

HEALING THE WOUNDS OF VICTIMS OF POLITICAL VIOLENCE OF 2008  
PRESIDENTIAL AND HARMONIZED ELECTIONS IN CHIORE WARD,  
MUTOKO, ZIMBABWE.

BY

BOTHWELL MUSSETT CHITENGU

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

**2014**

## **ABSTRACT**

*This study sought to examine the extent to which the people of Chiore ward in Mutoko were affected by political violence in the 2008 Presidential and harmonized elections in order to investigate more effective ways of promoting healing in victims and reintegration of those political victims into their communities. The effectiveness of indigenous strategies of healing in reducing the effects of trauma in victims of political violence was established. The study also sought to establish a programme that could be recommended to be used as a strategy to heal the wounds of victims of political violence. In this study 45 victims, 5 traditional leaders and 1 representative of non- organizations were used as research subjects. Questionnaires and interviews were used as research instruments. The study showed that political victims were affected in various ways to a greater extent by political violence in Chiore ward and that there is a serious need for a comprehensive programme to be implemented to reduce the effects of political violence in the area. The study also revealed that quite a number of strategies can be adopted to promote effective healing in victims of political violence. The study recommends that victims and perpetrators of political violence be accorded ample time for acknowledgement and truth telling for effective healing to take place. It is also necessary for trauma counselling to be conducted to victims of political violence so that they can be able to cope with the consequences of political violence and hence fit well in their societies. Finally, it is also recommended that further research be undertaken in order to establish how best communities and the nation at large can assist victims of political violence and perpetrators to avoid recurrence of political violence and ultimately maintain peaceful societies.*

## **DECLARATION**

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

STUDENT.....

DATE.....

SUPERVISOR.....

DATE.....

## **COPYRIGHT**

All rights reserved. No part of this dissertation may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise from scholarly purpose, without the prior written permission of the author or of Africa University on behalf of the author.

© Bothwell MChitengu. IPLG, Zimbabwe. 2014

## **ACKNOWLEDGEMENTS**

I want to acknowledge the assistance received from the following people who made it possible for this document to be put together. My supervisor, Dr. M. Mutisi, who tirelessly guided me in conducting and compiling the entire research project, Mrs E. Bere who provided guidance during presentations, my wife and my four children and friends who gave, me the encouragement and patiently put up with the difficulties and frustrations faced in getting the work done.

To all I want to say, most sincerely, thank you!

**Dedication**

This research is dedicated to my wife and my four daughters, Praxedes, Peace, Beverley and Ropafadzo.

## Table of contents

ABSTRACT.....	i
DECLARATION .....	ii
COPYRIGHT.....	iii
ACKNOWLEDGEMENTS .....	iv
Dedication .....	v
List of Tables .....	viii
List of Appendices .....	x
CHAPTER 1 INTRODUCTION.....	1
1.0 Introduction.....	1
1.1 Background of the study.....	5
1.2 Statement of the Problem.....	5
1.3 Purpose of Study .....	6
1.4 Significance of the study.....	7
1.5 Objectives of the Study .....	7
1.6 Research Questions .....	7
1.7 Assumptions.....	8
1.8 Delimitation of the Study .....	8
1.9 Structure of the Study .....	9
2.0 Definition of Concepts .....	10
CHAPTER 2 LITERATURE REVIEW.....	11
2.0 Introduction.....	11
2.1.1 Theoretical Framework .....	11
2.1.2 Relevance of Theoretical Framework to the Study.....	13

2.2 Political Violence, Form and Extent .....	14
2.3 Effects of political violence .....	18
2.4 Initiatives to Build Peace .....	22
2.5 Healing and Integration.....	24
2.6 Summary and Conclusion .....	35
CHAPTER 3 RESEARCH METHODOLOGY.....	37
3.0 Introduction.....	37
3.1 Research Design.....	38
3.2 Research Methods/Instruments .....	38
3.3 Population .....	40
3.4 Sample Selection.....	40
3.5 Data collection Plan .....	41
3.6 Data Analysis Procedures .....	41
3.7 Validity and reliability .....	42
3.8 Ethical considerations .....	42
3.9 Summary .....	43
CHAPTER 4 DATA ANALYSIS AND INTERPRETATION OF FINDINGS.....	44
4.0 Introduction.....	44
4.1 Research Findings .....	44
4.1.1 Theme 1: violence occurred and was well organized. ....	45
4.1.2 Theme 2: Political Violence has Devastating Effects to the Victim.....	49
4.1.3 Theme 3: political violence occurred in various forms.....	52
4.1.4 Theme 4: healing has different meanings to different people.....	56
4.1.5 Theme 5: healing can be effectively promoted using different methods. ....	59
4.1.6 Theme 6: No Attempts at Promoting Effective Healing have been made in Chiore Ward from Outside.....	65



4.1.7 Theme 7: locally generated subtle approaches to healing.....	69
4.2 Summary and Conclusion .....	75
CHAPTER 5 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	75
5.0 Introduction.....	75
5.1 Summary .....	76
5.2 Conclusions.....	79
5.3 Recommendations .....	79
REFERENCES.....	82
APPENDICES.....	85

## **List of Tables**

Table 1 Costs and Effectiveness of Healing Methods .....	733
--	-----

## **List of Appendices**

Appendix A Participant Consent Form.....	85
Appendix B Questionnaire for Victims .....	86
Appendix C Interview Guide for Traditional Leaders .....	91
Appendix D Interview Guide for Civil Society Organizations.....	92

## **CHAPTER 1 INTRODUCTION**

### **1.0 Introduction**

The colonization of Zimbabwe, the then Southern Rhodesia brought with it quite a number of challenges and new dimensions in terms of the nature of violence nurtured which were quite crucial in shaping the future history of the nation. During this era in question, early violent forms of conduct began to be inculcated in society in the form of forced labour, rape, beatings and others. This is aptly described by Muchemwa, Ngwerume and Hove (2013, p.146) who observed that “Colonial history was violently introduced to pre-colonial Zimbabwe in 1890, which hitherto had also endured some violent clashes as a result of at least five Nguni groups that had passed through the Zimbabwe plateau during Mfecane.” This clearly illustrates the point that violence has a long history in Zimbabwe’s politics.

The first resistances to colonial rule which were witnessed in 1896-97 also had an impact on the development of violence. The failure of these early resistant movements led to violent responses from the whites to reprimand real or perceived enemies and further entrench their rule. Ranger (2004). One can therefore observe that the use of violence to achieve desired political ends had already been slowly and gradually sown and that had a greater bearing on the way political conflicts were to be handled in later life.

Zimbabwe went through a bitter and protracted armed struggle during which the worst forms of violence were experienced. It is crucial to observe that guerrillas also used violence to get support from the masses. To that effect, Muchemwa et al, (2013, p.148) posit that “During the war, support did not come through persuasion only, guerrillas used a combination of persuasion and coercion to gain support.” It is notable that a culture of violence was slowly developing and that had a great influence on the way future political disputes were going to be handled. It is no surprise then, that the 1987 dissident insurgents was responded to by the government with the high handedness that it did not warrant using the North Korean trained fifth brigade. The Gukurahundi atrocities clearly indicate that the use of violence to achieve political ends was now seen as the only avenue. This is evident in post-independent Zimbabwe during election time. An interesting observation by Sachikonye (2011, p.7) becomes of paramount importance when the author argued that “After independence, the state began to use the very same structures it had inherited from its colonial past to put down those it deemed its opponents.” One can therefore observe that the use of such tricks which had been learnt from the colonial master were to become the sole means of survival in the event of a political conflict in future.

Zimbabwe has been holding elections after every five years since she gained her independence in 1980 from white colonial rule. The escalation of violence has been reported before, during and after elections which needs healing. To that end, Muchemwa et al (2013, p.155) noted that “Elections over the past few years have

been known to be a nightmare and are usually associated with violence and intimidation.” This clearly illustrates the prevalence of violence during election time. The trust in the use of violence as the only alternative can be clearly seen in Chikowore’s February 16, 2002 remarks when he argued that “That armed struggle should serve as the guiding spirit through the presidential elections and beyond.” Tendi(2009, p.5). The war of liberation, the Gukurahundi atrocities right through to the violent 2008 Presidential and harmonized elections have left a mark on people’s lives. It has been observed that human rights violations around Gukurahundi remain suppressed and freedom of speech and expression about that topic is not tolerated by the state. Kriger (2003). It is in the light of these circumstances that it becomes of paramount importance to research on the extent of the effects of political violence and effective ways to promote healing. It has been found out that there are serious grievances regarding the hurt and pain caused by the violence and political polarization since 2000. Ranger (2004). This clearly shows that there is a lot of healing which needs to be done to victims of political violence.

The research is going to investigate more effective ways of promoting healing to victims of political violence and the extent of the effects of this violence to the community in Mutoko. To achieve this overall objective, the research aims to examine more effective ways of promoting healing to individuals and the community at large during the specified period.

The topic is highly important in that it tries to examine the most effective methods to promote healing and the extent of the effects of violence to victims of political violence to communities in general and Mutoko in particular. The major thrust is to unearth the most effective ways to promote healing and integration. The effect of trauma counselling in reducing the consequences of political violence will also be investigated.

Attempts have been made to try and promote forgiveness through the organ for National Healing, Reconciliation and Integration (ONHRI). The organ faced quite a number of challenges which include; the process focused on Harare leaving the marginalized urban and rural grassroots communities, operated on a very small budget, led by politicians and its 'kiss and forget' approach was a contentious issue. Machakanja and Mungure(2013). These challenges have rendered the project highly ineffective. Muchemwa et al(2013, p.155) also observed that "The ONHRI has also suffered from the fact that it has been elitist in its approach...it has done nothing more than listen to and sympathise with victims." The fact that the ONHRI was a state led project and that it did not involve the people from the grassroots level greatly contributed to its failures. To explicitly show its top-down approach, Muchemwa et al (2013, p.145) assert that "...this institutionalised, state-centric and state-propelled project is haunted by the very same challenges that undermined and shattered its predecessor." This was in reference to the policy of reconciliation enunciated soon after independence. In the light of the above, it therefore remains debatable whether healing has been promoted and achieved in Zimbabwe.

## **1.1 Background of the study**

The concept of trauma through political violence is not new to Zimbabwe. A notable example is the Gukurahundi atrocities in which the government has been accused of being complicit in committing the crimes. Freedom of speech and expression around Gukurahundi have been suppressed and everything about it has been swept under the carpet. No national healing programmes have been attempted after these atrocities. Resultantly, society has remained polarised and hence the call for secession by some sections of society in Matabeleland. Ranger (2004). This is a clear case which illustrates the dire need for conducting healing of victims of political violence. The research therefore saw it prudent to undertake investigation on promoting healing of victims of political violence in Mutoko, Zimbabwe.

## **1.2 Statement of the Problem**

The purpose of this study was to investigate more effective ways of promoting healing in communities affected by political violence. The problem was to investigate whether healing of wounds of victims of political violence has been effectively done in Mutoko. Victims may not or still suffer from trauma and the consequences of violence. The study is informed by the theory of process healing by Flint (2000), which is an extension of Skinner's model of behaviour modification. The theory has argued that the brain is a constant learning organ. Olson (2013). This therefore means that the brain can be trained to promote healing of victims. The effects of trauma can therefore be greatly minimised by training victims to accept and process the trauma and hence manage the effects of violence in communities.



The paucity of research on promoting forgiveness, healing and the role of trauma counselling and reintegration is notable in the wake of political violence in Zimbabwe, particularly in Mutoko. Political violence has been observed to be a problem in Zimbabwe, for instance, scholars have written on political violence in the country. (Ranger, 2002, 2004, Machakanja, 2010, Sachikonye, 2011, Muchemwa et al, 2013). This clearly indicates that the problem of political violence is still persistent and hence needs addressing. In addition, communities seem to lack the requisite skills in using different techniques to help victims recover from the consequences of violence and reintegrate them back into society. The research therefore becomes of great significance as it sought to explore effective ways of promoting healing and reintegration to promote peace. There is a wide disparity between what is on paper concerning the programme of national healing and what is actually happening on the ground to achieve national healing. The research sought to fill this gap and provide information on effective ways to promote healing in communities.

### **1.3 Purpose of Study**

The purpose of this study was to examine the extent of the effects of political violence in Chiore ward and explore effective mechanisms of promoting healing and reintegration. Research on causes and nature of political violence has increased in Zimbabwe. What has been missing to date, however, is a research on healing the wounds of victims in Chiore ward. The research aims to fill this gap.

#### **1.4 Significance of the study**

The study sought to provide deeper insights into the methods that can be used to heal the wounds of victims of political violence. The study sought to add to existing knowledge in the field of study of healing and trauma counselling. The study also sought to further educate the community on the importance of embracing diversity and thus create awareness on the importance of adopting alternative ways of dealing with divergent political views and reintegrating victims of political violence in communities leading to conflict transformation.

#### **1.5 Objectives of the Study**

The objectives of the research are to:

- 1) examine the extent to which the people in Chiore ward were affected by political violence.
- 2) investigate effective ways of promoting healing and reintegration to victims of political violence.
- 3) establish the effectiveness of indigenous strategies of promoting healing.
- 4) recommend a programme that can be implemented as a strategy to heal the wounds of victims of political violence.

#### **1.6 Research Questions**

The research sought to answer the following questions;

- 1) To what extent were the people in Chiore ward affected by violence?

2)What are the most effective ways to promote healing and reintegration to victims of political violence?

3)To what extent do non-formal, traditional and home-grown strategies of healing help to reduce the impact of political violence?

3)To what extent does trauma counselling help to reduce the consequences of political violence to victims?

### **1.7Assumptions**

The following assumptions were basic:

1) There is a relationship between effects of political violence and the continuing suffering of victims of political violence from trauma.

2) There is a relationship between healing and continuing peaceful co-existence in communities ravaged by political violence.

3) There is a relationship between trauma counselling and a reduction in consequences of political violence.

### **1.8Delimitation of the Study**

This study only focused on healing the wounds of victims of political violence during the 2008 Presidential and harmonized elections in Mutoko, investigating effective methods to promote healing and reintegration, establishing the effectiveness of indigenous strategies in promoting healing and evaluating the effect of trauma

counselling on reducing consequences of political violence in ward 25 (Chiore) in Mutoko among victims of political violence. Chiore ward was chosen because it falls under Mashonaland East province which experienced very high incidences of politically motivated violence. Ranger (2002).

### **1.9 Structure of the Study**

In Chapter 1 of my dissertation, I gave an introduction of the topic under discussion. I clearly spelt out my overall objectives of the dissertation. In the same Chapter, the research design and data collection methods used were also discussed. In addition I gave a justification for choosing the methods that were used in the research.

In Chapter 2 of my dissertation, I reviewed literature that is related to my topic. The major aim was to try and find out what previous research found out in relation to my area of study. The information that I obtained was quite beneficial in that I learnt from experts on what they said about the extent of the effects political violence and effective ways to promote healing to victims of political violence. Though these studies were done in other countries outside Zimbabwe, it is important to point out that they were applicable in my area of study. In addition, the data helped me to decide on the research methods that I used.

In Chapter 3, I discussed my research design and data collection methods. These were quite important as they helped me to collect the relevant data for my research, analyze and present it. A justification of the methods chosen was also done in this chapter to clearly bring out the relevance of the methods in qualitative research. In the same chapter, I also gave a justification of the sample chosen, validity and reliability of the data collection methods. In Chapter 4, I analysed my data and interpreted the findings of my research using different techniques. Chapter 5 was my last chapter which looked at the conclusion, discussed limitations and suggested any recommendations possible.

## **2.0 Definition of Concepts**

In the context of this study the following definitions were used;

Violence-any form of harmful direct, indirect or structural acts directed against other people.

Healing-is reconciliation or the building of bridges after a conflict.

Trauma- is severe emotional shock and pain.

Trauma counselling-short-term counselling limited to one or two sessions but achieves longer term therapy.

## **CHAPTER 2 LITERATURE REVIEW**

### **2.0 Introduction**

In this Chapter I reviewed available literature in an attempt to understand and analyse what previous researchers found out in relation to my topic. In so doing I also attempted to make reasonable conclusions after careful consideration of the research findings and comparing them with my own findings. I was investigating the extent of the effects of political violence, with a desire to explore more effective mechanisms of promoting healing and examine the effect of trauma counselling on healing and reintegration.

It is notable to point out that there has not been a lot of research on the area in Zimbabwe and obtaining the required literature on the topic was not an easy process. However, despite all these setbacks, I did a lot of reading on the research that was done in other countries like the United States of America and others, that has relevance to the Zimbabwean situation and tried to integrate this information into my research.

#### **2.1.1 Theoretical Framework**

The study is informed by the theory of process healing by Flint (2000) which explains the role of the brain as a constant learning organ. The brain can thus be changed to promote healing and reintegration to victims of political violence. The fact that behaviour can be modified becomes the basis that people can be trained to

unlearn bad behaviour (violence) and learn good behaviour (peace). Accordingly, victims' behaviour can be modified after traumatic experiences so that they learn to cope with that unpleasant experience and fit well into society. To that end Gregory (2013, p.1) noted that the "Aim of trauma counselling is to get your life back on track and move from being a victim to being a victor." When this happens it would therefore mean that victims would be able to overcome trauma and heal from the wounds of political violence. The theory further argues that small stimuli create large changes in responses thereby leading to behaviour change. This would therefore mean that small attempts at behaviour modification are highly crucial in bringing about active and huge changes in individuals. The smallest attempts at assisting victims manage maladaptive aspects are quite crucial in helping them cope with post traumatic effects. This therefore helps to promote healing through behaviour modification.

The study is further informed by the cognitive dissonance theory by Festinger (1957) who noted that a feeling of discomfort develops when there are conflicting attitudes, beliefs or behaviours. When there is a gap between a piece of knowledge in individuals, it leads to tension. McLeod (2008). Where there is inconsistency in beliefs and attitudes, people tend to seek consistency through the use of irrational means. This theory is quite relevant in that it helps to explain the causes of political violence where in the event of divergent political views, some try to seek consistency by coercing others to have consistent political views with their own. Resultantly, they use violence to 'convert' those with inconsistent political views with their own,

leading to forced compliance and hence violence. The study is also further informed by the African philosophy of Ubuntu. The Ubuntu concept means that “a person is a person through other persons.” Shutte(1993, p.46).The concept therefore entails respect and compassion for others and it is an alternative to vengeance. Tutu(1989). In accordance with Ubuntu, violence of all forms is not acceptable as it is a sign of disrespect. Ubuntu defines trauma as serious damage of the soul and spiritual harm to persons. Healing is defined as a form of truth-telling and acknowledgement leading to reconciliation and hence forgiveness. The Ubuntu concept therefore propounds a situation in society which is tolerant and peaceful.

### **2.1.2 Relevance of Theoretical Framework to the Study.**

Literature has revealed the persistency of political violence in Zimbabwe, for instance, a number of scholars have written on political violence in the country. (Ranger,2002, 2004, Machakanja, 2010,Machinga 2011,Sachikonye, 2011, Muchemwa et al, 2013). This clearly indicates that the problem of political violence especially during election time is still persistent and hence needs addressing. The theories of Festinger (1957) and Flint (2000) are very relevant to the study in that they help to explain the importance of behaviour modification in promoting healing to victims of political violence. The theory of process healing further helps to explain the role of acceptance and processing in helping victims cope with the effects of trauma and resultantly, healing. The theories also help in explaining the role of education and training in changing mindsets to influence change of perceptions. The



brain as learning organ can thus be trained and modified to remove traumatic experiences. This can be effectively done by making use of people's experiences.

## **2.2 Political Violence, Form and Extent.**

The causes of violence have been a debatable issue amongst different scholars. The causes of violence are many and varied. Some scholars, on the one hand argue that violence is a result of hereditary traits or in born characteristics, whereby they argue that man is by nature aggressive or violent. On the other, some scholars such as Sederberg (2003) uses the Cherry Pie Thesis to argue that violence is not a result of man's biological make up or hereditary traits. Such scholars emphasize the role of the environment in shaping the character and behaviour of human beings. This paper shares the same notion with those who argue for the influence of nurture in moulding human beings and thus play a greater influence on a person's behaviour patterns.

Political violence takes many different forms and has devastating effects on communities. According to Galtung (2001) violence can simply be classified into three main forms and these are direct violence, structural violence and cultural violence. It is important to note that political violence can entail all the three afore mentioned categories. Violence can be carried out by a group, which is called collective violence or it can be done by an individual but with the same intentions and effects. Collective violence is usually committed to fulfil a certain social agenda. It can take many forms which include threats and intimidation, war, torture, rape,

beatings, arson, destruction of property and denial of access to essential services such as food, medical treatment and others. It is important to point out that the list of forms of violence is far from perfect and that given the complexity of violence, the line which separates these maybe blurred. However, this just provides a useful framework to help unpack the violence that afflicts individuals, communities and families in their day to day lives.

Global statistics have revealed that violence takes the lives of more than 1.5 million people per year. United Nations Report (2005). This is quite an alarming figure given that violence is preventable and hence a lot of lives can be saved. Threats and intimidation can be used as political tools both before, during and after elections to influence people's behaviour and attitudes. The mere threat of violence can have remarkable effects on the outcome of an election especially before the election or in the event of a re-run. Threats and intimidation greatly helps to silence the voices of society especially when perpetrated by the state. In the majority of cases state sponsored violence has no control. To that effect, Murros(2013, p.3) argued that "State violence, wielded by the organs of people's power against the enemies of the people, will have no restrictions at all". It has been evident in some countries that state sponsored threats and intimidation can go out of hand leading to extreme brutality. This has been exemplified in Iraq during Saddam Hussein's era, where threats and intimidation managed to silence political opposition. Harris (2004).

Rape can be used as an effective tool to influence and control political discourse. Rape can be a tool used to extract information and forced confessions from political opponents. Harris (2004). It is important to point out that in such cases where rape is used as a political weapon, society becomes heavily polarized and insecure. Rape victims and their family members greatly feel intimidated and therefore fearful. In Iraq, for example, rape was used as an effective tool to silence family members by sending video tapes showing the rape of female family members. Harris. (2004).

Violence can also be expressed in the form of torture. Torture can simply be defined as the act of deliberately inflicting severe physical or psychological pain to a person. Murros (2013). Torture can be sanctioned by individuals, groups or states. Torture involves brutal beatings, electrical shocks and branding. Torture can be used to extract information or to silence the voices or dissent. Torture is a serious act of violence which results in injury, and in some cases, leads to deaths of people. Society suffers from trauma and polarization. Olson (2013). According to Keeley (2005), it is estimated that more than 81 percent of world governments at present practice torture, at times openly. This clearly shows that there are high incidences or widespread use of torture to achieve selfish political goals.

However, it is notable to observe that torture is prohibited by national and international conventions or covenants. Countries which use torture will therefore be violating national and international law, such as the International Covenant on Civil

and Political Rights which obliges states to ensure that citizens are not subjected to torture, cruel, inhuman and degrading treatment. Neumann (2002). They take advantage of weak implementation and monitoring structures globally.

Murder can be another form of violence which is also rampant in societies. Governments or societies can rely on murder to coerce people or citizens to succumb to its desires. Murder is the most extreme form of violence especially when openly done and can be very effective in achieving political repression. Harris (2004). This is due to the fact that a lot of fear is generated in society and loyalty becomes the order of the day for death is extremely frightening. This has been quite effective in Iraq during the time of Saddam Hussein, where it is estimated that more than 200 women were beheaded throughout the country. Amnesty International (2001). The United Nations Commission on Human Rights (2002) Report also revealed that more than four thousand women have been victims of 'honour killings'. It is important to observe that murder is again prohibited by international covenants or conventions. Countries where murder is used to silence political dissent, such countries will be violating international law as there are no effective implementation mechanisms. War can also cause a lot of deaths and it has been observed that 87 percent of tribal societies were at war and that warfare causes death rates of up to 60 percent. Keeley (2005). This clearly indicates that murder leads to high death rates which are otherwise preventable to a larger extent.

### **2.3 Effects of political violence**

The effects of trauma on people's lives in particular and on the community in general cannot be underestimated. Globally, it has been observed that trauma greatly affects societies at present and is expected to increase in future. Mollica(2008, p.1) noted that "Problems of violence and natural disaster and resulting trauma affects millions of people worldwide and will be central issues in the next century." It is important to note that society has become increasingly aware of the magnitude of the effects of trauma on victims.Mollica (1999). What has been lacking and stillis, is the skill to devise effective strategies to promote healing. These factors taken together indicate that victims continue to suffer from trauma due to the fact that perpetrators do not want to come into the open and acknowledge their wrong doings to ask for forgiveness. As such Mollica(2008, p.7) goes on to argue that "As a consequence, the enormous burden of human suffering and loss of social and economic productivity remains hidden behind a veil of neglect, ignorance and denial." This clearly points to the serious need for healing in communities in Zimbabwe and particularly in Chiore ward.

The effects of political violence on communities are many and varied. It has been observed that political violence leads to extreme suffering due to the high death rates experienced. A lot of people are attacked during political violence resulting in high deaths being experienced. A case in point is the 2008 Kenyan Presidential elections in which it is estimated that more than 1200 people perished as a result of the intense violence. Durham (2013). Murder is also associated with attack and intimidation of

people leading to a lot of anxiety and trauma as citizens witness the high levels of violence. Families get displaced after the loss of their homes, an increase in the number of orphaned children, is experienced as they lose their parents leading to increased vulnerability in children. Olson (2013). Political violence thus has devastating effects on communities in general and individuals in particular.

Political violence can also lead to increased delinquent and aggressive behaviours in communities such as bullying, rape, torture and other ills. Political violence can lead to a lot of destabilization of society as children and other members of society are nurtured in the bad way of violent behaviour. Bandura (1997). The future of society depends on children and youths and if these are oriented under violent conditions, they are most likely to exhibit such violent behaviours in their later life. It has been observed that the intense violence that rocked the Kenyan Presidential election of 2008 greatly contributed to an increase in the levels of bullying especially among the youth. Durham (2013). This is in accordance with a study by De Ande (1999) which has revealed that violence and the threat of it affects youth more than any other group of the population. Literature has already drawn a link between the environment and the future behaviour of an individual. In many societies it has been evident that the environment can be very influential in moulding members of society towards violence or peace depending on the situation that exists in the community. A very violent society can 'train' its members to be violent in later life. Bandura (1997). It is therefore quite clear that violence has devastating effects on society.

Political violence retards economic growth and development. States or nations that are politically stable have been observed to be more economically advanced. Duffield (2001). A peaceful environment is conducive for investment thereby promoting economic growth and development. This has been well exemplified by the Nordic countries such as Norway and Sweden which have realized significant economic growth due to their long history of stability. Duffield (2001). On the contrary, politically unstable countries have been observed to lag behind in terms of economic growth and development. This is due to the fact that violence drives away both existing and potential investors as the environment would not be conducive for investment. To that end, Bodea and Elbadawi (2008, p.2) argued that “In addition to its direct destructive effect, political violence undermines the micro-security of the individual as well as the macro-security of communities, nations and countries”. Security of investment is a panacea to investment and hence economic growth and development. This is a clear indication of the negative effects of political violence on economic growth and development. Bodea and Elbadawi’s (2008) findings are in tandem with those of Duffield (2001) who observed that countries that are always in conflict have realized stagnant economic growth due to lack of security of persons and investments.

Moreover, states that are politically unstable have high military expenditures (miles) as they spend more money buying military equipment to maintain law and order. Resources that are directed towards purchasing expensive artillery could otherwise be channelled elsewhere to other developmental projects which benefit the country

economically. Harris (2004). This is well exemplified by Costa Rica, a country that demilitarized and currently its citizens are enjoying living standards compared to those of More Economically Developed Countries (MEDCs). It is observable that war is costly but peace is cheap. The Iran-Iraq war cost US\$622 billion, whilst Galtung's mediation between Ecuador and Peru only cost US\$250. Harris (2004). Another notable example is South Africa's military expenditure (mlex) which fell by 58 percent between 1989 and 1998 from US\$ 5244 million to US\$2196 million as part of the money was transferred to other security expenditures. Harris (2004). To that end Harris (2004, p.7) argued that "military uses resources, both human and physical, which could be used in other areas with returns." One can therefore note that war retards development. The apparent convergence of the findings suggests that there is a direct causal relationship between peace and levels of economic growth and development. Resultantly, one can observe that where there is peace, there is economic growth and development and where there is violence, there is stagnant economic growth.

Political violence greatly leads to loss of life especially of the active population. This greatly leads to human suffering in the form of psychological trauma and direct physical pain. To that effect, Bodea and Elbadawi (2008 p.2) posit that "Political violence...once ignited, it can become the direct cause of untold human suffering, loss of life as well as massive economic decline and political instability". This is a clear indication of the high death rates which result from political violence and as such, is highly devastating to society. A case in point is the Sub Saharan Africa wars,



where it has been argued that “The ten...civil wars in Sub Saharan Africa are estimated to have resulted in over four million deaths and have cost the countries in question more than \$138 billion (in 1995 prices)”. Bodea and Elbadawi(2008, p.2). This is quite high a figure in deaths, which is highly unnecessary. Literature has already drawn a link between political violence and death rates, death rates are significantly high in violent societies and low in peaceful communities.

Political violence has a significant contribution on the number of orphans and displaced persons leading to an increase in the number of refugees. Many people flee their homes for fear of death and some die leaving their siblings as orphans. According to Bodea and Elbadawi(2008, p.1) in reference to displacement of people, observed that “Between 1980 and 1992 the total number of displaced people as a result of wars was estimated to have risen from 16 million to more than 40 million”. This is a clear indication that political violence leads to a significant increase in the number of refugees. This is well exemplified by the increase in the number of out-migrants from Somalia trekking down to South Africa leading to an acute increase in refugees which is even straining the South African budget.

#### **2.4 Initiatives to Build Peace**

There are quite a number of initiatives and strategies that can be employed to build peace in communities. Negotiation is one important strategy that can be very effective as it brings opportunities for social transformation. The aim of negotiation

should be to address the root causes of the social, political and economic problems. To that end, Jeong(2005, p.2) noted that “The principle political, economic, social and ethnic imbalances that led to conflict in the first place should be addressed”. Negotiation helps to bring disputants together leading to the building of new relationships and hence conflict transformation. Having done that, there is need to establish structures that strengthen peace building efforts,after negotiation has been successfully conducted. The central feature of the discussion focuses on the role of negotiation in establishing lasting peace. A similar observation was made by Boutros-Ghali(1995, p.32) who argued that “Structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict is crucial”. This clearly shows that negotiation is crucial in building peaceful communities.

Education and training is another initiative that can be employed to promote peaceful communities. The critical feature lies in the assumption that since violence can be learned, it can also be unlearned and thus prevented. Effective methods to promote peace can also be learned. Harris (2001). Education and training can be conducted through the formation of community action teams which comprise individuals and organizations. Programmes would focus on promoting respect and nonviolence. There is need for proper planning, adequate and relevant training and effective implementation of mediation programmes for them to produce the intended results. To that end, Harris (1996) posit that violence prevention programmes greatly help in reducing physical violence. The role of education in promoting peace can therefore not be doubted. A study by Lederach (1948) revealed similar findings as it observed

that a bottom-up approach in promoting peace is fundamental. Lederach's peace building model proposes the establishment of structures at grassroots level which promotes ownership of the peace process and hence leading to peace building across the divide. This is in accordance with a study by Maxwell(2004, p.23) that found out that "Establishing lasting peace is the work of education. All politics can do is keep us out of war". Education plays a pivotal role in promoting peace. In another study by Harris (1999), it was discovered that education on peace can greatly help counter the culture of violence that exists worldwide. The research goes on to observe that peace education programmes do not eradicate violence per se but they teach critical awareness which helps to reduce the levels of violence. Harris (1999). The apparent convergence of the findings suggests that education plays a pivotal role in promoting peaceful communities. Education and training can therefore act as a change agent and people should be ready to take the initiative. An inspirational statement by Mahatma Gandhi becomes applicable which noted that "You must be the change you wish to see in the world". King (1999, p.324). This is a clear indication that for change to occur, there is need for active participation to promote the change.

## **2.5 Healing and Integration**

Healing can simply be defined as sharing feelings and thoughts or learning about trauma. On healing, it is crucial to note that it is better to promote talking about the traumatic experiences than keeping quiet. Foa, Keane and Friedman (2000, p.22) noted that "Allowing oneself to feel the emotions associated with terrible things that happened...may result in a temporary increase in trauma symptoms, but ultimately it

is approaching, rather than avoiding, memories of traumatic experiences that appears to offer relief to survivors.” This greatly shows the significant role played by narrative therapy in promoting healing in victims of political violence.

Narrowing it down to the Zimbabwean situation, it can be observed that a lot of suffering has been experienced which requires healing. The evidence of suffering by Zimbabweans is clearly illustrated by Machinga(2011, p.35 ) who noted that “After a 10-year political impasse, and in the wake of political violence in the 2000, 2005 and 2008 national elections, hundreds of thousands of Zimbabweans have suffered from horrific episodes of economic instability and political chaos.” The central feature of this discussion is on the high levels of suffering and hence trauma in both victims and relatives of victims, which then becomes a societal problem. This is in accord with a study by Lederach(1999, p.63) which revealed that “The experience of deep, broken relationships, victimization and violence leaves within us a sense of void, anger and powerlessness.” This gap needs to be filled by promoting and implementing effective healing strategies. Machinga(2011, p.35) goes on further to argue that “...political violence in Zimbabwe has left millions of people wounded, traumatized, bereaved, displaced, and disempowered.” One does not therefore fail to observe that a lot of people suffered as a result of political violence and hence the need for promoting healing in communities in Zimbabwe, particularly in Chiore ward.

One strategy to promote effective healing is the removal of impunity in the Zimbabwean context. Machakanja (2010). This is quite effective in the sense that for healing to take place, there is need for perpetrators to acknowledge their wrong doings and publicly apologize to the victims. This in tandem with a study by Muchemwa, Ngwerume and Hove (2013, p.153) who observed that “Truth telling and apologies are the essential hallmarks for healing the wounds of survivors.” In this context, perpetrators should be made accountable for their actions. The situation in Zimbabwe has been a tricky one in that the state has been complicit in committing political violence against its own citizens. To that end Machakanja (2010, p.7) noted that “The political landscape was characterised by violence allegedly perpetrated by state-sponsored militia against political opposition groups or anyone labelled as an enemy of the state.” Be that as it may, the situation in Zimbabwe requires the implementation of effective healing strategies to alleviate the plight of victims of 2008 presidential and harmonised elections. Politicians and some party officials have remained immune to prosecution which has greatly hampered the healing process. A study by Machakanja (2010, p.7) revealed that “The elections of 2000, 2002, 2005 and 2008 were all conducted in a violent environment in which many people were killed or maimed, whilst the perpetrators evaded justice.” This was as a result of state and party impunity in which they committed heinous crimes for which they were not held accountable. There was therefore need for a process of healing that would be comprehensive and provide a platform for the victims to tell their stories whilst the community would be listening at the same time perpetrators acknowledging their mistakes. A study by Mollica (2008, p.12) is very crucial in that “...Mollica reminds us how important it is to be open in listening to trauma stories, to recognize the

wisdom of traumatized individuals and to understand their drive for self healing.” There is therefore dire need to remove impunity to make the perpetrators of political violence acknowledge their mistakes for effective healing to take place.

What has compounded the problem and made it even more complex in Zimbabwe is the fact that the majority of the perceived perpetrators of violence hold important positions in offices or corridors of power and hence it becomes very difficult to make such people accountable. To that effect, Machakanja(2010, p.7) posit that “The Zimbabwean situation, where some of the people perceived to be perpetrators of human rights violations continue to hold power or are in strategic positions that obstruct the advancement of the envisioned reconciliation and national healing process.” Taking cognisance of this existing situation, it is clear to note that the environment is therefore not secure for victims and efforts to promote healing would be very futile as they will be frustrated by the powerful elites.

What even worsens the situation is the fact that these ruling elites are leading the healing process and one would observe that the healing and reconciliation process in Zimbabwe remains a pipe dream. This is premised on the argument that the healing process is just a smoke screen as political heavy weights cannot bear the embarrassment of appearing in public to make public apologies. To that end Muchemwa et al(2013, p.145) argued that “This institutionalized, state-centric and state propelled project is haunted by the very same challenges that undermined and

shattered its predecessor.” These findings correlate significantly with those of Machakanja(2010, p.8) who argued that “However, despite these efforts, there are arguments as to whether the national healing and reconciliation project should be led by politicians, given the politics of partisanship that have characterized the political landscape of Zimbabwe since independence.” One can therefore observe that there is dire need to remove state and party impunity in order to promote effective healing in Zimbabwe by removing all these impediments and creating favourable conditions for healing of political victims to take place. In a similar study, Goertzel(1994, p.24) found out that “Healing and restorative justice intricately relates to acceptance of responsibility on the part of the offender, is a prerequisite to victim/offender restorative justice processes.” The apparent convergence of the findings suggests that there is a strong link between acknowledgement of wrong doing and effective healing.

In addition to written agreements and pieces of legislation, there is need for effective implementation of the rule of law. It can be argued that pieces of legislation and peace agreements can be well written, but if there are no effective mechanisms and institutions to implement them, the realization of the rule of law which is pivotal to the promotion of true healing, remains a pipe dream. The enactment of article vii, which focussed on equality, national healing, cohesion and unity, did not stop or reduce political violence in the country. Muchemwa et al (2013). In that regard, the observation by Machakanja(2010, p.5) is quite interesting when the author noted that “For instance, since the signing of the GPA more than 30 political activists have been

abducted and some remain detained under torture in police custody and maximum prisons.” This clearly indicates the need for institutions which effectively implement written laws for the promotion of the rule of law. Commenting on the importance of the rule of law, Staub, Pearlman, Gubin and Hagengimana(2005, p.302) observed that “It has been a common belief that healing for trauma survivors requires a feeling of security.” Literature has therefore drawn a link between security of persons and the promotion of healing. This can only be made possible by the establishment of courts that are independent to make their decisions without due influence from the state.

The apparent convergence of the findings of Machakanja (2010) and Staub et al (2005) suggests that there is a close link between acknowledgement and effective healing. This is possible in a secure environment which can be made possible by the implementation of the rule of law.

The formation of community action teams is another crucial initiative to build peaceful communities and resultantly promote healing. It can be argued that for effective healing to take place, there is need for support of victims of political violence by the community at large. This is possible through the community listening to narratives from victims. This is in accordance with a study by Mollica (2008) which found out that telling stories leads to narrative therapy where affected people tell stories about the violence and its consequences on themselves and family



members. It is erroneous to assume that healing will naturally occur as is subsumed in article vii of the Organ on National Healing, Reconciliation and Reintegration (ONHRI). To this end Machakanja(2010, p.5) posit that “...it can be argued that article vii does not represent an individual friendly process but rather a politically-orchestrated natural healing and reconciliation project.” It is important to observe that continued suffering of victims occurs if healing is left to take place as a natural process.

In such a situation where healing is left to be a natural process without effective corrective measures, there are chances of recurrence of violence in the form of defensive violence by the victims. A study by Staub et al(2005, p.300) revealed that “The sense of vulnerability and the perception of the world and other people as dangerous increase the likelihood that, without corrective experiences, former victims will become perpetrators.” This therefore would cultivate a cycle of violence which would be extremely difficult to break. On the contrary, the assumptions of article vii of the ONHRI departs significantly from those of Poussant, cited in Mollica in that there is emphasis on the use of effective corrective measures such as narratives to promote healing. To this end, Poussant, in Mollica(2008, p.1) argued that “Healing invisible wounds emphasizes the power of self-healing, assisted by those who hear not just the trauma but the context of the survivors’ lives.” It is therefore quite clear that there is need for the adoption and use of effective corrective measures at the community level to promote healing. A study by Sachikonye(2011, p.12) found out that “At the community level, trauma centres and special nature

parks can be established where people could visit and stay at such recreational places as part of the healing process.” The formation of community action teams would promote community ownership of the process and thus a grounded-up healing process which would be very effective.

Healing can also be promoted through the adoption and implementation of SADC guidelines and principles on the conduct of democratic elections. These would greatly help to minimize politically motivated violence as it is a criminal and punishable offence by international law. There is need for electoral reforms that increase the confidence of the general populace in electoral institutions. Olson (2013). It can be argued that the absence or lack of electoral reforms in line with SADC guidelines and principles has greatly eroded the confidence of the electorate in Zimbabwe. Resultantly, this is perceived to lead to a lot of anxiety being generated and where there is mistrust in a process, violence is likely to be the end result. In addition, it has been argued by Olson (2013) that there is need to depoliticize the role of the military. In the Zimbabwean context, it has been observed that the military has played and continues to play a significant role in propping up a certain political party. Military commanders and high ranking military personnel have openly declared their allegiance to a political party of their choice. This explains why calls for a professional military and police force which is non partisan continues to fall on deaf ears. To this end, Machakanja(2010, p.5) contends that “The ZANU PF continues to monopolize the use of the media and the police in its political campaigns by coercively presenting itself as the liberator and legitimate patron of the

Zimbabwean people to whom the people remain indebted.” This attitude has thus created a sense of ownership of the liberation struggle and calls for security sector reform have been misinterpreted to mean regime change.

Consequently, it is observable that the cycle of violence becomes very difficult to break in order to promote healing. This culture of violence that permeated society being championed by one political party has made the operations of ONHRI very difficult and hence very little progress. In assessing the performance of ONHRI, Muchemwa et al (2013, p.152) contends “The ONHRI has also suffered from the fact that it has been elitist in its approach...it has done nothing more than listen to and sympathize with victims.” One can therefore argue that there is dire need for a professional military and police force which is non-partisan so that the democratic space is opened up leading to the effective implementation of healing processes without fear or favour from politically connected heavy weights.

On the contrary, in political environments where state and party impunity are not present, the rule of law is fairly applied through intact institutions, the military is non-partisan and professional and transitional justice is implemented. SADC guidelines and principles are followed on the conduct of elections. According to the United Nations Report(2004, p.4) transitional justice refers “To a set of judicial and non-judicial measures that have been implemented by different countries in order to redress the legacies of massive human rights abuses.” A notable example include the

South African Truth and Reconciliation Commission (TRC) which has effectively promoted truth telling and forgiveness thereby leading to the realization of effective healing and reconciliation. It is therefore a fact that where gross human rights violations have taken place, there is need to redress the situation and heal the wounds of victims. The United Nations Report(2004, p.4) observed that “In the aftermath of massive human rights abuses, victims have well established right to see the perpetrators punished, to know the truth, and to receive reparations.” One can therefore argue that transitional justice is quite effective in promoting healing to victims of political violence. The findings of the United Nations are consistent with those of Machakanja(2010, p.11) on transitional justice who observed that “After a decade of gross human rights violations and the atrocities of the early 1980s, people are generally agreed that Zimbabwe needs a transitional justice system and process that would guarantee maximum accountability for the committed atrocities with a view to facilitating sustainable national healing and just peace.” The role of transitional justice in promoting healing is highly significant and can therefore not be under-estimated. It is in the light of the above, that one can put up a strong case in advocating for a transitional justice process in Zimbabwe that would promote effective healing to victims of political violence.

Forgiveness has been observed to be an element of reconciliation leading to healing. This can be achieved through narratives which help to expose perceptions and feelings about each other leading to forgiveness and ultimately healing. To that effect, Hollenbeck(1994, p.3) noted that “If the relationship moves toward

reconciliation, the narratives will show if there is a fundamental change in perceptions toward the former enemy. Thus narratives can serve as a diagnostic and methodological tool, useful for both a scholar and a practitioner”. This clearly indicates the critical role played by truth-telling in helping to promote reconciliation and healing to victims on political violence in communities.

The literature available can be greatly credited for articulating the long history of violence in Zimbabwe which some authors such as Sachikonye (2011) argued that it dates back the 1960s when ZANU PF and ZAPU were rivals during this period. There are however, contradictions on the root causes of political violence with some scholars (Mararike, 2001, Chigwedere, 2001, Mandaza, 2004) blaming the opposition on the one hand and on the other, some scholars (Ranger, 2004, Sachikonye, 2011, Raftopolous, 2004) apportioning the blame on the ruling party. These contradictions, it can be argued, represents the different political or other affiliations of the authors and hence the root causes of political violence has remained debatable. Being part of that debate is not a major task of this study. The literature goes on to argue that this has led to a lot of suffering of the general populace. Machakanja (2010). The greatest portion of available literature focuses its attention on the violations of human rights, the effects of this political violence, its nature and causes. An evaluation of existing healing programmes was also succinctly done. Machakanja (2010). However, there is general tendency to concentrate on the period prior to elections and during the election period. There is a general weakness of the available literature in addressing the post election period and hence the

promotion of healing to survivors of political violence has not been adequately addressed. This therefore shows that there is a major gap in past and present literature which needs to be filled.

There are also contradictions in past and present literature on the type of justice system that should be adopted in the country, be it transitional justice, restorative justice or retributive justice. Some scholars (Machakanja, 2010, Machakanja and Mungure, 2013, Sachikonye, 2011) are proponents of a transitional justice system to achieve effective healing and sustained peace. Other scholars (Chigwedere, 2001, Mararike, 2001) advocates for a forgive and forget approach whilst some sections of society (victims) talk of restorative and retributive justice systems. This therefore presents a dilemma situation. Despite this, the study contends that any justice system that would be all encompassing with a bottom-up approach and a grassroots aspect would be workable as it would consider the concerns of survivors of political violence leading to sustained healing.

## **2.6 Summary and Conclusion**

In this chapter, it has been found out that political violence occurs in many different forms in communities. Studies were conducted in different parts of the world including the United States of America, Kenya and others. These were analyzed and the literature on these studies reviewed. The lack of research on healing the wounds of victims of political violence in most Less Economically Developed Countries

(LEDGs) was exposed, particularly in Zimbabwe and specifically in Mutoko. A lot of work needs to be done towards research on healing of political victims and resources channelled towards this worthy cause.

The literature review chapter has also exposed different effects of political violence and initiatives to build peace in communities. It has emerged from a plethora of studies that political violence has many different effects which include economic retardation, displacement of people, psychological trauma, suffering, deaths and others. Mollica (1999). Political violence occurs in many different forms and there are quite a number of initiatives that can be employed to build peace which were discussed in this Chapter. Evidence from literature reviewed has revealed that if these initiatives are carefully planned and effectively implemented, they can go a long way in minimizing levels of political violence and create a peaceful environment and hence the realization of lasting peace in communities.

## **CHAPTER 3 RESEARCH METHODOLOGY**

### **3.0 Introduction**

In this Chapter, I give a detailed description of the data collection methods that I used in conducting my research. I also give a justification of the methods I used, giving a full explanation why they were the most appropriate. In my research, I used the questionnaire and the interview guide. The questionnaire was hand delivered as participants were found within walking distance in the ward. Given the sensitivity of the issues I was investigating, the researcher used the household drop-off survey. This has an advantage in that respondents worked on the instrument at a time which was convenient to them and in private. The researcher made personal contact with the respondent which made it possible to make clarifications where the respondent had questions. There was therefore no need for mailing these questionnaires. It was cheaper for me and this ensured a high response rate since follow-ups were easy to carry-out.

In this chapter I also analysed the data that I obtained from the responses of participants. The data was coded, analyzed and subjected to thematic content analysis whereby themes which emanated from the responses of participants were analyzed and interpreted to come up with meanings. Numerical data coding was used as a strategy on questions which required a yes-no response. This helped me to draw conclusions from different perceptions of people. Descriptive or analytical data coding technique was also used to analyse data in narrative form. The data was then



analyzed to come up with the researcher's interpretation. Hierarchical or tree coding technique was also used whereby main themes and sub-themes were identified which helped the researcher to identify the contexts, cause and effect and hence come up with conclusions from the available data. The implications of the data obtained and how they could be eliminated were also issues that were taken into consideration after careful analysis of the meanings of responses.

### **3.1 Research Design**

My research was a qualitative research project where small numbers of people were studied to gain a deep understanding of people's perceptions. It was not possible to study all the victims of political violence in the area given the time frame and the large numbers of people. Qualitative research involves the study of small groups of people and analyzing them to understand human behaviour. Qualitative research helped me to understand the effects of political violence on communities and the role of trauma counselling in promoting healing.

### **3.2 Research Methods/Instruments**

Questionnaires were used to collect primary data from respondents. The questionnaires were hand delivered to respondents using the household drop-off survey method to participants in the ward. This enabled the participants to work on the instrument at their convenient time thereby ensuring privacy which was crucial given the sensitivity of the information to be investigated. This method also

promoted personal contact between the researcher and the respondent which enabled clarification where necessary. The method also ensured a high response rate as out of 55 questionnaires distributed, 45 were returned. Data was collected by way of questionnaires where participants filled in their responses. On questionnaires, Johnston(2000b, p.668) defined them as an instrument of data construction “Comprising carefully structured and ordered set of questions designed to obtain the information without either ambiguity or bias...Every respondent answers the same questions asked the same way and in the same sequence.” Questionnaires are therefore one of the best methods to collect data. Questionnaires enabled participants to express their ideas freely without fear. In addition to questionnaires, in-depth interviews were also used to collect data from participants. These were held with traditional leaders and representative of non- governmental organizations which deal with documenting political violence and counselling in the area. Interviews consist of carefully structured and ordered set of questions which allows probing for further information. Interviews helped me to gather accurate information in the area and the meaning of healing from a traditional perspective.

The researcher believes that the responses on questionnaires and interviews were honest, accurate and comprehensive. The confidentiality that was enabled by the house hold drop off survey method, the personal contact with participants which enabled further clarification and the wide variety of questions coupled with different perspectives from a variety of groups of people which made it possible for correlation, greatly contributed to honesty, accuracy and comprehensiveness.

### **3.3 Population**

The population was typically a rural population and participants were victims of political violence, traditional leaders and representatives of non-governmental organizations in Chiore ward. A population sample was selected as it was not possible to interview all the victims, traditional leaders and representatives of non-governmental organizations in the ward.

### **3.4 Sample Selection**

A sample of 45 victims was selected, five traditional leaders and one representative of non-governmental organizations in the area which deal with peace building through workshops, community forums and peace projects. Victims were identified by the use of a register from Zimbabwe Peace Project which documented all victims of political violence in the area, their names and physical addresses. Information from a website which details crimes committed by different people and the victims they murdered or attacked was also used in addition to the information supplied by local people. All this was done to correlate the information for validity. When victims were identified, participants were selected using the quota sampling method. The names of traditional leaders were written down and put in a hat and randomly picked, five out of 15 names were picked and these were interviewed. There is only one organization in Mutoko which deals with peace building and one representative was chosen from this organization.

### **3.5 Data collection Plan**

Data collection began on the 17<sup>th</sup> of March with the distribution of questionnaires, which were seen as the most appropriate to safeguard the safety and privacy of participants to avoid re-victimization. Questionnaires enabled participants to express their ideas freely without fear which could not be possible with in-depth interviews as people are highly suspicious. Most of the participants (39) were young adults who were highly literate. The remainder were post Junior certificate level standard. Participants were able to work on the questionnaires in private at their convenient time. The signing of consent forms by participants who had been selected using the quota sampling method was also done. Interviews were also conducted during the same period. Data collection was completed by the 31<sup>st</sup> of March.

### **3.6 Data Analysis Procedures**

The following steps were followed in conducting the data analysis procedures.

Step 1: collecting of primary data and becoming familiar with it.

Step 2: generation of initial codes.

Step 3: searching for themes.

Step 4: reviewing themes and

Step 5: defining and naming themes.

### **3.7 Validity and reliability**

Reliability refers to the extent to which the results are consistent, that is if they can be replicated. Wiersma (1991). If the study is reliable, another researcher who uses the same procedure, variables, measurements and conditions should obtain the same results. External validity refers to the transferability of the findings or the extent to which they can be generalized. Wiersma (1991). It can be argued that reliable and internally valid results may say nothing about the World beyond the small sample being studied. Drawing large scale conclusions is therefore not justifiable if it comes from a very limited sample, but studies of small samples have the advantage that they can be carried out at depth. However, if there is consistency across a number of participants studied and if they can be used in conjunction with other related studies, it will add weight to the findings and it is indeed possible that generalizations can be identified. It is also important to observe that absolute reliability and validity are impossible to attain in any research study. Nevertheless, every effort was made to ensure that the results that were obtained were valid and reliable.

### **3.8 Ethical considerations**

Firstly, the consent of the respondents was sought through an informed consent form which they were requested to fill and pseudonyms were used for confidentiality. A letter from the Institute of Peace, Leadership and Governance helped me to cultivate confidence in informants. Informants were also informed that their contribution was for academic purposes only and for reasons of confidentiality, the dissertation will be held by the Institute of Peace, Leadership and Governance. Participants were

informed that research findings will be available to policy makers, academics and researchers. Victims were to be referred to the trauma hospital in Harare which offers trauma counselling as an external service through qualified psychologists in the event of re-victimization. However, the prohibitive costs prevented the few (3) who had been referred to the trauma hospital to receive counselling. The researcher remains in contact with the participants for the provision of the necessary assistance when the need arises.

### **3.9 Summary**

The information presented in this chapter clearly outlines the research design that I used in conducting my research, the sample that was selected, the data collection plan and data analysis procedures. Having clearly laid out all these procedures one would argue that valid and reliable results were attained. However, given the political sensitivity of the information that was investigated, the quality of data obtained may be was affected but every effort was put in place to make sure valid and reliable results were obtained.

## **CHAPTER 4 DATA ANALYSIS AND INTERPRETATION OF FINDINGS**

### **4.0 Introduction**

In this Chapter, I present my research findings. There are quite a number of strategies that can be used to analyse qualitative research findings. Data analysis is about breaking down the data obtained into components which can be understood easily and arranging it logically. Greg (2012). In my research I used questionnaires and in-depth interviews and three main strategies were used to analyse data.

Data collection and analysis was done almost concurrently so as to obtain valid results by maintaining continuity. To this end Berkowitz(1996, p.17) argued that “It cannot be overstressed that analysis should begin almost in tandem with data collection, and that it is an interactive set of processes that continues over the course of the fieldwork and beyond.” It is therefore clear that data analysis is a process and not an event. The process has to be continuously done if meaningful results are to be obtained. The research contends that data collection went hand in glove with analysis and hence it can be argued that valid results were obtained.

### **4.1 Research Findings**

The following themes emerged from the research findings;

#### **4.1.1 Theme 1: violence occurred and was well organized.**

The basic question asked in the questionnaire was “Have you ever been a victim of political violence during this period in question.?” All the participants answered question 1 in the affirmative meaning they were victims of political violence. Participants were then required to explain what actually happened in brief. Representative comments in the questionnaire were as follows;

*Butsu: youths from the ruling party came to my home armed with knobkerries, stones and shamboks. I managed to escape but they burnt my house.*

*Gute: I was beaten up, my wife was raped by youths from a certain political party all because I support a different party from theirs.*

All of the participants (45) agreed that they were victims of political violence in Chiore ward during this period. They also acknowledged that political violence occurred during this period by using expressions such as “everywhere around this area political violence existed” and “political violence was widespread in this area.” These were some of the common responses from participants.

These responses clearly mean that political violence occurred in the area during the period in question. Given that violence took place in Chiore ward, there is dire need for intervention strategies to heal the wounds of victims such as acknowledgement and truth telling, education and training, implementation of the rule of law and the removal of state and party impunity. To that end Staub et al(2005, p.299) noted that “The impact of intense violence on survivors is enormous. Their basic psychological



needs are profoundly frustrated-their identity, their way of understanding the world, and their spirituality.” This clearly emphasizes the significance of the need for healing victims of political violence. In such cases of high levels of trauma, healing becomes of profound importance to victims. To that end Staub et al(2005,p.302) argued that “Healing and reconstruction needs to go together, especially when the groups that have engaged in violence against each other continue to live together.” It is notable to observe that the victims of political violence still continue to live together with the perpetrators of violence in Chiore ward.

It is important to observe that available literature, both past and present only acknowledged the existence of political violence in the country during the period in question. The writings clearly interrogated the causes, nature and extent of political violence. The findings of (Ranger, 2004, Machakanja,2010, Sachikonye, 2011,and others) quite vividly elaborated on the causes, nature and extent of political violence. The literature even went further to apportion the blame to all political parties especially the main political parties. Having quite rightly acknowledged the existence of political violence, the literature fell short of proposing intervention strategies by simply mentioning transitional justice and the need for healing programmes to assist survivors of political violence to manage the effects of trauma as a result of violence. One would therefore argue that it was assumed that the situation would take care of itself as very few scholars seemed to concentrate on the aftermath of violence.

There were also clear indications from the responses that violence was well organized and orchestrated. The time of attack, the manner and nature of attack and the level of brutality was systematic indicating that there was pre-planning and expert organization of the attacks. However, sporadic attacks may also reveal the same characteristics such as night attacks as no one would want to be seen committing such crimes. In the eyes of the survivors, these were clear signs that they had been identified and attacks were therefore planned. In the eyes of the community members who were not affected by the violence, attacks were just random and spontaneous, carried out by overzealous and over excited youths. Representative comments were as follows;

*Dodo: they came at night moving in groups from different directions and converged at my house.*

*Peter: it was in the middle of the night, after almost everyone was asleep that they met at my house from two different directions and they beat me up very strongly.*

This is a clear indication that the planning was to target the victims when they had slept and pounce on them unawares, a very important guerrilla method of warfare not known to an ordinary civilian. This gives credence to the assertion that there were very high levels of organization of the perpetrators. To that end Ranger(2009,p.4) observed that “The Youth were recruited as warriors in the ‘third chimurenga’-the first chimurenga having been the 1896-7 uprisings and the second having been the guerrilla war of the 1970s. They became a militia available to discipline their own parents: to attack MDC supporters and to intimidate teachers and other educated civil

servants in the rural areas.” It is quite clear therefore that a recruitment process was carefully planned with a well defined agenda. The level of cruelty was shocking and it disproves previous research findings of Ubuntu which argues that human beings naturally respect each other because of the spirit of Hunhuism. There was no element of respect of people’s lives and dignity during this period in question.

To sum up: all the participants knew that violence was a common occurrence in the area during the 2008 presidential and harmonised elections. This is in line with the findings by Muchemwa et al(2013, p.155) who posit that “Elections over the past few years have been known to be a nightmare and are usually associated with violence and intimidation.” There were high levels of violence in Chiore ward during this period. The authors rightly point out the existence of violence in the area during the period in question but they do not go any further in suggesting intervention strategies to help survivors of political violence handle the trauma of violence. Although participants did not directly mention the words ‘well organized and systematic’, it was clear from their explanations that the way violence was carried out gives credence to careful planning and organization. These findings were a true reflection of the situation on the ground during the period in question. This means that violence occurred in the ward during the period in question.

#### **4.1.2 Theme 2: Political Violence has Devastating Effects to the Victim.**

The basic questions asked in the questionnaire were “What were the effects of the acts of political violence to you as an individual?” and “What were the effects of the acts of political violence to the community at large?” Participants were able to select the different effects to them as individuals and to the community as a whole.

All the participants (45) selected serious effects on individuals such as fear, anxiety, sleep disturbances, disability, destruction of crops and even deaths in families. It was quite clear from the responses that political violence has devastating effects to individuals and the community at large. In such cases where disability and deaths occurred, healing the victims of political violence becomes a very big challenge as was observed by one widow who lost her husband, “If somebody kills and comes back boasting, he is the boss. There can be no healing without arresting those responsible. They must be arrested and put into jail then we can talk about national healing.” However, such a situation cannot be left unattended in the hope that it will naturally take care of itself. The truth of the matter is that people will continue to suffer from the devastating effects of political violence and chances of recurrence of violence will remain very high if healing is not done. What becomes apparently clear is that society has come to appreciate the effects of political violence but there is a general lack of knowledge on prevention of these atrocities. A study by Mollica(1999, p.1) revealed that “Although the magnitude of the problem is becoming clearer, methods for prevention and reconstruction of damaged societies have remained elusive.” There is therefore need for intervention strategies to

promote healing of victims of political violence which have been evidently lacking both in past and present literature. One does not fail to appreciate the dire need for sustained healing of survivors of political violence.

In addition, political violence also affects the community at large. Relatives, friends, family members and communities who witness the violence also suffer from the aftermath of political violence. This is in accordance with the findings of the United Nations Report(2004, p.4) which revealed that “Because systematic human rights violations affect not just the direct victims, but society as a whole, in addition to satisfying these obligations, states have duties to guarantee that the violations will not recur, and therefore, a special duty to reform institutions that were either involved in or incapable of preventing the abuses.” All the participants (45) were able to identify fear, anxiety, anger, sleep disturbances, loss of crops, deaths and disability among other effects. In line with these effects, Machinga(2010,p. 36) argued that “...political violence in Zimbabwe has left millions of people wounded, traumatized, bereaved, displaced and disempowered.” This therefore clearly indicates that a lot of people suffered as a result of political violence and these effects are quite devastating. Similar findings were also made by Mollica(1999, p.1) who noted that “Problems of violence and national disaster and resulting trauma affects millions of people worldwide and will be central issues in the next century.” It is therefore quite clear that political violence has serious effects to individuals in particular and the community at large.

To sum up: the majority of participants (45) out of 45 knew that political violence has serious effects to victims and the community at large. These effects can be minimized by the adoption of strategies which effectively help to promote healing at community level. This is in line with a study by Staub et al(2005, p.303) who argued that “Collective trauma, seems logically to require healing at the community level, hence the use of local leaders and community workers.” These findings are similar to those of Machinga(2011, p.36) who posit that “After incidents of political violence, the likelihood of trauma, pain and hurt among survivors is enormous necessitating healing and reconstruction.” One can therefore argue that for effective healing to take place, there is need for strategies which are all encompassing with a bottom-up approach which promotes community ownership thereby leading to sustainable healing. This is in accord with the theory of process healing which advocates for a change of perception through training making people learn peace and unlearn violence.

It is important to observe that the need for healing was merely mentioned in passing by available literature.(Staub et al, 2005, Machinga, 2011). There is no elaborate detail on this need and the strategies that can be employed to effectively promote this healing. There is therefore inadequate detail provided on this crucial subject of healing and hence the gap needs to be filled. It is an undeniable fact, which came out from available literature and research findings that healing is a necessary condition in post-conflict societies. This is aptly described by Zur (2003, p. 15) who noted that “The victim stance is a powerful one. The victim is always morally right, neither

responsible nor accountable, and forever entitled to sympathy.” The perpetrator is therefore accountable and should assist the victim to attain healing.

The seriousness of the effects of violence on survivors was evident when some actually cried as they were answering this section of the questionnaire. It has been argued that crying is also a form of healing. Surveys estimate that 85 percent of women and 73 percent of men reported feeling better after crying. AWAKE(2014, p.12). Some experts believe that crying provides a useful outlet for our emotions and tears provoke reactions especially of sadness as they alert us that someone is suffering. These findings clearly advocates for self healing which disproves the theory of process healing where victims are assisted to achieve healing by others through an active process of truth telling and listening to narratives. However, it can be argued that crying just provides a temporary reprieve which does not bring about sustainable healing. Victims just feel better after crying but the trauma continues to haunt them for quite some time. The findings revealed that violence has devastating effects to the victim which needs healing.

#### **4.1.3 Theme 3: political violence occurred in various forms.**

The basic question asked in the questionnaire was “What was the nature of political violence you experienced.?” Participants were able to select the different types of political violence they experienced during the period in question. Representative comments in the questionnaire were as follows;

Teesha: *the pain was so intense but there was nothing to do as the police were also working together with those who used to beat up or murder people.*

Rockie: *it was extremely painful because all my property was destroyed in the house, my children fell seriously ill but there was nothing one could do. The incident left me diseased as I was infected with the deadly disease (AIDS).*

Most participants (30) experienced political violence in the form of beating, torture and arson. The remainder (10) were subjected to destruction of crops and confiscation of domestic animals to provide relish for the youths in their bases. These included goats, sheep, cows and chickens. The other (5) were subjected to rape and they were left infected with diseases such as AIDS.

These responses clearly mean that political violence occurred in various forms and had serious effects to the victim. These findings from victims of political violence can be correlated with those of the 5 traditional leaders who were interviewed. Evidence from available literature reveals that political violence occurred in various forms, which is similar to the research findings. The findings of (Ranger, 2004, Sachikonye, 2011, Muchemwa, 2013) have detailed the various forms of violence experienced in the country. The basic questions, which sought to find the same information though asked differently, were “Was political violence a common occurrence in this community during 2008 elections?” and “In what form was political violence experienced?.” Their representative responses were as follows;

Headman Duri: *yes highly prevalent especially beatings, arson, torture and sometimes leading to deaths.*



Headman Goto: *very common, in the form of beatings, destruction of property and torture. We had no power to stop these because even ourselves we also feared the youths.*

An interview was also held with a representative of Marvel acts youth organization (MAYO) based at Mutoko centre, which is responsible for conducting workshops to minimize political violence. When asked a similar question, the following emerged, political violence is a regular occurrence especially during election time and that this area is a no go area for party X. Therefore political violence in this area was one sided, that is members of party X were on the receiving end.

All, this evidence can be triangulated and reasonable conclusions made based on the information supplied by the three parties. These responses indicate that political violence was a common occurrence and that it occurred in various forms. Given that political violence occurred in Chiore ward, there was and still there is need to carryout intervention strategies to promote healing and minimise the suffering of victims of this violence.

To sum up: most participants (45), 5 traditional leaders and 1 representative of MAYO were aware that violence occurred in different forms and was a common occurrence in their community during the period in question. These findings are in line with a study by Machakanja (2010) who revealed that state sponsored militia perpetrated violence against opposition groups. The findings revealed that the majority of inhabitants in this ward supported party X that had most victims and

hence most of the people were attacked. However, there is need to have a careful consideration of these findings since the respondents were predominantly from one party and they may have wanted to portray the other party as violent. This clearly illustrates that violence was a common occurrence in this area during this period in question. The common occurrence of violence is quite a surprise as it disproves the Ubuntu concept which proposes that generally people are peaceful because they perceive other beings as humane and hence respect them and do not harm them. These findings are a true reflection of the situation on the ground during election time and they mean that the rule of law ceases to apply leading to lawlessness.

An interesting observation is what came out of the explanations after the question on forms of violence. All the participants (45) indicated that there was nothing that they could do to control or stop the violence. These were also the same sentiments expressed by the 5 traditional leaders. They felt so powerless as there was no rule of law and it was clear to the community as a whole especially to victims and potential victims. What is even more painful is that today the perpetrators are still roaming scot free in the community with no prosecutions having been made whilst the victims continue to suffer. There is dire need to promote healing to victims of political violence. This is in line with the findings of Staub et al(2005, p.302) who noted that “Healing and reconstruction need to go together, especially when the groups that have engaged in violence against each other continue to live together.” It can therefore be argued that the situation prevailing in Chiore ward and probably in most communities in Zimbabwe is an unhealthy one where victims and perpetrators still

live together without any effective healing processes being promoted or having been attempted. In such a scenario, chances of recurrence of violence are very high even at the slightest provocation and hence the need to promote healing and reconciliation.

However, one can observe that the occurrence of violence cannot be attributed to the absence of healing initiatives as it is evident that no effective healing processes have been implemented since the Gukurahundi atrocities but no widespread violence has been witnessed. There are other factors which come into play during election time to lead to an upsurge in violence.

#### **4.1.4 Theme 4: healing has different meanings to different people.**

The basic question asked in the questionnaire was “In your own understanding, what does healing mean to you.?” and another related question was “In your own experiences, how do you think you can be healed.?” Representative responses were as follows;

*Sandie: it means honestly asking for forgiveness and truth telling with the perpetrators facing the full wrath of the law.*

*Prax: it means restoration of lost property, compensating for the deceased and education of communities on the effects of political violence to promote political stability and the rule of law.*

These responses clearly indicate that individuals appreciate healing from different perspectives. To most participants (25), healing means acknowledgement of wrong doings and asking for forgiveness. The remainder, (15) understand effective healing

to result from restoration of lost property by perpetrators and only 5 participants advocated for perpetrators to be arrested and face prosecution. These responses clearly indicate the need for healing of victims of political violence. These findings are in tandem with available literature in which there are contradictions on the type of justice the country should adopt to promote effective healing. Some scholars (Machakanja, 2010, Machakanja and Mungure, 2013, Sachikonye, 2011) are proponents of a transitional justice system to achieve effective healing and sustained peace. Other scholars (Chigwedere, 2001, Mararike, 2001) advocates for a forgive and forget approach whilst some sections of society (victims) talk of restorative and retributive justice systems. This study contends that ultimately, all these seemingly different justice systems lead to healing of victims of political violence.

On the second question, most participants (35) selected compensation of lost property, payment with cattle for the deceased and arresting the perpetrators. A few (5) of the participants went further to suggest that perpetrators should pay for their treatment and their children's school fees. The remainder (5) chose retaliation as a way to promote healing in themselves. They talked of the self gratification they would enjoy when they see their enemies suffering the same pain they were made to go through. The victims feel they did nothing wrong by supporting a party of their choice and for them to be punished for exercising their democratic right should not go unchallenged. It is therefore quite clear that tension developed as a result of conflicting attitudes and beliefs on the right party to support and the other group ended up coercing the other group to follow its attitudes and beliefs. These findings

are consistent with the Cognitive dissonance theory by Festinger (1957) which revealed that a feeling of discomfort develops when there are conflicting attitudes and beliefs. When there is a gap between a piece of knowledge in individuals, it leads to tension. McLeod (2008). It has been observed that where there is inconsistency in beliefs, other people end up using irrational strategies to attain consistency. This is the behaviour exhibited by the perpetrators of violence as they tried to use force to attain consistency. McLeod(2008, p.15) noted that “When people aim for consistency between attitudes and behaviours, they may not use rational methods to achieve it.” One can therefore argue that there is dire need to knock some sense into people’s heads and promote more rational means of handling conflicting attitudes and beliefs through the promotion of effective healing by peaceful means.

To sum up: having looked and analysed all the responses highlighted above, one can observe that initially, it appears healing has different meanings to participants. However, a deeper and closer analysis reveals that all their respective responses point to a form of transitional justice for effective healing to take place. An analysis of the definition of transitional justice by the United Nations Report(2004,p.4) may be necessary which defined it as “...the set of judicial and non-judicial measures that have been implemented by different countries to redress the legacies of human rights abuses. These measures include criminal prosecutions, truth commissions, reparations programs and various kinds of institutional reforms.” It is therefore observable that all the responses from participants point to a form of transitional justice mechanism to effectively promote healing. The findings of the United Nations

are similar to Machakanja's, (2010, p.11) findings who argued that "After a decade of gross human rights violations and the atrocities of the early 1980s, people are generally agreed that Zimbabwe needs a transitional justice system and process that would guarantee maximum accountability for the committed atrocities with a view to sustainable national healing and just peace." In the light of this evidence, and basing on an analysis of the responses of participants, one does not fail to conceptualise the serious need for a transitional justice process in Zimbabwe for the promotion of an effective healing process that would be sustainable.

#### **4.1.5 Theme 5: healing can be effectively promoted using different methods.**

The basic question asked in the questionnaire was on whether there were any ways that have been attempted to promote healing and the effectiveness of these ways in promoting healing and the possibility of healing. Representative comments were as follows;

*Tanya: yes, if there is a change of government and attitude leading to the arrest of perpetrators because most of them hold powerful positions in government.*

*Jerry: forming organizations to effectively promote healing by forcing those in government to accept the process because the one which was formed did not work.*

These responses clearly indicate that respondents felt that a number of ways can be effective in promoting healing of victims of political violence. Most participants (30) were for the formation of organizations which would promote truth telling and acknowledgement of crimes in order to apologise and resultantly promote healing. They even went further to point out that the one that was formed did nothing at all.

This was in particular reference to the Organ on National Healing, Reconciliation and Reintegration (ONHRI). Victims of political violence had great expectations when this organ was formed as they expected their wounds to be healed and lead normal lives. To that end Muchemwa et al(2013, p.155) posit that “One of the biggest challenges facing the ONHRI is the fact that there are great expectations on the side of the victims, yet there is very little that it can offer practically.” This gives credence to the argument that the Organ on National Healing, Reconciliation and Reintegration was a complete failure. This has greatly been attributed to the top-down approach of the organ. The comment by Sachikonye(2011, p.9) sums it all when the author noted that “This organ was imposed from the top but what is needed is broad representation from civil society and other layers of society.” These findings are in tandem with those of Muchemwa et al(2013, p.152) who revealed that “The ONHRI has also suffered from the fact that it has been elitist in its approach...it has done nothing more than listen to and sympathize with victims.” It is quite crystal clear that the failure of the ONHRI cannot be hidden thereby signalling the need for a different and better approach to promote healing. The formation of parallel organizations to deal with healing such as Heal Zimbabwe trust, Zimbabwe victims of organized violence and others, is a clear signal of the weaknesses of ONHRI and hence a lack of confidence in its effectiveness.

The ONHRI has been short lived, it has been transformed into the National Peace and Reconciliation Commission under section 251 of the Constitution of Zimbabwe Amendment (No:20) Act 2013. (Zimbabwe Constitution, 2013).Zimbabwe has a

very poor record when it comes to commissions. The recommendations of the majority, if not all of the commissions, have either been ignored or partially implemented. The Nziramasanga commission of inquiry's findings have not been fully implemented more than 15 years after its presentation as an example. In addition, the chairperson and 8 members of the commission will be appointed by the president. This makes the commission state led and state-centric rendering it highly ineffective. More so, it is almost a year after the constitution writing process was completed and not even a single commissioner has been appointed. This therefore clearly shows that there is a wide gap between what is on paper and what actually exists on the ground in terms of promoting healing to victims of political violence. This gap therefore needs to be filled. These findings are consistent with available literature in that individuals have lost confidence with ONHRI, even though there is need for careful consideration given that political affiliations might be having an influence on peoples' perceptions. This study contends that this is a true reflection of the reality on the ground as the ONHRI has achieved nothing of significance in promoting sustained healing.

Some of the participants (10) said that there is need for the implementation of the rule of law which would see perpetrators being arrested and thus removing the culture of impunity. However, they were a bit sceptical as they cited that most of the perpetrators still hold positions of power in government and hence it was very difficult to make them accountable. This is in accordance with available literature which argued that justice in Zimbabwe cannot be effectively realised as the majority



of perpetrators are in corridors of power. Such sentiments were expressed by scholars like (Machakanja, 2010, Machinga, 2011, Sachikonye, 2011). In spite of this great impediment, they emphasized the implementation of the rule of law as an effective transitional form of justice that would be realized leading to healing of victims. Similar findings emerged from the research in which participants emphasised the need for a change of government if any efforts to promote accountability were to be effectively realized. The remainder (5) pointed out the importance of education and training on the promotion of peace and the reduction of political violence in communities. The participants observed that education and training greatly helped to change people's attitude. Their argument is premised on the view that the youths who perpetrated violence were just instructed to do so and were ignorant. The sentiments of these victims are in tandem with the observation made by a representative of non-governmental organizations.

The representative of Marvel acts youth organization (MAYO) in Mutoko revealed that an enlightened person would be a bit mild in perpetrating violence. These observations came after the organization conducted peace building projects in which they used the conversation cafe method. Robin (2001). Participants were able to share "Prouds and sorries" in the environment of Mutoko under the theme "keep, drop and create." This helped communities, youths especially to keep the good things, drop the bad ones and create initiatives. This resultantly promoted tolerance, awareness and removal of the blame game as people were brought together across the divide leading to understanding of each other and hence forgiveness. The

available literature has also emphasised the importance of education in changing the minds of persons. The theory of process healing clearly spells out that small stimuli create large changes. One can observe that the slightest attempts at training individuals are quite crucial in making a large impact on people and hence major life changes towards healing.

In the light of all this evidence, one can observe the crucial role played by education and training in reducing levels of violence which creates an environment conducive for the effective promotion of sustained peace and hence healing. Related to this is the issue of trauma counselling, which can simply be looked at as “A short term intervention, which is appropriate when a person has suffered a traumatic incident.” Gregory (2013, p.1). It supports the victim in identifying and coming to terms with the feelings and emotions that are felt after a traumatic experience. The most common are anger and fear, which most participants (45) cited they experienced. Trauma counselling can be done by merely listening to what the victim says, supporting the victim, exploring and validating the victim’s emotions and integrating these into the victim’s life. Gregory(2013). This can be quite effective in promoting healing to victims of political violence as narrative therapy is enhanced when victims narrate their stories while others listen. The secret family gatherings acted as trauma counselling and they proved quite effective in promoting healing to victims.

Marvel acts youth organization (MAYO) also managed to conduct sports tournaments between ZANU PF and MDC youths under the theme “Same ball, same fields, let’s play together.” These were successfully held in 2008 and they had the crucial role of promoting tolerance as victims and perpetrators were brought together. This is in accordance with a study by Staub et al (2013) which revealed that formation of community action teams greatly helps in promoting healing to victims of political violence. This is in accordance with the theory of process healing by Flint (2000) which argued that the brain is a constant learning organ where individuals can learn to forgive, reconcile and heal in the process. It may also be of significance to point out that the theory goes on further to argue that great changes are brought about by small stimuli. There is therefore need to promote healing of victims of political violence in Chiore ward given the traumatic experiences they have gone through.

To sum up: it is quite evident from the findings and from available literature that there are quite a number of strategies that can be adopted to promote effective healing to victims of political violence. It is of significance to point out that any chosen method should be comprehensive, all encompassing and entail a bottom-up approach for it to be effective.

#### **4.1.6 Theme 6: No Attempts at Promoting Effective Healing have been made in Chiore Ward from Outside.**

The basic question asked in the questionnaire was “Are there any ways that attempted to promote healing in the last five years to individuals and the community as a whole from outside the ward?.” The aim of asking the question was to establish whether any nationally generated attempts were made to try and heal victims of political violence after the 2008 elections. Representative responses to the question were as follows;

Most participants (43) gave an emphatic no to the question, meaning there were no attempts aimed at bringing healing to victims of political violence in the ward from external sources. The remainder (2) said the few attempts that were made did not yield any positive results because of political interference. They pointed out that victims were so scared to tell the truth about what had actually happened for fear of reprimands from the perpetrators who were still camped at the bases during that time.

When asked to give further explanation, the following emerged;

*Tomie: there were no attempts at all towards healing, we are waiting for such programmes, but the perpetrators will not allow that to happen because they are those in power.*

*Ronnie: maybe it was done somewhere else not here. If that is done, such a programme would benefit because people are still suffering here. Are you the one to promote it.?*

When asked a similar question, the representative of Marvel acts youth organization (MAYO) had this to say;

*Representative: as for healing programmes no, not at the moment. We have simply concentrated on reducing political violence through conducting peace building*

*workshops, community action forums and sports tournaments to promote tolerance. Healing programmes may be introduced in the future when the situation is ripe, at the moment we have observed that the blame game is still very rampant.*

All five traditional leaders interviewed concurred when asked the same question. They clearly pointed out that there have never been any formal healing programmes conducted in their villages as nothing happened in their areas without their knowledge.

These responses from victims, traditional leaders and representatives of organizations clearly reveal that there were no nationally generated formal attempts made to promote healing of victims of political violence in Chiore ward. Given the high levels of political violence people have experienced, together with the findings from literature and the participants' responses, one does not fail to realise the serious need for promoting healing to victims of political violence in the ward in particular and the whole country in general. Political violence has made people vulnerable and resultantly they continue to suffer. A study by Machakanja(2010, p.8) noted that "The net effect of the vulnerabilities has been a high prevalence of mental and stress-related illnesses including many chronic cases which continue to threaten the ability of many people to cope with everyday problems." It is quite evident that the 2008 political violence left many people suffering and there is need to alleviate their plight through the promotion of effective healing processes. The findings of Machakanja (2010) are quite consistent with those of Staub et al(2005, p.299) who found out that "These disruptions, along with those of interpersonal relationships, and the ability to regulate internal emotional states, co-exist with and give rise to intense trauma

systems.” It is undoubtedly clear that any violent circumstances that people are subjected to expose them to high levels of trauma which cannot be left unattended. What is therefore needed, are effective coping strategies to help victims of political violence cope with this traumatic experience so that they lead a normal life thereafter.

To sum up: having looked at all this evidence from available literature, responses of political victims, responses of traditional leaders and responses from a representative of non-governmental organizations, one does not fail to appreciate the strong case for promoting healing to victims of political violence in post-conflict societies. There is therefore serious need to modify the behaviour of individuals especially perpetrators. This in accord with the theory of process healing by Festinger (1957), which advocates for a change of a person’s behaviour through training and experience. The argument would thus be that, individuals would unlearn violent behaviour and learn new methods of behaving in a peaceful manner. The theory of process healing, an extension of the behaviour modification model goes on further to point out that the brain is a learning organ which can be trained and modified to result in behaviour change. Taking cognisance of this evidence, it is therefore quite a surprise that the community of Chiore ward has continued to suffer from the trauma of political violence with no efforts at all having been made or being made to promote healing from a national scale. The situation on the ground clearly disproves the requirements of the theory of process healing and there is therefore a wide gap between what exists on the paper and the reality. This is quite an unhealthy situation

which might be a panacea for the recurrence of political violence in future both locally and country wide. The findings are a true reflection of the reality as the ONHRI has been observed to be highly ineffective. These findings are consistent with those of Machakanja(2010, p. 4) who pointed out that “The lack of clarity and specificity makes the job of national healing overwhelming as the process may take decades.” It is therefore quite observable that the absence of a time frame and improper planning has rendered the ONHRI a non performing organ and hence no healing at all was promoted.

However, subtle approaches to help victims cope up with the trauma they had experienced were secretly conducted. It is crucial to note that political violence was a unique phenomenon as it was out of the norm for people to commit murder intentionally to people of the same ethnic group in times of peace. One of Africa’s important theories of non-violence is the Ubuntu concept. Premised on African tradition and culture is the view that it is taboo to commit murder. The Ubuntu concept means that “a person is a person through other persons.” Shutte(1993, p.46).The concept therefore entails respect and compassion for others and it is an alternative to vengeance Tutu(1989). It was against the norm for a person to commit murder and against the principles of Ubuntu. As such when an unexpected incident of that magnitude happened, the murderer faced potential rejection from society. There was therefore need to promote a healing process to appease the dead and console the living.This is in line with an observation by one traditional healer who said apart from the national healing programmes, perpetrators of violence should

approach families of victims for compensation and rituals to appease the spirits of the dead.

In addition, Chavunduka(2010, p. 1) had this to say “If you kill a person, the spirit of that person will follow you. It will bring bad luck to you and everyone else in your family either immediately or for generations to come.” It can be argued that non-formal healing in African societies were conducted in times of death as a result of other causes but not death due to political violence. Therefore society was caught unawares and had to struggle to find appropriate coping strategies. These were highly trying times especially given that youths were turned against their parents and elders and the strategies that were adopted may not have been the best society could provide.

#### **4.1.7 Theme 7: locally generated subtle approaches to healing.**

There were quite a number of locally generated subtle approaches to help victims of political violence cope with the trauma that they experienced. The basic question asked in the questionnaire was “Were there any local attempts to promote healing to victims of political violence?” All the participants answered yes to the question and when asked to explain further, interesting revelations came out which were the following;



Strategies included the narrative therapy, whereby victims narrated their ordeal whilst relatives were listening, family therapy, church prayers and gatherings and consultations of traditional healers or prophets of the Apostolic sect.

There were secret story telling gatherings which were held with close family members during the evenings. In these gatherings victims narrated their ordeal whilst the family members were listening. These narrative ordeals acted as trauma counselling sessions. The strategy used was narrative therapy to promote healing to survivors of political violence. These were held behind closed doors and were known to close family members only for fear of reprimand from perpetrators for sympathizing with the 'enemy'. Young men would stand on guard outside to alert the members in the event an intruder was approaching during the narratives. This promoted healing through the narrative therapy as they acted as a healing circle which is of great help to the victim. A study by Smith(2003, p. 17) clearly noted that "A healing circle can be especially beneficial to a victim if the offender is unknown or has not been apprehended." This is quite relevant as the victims and their relatives did not know the perpetrators and were not capacitated to make the perpetrators accountable. According to the view of the respondents, these family gatherings were quite effective in promoting healing for the short term.

The community also helped victims cope with their experiences by holding prayer meetings in churches. The timing of the prayer meetings and the venue for these

were carefully decided to remove any suspicion from outsiders. The purpose of these prayer meetings remained a closely guarded secret as anyone who was accused of sympathizing with the 'enemy' got into serious trouble from the perpetrators. It was in these meetings that victims were consoled by the church members and were actually prayed for. Blessings and encouragement were given through these prayers and reading verses from the bible but specific names were not mentioned in the process for protection of both the victims and church leaders. This greatly helped the victims to be consoled as they were made aware that despite the traumatic experiences they had gone through and the difficult situation everyone faced, the community shared the grief.

Family members of victims of political violence also consulted traditional healers or apostolic sect prophets to seek for assistance in various ways. In the event that there was no one deceased in the family but only beatings were experienced, assistance was in the form of preventing that from happening again and removal of bad luck from the family. In the event of a member of the family having been killed, they sought assistance for the spirit of the dead to avenge in order to force the perpetrator to confess and pay compensation. According to the victims, this was quite effective especially if they consulted one well known traditional healer who was good in this. It was revealed that quite a number of perpetrators came to confess and pay after relatives had visited this well known traditional healer. It was revealed that strange happenings would befall the perpetrator with clear signs pointing to the effect of an avenging spirit of the victim. Traditionally, it used to be believed that the avenging

spirit would affect other family members or may be the perpetrator's siblings after his/her death but in this case the avenging spirit attacked the perpetrator within a matter of days. This was a new phenomenon which emerged as a result of the dire need for compensation and hence healing.

Having seen this happening in their own eyes, it is said that most perpetrators did not wait for the relatives to visit the traditional healer or prophets. It became now a double edged sword in which perpetrators feared the avenging spirit and also the humiliation of the strange happenings which would make the issue public. Resultantly, it was revealed that most perpetrators secretly rushed and paid compensation in the form of cattle for the deceased. According to the victims, this was an effective healing strategy and it provided a form of reprieve to the family of the deceased.

However, most victims observed that public acknowledgement and truth telling was more appropriate and effective as it served both as a healing process and a deterrent measure. Public acknowledgement greatly helps to prevent potential perpetrators from committing the violent act as their minds would be changed and transformed after realising how bad it is to commit such acts. Public acknowledgement acts as a healing circle in which effective healing requires recognition of that trauma which affected victims. This is in accordance with the theory of process healing which argues that "Participants explore the harm that has been done to the victim and to

relationships with family friends and the community.” Smith(2003, p.18). The circle is therefore similar to structured dialogue in which all participants express their views, resultantly leading the promotion of effective healing.

It can therefore be argued that non-formal traditional and home grown strategies played quite a number of significant roles. Though they were secretly done, they helped to bring people together and gave the opportunity to victims to share their grief whilst family members and relatives were listening. The prayer meetings helped to give strength, courage and hope since the feeling of despair was eradicated by having their narratives listened to. Family therapy was also enhanced as victims shared their narratives and were able to cry in the process leading to healing. Narratives helped victims to forgive and this is in accord with the theory of process healing which argues that the brain can be trained and can learn to forgive leading to healing. Despite the fact that perpetrators were not brought to book and compensation was received by victims in some instances, healing was promoted in victims. Resultantly, non-formal traditional and home grown strategies were regarded as cheap, locally owned and hence effective in promoting healing to victims of political violence (see table 1 below). It can therefore be argued that indigenous strategies of healing can be quite effective in reducing the effects of trauma. The likely reasons for the success of these indigenous strategies include ownership and cultural beliefs and hence well respected by the community.

**Table 1 Costs and Effectiveness of Healing Methods**

Method	Likely Costs	Likely Effectiveness
Local initiatives narrative therapy	low	Quite high
Local attempts to promote family therapy	low	Quite high
National initiatives to promote narrative therapy	high	high
National initiatives to promote family therapy	high	high

Ultimately, the research findings have revealed that the theoretical framework was quite useful in helping to explain the main causes of political violence in communities in the wake of divergent political views. The theoretical framework also greatly assisted in identifying different strategies that can be effective in reducing the effects of the trauma of violence and hence realise sustained healing. In addition, the theoretical framework helped examine the extent of the effects of political violence to survivors and communities. However, the theoretical framework fell short of detailing effective non-formal strategies of promoting sustained healing in communities.

## **4.2 Summary and Conclusion**

In this chapter, it was revealed that quite a number of themes emerged from the research findings. It can be observed that what emerges from these findings is that violence leaves victims and members of the society traumatized. In addition a lot of polarization arises within the different sections of society especially victims and perpetrators and this needs to be addressed. It is also important to note that in the event of crises, societies always devise and adopt coping strategies that help to enhance and normalise the lives of the affected. Be that as it may, this does not rule out the desire for nationally generated, comprehensive, bottom-up approaches which are all encompassing and sustainable to fill the gaps that may still exist in society. The chapter has therefore revealed that there is a need for sustainable grassroots initiatives to promote sustained healing in post-conflict societies such as Chiore ward so that relations normalize and survivors lead normal lives.

## **CHAPTER 5 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

### **5.0 Introduction**

In this Chapter, I present my summary, conclusions and recommendations that I obtained after conducting my research. Data was collected by the use of questionnaires and interviews administered to participants. In order to obtain a high response rate on questionnaires, the household drop-off survey method was used due to the sensitivity of the matter I was investigating. There was need for a high level of confidentiality and hence participants had to be afforded the privacy they deserved by working on the questionnaire at their own convenient time. A high response rate was also attained as 45 questionnaires were returned out of the 55 questionnaires that had been distributed. Interviews were also held after booking and negotiating a convenient time with the participants. A high level of privacy was thus maintained.

The data obtained through questionnaires and interviews was then subjected to numerical coding, descriptive or analytical coding and hierarchical or tree coding, context and content analysis. These were then analysed to come up with the researcher's interpretation.

### **5.1 Summary**

Having established my research problem and research questions, I proceeded to conduct my research in earnest. It is important to point out that conducting the

research was not an easy process. I faced quite a number of challenges which include the following;

Meeting the participants was not an easy process given the wide spacing they were located geographically. Given that the researcher used the household drop-off survey method, there was need to meet the participants to deliver the questionnaire. However, with repeated efforts and setting appointments, I finally succeeded in conducting my research and out of the 55 questionnaires distributed, 45 were returned which is a high response rate. The household drop-off survey method was a clever method on the part of the researcher.

The issue of time was also another big challenge on the part of the researcher. I was teaching students the whole day and after work, when resting was needed, I would proceed to get into the field. To balance the two important tasks was not an easy task and therefore I ended up working overtime and this meant sleeping in the late hours of the day and working during weekends to meet the timelines which were too tight. In the end I finally managed but I want to admit that it was a mammoth task.

Permission to conduct research in the ward was not easy to obtain and it was not readily available. Repeated journeys were made to the District Administrator's office who was constantly unavailable. When he was finally available, he could not give me written permission given the sensitivity of the issues the project sought to investigate. However, with persistence, perseverance and commitment, the District Administrator



only gave permission by word of mouth and cautioned that in the event of any mishaps, no reference should be made to him because of the nature of the information the project sought to investigate. Happily, I finally succeeded in conducting my research, though it took longer than anticipated due to a lot of bureaucratic tendencies.

Inadequate finance was also another challenge I faced. Finances were required to record the information, type, print questionnaires and travel within the ward and other necessary materials. Had I had adequate finances, this could have improved the quality of my work. However, I improvised and made use of available resources to make my research a success. I travelled on foot to access the much needed information from participants. I finally succeeded despite the financial constraints.

Despite all the challenges highlighted above, it is significant to point out that the research project was a success. All the necessary steps and procedures were adhered to without any short cuts being done and I am particularly impressed by my findings and the research as a whole which is a true reflection of the real situation in the community of Chiore ward. Having conducted the research successfully, it is important to note that there is urgent need to promote healing in societies emerging from the aftermath of political violence in Zimbabwe. It takes somebody to be on the ground to really appreciate the dire need for healing processes to be comprehensively done. It was also evident that political violence has devastating effects on societies.

A number of strategies can be effective in promoting sustained healing in communities. Communities at grassroots level can be trained to promote healing processes to individuals and the community at large.

## **5.2 Conclusions**

Having looked at all the evidence presented in this research, one can observe that the occurrence of violence in the country during election time is still common and that violence has devastating effects to survivors of political violence. There is dire need to promote healing of victims of political violence so that they recover from the trauma of violence and lead normal lives. There are quite a number of strategies that can be employed to promote healing in post-conflict societies but the most effective and sustainable involve the people at the grassroots level, indigenous and are all encompassing and comprehensive. Healing can be effectively promoted in communities leading a reduction or even elimination of trauma in survivors of political violence. This would thus make survivors of political violence lead a normal life as a result of sustained healing.

## **5.3 Recommendations**

Policy makers should craft policies that promote acknowledgement of past ills and truth telling in order to apologise. It is quite a disappointment that in Zimbabwe, the leaders have chosen to do the opposite. A study by Machakanja(2010, p.10) sums it up all when the author noted that “Due to lack of acknowledgement by the ruling elites, Zimbabwe will continue to deal with the mental effects of the political

violence in an ad hoc and unsustainable fashion.” It is quite clear that truth telling has to be encouraged for the healing processes to be effective.

Policy makers should also craft policies that cultivate and enhance grassroots non-formal, traditional and home grown strategies of healing in communities. In addition, acknowledgement of wrong doing and truth telling should form the basis of such programmes for sustained healing of survivors to be realized. Politicians should develop training programmes that bring on board both perpetrators and victims to remove barriers and hence create awareness in the perpetrators and limit chances of recurrence of violence.

It is recommended that academics should carry-out more research on the extent of the effects of political violence, effectiveness of indigenous strategies in promoting healing and more effective ways of promoting healing in many different areas so that the findings can then be generalised to include the whole country thereby leading to the realisation of sustained healing country wide. It is also recommended that academics should expand the study to include many wards in the province so as to compare results from each ward and come up with results from a large area (quantitative research). Healing needs to be promoted at all levels of society and eventually the whole country. This would be very invaluable as the scourge of violence has remained a thorny issue which the government has failed to deal with up to today especially during election time. There is need to recognise that in a

qualitative research, data comes from a very limited sample and this provides an in depth understanding, but drawing up large scale conclusions would not be justifiable.

The following cannot be treated as a yard stick and the alpha and omega of a training programme, but should just be seen as a guideline of a suggested healing programme that can be modified to suit prevailing conditions and situations;

Programme: methodology

- i) Brief interactive lectures
- ii) Large group discussion
- iii) Small group discussion

Topics

- a) Understanding the effects of trauma and victimization and paths to healing
- b) Concepts of respect, information, connection and hope
- c) Understanding the impact of victimization on people and healing
- d) Sharing painful experiences.

Care should be taken to empower survivors to become active agents in their own process. Saakvitne et al (2000).

The aim should be to design a process that would be dynamic and inclusive aimed at rebuilding and healing society. Machakanja (2010).

## REFERENCES

- Berkowitz, S. (1996). Using Qualitative and mixed approaches, chapter 4 in *NeedsAssessment: A Creative and Practical Guide for Social Scientists*, R, Reviere, S, Berkowitz, C, Carter and Grams Ferguson, (eds.).Washington DC: Taylor & Francis.
- Bodea and Elbadawi (2008).*Political violence and Economic Growth*. World Bank Policy Research Working Paper No 4692, World Bank, Washington DC.
- Festinger, L. (1957). *A Theory of Cognitive Dissonance*. Stanford, CA: Stanford University Press.
- Greg, G. (2012). *Applied Thematic Analysis*. Thousand Oaks. California: Sage.
- Harris, G. (2004b). The case for demilitarization in sub-Saharan Africa, in Harris, G., ed (2004). *Achieving Security in sub-Saharan Africa: cost effective alternatives to the military*. Pretoria: Institute for security studies, 3-14.
- Hollenbeck, E. (19994). Understanding forgiveness, in *Interaction*.Vol 6(1), 1-3.
- Jeong, Ho-Won (2005).*Peace building in Post Conflict Societies: Strategies and Process*.
- Lederach, J.P. (1995). *Preparing for Peace: Conflict Transformation Across Cultures*. Syracuse University Press.  
Lynne Reinner Publishers, Boulder, USA.
- Machakanja, P. (2010). *National Healing and Reconciliation in Zimbabwe: Challenges andOpportunities*. Institute for Justice and Reconciliation. Cape Town.
- Machinga, M. (2011). Grassroots Healing and Reconciliation in Zimbabwe: Introducing the RECORE Process, in *Violence and Peace*, 5, 35-38.

Mollica, F. (2008). *Healing Invisible Wounds: Paths to Hope and Recovery in a violent world*. Vanderbilt University Publishers.

Muchemwa, C. Ngwerume, T. And Hove, M. (2013). *When will the long nightmare come to an end? Challenges to national healing and reconciliation in post-colonial Zimbabwe*. African Security Review, Routledge, 145-159.

Ranger, T. (2002). "The Zimbabwe Elections: A personal Experience." Unpublished Manuscript.

Ranger, T. (2004). Nationalist Historiography, Patriotic History and the History of the Nation: The struggle over the Past in Zimbabwe: *Journal of Southern African Studies*, 30,2.

Reisman, C.K. (1993). *Narrative Analysis*. Newbury Park, Cal: Sage.

Sachikonye, L. (2011). 'When a state turns on its people: violence in Zimbabwe.'

Sagwell, D. And Cotton, A. (1999). *Spreading the Word*. WEDC, Loughborough University: UK.

Staub, E, Pearlman, L, Gubin, A, and Hagengimana, A. (2005). Healing, Reconciliation, Forgiving and The Prevention of Violence After Genocide or Mass-killing: An Intervention And Its Experimental Evaluation in Rwanda, in *Journal of Social and Clinical Psychology*, vol 24 (3), 297-334.

Staub, E. And Pearlman, L. (2001). Healing, reconciliation and forgiving after genocide and other collective violence, in *Forgiveness and reconciliation: religion, public policy and conflict transformation*, Radnor, PA: Templeton Foundation Press, 195-218.

Tendi, M. (2009). *Becoming Zimbabwe-Teaching History in Context in Zimbabwe*. Institute for Justice and Reconciliation. Cape Town.

United Nations Report (2004). *The rule of law and transitional justice in conflict and post-conflict societies*, s/2004/616.

Weber, R.P. (1990). *Basic content analysis*. Newbury Park, Cal: Sage.

### **Internet Sources**

<http://www.socialresearchmethods.net/kb/survtype.php>. Accessed on 02-04-14.

<http://www.zanupfcrimes.com/violations-Results.php>? Accessed on 30-03-14

McLeod, (2008). Cognitive Dissonance. Retrieved from <http://www.simplypsychology.org/cognitive-dissonance.html>. Accessed on 30-04-14

## **APPENDICES**

### **Appendix A Participant Consent Form**

**Researcher: Bothwell Mussett Chitengu (0772 385 935)**

#### **CONSENT FORM**

**I** ..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project. I understand that I am at liberty to withdraw from the project at any time, should I so desire.

**Signature of Participant.....Date.....**



## Appendix B Questionnaire for Victims

1. Have you been a victim of political violence?

☐ Yes

☐ No

Explain what actually happened.

.....  
.....  
.....  
.....

2. What was the nature of political violence you experienced?

☐ Beating

☐ Torture

☐ Rape

☐ Arson

☐ Other, specify.....

3. Explain in detail how you felt about this act(s).

.....  
.....  
.....  
.....

4. In your own understanding, what does healing mean to you?

.....  
.....  
.....  
.....

5. In your experiences, how do you think you can be healed?

☐ Compensation of lost property

☐ Arresting of perpetrators

☐ Retaliation

Paym☐ with cattle for the deceased.

☐ Other, specify.....

6. How effective do you think this can be in promoting healing to you?

☐ Very effective

☐ Slightly effective

☐ Ineffective

Explain

further.....

.....  
.

7. In your own experiences, is there a possibility of promoting healing in the community?

☐ Possible

☐ Fairly possible

☐ Impossible

Explain

briefly.....

.....  
.....

8. How effective do you think these ways can be in promoting healing?

☐ Very effective

☐ Slightly effective

☐ Ineffective

Give a  
brief explanation.....

9. Are there any ways that have been attempted to promote healing to you as an individual in the last 5 years from outside the ward?

☐ Yes

☐ No

Explain.....  
.....  
.....

10. How effective do you think these ways have been in healing you?

☐ Very effective

☐ Slightly effective

☐ Ineffective

Give a brief  
explanation.....  
.....  
.....

11. Were there any local attempts ways that have been attempted to promote healing at community level?

☐ Yes

☐ No

Briefly

explain.....

.....

...

12. How effective do you think these ways have been in healing the community?

☐ Very effective

☐ Slightly effective

☐ Ineffective

Briefly

explain.....

.....

.....

13. What were the effects of the act(s) of political violence to you as an individual?

☐ Fear

☐ Anxiety

☐ Sleep disturbances

☐ Irritability

☐ Anger

☐ Struggles with relationships

Other ☐ specify.....

14. What were the effects of the act(s) of political violence to the community at large?

Fear ☐

☐ Anxiety

☐ Sleep disturbances

☐ Irritability

☐ Anger

☐ Struggles with relationships

☐ Other, specify.....

15. In your own experiences, what are your suggestions for making future healing programmes more effective?.

.....

.....

.....

.....

## **Appendix C Interview Guide for Traditional Leaders**

1. Is political violence a common occurrence in this community?
2. What do you think are the effects of political violence to individuals?
3. What do you think are the effects of political violence to the community at large?
4. What methods can be used to minimize political violence in this community?
5. What do you think is the effectiveness of these methods in reducing political violence?
6. How best do you think healing can be effectively promoted to individuals?
7. How best do you think healing can be effectively promoted to the community as a whole?
8. How effective do you think these methods can be in promoting healing?
9. Are there any healing programmes that have been conducted in this community in the past 5 years?
10. Do you have any suggestions of making future healing programmes more effective?

## **Appendix D Interview Guide for Civil Society Organizations**

1. Do you document victims of political violence in your organization?
2. In your own understanding, what is the meaning of healing?
3. Do you carry-out programmes to assist healing to victims of political violence in communities?
4. Why did you choose Mutoko in particular and not other districts?
5. How effective are these programmes in promoting healing to victims as individuals?
6. How effective are these programmes in promoting healing to the community at large?
7. What do you think makes these programmes effective?
8. Do you have any suggestions of making future healing programmes more effective?