

THE ROLE OF THE CHURCH IN PEACEBUILDING IN ZIMBABWE FROM 2008
TO 2012: A CASE OF ZIMBABWE COUNCIL OF CHURCHES AND ZIMBABWE
CATHOLIC BISHOPS CONFERENCE.

BY

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Abstract

Conflict has many negative impacts on both social and economic development and where it exists there cannot be any meaningful development. The church as an institution has played a very important role in conflict resolution in the past and continues to be a major player. The role of the church in conflict resolution and peace building cannot be over emphasized. This study sought to investigate the role that the church played in peace building in Zimbabwe during the harmonized elections of 2008 up to 2012. The purpose of this study was to examine and understand the role of the church in peace building in Zimbabwe. Peace building is a long term process which suffices through the engagement of a host of stakeholders for a lasting peace. The study used in-depth interviews, questionnaires and focus group discussions as data collection methods. Purposive sampling was used to isolate informants who would be meaningful in the study; 48 informants participated in the investigation and were drawn from Zimbabwe Council of Churches (ZCC), Zimbabwe Catholic Bishops Conference (ZCBC), Heal Zimbabwe Trust, Crisis in Zimbabwe Coalition, ONHRI and pastors and members affiliated to ZCC and ZCBC. Key findings were that the church is an important institution in peace building and plays a major role in the reconciliation of people. Conclusions made were that the church is actively engaged in peace building within their own environments and without church involvement peace building can remain a far-fetched concept. Recommendations are that the church should actively work with Organ for National Healing, Reconciliation and Integration (ONHRI) in peace building programs and train more actors within and outside the church and use its ambivalence for effectiveness. The church should advocate for peace building to be included in schools starting from tender ages, that is, pre-school. The areas of future study could focus on the effectiveness of church initiatives in peace building.

Declaration

This Dissertation is my original work except where sources have been acknowledged.

The work has never been submitted, nor will it ever be, to another University in the awarding of a degree.

STUDENT

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Dedication

This research is dedicated to my late parents, S, Chikandiwa and C.Chikandiwa

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CHAPTER 1

1.0 Introduction

This chapter gives a brief background to the study, and highlighted the setting of the research on the role of the Church in peace building. The purpose of the study was clarified including the specific objectives basing on the issues arising from the background of the study. Finally the chapter presented the statement of the problem that is under study.

Zimbabwe experienced a number of conflicts since the achievement of independence in 1980. Different conflict resolution mechanisms were employed to try and resolve the conflicts that included Operation Gukurahundi of the early 1980s and the conflict that typified the harmonized 2008 elections. Using Lederach's Holistic Peace building Approach, and Galtung's Theory of Peace and Violence, this dissertation seeks to explore the need for the establishment of a comprehensive peace infrastructure in Zimbabwe by using the Church.

Church leadership is an institution that has been recognized and respected since the colonial era in Zimbabwe. The majorities of Zimbabweans are Christians and have high regard for religious leaders. Given that the majority of Zimbabweans are church members, which means that certain sections or personalities of the church have either wittingly or unwittingly supported violence.

1.1 Background

1.1.1 African Conflicts and Peace Building

In Africa, conflicts erupt over access to scarce resources or political tension and polarization along religious or ethnic lines. The continent continues to be afflicted by the scourge of conflict. The mechanisms that are mandated to address these violent disputes seem to have a limited capacity to generate and sustain durable solutions, according to Maresca, (2009). Colonialism and the Cold War have also left legacies in Africa that are still being worked through today. Issues over borders imposed by colonialists to suit the economic needs of European powers also remained which often amalgamated different nations, tribes and religious groups into one country. Colonialists also used the principle of divide and rule, putting groups against each other and often openly favoring one group over another.

At the end of colonialism, groups that had been marginalized vied for greater economic and political control. The movements across the world tried to redefine the colonial borders, sometimes based on ethnicity or religion. In response, many newly independent governments tried to forge some sense of national unity by heavily centralizing political and economic power. Political monopolies often led to corruption, nepotism and the abuse of power, writes former U.N. Secretary-General Kofi Annan in a publication entitled “Human Rights, Peace and Justice in Africa”, by Heyns, C. and Stefiszyn, K. (2006).

When the Soviet Union broke up in 1991 putting an end to the Cold War, conflicts began over borders of newly independent states and control of natural resources. Religious groups have been very active in peace building in recent decades. Sampson (1997) suggests several reasons for this increased activity. Religions are organized at national and international levels, and so offer existing channels for communication and organization. Religions offer ethical visions that can motivate believers to action. In cases where the central government is in disarray, religious organizations may be the only institutions with some degree of popular credibility, trust and moral authority. Indigenous religious groups are long-term players, who are present throughout the conflict's lifecycle.

1.1.2 History of Conflict in Contemporary Zimbabwe

The history of Zimbabwe is characterized by a series of challenges which, at different turning points, manifested themselves through violent conflicts. Since its independence, of note are conflicts that included Gukurahundi, Operation Murambatsvina and the allegations of violence during the 2008 harmonized elections. The issue of achieving sustainable peace and development has remained a challenge due to a lack of comprehensive approaches to complex and problematic issues of human rights violations. The June 2000, March 2005 and March 2008, elections were characterized by the key parties, namely, ZANU-PF and MDC-T unleashing different forms of politically motivated violence against perceived political enemies.

The growing interconnectivity of the global arena also means that conflicts in Zimbabwe can have international as well as domestic dimensions. The politically motivated violence in Zimbabwe has affected the political and economic institutions, cultural traditions, values, customs and norms that have historically sustained the cohesiveness, harmony and stability of local communities. Many of the conflicts in Zimbabwe are intrastate, armed political opposition that aims to overthrow the government in power, regime change or secession and the establishment of the Organ for National Healing, Reconciliation and Integration (ONHRI) seemed to have provided a window for the creation of a comprehensive peace infrastructure although it would appear the organ has remained purely political in its approach.

1.2 Statement of the Problem

Conflict has many negative impacts on both social and economic development and where it exists there cannot be any meaningful development. The history of Zimbabwe is characterized by a series of challenges which, at different turning points, have manifested themselves through violent conflicts. Since its independence, of note are conflicts that included Gukurahundi, Operation Murambatsvina and the allegations of violence during the 2008 harmonized elections. Many of the conflicts in Zimbabwe are intrastate, armed political opposition that aims to overthrow the government in power, regime change or secession and violent land seizures. The church as an institution has played a very important role in conflict resolution in the past and continues to be a major player. The role of the church in conflict resolution and peace building cannot be over

emphasized. This study then sought to investigate the role that the church played in peace building in Zimbabwe during the harmonized elections of 2008 up to 2012.

1.3 Purpose of the Study

The purpose of this study was to examine and understand the role of the church in conflict resolution and peace building. These faith-based initiatives could be incorporated into the national peace building policy blocks at different levels. The study will also help the researcher to have an in-depth understanding of the role and influence of the church in peace building.

1.4 Significance of the Study

While previous researches have looked at the role of the church in peace building in Zimbabwe, they did not critically evaluate the strategies that were used by the church during the 2008 to 2012 in peace building. This study then seeks to fill that gap of critically evaluating the strategies that were used. The study findings could be used in the reviewing and improvements as well as making adjustments on existing policies on the role of the church in peace building in Zimbabwe. Findings from the research could form the basis for further studies by other researchers on the same subject in Zimbabwe and other African countries and the strategies and recommendations can help peace practitioners, organizations as well as policy makers to make informed decisions. The

findings can be used to add to the theory and practice and can also be used by civil society, policy makers to improve on peace building in Zimbabwe

1.5 Assumptions

The following assumptions guided the researcher during the study:

1. Key stakeholders in peace building view the church as an important player in contributing towards a peaceful environment.
2. Participants could freely discuss the role of the church in peace building.
3. The environment remains conducive during the course of the study.

1.6 Research Objectives

The objectives of the study were to:

1. Evaluate the role of the Zimbabwe Council of Churches and the Zimbabwe Catholic Bishops Conference in Zimbabwe in peace building between the period of 2008 and 2012.
2. Examine the strategies that were employed by the Zimbabwe Council of Churches and the Zimbabwe Catholic Bishops Conference in peace building in Zimbabwe.
3. Explore ways in which the church can work together with the government in peace building processes in Zimbabwe.

1.7 Research Questions

The study sought to answer the following questions:

1. What was the role of the Zimbabwe Council of Churches and the Zimbabwe Catholic Bishops Conference in Zimbabwe in peace building between the period of 2008 and 2012?
2. What strategies did the Zimbabwe Council of Churches and the Zimbabwe Catholic Bishops Conference employ in peace building in Zimbabwe?
3. How can the church and the government work together to contribute towards peace building?

1.8 Delimitations of the Study

The study only focused on the role of the Church in peace building in Zimbabwe through the participation of two church umbrella bodies, namely the Zimbabwe Council of Churches and the Zimbabwe Catholic Bishops Conference. The study period will be from 2008 to 2012.

1.9 Limitations of the Study

The researcher was not able to reach out to all the Umbrella Bodies due to the time constrain and the geographical location of some of them. Due to the size of the sample, the researcher would not be able to generalize the results. To try and minimize this shortcoming, the researcher used purposive sampling. Getting respondents to volunteer information and speaking to some of the key informants was a challenge. However, to

mitigate against this respondents were given assurance that the information provided through this study was for the purpose of the research only and was regarded as confidential. The researcher exercised patience and waited for the availability of respondents who were out of their offices. In trying to minimize these challenges the researcher actually took the opportunity of church gatherings and made sure that all the stakeholders were involved. To support the research, permission from the relevant authorities was sought before gathering the information.

1.10 Definition of Concepts

Peace building- was defined by the UN Secretary General's policy committee as that which involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels of conflict management, it is regarded as a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by trying to address root causes and effects of conflict through reconciliation, institution building and political as well as economic transformation, (Boutros, 1995).

The Church- can simply be defined as the people of God. The word "church" normally designates a local congregation of Christians who have trusted, by faith, in the true Lordship of Jesus Christ in their lives. The church in this study appears in three dimensions that is one as an institution represented by its networks/denominations, second as represented by its leaders and thirdly as represented by its congregants/members. In this study church will either stand for the ZCC or the ZCBC.

1.11 Structure of the Study

Chapter 1 introduced the study and the background highlighted the setting of the research on the role of the church in peace building in Zimbabwe. The purpose of the study was clarified including the specific objectives basing on the issues arising from the background of the study. Finally the chapter presented the statement of the problem of the study. Chapter 2 of the study focused on the literature review of the related cases in Africa. Chapter 3 presented the research methodology that was adopted for the study, while chapter 4 covered analysis, presentation and discussion of the results. Chapter 5 provided the conclusions and recommendations made based on the study.

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter deals with the literature that is already available on the subject of the Church and its role in peace building. It looks at the theoretical framework that guides the research and also the conceptual framework upon which this research is built on.

2.1 Theoretical Framework

The models developed by two well-known practitioners, namely John Paul Lederach and John Galtung form the theoretical guidelines for the research. The Theory of Peace and Violence and the three Rs of peace building, namely reconstruction, resolution and reconciliation from Galtung (1998) and Lederach,s (2002, 2005) Holistic Peace building framework are going to be used to explore the problem under study.

2.2 Conceptual Framework

2.2.1 Lederach and the Holistic Peace Building Approach

This study is guided by John Paul Lederach, a key scholar in conflict resolution and peace studies. Lederach (1997) emphasizes the issue of reconciliation in communities and building of relationships especially after a spate of political violence and conflict. The focus will be on emotional and psychological aspects of conflict and this being central to conflict transformation.

Lederach (1997) emphasizes the issue of “reconciliation as encounter” that is the need to provide space and opportunity for encounters between conflicting parties at various levels to articulate past pain and envision an interdependent future. Though as old as society itself, processes of reconciliation have taken on special significance since the end of the Cold War. Both the theoretical and the praxis-oriented literature on contemporary conflict resolution acknowledge that heart and minds are as ravaged by war and violence, and in as much need of reconstruction, as burnt out towns or villages. Thus, the success of peacebuilding depends, at least in part, on assisting antagonists to put their pasts of violence and estrangement behind them.

The term “reconciliation” generally refers to the process of developing a mutual conciliatory accommodation between antagonistic or formerly antagonistic persons or groups. It often refers to a relatively amicable relationship, typically established after a rupture in the relationship involving one-sided or mutual infliction of extreme injury. Lederach (1997:30) promotes reconciliation as a system and therefore more holistic approach to conflict which focuses attention on the dynamics of relationships in what he calls the conflict system.

Violet attitudes, and their consequences, need not be perpetuated if the right peacebuilding strategies can be implemented but they will persist if nothing is done to counter their influence. Such insights are believed to have grown out of a deep dissatisfaction with traditional power and interest approaches to conflict which has not

dealt effectively with the new realities of the Post-Cold War era. Lumdsen (1991:1) for instance, presents evidence to show that mainstream approaches have not had much impact on cycles of violence citing that the worst atrocities in Bosnia in the 1990s were exactly in the areas most affected by the World War II massacres” and that “two of the Bosnian Serb generals were themselves child survivors of World War II massacres in which their whole villages and families had been wiped out. Lederach (1997:27) feels reconciliation is exactly the kind of innovative approach which is lacking in international politics and diplomacy while Montville (1998:2) argues his model is more “realistic” than traditional realpolitik because the latter omits the subjective dimension of experience.

Reconciliation must be proactive in seeking to create an encounter where people can focus on their relationship and share their perceptions, feelings, and experiences with one another, with the goal of creating new perceptions and a new shared experience. People of Zimbabwe need to reconcile and create a conducive environment for sustainable peace building. For Lederach if new perceptions on intergroup relations can be gained by group members, those relations themselves are, in turn, changed and improved: actors who no longer feel the same will no longer act the same, and are better equipped to deal with the legacy of conflict.

2.2.2 Galtung's Peace Building Perspective

According to Galtung (1976; 1996), peace building has both structural and cultural dimensions. While structure refers to external, objective conditions of a social system, culture refers to internal, subjective conditions of collectivities within a social system. When people share subjectivities that justify and legitimize inequitable power relations in political and economic structures, cultural violence is taking place, Galtung (1996).

Conflict according to Kriesburg (2003) is part of the dynamics in every society and therefore not preventable. Galtung (1996:72), proposed an influential model of conflict that encompasses both symmetric and asymmetric conflicts. He suggested that conflict could be viewed as a triangle with contradiction, (C) attitude, (A) behavior, (B) as its vertices. The contradiction represents the underlying conflict situation which includes the actual or perceived incompatibility of goals between the conflict parties generated by what Mitchell (1981a:18) calls a mis-match between social values and social structure.

Peace building is as a result based on the search for non-violent ways to transform conflicts so that all parties are satisfied with the results; Galtung (1998) has distinguished between (1) direct violence, (2) structural violence and (3) cultural violence. People involved in violent conflict and those trying to transform it, often focus on preventing direct violence that is protecting life and limb, or ending war respectively and less structural violence which is one of the church's values to protect life.

However, structural and cultural violence can eventually lead to direct violence and therefore to reduce chances of relapse into war, one should pay sufficient attention to all three. In practice this means striving for a more equitable society where people feel safe, respected and represented. Though high level approaches to conflict resolution, such as mediation or arbitration are more important in this holistic process, one should be innovative to discover new tools which can help build peace at the grassroots, right up to the highest levels of power and at all points, Galtung (1998).

The absence of war (direct violence) used to be called peace but this is often called negative peace. The ultimate aim of peace building, known as positive peace is the eradication of direct, structural and cultural violence. Not only is positive idealized and possible unattainable state, it is a dynamic concept which changes according to the norms of the day, Galtung (1998). For Galtung (1998) peace building should address the requirements of the 3 Rs that is reconstruction of people and places, reconciliation of relationships and resolution of issues and animosities. Building positive social networks is central to many of the processes underpinning each of the 3 Rs, especially that of reconciliation as are the parties' emotions and attitudes.

Lederach's emphasis is on holistic peace building processes whilst Galtung's emphasis is on the 3 Rs which are reconstruction, reconciliation and resolution of conflicts using culturally appropriate mediums. Traditional peace building practices in Zimbabwe meet both the holistic dimension as well as the cultural dimension for peace building in an

African context.

2.3 Relevance of the Theories in the Context of the Study

Lederach's Holistic Peace Building Approach (1997) is relevant to the study because when one looks at the Zimbabwean scenario where a lot of violence and conflicts have taken place since its independence. He emphasizes the issue of reconciliation and building of relationships especially after a spate of political violence and conflict. This is what the people in Zimbabwe want, there is need for reconciliation after going through the Gukurahundi atrocities where many people were killed and a lot of people are harboring. There is also need to building relationships in the Matabeleland and part of the Midlands where these atrocities took place. As for now people are still bitter about the whole issue since the perpetrators were never brought justice but everyone was covered by the reconciliation announced by the president after the atrocities.

Lederach also posits that focus will be on emotional and psychological aspects of conflict and this being central to conflict transformation. Traumas of the past do not just disappear with the passage of time instead psychological restoration and healing can only take place when the survivors are provided with space to be heard and the details of the traumatic event are revisited in an environment that is safe. For Lederach, if new

perceptions on intergroup relations can be gained by group members, those relations themselves are, in turn, changed and improved: actors who no longer feel the same will no longer act the same, and are better equipped to deal with the legacy of conflict. This is true of the Zimbabweans who were affected by the conflicts, they need to have a change of perceptions for them to be able to see things the same so that they are able to deal with the legacy of conflict.

Galtung (1998) has distinguished between direct violence, structural violence and cultural violence. People involved in violent conflict and those trying to transform it, often focus on preventing direct violence that is protecting life and limb, or ending war respectively and less structural violence which is one of the church's values to protect life. This is quite relevant to the study since it is looking at the role of the church in peace building with the aim of creating sustainable peace. It is indeed one of the church's values to see that people do not just lose their lives through violence and conflicts.

For Galtung (1998) peace building should address the requirements of the 3 Rs that is reconstruction of people and places, reconciliation of relationships and resolution of issues and animosities, is very relevant to this study because after any conflict there is displacement of people and destruction of property and infrastructure and issues will be left unexplained. The church in Zimbabwe should actually spearhead these processes because surely after conflicts there is need to reconstruct people and places and there is

need for truth telling so that issues are solved. People of Zimbabwe will not know any peace until and after these 3 Rs are addressed. The church need to strongly advocate for this to take place.

2.4 The Concept of Peace Building

In Boutros Boutros-Ghali's "Agenda for Peace (1995)", the UN describes the term peace building as the activities that address the root causes or potential causes of violence, create a societal expectation for peaceful conflict resolution and stabilizes society politically and socio-economically. Peace building has always been viewed differently but depending on the context and background in which it is being initiated or carried out. The UN Secretary General's policy committee however defined peace building as that which involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels of conflict management, and to lay the foundation for sustainable peace and development and in this narrower sense, peace building is regarded as a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by trying to address root causes and effects of conflict through reconciliation, institution building and political as well as economic transformation.

Current definitions of peace building go beyond an exclusive focus on the post conflict phase and emphasize the building of relationships between people as a key component

of peace building. For example, Lederach, a well-known peace building scholar defined peace building as:-

...a comprehensive concept that encompasses generates and sustains the full array of processes approaches and stages needed to transform conflict towards sustainable peaceful relationships... Lederach (2005).

Peace building is also defined as the process intended to address the root causes of conflict, to reconcile differences, to normalize relations, and to build institutions that can manage conflicts without resorting to violence. The Zimbabwe community suffered a lot of political violence, hence, the need for a viable peace building approach. The process of peace building involves a diverse set of actors in government and civil society and can involve short- term actions to prevent violence or can take place over many years (Barton et al, 2008). Peace building can encompass a range of tasks that include identifying and addressing the underlying political, economic, social and structural imbalances that have contributed to a conflict, reconciling the competing objectives/interests of opponents, preventing the re- emergence of past conflict and ensuring broad citizen participation in the peace process and transitions to peace, and building the capacity of those institutions that support a secure civil society. Chinedu (2000) said that peace building aims to establish positive peace. It has three inter-related elements;

1. Supporting inclusive peace processes and agreements
2. Building mechanisms to resolve conflict peacefully
3. Addressing causes and effects of conflict

Consequently, peace building includes measures to address underlying causes of conflict, such as social, political or economic exclusion based on ethnicity, religion or gender or unequal power relations between the centre and periphery. It entails responding to drivers or triggers of conflict, such as youth unemployment, economic shocks or access to light weapons. Peace building also requires dealing with the devastating effects of violent conflict, to enable communities to recover and reconcile, and prevent today's effects becoming tomorrow's causes (Bratic and Shirch, 2007). It is also vital to note that inclusive peace processes and agreements provide a focus for peace building efforts, and often rely heavily on international support to succeed. According to Hendricks and Wood (2001), an inclusive peace process aims to achieve a peace agreement that lays a strong foundation for a new political settlement. A sustainable, comprehensive peace agreement addresses causes of conflict, and provides for the establishment of conflict resolution mechanisms.

Peace building is, however, not a "straight jacket". A number of tensions can compromise peace building. For instance, Chinedu (2000) believed that there can be tensions between state-building and peace building that need to be worked through. State-building has historically been a violent process, and movements to challenge an exclusionary political settlement can often lead to short-term instability or conflict, while laying the foundations for a more sustainable, inclusive settlement. Therefore, states must be able to accommodate legitimate demands for change from society.

According to the United Nations definition an Agenda for Peace by Boutros –Ghali, peace building consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation. Peace building is regarded as a long-term process that occurs after a violent conflict. Many organizations, especially NGOs believe in peace building as an umbrella concept that encompasses not only long-term reformatory efforts, but also peacemaking and peacekeeping, Michelle (2003).

In this view peace building includes early warning and response efforts, violence prevention, advocacy work, civilian and military intervention, humanitarian assistance, ceasefire agreements and the establishment of peace zones. Michelle (2003). In the narrower sense, peace building is a process that facilitates the establishment of durable peace and during a process that facilitates the establishment of durable peace and during the process tries to prevent the recurrence of violence by addressing the root causes and effects of conflict through reconciliation, institution building and political as well as economic transformation, which consists of a set of physical, social, and structural initiative that are often an integral part of post conflict reconstruction and rehabilitation (Howard (2001).

It is also generally agreed that the central task of peace building is to create positive peace, a stable social equilibrium in which the surfacing of new disputes does not escalate into violence and war. Sustainable peace is characterized by the absence of physical and structural violence, the elimination of discrimination and self-sustainability.

Peace building initiative also tries to fix the core problems that underlie the conflict and change the patterns of interaction of the involved parties, Howard (2001).

2.5 The History of Conflict in Zimbabwe

2.5.1 The Dissident/Gukurahundi Conflict

Between 1982 and 1986, Zimbabwe experienced the most damaging intra-conflict after the attainment of independence. The conflict was mainly concentrated in the Matabeleland North and South Provinces of Zimbabwe as well as some parts of Midlands. The Gukurahundi left a lot of challenges on the survivors of the conflict. The challenges are numerous and multi-faceted. According to the CCJPZ, 2003; the full scale of the impact of the civil conflict on those who survived it has yet to be forensically established. However, from interviews now on record, it is apparent that those years have left people with a legacy of problems which include physical, psychological and practical difficulties (CCJP, 2003).

Effects of the conflict are many and complex and some are short term while some are long term. Survivors of Gukurahundi showed both physical and psychological effects. CCJP posits that the effects were individual, familial or community as the conflict resulted in the deaths of hundreds of people. Many were either tortured, witnessed killings, were abducted, or had their relatives abducted (CCJP 2003). Research has shown that victims of atrocities and civil wars are more often than not caught up in a

vicious cycle of poverty. The poverty is usually a direct result of loss of property, the death of a bread winner or a disruption of economic activities.

2.5.2 The 1987 Unity Accord

The church played a major role in facilitating peace talks between ZANU-PF and PFZAPU. The CCJP was instrumental in beginning dialogue between the two parties.

Church leaders from Christian organizations approached the late former President Canaan Sodindo Banana to act as mediator. The talks began in 1983 and came to a close with the signing of the Unity Accord on 22 December 1987. The accord brought an end to the dissident issue and Gukurahundi operations, which had left many either dead, maimed or traumatized. According to the Centre for Peace Initiatives in Africa (CPIA) (2005), the Accord was elitist and failed to deal with the effects of the Gukurahundi era especially at grassroots level. The guilty were covered by a general amnesty and escaped justice. CPIA go on to state “something by way of addressing some of the pertinent issues in this regard should ideally be done so as to prevent the undesirable (CPIA, 2005, p43).

Many voices have recently been raised in the provinces of Midlands and Matabeleland calling for the government to address the issue and lay it to rest for good. At the 12th ZANU-PF National Congress Conference held in Bulawayo in December 2011, many people advocated for the Gukurahundi issue to be discussed openly (The Patriotic 2011). Human rights violations of the era continued to haunt the country’s psyche.

2.5.3 Operation Murambatsvina

On May 25, Africa Day, the Government of Zimbabwe began an operation labeled “Operation Murambatsvina”. The Government translated this to mean “Operation Clean-Up”. The operation was meant to clean up cities by removing illegal structures with the ultimate aim of getting rid of criminal elements from communities around the country. The operation continued throughout the month of June, and affected virtually every part of the country. According to Sokwanele (2005) critics of the operation labeled it a retributive exercise targeting MDC constituencies which had shunned ZANU-PF during the 2005 general elections. In many parts of the country many dwellings were destroyed and many people were left homeless. The destruction of buildings included vending stalls and other small to medium enterprises.

Across the width and breadth of Zimbabwe, families were now to be seen sleeping under trees or on pavements, trying to protect small children, the elderly and the ill from winter weather and thieves, with no access to ablutions, and nowhere to cook or store food properly. Tiny babies, day old, and people on their deathbeds alike were sleeping at the mercy of the elements. The Government had made no contingency plans to move people, or to create new housing for them. The deliberate destruction of homes in a nation that faced unemployment, hunger and collapsing resources, greatly traumatized the nation. Many people were displaced and were left to fend for themselves.

2.5.4 Election Violence

Zimbabwe's elections have generally been marred by violence. Since 2000 the major political parties ZANU-PF and MDC have been involved in violence targeting primarily political opponents before, during and after elections. Human rights violations during these periods have included imprisonment, enforced disappearance, murder, torture, and rape.

According to the International Coalition for the Responsibility to Protect (2012), prior to the run-off presidential election in June, the security services and ZANU-PF militia unleashed a campaign of intimidation, torture and murder against opposition activists, journalists, polling agents, public servants, civic leaders and ordinary citizens suspected of voting for the opposition party, MDC. The violence came to a climax when, after losing the March 2008 presidential election, President Mugabe carried out widespread state-sponsored violence and terror.

Victims of political violence suffered a series of physical, social and psychological consequences which had short and long term effects. Communities and families were destabilized by the violence that was unleashed on the people. This left the country in need of a comprehensive peace building framework.

2.6 Church and Politics

ZANU-PF has been attacked for engaging the church in seeking peaceful solutions to the problems faced by the country. A rigorous look at the affairs of the church and politics shows that the two are inseparable. Since time immemorial the church has been an appendage of the political landscape. Recent statistics show that over 80% of the world's population is religious; hence the church becomes an active member on the political arena. Politicians have for long been known to enlist the help of religious leaders during election time in order to woo voters. Several examples of the churchpolitics interconnection can be cited.

The first president of independent Zimbabwe, the late Reverend Canaan Banana, was the head of state at the same time a prominent clergyman. Observers have been particularly vocal about what they see as a deliberate cultural effort by politicians to squeeze faith out of the political arena these days. The role of religion in politics has been the subject of heated debate of late and, with the impending election, the question of the role of the church in politics resurfaces. Political commentator Dr. Lawton Hikwa said that the church played an influential role in politics and it has always adopted a theological stance for social justice, but it should desist from delving into partisan politics and this should be done as a matter of principle for the sake of the all-encompassing congregation. He said as a matter of policy, there was contestation as to what was defined as social justice by churches. Definition of social justice differs because of

different church ideologies. Churches will follow what political parties push as agenda that is why some churches end up being aligned to certain political parties.

The church still finds itself on the receiving end whenever it adopts a certain stance perceived to be politically partisan. The Anglican saga in which the Archbishop Nobert Kunonga faction has adopted a pro-liberation stance while the Bishop Chad Gandiya-led Church in the Province of Central Africa faction is accused of pursuing an imperialist agenda is a typical example. Politician Reason Wafawarova that said it was hard to come up with a defined position that clergymen should confine themselves to the pulpit, just like it is difficult to demand that politician must restrict themselves to politics.

Clergymen are citizens and as such they are affected as individuals by political decisions taken by those entrusted with governance matters. The congregations the clergy lead are also citizens and, as such, they are affected by policies implemented by governments. However, the church invites criticism when it dabbles in worldly activities. The honor of the pulpit gets compromised as the clergymen reduce themselves to the level of political activists, inviting upon the honor of the church the risk of vilification and open criticism. The role of the church in the promotion of social justice is quite biblical.

2.7 The Church and its Role in Zimbabwe

Legitimacy depends on many cultural and historical circumstances, yet some generalizations can be made. To the extent that spirituality is accepted and deemed

important, communities and conflict parties may perceive religious peace building as legitimate because it addresses spiritual elements of conflict. This may be compounded if peace building actors are perceived to have purely social and spiritual and not political intentions in addition, religious traditions claim moral authority, if this claim has currency, it can facilitate an embrace of peace building processes. The tendency to invest legitimacy in religious actors exhibited not only by those within a specific tradition, but also by the larger community, especially when leaders are charismatic and institutions are competent. This is increasingly probable if religious peace building builds on a long record of social service activity and relief and development work, as it often does.

Religious leaders also influence society, their public pronouncements and actions matter. The degree of popular credibility, trust, and moral authority vested in religious leaders enables them to direct events on the ground. Retired Archbishop Desmond Tutu of South Africa, for example, has often been asked to lead peace building efforts around the world. Similarly, in Zimbabwe, the ZCBC and the ZCC have championed attempts to quell political crises.

Bhebhe describes the role played by churches in Zimbabwe during the 1966-1979 liberation struggles as church authorities and communities provided financial, moral, and material resources. Some missionaries were killed and others were either deported or incarcerated for their participation during the war. While many religious groups

participated, Bhebehe says the most prominent were the Evangelical Lutheran Church and the Roman Catholic Church, and that other churches that contributed immensely were two Methodist groups, the Salvation Army, the Anglican Church, and some Apostolic sects. Religious groups made use of their mission schools, clinics, and hospitals to make contact with liberation combatants, apostolic groups provided moral and spiritual support. The Johane Masowe Chishanu (JMC) also played an important role during the liberation struggle by providing prophecy consultancy and religious support to the fighting cadres so that they could endure the battle challenges and be able to evade some of the imminent encounters with their rivals.

It became apparent that church institutions were the only places where politics could be discussed and strategized because all other avenues had either been banned or were closely monitored by the colonial regimes. To this day, religious organizations work to bridge social divisions by hosting conferences, interfaith dialogues, and retreats. Universities either affiliated or owned by religious organizations have developed peace programs, and churches are incorporating more explicit peace building efforts into their outreach and development efforts. Both Africa University, owned by the United Methodist Church, and Solusi University, owned by the Seventh Day Adventist Church, currently offer peace programs in Zimbabwe.

The Constitution of Zimbabwe Amendment (No. 20) Act 2013 provide for freedom of conscience, Section 60 (1) Every person has the right to freedom of conscience, which

includes- (a) freedom of thought, opinion, religion or belief: and (b) freedom to practice and propagate and give expression to their thought, opinion, religion or belief, whether in public or in private and whether alone or together with others.

Church bodies, especially the Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ) were labeled opposition parties. This accusation was made after CCJPZ researched on the atrocities in Matabeleland by government forces in an operation code named Gukurahundi (Clear the chaff). This culminated in the publication of a comprehensive report: Breaking the Silence: Build True Peace. In this report the commission argued that they were not trying to open fresh wounds as the government was accusing them of doing, but rather they were trying to heal the covered wounds that the government pretended did not exist. True peace, they argued, is based on the premise of truth telling and forgiveness.

A high-ranking Catholic cleric met with the then Prime Minister Robert Mugabe to brief him on the deteriorating situation in Matabeleland. Further follow ups presented the Prime Minister with a dossier of evidence on the activities of the Fifth Brigade. Atrocities declined as a result of the Prime Minister's intervention. He offered reconciliation and pardon to all "rebels" should they lay down their guns and rejoin the regular forces. He did, however, set up a Commission of Enquiry in September 1983 presided over by Mr. Stanislaus Chihambakwe.

Another potentially divisive time was during the run-up to the national elections in 1985.

The Catholic bishops appealed to the nation for reconciliation “among the people of Zimbabwe despite their diverse ethnic, cultural and religious background, and different political persuasions” (ZCBC 1985:1-2). With reference to the civil unrest in Matabeleland, the bishops attributed what they called “the senseless loss of life” to disunity, hatred and ruthless hunger for power. They also called on the “dissidents” to use the vote to effect the desired change through peaceful and constitutional means. Most importantly, they called the government “to continue to offer a hand of friendship to their enemies” (ZCBC 1985:2). The mayhem came to a halt with the signing of the Unity Accord in 1987.

After 1987, the CCJP and the ZCBC were viewed by the state as reactionary bodies. The Church continued to pursue its watchdog path criticizing Government’s adoption of the Economic Structural Adjustment Program (ESAP). The Jesuits condemned the whole exercise and in particular Father Peter Balleis. The government ignored the criticism and went ahead with the implementation of ESAP as dictated by the World Bank and International Monetary Fund. The result was massive lay-offs of workers. The unemployment rate soared to 31 percent and many people found themselves on the streets. The rich got richer and the poor got poorer. Many industries closed down and a number of government companies such as Cotton Marketing Board were privatized (Ruzivo, 2000:56-57).

In the 1990s, Zimbabwe lacked genuine opposition to the ZANU-PF rule and at one time the ruling party debated about the creation of a legislated one party state. During that period the CCJP offered a critical voice to the state, criticizing a one party state as a violation of human rights. The CCJP disseminated information that denounced one party state and argued that genuine peace will come when people are allowed to choose leaders freely. The Zimbabwe Council of Churches (ZCC) also publicly opposed the proposed legislation leading to the government setting aside the one party agenda.

In 1997, the ZCC initiated the National Constitutional Assembly (NCA), which became the umbrella body demanding a new, people driven and democratic constitution for Zimbabwe. The NCA caused the government's first post-independence defeat in a referendum that set the stage for a violent election in June 2000. The relationship between the church and the state has been to a large degree collaborative although the church occasionally helps and capacitates civil society to confront the state on fundamental issues of basic human needs and human rights. The majorities of Zimbabweans are Christians and have a high regard for religious leaders.

The Catholic Bishops of Zimbabwe in their Easter message in April 2000, when the country was plunged into the "land seizures crisis." they implored all citizens to refrain from violence and; urged them to learn to settle conflicts peacefully (ZCBC 2000:1). In a tense and succinct statement they wrote:

The real problems of this country...cannot be solved by violence.

Communal farmers have a legitimate claim on more and better land. The urban homeless need decent housing. The unemployed young people need work and a place in our society. The sick, especially those infected with HIV/AIDS, need better health care. No part of our society must be allowed to settle their grievances by violence... There is a price to be paid for reconciliation: sharing the land and its resources more equitably.

As the 2000 June Parliamentary elections were approaching, the bishops wrote again to condemn the pre-election violence that had already claimed more than 26 lives. They urged the electorate to make their choice in the freedom of their conscience. In May 2001, the bishops issued an indictment against the tendency by politicians to abuse unemployed youth to perpetrate violence against opponents during periods of election campaigns. “Violence, intimidation and threats are tools of failed politicians”, they wrote (ZCBC 2001:1).

In an attempt to save the country from further descent into chaos in the run-up to the Presidential elections of 2002, the bishops called for a national dialogue where all citizens would be given space to contribute to a national vision. All the wise words of counsel fell once again on deaf ears. The campaign period leading to the Presidential elections held on 9-10 March 2002 was no different from that of the parliamentary elections held in 2000. The spiral of political violence continued unabated. In spite of the states’ infiltration of churches and using divide and rule tactics among church organizations, the churches seem to have weathered the storm. In the events leading to the 2008 harmonized elections, most church organizations (EFZ, ZCBC and ZCC) continued to speak against violence.

The ZCBC followed and issued their own statement in December 2007, in which they encouraged the government to create a more conducive atmosphere for the holding of the harmonized elections:

Past elections have been marred by controversy and violence. This time, we urge Government, and all the contesting parties, to create a social, political and economic climate that enhances moral integrity. We urge those responsible for organizing the elections to establish a credible electoral process, whose outcome will be free and fair and with local and international recognition. The Church looks beyond political parties and derives its ethos from the eternal Kingdom of God, a kingdom of love, truth, justice, freedom and peace. The Church therefore aims to build the foundations here on earth of that Eternal Kingdom (www.kubatanaarchive.org).

The CCJP issued two pre-election statements that urged people to come out and vote for a Government of their choice. After the elections it issued a statement in which it categorically told government that it was concerned with the fast deteriorating situation in the country:

The Catholic Commission for Justice and Peace (CCJPZ) would like to emphatically register its profound concern over the fast deteriorating political and security situation in Zimbabwe since the watershed 29 March 2008 elections. Elections should be an occasion for the governed to choose, as freely and fairly as possible, who will govern them. After all, that is what the liberation struggle was all about i.e. to have and enjoy the freedom to choose their rulers (CCJP 30/04/08).

The situation in Zimbabwe has become so bad that the ZCBC has been forced to write a strong pastoral letter, “God Hears the Cry of the Oppressed”. In this letter, the bishops

expressed their frustration at the style of leadership being displayed by the ZANU-PF government.

If our young people see their leaders habitually engaging in acts and words which are hateful, disrespectful, racist, corrupt, lawless, unjust, greedy, dishonest and violent in order to cling to the privileges of power and wealth, it is likely that many of them will behave in exactly the same manner. The consequences of such overtly corrupt leadership as we are witnessing in Zimbabwe today will be with us for many years, perhaps decades, to come.

Following 2008 political violence, the ZCBC through the CCJP, identified Manyoni Mission, Gokwe South, as one of the “hot spots” of violence. Homes were burnt in Headman Manyepa’s area, especially in Masikati Village. This led to a high degree of political polarization where individuals and groups from different political orientations developed distrust and a sense of hate for each other. The perpetrators of violence are still there and are moving freely, living side by side with their victims.

In response to this situation which undermines God’s Plan for creating the earth as outlined in the Book of Genesis, CCJP initiated a Peace building and Reconciliation project to promote peace and co-existence. They organized a meeting at Manyoni Mission on 15 December 2011 which was attended by 32 local community and church leaders. The aim was to enable them reflect on tensions and conflicts in their communities and suggest locally manageable and effective ways of conflict resolution and community healing. However, the meeting was stopped by MP Shaddy Sai. CCJP was disappointed by those who wanted to keep the communities traumatized. Jesus

teaches us peaceful and sustainable strategies for rebuilding broken relationships. Addressing Peter, Jesus says: “Put your sword back in its place, for all who draw the sword will die by the sword” (Mt. 26:51-52).

Both the ZCC and the EFZ are running community peace programs across the country. After the violent 2008 polls, the CCJP have been running peace tournaments meant to build bridges between the perpetrators and the victims of violence in communities. They have also organized meetings between MPs and their entire constituency. They have also gone to the extent of trying to bring perpetrators and victims of violence to talk, forgive each other and reconcile. This has been difficult with police not committing itself to intervene if violence broke out in the process. In Norton Ward 7 which has been notoriously known for poll violence has some church peacemaking program being run by the evangelicals. ZAOGA has done “Gospel Explo” deliverance crusades in 28 stadiums across the country. These are said to have reconciled families, and helped heal some bitter and at times people who had developed “suicidal” tendencies due to the trauma from the 2008 elections violence.

The ZCBC, EFZ and ZCC are founding members of the Zimbabwe Election Support Network (ZESN) and the Zimbabwe Peace Project (ZPP). The Church saw the need to have specialist organizations monitoring and studying the patterns of elections and the violence obtaining in the nation. The ZESN conducts voter education, monitors and observes elections, advocates for violent free and fair elections and continuous electoral

reforms. The ZPP's major area of focus is to document all politically motivated acts of violence. The reports assisted the three church bodies to advocate for peace and sustainable dialogue in communities. When the church leaders confront government on violence or issue pastoral letters such reports and statistics become relevant. In January 2008, the ZCC and the EFZ withdrew their membership from ZPP because it had deviated from its founding mandate.

The leaders of the three main Christian groupings – the ZCC, the ZCBC and EFZ embarked on a strategy to promote dialogue. Bishops Patrick Mutume, Sebastian Bakare and Trevor Manhanga held meetings with leaders of the two main political parties and encouraged them to shun divisive attitudes and to promote a shared national agenda. The church leaders pleaded with the politicians to consider the welfare of ordinary men, women and children- and they maintained that there was more to unite the different political actors than to divide them.

Church leaders also argued that the Zimbabwean crisis was indicative of a deeper malaise: the absence of a national vision and agenda. They contended that the sharp polarization in society had emerged because of the failure to develop a shared vision of the country's future. In this respect, they spearheaded a campaign called, "The Zimbabwe We Want", which culminated in a document, entitled, the Zimbabwe We Want: Towards a National Vision, A Discussion Document. The document undertook a penetrating and honest assessment of the achievements and failures of independent

Zimbabwe. It did not spare the church from criticism and invited Zimbabweans to work towards developing a shared national vision.

2.8 Case Studies on the church in Peace Building

2.8.1 The Role of the Church in Peace Building in Guatemala

From the 1960s to until 1996, Guatemala endured a civil war that pitted left-wing guerrillas against right-wing elite. During the early 1980s, Guatemala security forces engaged in campaign of terror and intimidation against agrarian, mostly indigenous Mayan peasants, who were viewed as sympathetic to the leftist insurgency. Starting in the early 1990s, the warring parties began a dialogue that led, ultimately, to the formal end of the war on December 29, 1996, but the horrors of the previous decades left many scars. In 1994, both sides agreed to the establishment of the Commission for Historical Clarification. In 1995, the Office of Human Rights of the Archbishop of Guatemala (ODHAG) launched a parallel project: the Project for the Reconstruction of a Historical Memory in Guatemala. The Catholic Church relied on its ability to reach a widespread constituency. Its efforts led to the presentation of the report, *Guatemala: Nunca Más* (Guatemala: Never Again), to the public on April 24, 1998, by Bishop Juan Jos Gerardi Conedera, who was murdered two days later.

The first initiative of the Catholic Church after the violence subsided was to accompany survivors living in the high mountains of Central Guatemala and in Mexican camps back

to their ancestral areas. Most returnees found nothing remaining of their villages, new occupants claimed ownership of their cornfields. The second initiative of the Guatemalan Catholic Church was the creation of a truth commission in 1995. For three years several hundred pastoral workers took testimonies from survivors. In 1998 the Church published a four-volume report. Recovery of Historical Memory Project (REHMI). Working for the inclusion of victimizers is critical to healing Guatemalan society. Churches cannot neglect the healing of victimizers as well as victims.

The Catholic Church's third initiative was to exhume the remains of victims in some four hundred clandestine grave sites throughout the highlands. These initial efforts were joined by the Foundation for Forensic Anthropology of Guatemala. A fourth initiative has been the provision of mental health programs to address survivors' depression, somatic illnesses, sense of self-loss, and guilt for having been unable to save the lives of loved ones.

2.8.2 Mozambique: The Role of the Sant' Egidio in Conflict Resolution and Peace Building

One of the clearest success stories of Sant'Egidio's peacemaking efforts occurred between 1989 and 1992 when the organization was extremely influential in resolving the civil war that had ravaged Mozambique since the mid-1970s. The Catholic Archbishop of Beira, Don Jaime Goncalves, was familiar with Sant'Egidio and its work from the

time he had spent in Rome years before. Following well-intentioned but eventually unsuccessful efforts to end the war emanating from the international community.

Archbishop Goncalves thought Sant'Egidio might succeed in bringing the government together to talk peace with the rebels of the Mozambican National Resistance (RENAMO) insurgents. He was right. The effort took months but eventually Sant'Egidio not only contacted the RENAMO leadership but also encouraged Mozambican government officials to agree to meet with them (Bouta et al., 1995:71-72).

Sant'Egidio was successful in its efforts because both RENAMO and the government perceived Sant'Egidio as an organization characterized both by a welcome neutrality and a compassionate outlook, with but one interest in Mozambique: to end the civil war and promote peace. That is, Sant'Egidio was understood to have no political or economic agenda; throughout the negotiations this perception was bolstered as the organization demonstrated a position of both even-handedness and neutrality (Smock, 2004). As far as the Mozambique government was concerned, as an NGO, Sant'Egidio could set up a meeting between RENAMO and the government without it meaning that the RENAMO rebels would be regarded as an entity with the same status as the ruling regime. But Sant'Egidio also had a second important asset: "humble awareness of its own shortcomings in orchestrating international diplomacy, which caused it to seek out the special expertise of governments and international organizations" (Smock, 2004: 1).

The nucleus of Sant'Egidio's mediation team was the Archbishop of Beira, Don Jaime Goncalves, an Italian socialist parliamentarian and former diplomat, and two key leaders of Sant'Egidio. These efforts were complemented not only by the United Nations, but also by 10 national governments, including those of the United States, Italy, Zimbabwe and Kenya. Once peace negotiations were successfully completed in 1992, the United Nations assumed responsibility for the implementation of the peace agreement. Over the last 15 years, Mozambique has been peaceful. There have been several national-level elections, won by the ruling FRELIMO party. RENAMO has served as the main political opposition to the government (Appleby, 2006).

In conclusion, the mediation work of Sant'Egidio in Mozambique illustrates how faithbased organizations with relevant skills can offer a unique ability to mediate between previously warring factions. They do this by building on a reputation for neutrality and compassion and by utilizing not only their own skills but also those of others – not necessarily – institutions, in an initiative which, in the case of Mozambique, brought the battling parties together and brought the civil war to a close (Bouta et al., 2005: 72-73).

2.8.3 The Role of the Church in Peace Building in South Africa

Church leaders played a pivotal role in destroying apartheid in South Africa. The reconstruction of South Africa had a very clear and powerful religious tone, indicating the power and influence of the church in the lives of South Africans. Although the

nation is still to realize positive peace, there is hope that South Africa will pull out of her problems if there is political will to do so.

When Bishop Desmond Tutu became the General Secretary of the South African Council of Churches (SACC) in 1978 he became the most prominent preacher of liberation theology. The SACC represents millions of Christians of which 80% are blacks. The SACC values the principles of ecumenism and social responsibility, putting much emphasis on justice and reconciliation. When the apartheid government banned ANC, SACC became the voice of protest against the apartheid regime under Tutu's leadership. Tutu began advocating for the withdrawal of foreign investors from South Africa whilst at the same time propagating justice and racial reconciliation. In response to the escalating of violence in the late 1970s and early 1980s, Tutu began to diffuse the message of nonviolence in South Africa.

Summing up his theology on the role of the church in building peace in South Africa and the rest of Africa Tutu had this to say:

The church must align with the powerless, the marginalized and the voiceless. It must strive to be the voice of the voiceless to ensure that the cries of the poor are heard. It has the enormous responsibility of telling the truth, of identifying evil wherever it may be found, and of insisting that the government, any government, must be honest.

During the difficult years that preceded the first democratic elections in South Africa held in 1994. Tutu regularly appealed to the South African Government, the ANC and

the Inkatha Freedom Party for calm. He played possibly his greatest role in the transition process through the truth and reconciliation commission. He also took a leading role in the reconciliation of Christian churches, deeply divided by apartheid. Tutu represents many religious leaders in South Africa who stood up against apartheid. They spoke the truth during extremely difficult times.

Tutu united his work with that of other African Men of the Cloth fighting human rights abuses, corruption and poor governance. He was elected President of the All Africa Conference of Churches (AACC) in 1987 and re-elected in 1992. As president of AACC he acknowledged the work that was being done by other clergy on the continent:

Africa does not have a good track record on human rights and I am determined to see that the church does something about this. It is beginning to happen. Consider the role played by the churches in Kenya in the face of a hostile regime or the witness of the Roman Catholic Bishops in Malawi. A similar stand has been taken in Zaire. When an honest broker was needed in Benin to facilitate the transitional process, the political parties turned to the church. This constitutes a new opportunity for the church to regain its integrity and to promote the cause of justice and peace on this continent in a manner that has not been done since the beginning of the African independence process (in the sixties).

In short, Bishop Tutu adopted a confrontational approach with a strict adherence to nonviolence. His message was based on the “truth”, which is anchored on religious beliefs and values. He did not engage the apartheid regime in negotiations for transition to majority rule. He preached to the world against what he saw as evil to such a point of calling for sanctions against the apartheid regime. Tutu’s message found a ready audience who identified with his call for justice and peaceful coexistence. He was never

misunderstood by the people he represented because his mission was not veiled or ambiguous.

2.9 Conclusion

This chapter looked at the literature linked to peace building and the role of the church in Zimbabwe and case studies of Guatemala, Mozambique and South Africa. An analysis of the case studies was done. It also looked at the conceptual framework that guided the research understudy. The following chapter will look at the research design and methodology.

CHAPTER 3

RESEARCH METHODOLOGY

3.0 Introduction

This chapter outlines the methodology which was used in the study to investigate the research problem. It provided information on the population, the sample and the research instruments used to collect the information from primary sources. The chapter further outlines data collection procedures and how data was analyzed. Qualitative research design was used as it allowed for amicable engagement, and amenable human interaction and interface (Keyton, 2001). Ethical issues were facilitated by making sure that the informants were assured of confidentiality and similarly the researcher maintained that confidentiality. Consent for their participation was secured by providing consent forms for them to sign.

3.1 Research Design

To cover effectively the research objectives for this study the qualitative research methodology was used. Blaxter, Hughes and Tight (2006), notes that qualitative approach offers more detail about a subject under consideration. (Halarambos and Holborn 1995:850) argue that qualitative data are vital, have depth and represent a true picture of a way of life of people's experiences, attitudes and beliefs.

3.2 Research Population

The population is the group of interest to the researcher. Saunders, Lewis and Thornhill (2009), say that it is upon this group that the researcher would generalize the results of the study. The population included all individuals whom I was interested in obtaining the information and making inferences on. Burns and Grove (2003:213) described population as all the elements that meet the criteria for inclusion in a study.

The criteria for inclusion in this study are:

- Key informants from ZCC and from ZCBC - these are leaders of the umbrella bodies who have the knowledge on peace building and are directly involved in peace building.
- Key informants from Organ for National Healing, Reconciliation and Integration - these are officials whose role is to Endeavour to ensure prevalence of peace in Zimbabwe and they are knowledgeable about peace building.
- Church elders and pastors - these are church leaders, men and women who preach peace and forgiveness.
- Focus group discussions from members of churches affiliated to ZCC and ZCBC - these are Christians, men, women and youths who believe in living in peace and they also encourage peaceful living.
- Key informants from Crisis in Zimbabwe Coalition an NGO.
- Key informants from Heal Zimbabwe Trust an NGO.

The researcher chose to use qualitative research as it is easier to use open ended questions whilst probing participants and giving them the opportunity to respond in their own words in a natural setting without manipulating the environment.

3.3 Sample

Polit, Beck and Hungler (2001:234) define a sample as “a proportion of a population”. The sample was chosen from the above population. A carefully selected sample can provide data representative of the population from which it is drawn.

3.4 Sampling Size

Holloway and Wheeler (2002:128) assert that sample size does not influence the importance or quality of the study and note that there are no guidelines in determining sample size in qualitative research. Qualitative researchers do not normally know the number of people in the research beforehand; the sample may change in size and type during research.

In this study the total number of participants was 48 which included the following:

Two key informants from ZCC, two from ZCBC, and two from ONHRI, one from Heal Zimbabwe Trust, one from Crisis in Zimbabwe Coalition, ten pastors and ten church elders from churches affiliated to ZCC and ZCBC, two focus group discussions (ten in each group). The sample had to be small enough to allow the researcher to obtain more

detailed information from participants. Kato (2002) believes that qualitative researches are based on small sample sizes because of the need to go deeper into the subject.

3.5 Sampling Process

Burns and Grove (2003:31) refer to sampling as a process of selecting a group of people, events or behavior with which to conduct a study. Polit, Beck and Hungler (2001:234), confirm that in sampling a portion that represents the whole population is selected. Sampling is closely related to generalizability of findings. In this study the sampling was non-probable and purposive. According to Parahoo (1997:223), in non-probability sampling researchers use judgment to select the subjects to be included in the study based on their knowledge of the phenomenon.

Purposive sampling was used in this study. Parahoo (1997:232) describes purposive sampling as “a method of sampling where the researcher deliberately chooses who to include in the study based on their ability to provide necessary data”.

3.6 Sampling Procedure

Sampling of the participants was done as follows:

- The researcher sought the assistance of the officials working with ZCC, ZCBC, ONHRI, Heal Zimbabwe Trust, and Crisis in Zimbabwe Coalition to identify the key informants. These were chosen because of their involvement in peace building.

- The research topic was explained to the prospective participants who were on the list and they were asked personally if they wanted to take part in the research.

The researcher selected the prospective participants for two focus group discussions from the churches affiliated to ZCC and ZCBC.

3.7 Research Instruments

The researcher used the following instruments during the research; in-depth interviews focus group discussions and questionnaires. The use of different instruments enabled the researcher to triangulate the findings as well as cater for weaknesses of each of the employed instruments.

3.7.1 In-depth Interviews

Cohen and Marion (1989:78) define an interview as “a conversation initiated by the interviewer for the specific purpose of obtaining research relevant information”. Kahn and Cannel cited in Saunders, Lewis and Thornhill (2009), describe an interview as a purposeful discussion between two or more people. Thus pre-established questions were used to ensure validity and to keep the discussions focused. The researcher interviewed key informants from ZCC, ZCBC, ONHRI, Crisis in Zimbabwe Coalition and Heal Zimbabwe Trust to get a balanced view of the subject under study. Structured in-depth interviews were administered as according to Robson cited in Saunders, Lewis and

Thornhill (2010:322), it is helpful to “find out what is happening and to seek new insights.”

The advantage of structured interviews is that they help the researcher gather valid and reliable data relevant to research questions. By physically meeting the respondents, reading the same set of questions in a predetermined order and recording responses helped the researcher to formulate other research questions. However, the biggest disadvantage is that sometimes they do not convey the true reality as respondents may respond to please the researcher or the questions may be biased according to the researcher’s assumptions.

3.7.2 Questionnaires

Saunders, Lewis and Thornhill (2010:599), defines questionnaire as a “general term including all data collection techniques in which each person is asked to respond to the same set of questions in a predetermined order”.

The researcher used self-administered questionnaires which were delivered by hand and collected when they were completed. The questionnaires allowed respondents to respond to the questions in their own time and they did that so freely as there was no identification required. The questionnaires were given to the ten church elders and ten pastors from five churches affiliated to ZCC and ZCBC. The questions answered the

research questions which enabled the researcher to make an informed analysis of the collected data on the role of the Church in peace building in Zimbabwe.

3.7.3 Focus Group Discussions

According to Parahoo (1997:296), a focus group discussion is an interaction between one or more researchers and more than one particularly for the purpose of collecting data. Holloway and Wheeler (2002:110), states that in focus group discussion researcher's interview participants with common characteristics or experience for the purpose of eliciting ideas, thoughts and perceptions about specific topics or certain issues linked to an area of interest. In this study the researcher interviewed 20 church members affiliated to ZCC and ZCBC to elicit their opinion of the role of the church in peace building in Zimbabwe. The focus group discussion has the advantage that colleagues and friends are more comfortable in voicing opinions in each other's company than on their own with the researcher. The dynamic interaction among participants stimulates their thoughts and reminds them of their own feelings about the research topic. The disadvantage of focus group discussion is that some participants may be introverts while others dominate the discussion and influence the outcome, or perhaps even introduce bias.

3.8 Ethical Considerations

This relates to moral standards that the researcher should consider in all research methods in all stages of the research design. Cooper and Schindler (2008:34), defines

ethics as “norms or standards of behavior that guide moral choices about our behavior and our relationships with others”. The researcher will strictly adhere to the principles of ethics, namely principle of beneficence, principle of human dignity and the principle of justice.

3.8.1 Principle of Beneficence

This principle means “above all do no harm”. This principle contains broad dimensions such as freedom from harm and exploitation as well as the researcher’s duty to evaluate the risk/benefit ratio.

3.8.2 Principle of Human Dignity

This principle includes the right to self-determination and full disclosure (Polit, Beck and Hungler (2001:77). This principle means that prospective participants should not be coerced into taking part in the study. Participants were approached and the purpose of the study was explained. No remuneration was offered and they were informed of the opportunity to withdraw at any stage of the research. Verbal and written consent was obtained. Full disclosure means the researcher fully explained the nature of the study, and the person’s right to refuse participation.

3.8.3 The Principle of Justice

This principle includes participants' right to fair treatment and privacy. Fair treatment includes that the selected participants' inclusion be based on the requirements of research. This means that the information provided by participants will not be shared without their will (Burns & Grove 2003:172). As the study was conducted in the participants' natural setting; there was no intrusion of privacy with regard to information that was provided. Anonymity was upheld.

3.9 Data Collection Plan

- The researcher distributed the questionnaires to the pastors and the church members and collected them after they were completed.
- Appointments were made with the key informants from ZCC, ZCBC, ONHRI, Crisis in Zimbabwe Coalition and Heal Zimbabwe Trust for the interviews.
- The researcher took advantage to meet the focus group discussions when they were having their fellowship meetings.

3.10 Data Analysis Procedures

Data analysis means to organize, provide structure and elicit meaning. Data analysis commenced after conducting the first interview. Data analysis occurs simultaneously with data collection (Holloway & Wheeler 2002:235). The collected data was organized into themes and coded accordingly. SPSS was used to analyze data from the

questionnaires. The researcher maintained consistence throughout the process. For analysis the researcher used tables and narratives.

3.11 Conclusion

This chapter described the research methodology. The principles of beneficence, human dignity as well as justice ensured that the participants were morally and ethically protected. The data collection plan was explained in its entirety and data analysis procedure was also explained. Chapter 4 discussed the data analysis and findings.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter describes data collection as well as analysis. Research findings were discussed with reference to the literature review and the data gathered was also discussed under the categories of emerging themes from the process. The discussions were centered on the role of the church in peace building in Zimbabwe, the state and church relations and the strategies used by the church in peace building.

4.1 Summary of Respondents

Twenty questionnaires were given by hand to church members and pastors from the Roman Catholic Church, Dutch Reformed Church, Anglican Church, Methodist Church in Zimbabwe, the United Methodist Church, Presbyterian Church in Zimbabwe, Church of Christ in Zimbabwe and Salvation Army. Seven interviews were conducted with key informants from the Zimbabwe Council of Churches (2), CCJP and /organ of Zimbabwe Catholic Bishops Conference (2), Heal Zimbabwe Trust (1), Crisis in Zimbabwe Coalition (1) and the Organ for National Healing, Reconciliation and Integration. Two (1) focus group discussions were conducted, one was constituted of ten (10) men and the other one had a combination of five (5) women and five (5) youths (boys and girls).

Table 1: Responses to Interviews with Key Informants

GROUP	Anticipated No. Of Interviews	Completed and undertaken interviews	Response Rate
ZCC	2	2	100%
ZCBC	2	2	100%
Heal Zimbabwe Trust	2	1	50%
Crisis In Zimbabwe	2	1	50%
ONHRI	2	2	100%

4.2 The Role of the Church in Peace Building

4.2.1 The Church's understanding of the Concept Peace Building

The table below shows the responses from the questionnaires

Table 2: The Church's understanding of the concept of Peace Building

Question	Frequency	Percent	Valid Percent	Cumulative Percent
Peace building is about forgiveness and reconciliation	13	65.0	65.0	65.0
A process of bringing peace	7	35.0	35.0	100.0
Total	20	100.0	100.0	

The table shows that 65% of the respondents said that peace building is about forgiveness and reconciliation and 35% said that peace building is the process of bringing peace. The responses that were made showed that the church indeed

understands the concept of peace building. This is in line with Lederach and Galtung who emphasize on reconciliation and building relationships in peace building. It is the mandate of the church to preach peace in sermons and the church has always taken upon itself as its role for example when it came up with the Zimbabwe We Want: Towards a National Vision for Zimbabwe. The church had realized that Zimbabwe had been characterized by a lot of violence and as the church it had to take a stance.

During the in-depth interviews with key informants from ONHRI, it was noted that the church is a critical component in terms of peace so much that the church was the first to knock on ONHRI's doors when it was created. The church wanted to know what was on offer from ONHRI so that they can partner with it in peace building issues. Corazon Aquino, former President of the Philippines, said: "Reconciliation should be accompanied by justice, otherwise it will not last. While we all hope for peace it shouldn't be peace at any cost but peace based on principle, on justice". Peace is not the absence of violence but the presence of justice. Scripture has it on correct record: "... be at peace with everyone." Hebrews 12:14.

Another key informant from ZCC said that peace is like a referee or umpire they control the game, see to it that rules are being followed and see that there is no foul play. Therefore the church should be more of a referee, guiding the nation in understanding where the nation ought to go, while warning leaders and the nation as a whole when they

get tempted to steal maim or kill, and the people have an obligation to listen. Like Moses the church needs to confront the powers that be with the message of peace and to also affirm that they are the instruments of peace. Exodus 5:1 “After that, Moses and Aaron went to Pharaoh and said, “Thus says the Lord, the God of Israel: Let my people go...” Peacemakers today have a voice and it should continue to ring, “Thus says the Lord.”

One key informant from CCJP said that peacemaking is a vital pillar in the role of the church in peace building. Peacemaking is more than just bringing spiritual reconciliation between man and God. Peacemakers actively work to reconcile hostile factions so that communities and the country at large may know the blessing of peace. The church needs to be a united front in peacemaking because past experiences have taught us that the devil that we mention in baptisms, in our masses and in communions is a cunning folk that will use some in the church to perpetuate violence. While some sections of the church will always be part of the broader civil society in the fight for human rights and peace, another bandwagon will be preaching “Prosperity Gospel” or the “Rolls Royce” Gospel every time they grab a microphone at the expense of their homeless, hopeless and jobless followers. Materialism in the church and the rise of selfproclaimed prophets in “miracle” movements has killed the work ethic in Zimbabwe. Of critical essence, time to reflect on common grass-root issues in such churches is never available.

Key informants from Heal Zimbabwe Trust and Coalition Crisis in Zimbabwe shared the same sentiments that the mandate of the church is to enable individuals and society to talk about violence, guilt, failure, and weakness in the context of forgiveness and reconciliation. Former Australian Prime Minister Malcolm Fraser said, “Reconciliation requires changes of heart and spirit, as well as social and economic change. It requires symbolic as well as practical action.” From the interviews above the researcher noted that the church is quiet aware of the concept of peace building since in every conversation there was an element of forgiveness and reconciliation which is also emphasized by the two peace building scholars, Lederach and Galtung. The researcher then wonders why the church does not live up to its mandate of fighting for justice. Maybe the church has been compromised by the politicians and that makes it difficult for it to speak about the injustices without being criticized by certain sections of the society.

4.2.2 Training of the Church Members in Peace Building

The responses from the questionnaires on the question whether the church members have been trained in peace building revealed that indeed the church members have been trained as evidenced by the table below.

Table 3: Training of the Church Members in Peace Building

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	7	35.0	35.0	35.0

Agree	10	50.0	50.0	85.0
Disagree	3	15.0	15.0	100.0
Total	20	100.0	100.	

The responses showed that 85% strongly agree and agree that the church members have been trained in peace building. The comments revealed that the church preaches on peace building and that pastors are trained in peace building and they in turn train the church members and the community at large. ZCC uses churches in rural and urban settings to train pastors in peace building. The training program looks at the definitions of peace and conflict, the types of conflict that is person and group conflict. They then look at the causes of different types of conflict and conflict mapping. Lastly they look at conflict transformation strategies for example, the conflict tree, iceberg model, fears model and ABC model. Training of church members in peace building is very crucial because they are the ones who live in the communities where violence takes place. In the event that violence erupts in the community it is expected that those who were trained in peace building would not join in the violence but instead try to assist those involved to stop the violence.

During the in-depth interviews it was established that there are peace building training programs that are offered by ZCC where they invite thirty people from all the ten provinces that is three from each province. Training of trainers is given to the thirty

participants who in turn are expected to go back and train thirty people each and those trained would also train each thirty people. Given the chain of training, the researcher is of the opinion that the training is only effective with the first group trained by those trained by ZCC then after that the training would be diluted as the groups increase in number. The other point to note is lack of supervision in provinces where these trainings take place and the availability of resources. Training would be more effective if ZCC takes it to the provinces. CCJP also has training programs in peace building and not everyone is able to get the training, especially those in provinces where a lot of violence takes place.

There is a consensus among different church leaders interviewed that the apostolic mission of the church is reconciliation, facilitating people to talk about violence and enmity that emanates from both the pre and post-independence era in a way that brings forgiveness and reconciliation. According to CiM (2006), the church's role is to exert a strong ethical influence upon the state, supporting policies and programs deemed to be just and opposing policies and programs that are unjust and violent. In doing so the church should not be the master of the state, or be the servant of the state, neither should it be the instrument of the state. This is in line with Lederach's Holistic Peace building Approach which emphasizes the issue of reconciliation in communities and building of relationships, Galtung also emphasizes on reconciliation and reconstruction of people.

The researcher is also in agreement that by reconciling the two warring parties' one would be actually addressing the root causes of the conflict. If this is not addressed then there is a possibility of a reoccurrence of the conflict, addressing underlying factors is very crucial in peace building.

During the focus group discussions there was a general feeling that the church is heavily compromised and has failed to stand up to the state on issues of violence. It was felt that during the 2008 conflicts the church did not do enough. Church leaders did not come with one voice to stop violence. Fine some church leaders made announcements to pray for peace but that was not enough. As church leaders they should have teamed up and approached the President and made it clear that the conflicts should end. The president should have intervened just like he did during the Gukurahundi atrocities. When the church approached him in earnest he intervened and things changed for the better. The church was gripped by fear to confront political leaders who were fuelling violence only to come up to help the victims of the violence. The focus group discussions attributed all this to the infiltration of the church by state agencies.

One participant was of the view that the church failed itself during the Anglican Church saga. ZCC and ZCBC should have courageously taken a stance and let the public know who they stand with and for what reason. The dead silence casts doubt as to whether the same church leaders who are silent when things are violently going wrong in their own household would in any way be able to courageously rebuke politicians who may resort

to using violence to solicit votes. The public perception is that when church leaders keep silent on certain issues especially those related to violence, they are either afraid to speak out or they silently condone such acts. The grapevine has it that, the issue is all about the divide and rule tactics of the ZANU-PF government which makes the church fear trading in troubled waters that may attract the much dreaded state reprisals via security agencies. The ZCC should have let the Christian community know that their leaders were doing something to the saga. The saga was also a litmus test of how best the entire church community, especially the ZCC and ZCBC can diffuse tension and avert violence within its own rank and file.

Another point that came out of the interviews was that the bishops are not theologically sound because what they should be doing during their churches' Annual Conferences is to look at issues affecting the nation and come up with a position or recommendations for the state. Instead, they are inward looking, only concerned about the issues that are troubling the church. Participants involved in the group discussion alluded to the fact that the church should spearhead the peace building processes not to wait for the state to invite the church to participate. The first institution to speak against violence, disappearances and murder should be the church. The church through its clergy must speak against violence, no matter what the fears, what the opposition, what criticism. When the church goes silent in these circumstances, it means it has failed its mandate.

Interviewees also noted that the church only talks of peace usually after incidents of violence and do not take pro-active control measures to prevent violence. It is known that elections come every five years so the church should be busy giving the necessary awareness and education concerning elections to avoid the unnecessary violence. The church should not wait until the time of elections to start preparing the people. Another point that was raised was that of lack of funds for the church to conduct awareness and education in peace building. Others said that the church expects donor funds if it has to do programs on peace building whereas the church which is serious on peace building can mobilize its own funds the same way it does with its church programs. In short the church needs to come up with a budget for peace building programs. However, it was established that only the Catholics are funding their own programs in peace building.

4.2.3 Church Members and Violence

The table below shows the responses to the statement, “church members are encouraged to refrain from violence”.

Table 4: Church Members and Violence

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	19	95.0	95.0	95.0
No	1	5.0	5.0	100.0
Total	20	100.0	100.0	

The result from the table shows that 95% of the respondents said that church members are encouraged to practice peace and they are taught to love their neighbors. The assumption is that when you love your neighbor it follows that you cannot hurt or inflict harm to someone you love. The comments were that love your neighbor, violence manifests itself through people, it then means that peace starts with changing the heart which is imparted in people by the church and you shall not kill is a basic command of Judaism and Christianity. One respondent said that 80% of the population of the people of Zimbabwe is Christians; it is a representative of a majority of the people. Christians are human beings who have rights and needs so it does not follow that Christians cannot incite violence when their needs are not met. Some of these church members are either imminent political leaders or ordinary members who have for one reason or the other given a higher value to their party affiliations than their Christian values of love and peace. The researcher is of the opinions that most of the people who say that they are Christians do not do what they should do as Christians that is why we have such kind of violence in our country. Jesus also alluded to the same sentiments that not all those who say Lord, Lord, will enter the kingdom of God.

During an in-depth interview with key informants from ONHRI it was noted that they look up to the church for peace to prevail in Zimbabwe because they are not yet operational. ONHRI was created in 2008 after the birth of Global Political Agreement (GPA) with the mandate to come up with an infrastructure for peace building. It is now five years since its creation but still not visible on the ground and this is attributed to the

lack of government commitment with peace building issues. People are still nursing wounds from the 2008 violence that rocked the country and up to now there are no proper structures to deal with the trauma. One key informant said that it was going to be proper if ONHRI was operationalized then the Zimbabwe National Policy Framework for National Reconciliation would then be cascaded down to the church for implementation at community level.

The focus groups were also in agreement that the church is doing well in preaching the word of love and forgiveness. The participants bemoaned the non-functionality of ONHRI as they were of the opinion that it was going to complement the church in its endeavors in making sure that peace prevails all the time in the country. It was also noted that the church makes sure that in most of the sermons there should be a component of peace and this is done as a constant reminder that people should refrain from violence.

The researcher strongly feels that if ONHRI was operational it was going to work in collaboration with the church in organizing memorial events where aggrieved parties attend and undergo spiritual and moral change. The church has limited capacity on issues of training, advocacy and justice. Here the church was going to have the opportunity to work with ONHRI to tap into already existing training programs so that

church leaders would be equipped with skills in leadership, the role of church leaders and Christians in fighting against injustices and violence.

4.3 The State and Church Relations

4.3.1 The State, the Church, ONHRI and the Importance of Peace

The table below presents the responses to the statement above.

Table 5: The State, the Church, ONHRI and the importance of Peace

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	9	45.0	45.0	45.0
No	4	20.0	20.0	65.0
Not Sure	7	35.0	35.0	100.0
Total	20	100.0	100.0	

The table shows that 45% supported the statement and 20% and 35% said, no and not sure. On the comments only eight people said that the state and the church should work together. Twelve did not comment. ONHRI conducts meetings with Heads of Church Denominations (HOCD) on peace issues where discussions are carried out on the way forward and the church is encouraged to preach on peace in their services throughout the country. The researcher feels that the fact that twelve people did not comment either because truly they do not know or they were hesitant to say their piece of mind. The other reason could be that HOCD has no communication lines with its members because what should happen is that when the church leaders meet with the state they should in

turn inform its church members on the proceedings of the meetings and inform them of what is expected of them on issues discussed.

During in-depth interviews with one key informant from ZCC said that they work closely with the state to the extent that when NGOs were not allowed to operate, the church was operational since it is non-partisan but take a stand against violence. The other informant from CCJP did not mince his words when he said, “The church should be working together with the state but, in Zimbabwe they do not see eye to eye. State sees the church as supporting regime change.” One key informant from Crisis in Zimbabwe Coalition said, “The state and church relationship should be mutual. When the church condemns they are labeled as change agency.” From the statements one can tell that CCJP is not happy with the state and this is attributed to the publication of the report done with the Legal Resources Foundation on the atrocities of Gukurahundi. This has strained CCJP relations with the state and costed Mike Auren, the CCJP Director his job. The document gave chilling evidence of the horrific massacres that took place in Matabeleland. With the polarization engulfing the country, its advocacy for peace and justice has been seen as siding with opposition politics and supporting regime change. The statement from Crisis in Zimbabwe Coalition shared the same view with that from CCJP.

Only ZCC shared a positive statement concerning its relation with the state. The key informant also highlighted that meetings with the state were made public and he

indicated that there were times when the state would call in people to rubber stamp without proper exchange of information. One key informant from Heal Zimbabwe Trust was of the opinion that both the state and the church play a complementary role since the church presides at National events. The church should take the opportunity to preach peace at state gatherings.

The focus group discussions lamented about the country's polarization. The participants were quick to point out that associating one's self with CCJP has been regarded as standing with MDC. It was further indicated that CCJP local structure in Bindura was struggling to find a complete number of leaders as most people feared being associated with leading this 'new political structure' which can easily attract reprisals from state agencies and party youths. There is in fact need for the Catholics in some politically challenged areas such as Mashonaland provinces to educate their local flock on what CCJP means and popularize its work against violence. They said that the church has to explore and expand the influence it has and maximize its potential. The state and the church should actually be in partnership in issues of corruption.

4.3.2 The Church and the State Share Ideas

The Church Secretariat can have meetings with the Secretariat or Ministers from ONHRI, ZEC, Home Affairs, Police details, Army Officers and chiefs. The church can invite them to their forums or they meet in their offices.

The table below shows the responses on the statement above.

Table 6: The Church and the State share Ideas

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	12	60.0	60.0	60.0
No	2	10.0	10.0	70.0
Not Sure	6	30.0	30.0	100.00
Total	20	100.0	100.0	

The table shows that 60% were in agreement with the statement and 10% and 30% said, no and not sure. The comments from seven people were that the church partially shares ideas with state during meetings. Thirteen people did not comment which again is a sure sign that people are not aware of what the church does or there is no feedback to the members when the church has meetings with the state.

During an In-depth interview one key informant said that one of the weaknesses of the church in Zimbabwe is the lack of institutional capacity to engage government and politicians on issues of violence. Another key informant was of the opinion that the state and the church should complement each other. The church should freely share ideas with the state since it is the instrument of peace and it is right in the community which means all incidences that happen within the community the church will not miss that. The church's credibility should put it in a good standing to advocate and lobby on behalf of the people for just policies. People look upon church's intervention when things are

not well as their ‘savior’. When there is violence the church is a safe haven so the church should fully represent people by engaging the state without fear of being victimized. The church should take Jesus’ example when he came to die for people, it was not even easy for him but he had to do it. The researcher is attributing lack of engagement between state and church to the partial sharing of information. There is mistrust between the two, so the church should have regular engagements with political leaders at all levels, this at least builds confidence and trust.

The focus group discussions were of the opinion that the role of the church and government is to make sure that peace prevails all the time in the country. The two should often engage each other and build trust between them. It is known that the government is for politics and the church is there to advocate for peace in whatever the government is doing. The researcher is of the opinion that the church should take its position just like what the prophets did in the Old Testament who boldly spoke on injustices. This is buttressed by the literature on the role of the church in South Africa. Many religious leaders in South Africa stood up against apartheid; they spoke the truth during extremely difficult times. Tutu united his work his with that of other African Men of the Cloth Fighting human rights abuses, corruption and poor governance.

4.3.3 Participation of the Church in Conflict Resolution

Below is a table with responses to the above statement.

Table 7: Participation of the Church in conflict Resolution

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	7	35.0	35.0	35.0
Agree	9	45.0	45.0	80.0
Strongly Disagree	3	15.0	15.0	95.0
Disagree	1	5.0	5.0	100.0
Total	20	100.0	100.0	

The table shows that 80% supported the statement that the state ensures participation of the church in conflict resolution. Those who disagree with the statement constitute 20%.

The comments were that participation is done through the umbrella bodies for example, ZCC, ZCBC and EFZ. Some said that the statement should be vice versa, the church should actually spearhead the peace process. One of the key informants said that the church as an institution should be the first to arrive at the scene of violence. The church is found everywhere where no government building is found. The church acts as the mother and has the mandate to create peace.

Another key informant from ONHRI said that the Ecumenical Church Leaders Forum (ECLF) which is a grouping of concerned Christian leaders from the major ecumenical bodies including the ZCC, ZCBC, Union of the Development of Apostolic Churches in

Zimbabwe and Africa (UDACIZA) and the Evangelical Fellowship of Zimbabwe (EFZ) has worked with them. ECLF managed to conduct capacity building workshops in ten provinces of Zimbabwe. These workshops focused on the training of church and community leaders on Conflict Prevention, Management, Resolution and Transformation (CPMRT) and later as trainers. The aim continues to be gradually empowering more church and community leaders at all levels to respond constructively and positively to both social and political challenges noting that CPMRT training is not part of general theological training or Christian Counselling.

At its inception, ECLF interfaced with the Office of the President and Cabinet where the peace building program was housed within government. It was later transferred to ONHRI and ECLF had to work with the ONHRI. The ONHRI focused on the national processes and the development of the infrastructure for peace while the ECLF focused on community processes which feed in the national processes. This has seen ECLF growing into a very strong Faith Based Organization that has trained people recommended to it by the ONHRI and other public and private sectors. Several Churches and organizations wanting training on peace building and CPMRT have come to ECLF for capacity building. Very large numbers, which are growing by the day, in communities have requested ECLF to build capacity for them to handle their own experiences and issues.

In its community outreach, ECLF has overwhelmingly been received by communities who demand more workshops. Its impact is clear because communities, through their traditional leaders, pastors, individuals and councillors demand ECLF to come and run these workshops. There are a lot of positive stories of the work ECLF is doing and some communities and people who suffered from violence have started dealing with their issues and this has led some to heal and reconcile. The community dialogues have been a great tool helping communities deal with their issues that have divided them.

Another key informant from ONHRI gave a summary of activities of ECLF as:

- i. Strengthening local capacities on Conflict Prevention, Management, Resolution and Transformation (CPMRT)
- ii. Conduct trauma counseling for facilitators, victims and perpetrators
- iii. Conduct healing sessions for the healing of memories and or past hurts
- iv. Conduct sports tournaments targeting the youths
- v. Peace marches for CPMRT
- vi. Conduct peace programs for school children through schools and the church.

He indicated that the impact of these programs has been that the communities establish Peace Communities, Community Development Projects started by communities and people from different socio-political, religious and ideological persuasions working together for peace in their community.

One observation that was noted was that politicians have victimized the church so much that the church has withdrawn into its shell and can no longer take an active role in conflict resolution. The focus group discussion gave an example of the CCJP which was active during the 1980s period at telling the government of the Gukurahundi atrocities has now been reduced to mere recording of events. The researcher is of the opinion that the church showed its commitment to settle for lasting peace when it came up with the document “The Zimbabwe We Want”. Whilst some constituents might not be happy with the church’s intrusion in sensitivities, the church nevertheless has demonstrated its goals to see the political environment meet people’s expectations.

The Zimbabwe We Want Document (2006) states that “the church embraces the vast majority of the people of Zimbabwe. It is closest to the people. People trust their religious leadership and the church claim to know their desires and aspirations better than any other organization, ‘together we, every home and every family’, including the, non-Christians. This statement posits that the church is a universal representative and therefore ready to listen to people’s concerns inside and outside.

4.4 The Strategies Used by the Church in Peace Building

4.4.1 The Peace Will Last Long when the Church is Involved

The table below shows the responses from the above statement.

Table 8: The peace will last long when the Church is involved

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	16	80.0	80.0	80.0
Agree	4	20.0	20.0	100.0
Total	20	100.0	100.0	

The table shows that 100% strongly agree and agree that peace will last long when the church is involved. The comments were that the large population goes to church and others said that the church advocates for peace. Eight people did not make comments to the statement. The fact that there was a 100% agreement that peace will last long when the church is involved further buttresses the view that the church's mandate is to make sure that peace prevails in the country all the time. Members of the community believe that the church is a better peace broker and peace builder although the church has to polish its act so that it does not become partial when expectations are high from the 'flock' that it serves.

Findings further confirm that churches are a huge inspiration for people's primary and secondary socialization and therefore, the church is an important environment for peace education and peace building. It is therefore, pertinent that churches are capacitated to run with conflict matters and peace building programs since people see churches as educational centers for a number of life virtues. Churches are made up of different backgrounds and are influenced by cosmopolitan features and also succumb to social turbulence. Church members live in the larger society and are socialized by both the

church and the wider social system and therefore not immune to conflicts. However, the ordinary people think that church members are immune to conflicts.

One of the key informants said that violence is associated with evil so people will behave in a particular manner to please God and that can deter people from engaging in violence. The church is the vehicle for reconciliation from time immemorial. Reconciliation done being lead by the church has some spiritual connotations which are found in the Bible. Jesus is a good example of a great teacher who taught on forgiveness even when he was on the cross. He could afford to ask his Father to forgive those who crucified him.

The focus group discussion said that the churches are the people and the people are the church. The church has its principles that also help in shaping peoples' lives for example do no harm, do good and stay in love with God. If these principles are instilled in people at a tender age it will go a long way in molding people's behavior so much that doing harm to someone would be against someone's will power.

Church interventions in times of conflict are characterized by prayers and intercessions and this gives them credibility. People usually trust the church because of its neutrality. However, this trust is slowly being eroded because of some of the church leaders who are venturing into politics at the expense of their Christianity. This is supported by the

literature on the role of the church in peace building in Mozambique. Sant' Egidio was very influential in bringing peace to Mozambique after it was ravaged by civil war.

Mozambique has been enjoying peace for over 15 years after the church' intervention.

4.4.2 Relationship between the Church Leaders and the Church Members

Below is a table which shows responses for the above statement.

Table 9: Relationship between the Church leaders and the Church Members

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	13	65.0	65.0	65.0
Agree	7	35.0	35.0	100.0
Total	20	100.0	100.0	

The responses show that there was 100% in support of the statement that the church is close to the people and they listen to the church leaders. The comments were that there is high respect for church leaders and the daily church activities keep the church together. Seven people did not comment on the statement. Churches are found in the communities where people live and the church leaders participate in most community activities that is church services, funerals, parties and home visitations by the pastors.

During the in-depth interviews one key informant said that the church is the people so the church is not near but it is people. Naturally the people have a high respect for the church leaders. It is up to the church to make use of its respect to advocate for peace and policies that are just. Another key informant said that in our Zimbabwean culture which

has a high rate of Christians believe in our church leaders. We have so much faith in our church leaders since they are God ordained and they are there to lead us to heaven. We do not take politicians serious like we do to our church leaders. Politicians are known for campaigning using sweet words so that we vote for them but church leaders they want to take us somewhere for sure.

During the focus group discussions it was noted that the church has influence in the society and people strongly believe and act according to church ethics. The church is easily accepted because of its neutrality. The people tend to respect and listen to their church leaders even for wrong reasons for example the Rwanda genocide and Kenyan killings are a case in point. The violence and murder of more than 800 000 human lives characterized the Rwandan genocides of 1994 were master-minded and fuelled by some members of the clergy. The international Criminal Tribunal for Rwanda found some Catholic priests like Father Athanase Seromba and Father Wenceslas Munyeshyaka guilt of being ring-leaders. On the other hand, church members like Colonel Theoneste Bagosora, rose from being a church choir boy to a colonel and only to mastermind the 1994 genocide.

The discussants felt that the church leaders need extensive training in peace building theories and practices. This will enable the pastors to use effective words in public meetings and be able to influence proceedings at community or district level. The

researcher is also in agreement with the statement that the church is close to the people and they listen to the church leaders. The church is in the community where people live and all the activities that is funerals, weddings and church services are presided over by the church leaders so naturally there is bonding between the church and the people.

4.4.3 Church Programs on Peace Building

Below is a table with responses for the above statement.

Table 10: Church Programs on Peace Building

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	6	30.0	30.0	30.0
Agree	7	35.0	35.0	65.0
Strongly Disagree	3	15.0	15.0	80.0
Disagree	4	20.0	20.0	100.0
Total	20	100.0	100.0	

The table shows that 65% agreed that the church has programs on peace building and 35% disagree. The comments were that the programs are done through the umbrella bodies like ZCC and ZCBC. The others said that the church preaches forgiveness and counsel people and nine people did not comment. The fact that 65% agree that the church has programs in peace building and 35% disagreed shows that there is lack of communication with church members. Instead people should argue about the

effectiveness of these programs and their sustainability.

During the in depth interviews one key informant from CCJP said that they have programs on peace building and conflict transformation to spread the word of peace. Funders are willing to fund these trainings. They have programs on Meet Your Leader, that is MP, Councilor, Headman, Chief where questions are asked in a conducive environment and people make contributions and share ideas. There are also peace games like soccer, netball, drama and tug of war where perpetrators and victims play together.

The church plays a big role in terms of socialization. The church had also gone to the extent of trying to bring perpetrators and victims of violence to talk, forgive each other and reconcile. This has been difficult with police not committing itself to intervene if violence broke out in the process. In Norton, Ward 7 which has a record of poll violence had some church peacemaking programs being run by the evangelicals. ZAOGA has done 'Gospel Explo' deliverance crusades in 28 stadiums across the country. These are said to have reconciled families and helped heal some bitter and at times people who had developed 'suicidal' tendencies due to the trauma from the 2008 elections violence.

The researcher is of the view that crusades are usually associated with emotions such that people can be overcome by emotions and take inappropriate action like that of agreeing to reconcile yet the decision did not come as a genuine one. There is fear then

that some of those who purported to have forgiven each other might wake up one day and realize that they had acted under the influence of emotions. When root causes of conflict are not addressed it becomes difficult to forgive and reconcile. The truth has to be known as it creates a conducive environment for forgiveness to occur. I am not saying it did not work but I am only giving my opinion.

Arguments are that the success of any forgiveness and reconciliation processes would depend on the extent to which it is inclusive and consultative of all key stakeholders at all levels of society. Another question related to this is whether forgiveness and reconciliation are the best ways to address the issues of violence or rather take legal action. The answer is not easy and it may depend heavily on the circumstances. Why the processes of forgiveness and reconciliation should take place, there has to be an understanding of the underlying causes of the conflict and the violence that manifest from it. The means were used to resolve the conflict and whether the process was viewed as suspicious or political. Such a process should be seen a way of helping people come to terms with the traumatic past. The programs might be there but the question of appropriateness is another thing to consider also. Willingness to participate is also another thing to consider as the success of reconciliation is very much dependent on it.

A key informant from ZCC outlined their three tier approach 1. Encouraging communities to live peacefully, 2. Provincial structures for monitoring exercise and

checking for incidences of violence and 3. National level advocacy and networking with other entities. Church and Civil Society Forum, Training of Trainers where they invite three people from each province and train them and they in turn when they go back to the provinces they will train 30 people each and it goes on like that until everyone has been trained. ZCC calls for peace prayers for example on the 25th of May where they expect all the Bishops to actually conduct peace services. Ecumenical Peace Observation is an initiative of Zimbabwean umbrella bodies where they work together to promote peace.

From the focus group discussions it was noted that another peace initiative by the church is that of Community garden of peace in Gokwe Nembudziya. This is where women politicians come and work together in the garden. All this is done in order to create room for forgiveness and reconciliation. There was a general feeling among the discussants that there is need for real monitoring and evaluation of the programs because one cannot rule out the issue of abuse of program funds by those in authority. There is also a high possibility that the programs can be on paper for the sake of getting funding but no implementation on the ground. It can be a research on its own to actually go on the ground and make assessments on the implementation of the peace building programs and make evaluations on their usefulness and effectiveness.

Given the above church initiatives on peace building, the researcher is of the opinion that ZCC has to restructure its TOTs so that they target a certain group of people at any

one given time because the level of understanding within the communities is not the same. If the package is a one size fits all then there is a problem in achieving the set objectives to train people on peace building. Another problem could be that of language since the ten provinces house different dialects and people of different ages who need special attention. Another issue to consider is that true reconciliation cannot occur when the truths about past wrongs are not told. Knowing the truth can help to set the record straight and create an environment where forgiveness may take place. The right to be heard and acknowledged with respect and empathy can contribute to a process of healing.

The researcher noted that indeed the church has peace building programs but the problem could be the implementation at grassroots level where there is no supervision to see that indeed the programs are being done. The programs are all good and coming out of good intentions, but they remain local initiatives mostly addressing the symptoms and not the real root cause of violence in Zimbabwe. There is need for a strong wellcoordinated church apex structure to deal with the causes of violence through engaging the politicians in a more structured way. Perhaps national healing and reconciliation will never be complete without a national Truth and Reconciliation Commission in Zimbabwe. The church needs to think of this in a broader and bigger picture than zero on the various sporadic initiatives which are very donor dependant and may fizzle out with changing donor priorities.

4.4.4 Peace Building the Five Year Agenda

The table below shows the people's expectations on peace building in Zimbabwe in the next five years.

Table 11: Peace Building the Five Year Agenda

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Peace being the central message	8	40.0	40.0	40.0
Thriving peace building programs	5	25.0	25.0	65.0
Respect for human dignity	4	20.0	20.0	85.0
Not recommended	3	15.0	15.0	100.0
Total	20	20.0	100.0	100.0

The table shows that 40% of people want to see peace being the central message in peace building in Zimbabwe, 25% was looking forward to see thriving peace building programs being run in Zimbabwe, 20% are advocating for respect for human dignity and 15% did not comment. People are sick and tired of violence so much that all they are wishing for is to see a peaceful Zimbabwe with thriving peace building programs and respect of human dignity.

One of the key informants during the in-depth interviews said that he wants the church to lobby seriously for peace building to be included in the curriculum in the Theological Colleges but one key informant was of the opinion that it should start from infancy that

is from Grade 0. The culture of peace should be so much within them so that when they grow up it will not be easy for them to inflict harm on other people. Fear of breaking the culture of peace should then deter people from committing acts of violence.

One key informant was of the opinion that the state should be seen to be doing something on peace and reconciliation for example, in Rwanda, the Gacaca processes were supported by the government. People want to see that at least justice is done for example when violence has occurred the perpetrators should be dealt with by the Police, in short the law should take its course. He alluded to the fact that it was a pity that the ONHRI which was an initiative of the government seemed to be taking time to implement its objectives. It was going to be a success if it had taken the church seriously on board. ONHRI should supply the resources and train church leaders so that they in turn train people in the communities.

From the focus group discussions it was noted that Zimbabwe should take the route that South Africa and Kenya took that is the establishment of a Truth and Reconciliation Commission. People are still hurt and at times people are afraid of telling the truth and as a result peace will be hard to come by. It was also agreed that the ONHRI should be visible and partner with the church in peace building programs. The group was also of the opinion that the politicians must share the same platform with the church when addressing the same people. Peaceful campaigns must be encouraged and the church

must be visible on National Days preaching peace, forgiveness and harmony. The researcher was also in agreement with what was said but she feels that the church should not just wait for the government to provide resources but instead the church should take its own initiative and come up with a home grown program where the churches make contributions for the purpose of running adequately peace building program in consultation with the umbrella bodies.

One key informant emphasized the need for a peace building framework which the church will put in place across the country. It should not be dismissed that most of the wars that have taken place are religious related. The framework depersonalizes, it will assure consistency with the relevant checks and balances. The researcher was disturbed by the pace that ONHRI is moving regardless of the fact that people's wounds are still bleeding and they are still waiting for the healing process to start. The fact that people are quiet does not mean that they are healed because healing is a process where forgiveness starts and then reconciliation follows. Maybe healing can only take place after some reconstruction of people's homes has been done or some form of compensation has been done. People are waiting for some form of compensation and processes of 'kuripa ngozi' which will at least relief people from the present state. Until these processes are done, people of Zimbabwe will not know peace.

4.4.5 Government commitment to Peace Building Initiatives

The focus group discussions with participants from different churches affiliated to ZCC and ZCBC revealed that the Government lacks total commitment on sustainable peace building initiatives because it taking time to empower ONHRI by an Act of Parliament so that it has guidelines to follow when conducting its activities. On the other hand, political parties are mostly concerned with gaining political mileage for their political survival. The focus group discussions noted that the Government appears to be committed only during the period of election campaigns. It was noted during interviews that peace building meetings are sometimes held with church members within the community but very rarely do government officials attend. It was cited that peace building programs when attended by government officials being full of political agenda with politicians campaigning for their political parties.

ONHRI has not done much in terms of ending violence or dealing with wounds and bitterness associated with an unreconciled citizenry after the bloody 2008 elections. The state-church relations have not improved to the level of being able to effectively collaborate and make the organ effective. The failure to do so can be attributed mainly to the half-hearted approach or resistance by some members of the Government of National Unity (GNU) to issues of transitional justice, especially the compensation of victims of violence. Secondly, given the polarization in the country, categorizing church leaders as either for status quo or for regime change with no –go between, the church

remains divided and lack a unified approach to dealing with a state that is famous for political violence and militancy. It must however, be acknowledged and appreciated that despite its internal weaknesses, the church has been able to stand resolute and in unity with civil society organizations in emphasizing the need for peace in the country.

Peace building initiatives or campaigns are supposed to be neutral and involve everyone despite one's political affiliation. The government, it was revealed tends to ignore the community soon after violent elections and forget that post conflict peace building programs are very important. It was also noted during interviews that political parties particularly ZANU-PF and MDC tended to blame the GNU as if peace was prevailing in Zimbabwe before this political dispensation. Discussants were of the opinion that Independence celebrations should be used to preach about peace and unity and yet politicians manipulate these occasions to showcase their political agendas. The days like the Unity Day on 22nd December should bring people together, discouraging violence and conflicts and the church should take much of the time to preach the word of love, unity, peace, forgiveness and reconciliation.

4.5 Analysis of the role of the church in conflict

Since the church occupies such a central space in Zimbabwean society, it is bound to respond to conflicts, even it is initially cautious about adopting too "political" a stance.

In the face of the country's full-blown political and economic crisis post 2000, the church has intervened in a number of ways as it sought to contribute to a peaceful and sustainable resolution. The 2000 parliamentary elections and the 2002 presidential polls were characterized by violence and tension. In Mugabe's rhetoric, MDC leaders were mere 'puppets of the West', who did not understand that the land rightfully belonged to blacks. The overall climate was one of fear and intimidation. The philosophy of jambanja that emerged during the fast-track land reform program implied that the rule of law could no longer be guaranteed. In many cases, the police refused to get involved in addressing cases of violence, arguing that these were 'political'.

As the crisis worsened, church leaders sought to encourage dialogue between the political parties with a number of different initiatives, such as Andrew Wutawunashe's nationalist "Faith for the Nation" campaign. For him it was vital for all Zimbabweans to put aside their political differences and to work together for the national good.

However, this did not go well with the other church leaders who thought it was not proper to take land using violence. Those church leaders who benefitted supported the land reform and this already divided the church, those for the land reform and those against it.

After the Gukurahundi, the church came up with the document, 'Breaking the Silence', which brought out the atrocities that took place in Matebeleland and Midlands, people thought that justice was going to take its course but to their surprise it died a natural

death. This is the reason why the people of Zimbabwe are still bitter and wounds are still bleeding as nothing was done to address the matter. Perpetrators are moving around scout free and the victims are living together with them and the result is that healing will not take place as every day you are reminded of the trauma. The church was very instrumental in bringing the ZANU-PF and ZAPU together to form the Unity Accord of 1987. The church also did the same by bringing the political leaders of ZANU-PF, MDC-T and MDC-M to form the GNU.

From the above actions taken by the church one can deduce that the church has the capacity to bring peace in the country as long as the leaders speak with one voice. This is why people were saying that the church did not do much during the 2008 harmonized elections. People were looking to the church to act and contain the violence that rocked the country. However, this time the church was gripped by fear so they could not face the politicians who were fuelling violence so people felt that the church let them down.

4.6 Insights into the Findings from the Theoretical Framework

This study was informed by the Holistic Peace building Approach by Lederach (2002) and Galtung's (1998) Theory of Violence, Peace and the 3Rs of reconstruction, resolution and reconciliation. One of the key elements to be included in the holistic approach in peace building is the church. If the state works with the church, other players, political parties, traditional leaders and civil society then the holistic approach is achieved. This study was then a portion which is also very relevant considering that

the state represents everybody. Zimbabwe has sad memories of a history of conflict that claimed the lives of many people and hence, the call for a long term commitment in establishing a sustainable peace infrastructure. Peace building is based on research for non-violent ways to transform conflicts so that all parties are satisfied with the results, (Galtung, 1998).

Church peace building practices are an important approach to peace building in trying to ensure sustainable peace within communities. Church leaders are known as advocates of peace and respecters of church values and principles that demand people to live a violent free life and harmony with others in the community. Galtung (1998) emphasized the need for reconstruction of people's thinking and the reconciliation of people as well as resolution of issues and animosities. The blending of church peace building approaches and contemporary methods of conflict transformation in sustainable peace building can be necessary to avoid relapsing into violent conflicts.

Recognizing and working with church leaders who live within communities through Umbrella Bodies is therefore important. This strategy ensures that community perspectives and priorities are incorporated in conflict transformation initiatives to further sustainable peace building. The findings from the study mostly refer to reconciliation and forgiveness as the way to sustainable peace in Zimbabwe and this relates very well to the theories of Lederach and Galtung of holistic peace building

approach and theory of violence, peace and the 3 Rs respectively. They all emphasize on reconciliation and building of relations after conflicts and violence.

4.7 Conclusion

Chapter four dealt with data presentation and analysis and interpretation. It discussed the role of the church in peace building, the state and church relations and the strategies used by the church in peace building. It also looked at the theoretical insights into the findings. The theories were highly relevant as they offered a framework through which the research was done. Chapter five will look at the summary of the study, conclusion and recommendations.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

Chapter V focused on the summary, conclusions and recommendations. The summary section focused on the issues that emerged from the study. The study concluded by drawing recommendations from the findings of the study concerning the role of the church in peace building in Zimbabwe and particular attention being given to the role ZCC and ZCBC.

5.1 Summary

This study sought to identify the role of the church in peace building in Zimbabwe. The study has revealed that the church plays an integral role in trying to establish sustainable peace. The church has peace building programs in place but however, the effectiveness of these initiatives can be a subject of debate. Churches have been active in peace building before and after independence of Zimbabwe, during the Gukurahundi conflict, the 1987 Unity Accord between ZANU-PF and ZAPU, Operation Murambatsvina, the subsequent election violence and they were heavily involved in the talks that saw the birth of GNU.

The study was guided by John Paul Lederach's Holistic Peace building Approach which emphasizes the issue of reconciliation in communities and building of relationships especially after a spate of political violence and conflict. It was also guided by John Galtung's Theory of Peace, Violence and the 3Rs of reconstruction, reconciliation and resolution which were very useful in the understanding of the role of the church in Zimbabwe after the harmonized elections of 2008. Chapter II theoretically examined the role of the church in peace building and it also looked at case studies of the role of the church in Guatemala, Mozambique and South Africa. In all the cases the church was successfully in its endeavors to bring peace in the respective countries.

The researcher used qualitative research and the instruments that were used to collect data were in-depth interviews, questionnaires and focus group discussions. The collected data was presented and analyzed and conclusions were drawn and recommendations made. The church systems or practices should be able to blend with the modern systems for effective peace building processes. The world is dynamic and so are the peace building approaches.

5.2 Conclusions

From the research questions raised, the following conclusions were made:

Churches are actively engaged in peace building matters. They are recognized institutions by both the state and other stakeholders as amicable and honest peace brokers and peace builders. They have peace building programs in place, however,

most people were of the view that the church should seriously advocate for peace building to be included in the curriculum at theological colleges. The ZCBC has an arm which deals with peace and other conflict matters called CCJP. The ordinary person in the street trusts the church to mediate in conflict transformation and reconciliation.

Research findings were optimistic that the church should be at the forefront in reconciling conflicting parties. The state and church relationship should be mutual and complementary and they should continuously engage each other so that they build trust among themselves. There is lack of communication within the church structures since most church members were not aware of what is happening between the state and the church. Peace building to be included in the curriculum from pre-schools.

Whilst the church plays a multiplicity of roles in reconciliation and peace building, the church is also vulnerable to partisan politics and this tends to be divisive and dichotomize the relationships within its members. Most congregants in political parties still need to cultivate a violence –free-culture that fears God and respects the sanctity of human life mostly inspired by the old biblical golden rule-‘love your neighbor as yourself’ despite your personal and political differences. The church is driven by the insatiable desire to see justice prevailing and is building blocks for peace and prosperity.

5.4 Recommendations

Pursuant to this study the following recommendations were made:

5.4.1 The Church to work actively with ONHRI

The Church should actively work with ONHRI in peace building programs and train more actors within and outside the church and use its ambivalence for effectiveness.

5.4.2 Improving Communications

The church needs to improve communication channels with the congregants. The congregants need to know of the interventions done by the church in issues of conflict and violence.

5.4.3 Establishment of the Truth and Reconciliation Commission

The government of Zimbabwe has to establish a Truth and Reconciliation Commission to deal with the trauma and healing of bleeding wounds of victims of violence, because the process of reconciliation cannot be complete until the truth has been told.

5.4.4 Peace, Advocacy across the Board in Zimbabwe's School System

The church should advocate for peace building to be included in schools starting from tender ages, that is, pre-schools.

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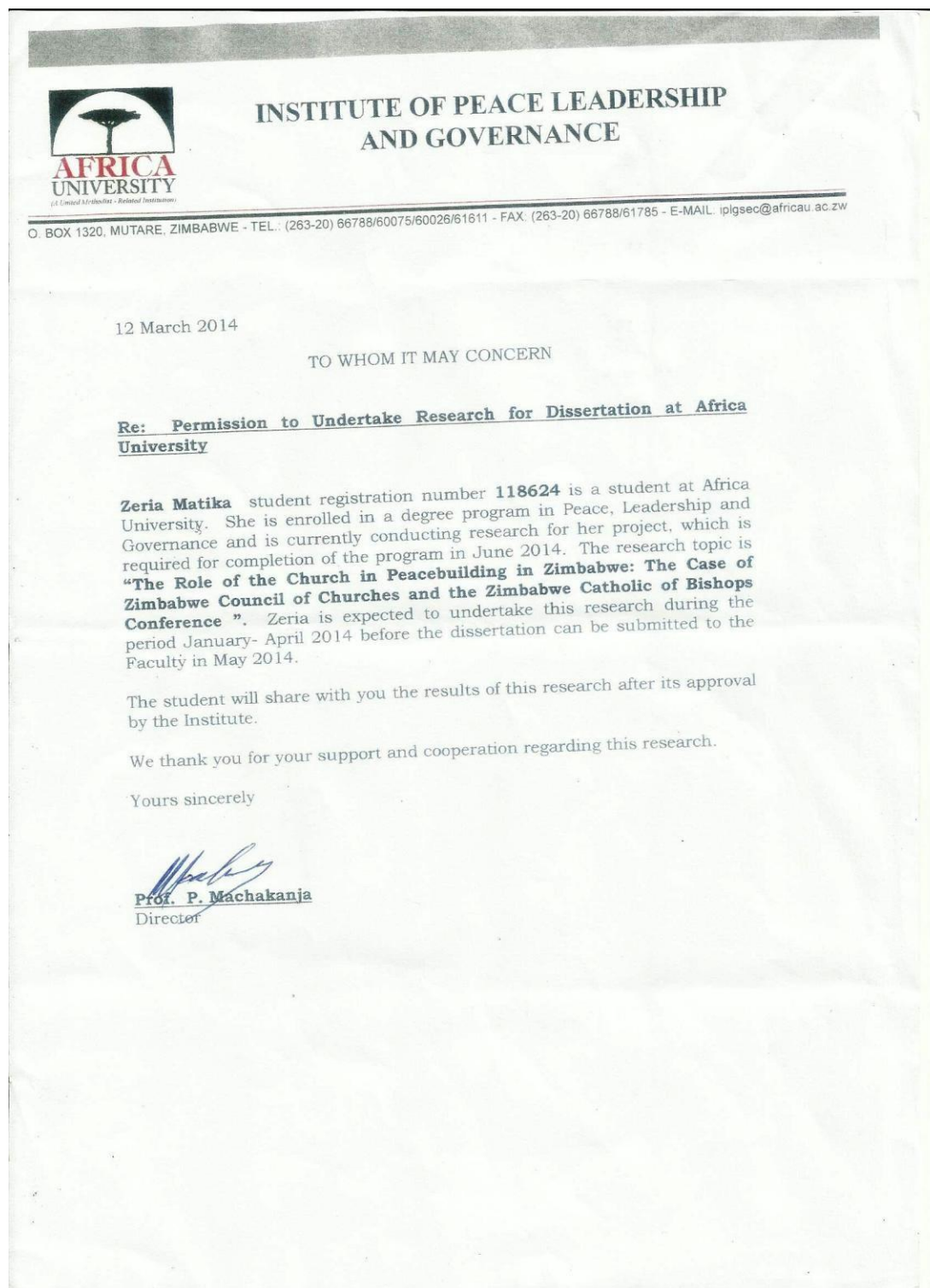
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Appendices

Appendix A - Clearance Letter



Appendix B- Introductory Letter

My name is Zeria Matika a student studying towards attainment of Executive Master Of Science in Peace, Leadership and Governance Degree with Africa University. As partial fulfillment of the requirements of the degree programme, I am conducting a study on The Role of the Church in Peace-Building in Zimbabwe: A case of Zimbabwe Council of Churches and Zimbabwe Catholic Bishops Conference. I therefore kindly request you to assist me in my studies by completing this questionnaire. All the information that you will give is strictly confidential and will be used for research purposes only. In this study individual names, employee codes, or job numbers are not required.

Thank You....

Appendix C- Questionnaire

(Please tick where it is appropriate)

SECTION A: SUSTAINABLE PEACE BUILDING PROCESSES

1.1 Does the Church understand what peace-building is?

Yes ☐ No ☐ Not Sure ☐

Comments.....
.....
.....

1.2 The church members have been trained in peace-building,

Strongly Agree ☐ Agree ☐

Strongly Disagree ☐ Disagree ☐

Comments.....
.....
.....

1.3 Church members are encouraged to refrain from violence.

Yes ☐ No ☐ Not Sure ☐

Additional
comments.....
.....

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

1.4 The state ensures participation of the church during conflict resolution.

Strongly Agree	<input type="checkbox"/>	Agree	<input type="checkbox"/>
Strongly Disagree	<input type="checkbox"/>		<input type="checkbox"/>
		Strongly Agree	<input type="checkbox"/>

Comments.....
.....
.....
.....

SECTION 2: COMMUNICATION

2.1 The State always conducts meetings with the Church through ONHRI and reminds them about the importance of peace.

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>	Not Sure	<input type="checkbox"/>
-----	--------------------------	----	--------------------------	----------	--------------------------

Any
Comments.....
.....
.....
.....
.....

2.2 The Church is free to share ideas during meetings with the State.

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>	Not Sure	<input type="checkbox"/>
-----	--------------------------	----	--------------------------	----------	--------------------------

Any

Comments.....

2.3 The Church is aware of the consequences of violence.

Yes ☐

No ☐

Not Sure ☐

Any
 Comments.....

SECTION 3:STRATEGIES USED BY THE CHURCH IN PEACEBUILDING

3.1 The peace will last long when the church is involved.

Strongly Agree ☐

Agree ☐

Disagree ☐

Strongly Disagree ☐

Comment on your
 answer.....

3.2 The church is close to people and they respect and listen to the church leaders.

Strongly Agree	<input type="checkbox"/>	Agree	<input type="checkbox"/>
Disagree	<input type="checkbox"/>	Strongly Disagree	<input type="checkbox"/>

Comment on your answer.....

3.3 The Church encourages its members to refrain from violence.

Strongly Agree	<input type="checkbox"/>	Agree	<input type="checkbox"/>
Strongly Disagree	<input type="checkbox"/>	Disagree	<input type="checkbox"/>

Comments.....

3.4 The Church usually preaches on non-violence and forgiveness.

Strongly Agree	<input type="checkbox"/>	Agree	<input type="checkbox"/>
Strongly Disagree	<input type="checkbox"/>	Disagree	<input type="checkbox"/>

Comments.....

3.5 The Church has no programs on peace building.

Strongly Agree	<input type="checkbox"/>	Agree	<input type="checkbox"/>
Strongly Disagree	<input type="checkbox"/>	Disagree	<input type="checkbox"/>

Comments.....

.....

3.6 What do you think should be done by both the State and the Church to ensure that peace prevails all the time in the country?

.....

SECTION 4: RECOMMENDATIONS

Recommendations	Yes	No	Not Sure	Comment
The Church should be given more powers				
The State should build trust within the Church structures for peace building.				

How would you like to see Zimbabwe in the next five years?

.....

Thank you for your time and effort.

Appendix D Interview Guide for Key Informants

1. Why do you think it is important for the Church to understand the subject of peace building?
2. What role does the Church play in peace building processes in Zimbabwe?
3. Which strategies did the church use in peace building during period 2008-2012?
4. How can you describe the State and Church involvement in the peace building process in Zimbabwe?
5. Why is it necessary for the State to take seriously, the recommendations from the Church on the maintenance of a peaceful environment?
6. What has been the Church's experience in working with the Zimbabwe Electoral Commission (ZEC)?
7. How can the Church improve its working relationship with ZEC towards peace building in Zimbabwe?
8. In your experience how does the Church also take its peace building initiatives to the society at large other than its members only?
9. Why do you think it is necessary for the Church to speak with one voice?
10. How true is the statement that, "the peace will last long when the church is involved"?
11. Which programs are on offer by the church on peace building? When are these programs presented by the Church?
12. What do you think should be done by both the State and the Church to ensure that peace prevails all the time in the country?
13. Why do you think the church should be given a more prominent role in the maintenance of peace in the country?
14. How would you like to see Zimbabwe in the next five years? What is your dream for Zimbabwe in the next five years?

15. Why do you think the church should have a framework for peace building?

Appendix E - Focus Group Discussions for Church Members

1. What is your understanding of peace building?
2. Why do you think it is important for the Church to understand the subject of peace building?
3. Why do you think the church should play a role in peace building?
4. How can the Church improve on its peace building initiatives?
5. Why do you think it is necessary for the Church to speak with one voice?
6. How true is the statement that "the peace will last long when the church is involved"?
7. How is the relationship between the Church and its leadership?
8. What is the major message that the Church preaches on peace building?
9. Which programs are on offer by the church on peace building issues? When are these programs presented by the Church?
10. What do you think should be done by both the State and the Church to ensure that peace prevails all the time in the country?
11. Why do you think the church should be given a more prominent role in the maintenance of peace in the country?
12. How would you like to see Zimbabwe in the next five years with regards to peace building?
13. Do you think the Church has a framework for peace building?
14. Which institutions run programs on peace building and can you give examples of successful programs you know?

Appendix F- Consent form for Participation in the Research

I volunteer to participate in a research project conducted by ZERIA MATIKA from Africa University. I understand that the project is designed to gather information about the role of the church in peace building in Zimbabwe. I will be one of approximately 30 people being interviewed for this research.

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty. If I decline to participate or withdraw from the study, no one will be told.
2. I understand that most interviewees in will find the discussion interesting and thought-provoking. If, however, I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to end the interview.
3. Participation involves being interviewed by the researcher from Africa University. The interview will last approximately 30-45minutes. Notes will be written during the interview.
4. I understand that the researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure.

5. Faculty and administrators from my University will neither be present at the interview nor have access to raw notes or transcripts. This precaution will prevent my individual comments from having any negative repercussions.
6. I understand that this research study has been reviewed and approved by the Africa University Ethics Committee.
7. I have read and understood the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.
8. I have been given a copy of this consent form.

.....

Date.....

My Signature

.....

Name of Participant

.....

Signature of the Researcher