

**AFRICA UNIVERSITY**  
(A United Methodist-Related Institution)

**TRADITIONAL PRACTICES AS A MECHANISM FOR  
PROMOTING PEACE IN ZIMUNYA RURAL AREA, ZIMBABWE**

**BY**

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**A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF MASTER IN PEACE AND  
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## **Abstract**

This study sought to analyze the role and effectiveness of traditional practices and institutions as mechanisms for dispute management and conflict resolution in Zimunya Rural Area. A sample of seventy-eight (78) participants comprising fifty (50) household heads, and three (3) focus groups consisting of six (6) church members of Johanne Masowe weChishanu Church, six (6) village elders, six (6) youths and 10 traditional leaders were selected as research participants using convenience and purposive sampling methods. The participants were selected from Wards 5, 6 and 15 of Zimunya Rural Area in Mutare South Constituency. The ten (10) traditional leaders consisted of the chief, four headmen and five village heads who were interviewed as key informants. Data was collected through face to face interviews, group discussion and direct observation. Qualitative research design was used because it provided the researcher with a depth understanding of how people interact with their social world. Literature was also reviewed to provide more information on how traditional practices and institutions help in promoting peace among rural communities. The study identified the traditional practices used in dispute resolution in this rural area. In addition, the study has assessed the effectiveness of traditional institutions in promoting peace in society. The study showed that though the traditional methods of resolving conflicts and promoting peace are still intact, westernization and modernization are slowly eroding the effectiveness of these practices. Some of the villagers are no longer following these traditional practices. Although some villagers are disregarding some of the traditional practices, the traditional leaders remain intact in upholding the traditional practices. For instance, they have traditional courts where they settle disputes associated with people and make sure that all the people are cultivating a perpetual or everlasting good relationship among themselves so as to guarantee peace. The traditional leaders also brew beer for the spirit of the dead person (*svitsa*) in order to promote peace between the living and the spirits of the earth. The study submitted that even though the traditional leaders are doing well by resolving disputes among the people, they have a slight weakness because they involve in bribery and misappropriation of donation which is supposed to help the poor, orphans and crippled people as a result conflicts and disputes are rampant in this rural area. The culprits pay money to the traditional leaders in order to make the cases ignored by the traditional leaders leading to conflicts and violence. This shows the level of bribery associated with them. The research concluded that although traditional practices are necessary in dispute resolution and management there are other traditional practices that cause conflicts and violence. These include accusing people of witchcraft and divining the cause of someone's death to the traditional healers (*kushopera mufi*). Divination done by people in Zimunya rural area breeds violence and division as families and neighbors are accused of bewitching the others. The research recommends that traditional leaders should improve their leadership in order to promote good governance which lays the foundation for peace.

**Key words** – traditional institutions, conflict resolution, conflict management, peace

**Declaration**

I declare that this dissertation is my original work except where sources have been cited and acknowledged. The work has never been submitted, nor will it ever be submitted to another university for the award of a degree

\_\_\_\_\_  
Student's Full Name

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## **Dedication**

I dedicate this work to my father's young brothers; Danger Maputa, Cephas Maputa, Mandebvana Maputa and Golf Maputa who dwell in Chigodora and Burma Valley. I also want to dedicate this work to my mother's brother; Headman Nenohwe of Nenohwe village in Nyanyadzi. This is your work. Furthermore, I wish to dedicate this work to my grandfather, Chief Mutambara, for his encouragement and motivation during my time at St Patrick's Mission High School.

## **List of Acronyms and Abbreviations**

AU	African Union
MDC	Movement for Democratic Change
UN	United Nations
ZANU-PF	Zimbabwe African National Union Patriotic Front
ZRP	Zimbabwe Republic Police

## **Definition of Terms**

**Traditional practices** are moral values that guide people in their way of living. Zartman (2003) defines traditional practices as regulations and rules that guide people in their way of life.

**Mechanism** is a natural or established process by which something takes place or is brought about (Zartman, 2003).

**Peace** is when people are living together well. Galtung (1996) explains peace as the ability of people to resolve their problems amicably and able to work together to improve the quality life.

**Negative peace** is when people come together after fighting each other and pretend to have peace but in their hearts they have no peace. Galtung (1969) defines peace as absence of violence.

**Positive peace** is when people who have fought each other come together again and live together well and share ideas without suspecting each other. Galtung (1990) also explains positive peace as absence of war and structural violence.



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## **CHAPTER 1: INTRODUCTION**

### **1.1 Introduction**

Traditional institutions are norms and cultural values that regulate people in their way of living. Traditional practices help in dispute resolution in society. Traditional leaders observe and put in place regulations and rules that guide everyone and if they ignore traditional practices, peace may not exist. Consequently, the spirits of the earth may be angered and bring suffering to the residents. Although traditional practices as a mechanism for promoting peace exist, there are other traditional practices that promote cultural violence, for instance, pledging a girl child to a vengeful spirit (*kuripa ngozi*). Galtung (1996) refers to cultural violence as caused by the structure of the institution which affects people in society. Pledging a girl child against her will to the vengeful spirit is cultural violence.

### **1.2 Background to the study**

#### **1.2.1 The historical background of Zimunya chiefdom**

The chiefdom of Zimunya was established by Chief Mutore whose totem was Beta or Ishwa. After the death of Chief Mutore, Chief Zimunya took over leadership. The Zimunya people were hunters as well as warriors who were able to subdue the *madzviti* warriors. These people were of the Soko totem who originated from Mbire which is now called Wedza and comprised of Mukukudzi (Svotwa), his son Bora, Mugwende and Muchakaruki. As these four men intruded the Mutore chiefdom for hunting, they killed an elephant and they had to share the meat among themselves and Chief Mutore. Chief Mutore was asked by these Zimunya people which part of the elephant meat he liked and

he said that he liked meat from the top part because he did not like meat attached to the soil leaving the bottom part of the meat to the Zimunya people. According to tradition, a person who had the meat which is attached to the soil would become a chief because the soil was in his hands. Chief Mutore erred by giving the Zimunya people meat from the bottom part of the animal as this led to physical occupation of the Mutore chiefdom.

The Zimunya chiefdom started in 1856. Beke (1999) established that prior to the coming of the colonialists, chieftainship was hereditary. Starting from the period 1899 there was a great change due to the growth and expansion of the colonialists in Zimbabwe.

Beke (1999) maintains that the colonialists appointed chiefs without following African tradition. The traditional practice or indigenous institution worked well prior to the advent of colonialism. After independence, Africans reverted to their culture and practices. However, some were mixing African culture with the Western culture as they were impressed by it. Zartman (2001) maintains that traditional practices as mechanisms for promoting peace worked very well during the pre-colonial period as they helped in conflict management and resolution. Traditional practices as methods for conflict management and resolution was disrupted by new culture that developed roots during colonisation. The colonialists brought their new ways of conflict resolution. Abebe (2010) maintains that the colonial administration imposed their way of conflict management and resolution such as arbitration and adjudication. The modern methods of conflict resolution are defective in dealing with challenges attributed to modern conflict in Africa.

Before the colonial period people respected traditional institutions such as traditional leaders, totems, culture and sacred natures, and this helped to cultivate a high degree of unity in the communities. Zartman (2003) maintains that in order to make sure that peace was prevalent in societies; people believed in superstitions and did not frustrate their ancestors. Africans believed that if they did not observe traditional practices, mysterious events would happen to them. This belief helped to promote and maintain peace in the communities.

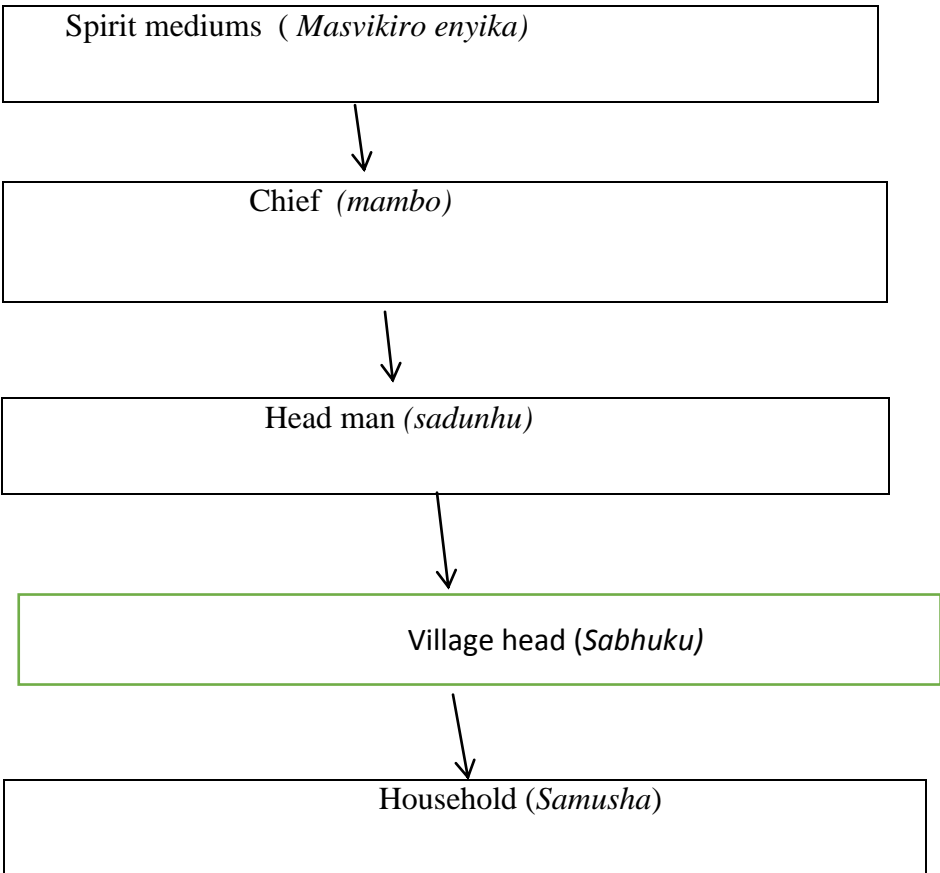


Figure 1: Traditional leaders ‘structure of Zimunya rural area



Source: *The Traditional Leaders Act (2000) section 8*

The structure of the traditional institution of Zimunya consists of the spirit medium (*mhondoro*), chief, headmen, village heads and household heads. This structure of Zimunya helps to bring peace and order in this rural area. This means that without the presence of the traditional leaders peace and order may not exist in rural area.

### **1.2.2 Conscription of chiefs and their functions**

The traditional leadership is hereditary. Only members of the royal family can ascend the throne for either the chief, headman or village head. The Constitution of Zimbabwe amendment no 20 of 13 chapter 15 states that the president of Zimbabwe has the power to appoint and dismiss traditional leaders. This helps to maintain peace in the community because people will not fight each other over traditional leadership positions. One can go against the idea that the government's appointment and dismissal of the traditional leaders help to promote peace because traditional leadership is hereditary. If the government appoints and dismisses the traditional leaders, the traditional leaders are not enthroned to leadership position as per tradition leading to conflicts and political upheavals within the rural area. According to the tradition, traditional leadership is acquired by the royal family only, anyone outside the royal family is not allowed to consecrate chieftainship.

Traditional leaders play various roles in the community. The function of the chief is to ensure that the land and its natural resources under his jurisdiction are used and exploited in terms of the law. Chigwata (2015) points out that the chief makes sure that

people in the villages are staying well in harmony. This helps to promote socio-economic development in Zimunya communities.

### **1.2.3 Appointment of headmen and their functions**

According to section 8 of the Traditional Leaders Act, headmen are appointed by a chief of the area, and they are from the royal family. The Royal Charter of 1889 stated that a headman is appointed by the minister of Local Government and Public Works provided that no headman shall be appointed for an area where the customs and traditions of the community do not provide for an appointment of a headman. Dodo (2013) maintains that the traditional leaders are essentially good in the communities because they resolve conflicts and help people to work towards development. The role of the headmen is to assist the chief in his daily duties. The headmen also try minor cases and help in establishing order in the communities, grave cases are forwarded to the chief. Musekiwa (2015) points out that the headman also distributes land to the ordinary people in his area.

### **1.2.4 Appointment of village heads and their functions**

Although Africans believe that traditional leadership is hereditary, the Traditional Leaders Act (2000) states that village heads are appointed by a permanent secretary of the Ministry of Local Government and Public Works. The constitution of Zimbabwe amendment no 20 of (2013) held that the village head is nominated by the headman upon written approval of the chief. The village head's duties are to assist the chief and headmen in executing their duties. The village head ensures that all lands in his hands are utilised in terms of the law.

### **1.3 Statement of the problem**

The effectiveness of traditional practices as a mechanism for promoting peace in Zimunya rural area raises a lot of questions because people are still experiencing disputes. The traditional leaders are expected by the government to preserve traditional or indigenous practices as a mechanism for dispute resolution and management in rural areas. The constitution of Zimbabwe amendment (no 20 of 2013) chapter 15 maintains that the traditional leaders are responsible for promoting and upholding the cultural values of their communities so as to promote peace. There is rampant violence in Zimunya rural area. The Zimbabwe Republic Police (ZRP) Mutare rural annual Report (2018) revealed that there is a lot of violence in this rural area perpetrated by drunken people and murderers who kill people for ritual purposes. According to (ZRP) report, the number of people who were murdered in 2018 was 7, and there were 33 rape cases and 353 cases of theft in this rural area. Chisi (2004) argues that members of the royal family also fan violence in Zimunya rural area. Succession disputers over leadership is prevalent in the communities.

### **1.4 Research objectives**

The objectives of the study were to:

1. Explore the traditional practices as a mechanism for promoting peace in Zimunya rural area.
2. Examine how traditional practices promote peace in Zimunya rural area

3. Assess the effectiveness of traditional practices as a mechanism for promoting peace in Zimunya rural area.

### **1.5 Research questions**

The study sought to answer the following questions

1 What are traditional practices that promote peace in Zimunya rural area?

2 To what extent do traditional practices promote peace in Zimunya rural area?

3 How effective are traditional practices as a mechanism for promoting peace in Zimunya rural area?

### **1.6 Assumptions**

The research assumes that traditional practices as a mechanism for promoting peace are not observed by people in Zimunya rural area. If the traditional or indigenous practices are put in place by the traditional leaders, violence would likely not exist because people would

have to observe culture and tradition that guide them in their way of life in society. If

people were respecting traditional or indigenous practices, peace would have preserved in

Zimunya rural area.

### **1.7 Significance of the study**

This study will play a substantial role as it seeks to explore the traditional practices or Institutions as a mechanism for promoting peace in Zimunya rural area. In addition, it will enhance the people's knowledge of how traditional practices are promoting peace in Zimunya rural area. As a result, this makes the people in the community to respect culture and moral values that shape their society.

### **1.8 Delimitation of the study**

The research was carried out only in Zimunya rural area of Mutare district under chief Zimunya to explore traditional practices as a mechanism for dispute management and resolution. The researcher was motivated to do research in this rural area because violence was prevalent.

### **1.9 Limitations of the study**

The researcher experienced financial difficulties and had challenges with transport to travel to the research site. Alternatively, the researcher resolved financial difficulties by borrowing money from the business man for transport to travel from Africa University to Zimunya rural area under Chief Zimunya. This financial crisis was exacerbated because some of the traditional leaders wanted money for the researcher to communicate with them pertaining the study. Alternatively, the researcher persuaded them to take part in this research by telling them that he was a poor student who wanted help from them concerning the study. Finally, the traditional leaders accepted to take part in this research without receiving remuneration. The researcher also had challenges in the midst of the research as some of the targeted respondents could not be interviewed as they were busy.

The researcher had to find replacements for such respondents to take part in this research. In addition, the research was delayed in the midst of data collection because when the researcher arrived at the research site he could not find villagers in the villages because they were at the village meetings. Alternatively, the researcher resolved this challenge by waiting for them till the meeting was adjourned.

### **1.10 Summary**

The objectives of this study are to explore traditional practices as a mechanism for dispute management and resolution in Zimunya rural area, to examine how traditional practices promote peace and how effective they are in dispute resolution and management. The researcher encountered obstacles during research as some of the targeted respondents refused to be interviewed as they were occupied. The researcher, had to look for replacements. In addition, the researcher experienced financial transport challenges. The researcher looked for the bus fare in order to travel to the research site. When the researcher arrived in Zimunya rural area he could not find targeted respondents because they had gone to the village meetings. The researcher waited for them until they dismissed their village meetings.

## **CHAPTER 2: REVIEW OF RELATED LITERATURE**

### **2.1 Introduction**

Scholarly review has been used in order to explain peace so that the people under study will have a deep understanding of peace and how peace can be achieved. A number of scholars have defined peace variously. Galtung (1996) defines peace as the ability of people to resolve their problems without resorting to violence. Violence is in three forms, namely, direct, cultural and structural violence. If there is direct, cultural and structural violence, people have no peace.

### **2.2 Conceptual frame work**

#### **2.2.1 Concept of peace**

Peace is when people are able to resolve their conflicts without violence and can work together to improve the quality of their lives. Galtung (1996) interprets negative peace as absence of direct violence and positive peace as absence of direct violence and structural violence. If there is absence of peace there is violence which upsets the life of people in a community. Peace helps people to boost socio-economic development. Galtung (1996) perceives “positive peace as the situation filled with content of restoration of relationship , the creation of a social system that serves the needs of the whole population and the constructive resolution of conflict”, p.189. The view that violence is sinful and that non-violence is skillful or virtuous in life is very crucial. Raymond (1996) comments that pacifism is a non-violent way of dispute resolution to promote socio-economic development in a community. Ceadal (1987) asserts that peace does not mean the total absence of conflict but it is the absence of violence in all its

forms. Peace therefore exists where people are interacting non-violently and are managing conflicts in a positive manner with respectful attention to the legitimate needs and interests of all concerned.

### **2.2.2 Sustainable peace**

In order for progress to occur, sustainable peace should exist. Avruch and Black (1991) say that peace is regarded as an important factor for prosperity. Sustainable peace must be the priority of the global society where state actors and non-state actors do not only seek for profit in a new future that might violate the state of peace. Azar and Edward (1990) note that for sustainable peace to be achieved, nurturing, empowerment and communications are considered to be the crucial factors that facilitate better life. Sustainable peace can be enhanced by peace building, peacemaking and peace keeping in the communities. Beer (2001) postulates that nurturing is important to encourage psychological stability and emotional maturity. The significance of social values in adequate nurturing is important for sustainable peace. People need food security, health security and care so as to avoid psychological conflicts. Beer (1981) articulates that in order to achieve real security, inner security must be secured along with arranged social systems and protection based on a firm foundation.

### **2.2.3 Conflict triangle**

Galtung (1967) stipulates that his conflict triangle works on the assumption that the best way to define peace is by defining violence, its opposite. It reflects the normative aim of preventing, managing, limiting and overcoming violence. Galtung attempts to widen the definition of violence as structural violence, cultural violence and direct violence. Direct



violence can be personal that includes everything from insults to murder, war, threat, rape, torture and genocide. Structural violence is invisible, and it manifests itself in everyday social, political and economic structures. Cultural violence is interpreted as an aspect of a culture that can be used to legitimise violence in its direct or structural form.

Burton (1996) maintains that violence can be direct, structural or cultural. Direct or overt violence is when people fight and massacre each other and is sometimes caused by poverty and hunger. Bawer (2007) notes that structural can be induced by an institution such as leadership which is deplorable to people. Peace in this scenario can be achieved if the laws are democratic. This means that if people get freedom in all sector of their life activities they are subjected to a robust democratic environment leading to the birth of peace. Caplan (2005) remarks that cultural violence occurs as a result of cultural assumption that blinds one to direct or structural violence, for example, one may be indifferent towards the homeless or even considers their expulsion or extermination a good thing.

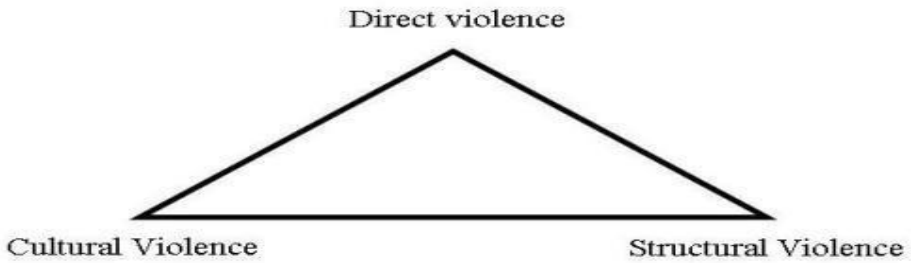


Figure 2:

Galtung (1996) 's conflict triangle

Source: Galtung (1996, p .41) *Peace by peaceful means*

Figure 2 above shows three types of violence namely direct violence, cultural violence and structural violence. Direct violence is when people are fighting each other. When people are fighting each other it manifests the level of escalate violence. Escalate violence is caused by unresolved conflicts. Cultural violence is where by culture is undoing to people in the society. For instance, if people are relying on culture and tradition that oppresses other people cultural violence occurs. This means that if culture is becoming a burden or liability to people peace is not existing. Structural violence is when regulations and rules implemented by leaders are refraining people from getting access to their needs following the disgruntlement by so many people or grass roots. In structural violence, people are not fighting but they are affected by the institutions imposed by the leaders.

Chandler (2006) comments that structural violence is equivalent to economic exploitation and political repression. He tries to encapsulate that if some powerful people annex all the resources to their own use, it leads to the deprivation of resources for the majority, leading to conflict and violence.

Churchman (2016) says that cultural values are some of the aspects that violate human rights. Cultural values are the traditions and beliefs that are believed to bring peace within the communities if observed. Although traditional values are good for bringing peace in the communities some of the traditional values is liability to other people. For instance, pledging a girl child to an avenging spirit. When people practise cultural activities they believed to promote peace, but others are disadvantaged by cultural

activity as it constitutes the regulations and rules that undermine other people 's power. Churchman (2016) maintains that cultural violence are underlying values and epistemic models that legitimise direct and structural violence. Cooper (2006) comments that cultural violence leads to the birth of direct and structural violence. Jaret and Tanja (2004) postulate that peace is when everyone lives in safety without fear or threat of violence and when no form of violence is tolerated in law or practice. Galtung (1964) maintains that peace is the presence of social justice equality and absence of structural or indirect violence. This means that peace is characterised by presence of harmonious social relations and the integration of human society.

In order to avoid threat and fear, people need to know about conflict transformation and conflict resolution through mechanisms such as peace keeping and peace building. Philips (2003) points out that peace can be established by tackling disparities in rights, institutions and the distribution of world wealth and peace-making. Galtung (1990) maintains that peace keeping falls under the aegis of negative peace whereas efforts towards positive peace involve elements of peace building and peace-making. Peace keeping is very important in promoting order and harmony in the community. When people are regulating and monitoring people to enforce peace they are regarded as peace keeper. Peace makers make sure that people in the communities are observing peace in order to establish a conducive environment saturated with peace. If there is peace people are able to work together towards socio-economic goals.

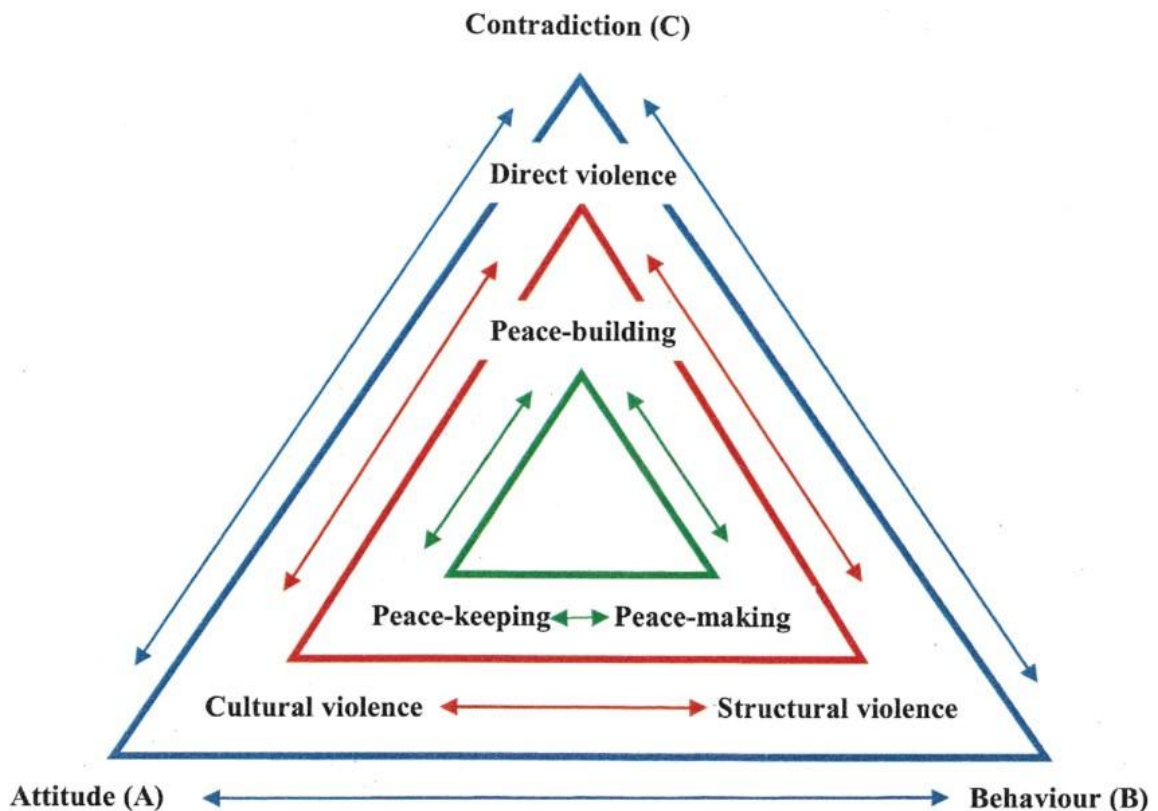


Figure 3: Galtung (1996) 's triangle of conflicts, violence and peace

Galtung (1996, p.72) . *Peace by Peacefully Means*

The figure above manifests Galtung's model of conflict ,violence and peace . The ABC Galtung's model of triangle manifests how attitude (A), behaviour (B) and contradiction (C) contribute to the existence of violence. Contradiction may be experienced as a frustration where a goal is being blocked by something, leading to aggressiveness as an attitude and to aggression as behaviour. Aggressive behaviour may be incompatible with the other part's concept of happiness. Behaviour is the way in which someone acts or conducts oneself especially towards others. Attitude is a settled way of thinking or feeling about something. If someone prevents other people from getting access to socio-economic development, people are being deprived their needs as a result they feel

frustrated and aggressive. Contradiction (C) is the root of conflict and Attitude (A) and Behaviour (B) are meta-Conflicts after (C). ABC is a possible example of conflicts sequence starting objectively with an attitude of inner life that is expressed externally through violence or not verbally and physical behaviour. Attitude includes the perception and non-perception of the parties about themselves and each other. It can be positive or negative especially in violent conflicts when the parties can develop humiliating stereotypes about each other. Attitude consists of emotive and affective components.

Peace building, peace-making and peace keeping are crucial for conflict transformation in the world. The United Nations (UN) and the African Union (AU) play a significant role in promoting and maintaining peace. This is achieved by peace monitoring and peace enforcement through the elements of peace building and peace-making. Peace building is when people are preventing the occurrence of disputes and violence. Peace keeping is about monitoring and assuring that peace is prevailing. Peace-making is when people are transforming conflict into peace.

Howard (2002) postulates that peace keeping, peace building and peace-making are mechanisms for promoting peace. Peace keeping is when people are monitoring and encouraging people to observe peace. This is particularly good for the restoration of relationships among the people. Peace-making is when people are transforming conflict to peace by the process of conflict resolution. This is a diplomatic effort intended to

move violent conflict to non-violent dialogue. Keynes (1920) says that negotiation, dialogue and mediation play an important role in conflict resolution.

Lederach (1999) notes that peace building is essential as it helps to preserve peace. Peace building is an activity that aims to resolve injustice in a non-violent way and transform the cultural and structural condition that generates deadly or destructive conflicts. It

revolves around developing a constructive personal group and political relationship across ethnic, religious, national and racial boundaries. This process includes violence prevention, conflict management, resolution or transformation, post conflict reconciliation or trauma healing before, during and after a given case of violence.

Don and Keynes (2006) concur with Lederach (1999) as they reveal that peace building as a mechanism for promoting peace is essential in the community, without peace there is no prosperity and socio-economic development. Ramsbotham and Woodhouse (2005) maintain that peace building is an important aspect in conflict resolution or trauma healing. Shahrbanou and Chenoy (2006) say that peace building is a cornerstone for molding a viable environment shaped with economic development in the world.

#### **2.2.4 Internal peace**

Internal peace is also called inner peace or peace of mind or soul. Galtung (1996) defines inner peace as internal peace. It is a state of calmness, serenity and tranquility of mind due to the absence of sills such as worry, anxiety, greed, desire, hatred, ill will, delusion and other defilement. Inner peace is the absence of illness, if one is sick, that person is likely to have no peace. Galtung (1996) concurs with Pardes (1994) as he remarks that

inner peace is internal peace whereby a person has no problems. This means that inner peace is synonymous with peace of mind.

Galtung (1969) maintains that peace is not merely the absence of war while Aron (1996) says that peace is a state of the mind. Avruch and Black (1991) emphasise that lasting peace comes only to peaceful people. Internal peace is peace within one self.

Galtung (1996) maintains that internal peace is derived from training of the mind and this type of peace is induced by prayer and wisdom. Galtung (1996) maintains that inner peace comes from God and people need to pray so as to have inner peace.

### **2.2.5 External peace**

External peace is peace coming from outside and is triggered by inner peace. This external peace exists when people are not too much greed, ambitious, tribalism and selfish. Greediness, ambitious, selfishness and the act of tribalism are prohibitive to the occurrence of peace in the communities. If people are greed and too ambitious they take everything to their own use leading to deprivation of resource from their fellow people and this scenario undermines the external peace. Galtung (1967) maintains that external peace occurs if people are not war monger.

### **2.2.6 World peace**

World peace is an ideal of freedom and happiness among and within all nations. Rummel (1981) states that world peace is an idea of planetary non-violence by which nations willingly cooperate either voluntarily or by virtue of a system of governance that prevents war. World peace can be achieved if all nations shun imperialism. If there is

land appropriation by other nations, war may break out. Tabanou (1991) concurs with Rummel (1981) as he maintains that world peace can be sustained when nations are able to help one another so as to enhance development and stop exploitation of other country's resource.

### **2.3 The relevance of the concept of peace to the study**

The concept of peace is relevant to this study in that it tries to interpret peace and reveals how peace can be achieved in the world. Peace keeping, peace-making and peace-building are the mechanisms for achieving peace.

In rural areas, traditional leaders have some traditional practices that help to promote sustainable harmony. Traditional leaders are guided by the Constitution of Zimbabwe Amendment No. 20 of 2013 that encourages the traditional leaders to preserve cultural values that help for promoting peace. Traditional leaders have the capacity and capability for upholding peace-making, peace building and peace keeping in a way that stimulates socio-economic development in the rural areas. The traditional practices are the principles, regulations and rules that act as a catalyst for the promotion of peace in the communities.

Traditional leaders have customary laws which people should abide by, and those that break them are charged for the act. Customary law or traditional law helps in peace building and peace keeping in rural areas.

Respect for others, sacred entities or taboos leads to sustainable peace. Traditional leaders, namely, chiefs, headmen and village heads try cases in rural areas in a way to



resolve conflict. They encourage that disputes must be resolved through negotiation or dialogue, and if this fails, the traditional leaders mediate. Mediation is very significant in the communities because it helps in disputes resolution and management. Peace prevails when peace makers, peace builders and peace keepers are able to manage disputes. Disputes resolution and management can be enhanced through the process of intervention. The traditional leaders in collaboration with their advisory councils intervene in parties who are in disputes in a bid to establish peace in the community. In traditional practices there are some regulations and rules that govern people in their way of life so as to guarantee peace and good life in the communities. If there are no regulations and rules the communities can be shaped by violence that undermines economic development. Peace is the bridge to the achievement of better life in the world. The concept of peace used in this text is relevant to this study as it helps to provide much information about peace. This helps to stimulate knowledge to all the people among the nations about how to invent peace. In traditional practice the traditional leaders are the custodians of regulations and rule that is very important in governing people in their way of living. Through imposition of regulations and rules by the traditional leaders people have the ability to respect each other, and they are able to respect other people's possession so as to promote peace in the community. The concept of peace by Galtung (1996) is relevant to this study as it shares the same ideas about peace with the traditional practice as mechanism in promoting peace. This means that the concept of peace by Galtung (1996) is relevant to the study because the ideal is to achieve peace in the world.

### **2.3.1 Summary**

Scholars have been reviewed in this study in order to get information about peace. This helps to explain peace and link it to the study. The concept of peace proposed by Galtung (1996) is relevant to this study because it encapsulates peace and reveals how peace can be achieved in the communities. The concept of peace by is relevant to the study because the ideology is about peace. Peace is relevant in the communities as it helps for establishing a robust environment shaped with economic development. If there is negation of peace there is death of economic development. There are two types of peace namely, positive and negative peace. Negative peace is the absence of direct violence whilst positive peace is the absence of direct, cultural and structural violence in the communities. The concept of peace is significant to the study as it makes people in the communities to have a depth understanding of peace and consequently they have the potential to preserve peace by peace building, peace keeping and peacemaking in the societies. A society shaped with peace is likely to have the capacity and capability to score socio-economic goals. This helps to promote the betterment of all the people in the communities.

## **CHAPTER 3: METHODOLOGY**

### **3.1 Introduction**

This research was done through face to face interviews. This method played an important role in this research as it enabled the researcher and the respondents to share information on traditional practices as a mechanism for promoting peace in Zimunya

rural area. The participants were selected conveniently and purposively. Purposive sampling was used because the researcher selected those respondents who have been staying in this rural area for many years who know what is happening in their villages. Lewis (2012) says that purposive sampling is one of the most cost effective sampling methods for business available.

### **3.2 The Research Design**

Research design is very crucial when someone is doing research. Creswell (2014) maintains that research design is the set of methods and procedures used in collecting and analysing measures of the variables specified in the problem research. This research is qualitative in nature. Qualitative research was used for this research because it provided a rich detailed picture about why people act in certain ways, their beliefs and feelings about traditional practices. It was used to describe how people perceive traditional practices as a mechanism for conflict resolution and management.

### **3.3 Population and sampling**

#### **3.3.1 Target Population**

A total of 10 household heads were selected in Chatinhira village Doradombo Ward 5. In Chisamba village Ward 6 Dorapindo, 10 household heads were selected, 10 household heads were also interviewed in Chitakatira village Ward 15 Mutare South, 10 household heads were interviewed in Chibuwe village Ward 15 Mutare South and the other 10 were interviewed in Mvududu village ward 15 Mutare south. These households have been staying in this rural area for many years and are well versed with what is happening in their area. Furthermore 10 traditional leaders were interviewed as key informants.

The members of the focus groups were interviewed purposively. The researcher preferred figure six (6) because some focus group members should be six (6) up to twelve (12). Puchta and Potter (2004) demonstrate that a focus group is a group of discussion of a particular topic of interest, A focus group can be distinguished from group interview where participants individually is asked each question. There were three groups who participated in this research namely 6 elders in Ward 5, 6 youths in Ward 6 and 6 church members in Ward 15.

The researcher did research in Ward 5 and 6 in Bvirindi village because that is where Chief Zimunya resides and many cases that occur in Zimunya rural area in places such as Chitora, Dzobo, Munyarari, Mabiya, Mabwere, Burma Valley and Himalaya are forwarded to the Chief Zimunya. As result the Zimunya villagers know what is transpiring in their rural area. The researcher also carried out research in Ward 15 Mutare South because a lot of violent crimes occur in this rural area. The Zimbabwe Republic Police (ZRP) Mutare Rural National Statistics Criminal Offences Annual Report (2018) attest to this.

### **3.3.2 Sampling**

Population is the number of people in the community or an organisation. The population of Zimunya rural area is 45 000. The participants were 10 traditional leaders, 50 household heads, 18 members from the focus group consisting of six (6) church members, six (6) elders and six (6) youths. The sample size was 78. For household heads

the researcher was dealing with elderly people who were over 60 years because they know about traditional practices as a mechanism for promoting peace. The number of old people who are over 60 years in Zimunya rural area are over 500. The sample size was calculated at 10%, which is 50 house hold heads. Glaser (1965) states that the maximum sample calculation is 10% as long as it does not exceed 1000. The respondents were selected conveniently and purposively in Zimunya rural area. Purposive sampling was very crucial in this research because it does not allow everyone to have a chance of selection as a result the researcher had rich information. Only villagers of this rural area were selected because they know what is happening in their villages. Sample size 50 from the house hold heads plus sample size 12 from the focus groups plus sample size 10 from the traditional leaders is 78. This means that 78 participants took part in this research.

### **3.4 Data collection instruments**

This research was done through face to face interviews. Face to face interviews played a significant role in this research because the respondents and the researcher were in proximity. Due to proximity the researcher and the participants were able to share ideas pertaining to the study. Face to face interview is when the researcher asks questions to the participants close to each other and are able to understand one another. Brayman (2001) asserts that face to face interviews are characterized by synchronous communication which is relevant in research. The researcher also did his research by observation. Observation played an important role as it made the researcher to

understand the true nature of the respondents' daily activities and information pertaining to the study.

### **3.5 Data collection procedure**

The researcher visited the Zimunya rural area and asked permission from the chief to enter in this rural area in order to do research. The researcher got a form from the AUREC committee and a letter from Africa University that identified that the researcher was a bona fide student of this university who wanted to do his research in Zimunya rural area.

### **3.6 Analysis and organisation of data**

Thematic method was used to analyse data. The researcher started identifying preliminary codes that were the features of data. Interpretive analysis of collated codes was done in this process and then the data was sorted, combined or split according to overarching themes. The researcher provided names and clear working that captured the essence of each theme in a concise manner. Finally, the researcher wrote a report about themes that made meaningful contribution to the research.

### **3.7 Ethical considerations**

Ethics are the moral principles that mould behavior, attitude of human beings leading people to righteousness. Bryman and Bell (2007) maintain that ethics involve requirements daily work, the protection of dignity of subject and publication of information in research.

The researcher requested permission from Chief Zimunya to enter into Zimunya rural area for research purposes. The researcher told the respondents convincingly that they

should not hastate to participate in this research as the researcher was not able to disclose their names so as to promote good ethics in this research. Confidentiality and anonymity were of significant role in this study. These helped to make the participants to feel comfortable enough to participate and give much information that carries much contribution to the study. As a result, this made the researcher to have rich information pertaining to the study.

### **3.8 Summary**

In summary, the research methodology described above was used to gather data with precautions taken to ensure its validity and reliability, so that data gathered is relevant to this study. Interviews were very important in this research as it helped to provide first-hand information to the researcher face to face. Interview helped to create good relationship between the respondents and the researcher. The researcher also did his research through observation. The sample size was 78 out of 45000 populations. The sample size 78 was obtained from adding 50 house hold heads, 18 participants from the focus group and 10 traditional leaders. The participants were selected purposively. These participants were household heads, 10 traditional leaders as key informants and three focus groups members. This research is a qualitative research in nature and the researcher used thematic methods in data analysis.

## **CHAPTER 4: DATA PRESENTATION, ANALYSIS AND INTERPRETATION**

### **4.1 Introduction**

Findings from respondents indicated that traditional practices are existing in Zimunya rural area. These involve traditional rules, customs, regulations, cooperation, ancestral

appeasement, traditional ceremonies; gender mainstreaming, dialogue, negotiation and mediation. These traditional practices are very important for promoting peace. The research has found that although traditional practices are existing some of the people are not putting these traditions into practice due to westernisation and modernisation. People in this rural area are attracted by western culture and perceive African culture as backwards. The transformation from traditional practices to the western culture leads to the existence of decadence and disintegration of moral values in the villages. As a result, this leads to violence.

## **4.2 The community's understanding of peace**

### **4.2.1 Peace as a basic need**

Findings from the research revealed that many villagers in Zimunya rural area interpreted peace as basic needs. These involve food, water, shelter and health services. "People need food, shelter, health services and affordable education. If we have these necessities, we have peace" (interview with household head 1, 27 April 2019). This means that basic needs are essentially good and very important in people's daily life. Absence of these essentials leads people to poverty. During the interview another household head of Zimunya rural area remarked that peace is the availability of rainfall. This means that if there is rainfall, bumper harvests can be expected. "Last year 2018 we had good harvest, we enjoyed better life and this reduced the rate of theft. Good harvest is very important for the establishment of a better life. As a result, people have peace" (interview with household head 3, 27 April 2019).



#### **4.2.2 Peace as absence of violence**

Findings from many respondents have shown that peace is absence of violence and structural violence. This means that if people are staying together in harmony they have the capacity and capability to promote cooperation in the communities leading to prosperity. “Peace is staying together without violence” (interview with the village head 1, 28 April 2019). This is relevant to the concept of peace which says peace is not only the absence of war but it is the absence of war and structural violence. “Peace is absence of violence and absence of structural violence” (interview with household head 4, 27 April 2019.) This means that if there is no war, cultural violence and structure of the institution that refrains people from getting access to economic achievement people have peace. Moreover, if there is structural institution, peace within the communities cannot exist because people are always betrayed and oppressed by the regulations and rules put in place by the local authority. This subscribes people to stay under harsh conditions following the occurrence of disputes among the communities.

#### **4.2.3 Peace as development of community**

The research found that people in Zimunya rural area interpret peace as development. “Development is a certain change that leads to progress, if we have progress we have peace” (interview with household head 5, 28 April 2019). Findings from the research have shown that people in this rural area need boreholes for water supply. “The community and I have challenges of shortage of water in this rural area, we are fetching water from faraway places because there is no borehole, if we have boreholes we have development and peace” (interview with the household head 6, 29 April 2019). This

shows that people in this rural area have no peace. If they have water source they have peace.

Findings from the focus group participants revealed that people need free medical services. “People need free medical service; free medical service helps us to get access to medical care so that we can be healed so as to have good health” (interview with household head 7, 29 April 2019). If people in rural areas are charged for medical service, poor people cannot get access to the treatment as a result many people can lose life. “In 2018 my daughter got ill and had to go to hospital but there were no free medical services, it took time for her to be healed because I had to look for money for transport and for treatment” (interview with the household head 8, 29 April 2019). This shows the level of negation of peace associated with the villagers. Poverty itself makes people to suffer and die because people have no money for medical service. If there is free medical service, there is development that helps for the betterment of the communities. Findings from the research have shown that people in Zimunya rural area interpret peace as development.

People need affordable education fees so that their children can go to school. “School fees have gone up and we are unable to send our children to school, our children are staying out of school, this reduces us in psychological conflicts.” (interview with household head 9, 29 April 2019). This household head uses the word “we” to show that many people are also affected by the school fees which have gone up. If someone has conflicting emotions that person has no peace. People need good roads for people to travel from the rural area to town to sell their vegetables, and fruits. (interview with the

church member 1, 27 April 2019). This means that, if there is effective transport and communication people are able to convey their commodities from rural area to towns for vending, hence this helps for the betterment of the villagers. This also helps to create a conducive environment saturated with good standard living conditions that paves way to the birth of peace.

#### **4.2.4 Peace as prosperity**

Results from this research indicated that many respondents in Zimunya rural area believe that peace is prosperity. “I interpret peace as prosperity, my prosperity is success, wellbeing, profitability, welfare and comfort” (interview with household head10, 29 April 2019). The researcher found that the Zimunya villagers define peace as success. Success is very important in the way people live in the communities because it triggers people to have better life. If people have better life people can able to stay in a robust harmonized environment. Finding from the research has shown that, if there is no success people are subscribed in poor living condition which lays the foundation for chaos in the communities. Prosperity is regarded as a cornerstone for the existence of peace in Zimunya communities. For instance, if people in the community manage to have prosperity they have no time to fight against each other but they can able to help those in need. Hence, people are subjected in a robust environment saturated with peace and order.

#### **4.2.5 Peace and spirituality**

Findings from the study depicted that many villagers in this rural area believe that there is peace between people and the spiritual world. “Peace is when people are not disturbed

by the spiritual world” (interview with the elder 1, 30 April 2019). The spiritual world involves spirits that protect people, vengeful spirits, witch craft, spirits of the mountains and forests. A vengeful spirit (*ngozi*) is the spirit of a dead person that returns from afterlife to seek revenge for a cruel, unnatural death. “We interpret peace as free from the vengeful spirit (*ngozi*). Vengeful spirit (*ngozi*) is not good because it kills people in retaliation for causing the death of the person” (interview with elder 2, 30 April 2019). If people are affected by vengeful spirit, they have no peace. Findings from the research have revealed that peace is when people are not troubled by the spiritual world.

“Peace is when we are staying away from the witchcraft spirits” (interview with the elder 3, 30 April 2019). “Witchcraft spirits are spiritual forces of witchcraft working to destroy human life, ministry and the future. The spirit of witchcraft is a spirit that compelled by the witch to create trouble for mankind” (interview with the chief, 2 May 2019). The elder said that some of the witchcraft spirit (*mweya yevaroyi*) can settle in a certain person and make him or her to behave in an abnormal way. If a person has reduced to abnormal way by witches that person has no peace as he or she always in discomfort and is induced to so many sufferings that can engrave him or her. Peace is when people are feeling comfortable and are free from sufferings.

“Witchcraft’ spirit moves on earth and creates unnatural death to people” (interview with headman 1, 30 April 2019). The village head concurred with the headman as he said that if witchcraft spirit managed to kill anyone in the village, people start accusing each other. If people are accusing each other witch craft, they have no peace. Peace is when people have the spirit of working together in harmony and have the strength of resolving

their problems in a non-destructive way. This helps to promote a sound family, however, if the people are accusing each other witch craft people have no rest and peace. This also leads to the birth of hatred among the people which lays the foundation of uncertainty and havoc in the community following the birth of intractable disharmony.

Findings from the research had shown that many people in Zimunya rural area have beliefs that mountains and forest are saturated with spirits which kill people whom they believe have wronged them. In reaction to this threat, people of this rural area conduct some rituals to appease these world spirits so as to establish peace. Findings from the study have also shown that the Zimunya villagers define peace as free of disturbance from the spirits of the mountains and forests.

Another village head revealed that the spirits of the forest and earth must be respected in order to make peace prevailing. “We believe that the cyclone [Idai of March 2019] that hit Zimunya rural area (Zimbabwe) was caused by world spirit’s displeasure” (interview with the household head 12, 1 May 2019). This shows that although traditional practices exist in this rural area, they are not followed by many people. The desire for city life style have made them spurn some of the traditional practices in Zimunya rural area and this has led to cultural erosion. Findings from the study have shown that if spirits of the earth are respected, hazards would not visit the people.

Moreover, some of the spirits may be assets or liability in the community, this means that if sacred shrines have been observed the spirit of the earth can give blessing to the villagers who dwell near the sacred shrines, nevertheless, if people who dwell in proximity to the sacred places are not respecting the shrines the spirits of the earth

become angry and harbour a lot of problems to the villagers. As a result, peace cannot exist. However, some spirits give blessing to people and they lay the foundation for prosperity and development.

### **4.3 Traditional practices as a mechanism for promoting peace in Zimunya rural area**

#### **4.3.1 Traditional rules, customs and regulations**

Findings derived from the field revealed that traditional leaders are the custodians of the traditional practices in order to promote peace in this rural area. The traditional practices in this rural area involve traditional courts. The traditional courts are places where cases are tried by the traditional leaders in the villages. It is a court established as part of the traditional justice system which works in terms of customary law and customs presided by the chief, headman/woman or any member of the royal family designated as a traditional leader. In presiding over cases, the traditional leaders are guided by the traditional court bill which is a charter or licence that empowers the traditional leaders in dispute resolution and management.

The chief said that he tries cases according to the traditional court bill. The traditional court bill is essentially good in the traditional courts because it encourages the traditional leaders to establish justice and fairness on the trial of cases. The traditional court bill was originally developed in order to replace section 12 and section 20 of the Blacks Administration Act of 1927 which empowered traditional leadership to resolve disputes and certain offences in traditional courts. The traditional court bill was agreed at the

National assembly. The first headman said that people are charged according to their cases. This shows the level of justice and fairness associated with the traditional leaders.

The third headman concurred with the version of the chief as he reiterated that the traditional leaders work according to the traditional court bill and they should not go beyond it. This shows that the traditional leaders are empowered by the government to bring peace. They have the capacity to settle disputes and make people to stay together in harmony. “I have no power to charge the culprits, I have the power to control people in the village, I try cases such as land boundary, adultery and advise people to stay together in harmony, if the cases require the culprits to pay charges the case or crime can be forwarded to the headman and chief (interview with the village head 5 ,2 May 2019).

The village head established that headman has the ability to charge culprits for their crimes and decide on penalties. The headman also said that the chief and the headmen are the only people who were empowered by the government to make culprits to pay fines for wrong doing. This shows that the traditional leaders are playing a tremendous role in dispute resolution and management.

The village head said that he only has power to control people, resolve disputes among the people and give ordinal people lands. If the case is too grave, he forwards it to the village head and the chief for further development. Headman raised a point that only the head man and chief have the right to charge the culprit in their traditional courts. Findings from the research have revealed that the traditional leadership is hierarchy and is inherited from the father to the son. This shows that no one outside the royal family member can take over leadership of this rural area. “The traditional leaders are very

powerful in promoting peace in my rural area” (interview with the household head 13, 1 May 2019). The household head said that in December 2018 he had a dispute over land with a neighbour and reported to the village head. The neighbour appeared before the traditional court of justice and the issue was resolved, the one who had encroached in her land was told by the village head to leave the land to her and he advised them not to fight.

The household head remarked that village head is corrupt; in January 2019 he had a great commotion with another villager who cut tree in his field. He tried to negotiate with him in order to understand why the neighbor cut the tree in his field and he became harsh to him, and he reported him to the village head. The case was not tried well because that person had already paid bribe money to the village head (interview with the household head 15, 2019). This shows the level of corruption associated with the traditional leaders at the traditional court. If the traditional leaders are corrupt, conflicts and violence never end in the communities.

An elder noted that the traditional leaders are very important in dispute resolution and management. He said that in November 2018 two young women in his village accused each other witchcraft practice, had commotion and they dragged each other to the traditional court. The one who had accused her neighbour was told not to do it again and if she does it again she will be banished from the village. “The traditional leaders in this rural area pardon the culprits and advise them not to do it again” (interview with the youth 1, 1 May 2019). Traditional leaders are playing an important role by upholding the traditional courts that help in promoting order and peace (interview with the household



head17, 3 May 2019). Findings from the research have shown that the traditional leaders are playing a substantial role in peace making, peace building and peace keeping. The chief said that “I impose sanction to the culprits so as to maintain and promote peace in this rural area” Chief Zimunya added that anyone who breaches his regulations and rules is made to pay a fine in the form of money or livestock. The chief remarked that “no one denies my charges, what I have charged is paid by the culprits.” This shows the level of strength within the traditional leaders.

#### **4.3.2 Ways used by the traditional leaders in promoting peace**

The headmen, village heads and the chief are the custodians of peace (interview with household head 18, 29 April 2019). The second household head concurred with the first household head as he articulated that traditional leaders manage to establish peace enforcement by implementing penalty measures against culprits so as to stop them from doing wrong.

The traditional leaders are promoting peace by showing mercy to culprits (interview with the church member 3, 27 April 2019). The church member said that culprits plead guilty and seek pardon from the traditional leaders and they are forgiven. Pardoning the culprits as a platform for peace making is also important in this rural area. “Traditional leaders are promoting peace through peace enforcement. “We are forced to live together in harmony, a person who defame them can be banished from the village” (interview with the household head 19, 29 April 2019). This sanction measure is too effective because it makes people to observe peace in societies.

The household head revealed that the headman can bring peace by persuasion. “We are persuaded to preserve peace in this rural area by given incentives. These incentives are in the form of food for work” (interview with household head 22, 29 April 2019). The household head revealed that those who do not commit crimes each and every time and do not appear before the traditional court very often are able to get food for work. Food for work is food obtained through working in the villages.

#### **4.3.3 Resolving threats caused by the spirit of the earth**

The researcher noted that many people in Zimunya rural area believe that earth, mountains, rivers and forest are saturated with spirits that cause harm to the living people if not respected. Findings from the study have shown that the traditional leaders in collaboration with the spirit mediums (*mhondoro or svikiro*) resolve threats caused by the spirit of the earth by performing rituals. If they perform rituals the spirit of the earth can be pacified and as a result peace is restored. “Each year we are led by the traditional leader and the spirit medium to Nyachova falls for ritual practice so as to calm the marine spirit which is feared in our villages” (interview with the household head 23, 30 April 2019). Findings from the study have revealed that threat originating from the spirit world cannot be resolved by the traditional leaders alone but this also involves spirit mediums.

The village head advocated for his people to respect sacred mountains, sacred rivers, falls and forests to avoid calamity from the spirits that dwell in these entities, and if people provoke these spirits of the earth by disrespecting these mountains, rivers and falls, the marine spirit and the spirit of the earth can bring harm to the villagers. This

shows that by teaching people about respecting superstitions, the traditional leaders are playing an important role in peace building and peace keeping.

Another finding from the study is that people of this rural area believe that natural disasters are caused by the spiritual world, one way of mitigating these natural disasters or preventing this from happening is to praise the superstitions. As a result, peace can be induced. “Although this type of traditional practice is existing in this rural area many people are deviating from this practice because of modernisation and westernisation” (interview with the household head 23, 1 May 2019). This shows that although traditional practices are intact in this rural area, they are eroded slowly. The household head also concurred with this version as she reiterated that many people in this rural area are no longer respecting sacred mountains, sacred rivers, falls and sacred forests, many people are suspecting the cyclone that occurred in March 2019 in Zimbabwe to have been caused by the spirit of the earth’s displeasure.

#### **4.3.4 Customary or traditional law**

Findings from the research have shown that the traditional leaders crafted the customary laws or traditional laws that help to govern or regulate people in their way of living. The household head noted that villagers are governed by the traditional or customary law crafted by the traditional leaders to promote peace and order. Having done research with the chief, findings from the research have shown that the traditional leaders try cases and adjudicate final judgement according to traditional law and the traditional courts bill.

#### **4.3.5 Respecting sacred day of no field work (*chisi*)**

Respecting the sacred day for not working in the field is one of the traditional values prevalent in Zimunya rural area. “I encourage my people to respect sacred day of no ploughing the field (*chisi*) in order to promote peace in our village” (interview with the village head 5, 3 May 2019). Sacred day of ploughing the field (*chisi*) is a day where all the villagers are not allowed to cultivate the field in order to respect the ancestors of the forest. The youth concurred with the village head’s version as he reiterated that the sacred day of ploughing the field is on Thursday, and if one cultivates the field on this day wild animals can destroy their fields. The traditional leaders of this rural area remain intact in upholding (*chisi*). This means that if anyone do not respect sacred day of ploughing the field he or she cannot harvest the field because the wild animal could have destroyed the field. As a result, people can be subscribed to poverty and hunger. If people are suffering from poverty and hunger peace is not existing. Peace is when people have better living condition.

#### **4.3.6 Associating with spirit mediums (*masvikiro enyika*)**

The chief said “I am promoting peace through assistance from spirit medium which help us with preventing the occurrence of hazards.” Findings from this study have shown that villagers of Zimunya rural area are associating with spirit mediums (*masvikiro enyika*) in a way to resolve problems. The household head postulated that people surrender their problems to spirit mediums in a bid to facilitate better living in the communities. In 1992 there was outbreak of drought and in reaction to this problem people led by the traditional leader contacted spirit medium Murimo for help and they were told to go and

extract mineral in the mountain which is located in Doradombo and she advised them to avoid commotion among themselves. This shows that the traditional leaders in collaboration with the spirit mediums work together in order to dissolve problems associated with people in the communities.

#### **4.3.7 Confessing and paying for the vengeful spirit (ngozi)**

The chief noted that traditional leaders preside over the issue of people who want to confess and pay avenging spirits (*ngozi*). Finding from this study has shown that villagers of the Zimunya believe that there is life after death, and if someone is killed the spirit of dead person is likely to come back to retaliate and cause death. Peace can be enhanced if the murderer confesses and pays compensation for that death. Failure to pay may causes a lot of difficulties to the murderer's family (interview with household head 30 ,1 May 2019). The vengeful spirit (*ngozi*) can destroy the family or clan, with some dying mysteriously without falling ill and, others reduced to madness or wanderers (*marombe*). "I summon the relative of the dead person and the murderers to the traditional court to talk about such avenging spirit and pay so as to promote peace" (interview with the chief, 2 May 2019). Confessing and paying for the vengeful spirit help to stop the avenging spirit from the murderers so as to promote peace to the family member.

#### **4.3.8 Respecting funerals**

Findings from the research has shown that the traditional leaders in this rural area encourage people to respect funerals. The household head maintained that "our village head leads people at the funeral and help us to restore order and serenity by advising all

the people at the funeral to avoid disagreements”. During the funeral no one goes to work in the field but everyone attends the funeral and helps people who have lost their person by cooking, fetching firewood and water (interview with household head 35, 2 May 2019). These activities help to pacify people and promote peace in this rural area. Respecting the dead person is one of the traditional practices that is prevalent in this rural area. The church member revealed that, people who attend the funeral pacify the relative of the dead person by saying that “death is caused by God the source of everything. When God has called his person to heaven no one denies” Death itself is as a result of God’s plan’ These words of pacifying people at the funeral help to promote peace to the mourners because mourners end up stop crying and accusing each other witch craft because they realise that death is induced by God. Moreover, if people come to realise that death is caused by God no one have commotion with each in relation to witchcraft.

#### **4.3.9 Ancestral appeasement**

Findings from the study revealed that people are respecting the ancestors by brewing traditional beer for the ancestors to seek guidance. The household head suggested that if he has a lot of problems, he appeases the ancestors by brewing traditional beer. Appeasement to the ancestor is relevant in the African society as the ancestors protect the living from danger caused by evil people in the society (interview with household head 40, 27 April 2019). This means that if the ancestors are not appeased by the people in the communities, the ancestors cannot bless people but they can cause a lot of sufferings to people in the family. Having done research with the focus group members,

findings have revealed that some of the people in Zimunya rural area are believing in ancestral appeasement under the pretext that if they appease to the ancestors they cannot suffer life curse. The elder said that “last year my family members were getting sick mysteriously in succession or tense, in reaction to the illness I appease to my ancestor by brewing traditional beer and the family member recovered from such mysterious illness”. The elder said that during libation he talked to the ancestors in tone seeking healing effect and the mysterious sickness came to an end. As a result, the family member began to enjoy good life. This shows the level of effectiveness associated with libation among the people in the communities. It is very imperative for one to say that ancestral appeasement is very important for promoting peace.

Traditional practice such as ancestral appeasement is no longer used by other people because of westernisation and modernisation (interview with youth 4, 1 May 2019). Another youth remarked that modern people are regarding appeasement to the ancestors as paganism, backward and associated with demons. Findings from the research have shown that people have abandoned this traditional practice as they are influenced by Christianity. The transformation from this culture to western culture has led to the birth of so many challenges in the Zimunya communities. The household head said that these days many people are no longer appeasing ancestors nor do libation because they do not know how people of long ago upheld this practice. This makes so many people to be converted to Christianity. Findings from the study have shown that although traditional practice is effective the traditional practices are eroded slowly. This is because the traditional practice such as ancestral appeasement has been phased out by so many

people as they regard this practice as paganism. Another finding from the research has revealed that people nowadays believe that only God has power to heal his people and people should not believe in ancestral appeasement for promoting peace.

This means that peace can be induced by prayer and only God has the capacity to resolve the problems of people in order to sustain peace in the world. The youth argued that the ancestral appeasement for problem resolution and peacemaking is good because the ancestors are intermediators or intercessors who communicate with God for problems of mankind solving. It is logical for one to maintain that God and the ancestors work together to resolve problems of people in the African context. One of the church member from the focus group maintained that although ancestral appeasement is regarded by other people as good for problem dissolution, Christians are not believing in this practice because they believe in only God and Jesus Christ. Owing to the notion that Jesus Christ and God have power to resolve challenges prevailing in the communities, people are highly rejecting the ancestral appeasement and perceive it as associating with demons. Findings from the research has revealed that the notion that ancestral appeasement is demonic and paganism makes people to deviate from this practice.

#### **4.3.10 Brewing traditional beer to appease to the spirit of the dead person (svitsa)**

Finding from the research has revealed that people in Zimunya rural area are believing in brewing beer to give it to the dead person spirit so as to hasten its journey to the ancestral spirits place (*nyikadzimu*). The elder said that people in Zimunya rural area believe in brewing traditional beer to give it to the spirit of the dead person (*svitsa*) to facilitate the movement of dead person's spirit to the ancestral land (*nyikadzimu*). This



traditional practice helps to promote peace between the family member and the spirit of the dead. Another elder maintained that if people fail to brew traditional beer to the spirit of the dead, the spirit of the dead person can cause a lot of problems to the family members. As a result, peace can be violated. The church member argued that such type of traditional practice is no longer observed by other people because in Christianity, people believe that a dead person has nothing to do with living people. Another church member remarked that people are holding Nyaradzo after a year of the household head's death. This nyaradzo is done in order to facilitate the spirit of the dead to Go to heaven and rest in peace. This shows that the traditional practices are being eroded slowly though they are effective in this rural area.

#### **4.4 Traditional ceremonies**

##### **4.4.1 Rain making ceremony (bira)**

The village head revealed that the rain making ceremony (*bira*) is prevalent in this rural area. Rain making ceremony is the activity whereby people brew traditional beer for the ancestors to request rainfall. The traditional leaders lead people in rain making ceremony to promote peace and order (interview with household head 41, 27 April 2019). The headman said that each year people brew beer for the rain making ceremony. The Village head concurred with the headman's view as he commented that each year all the villagers are required by the village head of that area to contribute money for the rain making ceremony. Rain making ceremony helps to bring rainfall which is necessary for vegetative growth. If there is vegetative growth people yield good harvest as a result, this helps for eradicating hunger and poverty. Poverty can be eradicated because people

can sell surplus food and make money that is necessary for humanities. This means that if people have a constant supply of food they have peace. It is logical for one to point out that rainmaking ceremony is relevantly good in the communities as it resolves problems of people. This shows that traditional institution is effective in this rural area.

#### **4.4.2 Inter-family marriage ceremony**

Findings from the study have shown that inter-family marriage ceremony plays an important role in promoting peace in this rural area. The elder remarked that when the maid and the groom have married each other the family members of those who have married organise an occasion to celebrate the marriage. During the celebration of the interfamily marriage many villagers contribute their support to the bride and the groom. Some of the villagers give advice of how household should behave. In this occasion people work together in harmony and share ideas that carry contribution to the occasion. Through working together in harmony people are able to cultivate a perpetual or everlasting relationship in the communities. This helps to promote a high degree of unity, togetherness and one entity. However, if people are able to work together in harmony and able to help each other they have peace. Peace is a societal community that have power to work together in harmony and improve quality life. This shows that interfamily marriage ceremony is relevant for establishing peace.

#### **4.5 Types of community cooperation**

##### **4.5.1 Working together communally (*nhimbe*)**

Working together communally (*nhimbe*) is a typical societal or community cooperation prevailing in Zimunya rural area. Findings from the study have reviewed that working

together communally (*nhimbe*) is existing in Zimunya rural area. The chief stressed that “the villagers come to work in my field and the produces are given to the widows and orphans, they cultivate maize and have high yields which are very important in supporting widows, widowers and orphans”. Working together communally (*nhimbe*) at the chief ‘s field is relevant for promoting peace in the communities because widowers, orphans, crippled people and widows are able to get access to these produces, hence this helps them to have a better life. This means that if people have better life peace is prevailing in the community. *Nhimbe* also makes people to help each other and bring a high degree of unity among the people in the community. This means that if people have the ability to work together in harmony they can achieve their goals. Through living and working together people can be secured from danger. This means that they can able to subdue anything that might come to disturb them communally.

Findings from the research revealed that although modernisation and westernisation are eroding the traditional practices slowly, people remain intact in upholding the traditional practices so as to invent peace in the communities. Moreover, peace is induced by peace building, peacemaking and peace keeping. This means that when people remain intact in working together communally they are promoting peace building, peace keeping and peacemaking which pave way to peace and rest in the communities. For instances people work together and share the yields and make sure that everyone is getting equal share. This shows the level of love and care prevalent in Zimunya communities.

#### **4.5.2 Community society (*mukando*)**

Communal society (*mukando*) is one of the traditional practice prevailing in this rural

area. Community society (*mukando*) is the process whereby people make their groups and give one person a certain figure of money either weekly or monthly in succession or tense. This community society helps to alleviate poverty and hunger to those who receive low income from their work. Mukando is very important in Zimunya rural area as it helps people to send their children to school (interview with the household head 20, 3 May 2019). Findings from the study have shown that Communal society (*mukando*) has elevated many villagers economically and socially in Zimunya villages. Owing to the existence of community society (*Mukando*), some women have started their entrepreneurs so as to enhance economic development and they become famous business women in Zimunya rural area. This helps to establish peace in the community because people are having comfortable life. If people are managing their problems by the imposition of communal society(*mukando*) they have the capacity and capability to improve their way of life. This means that peace is prevailing. Community society (*Mukando*) was started by people of long ago as a means of production (interview with the elder 6, 28 April 2019). One of the villagers established that community society (*mukando*) is still perceived as a source of income in Zimunya rural area that facilitates means of production, hence this helps people to achieve better living standards in the communities. Mukando also helps people to come together as a result this promotes oneness and togetherness. This makes people in the communities to work together and able to improve quality life in the societies.

#### **4.6 Dialogue, negotiation and intermediation**

Findings from the study have shown that dialogue, negotiation and intermediation play an important role in promoting peace in Zimunya rural area. Negotiation is the process

whereby the two parties involving in conflicts against each other sit on one table and talk about matters that is affecting them in order to promote peace. Negotiation is a method of disputes resolution and management. This is similar to dialogue where by disputed parties talk and find ways of resolving conflicts and disputes in a none violence way. Intermediation is the intervention of the third party to resolve disputes in the communities when negotiation and dialogue fails to bring peace. The household head remarked that “people in my village negotiate when they have wronged each other”. This means that negotiation plays an important role in promoting peace in the communities. Negotiation and dialogue are of significant figure because they promote peace in the communities, however if dialogue and negotiation fail to establish serenity, intermediation takes part (interview with the head man 4,3May 2019). This shows that dialogue and intermediation are very effective in promoting peace in this rural area.

The traditional leaders intermediate in dispute associated with people in order to bring a robust environment saturated with peace (interview with the villagehead5, 29April 2019). This shows that negotiation, dialogue and intermediation are relevant in the communities, however, if dialogue, negotiation and intermediation are not existing peace was not likely to occur in the communities. “My neighbor had a great commotion with the other villagers and the village head mediated in order to establish serenity in the community” (interview with the household head 50, 3May 2019). Having done research with the village head findings from the study have revealed that dialogue, negotiation and mediation help people to pave way for disputes settlements.

#### **4.7 Gender main streaming**

Gender main streaming is the process whereby both women and men are able to participate in all sector of life activities. Findings from the study have shown that both men and women are able to promote peace in the community. The village head of Mvududu village is a woman who works for the development of all the people in the village. (interview with the household head 50, 3 May 2019). One of the youth concurred with the version of this household head as she said that Mvududu village head as a woman can resolve disputes without negative prejudice, this helps to promote peace in Zimunya rural area. This shows the level of gender equity prevailing in this rural area. The headman argued that women are not suitable to promote peace in the community they should be not empowered, only men have the capacity and capability to promote peace. This headman relied on culture and tradition that disempowers and discriminates women in all sector of life activities. This shows the level in decrease of gender equity encroaching in Zimunya communities. If there is no gender mainstreaming peace cannot exist.

Women are able to resolve conflicts among the communities (interview with the village head 3, 29 April 2019). This shows that women are so strong and are forceful just like men. Owing to woman's strength for promoting order and peace in the community, people call such woman as man, one can say that "she is a man". It is logical for one to maintain that gender is relevant for promoting peace in the communities.

#### **4.8 The effectiveness of the sanction for promoting peace in Zimunya rural area**

Fines and retribution of the people who have committed crimes are very effective in this rural area because they help to promote peace. Retribution makes people to realise that if people do something evil, they can be punished and as a result they try their best to quit all sorts of evil behavior (interview with elder 6, 30April 2019). In contradiction, the household head noted that sanctions implemented by the traditional leaders are ineffective because violence and disputes are prevailing in this rural area.

#### **4.9 The most prevalent forms of conflicts in Zimunya rural area**

##### **4.9.1 Direct violence**

Findings from many participants have depicted that the most prevalent form of conflicts is direct violence. Direct violence is when people are fighting each other. Sometimes people in a violence beat and kill one another. The most common form of conflicts is direct violence which is instigated by people who are drunk (interview with chief, 3May 2019). People who drink alcohol are the precursors of violence, they are influenced by intoxicating substance to fight each other, in August 2018 the two drunken people fought each other near Gura bottle store during the evening and one of them sustained bruised minor injury. The following day these people were dragged to the traditional court by the village head and were told not to fight again, if they persisted on beating each other otherwise they were to be banished from the village in order to promote peace (interview with the household head 46, 2May 2019). The village head said that “I do not want people who fight in my village I need silence in my village, if they fight again they will

vacate my village” This shows that the village head has power to silence people so as to promote order in this rural area.

Traditional leaders play a significant role in peace building, peace-making by the element of peace keeping. The chief said that “I implement sanctions to my people to make sure that peace is prevailing. I send my chief police and agents in the village to monitor and urge people to stay in peace”. The head man said that “we reported criminal cases to the police for resolution such as murder, rape and theft in January”. This shows that the traditional leaders are playing an important role in Zimunya communities.

The chief has revealed that there are 7 murder cases, 33 for rape and 353 for theft from 2018 January to 2019 April. The chief also said that there is a high rate of theft which is instigated by hunger. The chief maintained that criminal offences such as rape, assault and murder are surrendered to the police, after the police and magistrate have dealt with these cases, the chief calls the culprits to the traditional courts and advises them not to have commotion in this rural area. Chief Zimunya revealed that there are 94 criminal offences for theft and 14 for rape this year from January to April 2019. This shows that there is no peace.

Findings from the research have shown that direct violence is also necessitated by murderers who are influenced by business people to kill people for ritual purposes. People who kill other people for selling their parts who are called Organs traders and murderer are very dangerous because they are destroying life of people. “In January 2018 a corpse without organs of the body was found dumped in Jim farm and we were perplexed by this event” (interview with household head 48, 27 April 2019). Another



villager from the focus group also concurred with this as he said that “oh! people are murdered for ritual”. The villager went on saying that in December 2018 a certain man in the village was influenced by his friend to go home from Matondo bottle store during the night without knowing that his friend had arranged a great deal of murdering him, towards sunset he was about to go home and his friend who had connected with murderers dissuaded him indicated that “why are you rushing home lets go together in the night” and he agreed ,this led to his death , his corpse without parts was found in Nyachova falls near St Weburghs and discovered later with his organs missing. This shows the level of threat and danger associated with these villagers. In reaction to this event the villagers who found him dead reported the issue to the village head for further development. This criminal offence was reported to the police. Cases such as murder, rape and theft are above the traditional leaders’ jurisdiction and they can be resolved by the police and magistrate. Findings from the research have revealed that although murder and rape cases are prevalent in this rural area, theft has the highest figure of about 367 from January 2018 to 2019 April. Findings from the study have revealed that theft is triggered by poverty and hunger in this rural area.

The research has also found that adultery is one of the causes of direct violence in Zimunya rural area. The village head remarked that “many cases of people who have committed adultery are reported to me very often and I send my agents to call those culprits to the traditional court for trial”. The village head maintained that in March 2019 a certain woman whose husband worked in town was found committing adultery in Chishakwe village, the owner of the wife and the adulterer fought each other seriously

and the noise echoed throughout the village and many people who were sleeping were awakened and rushed to the scene, the owner of the wife shouted as he held an axe and the man who was found with someone 's wife ran away before an axe had landed on his head. By the following day this issue of adultery was forwarded to the headman for resolution. The head man made the one who had committed adultery to plead guilty and pay one cow to the husband of the wife so as to promote peace” (interview with the household head 49, 3 May 2019). This shows that the traditional leaders are playing an important role in dispute resolution and management.

#### **4.9.2 Structural violence in Zimunya rural area**

Structural violence is the system whereby the regulation and rules imposed by the traditional leaders betray people in the communities. The information from many respondents have depicted that the headmen and village heads are too corrupt because they are involving in bribery. If someone has committed a crime that culprit bribes the headman a certain amount of money in order for him to be released from the charges of the village head so as to escape the case (interview with the household head 50, 3May 2019). A church member concurred with the household head, as she reiterated that the traditional leaders are too corrupt, added that this corruption is necessitated by poverty and hunger. People need to be resilient and hassle for survival. Many responses from the participants had shown that the headmen are too corrupt and this corruption is caused by poverty prevalent in this rural area.

The household head argued that this corruption is necessitated by the love of money and laziness. Love of money and laziness drive the traditional leaders in to corruption some

of the traditional leaders are too lazy as they do not work for their survival, they just wait to receive money from people who come to surrender their issues to them (interview with the household head 5, 1 May 2019). The household head maintained that if people have forwarded their cases to the village head or headman, these traditional leaders are not coming up with just and fairness in their system of governance, their cases are not resolved well due to bribery and prejudice. Culprits pay bribes to the traditional leaders in order for their cases to be ignored and undervalued (interview with household head 45, 1 May 2019). This shows the level of weakness and corruption associated with the traditional leaders.

Another finding from the study has shown that although the traditional leaders consist of the traditional courts bill that seeks to promote justice and fairness some of the traditional leaders are not following this traditional court bill due to bribery associated with them.

The elder remarked that misappropriation of donations is rampant in Zimunya rural area where the headmen, village heads and the councilors appropriate food provisions for their own use, and sometimes sell the provisions of food to the rich people, as a result, people are subjected to poverty which causes conflicts and violence. This means that the traditional courts bill which encourages the traditional leaders to implement justice, fairness and accountability is not followed by some of the traditional leaders. Findings from the study have also shown that peace is not prevailing although traditional practices are existing. If people have peace, people should be united and able to get access to the

donation so that they have equal share or distribution of the provision. Equal distribution of basic needs helps to create a high degree of unity among the people.

The household head also noted that traditional leaders tend to be partisan as they engage in to the politics of Zimbabwe, forcing people to join the ruling Zimbabwe African National Unity Patriotic Front (ZANU PF) party causing many casualties in the villages by betraying the Movement for Democratic Change (MDC) members to the politicians who beat them and some can be injured and others can be killed. This is against people's will. Another household head said that some of the traditional leaders are phobia of MDC as MDC people are deprived from donation only ZANUPF people get access to the donations from the donors and this leads to the division of people the ZANUPF people and MDC people. This shows the level of weakness associated with traditional leaders. The elder argued that although the traditional leaders are involving themselves in politics of the country they are credited by their credentials for regulating people and promoting peace, they resolve many cases associated with the villagers such as land boundary issues, witchcraft, adultery and other disputes. Finding from the research have manifested that the advisory council in collaboration with chief help for promoting peace in Zimunya rural area. This demonstrates that although the traditional leaders are somehow weak they have a great role to play in the communities. If the traditional leaders are not existing peace and order were not likely to occur in the communities leading to chaos.

### 4.9.3 Cultural violence

Findings from the research showed that there is cultural violence in this rural area perpetrated by people who believe in divination (*kushopera mufi*) when someone has passed on, people divine or detect the causes of the death of a person to the traditional healers or spirit mediums (*kurova gata*). Detecting or divining the causes of the death of someone (*kushopera mufi*) is a Shona tradition or culture that is believed by so many people to be practiced so as to know how the person has died. This makes the people or relatives to know the causes of the death, if it is caused by a vengeful spirit, the traditional healer tells so that those who remain living can find solution so as to secure their lives.

The village head remarked that in Mvundudu village in 2018 December, an old man passed on mysteriously and his relatives went to divine the causes of such death from the traditional healer and they were told that the death was caused by spells of the neighbouring people (*vavakidzani*) and this led to the violence between the relative of the dead person and the accused people (neighbour). In reaction to the witchcraft disputes, the village head summons these people to his traditional court in order to try their cases, he told them to stop the violence and encouraged them to restore their relationship. This shows that the traditional leaders have power for peace inventing in the community.

Findings from the field revealed that *Tsikamutandas* also caused cultural disputes in Zimunya rural area. *Tsikamutandas* are traditional healers who commanded people to jump over a pestle. If an evil person tries to jump the pestle, he or she falls down. The

household head articulated that *Tsikamutandas* caused conflicts and disputes as he took their lives stock after healing people and exorcising demons from the people. “We lost our cattle, goats and hens to *Tsikamutanda*” (interview with the household head<sup>5</sup>, 3 May 2019). This shows the level of conflicts associated with the people of Zimunya rural area. If people are grumbling due to the loss of their resources they have no peace. Peace is when people have no conflicting emotions of thoughts. This means that if people are able to possess their live stocks without livestock appropriation by *Tsikamutanda* people have the capacity and capability to enhance their economic goals, hence this helps to sustain their lives. As a result, this helps to promote peace in the communities and people can able to work together in harmony for success. This means that if people are not shedding tears out of frustration peace is prevalent in the communities.

#### **4.9.4 Observations**

The researcher observed many people who brought their different issues to the chief for resolution. The researcher also observed people who were going to Nyachova Falls to do ritual practices on 1 May 2019. This shows that although modernisation and westernisation are existing, the traditional leaders remain intact in upholding their traditional practices so as to establish peace in the communities. The researcher observed people who were working together in the field harvesting maize on 3 May 2019. This shows the level of unity, togetherness and oneness in Zimunya rural area. In addition, the researcher also observed people who were shouting as they pointed each other at face as if they were to fight one another. Immediately the three men arrived at the scene and intervened in order to promote peace. The researcher observed people who were visiting

the sick neighbour, this shows the level of unity care, support and unity associated with these people. Having done research through observation, findings from the study revealed that traditional practices are viable though modernisation and westernisation are encroaching.

Another observation done by the researcher was that eight people were sitting on the rock waiting for the chief to come and resolve their problems. However, the researcher caught wind of the news from the people who were gossiping each other that the old woman who was sitting among them was accused witch craft. The researcher listened to what they were saying as he was in a distance apart. This shows the level of conflict and unrest associated with the people. Direct observation plays a significant role in this research because it helped the researcher to have enough information which is relevant to research. In addition, the researcher observed the villagers who were at the village meeting at Chitakatira High school. The researcher joined them and listened to what they were discussing. These villagers who were at the meeting were mainly focusing their attention to find ways to overcome constrains that were undermining development in Zimunya communities. Owing to their capacity and capability to hold a village meeting, they were able to come up with solution towards alleviating bottle necks which were detrimental to sustainable development. Findings from direct observation had shown that village meetings upheld by the traditional leaders are also relevant in the community because people can come up with much ways or promoting development in the communities. This means that people are able to work towards socio-economic a goal which in returns subscribes people in a conducive environment consisting with better

life. A community that holds regular meeting is likely to develop socially, politically and economically. This shows that traditional practices as a mechanism for promoting peace is intact in Zimunya communities.

#### **4.9.5 Summary**

The traditional leaders play a significant role in dispute resolution and management, they try cases like adultery, witch craft accusations and land boundary. Cases like theft, rape and murder are referred to the police officers. The traditional leaders preside over traditional courts where people are helped in conflicts resolution and management. They promote peace through peace enforcement, persuasion, and threat of banishment. Traditional leaders also resolve conflicts by pardoning the culprits. They preside over people who appease avenging spirits in order to avoid violence between the relatives of the dead person and those who want to pay a vengeful spirit. Traditional leaders in collaboration with the spirit medium resolve threats caused by the spiritual world by performing rituals and respect sacred entities or shrines. They also lead people in rain making ceremonies. Some of the traditional leaders are not observing the traditional practices due to corruption leading to moral decay. Cultural violence, direct violence and structural violence are prevalent in this rural area. The sacredness of mountains, forest and rivers are no longer observed by other people due to modernisation and westernisation. Although traditional practices are intact in this rural area they are being eroded slowly because people are influenced by modernisation and westernization.



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

### **5.1 Introduction**

The objective of this study was to explore the traditional practices as a weapon to iron out disputes in Zimunya rural area. The aim was also to assess how effective traditional practices are in dispute resolution and how they promote peace in Zimunya villages. The researcher found that, traditional practices are existing in this rural area. These involve traditional courts, customary or traditional laws, respect of sacred places, sacred day of ploughing the field (*chisi*) and believe in spirit mediums. Although traditional practices are intact for promoting peace, some of the people are deviating from these practices as they perceive these practices as backwards and too primitive. As people are moving away from the traditional practices, disputes are endless in this rural area. The traditional leaders themselves are becoming corrupt as they are involved in corruption leading to violence.

### **5.2 Discussion**

The traditional practices as a mechanism for promoting peace exist in Zimunya rural area. These involve traditional courts, traditional court bill which seeks to empower the traditional leaders for resolving disputes in rural area. People who have disputes among themselves have the right to report their issues to the traditional leaders namely the chief, headmen and village heads.

The traditional leaders lead people in rainmaking ceremonies. Findings from the study have shown that people in Zimunya rural area brew traditional beer for rain making ceremonies (bira). This traditional practice is flourishing in this rural area as it helps to facilitate rain precipitation. This activity helps to promote rainfall that is good for human life, wild life and water life. The availability of rainfall helps to save life on earth following the emergency of good life. Rainfall helps to support vegetative growth which is also necessary for bringing high yields. If there is high produces people have a constant supply of food, hence they can able to eradicate hunger and poverty leading to the existence of peace in the communities. Inter- family marriage ceremony is also occurring in this rural area and is relevant as it helps people to unite. If there is unity peace is existing. In addition, inter family-marriage is so essential as it shapes the community and helps to reduce the rate of prostitution, hence this promotes peace in the communities. Inter family marriage helps people to cultivate a perpetual or everlasting good relationship in the communities. This means that if a society is shaped by everlasting good relationship people have the ability to assist one another and this leads to the decrease of problems in the societies. As a result, peace can be established.

Traditional leaders are the custodians of peace in this rural area as they resolve land disputes issues. The chief, headmen and the village heads assure that all the people in the communities of Zimunya are staying in harmony and are able to get access to delivery services such as land distribution. The traditional leaders give lands to the ordinary people and make sure that land is used according to law. When people are having commotion over land the traditional leaders such as chief, headman and village heads

mediate in order to avoid land disputes in the communities. This shows that the traditional leaders are very important in the communities. They control people and make them to stay together in harmony without hindrance in economic progress. By virtues of the traditional leaders to mitigate and redress problems affecting people in the communities, they are regarded as a benchmark or cornerstone for peace installation.

Findings from the study have revealed that the traditional leaders also help people by presiding over people who have accused each other witch craft. This means that people who have accused each other witch craft are dragged to the traditional court where they are counseled and made to stay together in a compatible manner. This helps for the rebirth of a robust environment composed of serenity and harmony. This shows that the traditional leaders have power to silence people from disorder and drive them in to proper channel of life. This means that traditional courts are significant in rural area. Furthermore, the traditional leaders settle disputes over adultery issues. Findings from the study have shown that traditional leaders play a role for disputes settlement when people have committed adultery. This means that adulterers are to be dragged to the traditional courts where resolutions are done by the traditional leaders, hence this helps people to establish good environment with sustainable peace.

Payments of a vengeance spirit are typical traditional practices that are believed by the people under chief Zimunya to have done to the relative of the dead person in order to establish peace in the communities. Negation of these payments to the relative of the dead person is believed by the African people to bring mysterious events to people who

have butchered the person. This traditional practice such as payment for the vengeance spirit is still alive throughout Africa. People in Zimunya rural area are still remaining intact in upholding these traditional practices. The traditional leaders preside to those who want to pay for vengefully spirit so that they make sure that those whose person was butchered cannot create a vendetta against the murderers so as to promote order and peace in the communities of Zimunya. During the preside over this matter, the traditional leaders in collaboration with advisory councils and ordinary people make sure that people are not fighting and killing each other. This means that they have power to silence or suppress those who want to trigger violence in the communities. As a result, people have the potential to stay well without grudge. However, those who have killed or butchered each other are to be reported to the police and are brought before the magistrate court and charged according to their crimes and they are tried according to the rule of law.

The traditional leaders report the case of murder to the police so that the culprit who has butchered anyone can be made to appear before the magistrate court because the crime is above traditional leaders' jurisdiction or power. Once such culprits have discharged from the magistrate court, the traditional leaders call these culprits to their traditional courts and made them to pay to the relatives who lost their person to murderers. This means that the murderers pay in form of cattle and fine. Pledging a girl child to pay avenging spirit (ngozi) was prohibited by the traditional leaders and the government because this culture was too oppressive to the girl child. This means that with effect of its oppression,

pledging a girl child to pay the vengeance spirit is no longer in use as it was seen as an element that further create violence in society.

Traditional leaders have the authority to carry out rituals in sacred places in order to avoid threats caused by the spirits of the earth. Nyachova falls in Mutare South, mountains in Doradombo and Dorapindo are sacred entities where people perform their rituals led by the traditional leaders and the spirit mediums in order to pacify the spirits who dwell in these entities so that they cannot cause harm to the livings. People in this rural area also respect funerals. If people are not respecting sacred places such as rivers and falls harmful event from the marine spirit might appear and trigger danger in the community leading to absence of peace in the communities. This means that negation of respecting sacred rivers and falls, people can disappear mysteriously, therefore threat is on the eve. If threat is on the eve it means that people have no peace in the communities. Peace is when people have no threat in the societies. Moreover, sacred mountains and sacred forest must also be observed in order to pacify the spirits that dwell in these entities. This means that when someone is walking in the forest and mountain he or she must respect these entities so as to avoid hazardous caused by the world spirits. If someone disrespects sacred entities while walking in the forest or on the mountains which are sacred, that person is likely to be covered by the mist of antiquity and gets lost. Moreover, someone who disrespects these entities while walking in sacred forests and mountains can vanish forever and his or her lifer can be shrouded in mystery. When someone's life has shrouded in mystery, peace is not occurring. Peace is when people have no harm and insecurity.

Finding from the field also showed that people respect funerals, this means that when there is funeral people do not work in the field but they attend the funerals. At the funeral all people help each other by fetching fire wood, water and cooking. This promotes a high degree of unity among the people in the village as they help each other in times of trouble. The traditional leaders make sure that the dead person is buried peacefully and people do not quarrel. This shows that the traditional practices are intact in this rural area. The traditional leaders are the ones who give lands for grave or cemetery site so that people cannot quarrel each other over burial place or cemetery site. This shows that the traditional practices as a mechanism for promoting peace are intact in this rural area though they are being eroded by westernization and modernisation. Furthermore, findings from the study revealed that the traditional leaders in collaboration with the ordinary people pacify mourners by saying that death is caused by God. When God calls his people to heaven no one can deny God's plan and call. These words help to pacify people or mourners at the funerals. Pacification is the ability of people to deal with their problems in a non-violent means and able to improve quality life. This means that if mourners manage to be pacified they cannot blame each other about the occurrence of death nor accusing each other witchcraft, as a result peace can be induced in the environment. If people are accusing each other witchcraft, a conducive environment consisting with peace can be overshadowed.

In addition, traditional leaders respect sacred day of ploughing the field (*chisi*) and urge people not to work in the field during this day in order to avoid the wild animal from destroying the field crop so as to promote peace in Zimunya rural area. Findings from the

studies established that people in Zimunya rural area believe in Chisi which is a sacred day of ploughing the field. People in this rural area believe that, if people have cultivated the field on the sacred day of cultivating the field wild animals may come and destroy the field and could not harvest yields, as a result poverty and hunger are on the eve. If there is poverty and hunger people are subjected to poor life leading to conflicts and havoc in the communities. If there is havoc in the communities, there is threat that undermines peace in the communities. This shows the level of social disturbances prevalent in the communities. This means that absence of violence in the communities is relevant because it facilitates socio-economic development in the communities, hence good life is enhanced.

People of this rural area also appease their ancestor seeking for guidance and they believe that ancestors can able to resolve their problems. When ancestral appeasement is done the traditional leaders are invited to preside over these activities and assure that everything is done properly so as to promote peace in this rural area. Findings from the study also submitted that People in Zimunya rural area believe in ancestral appeasement and also believe that all problems can be resolved by the ancestors. Owing to the encroaching of Christianity in this community, other people are vehemently denying this practice as they regard ancestral appeasement as associating with demons and they also believe that such people who believe in ancestral appeasement are paganism. This shows the level of decrease in traditional practice existing in this rural area.

People in Zimunya rural area also believe in community cooperation such as work communally (nhimbe). Nhimbe is very important as it helps people for promoting good life in the communities. People work together and able to share the outputs equally. This shows the level of togetherness existing in Zimunya rural area. Some of the surplus outputs are given to the widows, widowers and crippled people as well as orphans. This helps to facilitate the betterment of people in the communities hence this paves way to good life. If there is good life peace is existing in the communities. In addition, people under chief Zimunya believe in community society (mukando) where they raise money and give it to a person in succession or tense. This practice helps people to boost their goals economically. This mukando or community society help people who earn lower salary or those who have no employment to survive well in the communities. Report from the field Had shown that mukando has elevated some of the women economically as they ended up starting their entrepreneurs using the money they receive from mukando which is called community society. This paved road to the occurrence of good life that lays the foundation for peace in the communities.

Gender is also very relevant for promoting peace in Zimunya rural area. Both men and women can promote peace. For instance, a village head Chibuwe village in this rural area is a woman who promote order and make sure that all people are staying together in harmony, however one of the participant established that women are too week they cannot promote peace. The view that women are too weak and they should not have empowered for promoting peace is fallacious and problematic. Findings from the study have shown that people are still relying on culture and tradition that that is undoing to



women. it is logical for one to maintain that women are also people who should be empowered in all sector of life economically. This helps to promote peace in the communities.

Finding from the study also revealed that dialogue, negotiation and mediation is significant for promoting peace in the communities. These helps to avoid escalate violence which is destructive in the society. This shows that the traditional practices are intact in Zimunya rural area. Although the traditional practice as a mechanism for promoting peace exists, other people are no longer abiding by this practice due to prevalent of modernisation and westernisation. Modernisation and westernisation leads to the birth of decadence and disintegration of moral values by the villagers. There is direct violence in this rural area perpetrated by notorious people who murder each other for ritual practices that is used to improve business people's wealth. This scenario of butchering each other has ushered so many people in fear or threat in this rural area. This shows the level of malicious or diabolical activities prevalent in Zimunya rural area. If people are not butchering each other peace may occur in this rural area. The malicious or diabolic activities such as murder crimes have been aggravated by theft and rape crimes prevalent in this rural area. Cases such as murder rape, and theft are reported to the police because these cases are above the traditional leaders' jurisdiction. Findings have shown that a theft crime have the highest figure and is necessitated by hunger and poverty. This shows the level of moral decay prevailing in this rural area. It is logical for one to point out that there is socio –economic upheaval in this rural area caused by direct violence.

There is also structural violence perpetrated by the traditional leaders in Zimunya rural area. Although the traditional leaders are playing a substantial role in promoting peace, some of them are corrupt and weak as they cause violence. These traditional leaders involve themselves in partisan politics of the country forcing people to join the ruling Zimbabwe African National Union Patriotic Front (ZANU PF) party. Those who tend to be in Movement for Democratic Change party (MDC) can be forced to leave their party. Some people are beaten causing many casualties in Zimunya villages. In addition, the traditional leaders are involved in tribalism when their relative have committed a case, he or she can get support from the traditional leaders and the case is thrown away, but if the case has committed by none royal people, these people are charged heavy penalty. Traditional leaders are being bribed, by culprits. This shows the level of corruption associated with the traditional leaders. Misappropriation of food donations by the traditional leaders is prevalent in Zimunya rural area, only the royal people get access to the donations. This shows that some of the traditional leaders are corrupt and have weakness though they preside in disputes settlement in the communities.

### **5.3 Conclusion**

In conclusion, traditional practices as a mechanism for promoting peace are existing in Zimunya rural area, namely traditional courts, rainmaking ceremonies, respecting shrines, respecting sacred day of ploughing the field (*chisi*), performing rituals in the sacred places to pacify the marine spirits (*njuzu*), spirits of the mountains, forest and earth as well as respecting funerals. Findings from the study showed that, although traditional institutions as a mechanism for promoting peace is intact in this rural area it is

slowly being eroded by westernisation and modernisation. This leads to decadence and disintegration of moral values in Zimunya rural area. As a result, there is direct violence, structural violence and cultural violence in Zimunya rural area.

#### **5.4 Implications**

The researcher suggests that the chiefs, head men and village head must avoid corruption so as to promote peace in the community. However, if people have committed crime the chief, headmen and the village head should not engage in bribery but should let justice and fairness take its course so as to promote peace and order in the community. The traditional leaders should avoid venturing in to politics so as to protect the life of people during the presidential election Campaign.

#### **5.5 Recommendations**

After a thorough analysis of the findings from the field study, the researcher recommends that the traditional leaders should improve their leadership so as to promote good governance. Good governance is very important in promoting peace as all people can be able to get access to delivery service. If all the people have the ability to get access to service delivery they subscribe in to better living standards as a result, peace and order can be induced. Again the traditional leader should remain intact in upholding the traditional practice so as to make a conducive society shaped by peace.

## **5.6 Suggestion for further research**

The role of traditional leaders made the researcher query why headmen and village heads are involved in corruption as well as misappropriation of food donations. There is a lot of tribalism in this rural area. The behavior of the residents of Zimunya rural area mystified the researcher as the researcher also wanted to know why people are not fearing of the vengeful spirit and continue to murder each other for ritual purposes. This leaves the researcher with questions of whether these people who murder each other for ritual purposes are affected by the vengeful spirit (*ngozi*) or not. It remains a psychological battle to the researcher.

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Zimbabwe Republic Police (ZRP) Mutare Rural Annual Report, January 2018 -2019

April.

## Appendix 1: Approval letter from Africa University



**AFRICA  
UNIVERSITY**  
(A United Methodist-Related Institution)

INVESTING IN AFRICA'S FUTURE

# AFRICA UNIVERSITY RESEARCH ETHICS COMMITTEE (AUREC)

P.O. BOX 1320, MUTARE, ZIMBABWE • OFF NYANGA ROAD, OLD MUTARE • TEL: (+263-20) 80075/80026/61611 • E-MAIL: aurec@africau.edu • WEBSITE: www.africau.edu

Ref AU538/18

June 15, 2018

Cashington Maputa  
C/O Africa University  
CBPLG  
Box 1320  
Mutare

Dear Cashington

**RE: THE ROLE OF TRADITIONAL LEADERS IN PROMOTING PEACE IN  
MUTARE DISTRICT IN ZIMUNYA**

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

The approval is based on the following.

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

- **APPROVAL NUMBER** AURECAU538/18

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

- **AUREC MEETING DATE** NA
- **APPROVAL DATE** 15/06/2018
- **EXPIRATION DATE** 15/06/2019
- **TYPE OF MEETING** Expedited

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

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

Yours faithfully,

**CHINZOU MARY, AUREC A/RESEARCH ETHICS PROGRAMME OFFICER  
FOR CHAIRPERSON, AFRICA UNIVERSITY RESEARCH ETHICS COMMITTEE**

## **Appendix 2: Self Introduction and confidentiality**

My name is Cashington Maputa a master's student in Peace, Leadership and Governance in the College of Business, Peace, Leadership and Governance at Africa University. I am a master student in the college of business Peace and Governance I am doing research about traditional practices as a mechanism for promoting peace in Zimunya rural area. I kindly ask you to participate in my research, and if you agree to participate, you are however free to withdraw from participating in this research at any time.

Please note that, the researcher is not going to pay the participants who take part in this research but the researcher needs your help so as to get information about the role of traditional leaders in promoting peace in Zimunya rural area. However, this research is going to provide knowledge on the people under study about the role of traditional leaders in promoting peace. Please do not be afraid to provide me with information about the roles of traditional leaders in promoting peace in Zimunya rural area, as your identity will be kept private and confidential.

### **Appendix 3: Self Introduction in Shona**

Ini ndinonzi Cashington Maputa. Ndinodzidza paAfrica University pandiri kuita masita dhigirii. Ndiri mugore rekupedzesera. Ndiri kudzidza nezverunyararo munzvimbo kuti vanhu vasaite ruzha kana zhowe zhowe uye kuva neutungamiriri hwakanaka kuti vanhu vemuAfrica vaone kubudirira. Ndirikukumbirawo rubatsiro kubvakunemwi madzimambo, ishe, sadunhu nevanhu vemunharaunda kuti mundibatsirewo nekupindura mibvunzo yandinayo pano inoenderana nemabasa emadzimambo, madzishe nemasadunhu kuti varikukwanisa here kuti vanhu vagare zvakanaka pasina kupokana. Musatya henyu kutaura zvamunoziva maererano nemadzishe, madzimambo nemasadunhu, hapana anotaura mazita enyu. Bvirai zvenyu kusununguka musatya zvenyu kundibatsira hakuna kwazvinoenda ngezvedu tega pano. Zvakare handisi kukwanisa kumubhadharai maererano norubatsiro rwenyu.

#### **Appendix 4: Interview questions for household heads of Zimunya rural area**

In your opinion what is peace?

What are the traditional practices used as a mechanism for promoting peace in Zimunya rural area?

In what ways do you think these laws, regulations, traditional mechanisms, institutions, norms and practices promote peace in Zimunya rural area?

How effective are traditional practices, indigenous mechanisms, norms and cultural values in reducing conflicts and promoting peace in Zimunya rural area?

What are the most prevalent forms of conflicts in Zimunya rural area and where do they take place?

How do traditional institutions, and practices further create conflict in your areas?

What are the perceptions of people towards traditional mechanisms?

Why are traditional institutions, practices, indigenous traditions, norms and cultural values not followed by some of the villagers?

What are the forms of cooperation that you do as villagers in Zimunya rural area?

What are the bad practices that push people into disputes in Zimunya rural area?

In your opinion, are people in your village united or divided?

What are other actors who help in promoting peace in Zimunya rural area?

Do you collaborate with these actors in promoting peace?

## **Appendix 5: Interview questions for traditional leaders**

Can you tell me the background of your chiefdom?

What are traditional mechanisms, institutions, values and cultural norms indigenous to Zimunya rural area?

What are the structures of the Zimunya chiefdom?

How do these structures and moral values promote peace in Zimunya rural area?

What are the forms of sanctions and incentives in Zimunya rural area for promoting good conduct?

How do traditional mechanisms promote good conduct in Zimunya rural area?

How effective are traditional practices in promoting peace?

What are the bad practices that push people into disputes in Zimunya rural area?

When did they happen and how did you handle it?

What other partners do you collaborate with so as to promote peace in Zimunya rural area?

What are the roles of traditional institutions in dialogue, negotiation and mediation?

How do you consider gender in your traditional mechanism?

If you fail to resolve problems, where do you forward them?

## **Appendix 6: Interview questionnaire for focus groups**

What are traditional mechanisms in Zimunya rural area?

How does traditional mechanism promote peace in Zimunya rural area?

How effective are traditional practices and moral values in promoting peace?

What are the most popular forms of conflicts in Zimunya rural area?

What are the new practices that promote peace in Zimunya rural area?

What are the bad practices that push people into disputes in Zimunya rural areas?

Where did they happen?

How did people manage these problems?

What are the perceptions of the residents towards traditional institutions?

What do you do when a traditional court fails to resolve conflict in Zimunya rural area?


**Appendix 7 : Reference letter from the ZRP Mutare rural**

COLLEGE OF BUSINESS PEACE LEADERSHIP  
AND GOVERNANCE  
AFRICA UNIVERSITY  
P.O. BOX 1320  
MUTARE

25/07/19

TO WHOM IT MAY CONCERN

THIS LETTER SERVES TO NOTIFY THAT  
CASHINGTON MAPUTA NR. 44-069089 A 75  
DID HIS RESEARCH WITH ZRP MUTARE  
RURAL TO KNOW STAS STATISTICS  
OF MURDER RAPE AND THEFT CASES  
THAT OCCURRED UNDER CHIEF ZIMUNYA

Signed  Machiva A M. Crime  
Mutare Rural

IC ADMINISTRATION  
Zimbabwe Republic Police  
MUTARE RURAL  
25/07/19  
P.O. BOX 188, MUTARE  
TELEPHONE: 64545



