Interpretation

4.1.1 Biographical Details of the Respondents

In this study 34 respondents were interviewed in interviews which ranged from 10 to 15 minutes. The 34 respondents are disaggregated as follows; 10 women ex-combatants from ZANLA, 10 women ex-combatants from ZIPRA, 4 male ex-combatants (2 from ZANLA and 2 from ZIPRA), 3 representatives from the ZNLWVA in charge of the welfare of ex-combatants, 4 representatives from the ZDF in charge of war veterans, 1 representative of Zimbabwe Women's Resource Centre Network (ZWRCN) and 2 specialist academics on women affairs from the University of Zimbabwe.

Table 1: Biographical Details of the Respondents

Gender of Respondent	Age of the Respondent	Organizational Affiliation of the Respondent During the War	Marital Status	Level of Education	Employment Status
Ex –combatant Respondents (n=24)					
1. Female	52	ZANLA	Single	JC	Self employed
2. Female	53	ZANLA	Divorced	JC	Self employed
3. Female	48	ZANLA	Widow	JC	Self employed
4. Female	55	ZANLA	Widow	JC	Self employed
5. Female	58	ZANLA	Widow	JC	Self employed
6. Female	50	ZANLA	Married	Grade 7	Not Employed
7. Female	51	ZANLA	Married	JC	Not employed
8. Female	54	ZANLA	Widow	O Level	Employed
9. Female	55	ZANLA	Married	O Level	Employed
10. Female	52	ZANLA	Separated	O Level	Employed
11. Male	58	ZIPRA	Married	Postgrad (Masters)	Employed
12. Male	57	ZIPRA	Married	O level	Employed
13. Male	56	ZANLA	Married	O level	Employed
14. Male	55	ZANLA	Married	O level	Employed
15. Female	58	ZIPRA	Married	O level	Employed
16. Female	54	ZIPRA	Married	JC	Not employed
17. Female	57	ZIPRA	Widow	JC	Not employed
18. Female	52	ZIPRA	Divorced	O level	Self employed
19. Female	53	ZIPRA	Divorced	O level	Employed
20. Female	54	ZIPRA	Married	O level	Employed
21. Female	58	ZIPRA	Married	JC	Not employed
22. Female	50	ZIPRA	Married	JC	Not employed
23. Female	56	ZIPRA	Married	JC	Not employed
24. Female	59	ZIPRA	Married	JC	Not employed
Respondents from the Zimbabwe Defence Forces in Charge of Ex-combatants (n=4)					
25. Male	57	ZDF	Married	O level	Employed
26. Male	60	ZDF	Married	O level	Employed
27. Female	56	ZDF	Married	O level	Employed
28. Female	58	ZDF	Married	O level	Employed
Respondents from the Zimbabwe National Liberation War Veterans Association (n=3)					
29. Female	60	ZNLWVA	Married	JC	Employed
30. Male	63	ZNLWVA	Married	O level	Employed
31. Female	61	ZNLWVA	Married	O level	Employed
Specialists in Women’s Affairs (n=3)					
32. Female	45	UZ	Married	Postgrad (Dr)	Employed
33. Female	47	UZ	Married	Postgrad (Dr)	Employed
34. Female	38	ZWRCN	Married	Postgrad	Employed

Source: Author’s field survey

As shown in Table 1 above, the study attempted to strike a balance by drawing an equal number of ex-combatant respondents from the two military wings that fought in the Second Chimurenga, ZANLA of ZANU –PF and ZIPRA of PF ZAPU respectively. This was deliberately done to capture, as much as possible, the varied experiences of the ex-combatants from the perspective of their different military wings. It is noteworthy to point out that ZANLA combatants were based in Mozambique and ZIPRA forces were hosted by Zambia. Though the common goal of these two military wings was to dislodge colonial rule in Zimbabwe, they differed significantly in terms of ideology in the way they persecuted the war and how they trained their combatants as to be shown in the subsequent sections of this chapter. These ideological and tactical differences shaped the war time experiences of women ex-combatants and had a bearing on how they expected to be socioeconomically reintegrated into mainstream civilian life after the war in independent Zimbabwe.

The study established that 70% of the women ex-combatants interviewed were self-employed. It was also noted that 12 % of the interviewed women ex-combatants were currently serving in the army and 10% in the police and the other 3% were in the public service. The study established that 60% of the women ex-combatants interviewed were educated up to Junior Certificate (JC) and 40% were educated up to O' level. Of the 40% women ex-combatants who were educated up to O' level, 30 % acquired O' level education after the war, mainly through self-initiative while the remaining 10% received O' level education before they went to war. One male ex-combatant employed by the

ZDF was a holder of a Master's degree obtained in 1986 through support from the army. This shows that most of the women ex-combatants left whilst they were still in the early years of their secondary education. This might mean that they needed support after the war so that they could resume their education.

4.2 Responsibilities and Duties of Women Ex-combatants During the War

Women ex-combatants performed multiple duties and responsibilities during Zimbabwe's war of liberation. These duties and responsibilities formed part of the complex war time experiences of women ex-combatants that had to be considered in post-independence Zimbabwe to inform socioeconomic reintegration strategies. They also give insights into the lived experiences of the women ex-combatants rooted in postmodern feminist analysis (Marchand and Parpart, 1995:4). Some of the duties and responsibilities of women ex-combatants included carrying weapons and medicines to the front, engaging the enemy in battle and caring for the sick and injured.

4.2.1 Carrying Weaponry and Medicines to the Front

Women ex-combatants interviewed invariably stated that one of their main duties and responsibility was to carry weaponry and medicines to the front from the bases in Mozambique and Zambia. The weapons they conveyed to the front included guns, rocket launchers, artillery weaponry, ammunition and medicines. Though the duty of carrying supplies to the war front appeared harmless, women ex-combatants had a

different narrative of these duties. The women ex-combatants interviewed told the researcher that carrying weapons and medicines to the front was not an easy task as it had its own attendant peculiar requirements and dangers. Fatima¹ a woman ex-combatant, who was based in Mozambique explicitly, stated the peculiar requirements that were considered when choosing women combatants to serve as couriers of weapons and medicines to the front. She stated that:

Machef vaida vakadzi vakagwinya uye vanokwanisa kufamba nzendo ndefu vakatakura mitoro inorema. Izvi zvaiitirwa kuti kubva kumabase muMozambique kusvika kumuganhu weRhodesia paive nemufambo unokwana kuita zana remakiromita. Dzimwenguva taikwira mota asi kufamba netsoka kwanga kwanaka nekuti zvaiita kuti tisaonekwa nemasoja eRhodesia aifamba muchadenga nepasi avo vaikwanisa kutibhomba kana vakationa.

(Our commanders preferred women who were strong and who could endure long hours of walking carrying heavy loads. The distance from the bases in Mozambique to the front in the then Rhodesia was more than 100 km. Though at times we would board vehicles, it was most preferable to carry the weapons on foot as these reduced chances of detection by the Rhodesian air and ground patrol missions which could bomb the contingent of couriers once detected).

Carrying weapons to the front had its own dangers as well. The women ex-combatants narrated some of the dangers they encountered as they carried weapons and medicines to the front. A ZIPRA woman ex-combatant, Buhle², who operated from Zambia told the researcher that:

The most difficult part was the crossing of Zambezi River. This was normally done at night because during the day it was risky as Rhodesian forces frequently patrolled the Zambezi in anticipation of guerrillas crossing the Zambezi River to and from Zimbabwe and Zambia respectively. At night it was equally risky as we

¹ Interviewed 21 March 2014, Harare.

² Interviewed 22 March 2014, Harare.

had to contend with the crocodile infested river. I remember one incident in which a boat loaded with weapons and women ex-combatants capsized, all the comrades perished. We could hear their screams piercing the night but there was nothing we could do. We could only sob tears of grief for the lost comrades. This tells you how dangerous crossing the Zambezi River was during the war. We also had to deal with the personal land mines that were planted by the Rhodesian forces along the banks of the Zambezi to deter guerrilla insurgencies. Some comrades lost limbs such as legs when they stepped on these land mines whilst carrying weapons. Kubekunzima emphini (it was difficult at the war front).

It was not any easier for the ZANLA women combatants who operated from Mozambique. A ZANLA woman ex-combatant, Patie³, who carried weapons to the front from the bases in Mozambique narrated a bombing ordeal she went through at the hands of the Rhodesian forces in 1977. She narrated that:

It was early morning as they approached the Zimbabwe border from the Mozambique side. We were carrying heavy artillery equipment. Without warning helicopters appeared from nowhere and started firing on us. This created confusion among us the couriers. Some women tried to flee or take cover but the heavy weaponry strapped on their backs limited swift movement. The comrades were gunned down by the gunners in the helicopter who took delight in firing well knowing that we were sitting ducks. It was through sheer luck that I survived this bombing, where it not for my ancestors and God I could have been history.

Carrying weapons to the front was not an easy affair for the women ex-combatants as it created traumatic experiences for those who went through ambush attacks perpetrated by the Rhodesian forces. The attacks by the Rhodesian forces were often brutal; especially the air raids when bombs such as napalm were used to burn the foliage that provided cover to the ex-combatants. Thus the duty of carrying weapons to the front required brave women who could withstand the stress exerted by the long distances travelled

³ Interviewed 22 March 2014, Harare.

carrying heavy loads and the possibility of Rhodesian ambushes. Male ex-combatants who participated in this study corroborated what was said by the women ex-combatants by stating the war could not have been successfully prosecuted had women ex-combatants not carried out these essential duties. This showed that women ex-combatants defied the traditional narrative, debunked by postmodern feminism, that they were in the war to make numbers (Nyangairi, 2010:26).

4.2.2 Caring for the Sick and Injured in the Camps

Women ex-combatants also assumed the role of nurses for those injured or taken ill during the war. The injuries and illnesses that people suffered in the camps were not for the faint heart yet women ex-combatants were compelled by the situation to perform the nursing duties without any training or clinical preparation. Jane⁴, a woman ex-combatant who had to perform nursing duties during the war stated that:

Nursing during the war was the most difficult and heart rendering duty I had to perform. I was forced to be a nurse by the situation with no preparation of what to expect physically and psychologically. Some of the injuries and sicknesses I had to deal with were so bad that they made me sick afterwards. Imagine dressing a hand whose palms been blown off, incessant diarrhea that could not be controlled and frequent disease outbreaks in the midst of acute shortages of medicines. To make matters worse we cared for the sick without any basic medical accessories such as gloves and disinfectants.

Caring for the sick and injured during the war was a traumatic experience as some of the injuries were so gruesome and some of the diseases could not be managed as a result of

⁴ Interviewed 25 March 2014, Epworth, Harare.

limited clinical facilities such as medicines, bandages and sterilizing equipment. The women ex-combatants who ended up caring for the sick and the injured did so with little or no training at all to prepare them physically and psychologically for the horrors associated with such a job. This was worsened by the shortage of basic medical accessories such as disinfectants, protective wear such as gloves and medicines to give to the sick. Though it is often claimed that women are better care givers, the hard conditions that women ex-combatants were exposed in the camps during the war made nursing the sick and injured an emotionally excruciating experience which goes beyond the narration that nursing is women's duty (Ebert, 1991:886). Women ex-combatants were said to have suffered from a certain disease called "hiccups" which caused slurred speech and eventually causing one to end up producing barking sounds. They were said to have also suffered from "hurricanes", a disease which caused them to drag their feet because of poor nutrition.

4.2.3 Food Preparation

Most of the respondents who participated in this study stated that one of the duties performed by the women ex-combatants during the war was the preparation of food to feed fellow combatants in the bases or sometimes during operations at the front. Due to cultural and gender influences the preparation of food was done by the women ex-combatants where need arose. They cooked and were responsible for feeding the combatants in the camps. The problem, however, was that food was often scarce and

when it was available it was in a bad state. Mother Chiwa⁵, a woman ex-combatant with the ZANLA forces in Mozambique recounted how bad the food situation was in the camps. She said that:

Yes we cooked food but what kind of food? The beans that we received from donors had weevils and the mealie meal was not always sufficient to meet the food needs of the fighters and refugees in the camps. Remember the camps were overpopulated. Fights usually broke out during feeding time as people struggled to gain access to the little food that was available. Zvainzwisa tsisi (It was terrible).

The situation was also the same in Zambia where ZIPRA forces were based. Women ex-combatants with ZIPRA forces repeatedly pointed out that though cooking was mainly the responsibility of women during the war, upon recall, it was associated with bad experiences as the food was often inadequate and below the dietary requirements of the guerrillas. The women ex-combatants had a different view on why the duty of food preparation was often done by women. One interesting response was that women ex-combatants were better managers of rations and could cook the food in a more efficient way, thus reducing wastage in an environment characterized by food scarcity. This point to the fact that women ex-combatants were rational utilizers of scarce resources, an issue that has not yet been fully appreciated and acknowledged in post-independence Zimbabwe by the male ex-combatants and the nation at large (Zimbabwe Women's Writers, 2000:10).

⁵ Interviewed 26 March 2014, Mbare, Harare.

4.2.4 Washing Clothes and General upkeep of Living Quarters of Senior Commanders

Most of the women ex-combatants relayed that they were often required to wash the clothes of senior commanders during the war. This also included the cleaning and general upkeep of the living quarters of the senior base commanders. However, this duty had some inherent disadvantages. One such disadvantage was highlighted by Chipo⁶, a woman ex-combatant who was with the ZANLA forces in Mozambique who said:

Those who cleaned the living quarters and washed the clothes of the chefs ended up having illicit affairs with these very same chefs. If the chef was of a bad character, the women would be made pregnant and dumped. Fellow women ex-combatants who could not handle the emotions of being dumped would commit suicide or become depressed and withdrawn.

Most of the women ex-combatants stated that the duty of cleaning the living quarters and washing the clothes of the chefs became less desirable when the commanders forced them into sexual relations against their will. Turning down the chefs resulted in some hidden punitive action taken against those women ex-combatants who did not acquiesce. Chidahondo⁷ a woman ex-combatant interviewed brought to fore some of the punitive action that could befall woman combatant who refused the advances of the Chef. She stated that:

I refused the sexual advances of a chef whom I had been assigned to for purposes of cleaning his living quarters and washing clothes. The next day I found myself being deployed to the front at short notice. I had to feign sickness to avoid the deployment.

⁶ Interviewed 27 March 2014, Mbare, Harare.

⁷ Interviewed 27 March 2014, Harare

The foregoing narration shows that women ex-combatants suffered unfair treatment at the hands of their male counterparts, particularly rogue senior officers (Lyons, 2003:2). This made performing such seemingly benign duties and responsibilities a hazard to the defenseless women ex-combatants who were abused by fellow comrades. The war situation with its fluid rules and regulations made reporting such abuses an emotional draining experience as the male combatants would cover up for each other's misdemeanors (Lyons, 2003:15). The postmodern feminist theory highlights such as issues to trace how women ex-combatants were treated during the war which has a bearing on their treatment in post-independence Zimbabwe (Nyangairi, 2010:8). However, it is noteworthy to point out that ZIPRA women ex-combatants did not encounter such abuses as they lived in separate camps from their male colleagues.

4.2.5 Fighting the Enemy in Battle

The major duty and main responsibility of the women ex-combatants, just like their male counterparts, was to fight the enemy, Rhodesian forces, in battle. Women ex-combatants who participated in this study told stories of women combatants who distinguished themselves in battle with the Rhodesian forces. One interesting story that showed that women ex-combatants were equally as brave as their male counterparts was told by Rita

a woman ex-combatant who served with the ZANLA forces in the Dande area during the war. Rita⁸ narrated that:

In our platoon we were 8 women out of 12 combatants. Amongst us women there were two snipers and I was one of them. It just so happened that we were attacked by a patrol of Rhodesian forces as we approached the Dande Valley. That day the ladies in the platoon fought like lionesses. We engaged the enemy so fiercely that they had to retreat after having suffered heavy casualties. The male comrades were surprised with our courage and our expert use of the guns that they started calling us the vasikana vaNehanda (Nehanda's girls).

Women ex-combatants proved themselves beyond reasonable doubt that they were capable of handling guns when it came to engaging the Rhodesian forces in battle. They had not joined the war to be mere spectators (Zimbabwe Women Writers, 2000:2). The women ex-combatants were combatants in their own right and could deal effectively with the enemy like any trained combatant would do in a war situation. This finding defies the general gender stereo type that women ex-combatants were mainly confined to the camps engaging in duties such as agricultural work, education and cooking. Women ex-combatants were legitimate fighters in their own right who fought the white regime for total emancipation.

4.3 Training and Treatment of Women Ex-combatants During the War

Regarding training and treatment during the war, respondents painted a picture of equality and egalitarianism. Though the experiences varied, as the training approaches of ZANLA and ZIPRA were different, the respondents interviewed pointed out they were

⁸ 25 March 2014, Harare.

treated and trained the same like their male counterparts. ZANLA women ex-combatants pointed out that:

In the camps we were equally treated like our male counterparts. The treatment was just the same we were all taken as combatants in a war against a common enemy, the Rhodesian forces. We shared the same food and trenches with the male combatants. For us ZANLA forces we trained together with the male combatants and the training was tough (Magret⁹ a ZANLA woman ex-combatant).

In the ZANLA camps in Mozambique, women and men trained together in mixed groups. This was not, however, the case for the ZIPRA forces in Zambia. ZIPRA had a strict policy of separating the women from the male combatants. Due to that policy, ZIPRA women ex-combatants were trained separately but under the watch of male instructors. This was raised in all the discussions with ZIPRA women ex-combatants who stated that:

We trained in separate camps with the male combatants. The main ZIPRA camp for women combatants was Freedom Camp outside Lusaka. Our training was tough; though we did not know how the males were trained we suppose it was the same (Nonkosi¹⁰, ZIPRA woman ex-combatant).

The foregoing sentiments by the women ex-combatants increasingly point to the fact that during the war there was no segregation on the lines of gender when it came to training and treatment. In fact they experienced the realities of gender differentiation when they returned from the war, because society expected women to play female roles and to be under men (Khadka, 2010:27). This differentiation in treatment in independent

⁹ Interviewed 25 March 2014, Harare.

¹⁰ Interviewed 27 March 2014, Harare.

Zimbabwe was a total shock to women ex-combatants who during the war thought had achieved a position of equality with men which was to be carried over in the new independent state (Khadka, 2010:33). This was because both women and male combatants were trained in the art of guerrilla warfare, underpinned by the philosophy that they were equal and needed the same training so that they could face the enemy fully equipped in terms of tactics in the quest of a state where there was going to be gender equality.

4.4 Traumatic War Time Experiences Encountered by Women Ex-combatants

This study traced the plight of women ex-combatants back to their war time experiences as these provide a rich background to understand their psychological disposition and their ability to be socioeconomically reintegrated in post-independence Zimbabwe. These war time experiences show the inherent complexities of transitional justice as invisible war-borne scarred human emotions are often not given due attention when peace finally prevails (Machakanja, 2010:1). A number of sub themes emerged from the main theme, traumatic war time experiences encountered by women ex-combatants, which called for in-depth exploration. These sub themes point to traumatic experiences women ex-combatants went through during the war which required close attention (which unfortunately was not rendered) at reintegration in post-independence Zimbabwe.

4.4.1 Witnessing Death for the First Time

The Second Chimurenga, like all wars, was a brutal affair which exposed the cruel nature of human beings and left an indelible mark on the psychosis of those who lived the war experience. This was contrary to the expectations of the women ex-combatants who went to war. Women ex-combatants, who went to war, initially had a romanticized perception of the war, where they could leave their home areas to get guns in either Mozambique or Zambia, come back, fight and remove the white government just like that. Comrade Chiedza¹¹ a woman ex-combatant who was with the ZANLA forces in Mozambique expressed the general view held by most women ex-combatants before they went to war. She stated that:

Before we went to war, we thought war was a simple affair, where we could just simply leave our parents and comfort of our communities to get guns, come back and overthrow the Smith regime. The notion that war meant death and hardship did not really ring a bell in our minds. Our excitement about joining the war was further given an appetizer by the macho image portrayed to us by the guerrillas at the pungwes (whole night gatherings and the war propaganda we heard on the radio.

This romanticized view was not to be, because in the real war, as the women ex-combatants were to discover, was full of mind excruciating experiences. Most of the women ex-combatants interviewed had gone to war whilst they were still in their teens and they had not witnessed firsthand psychologically shattering phenomenon such as death. Women ex-combatants interviewed, expressed the view that they witnessed and

¹¹ Interviewed 28 March 2014, Harare.

experienced death for the first time when they went to war in the camps. For instance Chido¹² a woman ex-combatant who fought the war under ZANLA pointed out that:

The war traumatized us in a big way, as we witnessed the death of close comrades and sometimes close relatives who were bombed or shot in cold blood by the Smith regime during raids on our camps. We were very young barely 17 years, yet we went through the emotions of bearing the bereavement of our colleagues.

Young as they were, the women ex-combatants had to bury the dead in mass graves and this further traumatized them. The burials were often a crude operation which involved shovelling the sometimes disfigured bodies of the dead into pits which served as graves.

One woman ex-combatant interviewed stated that:

As if witnessing the death of comrades was not enough, we had to bury the dead in mass graves. Some had missing limbs or burnt beyond recognition and there we were burying them. This was a terrifying experience a radical departure from the rosy perceptions we had before we went to war (MaNdlovu¹³ woman ex-combatant attached to ZIPRA during the war).

Witnessing the death of fellow comrades and burying the dead at such a tender age affected irreparably the psychological state of the women ex-combatants. Most of the women ex-combatants interviewed repeatedly pointed out they often experienced nightmares even 34 years after independence, withdrawal or moments of hysterical attacks as a result of their encounters with death at an early age. These are indications of inbound mind disturbances which are not expressed explicitly but kept within (Colliers,

¹² Interviewed 29 March 2014, Harare.

¹³ Interviewed 29 March 2014 Harare.

1995:33). This connotes pathological responses to trauma which require external assistance in the form of counselling for the women ex-combatants to cope.

4.4.2 Hunger and Extreme Deprivation in the Camps

The war exposed women ex-combatants to unspeakable deprivation and hunger. In the camps food was always in short supply and this made it extremely impossible for the combatants to have a balanced healthy diet that kept the body in shape. The hunger was beyond the proportions they ever imagined. A woman ex-combatant Maggie¹⁴, who was with the ZANLA forces at Chimoio stated that:

The food shortages in the camps were so bad. We could go for days surviving on spoonfuls of beans or dried carpenter fish. The extent of hunger was so great that we ended up not going for our menstrual periods.

From the foregoing sentiments the war had an effect on the physiological state of women ex-combatants. Processes such as menstrual periods are natural processes which any normal women go through for self-renewal and rejuvenation. If this natural process is affected it does not only cause physiological harm, it can also result in mental disturbances that impair the rational state of some women. A number of women ex-combatants complained that failure to go for menstrual periods caused incessant headaches. Due to the shortage of medicines such as painkillers the women ex-combatants had to endure pain in the face of hunger.

¹⁴ Interviewed 30 March 2014, Harare.

For those who had their menstrual periods, it turned out to be a horrible experience as they did not have accessories such as cotton wool and pads to deal with the soiling. A woman ex-combatant who referred to herself as comrade Nehanda¹⁵ told the researcher that:

During the war, the time of menstrual periods was a horrendous experience as we did not have cotton wool or any sanitary wear. This forced some comrades to use leaves, cloth cut from our already torn clothes. Just imagine inserting leaves into the womanhood, this compromised our health.

Deprivation in terms of basics such as clothes, food and cotton wool traumatized and posed a health hazard to the women ex-combatants. At times it was a source of ridicule from their male counterparts. A woman ex-combatant who trained with ZANLA forces in Mozambique, Chidamoyo¹⁶, stated that:

Our male colleagues would pour scorn on us if they discovered that we were menstruating. This was usually noticed during training that involved moving in water as we did not have pads to limit the flow of the blood. We would mess the water with menstrual blood and this irked the male combatants who did not feel comfortable to wade in water which had been messed up.

Thus in such training sessions women ex-combatants would feel uncomfortable and this affected their mental disposition. Some women ex-combatants faked illness to avoid being ridiculed by their male comrades during training. Though the war engendered fictitious egalitarianism among all the combatants this sense of equality was shattered when women ex-combatants experienced their menstrual periods.

¹⁵ Interviewed 30 March 2014, Harare.

¹⁶ Interviewed 30 March 2014, Chitungwiza Harare.

Deprivation was not limited to food, medicines and accessories such as sanitary wear, the women ex-combatants highlighted that they lacked proper clothing during the war. They did not have proper shoes and bush uniforms suitable for fighting the war. Judie¹⁷ a woman ex-combatant interviewed posited that:

Women have delicate bodies which need special clothing. For example, during the war we lacked bras to cover our breasts and this affected us during training. Sagging breasts normally limit swiftness of movement.

In a way hunger and extreme deprivation completely dehumanized the women ex-combatants beyond imaginable proportions. It propagated an ‘I *do not care*’ attitude in the women ex-combatants which were carried over into independent Zimbabwe and this needed to be reversed in the post war period. Once the human mind develops a negative attitude towards life it creates problems of adjustment and adaptation which require high levels of psychosocial support for the victims to extinct such behaviours (Ginifer, 2012:3). Women ex-combatants needed psychosocial support in the post war period to help them wipe out or mitigate the effects of these negative emotions.

4.4.3 Sexual Exploitation and Abuse

A recurring theme that came out of the interviews was that women ex-combatants experienced sexual exploitation and abuse. This was raised by the male ex-combatants who trained under ZANLA forces. Unlike ZIPRA which had separate training camps for female and male combatants, ZANLA training camps mixed both male and women

¹⁷ Interviewed 2 April 2014, Harare.

combatants. This meant that women ex-combatants in ZANLA camps experienced high incidences involving sexual exploitation and abuse. Acts of sexual exploitation and abuse were mostly perpetrated by high ranking officials within the camps who had the powers to determine who gets what, where and how. The powers of the high ranking officials were strongly felt by the women ex-combatants in an environment characterized by hunger and extreme deprivation. These powers were often abused or exercised unfairly to entice women ex-combatants into illicit sex. This point was poignantly highlighted by a ZANLA male ex-combatant who confided to the researcher that:

Girls suffered sexual exploitation during the war so that they could have a decent meal, clothes and avoid duties that involved hard labour. There was nothing they could do but offer their bodies to the chefs for those seemingly small privileges (Shanty¹⁸ male ex-combatant).

At times the women ex-combatants alluded to the fact that those who did not offer themselves to the chefs were raped or forced into sexual relationships with their male counterparts who occupied positions of power and authority within the camps. It was raised that they experienced sexual exploitation and abuse whilst they were very young. The women ex-combatants interviewed stated that the bulk of the combatants who left for Mozambique around 1977 and 78 were teenagers who were around 15 to 17 years. These groups were made up of very young girls who had not yet experienced sexual

¹⁸ Interviewed 2 April 2014, Harare.

encounters, and with older men for that matter. A woman ex-combatant, Gringo¹⁹, noted that:

I first encountered sex when I was only 14 years and it was with an older comrade who was almost 40 years can you believe it.

Sex at such a young age had its own perils to the women ex-combatants. It was often unprotected sex which exposed and resulted in them contracting sexually related diseases and unwanted pregnancies. In fact sexual exploitation and abuse resulted in unwanted pregnancies among the women ex-combatants. The worst affected were the teenage women ex-combatants who became expectant mothers without any preparation of any sort. Since most of the women ex-combatants interviewed were still teenagers when they went to the war there was bitterness when discussions placed spotlight on the issue of sexual exploitation and abuse. The sentiment expressed by Ndanyadziwa²⁰ a woman ex-combatant aptly captured the general feeling of most of the women ex-combatants interviewed. She stated that:

Instead of us fighting in the war we were reduced to sex machines, there to provide comfort to our male colleagues who saw us as instruments of pleasure.

From the above statement it can be adduced that women ex-combatants were traumatized by the sexual experiences they encountered during the war. This experience occurred to them whilst they were still very young and naïve about life. This required

¹⁹ Interviewed 2 April 2014, Harare.

²⁰ Interviewed 3 April 2014, Harare.

specialized psychosocial support to help women ex-combatants cope with such experiences in the post-independence era.

4.4.4 Trauma caused by Unwanted Pregnancies and Premature Motherhood

Closely related to sexual exploitation and abuse, and worth special attention in this study, were the issues of forced motherhood raised by the women ex-combatants. Sexual encounters ended up with some women ex-combatants becoming pregnant and subsequent mothers. Pregnancy had its own dangers especially for the teenage would-be mothers. As has been highlighted earlier, life in the camps was characterized by hunger and extreme deprivation of the basic necessities of life such as food and clothing. Pregnant women require a balanced diet and proper clothing to sustain their health and capacity to carry the unborn baby. They also needed psychological support from the spouse who made them pregnant. The tragedy, however, was that the father was usually not known and if were known, refused to take responsibility or did not have the financial and material resources to sustain the mother because of the war situation. One respondent recounted a heart rendering experience:

I fell pregnant in Mozambique when I was only 15 years. The male comrade who made me pregnant was a senior camp commander. Upon discovering that I was pregnant he had himself transferred to another base camp and with time I eventually lost track of him. There I was, alone and pregnant with no spouse to share my experiences with. I almost had a miscarriage as a result of the emotional stress I went through. This was worsened by hunger as there was insufficient food to sustain pregnant mothers. I had left home with the hope of going back home and fight the enemy but there I was pregnant expecting a

fatherless child whose father was only known by a war-time pseudoname (Brenda²¹ woman ex-combatant.)

The above narration shows that unwanted pregnancies among the teenage women ex-combatants were a humiliating affair on many fronts. Firstly, the feeling of rejection that the pregnant women ex-combatants, in instances where the father refused responsibility of the pregnancy, had to deal with was sometimes too much to bear (Khadka, 2010:35). Failure to handle such stress could result in miscarriages which were not properly cared for because of poor medical facilities. Secondly, there was also the shame of being mother to a fatherless child at a young age in the midst of a war. In some cases a child became mother to another child, particularly when the mother was a teenager. Thirdly, how was the fatherless child going to be accepted by the family of the women ex-combatants in post-independence Zimbabwe when the parents had not received any lobola as envisaged by African culture? For those who believed in African tradition, how was it going to be done when it comes to the appeasement of the spirits of the child in case of afflictions of a spiritual nature? Combined these factors placed an emotional burden on the women ex-combatants who had unwanted pregnancies and were forced into motherhood before they were fully prepared for it. The postmodern feminist theory sought to highlight these tensions in society which tend to marginalize the women reintegration in the post war period (Nyangairi, 2010:15).

²¹ Interviewed 2 April 2014, Harare.

4.4.5 Social Deprivation caused by the Breakup of Familial Ties

The war caused the breakup of familial ties as combatants had to leave their families and sojourn with strangers in a foreign land such as Mozambique and Zambia. Women ex-combatants interviewed revealed that loss of contact with their parents, siblings and other relatives created a sense of isolation. This caused moments of homesickness which affected their mental state. A woman ex-combatant, Nobuhle²², who trained with ZIPRA in Zambia told the researcher that:

I left for the war in 1975 and went to Zambia where I received my military training. The problem with the Zambia was that it was difficult and dangerous to cross the Zambezi River. So we were mostly confined to the Freedom Camp where life became routine. There was little action apart from the occasional bombings by the Rhodesian forces. As a result most of my comrades including me became homesick. At times we became so withdrawn because of the stress induced by the fact that we missed home, our parents, siblings and that tranquil community life.

The loss of familial ties was a form of social deprivation which affected some women ex-combatants irreparably as some never reunited with their family members again. Those who returned from the war were alienated from their family members by the new war time norms and values which were at variance with those of a normal society (Barth, 2002:44). Some women ex-combatants had developed wild behaviours which were not compatible with those of their family members who had not gone to war. This created problems of adjustment and assimilation for the women ex-combatants.

²² Interviewed 15 March 2014, Harare.

4.5 Expectations of Women Ex-combatants in an Independent Zimbabwe

The expectations of women ex-combatants in an independent Zimbabwe reveal the complexities surrounding transitional justice when a conflict comes to an end and the fighters had to return home to the civilian society. Like everyone else who fought the war and had experienced racial prejudice, women ex-combatants had high expectations of independence.

4.5.1 Promise of a Good Life

Women ex-combatants who participated in this study invariably stated that independence to them meant the fulfillment of the promises of a good life that was the rallying call for fighting the Smith regime. The *nyika yedu ineuchi nemukaka* (our land of milk and honey) mantra gave the women ex-combatants the impression that in independent Zimbabwe they were going to enjoy high standards of life comparable or even surpassing those of the white oppressors. The majority of the women ex-combatants stated that:

To us independence meant free houses, a high paying job, medical care, free education payment school fees for our children, land and ownership of the mines and industries (Chinos²³ a male ex-combatant).

The women ex-combatants also expected to resume their education that was cut short because of the war. Nyaradzo²⁴, a women ex-combatant with ZANLA had this to say about going back to school after the war:

²³ Interviewed 21 March 2014, Defence House Harare.

I left for the war when I was in form 2. So after the war I expected the new government to sponsor me so that I could back to school.

Overall, independence to the women ex-combatants meant a good life where there would sit back and reflect on the war and enjoy the fruits of their struggle. The women ex-combatants never imagined that things were going to be tough for them in independent Zimbabwe (Chiweshe, 2013:23). Some had the misguided notion that as freedom fighters they were going to get everything for free as they had sacrificed their productive time to go and fight the white regime. This simplistic notion was to add on to the complexities associated with the socioeconomic reintegration of women ex-combatants.

4.5.2 Reintegration back into Civilian Life

Most of the women ex-combatants expected that independence was going to allow them to reintegrate back into mainstream civilian life. The majority view was vividly expressed by Ganyani²⁵ a woman ex-combatant who stated that:

To me independence meant going back to civilian life. I fought to be free and a full citizen of Zimbabwe. So when the war came to an end I went back home.

The women ex-combatants looked forward to being reintegrated back into mainstream civilian life with no hassles at all. They thought that the civilian population was going to accept them just like heroines and forgive them for the war acts they committed.

²⁴ Interviewed 25 March 2014, Harare.

²⁵ Interviewed 23 March 2014 Harare.

4.5.3 Respect and Prestige as War Veterans

Women ex-combatants expected that Zimbabwean society at large was going to show respect and their status as war veterans was to give them unparalleled prestige. There was an attempt to draw similarities to countries such as Cuba where liberation war veterans are treated with great respect and had prestige. A woman ex-combatant who called herself Nyikayadzoka²⁶ summed it all by saying that:

It goes without question that we war veterans expected to be treated with respect and prestige by all the Zimbabweans. We fought and brought independence to Zimbabwe; on that basis we deserve respect from our fellow country men and women.

The women ex-combatants thought that in independent Zimbabwe the prestige associated with the title of war veteran was going to open opportunities for them. Most of the women ex-combatants interviewed expressed the view that:

We thought that in independent Zimbabwe the title of war veteran was going to be a prestigious one entitling us to farms, houses, free education and all the nice things of life (Mhondera²⁷ a woman ex-combatant).

It emerged from the study that the women ex-combatants expected special treatment in a free Zimbabwe. As people who fought the war there was a belief among the women ex-combatants that society was going to show respect to the ex-combatants. The title of war veteran was not going to be a nominal title but it was to carry with it some prestige that served as a passport to all the good things in life. This was to be shattered in post-

²⁶ Interviewed 29 March 2014 Harare.

²⁷ Interviewed 19 March 2014 Harare.

independence Zimbabwe as the war veterans had to endure 14 years before they received recognition from the state in the form of Z\$50 000 gratuities and a subsequent pension after so much agitation.

4.6 Realities of Post-Independence Zimbabwe

Zimbabwe attained independence in 1980 from Britain and the processes of disarmament, demobilization and reintegration were put into motion. This study took a keen interest in the psychosocial support women ex-combatants received after the war in independent Zimbabwe. In this study psychosocial support was divided into two categories. The two categories are counselling and rehabilitation. Counselling and rehabilitation were supposed to psychologically prepare and help women ex-combatants reintegrate back into mainstream civilian life.

4.6.1 Psychosocial Support: Counselling

When the respondents were asked about how counselling was done to address the needs of women ex-combatants the responses were:

There was no special counselling programme to deal with the traumatic experiences that war veterans encountered during the war (Magaramombe²⁸ woman ex-combatant).

Contrary to our expectations the new government did not put in place a counselling mechanism that would help women ex-combatants find solutions to

²⁸ Interviewed 27 March 2014 Harare

problems they faced in post independent Zimbabwe (Loveness²⁹ a woman ex-combatant)

The study noted that the new government of Zimbabwe did not have an explicit programme to provide counselling services to the women ex-combatants. Some basic counselling services were available to women ex-combatants who joined the army, police and the private sector. The bulk of the women ex-combatants who did not join the army, police or the private sector after receiving demobilization money had to nurse their traumatic war experiences silently alone.

When the women ex-combatants were asked on what it meant to them that they did not receive proper counselling in post independent Zimbabwe they had this to say:

The war was a nasty experience which affected our mental condition. Surely lack of counselling means that we have to bottle up these nasty experiences as a result we tend to lose our cool on simple matters that could be solved amicably (Jekesa³⁰ a women ex-combatant) .

After the war there was an emphasis on physical injuries which are visible to the naked eye. But during the war we were mentally scarred as a result some of us no longer think in a rational and coherent manner. This could have been mitigated had we received proper counselling (KaNcube³¹ male ex-combatant).

The foregoing expressions indicate that there was no individualised counselling given to women ex-combatants when they returned from the war. As a result women ex-

²⁹ Interviewed 29 March 2014 Harare.

³⁰ Interviewed 30 March 2014 Harare.

³¹ Interviewed 18 March 2014 Harare.

combatants could not correct some of the negative behaviours that they sometimes manifested linked to their war time experiences.

The respondents alerted the researcher to the fact that counselling was not only denied the women ex-combatants but was not also available to the immediate family members of the combatants and the wider communities that they were to reintegrate. Most of the respondents stated that:

There was need to also help our families and communities' members to accept us back into civilian life and to deal with incidents of wayward behaviours that are sometimes manifested by the women ex-combatants as a result of their war time experiences (Getrude³² woman ex-combatants).

From the study, it was revealed there was no systemic counselling offered to the host communities so that they could accommodate the women ex-combatants given their peculiar character and experiences as a result of their war time encounters. Counselling needed to be done at three levels. Level one, the women ex-combatants needed proper counselling to help them cope with moments of irrationality that were linked to their traumatic war time experiences. At level two, immediate family members needed counselling so that they could accept back the women ex-combatants who had been away for a long time. Some women ex-combatants brought back kids whose fathers were not known, in such cases the family members needed counselling to help them accept these children of the war. Level three, the host communities to which women ex-combatants were to be integrated needed counselling interventions so that they could

³² Interviewed 19 March 2014 Harare.

forgive those ex-combatants who had committed atrocities during the war and accept those who returned from the war as civilian members of society.

4.6.2 Rehabilitation of Women Ex-combatants

Participants of the study stated that there was no specific and targeted rehabilitation programme for women ex-combatants. One respondent stated that:

I do not think there were any programmes to rehabilitate women ex-combatants after the war. May be there were there but to my knowledge I do not think so (Mzila³³ woman ex-combatant).

Another respondent stated that:

Some women ex-combatants as well as the male combatants were badly injured during the war. They needed rehabilitation to recover the full or partial function of injured limbs. However, when we came back from the war there were no rehabilitation programmes to cater for the injured comrades (Bango³⁴ woman ex-combatant).

It was noted by one respondent that

There was no clear programme to rehabilitate guerrillas who abused drugs, alcohol and dagga during the war. Rehabilitation could have helped wean these comrades from excessive reliance on drugs, alcohol and dagga. Those who were not rehabilitated still take alcohol particularly strong stuffs and dagga in excess. This has negatively affected their health and diminished their reasoning capacity (KaNcube³⁵ male ex-combatant).

³³ Interviewed 24 March 2014 Harare

³⁴ Interviewed 25 March 2014 Harare.

³⁵ Interviewed 20 March 2014 Defence House Harare.

Rehabilitation of women ex-combatants as a form of psychosocial support was not properly implemented in post-independence Zimbabwe. Those who received rehabilitation were those who joined the army, the police or from rich families who could afford private care. There is a general feeling among the women ex-combatants who were demobilized from the army in the 1980s that they are considered less important than their colleagues who were attested into the army, police or had joined the public service.

4.7 Post-Independence Economic Reintegration Initiatives for Women Ex-combatants

4.7.1 Demobilisation Payments

Respondents indicated that demobilization payments were paid out to women ex-combatants who did not join the army or the police. About the demobilization payments one woman ex-combatant had this to say:

I received my demobilization payment in 1982 which was a once of payment of Z\$ 5 500 dollars. At first it looked like a lot of money but before I realized it was all finished by the end of 1983 (Julie³⁶ woman ex-combatant).

A woman ex-combatant who was demobilized in 1981 noted that:

We were given this demobilization money when we came straight from the war. Some of us had left for the war when we were still very young and had little appreciation of the value of money and how to use it. I spent my money on trivial purchases such as buying lots of clothes and failed to invest in income

³⁶ Interviewed 23 March 2014 Harare.

generating projects that could sustain me in future (Jane³⁷ woman ex-combatant).

The study findings show that women ex-combatants were not counselled or educated on how to use their demobilization money and some ended up recklessly spending it on non-productive purchases. This resulted in what some respondents referred to as the *demobilization trap*, where the women ex-combatants were enticed to leave the army and become civilians with the promise that the demobilization money was going to be sufficient to look after them for the rest of their lives. It turned out years later into independence that the majority of the women ex-combatants who accepted the demobilization offer are worse off than their colleagues who opted to stay in the army or joined the police.

4.7.2 Gratuities and Pensions

In the study, all the respondents pointed out that the main gratuity they received came in 1997 after 17 years after the attainment of independence. The respondents had this to say about the gratuities they received in 1997:

The Z\$50 000 packages we received came in about 15 years after the war had ended and after too much agitation by the war veterans. It was a lot of money but due to the biting effects of poverty the money was not enough (Thulani³⁸ male ex-combatant).

³⁷ Interviewed 26 March 2014 Harare.

³⁸ Interviewed 3 April 2014 Harare.

The gratuities became a source of ridicule to the ex-combatants as the money was recklessly spent by some war veteran (Ruth³⁹ woman ex-combatant).

The general feeling expressed by the women ex-combatants was that the gratuities came too late when they had experienced poverty such that when the money came it was spent on basic necessities instead of investment in money generating projects. Though the women ex-combatants revealed that they were receiving monthly pensions of US\$175, this amount was grossly inadequate as it was far below the poverty datum line (PDL) which is currently pegged at US\$550 and is likely to rise. The US\$175 was no sufficient to cover rentals, electricity charges, water, food, clothing expenses and school fees payments for women ex-combatants who had school going children.

4.7.3 Skills Training

The issue of skills training elicited mixed responses from the respondents who participated in this study. Some women ex-combatants stated that

The issue of skills training was handled by the political party one was affiliated to. For example us from ZANLA we went to ZANU PF which provided the funds if we wanted to go for skills training. I was trained in dress making at Kushinga Phikelela (Grace⁴⁰ Woman ex-combatant).

One women ex-combatant stated that:

³⁹ Interviewed 2 April 2014 Harare.

⁴⁰ Interviewed 28 March 2014 Harare

The new government did not provide a well-structured programme for women ex-combatants who wanted skills training (Hannah⁴¹ woman ex-combatant).

The study findings show that the post-independence government did not have an established programme to provide skills training to women ex-combatants. This affected those women ex-combatants who left for the war whilst they were very young or still in the middle of their schooling. They had left for the war with little education and without formal training as it turned out they were to continue like that because there was no peace time programme to equip them with essential skills to make them productive members of society. Lack of education and formal skills training reduced the employability of the women ex-combatants who to compete with the beneficiaries of the post-independence education expansion.

4.7.4 Support to Return to Formal Education

The respondents were asked to express their views on whether there was support to help women ex-combatants to receive formal education after the war. Respondents interviewed had this to say

There was no formal support for women ex-combatants who wished to return to the formal educational system. This support was only available to those in the army, police or those who had joined the public service (MaMoyo⁴² woman ex-combatant).

⁴¹ Interviewed 3 April 2014 Harare.

⁴² Interviewed 17 March 2014 Harare.

I left the war when I was in form one, it was very unfair that when I returned from the war the government did not fund my return to school. My brothers had to pay for my fees up to O' level. I feel it was supposed to be the responsibility of the government to educate me until I finished my schooling (Jestina⁴³ woman ex-combatant).

The study revealed that the post-independence government did not have a fund in place to sponsor women ex-combatants who wanted to return to formal education. Those who wanted to return to school had to do so out of their own private initiatives. This is despite the fact that they had gone to war to fight, sacrificing their own educational prospects yet the very same government they fought for and brought to power was not willing to help them go back to school and resume their studies where they had left off. This was a direct negation of the promises of independence, women ex-combatants felt betrayed and abandoned by the Black government (Dzinesa, 2006:33).

4.8 Post-Independence Redistribution Policies in Zimbabwe

4.8.1 Land Reform

There were mixed feelings about the land reform programme with respect to how it benefited women ex-combatants. Some respondents had this to say:

Most of the women ex-combatants received land under the land reform programme. We now have women ex-combatants who are successfully utilizing the land

However, there were some respondents who gave an opposite view that:

⁴³ Interviewed 27 March 2014 Harare.

Check your statistics very few women ex-combatants received land in their individual capacity. There are also some women ex-combatants in the rural areas far away from the farms who did not get land (Chingwe⁴⁴ male ex-combatant).

The gender specialists and the representative from ZWRCN stated that:

It seems the majority of the women ex-combatants got land under the A1 resettlement model as compared to their male counterparts who got the larger A2 farms. (Viola).

The research findings point out that some women ex-combatants got land under the land reform programme whereas some did not get the land. There was also variation in the resettlement models in terms of gender allocation. The majority of the women ex-combatants got land in the A1 resettlement model whereas more male ex-combatants held the much larger A2 plots. However, the land reform had its own contradictions which the women ex-combatants felt negated it as programme that benefits the war veterans. The problem with the land reform in the perspective of the women ex-combatants was that there was no clear mechanism to protect the children of war veterans in the event that they die and leave their kids on the land. Currently, it seems the children of women ex-combatants are being evicted from the plots their mothers fought hard to acquire.

⁴⁴ Interviewed 20 March 2014 Harare.

4.8.2 Indigenization Programmes

Respondents were asked to state their views on the indigenization programmes in post independent Zimbabwe. This is what the respondents had to say

The indigenization programmes in Zimbabwe are still not yet clear on the stake of women ex-combatants in all the sectors of the economy (Dr Chinga⁴⁵ academic).

One respondent stated that:

The Ministers responsible for indigenization are men and they tend to find the battle for the benefit of their fellow men at the expense of women ex-combatants (Manyeruke⁴⁶ academic).

The study shows that the current indigenization programmes are not clear on what should be the stake of women ex-combatants. It is even more difficult to determine the stake of women ex-combatants as they are bunched within the broader group of women. Women as a group are fighting for equal opportunities in all the facets of life, it is difficult for women ex-combatants to stand on their own as they risk being alienated from the cause of women as a group. This has created a sense of paralysis among women ex-combatants as they are now divided in attention on what course of action to take that balances their interests as subgroup within the main group of women.

⁴⁵ Interviewed 3 April 2014 Harare

⁴⁶ Interviewed 3 April 2014 Harare.

4.9 Problems Associated with Socioeconomic Reintegration of Women Ex-combatants

4.9.1 Lack of a Credible Database on Women Ex-combatants

Most of the respondents interviewed had this to say about lack of a proper data base:

It is unfortunate that the socioeconomic reintegration of women ex-combatants has been affected by lack of a credible official database that provides information on the women ex-combatants who fought in the war of liberation, their whereabouts. This lack of a database has limited the ability of the government to identify the prevalent psychosocial support services needed by the women ex-combatants and the broader ex-combatant fraternity (Winnie⁴⁷ woman ex-combatant).

Lack of an official database on the women ex-combatants has affected the implementation of programmes such as the land reform and indigenization as it is not known how many women ex-combatants are there so that a proportionate beneficiary target can be set (Deline⁴⁸ woman ex-combatant).

The study findings reveal that 34 years into independence there is no credible database that gives authentic information about the numbers of women ex-combatants who participated in the war. Currently, due to lack of a credible database on the women ex-combatants, there is no reliable information on the whereabouts, current circumstances and their socioeconomic reintegration needs. Some women ex-combatants have died without being captured in the database and this has disadvantaged their children or relatives who could otherwise be beneficiaries of government programmes such as the land reform.

⁴⁷ Interviewed 4 April 2014 Harare.

⁴⁸ Interviewed 7 April 2014 Harare.

4.9.2 Corruption in the Vetting of Ex-combatants

It emerged from the study that the vetting of ex-combatants was fraught with massive irregularities which disadvantaged *bona fide* women ex-combatants. Some respondents had this to say about the corrupt practices linked to the vetting of ex-combatants:

Those in charge of vetting ex-combatants have been compromised as they are at times bribed to certify certain people whom we know did not participate in the war as ex-combatants.

We know of women ex-combatants who missed out on the gratuities, the 50kgs, because they could not pay those who were involved in the vetting exercise to certify them as war veterans.

It seems corruption has reared its ugly head in the vetting of ex-combatants and this has resulted in genuine women ex-combatants missing out on gratuities and pensions as well as other benefits from programmes such as land reform and indigenization. The alleged issues of corruption in the vetting of ex-combatants present a complexity as well as a contradiction within the socioeconomic reintegration processes in Zimbabwe. Those who are supposed to be the custodians of programmes that should benefit the war veterans are being manipulated at the expense of *bona fide* combatants. This violation of ethics is an indication that the war veteran fraternity is divided which beg askance the question can women ex-combatants derive benefit when their house is not in order.

4.9.3 Poor dissemination of Information

One problem that was raised by the respondents was that there was poor dissemination of information on socioeconomic reintegration initiatives to women ex-combatants. One woman ex-combatant complained that:

The dissemination of information on socioeconomic programmes being implemented by the government to women ex-combatants is very poor. By the time we get to know about the programmes they would have been overtaken by events.

It seems women ex-combatants in influential positions within the army and the war veterans associations are the ones who seem to have all the information on socioeconomic reintegration of women. Such that when it finally comes to us they would have milked the cow dry.

There was consensus among the women ex-combatants interviewed that the dissemination of information concerning socioeconomic reintegration initiatives targeted towards them was poor. This was worse felt by women ex-combatants who were not employed in government where these initiatives are formulated and implemented. The study findings reveal that women ex-combatants are now divided into two distinct groups. One group comprises women ex-combatants serving in the army, police and the public service. This group seemed to have benefited from the socioeconomic reintegration initiatives implemented by government due to their influential positions and their ability to influence policy. The other group comprised of women ex-combatants who were demobilized in the 1980s and are currently not gainfully employed. This group of women ex-combatants, though a large group, is less influential

and therefore not able to influence the trajectory of socioeconomic reintegration programmes.

4.9.4 Lack of Support from Influential Women Ex-combatants

Most ex-combatants who participated in this study raised an interesting issue which they felt was a problem which contributed to the fault lines which caused the socioeconomic reintegration initiatives for women ex-combatants to be ineffective. A woman ex-combatant, Madisinyongoro stated that:

You see one big problem why socioeconomic reintegration programmes have failed to benefit women ex-combatants is that influential women ex-combatants have not given their full support. They have not stood up to defend these programmes. We have women ex-combatants who are in government as Ministers, Members of Parliament and Vice President and yet these women have not taken a forceful stance on the plight of women ex-combatants.

Probed further Madisinyongoro stated that:

Socioeconomic reintegration initiatives can only benefit women ex-combatants if women ex-combatants in influential positions marshal political will within and outside government. Currently these women ex-combatants are preoccupied with the trappings of their offices.

This finding shows that women ex-combatants are not a united force, among them are those who have occupied high positions in government but are now reluctant to use those positions as leverage to address the plight of fellow women ex-combatants. This contradiction shows that women ex-combatants do not have a strong leadership corps that can advance their interests. As a result, men in leadership positions have used their

paternalistic discretion to decide what is good for the women ex-combatants without consulting them.

4.10 Analysis of Findings

The findings emerging from this study show that indeed there are complexities surrounding transitional justice as it relates to the socioeconomic reintegration of women ex-combatants in post-independence Zimbabwe. Contrary to normative expectations, socioeconomic reintegration of women ex-combatants in Zimbabwe is not a straight forward affair it is impinged upon on every turn by subtle intricacies.

4.10.1 War Time Roles of Women Ex-combatants and Post-Independence Socioeconomic Reintegration

The descriptive accounts of the duties performed and responsibilities assumed by women ex-combatants during Zimbabwe's war of liberation demonstrate the need for specialized socioeconomic reintegration strategies after the war. The findings resonate with Chogugudza (2012:22) who noted that the duties and roles assumed by women ex-combatants were done in difficult war time circumstances which should have been recognized by the post war transitional justice processes. The postmodern feminist theoretical framework as argued by Marchand and Parpart (1995:12) proved to be useful in this study as it gave women ex-combatants who participated in this study, the opportunity to narrate the war situation and how socioeconomic strategies in independent Zimbabwe affected them from their own personal experiences. Women ex-

combatants had to care for the sick and injured under conditions of utter deprivation, they also fought a well-resourced enemy in the same difficult circumstances as their male colleagues. However, findings reveal that women ex-combatants did not receive special treatment from the socioeconomic reintegration initiatives based on their war time roles, duties and responsibilities. There was an attempt at independence in Zimbabwe to down play the importance of the duties and responsibilities women ex-combatants assumed during the war. Lyons (2003:23) argue that deep seated cultural gender expectations which held men as superior to women resulted in women ex-combatants being accorded less respect after the attainment of independence in Zimbabwe after 1980. The situation was complicated by the fact that women ex-combatants were not consulted nor involved in the planning of socioeconomic reintegration (Khada, 2010:27). There was no platform availed to women ex-combatants so that they could tell their story. The findings also point that women ex-combatants did not only perform military duties but also performed nonmilitary duties which had gender connotations. This was so as the war situation also required women ex-combatants to perform duties which are traditionally regarded as female duties such as nursing and butler duties for their male counterparts. Khada (2010:28) argues that the war did not do much to emancipate women but there was a carryover of societal role expectations to the war and back to the peace period after independence which ascribed certain duties to women ex-combatants. The gendered perspective to reintegration resulted in women ex-combatants being marginalised when it came to socioeconomic

reintegration. This showed that transitional justice was defined and understood from the male perspective at the exclusion of the view of women ex-combatants.

4.10.2 Unhealed War Trauma

The liberation war left women ex-combatants scarred psychologically. Traumatic war time experiences left most women ex-combatants needing psychosocial support to deal with symptoms such as depression. The problem in Zimbabwe after the war was that the new Black government was more concerned with rebuilding infrastructure destroyed during the war than dealing with the invisible emotional damage that the war inflicted on the ex-combatants (Machakanja, 2010:6). This finding is in tandem with Villalba (2011:5) who argued that transitional justice processes such as reintegration are often sacrificed on the altar of political expedience as the new government was more concerned with consolidating its hold on power.

From the study, most of the women ex-combatants experienced death, bombings, extreme deprivation, sexual abuse and exploitation at a very tender. Women ex-combatants who encountered sexual abuse and exploitation and fell pregnant as a result of these encounters still bear the burden of this unpleasant experience. They still have the children to remind them of their ordeal, these children are considered fatherless in a society that places a high premium on the family where the children have a known father and mother. Within society and the family, women ex-combatants are ridiculed for

going out to war on the pretext of fighting but instead brought back fatherless children (Khadka, 2010:38). There were unfairly labelled as women of loose morals. Society and families of the women ex-combatants who came back with children were not told of sexual abuses and exploitation that resulted in some of these babies. This shows that the transitional justice process in Zimbabwe did not incorporate the truth process where the ex-combatants and the society could interact and share their war time experiences in a way that engendered accountability. Villalba (2011:5) argue that women ex-combatants who suffered abuse during the war were supposed to ventilate their war time experiences through the truth process. If this was done all stakeholders including the women ex-combatants, government and the civil societies could have generated measures to assist female ex-fighters who suffered abuse.

This is an indication that transitional justice in post war Zimbabwe in relation to the socioeconomic reintegration of women ex-combatants did not place strong emphasis on psychosocial support programmes. This finding resonates with Charema (2010:35) who observed the transitional justice processes were not fully implemented as there was no systemic counselling of the host communities to which the women ex-combatants returned to, on the traumatic war time experiences that the ex-combatants went through during the war. If the transitional justice processes were implemented whole heartedly families and communities were supposed to have been counselled on issues such as fatherless war children brought back by the women ex-combatants. Women ex-combatants themselves did not receive individualized counselling and rehabilitation to

extinct traumatic war time experiences. For the injured women ex-combatants, there was no rehabilitation programme so that they could regain the function of injured limbs. In fact some hidden form of segregation emerged women ex-combatants who were attested in the army, police and the public service were the ones who received counselling and rehabilitation services. Women ex-combatants who were demobilized and churned out into civilian life did not receive such essential psychotherapy support (Dzinesa, 2006:33). Serving women ex-combatants are now a privileged class in comparison to those who went into private life despite the fact that they had the same traumatic experiences during the war. What happened in Zimbabwe after the war authenticated Barth's (2002:8) assertion that transitional justice processes such as socioeconomic reintegration strategies are fraught with complexities. Instead of benefitting all the women ex-combatants, a certain class of a few female war veterans still serving in the security forces and those occupying policy making positions as Ministers or Members of Parliament has been privileged at the total exclusion of the majority women ex- fighters who did not join the police, army or public service.

4.10.3 Crisis of High Expectations in Independent Zimbabwe

During the war propaganda peddled by the liberation movements was that the freedom fighters were to be a privileged class with unlimited access to free housing, education, land, health care and businesses in independent Zimbabwe (Charema, 2010:17). In this view Alexander (2003:2) advanced that transitional justice processes were supposed to act as mechanisms for poverty reduction among the women ex-combatants and the ex-

combatant fraternity as a whole. Since most of the women ex-combatants were young and naïve about life these promises sounded real. Alas, this was not to be in independence Zimbabwe, constitutional provisions entrenched in the Lancaster House Constitution protected the *status quo* in terms of property rights. This means land could not be taken forcibly taken from the owners, though this was to change 30 years after independence in 2000 when the land invasions started. Promises of free houses, education and health care proved to be a mirage in independent Zimbabwe. Failure to fulfill these promises created a crisis of high expectations among the women ex-combatants who thought that their status as war veterans was going to open doors of opportunity for them (Chiweshe, 2013:3).

When Zimbabwe was going through the transitional phase after the war women ex-combatants found themselves neglected and playing second fiddle to their male colleagues who went on to occupy top influential positions in government. For their efforts only one woman was appointed a cabinet minister, Joyce Teurai Ropa Mujuru. Chung (2006:18) argued that women ex-combatants had to face the cultural expectations of the patriarchal Zimbabwe which hold that women must be women and be under male hegemony. This complicated the circumstances of the women ex-combatants as the male dominated Black government chose to downplay their contributions during war as evidenced by poorly implemented socioeconomic reintegration programmes.

4.10.4 Too late too little: Economic Reintegration of Women Ex-combatants

Economic reintegration as a facet of transitional justice is a complex phenomenon riddled by macroeconomic dynamics. Women ex-combatants had to navigate these dynamics. In the transitional period in Zimbabwe after the war the new ruling class was more concerned with consolidating its stranglehold on political power than with the welfare of women ex-combatants (Lyons, 2002:33). The demobilization payments of between Z\$4500 and Z\$5500 were not enough to sustain the women ex-combatants in the long run as it turned out years after they were paid (Charema, 2010:35). Those who opted for the demobilization payment are materially worse off than those who were enlisted in the army, police and the public service. They were caught up in *demobilization Trap*. The Z\$ 50 000 gratuities were paid out in 1997, 15 years into independence after too much agitation by the war veterans (Chiweshe, 2013:4). On analysis, the gratuities were paid out to the war veterans after they had endured years of deprivation such that when the money came there were high cases of misuse of the gratuities. The payment of gratuities raised an important issue that shows deep complexities in the socioeconomic reintegration of women ex-combatants.

Transitional justice was further complicated by the fact that among the war veterans themselves corruption emerged, despite the fact that one of the reasons of going to war was to do away with social vices such as corruption. This is confirmed by De Greiff (2010:5) who notes that transitional justice is affected by bad practices perpetrated by those who are supposed to be the implementers of programmes such as reintegration.

The vetting exercise to determine and certify those who fought in the war of liberation were war veterans was subverted as those who carried out the vetting process demanded bribes. This meant that those *bona fide* women ex-combatants who could not pay the bribe money did not receive the gratuities. Alleged corruption in the vetting of ex-combatants show that transitional justice is a hostage of greed and avarice, noble objectives on paper are subverted by unfair human practices (Chogugudza, 2012:8). Among the war veterans themselves there is no solidarity learnt from the war lessons as it baffles the mind why some ex-combatants would act in unscrupulous ways to deny fellow bona fide combatants from payments they are by right entitled to.

The pension monthly payments were also paid late after almost 20 years of independence. On average war veterans are being paid US\$175 a month, this amount is way below the US\$530 poverty datum line. The pension money is inadequate for the needs of the women ex-combatants who have to pay rentals, health care bills and other expenses. However, it must be taken into consideration that the Zimbabwean economy is going through a difficult patch which has constrained the ability of the government to pay salaries to its workforce above or equal to the PDL (Chingarande and Mutondoro, 2013:93). This has also limited the government from paying pensions above or equal to the PDL. It will not make economic sense to pay war veterans unsustainable pensions whilst the economy is tethering. The current economic realities in Zimbabwe make economic packages given to women ex-combatants a mockery if equated to their sacrifices during the war.

Though the general expectation was that women ex-combatants were to be given an opportunity to resume their education after the war this did not happen. There was no clear programme to support women ex-combatants so that they could resume their education or acquire skills training. This was compounded by the fact that the government was more seized with availing educational opportunities to the generality of the Zimbabweans. This showed that in post-independence Zimbabwe there was a contradiction emanating from how to balance the needs of the larger populace and those of the war veterans (Mazarire and Rupiya, 2000:8). In the end it seems the needs of the general populace took precedence.

Post-independence programmes such as the land reform and indigenization are shrouded in controversy and are an area which has showed deep-seated gender inequalities. This means that women ex-combatants have been caught up in that controversy. Evidence shows that a few women ex-combatants acquired the lucrative A2 farms this is despite the fact that they fought gallantly and equal to the male ex-combatants who seem to have benefited a lot from the land reform programme (Matondi, 2012:12). The indigenization programme is still in its nascent phases of implementation and it is yet to be refined so that the portion of groups such as women ex-combatants can be ascertained. So long as programmes such as the land reform and indigenization programme are associated with controversies and uncertainties which make transitional justice processes a complexity when it comes to socioeconomic reintegration of women ex-combatants.

4.10.5 How Transitional Justice Programmes are understood and Experienced in Zimbabwe

The findings of this study reveal that transitional justice programmes are not properly understood in Zimbabwe. This is contrary to the principles of transitional justice and international law which stipulate that in the post war period processes such as the justice, reparation, truth and institutional reform processes must be fully understood by all the stakeholders in government, civic organisation groups and the ex-combatant themselves. In Zimbabwe, there was no bold attempt to fully implement transitional justice processes which include socio-economic reintegration of women ex-combatants. Charema (2010:15) contends that the main reason being that there was a fixation with reconciliation rooted in the then Prime Minister Robert Mugabe policy of turning guns into plough shares. As a result this clouded the nation's understanding of transitional justice and its embedded processes such as socioeconomic reintegration. The lack of understanding and poor experiences of transitional justice processes in Zimbabwe resonate with Barth (2003:3) who report that reintegration in the post war period is affected by multiple factors which include the need to achieve broad political objectives and to appease sectional interests of those in power.

4.11 Conclusion

Evidence from the findings reveals that socioeconomic reintegration of women ex-combatants is a complex process that has a lot of contradictions. The Government of Zimbabwe was more concerned with addressing the physical aspects of development

such as infrastructural development without taking care of the emotional wounds borne by the women ex-combatants during the war. The traumatic experiences that women ex-combatants experienced during the war are still with them and failure to deal with them through counselling and rehabilitation means that psychosocial support was not put place to help them cope.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary, conclusions and recommendations of the study. The goal and overarching objectives of the research are revisited, a summary of the main findings are stated as well as the insights gained from the study. The chapter concludes by giving recommendations on how socioeconomic reintegration strategies can be modified to address the plight of women ex-combatants in Zimbabwe.

5.1 Summary of the Study

The overriding aim of this study was to assess the effectiveness of the reintegration strategies adopted in Zimbabwe after 1980 in addressing the needs of the female ex-combatants so that they could assimilate back into mainstream society. Apart from the main objective of the study, sub objectives of the study were (1) to analyse the role of female ex-combatants in the war of liberation which entitle them to special reintegration strategies in the post war period. (2) to investigate factors accounting for the weaknesses in the reintegration strategies in the post war period which are affecting female ex-combatants. (3) to generate policy recommendations that can be built into the reintegration initiatives to address the plight of female ex-combatants in post-independence Zimbabwe. Chapter One outlined the background of the study, statement of the problem, limitations and delimitations of the study, and operational definition of

key terms used in the study. The chapter also served as the entry point of the researcher into the study's context.

Chapter Two focused on literature review and explored the concepts of transitional justice and reintegration in greater detail focusing on women ex-combatants. The literature review also highlighted and discussed the socioeconomic reintegration strategies that have been used in post conflict zones around the globe to assimilate ex-combatants back into mainstream society.

Chapter Three highlighted the research methodological approach, strategy and methods for collecting, analyzing and presenting data. The chapter also discussed the population, sampling techniques, data collection techniques and administration used in the study. In addition, there was an attempt to also outlines the reasons and justifications for adopting the qualitative research methodology and the phenomenological case study approach as the main means of collecting and analyzing data in this study.

Chapter Four presented the research findings and analysis. A thematic approach following the descriptive format was used to highlight the key findings that emerged from the study. The findings were mainly the issues that were raised by war veterans in Harare Metropolitan Province with respect to the socioeconomic reintegration of women ex-combatants in post-independence Zimbabwe.

Chapter five presented the summary of the study. The main focus of each chapter of the study was articulated. In this chapter the conclusions inferred from the research findings are highlighted. The chapter concluded by giving recommendations on how socioeconomic reintegration strategies can be modified to address the plight of women ex-combatants in Zimbabwe.

5.2 Conclusions of the Study

The study highlights the complexities inherent in the socioeconomic reintegration strategies implemented in independent Zimbabwe to reintegrate women ex-combatants back to mainstream civilian life after the war in 1980.

Women ex-combatants performed multiple duties and assumed variegated responsibilities during the war. These duties and responsibilities were assumed under difficult conditions which caused mental distress and trauma which were carried over into the peace time. Some of the duties included nursing the sick and injured under difficult circumstances, conveying weaponry to the front in the face of grave danger, fighting a well-resourced enemy and the general upkeep of the living quarters of the senior officers, food preparation for fellow combatants. The expectation after the war was that women ex-combatants were to be consulted on how socioeconomic reintegration was to take place, taking into consideration their war time duties and responsibilities. However, after the war there was no attempt to consult the women so that they could narrate their war time duties to inform programmes such as psychosocial

support. This created a situation in which women ex-combatants were subjected to socioeconomic reintegration programmes which were not congruent to their needs and aspiration. In fact after the war there was an attempt to down play the duties and responsibilities borne by women ex-combatants after the war. This contradicted the main tenets of transitional justice which stipulate that the views of the women ex-combatants have to be factored in with respect to any socioeconomic reintegration initiatives that concern them. The war time experience in Zimbabwe show that women ex-combatants were taken to be an ordinary group that deserved no special treatment and this was contrary to the work they performed during the war to make the war effort a success.

It emerged from the study that the Government of Zimbabwe after the war was more concerned with post war reconstruction of infrastructure such as schools, clinics, roads and bridges rather than dealing with the emotional wounds incurred by the women ex-combatants during the war. Study findings show that women ex-combatants went through traumatic experiences during the war. Women ex-combatants had to endure hunger, extreme deprivation, bombings and early encounters with death at a very young age. Some of the women ex-combatants experienced sexual exploitation and abuse at the hands of their fellow male comrades. This happened when the women ex-combatants were young and vulnerable. Such sexual exploitation and abuse often resulted in unwanted pregnancies and forced motherhood.

The repercussions of unwanted pregnancies and forced motherhood were not only felt by the women ex-combatants during the war but spilt over into the post war era. Women ex-combatants who bore children during the war had to endure social ridicule from their family, community members and society at large for bearing fatherless children. They were chastised by society and their families for going off to war to engage in immoral behaviour which resulted in fatherless children instead of fighting the enemy. Combined these war time experiences traumatized the women ex-combatants to such an extent that they are still living with these stress disorders years after the war. There was no attempt by the government to come up with a broad based programme to deal with these traumatic experiences through a comprehensive psychosocial support system that included counselling for the individual women ex-combatants and systemic counselling for the host communities, families and communities in which the female ex-combatants were assimilated into.

There were no rehabilitation programmes to help women ex-combatants regain partial or full function of injured limbs. It was also noted that there was no psychosocial support for women ex-combatants who abused drugs and alcohol during the war. However, the complexity with psychosocial support rendered to women ex-combatants is that those had been demobilized and joined mainstream civilian life did not receive any meaningful support from the government. Women ex-combatants who received counselling and rehabilitation services were those who had been attested into the army, police and the public service. This selective application of socioeconomic reintegration

for women ex-combatants created two distinct classes, one class made up of a few who benefitted and another class of the majority women ex-combatants who did not benefit. This defies the notion of transitional justice which requires fairness in the implementation of socioeconomic reintegration strategies for women ex-combatants.

The study concluded that the gratuities given to the women ex-combatants were paid late when they had experienced the biting effects of poverty. This resulted in gross misuse of the gratuities because the ex-combatants did not receive formal counselling and advice on how to manage their finances. Instead of economically empowering the women ex-combatants the gratuities soon proved to be a curse as they were misused condemning the ex-combatants to deep poverty. The pensions have been affected by a poor economy which makes it impossible to give women ex-combatants pension payments above the PDL. The economic situation in Zimbabwe has presented a complexity for the economic reintegration of women ex-combatants as any efforts towards ameliorating the living standards of the ex-combatants have been negated by a poorly performing economy characterized by a liquidity crunch, unemployment and shrinking economic opportunities.

Women ex-combatants like all the ex-combatants and the general Zimbabwean populace had high expectations at independence. There was belief that in independent Zimbabwe ex-combatants were to be given free houses, education, health care and land. This

created a crisis of high expectations which further presented a complexity to the whole socioeconomic reintegration as what the women ex-combatants expected and the realities differed greatly. Women ex-combatants discovered that the government prioritized the general welfare of the Zimbabwean populace at the expense of those who fought in the war. Skills training and education were provided to all the Zimbabweans *en mass* forgetting that the bulk of the women ex-combatants went to war whilst they were very young and this required special consideration. This shows that socioeconomic reintegration strategies become a complex affair when the government has to horse trade between national programmes that benefit the majority and programmes that are for a few such as women ex-combatants. In most cases the government prefers programs that yield national benefit.

There was contradiction among the war veterans themselves as incidences of corruption were recorded during the vetting of the ex-combatants. Bona fide women ex-combatants missed out on programmes such as the land reform, indigenization, pensions and gratuities as they could not pay the bribe so that they could be included on the list of beneficiaries. Besides disadvantaging the women ex-combatants the whole vetting exercise is now a discredited scheme that just shows that transitional justice processes like all human processes are affected by human machinations.

Programmes such as indigenization and the land have generated controversy within and outside Zimbabwe which has affected socioeconomic reintegration of women ex-combatants. Instead of yielding benefit to beneficiaries, programmes such as indigenization and the land reform have caused the economic instability which has affected and eroded possible benefit to women ex-combatants.

5.3 Recommendations

5.3.1 Creation of Credible Databases of Women Ex-combatants

There is urgent need for the government and representative bodies such as the ZNLWV to create a credible database that captures detail of *bona fide* women ex-combatants. This will make it easy for the government to keep track of the women ex-combatants and develop socioeconomic programmes that suit the needs of the female war veterans. However, the vetting exercise has to be done in a transparent, inclusive and credible manner that ensures that bona fide women ex-combatants are included on the database. To ensure credibility of the database verification audits need to be done to ensure that bona fide women ex-combatants are targeted.

5.3.2 Consultations with Women Ex-combatants

Experience from the socioeconomic reintegration strategies so far implemented in Zimbabwe show that the missing link that has contributed to complexities in the reintegration of women ex-combatants has been lack of consultation with them. The

government needs to regularly consult the women ex-combatants so that they give input so that socioeconomic reintegration strategies reflect the war time experiences of the women war veterans. Consultations are essential as they capture the expectations and aspirations of the women ex-combatants in relation to socioeconomic reintegration. Further, consultations demystify the whole socioeconomic reintegration process in the eyes of the women ex-combatants and allow them to contribute on what they want done so that they could be reintegrated back to civilian as productive members of society and not as people who expect a free ride from government.

5.3.3 Political Will

Socioeconomic reintegration of women ex-combatants will only be effective if there is political will from those in government. Genuine government support at the highest level, within the presidency and cabinet as well as Parliament is needed to push the implementation of the socioeconomic strategies so that they benefit women ex-combatants.

5.3.4 Legislative Reforms

There is need for the passing of laws and statutes that ensure that socioeconomic reintegration strategies benefit women ex-combatants. For example the laws should stipulate 50/50 beneficiation among all the ex-combatants to avoid differentiations based

on gender. Women ex-combatants must benefit in equal measure as their male counterparts.

5.3.5 Doing Away with Discriminatory Practices

There is tendency to give privileges to serving women ex-combatants forgetting those women who did have the opportunity to join the army, police and public service at independence. This has resulted in some women ex-combatants assuming superior status. The government needs to treat all women ex-combatants the same as they all participated in the war of liberation which freed Zimbabwe from colonial rule

5.3.6 Provision of Systemic Counselling

Women ex-combatants are still suffering from war related psychological stress. The government needs to set up counselling units within the Ministry of Health and Child Welfare centres such as clinics and hospitals where women ex-combatants can go as individuals and their families to access systemic counselling. Counselling associations such as the Zimbabwe National Association for Mental Health (ZNAMA) and CONNECT-ZIST can enter into collaborative partnerships with the government where these associations offer counselling services to women ex-combatants.

5.3.7 Rehabilitation of Women Ex-combatants

Women ex-combatants who were injured during the war still need rehabilitation and those developed stress related behaviours need rehabilitation services. The government should open up rehabilitation centres such as Tsanga Lodge in Nyanga to women ex-combatants who are not in the army for rehabilitation purposes. This can allow women ex-combatants to use existing rehabilitation facilities at low cost or no cost at all.

5.3.8 Women Ex-combatants and the Land Reform

The government needs to revisit the land reform programme through a land audit that specifies what land sizes or farm models have been acquired by the women ex-combatants. After this has been done a 50/50 stipulation should be put in place so that an equal number of women ex-combatants receive the land sizes in the same proportion as their male counterparts. After all women ex-combatants fought the war on equal terms with the male ex-combatants who seem to be the biggest beneficiaries of the land reform.

5.3.9 Women Ex-combatants and the Indigenisation Programme

So far the indigenization programme is not clear on what should be the stake of women ex-combatants. The government after consultations with the women ex-combatants should come up with a 50/50 stipulation that will ensure that they benefit at the same

level as their male ex-combatants in all the sectors of the economy that are going to be indigenized.

5.3.10 Inclusion of the NGO Sector and Other Non-State Actors

The socioeconomic reintegration of women ex-combatants has been fraught with complexities because the Government of Zimbabwe at independence tried to do it alone with minimum assistance from the NGO sector and other non-state actors in civil society realm such as community based organisations. Thus the GOZ needs to rope in the NGO sector and other non-state actors such as the United Nations, through an agreed framework, so that they provide the financial, material and technical assistance needed to ensure that socioeconomic reintegration of women ex-combatants is done successfully.

5.4 Areas for Further Study

There is need to focus on the plight of children left by the women ex-combatants as they are suffering as a result of prejudices related to the marginalized status of their mothers.

5.5 Conclusion

The study has shown that socioeconomic reintegration of women ex-combatants in Zimbabwe is fraught with complexities at every turn. There are contradictions among the war veterans themselves as some are bribed and this has undermined the generation of a credible database. The government did not consult the women ex-combatants after

the war to gather their views on the whole reintegration exercise and this resulted in arbitrary actions which did not meet the needs of the female ex-fighters. There was no adequate support from the NGO sector and the civil society which resulted in the government being unable to cope with the multiple governance demands brought about by the post war dispensation. The findings of this study have added new insights in the area of socioeconomic reintegration of women ex-combatants and it is hoped that the issues that have emerged from this study will stimulate further research in the area of reintegration of ex-combatants.

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Appendices

Appendix A- Clearance Letter



INSTITUTE OF PEACE LEADERSHIP AND GOVERNANCE

P.O. BOX 1320, MUTARE, ZIMBABWE - TEL.: (263-20) 66788/60075/60026/61611 - FAX: (263-20) 66788/61785 - E-MAIL: iplgsec@africau.ac.zw

12 March 2014

TO WHOM IT MAY CONCERN

Re: Permission to Undertake Research for Dissertation at Africa University

Lilian Chaminuka student registration number **118591** is a student at Africa University. She is enrolled in a degree program in Peace, Leadership and Governance and is currently conducting research for her project, which is required for completion of the program in June 2014. The research topic is **"Complexities of Transitional Justice: An Assessment of Socio-economic Reintegration of Female ex-combatants in Zimbabwe 1980-2013: The Case of Harare Metropolitan Province"**. Lilian is expected to undertake this research during the period January- April 2014 before the dissertation can be submitted to the Faculty in May 2014.

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

Appendix B -Interview Guide For Key Informants



(A United Methodist-Related Institution)

INVESTING IN AFRICA'S FUTURE

INSTITUTE OF PEACE, LEADERSHIP AND GOVERNANCE

Self-introduction

My name is *Lilian Chaminuka (Student number 118591)* studying for the degree in Masters Degree in Peace, Leadership and Governance in the Institute of Peace, Leadership and Governance at Africa University In partial fulfilment of the requirements for the Masters degree in Peace, Leadership and Governance I am conducting a study entitled *Complexities of Transitional Justice :An Assessment of Socioeconomic Reintegration of Female Ex-combatants in Zimbabwe 1980-2013: The Case of Harare Metropolitan Province.* The information derived from this interview will be helpful in assessing the extent to which socioeconomic reintegration initiatives have been effective in addressing the needs of female ex-combatants in post independent Zimbabwe. I hope you will openly give your views since they are important. All information gathered in this interview is for academic purposes only and will be treated in the strictest confidence. Your identity will remain anonymous.

SECTION A

BIOGRAPHICAL DATA OF RESPONDENTS

1. What is your occupation?
2. What is your level of education?
3. Tell me about your experiences in the liberation struggle?
4. Can you tell me about your experiences during your disarming and demobilisation from the army?

SECTION B

WAR TIME EXPERIENCES OF WOMEN EX-COMBATANTS

1. What kind of responsibilities and duties did women combatants perform during the war?
2. Looking back at the war period would you say women combatants were treated equally like their male combatants?
3. Tell me about your experiences in the war of liberation. What do those experiences mean to you?
4. Did you sustain any long term physical and psychological injuries as a result of the war? If yes, can you specify the injuries? I would like to hear more about what actually happened? How did you feel about that?
5. What were your expectations as a woman ex-combatant at independence? Were those expectations the same for the other women ex-combatants?

SECTION C

SOCIOECONOMIC REINTEGRATION OF WOMEN EX-COMBATANTS

1. What kind of psychosocial support did you as receive women ex-combatants receive from the government or NGOs after the war? Was this the same for all the other women ex-combatants?
2. Do you think women ex-combatants benefited from the following initiatives?
 - a. Demobilisation payments
 - b. Gratuities and pensions
 - c. Skills training
 - d. Support to return to school
 - e. Redistribution policies such as the land reform and indigenisation
3. What other reintegration support did women ex-combatants receive from the government and NGOs not mentioned above?

SECTION D

ADEQUACY OF SOCIOECONOMIC REINTEGRATION

1. Do you think you and the other women ex-combatants benefited from the following psychosocial support initiatives?
 - a. counselling
 - b. rehabilitation
2. In your own opinion to what extent were the following economic reintegration initiatives effective in helping women ex-combatants assimilate back to civilian life?
 - a. Gratuities and Pensions
 - b. Skills training
 - c. Support to return to the formal education system
 - d. Redistribution policies (land reform and indigenisation)
3. In your own assessment, what can you say were the problems associated with the socioeconomic reintegration programmes initiated by the government to address the needs of women ex-combatants?

SECTION E

RECOMMENDATIONS AND SUGGESTIONS

1. How differently do you think could have been done to ensure that women ex-combatants benefited from the following psychosocial and economic reintegration programmes in post-independence Zimbabwe
 - a. Counselling
 - b. Rehabilitation
 - c. Skills training
 - d. Demobilisation payments
 - e. Gratuities and pensions
 - f. Redistribution policies (land reform and indigenisation)
 - g. Any other
2. What measures can be put in place to make the socioeconomic reintegration strategies more effective in addressing the needs of female ex-combatants?

Thank You for your cooperation

Appendix C -Shona Interview Guide for Key Informants



(A United Methodist-Related Institution)

INVESTING IN AFRICA'S FUTURE

INSTITUTE OF PEACE, LEADERSHIP AND GOVERNANCE

Self-introduction

Zita Rangu ndinonzi *Lilian Chaminuka (Student number 118591)* ndirikuita zvidzidzo zve Executive Masters Dhigiri rePeace, Leadership and Governance in the Institute of Peace, Leadership and Governance paAfrica University mukuzadzikidza zvinodiwa ne Executive Masters dhigiri rePeace, Leadership and Governance ndirikuita tsagurudzo inemusor wekuti *Complexities of Transitional Justice :An Assessment of Socioeconomic Reintegration of Female Ex-combatants in Zimbabwe 1980-2014: The Case of Harare Metropolitan Province*. Zvachabuda munhaurirano iyi zvichabatsira tsvagurudzo yangu.

SECTION A.

1. Unoita basa rei?
2. Wakadzizda kusvika papi?
3. Ndiudzeiwo ka zvamakasangana nazvo panguva yehondo yechimurenga.

Chii chamakazoita muupenyu mushure mokunge mabva kubasa rechiuto chekuhondo yeChimurenga

SECTION B.

1. Nguva yehondo ye chimurenga, ndeapi mabasa akasiyana-siyana amaiita?
2. Makuatarisa mumashure panguva yehondo, mungati varwi vehondo vechikadzi vaibatwa zvakaenzana nevarwi verusununguko vechirume.

3. Ndeipi nhoroondo yechimurenga yamunonyanya kutondera semurwi wehondo wechikadzi ingaita kuti mupinde kana kukupayi kodzero yokuti mupinde muzvirngwa zvokubudirira kwenyika. Nhoroondo idzi dzinorevei kwamuri?
4. Panuva yeondo, makambokuvara zvakaipisira here, kana kurwara nepfungwa kwenguva yakareba? Makakuvara papi, sei? Munganyatsondirondedzera kuti chii change chaitika? Iwe wakazviona sei mushure mokunge makuvara.
5. Imi segamba rechidzimai, chii chamaitarisira apo nyika yakawana kuzvitonga kuzere? Zvamaitarisira ndzvo here zvaifungwa nemamwe magamba echikadzi?

SECTION C. MAGARIRO NEZVEUPFUMI PAKUDZORERWA KUVAKADZI VAKADZI VAKAMBORWA HONDO

1. Pakapera hondo, ndezvipi zvinechekuita nepfungwa uye nemagariro zvaikukurudzirai semunhukadzi akamborwa hondo zvamakawana kubva kuhurunde kana mapato akazvimirira oga. Ndizvo zvimwechete zvakaitirwa vamwe vanhukadzi vakarwa muhondo ye Chimurenga.
2. Munofunga here kuti vanhukadzi vanga vari varwi yehondo vakabatsirwa nezvirongwa zvirikutevera:
 - a) Kubhadharwa kwekutendwa kwevaimbova muhondo.
 - b) Penjeni
 - c) Zvidzidzo zvokuwedzera ruzivo
 - d) Rutsigiro rwokudzokera kuchikoro.
 - e) Kugoverwa kweminda kana mapurazi ichipwa vatema.
3. Ndezvipi zvaizorera zvichikurudzira vakamborwa hondo vanhukadzi zvakanwanda kabva kuhurumirande ne mapato akazvirira oga zvasina kutaurwa pamusoro?

SECTION D.

1. Munofunga here kuti imi nevamwe varwi vanhukadzi vakabatsirwa kubva papfungwa nemagariro nezvirongwa zveluvandudza hupenyu hwavo pakapera hondo yechimurenga.

- a) Kugadziridzwa zvaunonzwa mufungwa.
 - b) Kutorwa uchinogariswa munzvimbo yekubatsirwa kubva mudambudziko.
2. Mumaonero ako kusvika papi zvinotevera zveupfumi kudzororerwa kwaho zvakaita zvakaita here mukudzororerwa muhupenyu hwevanhuwo zvawo vasiri vanodzivirira nyika.
- a) Kubhadharwa kwekutendwa kwevaimbova muhondo.
 - a) Penjeni
 - b) Zvidzidzo zvokuwedzera ruzivo
 - c) Rutsigiro rwokudzokera kuchikoro.
 - d) Kugoverwa kweminda kana mapurazi ichipwa vatema.
3. Mukuona netsvakiridzo yenyu mungati ndeapi matambudziko anobudikidza nemagariro nezvoupfumi kudzoreredzwa kwazvo muzvirongwa zvakaunzwa ne hurumende mukubatsira zvinodiwa nevanhukadzi vakarwa hondo.

SECTION E

ZVINOTARISIRWA KUTI ZVINGAITWE.

- 1. Ndezvipi zvakasiyana- siyana zvamunofunga zvingaitwa kouna kuti vanhukadzi vakarwa hondo vabatsirike muhupenyu kubva mune zvinotevera zvinoenderana nezvekugadzikakana mupfungwa, magariro nezveupfumi mukudzoreredzwa kwezvirongwa kwazvo panguva yekubva kuhondo yerusununguko.
 - a) Kugadziridzwa zvaunonzwa mufungwa (*counselling*).
 - b) Kutorwa uchinogariswa munzvimbo yekubatsirwa kubva mudambudziko (*rehabilitation*).
 - c) Kubhadharwa kwekutendwa kwevaimbova muhondo.
 - d) Penjeni
 - e) Zvidzidzo zvokuwedzera ruzivo
 - f) Rutsigiro rwokudzokera kuchikoro.

- g) Kugoverwa kweminda neupfumi kana mapurazi chipwa vatema.
 - h) Zvimwewo.
2. Chii chamunofunga kuti parizvino chingaitwe kugadzirisa zvinodiwa pamagariro evarwi vehondo vechikadzi.
-

Ndatenda netsigiro yenyu

Appendix D -Audio Tape Interview Consent Form



**AFRICA
UNIVERSITY**

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INVESTING IN AFRICA'S FUTURE

INSTITUTE OF PEACE, LEADERSHIP AND GOVERNANCE

I grant permission to audiotape an interview

with.....

I understand that the data gathered from this interview is for educational purposes only and will not be disclosed to any person other than the Supervisory authority and designated faculty at African University. I understand that the tape(s) will be erased within ninety (90) days or sooner if I so specify.

This authorization expires in 120 days or

.....

.....

(Signature of Interviewee)
Interviewer)

(Signature of

.....
(Date)

.....
(Witness)

Appendix E -Oral Interview Consent Form



INVESTING IN AFRICA'S FUTURE

INSTITUTE OF PEACE, LEADERSHIP AND GOVERNANCE

=====

I grant permission to conduct an oral interview

With.....

I understand that the data gathered from this interview is for educational purposes only and will not be disclosed to any person other than the Supervisory authority and designated faculty at Africa University.

This authorization expires in 120 days or

.....
(Signature of Interviewee)
Interviewer)

.....
(Signature of

.....
(Date)

.....
(Witness)