



Facilitating reconciliation in divided communities in Mashonaland Province, Zimbabwe

Submitted in fulfillment of the requirements of the degree of Doctor of
Philosophy: Public Management (Peacebuilding) in the Faculty of Management
Sciences

Kudakwashe Shonhiwa

Supervisor: Professor Geoff Harris

BComm DipEd MEc PhD

Co-Supervisor: Dr Sylvia Kaye

BS MS PhD

April 2016

Declaration

I, Kudakwashe Shonhiwa, declare that

I. The research reported in this dissertation/thesis, except where otherwise indicated, is my original research.

II. This dissertation/thesis has not been submitted for any degree or examination at any other university.

III. This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

IV. This dissertation/thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

a. their words have been re-written but the general information attributed to them has been referenced:

b. where their exact words have been used, their writing has been placed inside quotation marks and referenced.

V. This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, with the source being detailed in the dissertation/thesis and in the References sections.

Signature:

Abstract

Conflicts in Zimbabwe have triggered communities to be divided along political party lines. Violence has been prevalent and this has intensified economic ruin and social polarity. In high density urban areas this violence continues to divide communities. The overall aim of this research study was to facilitate reconciliation in divided communities in Mashonaland province, Zimbabwe with the Alternative for Violence Project (AVP), an international non-profit organisation that provides experiential training to individuals and organisations in nonviolence and pre-emptive conflict resolution. The objectives of the study were to explore the underlying causes of violence in Zimbabwe, its consequences and impact since 2000, and also to explain the concepts of conflict transformation, forgiveness and reconciliation as used by AVP. In addition, the study explored AVP's outcomes in different contexts and examined its potential as an instrument for reconciliation by implementing several AVP workshops in the divided communities. Hatcliffe, a high density area outside Harare, was used as a sample population for the study which drew from Lederach's theory of conflict transformation and from Azar's model of protracted social conflicts. The researcher used a qualitative approach in the field research and interviewed both the victims and perpetrators of violence as well as elected leaders in the Hatcliffe community. The main findings of the study were that reconciliation efforts are best begun with an orientation towards peace-building for community residents and local ownership of all reconciliation processes. All community members directly or indirectly involved in a conflict situation are critical to reconciliation efforts and third parties must ensure that these people are empowered to make their own decisions. The study concluded that AVP is an effective tool which can be used to change people's perspectives about conflict and that creating safe spaces where people can articulate their issues in a relaxed atmosphere can be deeply healing. Because the findings are not disconfirmed by prior theories and research based on similar efforts, but rather add to knowledge already gained, one can assume that there also is a degree of external validity to the study.

Dedication

I dedicate this work to my dearest elder brother, Tendai Shoniwa. You are my inspiration and pillar of support. You are my brightest morning star, a rare gem in my life and the whole family. May God continue to bless your family and give you more years and success. ***Wafaanaka, Chipuriro.***

Acknowledgements

Firstly I wish to acknowledge my supervisor Professor Geoff Harris for his unwavering support and encouragement during the course of this journey.

The Durban University of Technology for the hospitality and the bursaries that assisted me to complete my doctoral project.

The Catholic Commission for Justice and Peace (CCJP) who supported me from the beginning of this project to its finality. Special thanks goes to Joel Nkunsane the Coordinator for his sterling efforts for the success of this endeavour.

The youths in Hatcliffe who willingly and enthusiastically participated in AVP training workshops. To my friends Benina and Alima who sacrificed their time to train the youths.

Table of contents

| | |
|---|------|
| DECLARATION..... | ii |
| Abstract..... | iii |
| Dedication | iv |
| Acknowledgements | v |
| Table of contents..... | vi |
| Lists of figures | xii |
| List of tables | xiii |
| List of acronyms | xiv |
| List of photos..... | xvi |
| PART I :INTRODUCTION | |
| Chapter 1: Introduction and overview..... | 1 |
| 1.1 Context of the study | 2 |
| 1.2 An overview of political violence in Zimbabwe | 3 |
| 1.3 Overall aim and specific objectives of the study..... | 3 |
| 1.4 The nature and extent of human rights violence | 4 |
| 1.5 Causes of violence in Zimbabwe..... | 5 |
| 1.6 Consequences of violence in Zimbabwe since 2000..... | 6 |
| 1.7 Overview of the Thesis..... | 8 |
| 1.8 Conclusion | 9 |
| PART II: PEACE THEORIES | 10 |
| Chapter 2 Conflict Transformation | 10 |
| 2. Introduction | 10 |
| 2.1 Conflict resolution..... | 10 |
| 2.2 Conflict management | 11 |
| 2.3 Conflict transformation | 13 |
| 2.4 The nature of protracted social conflicts..... | 14 |
| 2.5 Bringing about change in protracted social conflicts..... | 19 |
| 2.5.1 Building relationships of trust..... | 20 |
| 2.5.2 Resolving the future..... | 20 |
| 2.5.3 Local responsibility | 21 |
| 2.5.4 Action - Learning..... | 22 |
| 2.5.5 Nurturing servant leadership..... | 22 |
| 2.6 Four recommendations for conflict transformation..... | 22 |
| 2.7 Training in conflict transformation..... | 24 |
| 2.8 Does conflict transformation work?..... | 25 |
| 2.9 Conclusion..... | 26 |

| | |
|--|----|
| Chapter 3 Reconciliation..... | 28 |
| 3.1 Relationship between forgiveness and reconciliation | 28 |
| 3.2 The meaning of reconciliation | 31 |
| 3.3 Interpersonal reconciliation | 32 |
| 3.4 Reconciliation as harmonizing tensions, building trust and relationships.. | 36 |
| 3.5 Reconciliation as co-existence | 37 |
| 3.6 Political reconciliation | 38 |
| 3.7 Necessary requirements for reconciliation | 40 |
| 3.7.1 Truth..... | 40 |
| 3.7.2 Pursuit of justice..... | 42 |
| 3.7.3 Accountability..... | 43 |
| 3.7.4 Acknowledgement..... | 43 |
| 3.7.5 Reparation/ Restoration..... | 44 |
| 3.8 Conclusion..... | 45 |
| Chapter 4 Reconciliation in Rwanda and Cambodia | 46 |
| 4 Introduction | 46 |
| 4.1 Reconciliation in Rwanda | 46 |
| 4.1.1 International Criminal Tribunal for Rwanda (ICTR) | 46 |
| 4.1.2 National courts | 47 |
| 4.1.3 Gacaca courts | 48 |
| 4.1.4 Lessons learnt | 49 |
| 4.2 Cambodia..... | 49 |
| 4.2.1 The extra-ordinary chambers in the courts of Cambodia(ECCC) | 51 |
| 4.2.2 Current ECCC and challenges..... | 52 |
| 4.2.3 Reconciliation through community dialogues | 53 |
| 4.2.4 Public memorials and ceremonies | 54 |
| 4.3 The role of justice | 55 |
| 4.4 Challenges to reconciliation in Cambodia | 56 |
| 4.4.1 Social and cultural | 56 |
| 4.4.2 Legal and political challenges | 57 |
| 4.5 Conclusion..... | 58 |
| Chapter 5 The alternative to violence project(AVP) | 60 |
| 5. Introduction | 60 |
| 5.1 Understanding Transforming Power..... | 61 |
| 5.2 AVP workshops..... | 62 |
| 5.2.1 Basic workshop | 63 |
| 5.2.2 Advanced workshop | 64 |
| 5.2.3 Training For Facilitators workshop | 64 |
| 5.3 Examples of AVP work | 65 |
| 5.3.1 South African prisons..... | 65 |
| 5.3.2 US prisons | 66 |
| 5.4 Summary of AVP evaluations..... | 67 |

| | |
|---|------------|
| 5.5 AVP and reconciliation | 74 |
| 5.6 Conclusion | 78 |
| PART III: RESEARCH METHODOLOGY | 79 |
| Chapter 6: Research design..... | 79 |
| 6. Introduction | 79 |
| 6.1 Research design | 79 |
| 6.2 Action Research..... | 79 |
| 6.3 Examples of action research projects..... | 80 |
| 6.4 The process of action research | 83 |
| 6.5 The project plan..... | 84 |
| 6.6 Evaluation in action research | 85 |
| 6.7 Action research in the present study | 88 |
| 6.8 Research methodology and data collection methods..... | 89 |
| 6.8.1 Quantitative research | 90 |
| 6.8.2 Qualitative research | 90 |
| 6.8.3 Mixed methods | 91 |
| 6.9 Data collection methods..... | 92 |
| 6.9.1 Interviews | 92 |
| 6.9.2 Questionnaires..... | 93 |
| 6.9.3 Observation..... | 94 |
| 6.9.4 Sampling | 95 |
| 6.10 Data analysis..... | 95 |
| 6.10.1 Content analysis..... | 96 |
| 6.11 Research context..... | 97 |
| 6.12 Reliability and validity..... | 98 |
| 6.13 Ethical considerations..... | 102 |
| 6.14 Conclusion..... | 104 |
| Chapter 7: Research context and overview of training process | 105 |
| 7 Introduction | 105 |
| 7.1 The two communities..... | 105 |
| 7.2 Selection of participants | 106 |
| 7.2.1 Ethical considerations | 106 |
| 7.3 Basic workshop highlights | 112 |
| 7.4 AVP Advanced workshop..... | 112 |
| 7.5 Conclusion | 115 |

| | |
|---|-----|
| PART IV : DATA PRESENTATION AND ANALYSIS..... | 116 |
| Chapter 8: The pre- training outlook..... | 116 |
| 8 . Introduction | 116 |
| 8.1 The nature, extent and consequences of community conflicts | 116 |
| 8.1.1 Conflicts within households | 117 |
| 8.1.2 Political violence..... | 118 |
| 8.1.3 Church related conflicts | 120 |
| 8.2 Norms of life : | 121 |
| 8.2.1 Economic stress | 122 |
| 8.2.2 Political pessimism..... | 123 |
| 8.3 Resolving conflicts..... | 123 |
| 8.3.1 Political conflicts | 123 |
| 8.3.2 Church conflicts | 124 |
| 8.3.3 The role of the police..... | 124 |
| 8.4 Forgiveness and reconciliation..... | 125 |
| 8.4.1 Forgiveness is essential..... | 126 |
| 8.5 Reconciliation..... | 129 |
| 8.6 Comparing the two communities..... | 132 |
| 8.7 Conclusion..... | 133 |
| Chapter 9 The immediate outcome of the AVP training | 134 |
| 9 Introduction | 134 |
| 9.1 Quantitative evaluation..... | 134 |
| 9.1.1 Changes | 134 |
| 9.1.2 Approach to conflict | 136 |
| 9.1.3 Application of AVP..... | 138 |
| 9.2 Community leaders' reflection | 139 |
| 9.3 Quantitative evaluation..... | 142 |
| 9.4 Conflict handling styles | 144 |
| 9.4.1 Assessing Kraybill's conflict styles..... | 146 |
| 9.4.2 Pre-and Post test experiments with experiential group..... | 149 |
| 9.4.3 Pre and Post training results: Control group..... | 154 |
| 9.5 Comparison between experimental and Control groups..... | 157 |
| 9.6 Overall evaluation..... | 159 |
| 9.7 Validity and reliability..... | 165 |
| Chapter 10 Longer term outcomes:Building reconciliation through AVP | 167 |
| 10 Introduction | 167 |
| 10.1 The planning phase | 167 |
| 10.2 Songs, prayers and dramas..... | 171 |

| | |
|---|-----|
| 10.3 Debates | 172 |
| 10.4 Possible difficulties | 173 |
| 10.5 Conclusion | 174 |
| PART V | 175 |
| Chapter 11 Summary, Conclusions and Recommendations | 175 |
| 11. Introduction | 175 |
| 11.1 Summary of findings..... | 175 |
| 11.2 A personal reflection..... | 177 |
| 11.3 Recommendations | 178 |
| 11.4 Conclusion..... | 179 |
| References..... | 180 |
| Appendices | 200 |

List of figures

| | |
|--|-----|
| Figure 1.1 Annual GDP Growth in Zimbabwe 1980-2007 | 7 |
| Figure 2.1 Transformation of protracted social conflicts | 18 |
| Figure 6.2 The impact evaluation toolkit..... | 86 |
| Figure 6.3 The reflection toolkit | 87 |
| Figure 9.1 Five styles of responding to conflict | 145 |

List of tables

| | |
|---|-----|
| Table 5.1 The Delaware prison experiment 2002..... | 67 |
| Table 5.2The Maryland prison experiment 2002 | 69 |
| Table 5.3 The Long Bay experiment 1995 | 70 |
| Table 5.4 AVP British prisons 2009..... | 71 |
| Table 5.5 AVP in Rwanda 2003 | 72 |
| Table 5.6 AVP in DRC 2005..... | 73 |
| Table 6.1 Kayin stte action research project, Myanmar 2014..... | 80 |
| Table 6.2 Nepal action research project 2012 | 81 |
| Table 6.3 Morgan Zintech action research project 2013 | 82 |
| Table 6.4 An actoin research projecct in Nicaragua 2010 | 82 |
| Table 6.5 An action research project with schools in South Africa | 83 |
| Table 7.1 Sample of six session AVP agenda 2002..... | 103 |
| Table 9.1 Melodius response before basic workshop | 146 |
| Table 9.2 Talented response before basic workshop | 147 |
| Table 9.3 Peaceful response before basic workshop | 148 |

| | |
|--|-----|
| Table 9.4 Sweets' response after the basic workshop | 149 |
| Table 9.5 Summary before AVP basic workshop | 150 |
| Table 9.6 Smilings' response before advanced workshop | 151 |
| Table 9.7 Helpful response before the advanced workshop..... | 151 |
| Table 9.8 Magnificent's response before advanced workshop..... | 152 |
| Table 9.9 Summary before advanced AVP workshop | 153 |
| Table 9.10 Summary of pre- and post training results: Control group | 155 |
| Table 9.11 Summary of pre and post training: results Experimental group .. | 156 |

List of acronyms

| | |
|---------|--|
| AIDS | Acquired Immune Deficiency Syndrome |
| AU | African Union |
| AVP | Alternatives to Violence Project |
| CCJP | Catholic Commission for Justice and Peace |
| CPP | Cambodia's Peoples Party |
| ECCC | The extraordinary Chambers in the Courts of Cambodia |
| EFZ | Evangelical Fellowship of Zimbabwe |
| ICTR | International Criminal Tribunal in Rwanda |
| KZN | KwaZulu-Natal |
| KCSI | Kraybill conflict style inventory |
| LRF | Legal Resources Foundation |
| MDC | Movement for Democratic Change |
| PRK | The People's Revolutionary Tribunal |
| SADC | Southern African Development Cooperation |
| TP | Transforming power |
| TRC | Truth and Reconciliation Commission |
| TKI | Thomas Kilmann inventory |
| TFF | Training for Facilitators |
| UP | United Party |
| ZPP | Zimbabwe Peace Project |
| ZANU PF | Zimbabwe African National Union Peoples Front |
| ZUD | Zimbabwe Union of Democrats |
| ZCC | Zimbabwe Council of Churches |

List of photos

Photo 1: Participants after the successful completion of the AVP advanced workshop 19

December 2014- Zimbabwe - Hatcliffe158

Photo 2: Participants after the first basic AVP workshop- 21 August 2014 – Zimbabwe-

Hatcliffe.....160

Photo 3: Participants in one of the exercises on consensus and community building – 19

December 2014- Zimbabwe- Hatcliffe163

Photo 4: Tree planting day with participants and parents August 2015- Zimbabwe -

Hatcliffe.....168

Photo 5: Tree planting day- Tichakunda oprhanage August 2015- Zimbabwe - Hatcliffe

.....169

Photo 6: Tree planting day – Tichakunda orphanage August 2015- Zimbabwe Hatcliffe

.....174

PART 1

CHAPTER 1: INTRODUCTION AND OVERVIEW

Violence has been a feature of traditional political systems as well as of settler- colonial regimes, and remained a feature of the post-independence political scene. Fay Chung

1. Introduction

Zimbabwe's history since independence has been characterized by political violence, especially during windows of opportunity such as elections when the stakes for claim to power are highest (Sachikonye 2011: 17). During the first seven years of independence, a civil war broke and widespread violence took place in Matebeleland (CCJP 2009). Political campaigns in the 1990 elections, as well as the 2000 Parliamentary elections which included land occupations, were also violent in nature. The intensity of violence has always depended on the intensity of political competition (CCJP & LRF 1987). However, violence since 2000 has escalated in breadth and depth, touching both rural and urban areas.

A clean up exercise in May 2005 code named Operation *Murambatsvina* (Shona word meaning refuse dirt) was supported by the regime. According to authorities, this operation was meant to eliminate the cities of filth, informal housing and unlicensed businesses. These intentions were noble. However, urban dwellers saw this as a political ploy to rid the cities of multitudes of unemployed people and informal settlers who were perceived by the government, to be mostly supporting the MDC. An estimated 700 000 Zimbabweans living in the poorer urban neighbourhoods were left without shelter in winter (Crisis Group Africa 2005). Anna Tibaijuka, the UN Special Envoy on Human Settlement issued a report, which said the administration had caused a huge humanitarian disaster and should build suitable housing for those displaced (Crisis Group Africa 2005). Sachikonye (2006: 6) argues that the exercise was the most ambitious and comprehensive social experiment in post-Independence Zimbabwe. It was a sweeping military-style programme ostensibly to address social, economic and political problems facing the country.

The 2008 elections were the most violent in the history of Zimbabwe's post-independence era (Sachikonye 2011: 45). Violence was widespread and there was coercion, intimidation, beatings and displacement. This operation was called *Makavhotera papi?* (Operation who did you vote for?). The operation traced those who had voted for the opposition and were punished (Sachikonye 2011: 49).

Polarization of the Zimbabwean population has emerged as the immediate outcome of political violence and has also contributed to further violence. Thus, the pervasive environment of political tension, fear and mistrust persist within Zimbabwean communities (ZPP 2008). The nation continues to be in a state that Galtung (1996) would call "negative peace". Reconciliation therefore, becomes key in the attainment of peace and stability amongst divided communities in Zimbabwe.

1.1 Context of the Study

The area of research for this study was Mashonaland East province. It has been of interest to the researcher because ZANU-PF has a strong support base in the Mashonaland areas (Zimbabwe human rights NGO Forum 2000). Also, political violence has not declined and there has been an upsurge of low intensity political retribution (Sachikonye 2011:105). Furthermore, in February 2000, Mashonaland East had the second highest "yes" votes during the constitutional referendum. In addition, ZANU-PF supporters have spearheaded a widespread terror of violence in this province (Zimbabwe human rights NGO Forum 2000: 17). The violence commenced on the occupied farms just like in other provinces. White farmers were confronted and farm workers were beaten in their hundreds. The formation of 'bases' in rural and growth points became the order of the day where recruitment of militias took place (Zimbabwe human rights NGO Forum 2000: 17).

1. 2 An overview of political violence in Zimbabwe

Sachikonye (2011) argues that violence has been accepted as a legitimate tool for governments to maintain their hold on power. In addition, counter violence has been a preferred method by groups, such as nationalist/liberation movements and some opposition parties, aspiring to power. In view of the aforementioned, Kaulem (2011: 78) argues that the life of many Zimbabweans has been highly characterised by individual and social anxiety, fear and trembling. These have emanated from different forms of personal, social, physical, psychological and political violence. The mass media is full of stories that reveal the extent of violence in family relationships and political establishments.

In Zimbabwe today, to be identified as a member of the Movement for Democratic Change (MDC) or 'opposition', can be a dangerous thing. People have been assaulted for reading material that is regarded as unsympathetic to ZANU-PF or simply refusing to co-operate with people who claim to be ZANU-PF officials (Kaulem 2011: 80). Security agencies, ruling and opposition parties, police and the military have been involved in the violence that has crippled Zimbabwe (Sachikonye 2011: xvii). The police were used to harass or arrest opposition party members and supporters. In addition, they refused to prosecute cases brought to them by opposition parties against ZANU-PF functionaries (Sachikonye 2011: 19). The allegation that most of the violence was backed by the government was confirmed by the use of government vehicles to ferry the war veterans and youths to various places, to commit acts of violence against opposition parties' supporters (Makumbe 2006: 59). Civil society has also been involved as both victims and participants in the violence.

1.3 Overall aim and specific objectives of the study

The overall aim of the research is to examine whether conflict resolution workshops (in this case, Alternatives to Violence Project at basic and advanced levels) can facilitate reconciliation among youth in divided communities.

The specific objectives of this study are:

- i. To explore the underlying causes of violence in Mashonaland province, its consequences and impact since 2000.
- ii. To explain the concepts of conflict transformation, forgiveness and reconciliation.
- iii. To explain the Alternatives to Violence Project approach and its outcomes in different contexts and to examine its potential as an instrument for reconciliation.
- iv. To implement AVP workshops in several divided communities as a way of helping to facilitate reconciliation.
- v. To undertake a preliminary evaluation of the outcome of AVP workshops.

1.4 The nature and extent of human rights violence

According to the Zimbabwe Human Rights NGO Forum (2002: 27), 79% of the victims of violence were men and 16% were women and the remaining 5% were not specified. These figures are consistent with those documented previously. There are a number of reasons why the number of women who experience abuses was lower. Firstly, the participation of women in political activities is not very pronounced and so they may be less susceptible to assaults happening at political meetings and demonstrations. Secondly, the nature of attacks directed at females is often of a sexual nature and these narratives are not reported because of shame and fear of the consequences. Lastly, property loss and theft are more likely to be listed under the title of a female's spouse or male relation, instead of the woman herself.

The MDC and ZANU-PF supporters were the only ones that were identified as being victims and perpetrators of political violence out of the five parties in the political arena. The opposition had many members who were affected by the attacks. Victims claim that they were assaulted because they subscribed to, or were suspected to be MDC sympathisers. ZANU-PF enthusiasts would perpetrate violence on those without their party's membership cards and those who did not attend rallies. It was both challenging

and dangerous for an individual to be non-partisan during this difficult episode. One had to belong to either of the two main establishments (Zimbabwe Human Rights NGO Forum 2002: 28).

1.5 Causes of violence in Zimbabwe

Sachikonye (2011: xvii) contends that violence has become institutionalised in Zimbabwe especially among groups such as, the political parties, war veterans and youth militias. Individual competition for the prize of political office has also contributed to violence. Sachikonye (2011: 32) argues that there has been violence during congresses and primary elections in both parties. Kaulem (2011: 79) asserts that violence is perpetrated by individuals who may be criminals or troubled persons. Students' and workers' organisations have voiced their concern over mismanagement, corruption and deteriorating conditions in public service, through violent means (Sachikonye 2011: 24). In addition, compulsive scramble for political power, economic benefit and the defence of these privileges has been a factor in the violence (Sachikonye 2011: 28). This is seen in the violence of 'land invasions' sometimes referred to as 'land occupations' or *jambanja* (in the local vernacular). Violence during this phase of land reform had a dual role. It was deployed to seize land from 4,500 white farmers who owned about 11 million hectares in 2000, and to destroy the perceived political base of the opposition in the farms. (Sachikonye 2011: 33) However, Bond and Manyanya (2002: 76) reason that the land occupations of 2000 can be read as a direct response to the referendum humiliation of 2000. Sachikonye (2011) concurs with the aforementioned argument stating that the referendum defeat of 2000 also caused genuine fear of losing power in ZANU-PF.

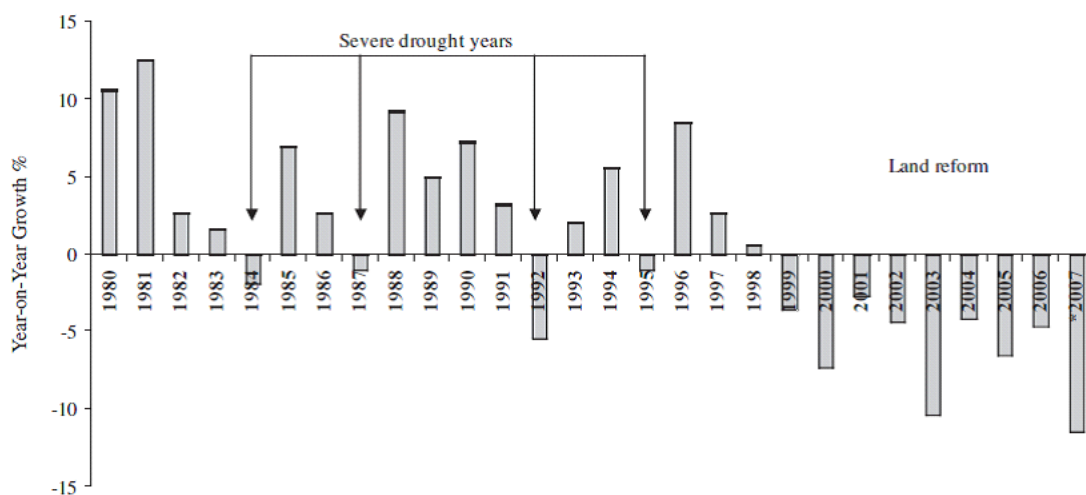
It should be noted that the argument is not against land reform per se, but what has been criticized is the approach used which involved considerable violence (Sachikonye 2011: 37). The timing and form of these actions were ill-conceived. It is also imperative however, to recognize that there was an unresolved contestation for land which was a cornerstone for the liberation war, and which for twenty years after independence, had not been addressed meaningfully (Amanda 2008: 29).

According to (Maguwu 2007: 5), the Zimbabwe land restructuring exercise has been received with great interest and wide backing from fellow blacks, both on the region and outside. Individuals who subscribe to this view argue for its spread to the whole of the African continent. The land reform in Zimbabwe has offered a real opportunity to the indigenous people to play a more significant role in the economy through possession of the land. Due to the past land inequalities throughout Africa, time has come for the relegated local populaces to own their land entirely.

1.6 Consequences of violence in Zimbabwe since 2000

As people try to move away from the culture of violent politics and broken past, the on-going effects of the political violence in Zimbabwean communities is evident in their daily lives. Poor economic performance, deepened by the purported government-sponsored political insecurity, has resulted in enduring social uncertainties (Machakanja 2010: 9). The economic failure of Zimbabwe, which began in 1997, has been shocking (see Figure 1). In terms of productivity, about 35 years of economic growth has been undone in a decade. The GDP deteriorated between 2000 and 2007 by 43 % (Robertson 2007).

Figure 1
Annual GDP Growth in Zimbabwe, 1980–2007



Source: John Robertson, "August 2007 Forecast Paper," Robertson Economic Information Services for Zimbabwean Statistics, <http://www.economic.co.zw>.
* Estimate.

Coltart (2008: 4) avers that, the hardest hit sector has been the manufacturing industry. It has suffered since 2005 due to the unsustainable government strategies. The social cost of Zimbabwe's fiscal ruin has been tragic. Millions of individuals have migrated to different countries with an estimated 3 million heading to South Africa alone. Over 80 percent of Zimbabweans remaining in the country are now jobless (Robertson 2007).

Makumbe (2006: 58) argues that other forms of violence against the people have resulted in the breakdown of law and order. Rape, abduction, kidnapping, arson, and murder became rampant. At least 100 people, mainly followers of the MDC, are said to have been killed for political reasons during the polls and soon after the voting days. Further, in many rural areas, educators bore the brunt of the ZANU-PF violence: many of them had to flee to cities for safety. In the Masvingo region, for example, thirty-five institutions were closed because all the educators had fled the violence (Zimbabwe Human Rights Forum, 19-31 January 2002). Systematized violence has cruelly limited the capability of individuals to exercise their democratic rights, with retributions being executed on the opposition. Members of UP, ZUD and MDC have all experienced beatings, torture and threats. People whose political affiliations are in doubt have also been targeted. Testimonies of assaults upon teachers, farm workers, and people belonging to civic groups have been recorded (Zimbabwe human rights NGO Forum 2000: 17).

Operation Restore Order was presented as an attempt at applying worldwide agreed goals and objectives. Its specified resolutions to "clean up the city", to have "capitals without shantytowns", and "to secure the public's long-term interests" resonate with the objectives of the Habitat Agenda and the Millennium Development Goals (Tibaijuka 2005: 71). However, the operation caused untold suffering for the majority because it was ill-planned (Tibaijuka 2005: 71). Individuals in formal employment, whose homes were destroyed, lost their jobs as a result (Ndlovu 2008: 221) The loss of jobs and livelihoods by those affected by the Operation Murambatsvina in the informal economy meant that demand for goods and services plummeted significantly (Sachikonye 2006: 22). The operation created a state of emergency, and women and children bore the

brunt of this brutality and were left vulnerable in the open without shelter. The capacity to purchase goods, including basic commodities, by those affected by the *tsunami* diminished (Sachikonye 2006: 22). Among the displaced population were AIDS victims taking antiretroviral drugs that lost contact with their source of drugs at their local clinics. They were therefore exposed to a hostile environment which increased their vulnerability leading to the deaths of many (Ndlovu 2008: 221). Politically, the process worsened already strained and divided communities characterized by suspicion and terror. It resulted in a virtual failure in negotiation, between Government departments, between Government and civil society, and once again placed Zimbabwe in the spotlight of global scrutiny. Children whose homes had been razed dropped out of school in large numbers (Tibaijuka 2005: 71).

1.7 Overview of the thesis

Part I of this dissertation covers Chapter one which provides a background of the study. It outlines the setting in which this research took place. It also provides the overall aim and specific objectives of the research. Part II is the literature review, which includes Chapters two, three, four and five. Chapter two evaluates the theories of conflict resolution, management and transformation which are the theories relevant for this study. Chapter three discusses the meaning of reconciliation and the necessary conditions for reconciliation. The two case studies of Rwanda and Cambodia will be dealt with in chapter four. Chapter five will deliberate on the Alternatives to Violence Project and studies that have been carried out in different contexts in AVP.

Part III is the research methodology employed in this study. It comprises of chapter six that will discuss the research design and will also focus on research methodology and data collection methods used in this study, and clarifies that the study inclines more to the qualitative methods. The chapter also explains the processes of data collection and analysis and further highlights the validity and reliability actions implemented. Chapter seven discusses the context in which the study took place. Part IV presents the data presentation and analysis and includes chapter eight, nine and ten. Chapter eight will focus on the pre- training outlook of the study, while chapter nine addresses the immediate outcomes of the AVP training. Chapter ten looks at the longer term outcomes

of the training: building reconciliation through AVP. Part V has chapter eleven which presents the summary, conclusions and recommendations.

1.8 Conclusion

The chapter provided the context, aim, objectives of the study. The significance of the study is that it provides insights into the possibility of building inter-personal reconciliation in a violent society. The next chapter will delve into the review of literature applicable to this research.

PART II: PEACE THEORIES

CHAPTER 2: CONFLICT TRANSFORMATION

2. Introduction

In this chapter, I will be dealing with objective number two which is, to clarify the concepts of conflict transformation, forgiveness and reconciliation. The concept of conflict transformation will be dealt with in great detail and how it can be practised. The theories of conflict management and resolution will also be highlighted. The causes and nature of social protracted conflicts will also be explained in this chapter.

The world is a mass with challenging conflicts because people have different worldviews and see things differently. Therefore, the need for conflict resolution is essential. The hard work that has been done to avoid conflict and crisis-situations has often times been unsuccessful. This has been prompted not only by the complex nature of humanity, but also by the methods and means used to address the conflicts. Given the condition of social upheaval in South Africa, Desmond Tutu once said, “without reconciliation, there is no future” (Wustenberg 2002). This statement underscores the common desire of all states for peace and conflict free nations.

2.1 Conflict Resolution

The difference between conflict management and conflict resolution is conceptual (Robbins 1978). In contrast to conflict management scholars, conflict resolution scholars generally do not accept the power political opinion of conflict (Schellenberg 1998). Instead, they claim that, in common and group conflicts, individuals cannot debate their important needs. The battles can be overcome if rivalries can be helped to discover, investigate, interrogate and reconsider their places and benefits. Third parties in conflict resolution processes are expected to utilise their skills, without using their power. The

main challenge for third parties in conflict resolution lies in the nurturing of new thinking and new interactions.

Through a change in thinking and relationships and a new perspective on entrenched positions, the origins of conflict are known and innovative resolutions are found. Conflict resolution attempts to move parties from negative behaviours and attitudes of conflict to positive and productive ones. Azar and Burton (1986) also emphasise that the aim of conflict resolution is to be effective in finding an acceptable way for all parties involved to resolve the conflict. According to Burton (1990a: 2), conflicts are deeply rooted in human needs and their resolution, therefore, sometimes requires major environmental and policy restructuring. Resolution is here defined as, the “modification of relations in a specific situation by the result of the difficulties which lead to the struggle in the first place”. Therefore, conflict resolution concentrates on the handling of the difficulties that are the foundations of conflict. In conflicts, the behaviour of persons, groups or nations go beyond the point of “normal disagreement or fights that characterize much of the usual social, economic and competitive life of cultures” (Burton 1990a: 2).

2.2 Conflict management

Conflicts are often viewed as a consequence of differences of values and interests, which occur based on the effect of power (Nelson, Prilleltensky and MacGillivray 2004). One of the greatest challenges of conflict management is to identify the source of conflict, which is mostly multi-dimensional, complex and difficult to evaluate. In their multidimensionality, the sources of conflicts are often numerous and deeply embedded in the system in which they occur. They are rooted in history and constructed through a complex pattern of relationships between individuals, departments and organisational units. Conflict patterns can constitute a major source in conflicts. Additionally, these patterns are often experienced and interpreted differently among the conflict partners.

Conflict management can be understood as, a process that involves the identification of the source of the conflict, methods for coping with it, and an analysis of the outcome of the conflict. The source of the conflict is expected to be the vital component in the

conflict management model, because conflict management activities are developed on the basis of the sources and the context and types of conflict. Cultural differences have often been suggested as a cause of conflict (Gartzke and Gleditsch 2006: 51).

It is common sense that the most effective way to cope with conflict is a situational and contextualised approach. Using a situational and contextual approach in conflict management means to implement interventional strategies with regard to the conflict embedding system, the context, and the situation in which the conflict occurs. Conflict management is the skill of suitable involvement to designing suitable institutions to guide the unavoidable conflict into proper channels. Bloomfield and Reilly (1998: 18) define conflict management as:

[t]he fruitful and productive control of differences. Rather than promoting approaches for eliminating battles, it focuses on the accurate question of handling conflict: how to deal with it in a positive way, how to bring conflicting parties together in an accommodating process, how to design a concrete, attainable, supportive structure for the productive controlling of disagreements.

Rahim (2002: 208) argues that conflict management does not necessarily suggest the escaping, decrease or dissolution of conflict. Moreover, it helps to design "... real macro-level plans to reduce the negativity of struggle and improving the beneficial tasks of conflict in order to boost knowledge and efficiency in an institute." Here, it is a tool to manage power and power imbalances. There are different practical approaches to conflict management. However, the three concepts often used to manage conflict are negotiation (Castro and Nielsen 2001), facilitation and mediation (Mayer 2005c).

Firstly, negotiation is a well-known method of conflict management which is employed to satisfy the mutual needs and interests of the negotiating parties (Pruit and Carnevale 1993). Through negotiation, goal accomplishment or interpersonal relationship-building can be established. Negotiation methods are usually used as simple conflict management practices. Bradshaw (2006: 24) differentiates between two main negotiation styles: the distributive approach and the integrative approach. The distributive approach is associated with the parties choosing extreme positions and afterwards meeting somewhere between these two positions, a win-lose approach. The

integrative approach tries to achieve equal gains for both parties. Information is shared openly and the negotiation is defined as a learning session, a win-win approach.

The second commonly used conflict management technique is facilitation. Facilitation is a method of third party intervention: an independent third party facilitates constructive communication through moderating, implementing rules and non-directive communication styles. The concept of facilitation arrests the constructive side of conflict and tries to determine the opportunity of cooperation between the conflicting parties. Facilitation sees the system as the practical unit of exploration. Thus, the defining feature of facilitation is that it happens when the handover of gains builds development in system level functioning (Wayne et al 2007: 63).

Finally, mediation has recently attracted much interest as a conflict management tool in intercultural contexts. Mediation is a third party intervention method, which is based on a defined and structured phase model, roles and settings in the negotiation process. The mediator is impartial and empathetic towards all parties. Methods of mediation include negotiation techniques, such as active listening, reframing, and asking detailed questions (Mayer 2005).

2.3 Conflict transformation

The term conflict transformation has only recently been introduced in literature and tries to re-conceptualise common concepts of conflict management and conflict resolution. Proponents of this approach (Lederach 2003; Miall 2004: 2) consider that the changing characteristics of contemporary conflicts need new concepts to deal with them effectively. These new concepts should take the following aspects of present conflicts into account that:

- Current intense conflicts are often asymmetric;
- They are noticeable by imbalances of power and status;
- Conflicts are often protracted;
- Conflicts often change immediately from violence to non-violence, and then back to violence;
- They occur in recurring models of conflict stages; and

- Conflicts warp civilisations, economies and regions in a local and a global context.

The complexity of modern-day conflicts contrasts with the often relatively simple approaches to conflicts and their resolution, a review of concepts is, therefore, required especially with regard to the complexity of contemporary conflicts, particularly in the South African context.

The productive conflict should be defined as “vital agents for change” for conflict transformation. At the same time, promoters of conflict transformation claim that modern fights need more than the reconsidering of positions that lead to win-win conclusions (Boege 2006; Lederach 1997 and 2003; Miall 2004; Mitchell 2000 and 2005). Individuals, relationship patterns and conflicts are systemically embedded and need to be contextualised. Conflict transformation, therefore, uses a comprehensive method of transforming interactions, benefits, treatises and, if necessary, the organisation, or aspects of the organisation, such as the organisational structure which support the continuation of conflict (Boege 2006). Zimbabwe’s complicated and multi-dimensional conflict fits Lederach’s conflict transformation model and also informs the AVP training and related interventions in this study.

2.4 The nature of protracted social conflicts

Protracted social conflict is a model advanced by Edward Azar (1990). It applies to conflicts defined by other scholars as intractable, that is, as difficult, serious, long-term, and violent. Protracted conflicts are waged in ways that the opponents or interested observers regard as violent and destructive to communal groups. They signify aggressive exchanges between collective sets that are based in entrenched cultural, tribal, religious hatreds (Kriesberg 2007).

According to Ramsbotham (2011), the groups fight for such simple needs as safety, appreciation, recognition, fair admission to party-political institutions, and economic benefit. The supporters and intermediaries attempt but fail, to end or change them. Intractable conflicts are strenuous, challenging, worrying, hurting and expensive in

social and physical terms. They last for a very long period of time and endeavours to resolve such conflicts tend to be futile and the sides have often harboured animosity, hatred and prejudice. They are perceived as incompatible and both sides are stubborn and stick to their own goals. These goals are regarded as essential to existence, neither side sees the outlook of creating concessions, or expects a non-violent resolution to the fight. The lasting period of the conflict is very unclear on both sides. It is difficult to change perceptions, beliefs and behaviours of groups and individuals when they have interests in the conflict. This perpetuates the conflict further and it becomes challenging to come to a lasting solution. This means that the parties involved in the conflict view any damage suffered by the other side as their own gain and conversely, gains on the other side, as their own loss. These struggles are observed as being of a zero-sum nature. Each side tries to impose as many damages as possible on the enemy and to stop any gains for them (Kriesberg 2007).

The persistence of violence in Northern Ireland has often been seen as intractable. The Catholics and the Protestants had failed to reach a political consensus. The struggle over the political position of the area and the contending rights and requirements of the two key groups had caused untold suffering to innocent victims. In addition, the conflict had further increased the long standing grievances, fears and collective victimhood. However, the Good Friday Agreement signed on 10 April 1998 signalled the end of the war and birthed a viable peace process. This led to the formation of a variety of new radical and human rights organisations and, finally in 2007, to the foundation of a decentralised administration that comprised the four key political parties. The switch from a culture trapped in a long-running intense struggle, to a generally non-violent culture has guaranteed that the Northern Ireland ceasefire is widely perceived as one of the main achievements of current peacebuilding actions and an ideal to emulate. This process involved the breaking down of myths of mutual distrust, a call to conscience, and intra and inter-group trust-building through dialogue.

According to Dowty (2008: 4) the Israeli-Palestinian fight is embedded in a seemingly intractable row over land demanded by Jews as their scriptural privilege, and by the

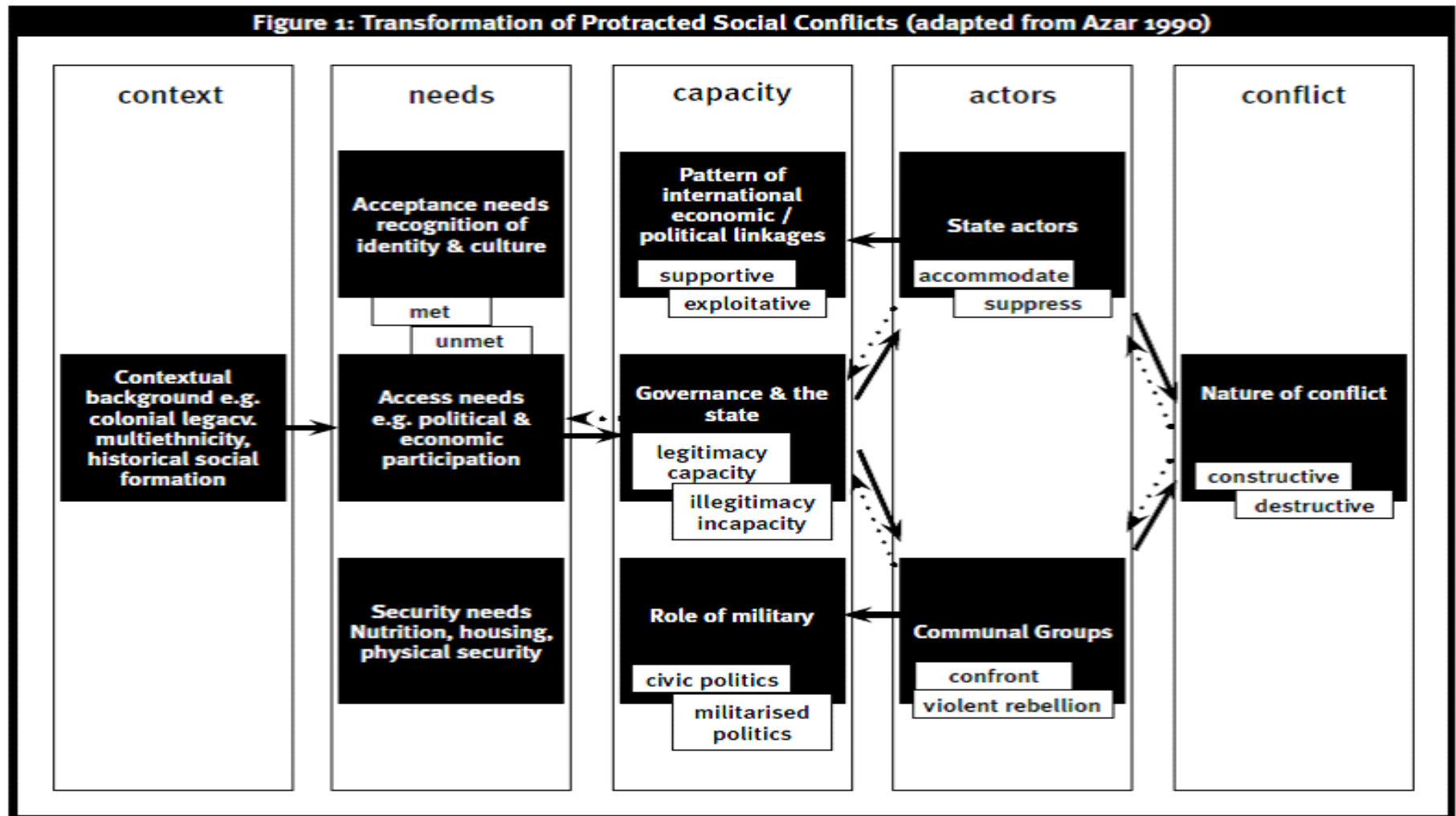
Palestinians, who pursue autonomy. Furthermore, fundamentalist sacred views concerning the right of either side to the whole land have played a significant role, mainly in the religious settler movement on the Jewish side, in the Hamas and similar groups on the Palestinian side. The Arab-Israeli struggle is further convoluted by prejudices and accusations from both sides. The Israelis see around them mostly autocratic Arab countries with developing markets, ancient, cultural and social values and a forceful belief provocative to hatred and terrorism.

The Oslo Peace Accord signed in 1993, ushered in a new dispensation for peace and a lasting end to the struggle. There were key concerns for the parties involved. The Palestinians recognised the independence of the Israelis and Israel assured the Palestinians that the troops in the West Bank would pull out in stages. However, this hope faded as Palestinians suffered under restrictions imposed on them by Israel, while Israel agonised at ambushes by aggressive Palestinians. Furthermore, the Oslo peace process broke down because both parties failed to keep the promises, and assurances to prepare their own citizens for the important concessions, were lacking. The formal talks between Palestine and Israel failed. Notwithstanding the lengthy account of conflict between Israelis and Palestinians, there are many individuals who are active in peaceful activities that respect the rights of peoples on both sides (Dowty 2008)

The protracted nature of modern conflicts can be explained by Azar's work on protracted social conflicts. His social conflict theory is critical in understanding the roots of the conflict as well as offering approaches for conflict transformation work. He suggests a method that is more suitable to the features of current conflicts in fragile states. His effort focuses on the origin and care of prolonged struggles. Figure 2.1 below, shows Azar's method of extended social conflict. It is used here to show that with some change, Azar's ideal can be employed to seize both the creation and the change of this type of conflict. Reading the diagram from left to right, one can trace the development of a protracted conflict. It develops from the earlier background, and from the refutation of simple social requirements of admission, uniqueness and safety. In addition, it arises through the duties done by the government, global political and economic connections and the army in politics. If the government and public gatherings choose repression and fierce uprising as their tactics, a conflict becomes hurtful.

Moving from right to left, negative conflict then brings in a more reliant and uneven form of growth, a biased form of authority and a militarised system of politics. This results in the further refusal of basic needs. The outcome is a protracted cycle of institutional distortion and damaging fight. On the other hand, if there is enough capacity in governance and humanity, if politics is not too organized, and if the global setting is helpful, countries may instead choose accommodation, and communal groups may choose political forms of resistance. This can result in the formation of a useful conflict that in turn funds authentic policy making, reinforces independent progress and support civil rather than armed politics. All these are encouraging to the meeting of basic needs. The method goes beyond simple operational or interactive clarifications. It proposes how forms of conflict intermingle with the fulfilment of human needs, the suitability of organisations and the selections made by political players. It also suggests how diverse choices can lead to positive or life threatening or deadly spirals of struggle.

Fig 2.1 Transformation of protracted social conflicts



Source:

(Azar

1990).

It is apparent from this short analysis of the issues in the conflict transformation model that some concepts are chiefly analytical and interpretative. They attempt to clarify the creation and transformation of modern conflicts. Others given by Lederach (1995) are prescriptive, presenting peace practitioners with a way to understand the route from battles towards anticipated results. At a prescriptive point, transformation needs deliberate contribution in order to get an understanding of the vital roots and social situations which produce and inspire intense circumstances of conflict. It argues that left unaided, conflicts can have negative costs. However, the drawbacks can be changed so that self-esteem, affairs, and common structures change as a result of conflict instead of being hurt by it. Generally this encompasses transforming opinions of subjects, activities, and other individuals. Transformation at the descriptive point of transformation includes investigating the community settings that intensify conflict and the means that conflict inspires change in the present common arrangements and forms of making choices. Conflict transformation is also a prescriptive concept.

Since conflict generally changes opinions by emphasising the variances between individuals and positions, real conflict transformation can work to advance joint understanding. Even when common interests, values, and needs are different, even irreconcilable, it can be said progress has been made if each set gains a fairly correct understanding of the other. In addition, it openly promotes peaceful means to lessen adversarial interaction and seeks to lessen, and eventually remove, violence. This includes nonviolent activism for conversion (Lederach 2003: 25-26).

2.5 Bringing about change in protracted social conflicts

Bloomfield et al (2006: 52) assert that a progressive process esteems the privileges and capabilities of persons to use positive control and possession of techniques that affect them, and enables such control and ownership. Such a method concentrates on assisting individuals to “nurture the seeds”; to “identify that which is of the future”. It is however much harder to sustain the change initiated in a given set up. It needs people to work in collaboration on current trials in the context of lessons from the past with a vision to safeguard a better future. The following should be observed:

- A broad plan and detailed methods;
- A stability between immediate goals and longer-term results;
- Promise to home-grown proprietorship of procedure and subjects;
- Honest discussion and contribution;
- A focus on being a presence instead of bringing new “tools”;
- A planned procedure instead of ad-hoc tactical interventions (Bloomfield et al 2006: 52).

2.5.1 Building relationships of trust

Change and conflict, like growth, are about individuals, not things. Revolutionary change has to begin with large investments in building trust with and between persons. Change leaders should anticipate suspicion and should not assume that their role as supervisors is understood and received. Building trust is a lengthy procedure that includes one-on-one deliberations with the “strategic who”, dependability, transparency, solid processes, regular feedback, non-partisanship, data and information sharing. Trust makes vitality to change. Mistrust ends the spaces for change (Bloomfield et al 2006: 52).

2.5.2 Resolving the future

New ideas and new performance produce vigour to decide the future. Change is permanently about the prospects for the future. But the future embraces past events, refusing to let go of common recollections that fashioned mindsets and actions. The future should learn from the past. It can connect to historical issues by remembering the dots that bring positive peace, harmony and justice to humanity. The dream of South Africa’s non-violent transition to the rule of law and equality was that the same persons who were grieving the loss of life and dignity were the designers of a shared future. The discussions made it possible for individuals to find motivation in imagining

and functioning as a united front for a better tomorrow that links us to the past in a changing way (Bloomfield et al 2006: 53). The difficulty is in changing the individuality and egoism within groups into positive relationships and caring for the whole. The individuals should shift their focus from the challenges they face and look forward to a promising future (Block 2009: 1).

2.5.3 Local responsibility

Although there is no review about the value of investigation by foreigners, there is little to focus on to help opponents clarify their findings. Specialists from outside give recommendations that do not help the communities involved. Facilitation of change practices requires a deeper understanding, listening and involvement that will give chances to those affected to achieve new knowledge for what needs to change. In order to resolve solid challenges, joint commitment and generation of new ideas is needed (Kahane 2004: 103). When individuals understand their challenges, events and anticipated results, it is easy to uphold duties for positive transformation. The commitment and ownership is not a temporary phase for those who are directly involved in the process (Bloomfield et al 2006: 52-53).

In post-violence peacebuilding, much of the work has been done from the outsiders' viewpoint instead of the local practitioners. Bloomfield (2006: 50-51) emphasises the importance of external help and advice in cases of deep-rooted and protracted conflicts. However, people who seek to help will discover that, the point to which individuals own the task and result of transformation processes from the start run the prospect of stability of those works. Research has revealed that peace arrangements generated as a result of indigenous members getting "peace seeds" from outside contributors are short lived. The understandings of revolutionary change needs to match the visions of the main role players. Those who follow to subsidize in change procedures can, at best, be helpers who support the owners to bring new life. (Bloomfield 2006: 50-51).

2.5.4 Action-learning

The approach to improve the present activities is through constant action-learning. It is the “rising coil of learning and gradually noticeable action” (Marais, Taylor and Kaplan 1997: 3). The spiral includes four essentials: action, reflection, learning and planning. This technique values the participation and information of members and advances individual’s understandings and good decisions. History cannot be improved, but reflecting on the older narratives is vital to broaden the series of observations that could inform the way we interpret the future. Real application on action learning is dependent on good groundwork.

2.5.5 Nurturing servant-leadership

The accomplishment of tasks commonly depends on the excellence of leadership. The ideal of “upright guidance” is socially guaranteed and should be carefully analysed. In some beliefs leaders have to be understood to be “resilient” and “strong”, while in other circumstances governance depends much more on presence and insight (Bloomfield et al 2006: 54). When access to individuals depends on one or two principals only, those leaders may use their privileges to advance their personal power among their supporters. It is therefore vital to have strong connections with important heads in related areas that jointly have the potential to build ‘meditative spaces’. The difficulty is to aid cultivating leadership styles instead of controlling styles. Leaders who are listeners, generous, visionaries, investing and those who promote justice and peace are the strategic who implement resolutonary change (Lederach 2001). They inspire and model teamwork, foresight, confidence, authority and empowerment.

2.6 Four recommendations for conflict transformation

Austin et al (2011: 67) suggests four types of answers that personnel in the area of work might favourably follow. They entirely pledge to help meet the trials that the matters symbolise and spread productive conflict change.

They further advise that, extra information is required about the approaches of conflict transformation and about particular methods in which contests may be changed. It is necessary to have a thorough basic investigation as well as policy-directed inquiry in order to improve the state of knowledge. Researchers have committed themselves to

generating treasured evidence on mediation and peace agreements in a number of various conflicts. This information has been a basis of practical proposals that are important to specific mini models in the conflict transformation methodology. However, more work should be carried out so as to sustain comprehensive research. The past has seen big projects focusing on the sources and causes of conflict, but lately, there has been a shift in ending these wars. Systematic analysis of richly defined cases is needed at diverse stages of conflict transformation. It is also vital to undertake greater theory building, combining related mini-theories (Austin et al 2011: 67).

Coordination, through exceptional links or seminars, of practitioners in numerous study areas, might assist in discovering how diverse methods and mini-concepts boost each other and offer more full explanations of broader ranges of conflict occurrences in diverse environments. Focused analysis could be carried out on the effects of different types of violence giving consideration to the means in which violence is prevented (Austin et al 2011: 67).

The common agreement of how individuals affect the direction that conflict take and the different means the conflict is handled, develops the chance that those policies that change undesired conflict presentation will be the ones that are considered and taken. Austin et al (2011: 68) reason that common agreement of the different means in which conflicts are conducted, and how different persons can affect the paths that conflicts take, develops the chance that those policies that change undesired conflict performance will be the ones that are envisaged and taken. Individuals, therefore, should help inform groups of the potential of conflict transformation. This could be done by cooperating with suitable public and private sector organisations that could support in spreading the conflict transformation approach into conventional deliberations. Voluntary service groups and religious institutions are also important stakeholders that can assist in this cause. The spread of this theory must also be promoted by way of popular media, internet, and institutions of learning. Peace education scholars work on increasing curricular resources. It may be likely to nurture a news establishment that produces videos and other resources about conflict transformation events and makes them broadly accessible (Austin et al 2011: 68).

The conflict transformation arena has continuously included educational studies and expert knowledge, but the activities between the two should not be far from each other. In many instances, experts offer details of damaging conflicts mounting and continuing. They spend little time on how they are perpetuated and the role of specific persons and groups in those variations. Too often, authorities focus on a particular conflict, giving little thought to academic inquiry of the way other conflicts have been transformed. When specialists and experts meet to exchange insights and information, the prospects for transformation and change increase. Independent think tanks investigating issues, developing policy options and reflecting on practitioner experience, can be fruitful resources for conflict transformation efforts (Austin et al 2011: 68). Complete regular work can give a broad background for peacemaking initiatives by individuals involved in conflicts as supporters or mediators. Such an environment could benefit specialists to avoid trusting in narrow systems and help them handle the methods in the context of the broader conflict transformation method (Schmeltzer & Fischer 2009).

2.7 Training in conflict transformation

According to Austin et al (2011: 50), conflict transformation developed as an area of study and practice in the early 1990s. It refers both to the processes of change to sensibly non-destructive behaviour and to a connection concerning rivals that is viewed as largely non-contentious. He argues that, two phases of transformation can be acknowledged. The first is the change from negative to beneficial debate, often concentrating on ending prevalent violence. The second point refers to shaping a persistent peaceful bond, comprising mending from the damaging conflict and decreasing its core roots. This idea of conflict transformation should be seen within the framework of the much wider method to deal with and resolve social conflicts, generally identified as conflict resolution.

Austin et al (2011:209) argue that training has an important part to play in the conflict transformation field for the following reasons:

- It informs members of conflict causes and dynamics in the setting in which they work.

- It reinforces people's skills in focusing on conflict and their feelings to consequences of particular actions.
- Training workshops contribute to (a) assisting and strengthening people who work for social change and productive conflict transformation, (b) building systems of care and empowering individuals who otherwise may work in seclusion and (c) spreading thoughtfulness and expertise to more tactically engaged individuals.

Lederach (2005) declares that, this contribution creates what he calls a 'critical mass' or 'critical yeast', a concept also discussed by Kriesberg (2009). Austin et al (2011: 222) state that the central role of training is the change in individuals' conduct and attitudes. Such transformation includes viewing issues with a different lens and dusting outdated plans and trying new views of conduct and thought. Yet conflict transformation experience also tries to narrow the rift between individual, micro-level and macro-level change. Furthermore, training for peace is not an end in itself but a means to an end. Conflict transformation exercise specifically aims to change the approach in which conflict is practised and engaged. Also, it must attempt to be a continuing activity, allowing for re-training, reflection and supervision/mentoring at suitable moments over the extended term. This is in line with the methodology used in AVP training where trainings are not once off occurrences but ongoing.

2.8 Does conflict transformation work?

There are positive outcomes that the conflict transformation field has made to peaceful resolutions in recent years. It should be noted that there has been a drastic drop in intra-state wars since 1989 (Hewitt et al. 2010). The reduction was clear in the 1990s and in the early years of the twenty-first century. In addition, great negotiated settlements have led to cessation of dangerous conflicts globally (Austin et al 2011: 59). Several other worldwide improvements testify on the improved probability of changing negative conflicts and nourishing non-violent relationships. The rising economic incorporation and the increase of communication internationally, make native conflicts more observable and more injurious to other peoples, which are reasons enough to

interfere and limit harmful wars. Furthermore, the prevalent shift in the standing of women, connected to political establishments, also seems to lessen the willingness of public and private players to resort to violence in waging conflicts. These improvements have strengthened the concept and practice of the conflict transformation area (Melander 2005). Finally, international institutions have increased in number and scope, functioning more and more trans-nationally. They frequently perform in congruence with conflict transformation ideas and have assisted in negotiations and ending conflicts in positive ways. These include training and conducting workshops for grassroots and sub-elite level supporters from different affiliations (Agha et al. 2003).

Despite these changes, destructive warfare persists. Negotiated peace agreements do not last and civil wars recur (Hewitt et al. 2010). Many people are affected by structural violence in a number of countries and they live in abject poverty. They are denied the privilege and safe space to engage in communal, economic and political control of their lives. It can be argued that these conditions are in part aggravated by the narrow presentation of the ideas and practices of the conflict transformation field, and certainly their rejection by influential global players (Kriesberg 2007).

2.9 Conclusion

This chapter has examined the concepts of conflict transformation, resolution and management. Azar's work on protracted societal struggles has been tabulated. It has been argued in this chapter that for change to be effected in social conflicts, comprehensive design and specific processes should be observed. In addition, a pledge to local entitlement of process and contents is also a key factor to consider. A framework for change includes building relationships of trust and action learning. Recommendations for conflict transformation and its contribution were also discussed in this chapter. In the next chapter, the concept of reconciliation will be analysed.

CHAPTER 3: RECONCILIATION

I am not really interested in reconciliation. It is a term that has been so used and abused; it's a dirty word as far as I am concerned (Mcevoy 2006: 81).

3. Introduction

This chapter is a continuation of the second objective which is to explain the concepts of conflict transformation, forgiveness and reconciliation. It will deal with this objective with particular reference to reconciliation and forgiveness. In addition, it will examine in detail the meaning of reconciliation and its essential requirements. A conclusion will knit the entire discussion.

3.1 Relationship between forgiveness and reconciliation

According to Wilmot & Hocker (2011: 297), one of the definitions for forgiveness is giving up the notion of a better past. Also forgiveness is defined as an inward process, essential to psychotherapy, where the wounded individual without appeal from the other, releases those destructive feelings and no longer pursues the hurt and this route has mental and expressive benefits. Abigail and Cahn (2011: 176) defined forgiveness as a rational process that consists of letting go of feelings of revenge and longings to react. If we were to examine all the definitions of forgiveness, we would notice that the core meaning of forgiveness is the ability to let go of our negative feelings and replacing these feelings with positive feelings. On the other hand, reconciliation is a method of mending a relationship so that trust and collaboration become possible after a wrongdoing or destruction" (Wilmot & Hocker, 2011: 323). The reconciliation process comes after the forgiveness process, where the adversaries have to work out their challenges together in order to reinstate their bond and commitment.

According to Bright and Exline (2009: 1), a substantial amount of inquiry has been conducted by many writers in the field of forgiveness. Most of the studies describe forgiveness as a family of actions anticipated to break or avoid negative phases of human communication. Forgiveness is related to four different stages of conceptualisation: (a) intrapersonal, (b) relational, (c) organisational and (d) collective-group (Bright & Exline 2009: 1). When people hurt or harm each other, the harm is not only by what they do or by the actions they take, but also by the words they say. An individual can hurt another through their speech by saying hurtful things to accuse or blame another. This type of conflict could have a very negative impact on any relationship thus; forgiveness plays a vital role in solving these situations and eliminating the escalation of the issue.

Interpersonal forgiveness can be understood as a choice to lessen harmful thoughts and behaviour, such as blame and anger, toward a wrongdoer or hurtful condition, and to begin to gain better understanding of the crime and the lawbreaker. Wilmot and Hocker (2011: 300) suggested that it is better to understand what forgiveness is not in order to better understand the term forgiveness itself. They mentioned that forgiveness does not dismiss or minimise an event or situation and it does not ignore justice. This means that forgiveness must acknowledge the fact of what happened and it is not about providing an excuse to the behaviours of the individuals. Forgiveness is not a sign of weakness and it must hold the perpetrators accountable for their wrong doings.

Lederach (1998: 22) argues that reconciliation is a meeting place where trust and mercy have encountered, and where justice and peace have kissed. It is like a journey that must be taken and a place that must be reached. The reconciliation process can happen independently from the process of forgiveness. When the offended party forgives, this does not mean that he or she will forget about the offender's behaviour. Although forgiveness has been granted, the offended person will still hold the offender accountable for his or her conduct. Because reconciliation is based on the offender's actions and attitudes, the first step in reconciliation is asking for forgiveness. The offender usually asks for forgiveness because he or she is in need of forgiveness. Reconciliation requires the involvement of both parties and the commitment to share the

ethical standards. According to Abigail and Cahn (2011) forgiveness is a single journey while reconciliation is a combined venture. The reconciliation route requires interpersonal skills where the offended party can have a dialogue with the offender about the situation, they exchange thoughts and express their feelings and they also listen to each other's stories. Once the trust is built again, the relationship can start to be re-established. In other terms, forgiveness is the capacity to let go of the past, but reconciliation is the ability to focus the efforts on the future. Even though the main goal of reconciliation is to restore and re-establish a broken relationship, it is vital for offenders to understand that the process of reconciliation takes a while. Reconciliation is focused on reinstating peace, and building or mending shattered relationships.

Wilmot and Hocker (2011: 302) confirm that forgiveness is not the same as reconciliation. Forgiveness is an internal process that may or may not happen without the interaction of the other person. However, reconciliation is a process of rebuilding relationship, renewing trust, resolving differences so that collaboration and a sense of harmony are re-established. For this reason, it is important to mention that forgiveness does not re-establish broken relationships and the party that forgives is not obligated to reconcile with the offender. The reconciliation process has to start with mutual benefit between the offender and the offended person.

Forgiveness and reconciliation can be used to solve conflict situations. They are related processes but are actually separate with the former generally preceding the latter. Forgiveness consists of the ability to let go of the feelings of revenge and retaliation. Forgiveness has a positive impact on our psychological and physical wellbeing because being forgiven can reduce the person's guilty conscience. Reconciliation is the process that follows forgiveness and it has an even bigger impact on the individuals because it helps people to rebuild their relationships and most importantly, avoid repeating the same mistakes again. The two processes are distinct from each other; forgiveness occurs first then reconciliation follows. Reconciliation is beneficial because it involves both the lawbreaker and the insulted party. In my opinion, the ultimate goal in any conflict situation should be to reach out to forgiveness and reconciliation because once

forgiveness is given, it is possible for the offender to repeat the same behaviour and action again but, when reconciliation is involved it is less likely for both of them to repeat the same offending behaviour. Furthermore, I strongly believe that forgiveness can be used in any setting whether it is personal or professional, such as having a conflict with a co-worker or just a friend. On the other hand, reconciliation can also be used, but it is important to evaluate the situation first and make sure that reconciliation is really needed. For example, reconciliation can be used when there is a broken relationship between two people and it is a close relationship. In this case, both parties will be keen to fix and repair their relationship. However, if the relationship between the two individuals is not close, then they might not be keen enough to restore that relationship and forgiveness might be enough in this case.

3.2 The meaning of reconciliation

Despite its constantly familiar usage in a range of varied contexts, there is lack of common understanding about the definition of reconciliation. Reconciliation remains a complicated and context-dependent concept (Evaldsson 2007: 37; Kostić, 2007: 31). Gibson (2004: 338) argues that the challenge in presenting a clear meaning of reconciliation may be due to the lack of a clear concept of reconciliation.

Reconciliation has been defined from three view points. First, it is linked with affairs between individuals, often termed interpersonal reconciliation. Furthermore, reconciliation is often restricted to interpersonal relationships, and becomes defined in terms of bringing together former rivals on the basis of a minimum joint approval. This implies the restoration or transformation of the minimal acceptable relationships between former adversaries, which build on a minimum of mutual acceptance in a viable and cooperative manner (Lederach 2002: 24; Kostić 2007: 31; Galtung 2001: 1-2; Villa-Vicencio 2006: 60). It is regarded from the communal perspective and is sometimes referred to as societal reconciliation; and finally it is attributed to building relations at the wider political level. These three levels above offer ideas such as coexistence, truth, peaceful relationships, forgiveness, tolerance, and justice, which are fundamentals necessary for, or connected with, reconciliation. These principles have

been combined in theorizing reconciliation. Lederach defines reconciliation as building interactions through the meeting of disagreeing parties. He calls this a place where truth and mercy with justice and peace meet (Lederach 1997). He considers reconciliation as a place; while Borer (2006: 67) holds that reconciliation occurs at many dimensions—spiritual, personal, relational and social, structural and ecological. Rigby (2001) asserts that reconciliation is linked to forgiveness. Furthermore, it includes linking processes of justice, truth, forgiveness and peace, at all levels of society. Rigby's notion thus, falls into the aforesaid three stages of reconciliation. Other researchers argue that the goal of reconciliation, beside mutual accommodation and acceptance of former adversaries, also includes forgiveness. In this regard, acknowledging the past stands as a key condition for adversaries to be able to engage in building a shared future (Kostić 2007: 32). However, reconciliation does not automatically include forgiveness; for forgiveness denotes the healing of the mental and spiritual wounds of past grief (Villa-Vicencio 2009: 2).

3.3 Interpersonal reconciliation

The second type model of reconciliation is called interpersonal reconciliation (IR), sometimes also called thick reconciliation, associated with a religious view—with individuals as units of analysis. It is concerned with the restoration of relationships between sufferers and those who injured them or their loved ones (Stovel 2006: 24). Here reconciliation occurs to persons, usually between two (or a group of) people (survivor and perpetrator), but also sometimes with individuals themselves. The interpersonal understanding of reconciliation is characterized by a common broad vision, joint healing and renewal, and mutual forgiveness. Its components also include confession, sacrifice, and redemption (Borer 2006: 32). Although this model varies according to individual emphasis, certain concepts are strongly identified with it including, healing, apology, forgiveness, confession, and remorse. In this model, individual reconciliation can foster sustainable peace.

Assefa (2001: 340) outlines core elements that should be taken into consideration for sustainable peace:

- a) Authentic admission of the harm each party has caused on the other
- b) Genuine repentance;
- c) Readiness to say sorry;
- d) Willingness of the disagreeing parties to let go of the anger and resentment;
- e) Pledge by the wrongdoer not to repeat the injury;
- f) Earnest effort to restore past wrongs that caused the conflict and repay the damage caused to the extent possible; and
- g) Entering into a new equally inspiring bond.

For Assefa, reconciliation is the building of a new relationship that follows these practices and must also lead to a discussion of conversion and change.

According to Daye (2004: 7-9), political forgiveness proposes a deep form of reconciliation as a component of forgiveness. The model for reconciliation is at two levels, interpersonal and political forgiveness. Interpersonal forgiveness follows a three-dimensional path. First, there is the identification and expression of the harm done. The act of apology or confession; and then the offer of forgiveness by the aggrieved party will follow. He argues that political forgiveness goes beyond individual affairs and brings the notion of reconciliation into the socio-political domain. He records that this period is very challenging and while the same method as that of interpersonal forgiveness is followed, additional resources are needed. He recognizes justice (retributive and restorative) and healing as creating the conditions necessary for profound reconciliation to occur. Reconciliation, which is called forgiveness, is first, a communal good, similar to justice or healing, or the demanding of accountability that can be followed with concrete guidelines over an extended period of time. Second, reconciliation is more complex, happening in vessels which mingle human pain, imagination and good will (Daye 2004: 11-12). There is no automatic forgiveness in this model. The act of forgiveness itself is dependent upon the perpetrator making a confession or offering an apology. When individuals come to a realization and admit, wrongdoing then their new selves and new existence, both individual and communal, are fashioned. The notions of peace, justice

and faith can be born out of these new human relationships that are honest and genuine.

Auerbach (2004: 154) also views reconciliation as synonymous with forgiveness. He contends that reconciliation in the post-conflict period requires forgiveness. However, forgiveness as a premise for reconciliation has some limitations. For it to represent reconciliation, it assumes an acknowledgement of wrongs done and the power by the victim to repair the bond broken by the criminal activity. It is only when this acknowledgment takes place, with the identification of the victim and the offender that, forgiveness can happen to allow for restoration of normal communal relations. The re-establishment of normal relations in the community can only be restored when both parties acknowledge the reality of the violent act.

There are two challenges put forward by scholars that make forgiveness and reconciliation difficult and worrying. Firstly, the absence of a genuine effort to realise forgiveness poses a big hurdle. Secondly, the fact that people may agree to forgive but may choose not to continue the relationship is distressing. Thus, forgiveness as an avenue to realise reconciliation is tough and rare. Nonetheless, Auerbach (2004: 157) recommends forgiveness as an indispensable feature for reconciliation between former enemies. Most practitioners of reconciliation concur that emphasis should be placed on community reconciliation. It is important to create a common narrative at both individual and community levels if reconciliation is to be effective. Reconciliation includes accommodating and for that to happen, it must begin with community which is the bedrock of practical, positive and harmonious relationships (Halpern and Weinstein 2004: 307).

The bottom up approach methodology is central in the process of reconciliation. This is a method that is in sync with the community reconciliation route subscribed to by Van De Merwe (2001). This view is also in line with Burgess' (2006) integrated approach. He maintains that when concrete initiatives are executed with specific reference to the grassroots communities, reconciliation will be attained. It is important to make sure that

justice, repairing social ills at grassroots stages, providing amends and truth-telling are some practical matters that have to be dealt with to provide a new dispensation for the future (Burgess 2006: 197-203).

A broader notion of reconciliation is the rebuilding of relationships offered by Lederach (1997). Reconciliation is concerned with associations within an establishment where conflict is regarded as structural. Lederach correctly states that people may be living as neighbours and yet anger, fear and stereotyping cripples the community (Lederach 1997). Lederach's four fundamentals are peace, truth, justice and mercy. These tenets cannot operate independently of each other. Truth without justice would be criminality to those who have suffered victimization. Justice without truth might result in unfair or wrong convictions, which could lead to new conflicts in the future. Mercy, which is sometimes translated as forgiveness, would be valueless without truth and justice. This encourages impunity among the culprits. Lastly, peace is crucial for the other features to become a reality. This place of transforming relations is what Lederach calls reconciliation (Lederach 1997). He reviews three assumptions that influence reconciliation. First, relationships are, paradoxically, both the basis for the conflict and its resolution. Conflicting parties should be brought together so that they see each other as human beings in need of a positive relationship. It is risky to separate the parties from each other as this widens the tensions further. Second, visioning an interdependent future is essential where past hurts are acknowledged and addressed in order to bring about reconciliation. Finally, innovative ways to respond to long-term conflict should be sought from the global community (Lederach 1997). Lederach's description is consistent with Staub's (2006: 868) definition of reconciliation as an improved psychological goodwill toward the other. It means that victims and offenders do not see the past as defining the future or as purely an extension of history. It means that they come to recognise each other's humanity and see the prospect of a dynamic connection.

3.4 Reconciliation as harmonizing tensions, building trust and relationships

Dwyer (2003: 96) challenges the above notions of apology and forgiveness stating that reconciliation is not something that people pursue for its own sake. It includes tensions between two or more viewpoints; differing worldviews; incommensurable set of values and our responses to them. The ideal solutions to these pressures are not exactly the truth and sensible consistency. Rather they have to do with thoughtfulness, intelligibility, and coherence, which are basic features of human existence and are a source of concern when they are exposed.

Three practices to attain this form of human reconciliation are elaborated thus:

- Conflicting narratives should be clarified and the truth of who did what, to whom, and when, is sought;
- Second is a point of expression of a range of investigations of those happenings; and
- Thirdly the contenders attempt to select from these variety of justifications some that authorize them each to accommodate the disruptive event into the ongoing stories to make way for reconciliation(Dwyer 2003: 96).

Govier and Verwoerd (2002: 185) state that reconciliation is more than reconciling uncontrollable accounts. It is the rebuilding of trust destroyed by the conflict between the two contending parties. The broken trust is mended and relationships are renewed again. This means reconciling people and not just stories. It is important to note that individuals may decide to collaborate but still differ on disputed procedures. Hence, reconciling unclear narratives of destruction is imperative but not compulsory for individuals and groups to reconcile. The spirit of reconciliation is trust-building or rebuilding, which is influenced by the nature and context of relationships (Govier and Verwoerd 2002: 185).

Long and Brecke (2003: 1) define reconciliation as establishing a jointly pacifying accommodation between contenders in-order to maintain group relationship that avoid violence in future. It includes a process that results in outcomes. Some authors propose

that reconciliation can be discussed as a goal/outcome, or as a process, while others consider the concept to be both a goal and a process (Kostić 2007: 31; Bloomfield, 2005: 12; Villa-Vicencio 2006: 60; Borer 2006: 31). It is imperative to differentiate between reconciliation events and reconciliation. Reconciliation rituals are practical and symbolic expressions done to illustrate that parties have resolved their disputes and that more harmonious relations are anticipated. The elements of these rituals include bodily contact and public rituals. Communities can plant trees together as a sign of reconciliation after a grim past. Thus, reconciliation is the ultimate outcome after reconciliation events. In other words, reconciliation events are symbolic gestures of reconciliation (Long and Brecke 2003: 7).

3.5 Reconciliation as co-existence

This model states that differences are argued in a peaceful way and are addressed to create a culture of unity. It is more of a political involvement, equality, dignity of the human person and an honest interaction with the whole group. In other words, it is a relationship with others who may hold different viewpoints (Villa-Vicencio 2000: 207). The integrated and the minimalist stages are the two levels of connectedness or co-existence. The integrated phase asserts that followers from religious, ethnic and racial divides remain in agreement with one another. The minimalist stage is a situation without violence, what Crocker calls the 'thinner' form of reconciliation. Whatever the point of coexistence, as a part of reconciliation, the central concerns are, understanding, confidence building, trust and respect for one another. Furthermore, reconciliation involves renewal and creation of relationships of trust, previously missing. It demands understanding of the uncertainties and hopes of the other and, in the political kingdom where rights and political opposition entities are respected.

According to Bloomfield (2003: 20-21), coexistence works towards a relation of trust. When the parties trust each other, there is renewed assurance on both sides. The victim and the wrongdoer begin to see and acknowledge the humanity of the other. This

recognition of trust in each other leads to communal or joint trust that opens an avenue for a culture of non-violence. In order for trust to grow in a post conflict society, a non-partisan judiciary, effective civil service and an appropriate legislative structure should be put in place. This builds confidence amongst the community members and will result in long lasting peace.

3.6 Political reconciliation.

Androff (2012: 79) claims that political reconciliation involves the restoration of democratic discourses, supporting pluralism and diversity, adopting peaceful dispute resolution mechanisms. This type of reconciliation can be described as political reconciliation, often referred to as national reconciliation (NR). It is also called thin reconciliation, associated with a national or political thrust, with socio-political institutions and processes, as units of analysis. Some also talk of national unity and reconciliation (Borer 2006).

This method to reconciliation, contrasted the first (thick reconciliation), assumes that previous opponents are unlikely to agree with each other or even to get along very well. In this regard, one significant feature of national reconciliation is the improvement of a political culture that is respectful of the human rights of all people. National reconciliation's emphasis is that, the state should endeavour to build appropriate and representative state bodies which respect fundamental human rights, and in which, it is the state's duty to create an ethos of rights based on an all-encompassing and representative notion of citizenship (Borer 2006: 33). He also emphasizes that in contrast to thick reconciliation, the NR model, considered as secular, is a model in which individuals hear each other out, enter into a-give-and-take, with each other about matters of public policy. They build on spaces of collective concern, and forge compromise with which all can live. Former adversaries may continue to have differences and clashes, however, they still stay together based on democratic mutuality. The communities involved in this 'thicker' form of reconciliation do not revert to violence as a form of resolving their challenges. It is a collective comprehensive vision, public healing and restoration, or mutual forgiveness. This form of reconciliation is hard to realise despite having practical and moral reasons to support it (Crocker

2000: 108). The willingness to mix individuals and communities, that were hostile to each other before, is an important ingredient for reconciliation (Cox & Pawar 2006; Gibson 2004). Through intergroup engagement and cooperation, increased collaboration and mutual acceptance is improved. This is based on a social contract model which argues that people tolerate and accept each other more when they cooperate. Applying this concept to post-Apartheid South Africa, multiracial reconciliation is heavily dependent on such interactions (Gibson 2004: 20).

Reconciliation can therefore be realised between individuals, peoples and groups. It must have the following aspects for it to be meaningful to the community. People should believe that the injustices they are facing are being rectified; in a way both sides need to recognise one another's suffering. For victims, an honest acknowledgement is important coupled with an acceptance with kindness and anticipation of mutual security and well-being. Reconciliation therefore is not only a process but an outcome as well, which is supported by accommodation through acknowledgment, justice and trust (Kreisberg 2000: 185).

Huyse (2003) suggests that reconciliation occurs when the use of the past to stoke conflict is stopped. Like Rigby earlier on, he too, concurs that it is both a backward and forward looking exercise. The backward looking step includes individual cure of survivors and the forward looking step is about victims and offenders getting on with life at the level of culture and within an environment where there is respect for rule of law and good governance. Thus, in his view, reconciliation takes place at individual, community and political levels. Realising the objectives of reconciliation, includes healing the hurts of the survivors; exacting some form of retributive and restorative justice, instituting truth-telling mechanisms to ensure acknowledgement of past wrongs; and the provision of reparations and other psycho-social support activities (Huyse 2000: 19-23). Whereas, Huyse (2000), agrees with Rigby (2001), that, reconciliation is a process and time sensitive, he disagrees with notions of forgiveness and apology. He notes that reconciliation does not suggest 'forgive and forget'. Likewise, apologies, do contribute to reconciliation but there seems to be so many unanswered questions surrounding confessions which make it fruitless in the end. A specific issue with apology

is the honesty and genuineness of the offender's confession; the full and total acceptance of blame; and expression of clear intension to not commit the act in the future (Huyse 2000: 31).

3.7 Necessary requirements for reconciliation

This section proceeds to address the necessary conditions for reconciliation.

3.7.1 Truth

Jose' Zalaquett (1999: 348) argues that the first step in challenging past human rights crimes is the construction of an acceptable version of the past. The truth, he claims, must be considered an absolute value. Truth is considered important to victims, because it provides information about the fate of loved ones and thereby assists in their healing journey. For wrongdoers, the admission of crime is important, because it allows the burden of guilt to be partially lifted. The illuminating truth by both the victims and perpetrators during the TRC in South Africa led to healing and reconciliation. The meetings and interaction between the parties made it possible to forge a way forward for the future. Mbugua (2011: 23) states that truth-seeking is a victim-centred method that aims to examine what emerged, why it happened, and who did what. It is an opportunity for individuals to express their anger, losses, trauma and remembrance of wrongs done (Lederach 1997: 26). Truth seeking helps to build a shared memory which is greater than an individual's narrative. The reunion of various 'truths' and 'memories' creates a joint narrative that forges harmonious relationships in the broken communities. Truth therefore, is a foundation for healing, reconciliation and forgiveness. People view the past in terms of shared responsibility and suffering hence creating positive prospects for the future (Mbugua 2011: 23). Both victims and offenders appreciate that they have a common identity and thus working together will cement the relationships for the common good (Bloomfield 2003: 21).

Gibson (2004: 3-4) advocates that truth is linked to three sub concepts for meaningful reconciliation, thus:

- Interracial reconciliation, defined as willingness of individuals of varied races to trust each other;
- Political tolerance, meaning the pledge by individuals to tolerate each other; and
- Support for the values of human rights; and respect for the rule of law and freedom of political association.

He however, acknowledges that people who are more likely to unite are those who accept a common truth. He is biased towards individual truth rather than societal or group truth. Gibson further asserts that the values and attitudes of the common people are the cornerstone for a fuller understanding of reconciliation (Gibson 2004: 116).

According to Jasini & Phan (2011: 386), truth may be overshadowed when institutions in charge of obtaining accountability, namely trial courts, hinder or ignore it. Truth is a necessary requirement for any society to move forward despite its painful and complex past. It is vital to the needs of the victims and community to know what actually transpired. Revealing the truth, on the other hand, is essential for the enhancement of reconciliation at personal, communal and national levels. Nowhere is this more essential than in the setting of a culture beset by genocidal tendencies (Kamatali 2007). Ignatieff (1996: 113-114) contests the notion that reconciliation is possible because of the acknowledgment of shared truth. He relates the frustration of many (using the Latin American experiences of truth commissions) who believed that collective truth was a vital facet in community reconciliation. The idea of truth is associated with identity, and thus is challenging to juxtapose truth with reconciliation. At best, all that a truth commission can achieve is to reduce the amount of misinformation that can occur if there is no official process to gather the truth. In short, a truth commission cannot manage a people's differences. Hayner (2001) agrees with this to an extent. She observes that there is never just one truth. Individuals carry their own distinct recollections, which are sometimes different from the others'. Truth is not easy to arrive at, as there is no such thing as a single truth. However, the efforts to reveal the truth must be the prime objective of justice (Hayner 2001: 163).

Four notions of truth were recognised in the concluding of the TRC in South Africa, thus:

- Factual or forensic truth, defined as documented evidence;
- Personal or narrative truth, which refers to the individual truths of the victims and perpetrators;
- Social truth, which is established through community discourse and debate; and
- Healing and restorative truth, which repairs both the past hurts and prevents their recurrence in the future (Wilson 2003: 374).

3.7.2 Pursuit of Justice

Retributive and restorative justice, are helpful approaches to reconciliation. The administration of punishment to the perpetrator who committed a crime is a sure way of making amends from a retributive justice point of view (Roche 2007). However, this description does not necessarily mirror the full range of the concept of retributive justice. A full theory of retributive justice goes beyond the notion of punishment. According to Villa-Vicencio (2006: 391), it is perceived as an essential means of achieving a society built on justice and the rule of law. The following aspects are therefore important for the rule of law:

- A commitment to impartial accounts;
- Demanding responsibility and penalty; and
- Acknowledging harm done to victims through the courts of law (McGonnigle 2009: 128).

According to the UN handbook on restorative justice programmes (2006: 6), restorative justice is a way of answering to criminal conduct by balancing the needs of the public, the victims and the offenders. It originates from the central principle that Criminal behaviour is not simply an abuse of the law, but also an abuse of individuals and interactions within communities. This form of justice focuses more on restitution, restoration, rehabilitation and compensation of the victim and less emphasis on trials and punishment of criminals (Molenaar 2005: 43). Although the dominant focus of restorative justice is healing and restoration, it does not disregard the need for

accountability. It is rather an attempt to reach a more complete understanding of justice. It must not therefore, be seen as a weak form of justice (De Gruchy 2002: 202). These two distinct theories of justice are not mutually exclusive. A common ground can be found between the two than is often believed (Villa-Vicencio 2006: 387).

3.7.3 Accountability

According to Kerr and Mobekk (2007: 4), accountability is a very important pillar in reconciliation. Victims often call for criminal prosecution, which includes the aspiration among many to see an end to impunity by perpetrators of atrocities. Holding those who caused harm and suffering accountable allows for the victims to be vindicated through legal processes in the courts of the land (Villa-Vicencio 2006: 390).

Accountability is a highly complex aspect of any justice system, and more so for a system of transitional justice. Fundamental questions must be answered, namely, what type of accountability is sought and who should stand trial. Also, should only the leaders and the planners of gross human rights violations be persecuted, or also those who implemented the orders and those who aided them?

3.7.4 Acknowledgement

Bloomfield (2003: 23) avers that silence and amnesia are the enemies of justice. It is therefore, important to reveal what happened in the past. Acknowledgement of the past is a model of breaking the brutal circle of impunity. Unless there has been an open acknowledgement of the damages and injuries perpetrated during violent times, victims find it hard to reconcile and forgive. Acknowledgement serves several functions in these situations which are: an endorsement by the villains of the moral obligation of the injuries and losses experienced by the victims; It allows the criminals to plead for clemency properly, and for the victims to grant it. Acknowledgement forms the basis for symbolic reparations; and it offers a chance for the concerned parties to share a common understanding of the past, which forms the foundation of the commitment to a shared future. The space for encounter between the past and the future is therefore held together by the acknowledgment of what happened (Hayner 2001).

3.7.5 Reparation/ Restoration

According to Villa-Vicencio (2006: 394), for societies coming from a period of exploitation and gross human rights violations, appropriate action aimed at redressing the resentment and legitimate claims of victims and survivors is essential. Restoration is a broad concept, and not always clearly defined. It can vary from some form of financial compensation, restitution of goods, symbolic gestures, rehabilitation through community development, to 'guarantees of non-repetition of alleged acts'. It may take the form of individual or collective acts. It stems from the concept of 'righting wrongs', which is at least intellectually tenable and seems applicable in some cases. But as plausible as this notion sounds, there is a limit to what can be restored. One cannot fully restore harmed persons, to their prior condition. This does not mean, however, that a system should do nothing at all in pursuit of restoring victims (Govier 2006: 177).

Restorative justice involves providing some amount of compensation for the pain suffered. Thus, restitution is a vital element. Indeed, it is hard for the victim to forgive when some form of compensation has not been given (Mbugua 2011: 25). Reparation therefore, entails an active restoration and reparation, in a material or symbolic way, of the damage caused by the offence. What needs to be restored is not only material things but also emotional 'things', for example: loss of property; damage; sense of safety; dignity; sense of empowerment and fairness; harmony based on the feeling that justice has been realised; and social support. Without reparation there can be no healing (Bloomfield: 2003: 23).

3.8 Conclusion:

The notion of reconciliation was explained in detail in this chapter and emphasis on tolerance between groups that were formerly hostile and on the need for non-violent co-existence of these groups was made. The relationship between forgiveness and reconciliation was also discussed. Reconciliation is not an easy task to do. There is no short cut or simple recipe for healing the wounds and divisions of a society in the context of continued violence. Creating trust and understanding between former

adversaries is a largely challenging process. It is, however, vital in the course of building lasting peace. The next chapter will discuss reconciliation in Rwanda and Cambodia.

CHAPTER 4: RECONCILIATION IN RWANDA AND CAMBODIA

4. Introduction

This chapter examines reconciliation and its outcomes in Rwanda and Cambodia. The researcher chose to discuss on two countries for an in-depth analysis of reconciliation processes that have taken place in each of these countries. The Rwandan genocide of 1994 left about one million people dead in three short months. An estimated 250,000 females were raped, leaving the nation's populace devastated and its infrastructure destroyed. Since then, Rwanda has embarked on a determined justice and reconciliation system with the ultimate aim of all Rwandans once again living side by side in peace. The country has made remarkable progress and incredible stories of forgiveness and hope have emerged.

The Cambodian people, under the Khmer Rouge, experienced violence for 45 months that wiped more than three million people thirty years ago. This genocide left Cambodia with a very deep wound and many still deal daily with the after effects of such a brutal crime. There is a lot of mistrust, corruption, poverty, anger, hurt, and apathy. The Cambodian people need healing and recovery before a national reconciliation programme. This will help them to unlock their potential and move forward in a positive direction.

4.1 Reconciliation in Rwanda

Reconciliation has become imperative for many Rwandans since the violence of July 1994. The Hutus and the Tutsis have benefited from a number of reconciliation programmes including the International Criminal Tribunal for Rwanda, Rwanda National Courts and the establishment of the Gacaca courts (Umutesi 2006: 158).

4.1.1 International Criminal Tribunal for Rwanda (ICTR)

Through the United Nations Security Council Resolution 955, the ICTR was set up in Arusha, Tanzania in 1994. It has been fruitful in establishing a correct record of the

events that happened in 1994. However, it has been bogged down by several challenges. The issues of revenge and punishment have not been dealt with in an objective way and have not contributed much to the Rwandan people's wellbeing. The remoteness of the venue and use of French and English to conduct the sessions has been a major hurdle. This makes it challenging for common Rwandans to attend the court sessions and even to make sense of the proceedings (Mukherjee 2011: 335). The tribunal separated Rwandans from the legal process. Furthermore, court challenges have made the process suspicious because of lack of sufficient proof and unreliable witnesses. Also, the prosecutions are expensive and slow and people have trouble following the challenging procedural rules. In addition, the trials have been blamed for obstructing the course of justice (Mukherjee 2011: 336). Trials at the global level carry out justice in an ideal sense, but still fail dismally to resonate with the context in which human rights violations took place. The courts have only tried a few of the political leaders and key army personnel and this has stalled the process. The Security Council lacked political will to institute procedures to guarantee compliance with the tribunal's orders, which in the end weakened its effectiveness.

4.1. 2 National Courts

The judicial system in Rwanda was totally destroyed during the genocide. Two thirds of the judges were executed or fled during the genocide. The aim of the government therefore, was to concentrate on:

- Rebuilding the justice system;
- Creating a sound model of accountability; and
- Instituting a number of trials (Strain and Keyes 2003).

The Rwandan state courts brought 7,000 people to trial between 1996 and 2002 on charges of genocide. However, the hearings continued at a very slow pace and thousands were still imprisoned in congested detentions leading to inhumane conditions for the prisoners (Human Rights Watch 2008). According to Strain and Keyes (2003)

people could be tried in their local language in the national courts. This had a huge advantage over the tribunal. The sense of justice was finally achieved and it provided a transparent approach to accountability at home. However, the courts were not able to afford simple fair trial rights to the accused. Defendants were granted access to legal counsel only after their trial had been announced; they were deprived of counsel through the pre-trial stages. The process for petitions was long, and the accused have been incarcerated for years, some without even being informed of the exact charges against them (Human Rights Watch 2008).

4.1.3 Gacaca Courts

The ancient custom of the *Gacaca* was revitalized by the Rwandan government in order to deal with the hundreds and thousands of offenders. It provides a chance for victims to bear witness and for the criminals to admit their wrongdoings. This creates accountability in the communities (Mukherjee 2011:338).

According to Hornberger (2007), the *Gacaca* court establishment had four stages:

- Raising awareness and increasing knowledge about the law;
- Judges are elected from the community;
- Confession, testimony and reconciliation; and
- The reintegration of some convicts back into the society through a works program.

In order to deal with the hundreds of thousands of convicts, the Rwandan government resuscitated the age-old tradition of *Gacaca*. The *Gacaca* model creates a third tier of accountability in Rwanda, providing a chance for a large number of victims to bear witness to the past, and in the *Gacaca* process, the idea of forgiveness as a key part leading to reconciliation inbuilt. The expectation was that the admission of wrong by the criminal would lead to a genuine confession and a asking of forgiveness by the perpetrator from the victims. Ideally, this then was expected to lead to reconciliation. In

this way, the individuals reach a consensus on their disagreement. Community members are a very important component in this process. They act as witnesses to the ensuing personal reconciliation and then they too reconcile with the offender.

While the initiative is commendable, it has been criticized due to some fundamental mistakes. The international principles of equality before the law fall short in the *Gacaca* jurisdictions. In addition, there are no requirements for the culprits to have legal supervision. Furthermore, trials are led by individuals without any legal evidence. The trials could be used to settle personal scores, and the use of false evidence could lead to invalid convictions. Although the process is supposed to promote full participation by the community and create transparency, it has been tainted by individual influence exerted by government officials (Human Rights Watch 2008).

4.1.4 Lessons Learnt

A number of key lessons can be learnt from the Rwandan situation. First those who committed crimes were given a voice. Secondly, that genocide is a crime perpetrated by ordinary people and not by monsters and psychopaths, and as such it can happen anywhere under the right conditions. No state is safe. The third and final lesson is that the lawbreakers of such dreadful wrongdoings must be held responsible, it is not sufficient to rely only on criminal trials. Rather, a mixture of retributive and restorative justice approaches is necessary as the most effective means of achieving justice, healing and reconciliation in post-conflict situations.

4.2 Cambodia

The existing problem started in 1975 when the Khmer Rouge leader, Pol Pot, took power and drastically changed the entire state into “an extreme version of Maoist collectivism”. People were moved from the cities, the currency was abolished and the nation was renamed Democratic Kampuchea (Menzel 2007: 215).

The individual rights were not only curtailed in favour of collective, but extinguished altogether. Individual innovativeness, resourcefulness, and novelty were condemned. All social, economic, cultural, and religious identities were eliminated. Pol Pot and his

friends succeeded in establishing their version of utopia. It was little more than hell on earth for everyone else. The regime ended all international associations except with China and a few other friendly countries. As a result, nearly two million people died of torture, fatigue and forced labour (Menzel 2007: 215). The number of people killed was the biggest single mass murder in a long time. Additionally, the UN report (1999) clearly indicated that crimes perpetrated during the Khmer Rouge are categorised as genocide, war crimes, and crimes against humanity under both Cambodian and global statutes.

According to Ciorciari (2011: 438), the Khmer term for reconciliation is *phsasphsa* which literally means 'putting broken pieces back together'. Since the Pol Pot era, Cambodia has tried to reach that goal. Micro-reconciliation at individual and communal levels and macro-reconciliation at national and international levels have been examined. Approved efforts at macro-reconciliation in this country have been deeply intertwined with power politics and the resurgence of the Cambodian People's Party (CPP), heir to the Vietnam-backed government that supplanted Pol Pot in January 1979. The CPP's approach to reconciliation has prioritized peace—defined as an end to major armed conflict—and political consolidation. It has promoted forgiveness on political terms, offering it to the Khmer Rouge willing to acquiesce in CPP leadership. The CPP has also introduced efforts at truth and justice, but again in a manner calculated to buttress its bid for political control. This approach to macro reconciliation has contributed to a relatively illiberal and authoritarian form of peace and stability at the expense of genuine social justice. The international community has pushed for justice but have been unable, and, in some respects, unwilling to challenge the CPP's narrow approach to truth and accountability. The UN and the West have tried to find a solution to the promotion of good governance but to no avail as the CPP has solidified its control, bolstered by a rising China and other neighbours more interested in mutual benefit than accountability and social justice(Ciorciari 2011: 439).

The failure to address macro level social needs has also impeded individual and community reconciliation. The ongoing misery and lack of personal healing for those who survived, has been attributed to Khmer Rouge impunity. No truth commission has

been held in Cambodia, and, until recently, authorized Cambodian history manuals included just a single line about the Pol Pot government. The only high-profile effort at justice occurred in August 1979, when the PRK set a four-day trial of Pol Pot and one of his assistants, Ieng Sary, in absentia. The People's Revolutionary Tribunal retained history's first genocide conviction and furnished valuable information, but was plagued by gross procedural inadequacies and a nakedly political purpose (Ciorciari 2011: 439). The PRK government organised a major inquiry into Khmer Rouge atrocities, running meetings and recording requests bearing the thumbprints of more than one million survivors. Unfortunately, the petitions' truth-telling potential was largely lost. They again revealed a nakedly political purpose by laying out the PRK's case for prising Cambodia's seat at the UN General Assembly away from the anti-PRK coalition. The government also did little to disseminate its findings. Many petitions sat in boxes, collected dust and others disappeared.

4. 2.1 The Extraordinary Chambers in the Courts of Cambodia (ECCC)

The ECCC was formed in reaction to demands, by the bulk of Cambodians and the global community, for accountability from those who committed atrocities during the regime. This resulted in the creation of a hybrid Khmer Rouge Tribunal in Cambodia over three decades to finally address the darkness of the Khmer Rouge past. Although the Cambodian experts opted to omit a TRC and instead chose to form a hybrid criminal tribunal, the set-up and procedures proposed that the ECCC combine a traditional criminal process with important features usually associated with a TRC. The first ECCC law and jurisprudence explicitly note that countrywide reconciliation is a significant objective of the Court, thereby increasing its purpose from a mere criminal trial and traditional justice concerns. The Court has found that sufferers have a right to contribute in order that their voices are heard. Victims may contribute to the proceedings in many ways including by filing grievances with the co-prosecutors, by applying to be a witness in a case, and by applying to be a civilian participant in a case, the later includes the right to lead and challenge evidence (Mcgonigle 2009:143).

Unlike the ICC, once the Court approves a civilian candidate they may partake in all events without having to prove any special personal benefits. In other words, their role in the trial is not limited to their particular interest, such as a claim for damages. The Internal Rules state that they may partake by supporting the prosecution generally. There is some evidence that the ECCC is contributing to reconciliation—though the plasticity of the term makes it difficult to pinpoint the tribunal's effectiveness precisely. Unfortunately, the struggle for political control continues to threaten and undermine the credibility of the tribunal process. The most important dispute relates to the court's jurisdiction. With only five defendants currently in the dock, the international co-prosecutor has pressed for several additional prosecutions. The CPP has stonewalled efforts to address this, claiming that more trials would jeopardize a fragile peace. Hun Sen in 2009 said: "If as many as 20 Khmer Rouge are indicted to stand trial and war returns to Cambodia, who will be accountable for that?" He said that he would "make sure the court of law failed than let the country revert to war." As the row re-emerged in May 2011, Information Minister Khieu Kanharith said that the ECCC's international staff could "pack their bags" if they planned to press forward with extra cases (Ciorciari 2011: 444).

4.2.2 Current ECCC and Challenges

The Khmer Rouge regime marginalised and caused 93 percent of the population to be poor. Almost every living Cambodian lost a family member during that time. Most victims form part of the wider community and suffer from stress related illnesses. The occurrence of harmful interactions between individuals and groups has the potential to cause insecurity if the origins of the problems are not dealt with appropriately. The central problems in Cambodian groups include youth gangs, drug addiction and domestic violence (CDRI 2007). The majority of the victims who suffered trauma wish to seek retribution. The Cambodian government and the international community want to prove that they care for the victims, pay attention to rule of law and justice, and uphold human rights. Their responsibility and commitment will be ended when the court comes to an end. However, the legacy of the massacres and the measure of current suffering among the Cambodian society are huge and cannot be dealt with under the courts of

law alone. Those citizens who are familiar with the ECCC (15 percent) may already think that the court is not effective, but what about the 85 percent who have no knowledge of the court? (Ciorciari 2011).

The middle and lower level former Khmer Rouge members have been incorporated into normal life in Cambodia. This means they are now living closely with the victims and sometimes have face-to-face interaction. Without any proper mechanism to address hidden anger, latent conflict could easily flair into violence. In addition, the ECCC has been beset by concerns of corruption accusations, political intrusion, delays, secrecy, limited capability of Cambodian judges, lack of legal means to deal with the crimes and limited resources. The court's structure, with a Cambodian majority of Cambodian judges presiding in all chambers, affords the country legitimacy to control the process. The judicial and legal system is historically dysfunctional, corrupt, incompetent, politicized and totally distrusted by Cambodians (Menzel 2007: 226). These weaken the court's credibility and validity. Most donors and civil society have requested judicial reforms and improvements to guarantee the rule of law. However, progress has been stalled for more than a decade. The ECCC must address these anxieties openly and transparently, if it is to have any effect in particular cases and in society at large. So far, it has done little. In 2007 the government threatened to ban those who condemn the court and to dissolve the court under its authority if there were additional accusations levelled against it (Menzel 2007: 226).

4.2.3 Reconciliation through community dialogues

Though the ECCC has had mixed results in establishing reconciliation, it has spurred innovative and effective civil society efforts to engage Cambodians at the community level. These structured dialogues have enabled more widespread consumption of the results of the trials as well as conversations about the damages suffered at the hands of the Khmer Rouge. Perhaps most importantly, they create a space for victims and perpetrators to interact and foster understanding and forgiveness. The community dialogues also play an important role for the surviving Khmer Rouge cadres, who continue to be haunted by the fear of revenge. Many former lower-level cadres live in

perpetual fear that the victims who live in their villages will engage in violent retribution against them. Former Khmer Rouge cadres are grateful for the opportunity that the dialogues provide to foster an understanding among community members and opportunities for forgiveness. These community forums also help to dispel any fears or misunderstandings that former cadres may have about the possibility of being prosecuted by the ECCC. Perhaps most importantly, the community dialogues empower Cambodians themselves to structure a healing process that is most appropriate to address their unique needs. This community input is valuable not only in ensuring the legitimacy of the forum and the engagement of villagers, but also in creating a lasting impact on communities. A country seeking to set up a reconciliation process should consider how they can ensure that it is not only participant-designed and driven but also inclusive of all societal groups, including perpetrators. Moreover, even if primary accountability efforts do not meet community needs, the political space they create can be leveraged in the service of processes that are more responsive to local concerns (Ciorciari 2011).

4.2.4 Public memorials and ceremonies

The PRK government undertook other efforts to promote other forms of reconciliation. Local officers formed *stupas* and monuments at nearly 100 of the most notorious sites of Khmer Rouge horror around the country. Alongside the process of collecting petitions, PRK officials also assisted the residents to exhume the remains of the dead from more than 19,400 mass graves across the countryside. In 1983, the government created an annual ‘Day of Anger’ on May 20 to enable survivors to share their pain. That event, however, often became the time for rallying public support against Khmer Rouge opponents and building public support for the war. Alongside modest advances in macro-reconciliation, Cambodia saw private efforts at micro-reconciliation during the 1980s. The most prominent occasion for such efforts has been the annual *pchum ben* festival, a traditional Khmer day of remembrance of the dead. Religious spaces—including Buddhist *wats*, mosques, and churches that were revived after the Khmer Rouge cataclysm—became the key public spaces for personal and community reconciliation (Ciorciari 2011: 440).

The Cambodian experience also attests to the value of impartial, non-political public monuments and rituals, such as memorials to the deceased and a national day of remembrance. Ceremonies and memorials have been more conducive to healing when they have focused on sharing public sorrow and honouring loved ones rather than focusing hatred on perpetrators and their kin. They have also been most effective when they have tapped into local cultural and religious norms associated with healing. In Cambodia, that has often meant appealing to Buddhist principles of tolerance and forgiveness, but other faiths have proven equally central to reconciliation efforts as well. A strong role for local community and religious organisations is crucial. Such ceremonies and events must be above the fray of partisan politics, if they are to encourage reconciliation rather than sowing renewed divisions. In practice, that means advocates of such initiatives need to exercise considerable discretion and restraint (Ciorciari 2011).

4.3 The role of justice

The importance of justice to reconciliation, both in its retributive and restorative forms, has been clear in Cambodia. The failure to deal decisively with the problem of impunity has impeded reconciliation for many Cambodian survivors. The ECCC has put a handful of people on trial, but slow progress and their advancing ages means they may never be convicted. The narrow scope of the court's jurisdiction also leaves many observers perceiving the tribunal more as a political theatre than justice. Participants in the trial, who have been few in number relative to the millions of victims of Khmer Rouge brutality, generally have been unable to contribute to truth-telling in a form that would be empowering to them.

Without genuine apologies or explanations from the architects of Khmer Rouge terror, many be unable to trust or forgive former Khmer Rouge cadres living in their midst. Cambodia also shows the difficulty of using judicial processes as a means of providing reparative justice. Khmer Rouge misrule and years of ensuing war left the state with

little capacity to provide significant restitution to victims, even if it had wished to do so. The survivors demand an explanation about their suffering and truth about lost relatives (Ciorciari 2011).

4.4 Challenges to reconciliation in Cambodia

Cambodia's task for restoration and healing is enormous given its broken and many hard and troubled years of war. The major challenge this country faces is how to treat wrongdoers and victims of crimes under the Khmer Rouge regime. The question of how much to admit remain unanswered as this country moves forward to heal the torn fabric of its people (Wilshire 2005: 70). The political power exercised by the government, and obvious confines and corruption overshadowing the domestic criminal justice system is a huge concern. These complications are further worsened by the legal and structural tests of a criminal tribunal in which victims and their legal representatives participate in the courtroom with prosecution and defence, however vital this component might be (Bates 2007: 185).

4.4.1 Social and cultural challenges

Another aspect of Cambodian society that obscures the pursuit of justice relates to the scopes of cultural and religious practices in an almost entirely Buddhist nation. Cambodians' views on justice focus mainly on reconciliation rather than retribution (Chandler 2008). The notion of accountability which is a vital element for reconciliation is dominated by concepts of acceptance, tolerance and compassion in a largely Buddhist tradition. The hierarchy of such values poses extra problems in the context of traditional criminal trials. Criminal justice is often linked with the notion of accountability, and is strongly associated with the expectation that fairness must be exercised. A view that the offender will be disciplined in the next life is hard to reconcile with the intentions of retributive justice or with ending impunity of those who committed gross human rights abuses. As such, the previously expressed desire for justice therefore had to be united with this more cultural and religious emphasis on reconciliation and, thus, restorative justice, with the creation of the ECCC (Jasini and Phan 2011: 390).

4.4.2 Legal and political challenges

The ECCC is different from other global criminal courts in numerous significant facets. The court comprises of Cambodian and international judges and administrators, with Cambodians in the majority. Its internal rules give victims extensive rights to partake in the proceedings, and can award them moral and communal reparation following a conviction. It also aims to provide both retributive and restorative justice. However, whether justice will truly be served for millions of victims is uncertain (McGonigle 2009: 145). The Khmer Rouge leaders currently charged are considered the only and ultimate detainees for trials. All are aged and some are in delicate health. The present postponement and long timeframe of the ECCC pose grave fears as to whether these four men and one woman will be able to participate in the entire process. The ECCC is not a fully authentic organisation: popular confidence and trust have not been gained from the victims or the international community. Corruption claims and political meddling appear to be major limitations for legitimacy. Civil society and other players, including the victims themselves, play limited roles.

Law is usually seen in Cambodia as a tool to affirm the correctness of the power holders. Proper justice on the other hand will be compromised in a structure where judges and prosecutors are nominated by the government. There will be partial accountability of public officials since leaders throughout Cambodian history were seen to be above the law (Jasini and Phan 2011: 392). Moreover, although crimes such as perjury, bribery and coercion of witnesses exist in the criminal law in Cambodia, no criminal wrongdoing exists for interfering with the course of justice. Also, a major principle in any criminal trial is that any suspect can be accused only with crimes that were recognised in law at the time the alleged crimes were committed. That means that the law to be applied in the Khmer Rouge trial must be as it stood in 1975. This generates great challenges since the definition of international crimes such as genocide and crimes against humanity were promulgated after 1975, particularly the establishment of the International Criminal Court which is a fairly recent development.

Ramji-Nogales (2010) argues that the measures in pursuit of truth and reconciliation need to be designed and embedded in the context of the local culture and political conditions for it to be effective. The implementation of truth and reconciliation initiatives must be driven by the preferences of those who need to be reconciled. Civil society groups can and should play a central role in such reconciliation initiatives. Such groups will be best able to build neutral, non-political forums for truth telling involving genuine dialogue between survivors and perpetrators. Dialogue can humanize complex historical conflicts and enable former adversaries to engage positively with one another. Moreover, in order to create a more comprehensive and accurate historical picture and help answer the question of why, the process needs to allow safe space for both victims and perpetrators to share their experiences. The engagement of civic and religious leaders can help to ensure that these dialogues are tailored to local sensibilities and therefore more effective as reconciliation processes (Ramji-Nogales 2010).

4.5 Conclusion

This discussion has highlighted Rwanda's efforts to achieve better relationships amongst its divided people, however, lasting peace and reconciliation in a broken context as that of Rwanda is hard to attain. As reconciliation is very context specific, it is vital that the structure of organisations and methods established for peace-building prioritise results and objectives. The preservation of a viable peace process mainly depends on the ability of diverse groups to come together in the pursuit of a larger goal: a shared vision of a peaceful future (Mukherjee 2011: 346).

In Cambodia, the regime has chosen a unique method of criminal trials. It is one that emphasises not only criminal trials but also the victims' broad contribution and national reconciliation. However, the ECCC faces many challenges in successfully integrating its victim involvement scheme into the Court's routine agenda. Many of the challenges faced by the ECCC suggest that although the Court's victim contribution arrangement may possibly work, in the Cambodian background, it may not essentially be the best model for future ad hoc or hybrid courts. Future advances in reconciliation will depend largely on connecting micro-level initiatives with macro-level policy reforms. The top-bottom approach in sustaining and dealing with reconciliation is a very difficult one. It is

therefore, with that knowledge that I chose to use the AVP model, which is a bottom up approach in this research and the next chapter will discuss the AVP methodology.

CHAPTER 5: THE ALTERNATIVES TO VIOLENCE PROJECT

5. Introduction

The Alternatives to Violence Project is a learning programme which provides training in non-violent conflict resolution. It addresses all kinds of violence and assumes that the same strategies work in different conflict situations. Therefore, it is applicable in different settings and for different groups of people. The prison-born AVP is an organisation that uses experience-based workshops to develop individuals' natural abilities to resolve conflicts without resorting to violence. It has little intrinsic order. The decisions that are made arise from the grassroots going up. Everyone is asked to leave both their roles and designations at the entrance. This chapter offers an in-depth look at the organisation's philosophy and methods, bringing to the fore the method's value nonviolence. Some evaluative studies will be tabulated in this chapter and a conclusion will knit the discussion.

AVP is a sequence of trainings intended to offer individuals alternative ways to address conflict other than resorting to bodily, mental or emotional violence. The trainings are run by groups of facilitators, usually over two or three days. Involvement is also, at least in principle, voluntary (Aubrey 2007). The fundamental belief in AVP is that there is potential for peace in everyone, available to those who are open to it. The trainings centre on practical learning; that is, individuals bring and learn from their own experiences, both past and in the workshop context. Phillips (2002: 5) argues that, because of the prominence given to the learning and facilitation styles of this programme, a considerable portion of the AVP manual is concerned with the workshop process, as well as its content. AVP trainings offer conflict transformation skills. These skills enable individuals to build successful interpersonal exchanges, gain insights into themselves, and find new and helpful methods for their lives (AVP 2010: 4). AVP is different from many therapeutic programmes that have as their goals, anger management and cessation of violence. Therapeutic methods, advanced by professionals, tend to have an emphasis on coaching the participant about causes of

conflict, anger and violence, and seek to change specific related actions and attitudes. Such packages are usually based on a cognitive-behavioural theory of psychology. Instead of teaching and providing answers it is assumed that, if motivated and guided, participants may be able to find their own answers and solutions. The AVP workshops provide an environment to encourage that. It is never too late for individuals to begin learning how to handle conflict and the risk of violence. The destructive cycles of violence can be left behind. In this way, AVP can make a real influence to people's lives and make peace and justice a possibility. Furthermore, individuals' relationships, self-development, self-awareness and team-building improve with communication and conflict-handling skills. This helps participants to recognise where their conflicts and strong feelings come from. These skills and methods can de-escalate potentially violent and dangerous confrontations. The minor group is therefore the element of change. It is in the groups that intimacy is shaped and where every voice is heard (Block 2009: 95). Through small group communication, community confidence is built. The future is shaped one room at a time, one meeting at a time. Each assembly needs to become a model of the future we want to create and hence the gatherings that AVP offers (Block 2009: 93).

5.1 Understanding Transforming Power

A vital element of AVP is the idea of "Transforming Power" which is a central skill in every person which allows them to reach within and find ways of resolving conflict peacefully. It is the core philosophy of AVP. This is a way to describe the power of innovative, practical nonviolence. The road to peace becomes open when the following approaches are used (Shuford 1993: 7):

- Respect for self;
- Caring for others;
- Expecting the best;
- Thinking before reacting; and
- Looking for a non- violent solution

The individual narratives that people share in the training open up to this idea of transforming power. Building around this notion, the themes of conflict resolution, communication, affirmation, and community building are integrated into each workshop. A variety of exercises, games, and role plays help participants learn from each other and their own experiences in relation to these subjects. The inclusion exercises and practical games help the participants to learn from each other and their own knowledge in conjunction with the stories they share.

Transforming power requests people not to subdue developmental forms but to recognise their emotional state, for example anger. They link this with what is good and important in themselves in order to express their anger in a more positive and peaceful way (Bitel et al 1998: 17). Furthermore, the term as used in AVP, is an expansion of Gandhi's phrase *Satyagraha*, 'adherence to truth', or 'non-violence'. TP is used to focus on the constructive activities of recreating new and better places. Transforming power reminds participants that, there is a 'power for good' in each of us and that it is thinkable to reach in and pull it out, even in tough circumstances. From this 'power for good', individuals are believed to be capable of changing (potentially) intense conflict situations into accommodating conditions that assist people instead of disappointing them. As a result, AVP organisations see it as their mission to evoke this 'power for good' in individuals, rather than to lecture them on new behavioural strategies (AVP 2010).

5.2 AVP workshops

Essentially, each AVP training is a practical workshop, grounded in some important ground rules which are:

- No put downs;
- affirm self and others;
- listen and do not disturb or speak too long;
- observe confidentiality; volunteer only yourself; and
- The right to pass (AVP 2010).

The training is deliberately planned with a sequence of exercises, comprising games called "light and livelies" which quickly build a community of secure and trusting set of

individuals. This allows the kind of free sharing that makes the workshop effective. AVP also depends greatly on exciting moments. People should have fun in the trainings. The activities that have been prepared are active games that teach skills through 'boosting cooperation, letting off steam, changing the pace of the session and having fun'. The trainings are 20 hours long, and generally take place over three successive days (AVP USA 2002). AVP workshops present a real encounter with a non-violent society—it is rooted in the hands-on experiences of individuals. It is during these workshops where members build and maintain a different kind of community. Individuals come from various backgrounds and for some; this is the first time in their lives to meet a different community. Some members learn for the first time that community means trust and recognition, not fighting. In their neighbourhood they see each other as competitors locked in frantic conflict, with violence as the only likely means of ending their dispute. Nonetheless in the AVP workshop, they see the similarity of their own pains with those of others, and they learn that dependence and co-operation are possible. A spirit of solidarity and non-aggression arises.

5.2.1 Basic workshop

The Basic training concentrates on principal conflict management skills. The four main models covered in the basic training are:

- Affirmation - Building self-esteem and trust;
- Communication - Improving both listening skills and assertive methods of expression;
- Cooperation - developing accommodating attitudes that avoid competitive conflicts; and
- Creative Conflict Management - Getting in touch with the inner (AVP 2010).

5.2.2 Advanced workshop

The Advanced training clarifies consensus and offers a chance to profoundly explore the members' choice of theme. It is left up to the participants to choose what they

would want to discuss about. The facilitators do not come into the workshop with a pre-set agenda. In the AVP idea of consensus, there is no election. Consensus involves individuals articulating their sentiments having the chance to oppose a decision. This leads to more conversation and discussion, or to stand aside, stating that although they may not agree fully with the group's judgement, they are prepared to let the judgment stand and move forward with the group.

Key issues that are explored are:

- Fear—discloses the secret worries that usually underlie anger, jealousy, hatred, and prejudice;
- Anger—results in a deeper understanding of the personal conditions that elicit anger;
- Communication— develops individual listening and verbal expression skills and the ability to communicate better in tense and worrying situations;
- Bias awareness—builds consciousness of stereotyping, bias, and prejudices in individual relations;
- Power and powerlessness—helps characters to comprehend power structures and how to get in touch with their inner power;
- Forgiveness—builds the groundwork for true reconciliation and freedom from guilt.

In addition, these workshops are commonly planned to meet the requests of a particular group being trained, with the theme being chosen by the group or chosen by the team prior to the workshop (AVP 2010: 6).

5.2.3 Training for Facilitators workshop

It centres on team building and leadership skills and includes:

- Group development skills—presents management styles, preparation for practical learning, and processing of exercises;

- Team leadership approaches—emphasise on increasing a team contract and cooperative leadership styles;
- Hands-on knowledge—offers practise to groups, giving, handling, and assessing training meetings (AVP 2010: 6).

5.3 Examples of AVP work

This section will discuss various examples of AVP projects from around the world.

5.3.1 South African prisons

Hackland's (2007) assessment in a South African prison takes the qualitative method. In developing the evaluation structure, she draws on the five pillars of AVP along with related projected results. She used an extensive range of qualitative instruments including individual questionnaire, essays and written reflections. The use of focus groups and interviews with participants and staff was also a major tenet in her research. While the number of assessment members reduced over time, this drop mirrors the declining numbers sharing in each step of the AVP process (as, for various reasons, some participants did not continue on to later stages of the process) and she is able to continue to interact with the participants as a group. She also mentions (participants' views on) the violent or forceful conduct of prison officials which did not inspire alternative conduct among inmates. Her executive summary (Hackland 2007: 5-6) is worth quoting at length:

During the basic training, participants bought into a different way of viewing not only violence, but themselves and their interactions as well. The advanced course allowed for association of the achievements in the basic course and provided greater motivation for change in the realm of interpersonal interactions. The training for facilitators and the concept of the role of facilitator provided not only skills and knowledge but also an improvement to self-esteem, and aided the practice of new methods of relating with others, and becoming change agents within the facility staff reports confirmed these changes

She also states that her inquiry includes investigations into changes in how members see violence. The violence is from a slightly stylish and risky violence, to violence being

regulated and unavoidable, to—after the advanced workshop—losing control being accompanied, for some, by a sense of 'having let one's self down'. The participants finally started to see themselves as potential change agents within the prison.

Other shifts recognised comprise the move from a group of individuals who mock or laugh at one another's weaknesses to keep distance. The shift, was 'totally different' after the first workshop, 'more exposed and involved and certainly more at ease', confirming rather than mocking one another. Wrongdoers also transformed from seeing themselves as worthy of love and respect, by virtue of being human while requiring others to show respect before responding, to seeing all individuals as worthy of honour (Hackland 2007: 50).

5.3.2 US prisons

Research has shown how AVP impact leads to better surroundings in and outside of prisons. The findings are largely quantitative and use psychological measures. One particularly rigorous assessment of AVP was done by Sloane (2002) in the Delaware Department of Correctional Services where he reviewed results from participating inmates. He critically reviews prior investigation on recidivism and learning programmes in prisons. He states that many studies make 'the great leap from correctional education to recidivism measurements' without considering the many other external variables that influence whether or not someone re-offends (Sloane 2002: 6-7). In addition, the lack of inquiry on the usefulness of social skills trainings in prisons, he wondered whether this was because many of the programmes are provided by volunteers without official standing. Rather, prison systems seem to be preoccupied by concerns about education, not social skills, a curious paradox, since most prisoners are incarcerated for anti-social behaviour and not for being uneducated (Sloane 2002: 8).

As the control group had also volunteered for AVP workshops, he was monitoring for self-selection bias; additionally all inmates evaluated were serving sentences of over fifteen years for several crimes of a violent nature. As he explains, the control and experimental groups were similar enough that the before and after measurement for one group would be valid for another (Sloane 2002: 9).

The outcomes are extraordinary. The control group had committed a mean of 4.35 (median 3) infractions, while the AVP participants group had committed a mean of 1.81 (median 1) infractions. Basically, Sloane's investigation claims that participants of AVP workshops decrease their violent behaviour. AVP is effective for those under 40 years of age, but not meaningfully effective for older prisoners, and is more effective when the participants hold a high school diploma or above. After making some suggestions as to why the younger population is more inclined to AVP-induced change, he notes that this is, 'the section we would most want to help transform their conduct, as they are most likely to be freed at some point. Convicts over the age of forty tend to either be habitual offenders or serving very long sentences. In either case they are less likely to be freed (Sloane 2002: 1).

5.4 Summary of AVP evaluations

This section summarises a number of case studies in which AVP was used.

Table 5.1: The Delaware prison experiment (2002).

Location: Delaware Correctional Centre.

Procedure

The primary study considered the prisoner's behavioural writings before and after involvement in AVP and used an experimental group and control group. The latter was taken from the waiting list of more than 400. The sample size was 31 for the experimental group and 37 for the control group. Most prisoners had long sentences of over 15 years and about 50% were three lifers. All were convicted for violent crimes and most had numerous offenses. Half of the experimental group had only the Basic workshop and the other half had the advanced workshop.

Results

The outcomes of the investigation were that the experimental group experienced a 60% drop in their journaling compared with the control group. AVP presented a bigger impact on young inmates and those with a GED or high school education. An

explanation for why AVP seemed to be more effective with those under age forty is that those over forty tend to have far fewer write-ups. Those over forty in both the control and experimental groups had low write-ups and thus, indicated only a small development from AVP.

Interviews were also done with a sample of the experimental group. Analysis of their comments suggests:

AVP improves respect for self and others (empathy).

AVP promotes critical social skills (communication, interpersonal trust).

AVP helps participants develop different methods of conflict resolution by giving examples, practice and positive support.

Participants desire a better “community” within the organisation (safer, more social setting with more expressive communication with fellow inmates and a desire to participate in socially oriented activities).

Generates a supporting social system within the institution.

Source: (Sloane 2002).

Sloane’s inquiry involves the use of experimental and control groups for evaluation purposes. Nonetheless, Sloane goes further to give insights into the authentication of AVP programmes that this investigation may profit from, mostly the use of interviews with participants in the trial group (experimental) to get profound comprehension of their conduct and observations.

The belief that AVP was more fruitful to members under 40 years as establish by Sloane (2002: 20) is of specific concern to this study which worked with youths from 18 years up to the age of 35. Nonetheless, just like in the case of Walrath (2001), Sloane’s project is restricted to male convicts in a firmly controlled background. There will be a great disparity in this study which will take place in a black African community comprised of young men and women who will be part of the programme outside a prison context.

Table 5.2: The Maryland prison experiment (2002).

Location: Maryland.

Procedure

The experimental group was available from a list of convicts booked to start the workshop, and the control group was nominated from inmates who volunteered to participate in the research, but who had not volunteered for AVP. A total of 94 participants (53 interventions and 41 comparisons) were registered for the study. Both the intervention and comparison groups were assessed at base-line and 6 month follow-up. This happened over a one-year period (since basic workshops were only scheduled on a once-a-month basis). The dependent variables for this study comprised more direct evaluations of the intrapersonal and behavioural impact of AVP.

Results

Findings showed that prisoners who took part in AVP had considerably lower levels of expressed/experienced anger at 6 months post participation. Compared to non-participant inmates; inmates who participated in AVP reported significantly lower rates of confrontations 6 months after the AVP workshop; convicts in both groups had significantly lower levels of global self-esteem 6 months following the intervention. In addition, they demonstrated a trend toward high levels of optimism 6 months after the intervention in both groups.

While this inquiry represents a development in experimental controls, it is still limited. The groups were not randomly selected, and the difference in enthusiasm between inmates who volunteer for AVP and those who just volunteered for the study were not controlled. Also, the behavioural measure was a self-report measure, which is subject to the biases of self-reporting. None of the evaluations dealt with the problem of recidivism.

Source: (Walrath 2001).

Walrath's (2002) examination conveyed certain understandings that are significant to this research, particularly on my methodological approach. These comprise the use of pre and post-test experiment comprising of an intervention group on which AVP was managed as a motivation, and a comparison group which was related to the intervention group but that was not part of the trainings. In this investigation, I will use a similar approach by carrying-out pre and post-test tests with the experimental group and a control group to ascertain the effects of AVP by matching the outcomes of the two groups as discussed in detail in Section (9.5.2). This research, like Walrath's will take a six months period and the experimental group will experience two the basic and the advanced workshops. Another observation from Walrath's (2001: 703) investigation is the use of self-reports to evaluate participants' level of experience to and participation in violent and non-violent conflicts over the preceding one month period.

Notwithstanding the above insights, there are major variances between Walrath's investigation and my intervention. First and foremost, the discrepancy is on the sample. The participants in her investigation were all males ranging from 18 years to 51 years old, while my study comprised young men and women from the ages of 18 to 35 years. I worked with thirty youth in my investigation, against Walrath's 94 prison inmates (53 interventions and 41 comparisons). Another important difference is the background of the study. Walrath's investigation was done in a prison setting in the United States of America, a developed nation. America has experienced AVP for over thirty five years while my study will be in an African setting, in Zimbabwe where it is still making inroads. My investigation might give new knowledge on the impact of AVP from an African lens.

Table 5.3: The Long Bay prison experiment

| |
|--|
| <p>Location: Long Bay - Australia</p> <p>Procedure:</p> <p>An Advanced AVP workshop with 16 participants in a maximum security prison in Sydney, New South Wales was carried out using 'The Way I See It' (TWISI) questionnaire. The TWISI is a self-report tool originally designed for use with young people to evaluate a conflict resolution programme in the United States.</p> |
|--|

Results:

The results of Joy's study show that overall, the group made significant changes in their attitude toward conflict. A shift was particularly noted in the use of verbal communication as the preferred means to deal with conflict instead of fighting, while other prisoners would simply use avoidance. However, she also observed that the men gave little attention to the value of their feelings. Joy speculates that this was due to a maximum security prison being an unsafe place for this type of expression to occur. A valuable addition to this study was a qualitative follow-up of the men on a monthly basis during which case notes were made. Her case notes showed substantial positive changes over a period of time that could not be captured in the shorter study. An interesting aspect was that these changes were strikingly idiosyncratic. How the inmates applied AVP in their lives appeared to depend greatly on the circumstances of individual lives, but they nevertheless seemed to draw on their AVP experience to make these changes.

Source: Joy (1995).

There are a number of differences between Joy's study and my intervention. First, Joy's study is carried out in a prison but my study is in a community environment. I used Kraybill's questionnaire to check how participants responded to conflict while Joy used the 'The Way I See It' a (TWISI) questionnaire for her evaluation.

Table 5.4 AVP British prisons.

Location: UK

AVP workshops were facilitated in eight level one or level two for 79 people in Kilmarnock, Shepton Mallet and Woodhill prisons.

Procedure:

All adult age groups were well represented; 17% were under 25.

13% of the participants were of an ethnic minority background.

11% of participants reported an enduring mental health problem, 5% learning difficulties and 6% a physical or sensory disability.

Results

Workshop members improve their capability to manage conflict without violence.

Participants are more self-aware, self-confident, able to connect, clear about their values and able to trust others.

Volunteers are trained in transferable group leadership skills for use in AVP and the community and gain a valuable self-development experience.

Source: AVP Britain (2009).

Table 5.5 AVP in Rwanda

Location: Rwanda

Procedure

In August 2003, two researchers Niyongabo & Yeomans, met individually with 39 people who represent a cross-section of people who took part in the workshops, in four regions of Rwanda. The results of these interviews were organized thematically around the AVP Workshop methodology, most referenced programme elements, relationship to Rwandan culture, overcoming ethnic discord, forgiveness, contributions to the *Gacaca* process, hierarchy, women, family, and religion, with concluding remarks by the interviewers.

Results :

These results showed that AVP had been helpful, not only to the judges involved in the *Gacaca* process, but in helping the individuals to resolve conflicts within their families and communities.

Source: Niyongabo & Yeomans (2003).

The Rwandan study gave significant insights of the programme in an African environment which, to some extent, has numerous similarities with the location of this study, Hatcliffe extension, a peri-urban and informal settlement, mostly in the way people live in shared experiences. It observes the view of AVP developing and impacting grassroots people cutting across all nations and borders. This investigation is also noteworthy because it reflected how AVP can be carried out in a different setting from the usual prison environment.

Table 5.6 AVP in DRC

| |
|--|
| <p>Location: Bukavu, Congo</p> <p>Procedure:</p> <p>A group of facilitators from Africa and USA assisted in this workshop. The facilitators from Africa came from Congo and Rwanda. The teams' proficiency in French and Kiswahili was a huge advantage to the communities. The first training ran from July 9 to July 11 with 20 participants who were from varying backgrounds. Christians from denominations such as; the Quakers, Methodists, Anglicans, Catholics and Pentecostals all came together to discover the Transforming Power of AVP.</p> <p>Results</p> <p>Many individuals expressed their desire to bring AVP to their local communities. They pledged to work with indigenous peoples, refugees, Rwandan rebels and Congolese soldiers to change the tension present in Congo today.</p> |
|--|

Source: Zarembka (2005).

The above assessments provided some successes and challenges. It presented a number of issues but none them dealt with the problem of recidivism. Sloane (2003) argues against the use of recidivism as a measure of effectiveness, on the foundation that calculating the success of a program against the single variable of absence of reconvictions does not take into perspective the many other issues persuading the individual during and after his/her release. He suggests that these effects are more pervasive social problems that cannot be expected to be dealt with by one simple training program, and therefore he used a measure of behaviour within the prison structure as the dependent variable, arguing that it clearly measures the outcomes of the training.

AVP does not report the issues of the victim, and the inmate's duty for the harm done to the victim. It works on building the self-esteem of the inmate, who gradually, having a repaired sense of his/her own worth, may start to look at the impact of his/her

behaviour, and be more ready for restorative justice, victim/offender types of reconciliation and healing. This seems to be more like "self-empathy" is essential before one is able to have true empathy for others' needs and thus, the use of peaceful communication skills would be a natural next step for the AVP program, in preparing inmates for restorative justice, that is, victim-offender reconciliation and other ways of making amends to the victim and the community.

5.5 AVP and reconciliation

Grassroots reconciliation efforts are vital in resolving conflicts between groups. It is an undeniable fact that, positive peace and workable conflict settlement is challenging without their inclusion. If communities are not involved in the decision making processes regarding their issues, dialogue and reconciliation is difficult. It will be very challenging to leaders and policy makers because they will face resistance from the people concerned. When individuals are dissatisfied with conflict resolution interventions, reconciliation cannot be sustainable. Creating motivation for the public to support a conflict settlement is a vital element in people's daily conversations. Reconciliation should be introduced, taught and practiced as a parallel policy in local communities (Galtung 1969). This section below discusses AVP as a tool for reconciliation in divided communities.

The promotion of joint or cross-cutting organisations working on economic, environmental and social issues should be encouraged for effective reconciliation. This is one of the most realistic methods for overcoming obstacles to grassroots reconciliation. This will draw a larger amount of followers who might not be mainly interested in reconciliation but would later learn that it is a welcome side-effect of working on change in areas of mutual interest. For example, the Parents' Circle is an institute that was formed by individuals who were most affected by the violence of the protracted conflict between Israel and Palestine. Through negotiation and engagement, both sides join together to overcome grief and promote a peaceful resolution (the parents circle).

AVP was introduced to the Kibungo region of Rwanda in 2007. Since Rwanda is currently promoting gender equality, the workshop had an equal number of men and women to create that balance. The gatherings comprised of both Hutus and Tutsis, genocide survivors and ex-prisoners who had been convicted for participating in the genocide. In addition, *Gacaca* judges were present as well in one of the workshops. As the participants had already gone through the AVP Basic, they were invited to participate in an advanced workshop (Jou & Kreitzer 2010: 82). The two groups agreed to focus on the theme of forgiveness through the consensus process. Individuals narrated many stories of reconciliation and forgiveness. During these workshops, many stories of forgiveness and reconciliation were shared. Individuals are living next to the people who killed their families and are struggling with ways to co-exist peacefully. The atmosphere can be tense, because ex-prisoners are present in the trainings. A number of concepts had great resonance with the Rwandan participants. Notably the concept of Transforming Power was quoted in almost every interview, possibly relating to what can be interpreted as a profound conviction in the power of transformation. Furthermore, certain features of the training, including the push for equality in a hierarchical society, were challenging. The adjective name exercise that tailored neither the local language Kinyarwanda, nor the remarkable cultural importance of names was also very difficult to understand (Jou & Kreitzer 2010).

The massacres that were perpetrated in Rwanda are a plain reminder of humanity's vulnerability to retaliate when we have misconceptions about the other person or groups of people. People therefore, need an alternative to violent behaviour and AVP responds to this and is more relevant now than ever before. Individuals will learn to change and respect others and in doing so, create safe spaces for dialogue. It is an instrument that can be valuable in many areas of social work practice with an emphasis on holistic approaches to individuals and their settings. The AVP trainings conducted in Rwanda also reveal that forgiveness is possible but hard in spite of the heart breaking experiences which victims and perpetrators went through. Humanity can get some lessons from this country's experiences (Jou & Kreitzer 2010: 83). The reconciliation efforts experienced in Rwanda through AVP have been enormous. The intervention of

AVP has promoted reconciliation through dialogue instead of violence in most Rwandan communities (AVP USA 2002). AVP workshops offer a concrete experience with a nonviolent society—not an imaginary concept, but a personified, lived experience. During the approximately twenty-two-hour duration of a workshop, participants build and maintain a different kind of community. This is the first time where the definition of a community of trust and acceptance by individuals is no longer a struggle. In many neighbourhoods, people may see each other as opponents wrapped in frantic conflict, with violence the only likely means of overcoming their drawbacks. The AVP trainings help individuals to experience the association of their own fights to those of others, and they learn that trust and cooperation are possible. A spirit of collaboration and tranquillity develops. Rwanda successfully ran seven trainings for over a thousand *Gacaca* court judges. The trials for minor cases related to the genocide of 1994 were the responsibility of the community. Rwanda had an unpleasant past and the trainings were meant to shift the nation from that grim past of national violence to a new dispensation of peace. The results that were given by the evaluators showed that the efforts were positive. The responses from the interviews, from community members, AVP facilitators, judges and government leaders, were encouraging (Shipler and Uwimana 2005: 4).

Peacebuilding *en las Américas* (PLA) supports AVP and Community Based Trauma Healing workshops with nine programmes: five in Colombia; two in Honduras; and one each in Guatemala and El Salvador. The programmes reach many young people, and people who have been, or are, resisting violent forced displacement, victims of domestic abuse, and the large numbers of people struggling to survive in an atmosphere of insecurity and violence caused by criminal and drug gangs, and political instability.

Stucky (1999) states that AVP workshops have been offered to church gatherings in Colombia. The Mennonite church has made huge contributions together with the local churchgoers in addressing the issue of conflicts that have been a part of people's lives for a long time. The trainings have helped people to use different ways of resolving their conflicts. There have been experiences of individuals who have not spoken with each other for a long time but have been reconciled. They have found voice and

empowerment. The members have moved to new harmonious ways of regarding each other as one. Through AVP, the divided communities in Colombia have actually begun chicken projects. These projects allow people from different divides to meet and discuss their common challenges and thereby slowly getting to know each other. The results are outstanding given that this country currently has an official unemployment record of over 19%. Furthermore, the economic structure is itself a main source of violence. Violent reactions are always fuelled by the economic situation that is very critical at this point (Stucky 1999). The universities, local communities, people working for justice and peace have included aspects of AVP methodology and exercises into courses and workshops at all levels of their programmes. People have been united through icebreaking, listening, self-esteem, community building and role play exercises, and by recognizing the transforming power and spiritual dimension of nonviolence and peacebuilding. The exercises have assisted individuals to cope with principles concerning violence and nonviolence, to build community, to identify and improve skills, and to mix theory and practice through a process of encounter and affirmation (Stucky 1999). Colombia has made great strides in its community mediation, peacebuilding and human rights programmes because of the inclusion of AVP methods and exercises. Individuals engage with one another in a way that respects the other and the use of adjective names in the beginning is a good strategy that builds trust despite the differences that might be present. The concentric circles have made huge a difference in people's lives as they enrich abstract thinking and develop people's acquaintances and connections with each other.

Lederach's idea of the "infrastructure for peace" identifies the need and significance of building relationships among actors for peace. The individual's role is esteemed and is appreciated and incorporated into a common effort of building peace. The efforts of the community are therefore broadened and the vision begins to be brighter when there is team effort. The Colombian situation has gained a lot given the experiential focus of AVP methodology (Stucky 1999). The participant's willingness to apply the attitudes and techniques they have learnt helps in the survival of the nonviolent attitude displayed by AVP. There is also great information in some AVP chapters that facilitate inmates'

transition back into society. It provides a platform where the trials of re-entry can be shared openly and understood by those who have faced similar challenges. When AVP operates in war zones, organizers have added additional programmes of mediation, trauma healing, and other services needed to teach and maintain peace. The organisation recognises that the skills of conflict transformation must be practiced over time (Novek 2011: 340).

AVP offers society an open model for empowering both victimisers and victims, whose lives have been touched by violence. The people from outside can only appreciate and respect incarcerated men and women when they learn to see one another as valuable members of society. If men and women who have fought against each other can learn to forgive and trust one another, then so can all of us. Whether applied in places where violent conflict has torn populations asunder—like Rwanda, Democratic Republic of Congo, Kenya, Colombia, Guatemala, or the West Bank—or in the United States, where conflict between groups defined by race and social class is most often framed as crime, the Alternatives to Violence Project offers an inclusive vision of community safety based not on punishment or revenge, but on love. It teaches a peacemaking that supports healthy communities through an unswerving commitment to human equality, inclusion, and reconciliation (Novek 2011: 340).

5.6 Conclusion

This chapter highlighted the history of AVP and how the training process is done. It emphasised the experiential nature of this programme's exercises during the training. It also provided a number of case studies where AVP has been used and its outcomes. The Summary of AVP evaluations also took a central part in this chapter. The AVP as a tool of reconciliation in divided communities was also illustrated and a number of success stories were given. The research methodology of this investigation will be highlighted in the next chapter.

PART III: RESEARCH METHODOLOGY

CHAPTER 6: RESEARCH DESIGN

6. Introduction

According to Creswell (2003), research is a recurring progression of steps that naturally begin with finding a problem or matter for study. It then includes the reviewing of literature, specifying a purpose for the study, gathering and examining facts, and generating the understanding of the evidence at hand. This development ends in a report, circulated to audiences which is assessed and used by the educational community. This chapter will discuss the research design of the study.

6.1 Research design

Mouton (2011:55) explains a research design as follows:

The construction of an original house starts with a notion... profile, size, number of restroomsThese concepts are given to the draftsman. The notions are converted into a proposal of the potential house by the designer... In principle, the eventual research is the research design.

6.2 Action research

The research design used in this study is action research. According to Stinger (2008) Action research seeks to advance societal issues within communities in an organised way. It is taking a self-reflective, interrogative, and methodical approach in exploring group settings (Burns 2010: 2). Action research is an applied research design that was used with the people in Mashonaland province in view of the political experiences that have led to divisions in their society. Action research has the following principles:

- It is a set of practices that respond to people's desire to act creatively and practically on difficult issues in their settings;
- It opens new dialogue and collaborative spaces with dedicated people committed to the same objective;

- Draws from the vast experience of knowledge and its expression in diverse forms;
- It addresses issues of importance concerning the wellbeing of persons, their communities and is value oriented;
- Is a living, emergent process that cannot be pre-determined, but changes and develops, as those engaged deepen their understanding of the issues being addressed and develop their capacity as co-inquirers both individually and collectively (Reason and Bradbury 2008: 3).

In a broader sense, action research allows investigators to improve a methodical, inquiring toward their own practices (Frabutt et al., 2008) leaning towards achieving positive change in this exercise or within a wider community (Mills 2011).

6.3 Examples of action research projects

The section below will present a number of action research projects in different contexts and their findings.

Table 6.1 Kayin State action research project, Myanmar (2014).

| |
|---|
| <p>Location : Myanmar</p> <p>Objective: To get a better an understanding of the views, desires and trials as observed by individuals in Kayin State on peace, the peace process and the future.</p> <p>Action research procedure:</p> <p>The first phase of this plan comprised of a two day training workshop with the particular participants.</p> <p>The exercise was to share evidence about the task and the listening method, arm listeners with the ability to conduct effective discussions and work with them to create listening groups.</p> <p>The listening methodology was used, conversations were held with one hundred and eleven individuals from a cross-section of communities in Kayin State.</p> <p>Community members shared their opinions on the current situation, their needs, perceived challenges as well as hopes for the future.</p> <p>Key Findings</p> |
|---|

Generally, the condition for individuals and communities in Kayin State was reported to have been enhanced since the commencement of the peace process in 2012. Communities reported an increased liberty of movement, affirming that they were able to travel and trade commodities in and out of Kayin State. Communities pointed to a decrease in local people being forced to porter for armed groups, as a remarkable development. Despite these developments, groups emphasized on--going trials and want to see more noticeable profits.

Source: Jones (2014).

Table 6.2: Nepal action research project

Location: Nepal

Objectives:

To comprehend the usefulness of peace building projects in relation to the respective TOCs of the project.

To combine lessons learnt from peace building projects and provide recommendations for effective programming for other and future programmes

Action research procedure

Different research tools such as interviews, case studies, focus group discussions (FGD), group discussions and meetings, were used for data collection over a six-month period in 2010. A total of 72 participants were interviewed, using a questionnaire, along with six FGDs.

The RTMs also reviewed secondary information such as the projects' annual reports, evaluation reports, programming frameworks, strategy documents and case studies to crosscheck the information.

This data was analysed through narratives, tables and charts for qualitative data and through the Statistical Package for Social Sciences (SPSS) for quantitative data.

Key findings

The participants recognised the efforts of the AfP in reducing violent conflicts in their educational institutions and felt that the Youth Peace Dialogue Centres (YPDCs)

established by the AfP were effectively serving as common platforms for the political youth to hold their discussions, both formal and informal.

The youth, who were once seen on the frontline of *bandhs* (strikes), were now willing and eager to solve issues through dialogue and cooperation.

Furthermore, 86 per cent of the respondents acknowledged that the AfP's programme and empowerment efforts had brought positive personal behavioural change

Source: Aryal (2012).

Table 6.3: Morgan Zintec action research project, Zimbabwe (2013)

Location: Zimbabwe – Morgan Zintec college

Objectives:

The investigation sought to examine student related difficulties and institution related problems that adversely impact on students' development and success in research.

Research procedure

The population of the present study consisted of all the students, that is, 156, with 35 students in their final year, who had completed or not completed their research projects.

A questionnaire was distributed to a purposive sample of 150 students who were present on the day of the visit.

Key findings

Findings of the present study show that 85% of Morgan ZINTEC Teachers' College action research students considered lack of books and journals as some of the major factors affecting their progress and success

Poor communication was considered by 53% of the respondents as one of the major factors affecting their progress in research.

Most 79%) of the students indicated that they were not exposed to research theory since the college has no provision for teaching the course on the timetable.

Source: Mapolisa (2013).

Table 6.4: an action research project in Nicaragua (2010)

Location : Nicaragua

Objective

The objective of this inquiry was to explore how people move from negative, survival-oriented co-existence to positive co-existence.

Research procedure

Qualitative interviews were used in this study.

Key findings

Almost 80% of the interviewed stated that they 'have made their peace' with their neighbours from the other side, that their children play with children from parents who had formerly been adversaries and that they themselves have close friends among the former enemy community.

Source: Manuella (2010).

Table 6.5: an action research project with schools in South Africa (2013).

Location: South Africa

Objective:

The aim of this study is to examine the extent to which violence is an obstacle to knowledge.

Research procedure

Semi-structured interviews with teachers, learners, principals, members of the non-teaching staff, and members of School Governing Bodies (SGBs were used).

Key findings

One key concern stemming from this study is the need to create a well-managed school community where learners feel they belong, are valued and have values that support peaceful conflict resolution.

Source: Mncube and Harber (2013).

6.4 The process of action research

A frequently used model of action research includes using various sequences in which one plans, acts and observes and reflects, then replicates this series of action. The cycle of action research may be arrived at any point, subject to the situation. The cycle endures until the anticipated objectives are achieved. In action research, each rotation includes some new action and some form of data collection. This enables the

researcher to regulate the degree to which the activity is serving the preferred goal (Wagner et al 2012: 130).

In the action research cycle, different authors have used different language to describe the stages. Coghlan and Brannick (2010: 8) argue that these stages are:

- Constructing;
- Planning action;
- Taking action and
- Evaluating action.

The outcomes are shared amongst members and for action research in an academic setting; the outcome normally includes a public report, such as a dissertation or thesis as well. The output is 'actionable knowledge' that is valuable to the actors involved that is the expert and the participants (Coghlan 2007: 293).

6.5 The project plan

Zuber-Skerritt and Perry (2002) say that there are two action study sequences working in parallel when the study is being prepared. One is the central action research cycle which emphasises the concrete challenge to be resolved. The other is the thesis action study phase in which the examiner is busy in planning, acting, observing and reflecting with respect to the theoretical aspect of the research framework and their learning from it. According to Coghlan (2007: 300) this learning is called 'meta-learning' and highlights its part in developing theory from the essential action research plan. Action research therefore builds on core action exploration phase and a thesis action investigation sequence.

Planning for the overall project begins with the identification of a research problem for which an action research approach is appropriate. Before the project can get underway an agreement on the objectives, tasks, processes and participants commitment, agreement on ethical issues should be addressed with the group of participants (Davison et al 2004).

The preparation stage of an academic action research process will also include an evaluation of related works. This is imperative so that you can locate your subject in terms of its significance to the academic community. Theory may also be beneficial in addressing the expert challenges. Coghlan and Brannick (2010: 93) assert that during the core action research cycle theoretical structures are important as they help in the process of the research. They assist with investigation as well as giving a basis for 'discussion where there is a combined consensus building, action preparation and action'. Gill and Johnson (2010) emphasise that, it is vital to stress the cooperative nature of the process and the need to inspire discussion and participation.

Community mapping is the planning phase of the model and the active interaction with the community is called the acting phase. The observing phase includes both qualitative and quantitative evaluation, while the reflecting phase involves revising and re-planning to ensure the process is community-centred.

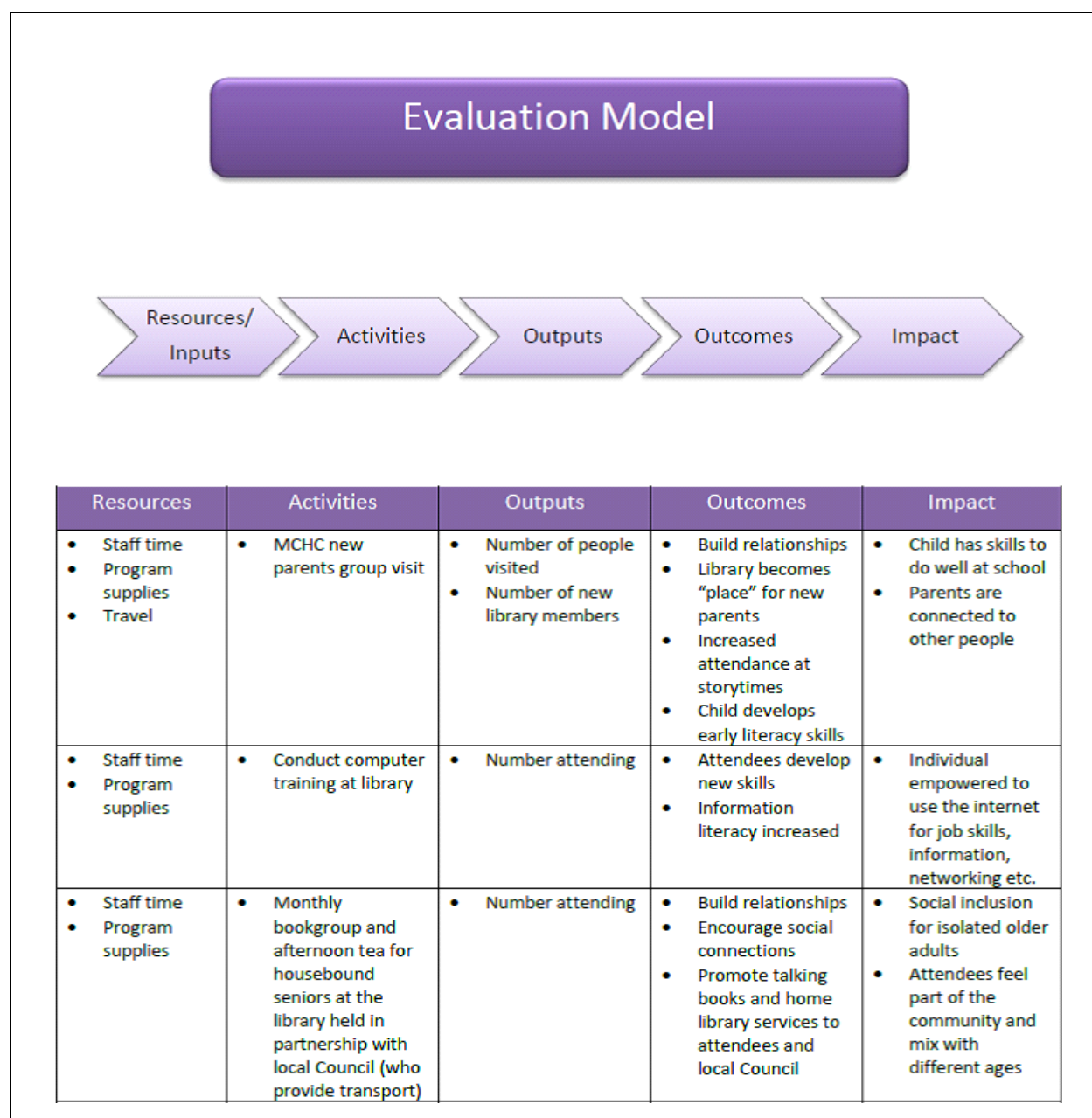
6.6 Evaluation in action research

As part of the community development agenda, an evaluation process should be carried out concerning the flourishing of human persons and their communities. It permits the researcher to quantify the accomplishment of a program using evidence-based quantitative and qualitative data. Green & Kleiner (2011) state that the community-led approach to evaluation is a concerted effort between the researcher and the participants involved in the project. The extended impact of the intervention on the community is measured through evaluation. It comprises of the talents, Knowledge, and viewpoints of the members involved in the program to measure whether the research is meeting the requirements of the community. It is a constant, sharing procedure. The goals of evaluation using an action research approach comprise the following:

- Engaging the participants in the study development to better comprehend and take practical deliberations on matters important to the community.
- Document and reinforce people's experiences (Green & Kleiner 2011).

A model of the components of evaluation is presented in Figure 6.2.

Figure 6.2: The impact evaluation tool kit



Source: www.epl.ca

Figure 3 summarises the association between resources, actions and results. It looks at how library resources and activities are related to short term results and longer term bearings upon the community. It lists what worked, what didn't work, and what could be upgraded. It gives importance to individual stories of empowerment as much as numerical data.

Figure 6:3: The reflection tool kit



Source: www.epl.ca

The reflective stage of the action research model includes revising the programme, partnership and reflecting on the knowledge gained through the intervention. This includes the advantages to the researcher, members, the wider community, and the partner organisation. It includes observing what worked, what didn't work, how the process could be improved, and preparing for the next phase based on the evidence gained through the practice. It also comprises of deliberating on the lessons learned and the information gained both by the researcher and the community at large (Ramsay 2010).

The reflective part may include modifying a current programme founded on interpretations made during the planning, acting, and observing phases. It can also mean developing a new intervention centred on the information attained about the community. It is a vibrant method of improvement and renewal to ensure the programme remains responsive to the community's desires, wishes, and ambitions.

It involves revising the community planning method, the level of community engagement accomplished, and the evaluation procedure to guarantee it is community-centred. Reflective exercise is a key recurring course of continuous learning realised through

experience, and the conscious presentation of the knowledge attained through the phase. The development leads back to the planning stage of the action exploration format to ensure the constant upgrading and improvement of the programme activities (Ramsay 2010).

6.7 Action research in the present study

The participatory character, democratic impulse, simultaneous contribution to social science (knowledge) and social change (practice) are the three ideologies in action research (Koshy et al 2010: 10). In order to report the feature of democratic impulse, members should be seen as equals. The investigator works as a facilitator of change, checking with participants not only on the action process but also on how it will be assessed. One advantage of this is that it can make the research development and results more significant to experts by rooting these in the reality of day-to-day practice.

Throughout the exploration process the outcomes are fed back to participants for authentication. It is vital therefore in this research that the researcher should not show any political bias to any political party and people's morals. Issues of individuality and association will surface during interviews and it is highly recommended not to show any favouritism and confirmation of any political ideology against the other (Koshy 2010:11). Maree (2008:74) concurs with Koshy (2010) when he contends that action research attracts attention to its co-operative or participative aspect and to the focus on a concrete challenge practised by the participants for whom a practical response is sought. For this reason, the political polarisation that has beset the Zimbabwean community will be examined and practical responses will be identified. The ordeals of the people of Mashonaland will be discussed and exposed by the participants themselves and they will find their home grown solutions. Maree (2008) further argues that the investigator acts as a facilitator to assist respondents to organise and devise an intervention that ought to ameliorate the challenge. Assessment of, or evaluation of the effectiveness or success of the intervention becomes an important focus in the research.

However, according to Reason (2006: 192), action research is not a value free process; it involves the questioning of values, morals, and ethics. Action research would be a platform to share those deepest concerns of the people in Mashonaland. The sharing of these deepest secrets as Rahman (2003: 16) argues helps to promote the empowerment of the underprivileged and the oppressed in their settings. It helps them to exercise their democratic right to participate in the process of developing a more humane environment. Unless and until people begin to ask fundamental and profound questions they remain in their slumber and ignorance. Questioning and taking action in any unjust situation is the beginning of liberation.

6.8 Research methodology and data collection methods

Collis and Hussey (2009:11, 71) define a research methodology as a complete approach to the whole development of the investigation—a skill for gathering and/or questioning facts. This study will engage a mixed method approach. The combination of qualitative and quantitative approaches is referred to as mixed methods research. It is more than simply gathering and examining both kinds of facts; it also involves the use of both methods in tandem so that the whole strength of a study is greater than either qualitative or quantitative research (Creswell & Clark, 2007). These methods not only expand the research toolbox, they also provide the opportunity for synthesis of research traditions and give the investigator additional perspectives and insights that are beyond the scope of any single methodology. The result is more than simple addition; the results often transcend the individual methods and disciplines. Creswell et al (2004: 7-12) assert:

This form of exploration is more than simply collecting both quantitative and qualitative data; it indicates that data will be integrated, related, or mixed at some stage of the research process. Not only do these types of investigations have the advantages of the deep accounts and entrée to subjects' lived realities explored by qualitative methods, they also have the potential to contribute the generalisability and statistical reliability that is the strength of quantitative research. In addition, as the authors note, mixed methods lend themselves to valuable opportunities for data triangulation and transformation and instrument design.

In addition, mixed methods support the use of both inductive and deductive research logic which is a great strength in itself. Having an inductive-deductive cycle enables researchers to equally undertake theory generation and hypothesis testing in a single

study without compromising one for the other (Jogulu et al 2011: 4). Furthermore, data analysis using mixed methods will amalgamate statistics and thematic approaches. Through techniques of combining and comparing multiple data sources, analysis, and processes, we allow triangulation to take place. Triangulation will strengthen the findings and, subsequently, the inferences we make because multiple techniques were utilised within a single research project.

6.8.1 Quantitative research

Hopkins (2008:1) asserts that quantitative inquiry is all about measuring connections between variables. Furthermore, Johnson and Christensen (2008: 1) show that the investigator and their prejudices are not recognisable to the contributors in the study, and participant individualities are intentionally concealed from the researcher. In this study quantitative research methodology assisted the researcher to inquire into a recognised problem based on testing a notion measured with figures. The objective of using the quantitative research method was to determine whether the predictive generalization of a theory holds true. The researcher would not generalise because impartiality is critical in quantitative exploration.

6.8.2 Qualitative research

Qualitative research permits the researcher to examine people's experiences. In addition, it studies individuals in their natural settings, to identify how their experiences and behaviours are shaped by the context in which they live (Henink et al 2011: 8). These experiences include social, economic, political, cultural or physical contexts in which they live.

Bogdan and Biklen (2006: 46) are of the view that the researcher's key aim is to enhance knowledge, not to pass a ruling on a situation. I chose this method to allow identification of issues from the perspective of the participants in the study area. Furthermore, this method is appropriate because issues will be probed in an in-depth

manner. In addition, phenomena or experiences will be interpreted in terms of the importance individuals place on them in Mashonaland.

In this research, I consciously safeguarded against the risk of having set ideas on the violence and conflict that has been experienced in Mashonaland and allowed the participants the opportunity and time to raise issues, ideas, express thoughts and feelings during the course of all interviews. My knowledge and experience of conflict and violence in different areas in Africa allowed me to pose appropriate questions. The accomplishment of qualitative research depends on the readiness of the members to share. Consequently the researcher has to gain the confidence and trust of the participants. Trust should be established before people are willing to share sensitive information.

A profound and more significant understanding of qualitative inquiry is through the exploration of complex social phenomena as experienced by people. According to Sin (2010: 105), in judging the trustworthiness of qualitative research, four criteria in particular should be used:

- Credibility, which addresses the aspect of truth in the findings and is concerned with testing the findings with the various sources from which the data are drawn;
- Fittingness, which is concerned with the applicability of the findings in other contexts;
- Auditability, which is concerned with the consistency of the findings if the research is replicated
- Conformability, which is concerned that the findings are not a function of the biases and motives of the researcher.

6.8.3 Mixed methods

Mixed methods (MM) assessments strive to mix social science disciplines with primarily quantitative (QUANT) and mainly qualitative (QUAL) methods to theory, data gathering, data exploration and interpretation. The purpose is to reinforce the reliability of data,

validity of the results and recommendations. In addition, it widens and deepens our understanding of the procedures through which program outcomes and impacts are accomplished. It shows how these are affected by the situation within which the program is executed (Bamberger, Rao & Woolcock 2010).

6.9 Data collection methods

A multiplicity of data gathering methods can be used in a qualitative study. Data collection methods are also referred to as methods of instrumentation (Koshy 2005: 86). Watkins (2008: 57) remarks that an excess of research methodologies exist, but for the sake of this study, questionnaires, interviews and observations were utilised. Information gathering is not simply a method of collection, but also a process of creation.

6.9.1 Interviews

Interviews help as a data gathering tool that falls largely within the interpretive research framework. In-depth interviews are qualitative in nature because participants' thoughts, beliefs, knowledge, reasoning, motivations and feelings concerning a topic are obtained in depth (Leed and Ormod 2010: 148). The interview should be seen as a purposeful interaction in which one person obtains information from another. The researcher collects data from the interviewee who provides the data. It is about ideas, experiences, beliefs, views, opinions and behaviours of the participants. The interview should be friendly and at the same time impartial to whatever the participant says to you (Johnson and Christensen 2012: 198). The researcher should listen carefully and be the source of detailed information (Johnson and Christensen 2012: 202). The responses can be biased if the interviewer reacts positively or negatively to the content of the participant's answers. One important tenet in an interview is trust.

Cooper and Schindler (2006: 204,208,210-211) argue that there exists three types of interviews, namely unstructured interviews (no definite questions and/or order of themes

are spoken about, and each interview is centred on each participant). Johnson and Christensen (2012: 203) point out that in this type of interview the researcher deliberates on the areas of concern and follows all the hints that emerge from the discussion. It is important to record the interview to avoid losing important information. The minimum requirement of such interviews is note taking and one needs to be very flexible. Semi-structured interviews (usually begin with a few precise debriefings and/or areas, followed by the individual's ordinary "flow of thought"), and structured interviews (similar to that of a questionnaire) to "monitor" the order of questions or topics.

In this study, I used the semi-structured and open-ended interviews for the people of Mashonaland to provide an in-depth assessment of their experiences given their past experiences of violence and conflict. Furthermore, interviews were employed to gain profound understanding of what emerged during the violent conflicts within the participants' communities and how these youths fared and responded to it. As with unstructured interviews, I raised questions about participants' own experiences which allowed them to answer generously, with me raising new questions as I followed up their answers, at the same time, ensuring that this was in line with my research objectives. The interview process was quite flexible as the aim was to gain a "genuine access to the world views" of the participants. The interviews typically lasted between 10 minutes and one hour. In total I conducted thirty-four face-to-face individual interviews with a wide range of participants including religious leaders, civil society organisation representatives, the community and youth leaders. Given that this research had an experimental group, it was important to explore their changed attitudes about conflict after each level of AVP. It is from their narratives and considerations that the accomplishments of the training were discovered.

6.9.2 Questionnaires

A questionnaire largely falls within the realm of the positivistic research model (Watkins 2012: 68). It is a tool that supports an investigator's efforts to accumulate large amounts of information, which will be examined at some stage, to act as confirmation for appropriate results of an inquiry. Furthermore, questionnaires can be administered by

hand, by computer backed software (online), telephone, post, or by means of subcontracting it to data collection persons at a fee. The questionnaires were used In this study the same way the interviews were conducted to get a clearer view of the field of study and hands-on experiences of the sampled cases (Blumberg, Cooper and Schindler 2008: 221-227).

6.9.3 Observation

Observation is a method for collecting data about people, processes and cultures. It involves careful looking and listening. The observation methods were meant to support unstructured interviews since it was conducted in the same site as the interviews. According to Collis and Hussey (2009: 151-152) observation is where information is gleaned by observing the natural research setting, This pertains to the specific research study at hand, and can fall within the positivistic research paradigm or the interpretivistic research paradigm. They say that observations can take place in the form of non-participant observation (researcher is objective from the research environment being studied) or participant observation (researcher is involved in the research environment being studied (Collis and Hussey 2009: 153-154). Participant observation is a technique that allows researchers to find out about the activities of the people under study in the natural setting through observing and contributing in those activities. It is also valuable for getting an understanding of the environment in which study participants live. Researchers can also uncover factors essential for a detailed understanding of the research problem but that were unknown when the study was planned through the use of participant observation (Kawulich 2005: 3). Participant observation helps to draw a distinction between the objective observer who, primarily through interviewing approaches from outside, and the participant observer who researches a culture from within. The investigation takes a long time with intense social dialogues between the participants and the researcher. The investigator enters the realm of the individuals, gets to be known and trusted by them and methodically keeps a thorough journal of what is perceived and observed (Bogdan & Biklen 2006: 2).

The examiner watches and records what people do and say whilst immersing him/herself in the host society learning to think, perceive and feel. S/He sometimes acts as a member of its culture, and at the same time as a trained researcher from another culture. There is involvement as well as detachment. Covert observation poses an ethical dilemma, whilst overt observation must contend with the Hawthorne effect – people change their behaviour if they know they are being observed. This technique is considered as both an overall tactic for qualitative research and as a data gathering mechanism. The researcher does not gather data to respond to a specific hypothesis; rather details are inductively derived from the notes.

6.9.4 Sampling

It is seldom that a researcher can test a complete population (e.g. all research subjects that exists in a specific research environment, for instance, all students studying at tertiary institutions in South Africa). To address this issue, a researcher should make use of adequate sampling methods. Collis and Hussey (2009: 209) explain that a sample is made up of some members of a targeted population, an extract from a targeted population, which is still representative of the targeted group. There exist two types of sampling namely probability sampling and non-probability sampling. Non-probability sampling: When the scale of the population being studied is not known this sampling method can be used. In essence the researcher makes use of non-statistical calculations in order to draw a suitable sample size for his/her research study. Some non-probability sampling techniques include convenience sampling that is, choosing samples that are conveniently accessible to the researcher and purposive sampling which is choosing samples deliberately so as to satisfy the research delineation.

6.10 Data analysis

The first step in any analysis is to read the collected data from the beginning to end. When doing the initial reading, analysts should resist the urge to write in the margins, underline, or take notes. The idea behind the first reading is to enter vicariously into the

life of participants, feel what they are experiencing and listen to what they are telling us (Corbin and Strauss 2008).

6.10.1 Content Analysis

Content analysis is a technique that categorises written or oral material into accepted groups of related meanings (Moretti et al. 2011). These categories symbolise either open or inferred communication (Hsieh & Shannon 2005). It can be productively used to scrutinize practically any kind of communication material, including story responses, open-ended review questions, interviews, focus groups, observations, and printed resources such as articles, books, or manuals.

Qualitative content analysis is a research process used in the subjective analysis of the content of written data through the systematic categorization procedure of coding and identifying themes or patterns (Hsieh & Shannon (2005: 1278). It is a system for systematically relating the significance of qualitative material as Schreier (2012: 1) asserts. In addition, it is flexible to use the inductive or deductive approaches or an amalgamation of both approaches in data analysis. The skill to extract evident and dormant content meaning is necessary in this process. Qualitative content analysis is flexible in the use of inductive and deductive data analysis depending on the purpose of one's study in the first place. The key distinction between the two approaches centres on how initial codes or categories are developed. An inductive approach is suitable when prior knowledge concerning the phenomenon under examination is inadequate or split (Elo & Kyngäs 2008). In the inductive approach, codes, categories, or themes are directly drawn from the data, while the deductive approach begins with predetermined codes or categories derived from previous applicable theory, research or prose.

Audiotape and videotapes of the deliberations were transcribed as accurately as possible. Analysis of the transcripts was mainly qualitative by using thematic approach. The transcripts were examined closely and then recurrent themes generated. Themes are identified using thematic analysis methodology. Analyses involves at the very least, recounting and comparing arguments of comparable themes and investigating how these tie with the variation between individuals or groups. Data analysis, in this case,

was an ongoing exercise, meaning that I did not wait until the end of fieldwork to start analysing it. Once I collected data, I identified common themes and patterns that emerged from it, and structured them into logical categories. I carried out additional analysis in order to identify further patterns, meaning and associations between categories. This procedure is usually called coding. It involves reducing large chunks of data to manageable portions. Codes generally are linked to 'sections' of different size—words, phrases, sentences or whole paragraphs, connected or unconnected to a specific theme. The method forced me to read interview notes line-by-line making sense of the issues raised. Since no single approach to coding data exists, I did not use a one particular source of categories, but two: the fieldwork data (including participants' perceptions, concerns and interpretations) and theoretical knowledge. In addition, I compared and contrasted dialogue texts.

6.11 Research context

The research was carried out in Mashonaland, Zimbabwe. The two communities for this research were Hatcliffe and Hatcliffe extension, an urban and peri-urban area respectively. I chose this area because of my knowledge of the area and also more importantly, it is in particular need of healing. The political polarisation in Zimbabwe has left the communities in this area shattered and therefore there is a dire need to repair relationships.

Purposive sampling was used in this research, with potential participants being identified by a local civil society organisation who invited participants to the interviews. The sample size in this research was 30. This number comprised male and female youths. The individuals were guided by a small number of questions posed by the researcher. Those who attended AVP workshops volunteered freely; however, a gender balance was maintained.

6.12 Reliability and validity

The quality of the measuring method that suggests that the same data would have been collected each time in repeated observations of the same phenomena is called reliability

(Babbie 2013: 188). It is the extent in which the findings of a study can be replicated by another researcher (Lewis 2009: 3). Furthermore, It is an indicator that measures internal consistency which is the key to understanding reliability. It is a key tenet that research should be trustworthy and believable (Markus et al 2013: 148). It can be thought of as the trustworthiness of the procedures and data generated. Moreover, data is said to be reliable when there is virtually no difference between the real or true value of the measure and the value the researcher collected or gathered. In qualitative research reliability is therefore concerned with the extent to which the results of a study or a measure are repeatable in different circumstances (Roberts et al 2006: 43). The findings therefore, should be confirmed by revisiting data in different circumstances.

In-order to overcome any researcher bias in the interpretation of data and as an auditing measure, interview data may be sent to an independent researcher to verify how much agreement there is about the findings. Roberts et al (2006: 43) state that keeping detailed notes on decisions made throughout the process will add to the project's auditability and, therefore, reliability.

Following Schumacher & McMillan 2011: 391), this study espoused the following approaches to lessen threats to reliability:

- Verbatim accounts of conversation transcripts and direct quotations;
- Low-influence description: concrete, precise descriptions from notes to be made during interviews were used when data was analysed;
- Mechanical recorded data; tape recorders and video-recordings were used during interviews to ensure accuracy;
- Discrepant data: investigators actively search for, record, analyse and report negative cases or discrepant data I recorded and transcribed the participants' discussions and critically analysed it before reporting on the findings. The use of tape recorders and video recording assisted in avoiding a misinterpretation of participants' views.

The term validity basically means the internal consistency of the object of study, data and findings (Sin 2010: 308). According to Silverman (2013: 285) validity refers to the credibility of the interpretations. In Perakkyala's terminology (2011: 365), credibility is in

the interpretation of observations. The findings in validity should be sufficiently believable. It is important for findings to be believable so that other people can use those findings to take action and improve lives of communities. The integrity of the study must be known by researchers, policymakers, practitioners and participants themselves who are ultimately the primary users of the data (Rossman & Rallis 2012: 59).

Internal validity, according to Tariq (2009: 1), is the degree to which the independent variable can correctly be confirmed to yield the observed outcome. If the effect of the dependent variable is only due to the independent variable then internal validity is realized. This is the point to which a variable can be manipulated. The following are suggested by Schumacher and McMillan (2010: 330) to improve internal validity:

Extensive data gathering period: this is said to offer prospects for sustained data analysis;

- Participant language: in this study the participants were encouraged to narrate their experiences in their own words. All interviews were conducted in English and sometimes in the local language.
- Disciplined subjectivity: researcher self-monitoring, subjects all stages of the research process to constant and rigorous questioning and re-evaluation. This was done throughout the research.

There should be general strategies for ensuring credibility and rigour, hence:

- Participant validation which is also known as member checks. The researcher takes back the emerging findings back to the participants for them to elaborate, correct, extend or argue about.
- Being there—this is also called prolonged engagement. This means being present for a reasonable or substantial period on the ground with participants.

Using a critical researcher/ friend, also known as peer de-briefer, whose job, is to act as an intellectual watchdog for the researcher. The person's duty is also to design decisions and develop possible analytical categories (Rossman& Rallis 2012: 65). The

researcher worked with two independent researchers who were also key people during focus group discussions and interviews.

Descombe (2010) suggests the following checks to assess soundness of findings:

- Do the conclusions do justice to the complexity of the phenomenon and avoid 'oversimplification' while also offering internal consistency?
- Has the researcher 'self' been recognized as an influence in the research, but guarded against causing biased reporting?
- Have the instances selected for the study been chosen on explicit and reasonable grounds?
- Have the findings been triangulated with alternative sources as a way of bolstering confidence in their validity?
- Have the findings been fed back to informants to get their opinion on the proposed explanation?
- How far do the findings and conclusions fit with the existing knowledge on the topic, and how far do they translate to other comparable situations?

Threats to validity include how interpretations are described and interpreted, and how the data might be consciously or accidentally manipulated to fit a specific theory. Researcher bias (inherent reflexivity) and even the researcher's presence (reactivity) can affect what is observed (Lewis 2009: 9).

The interviews were recorded accurately and wholly in-order to strengthen the validity of this work. In addition, I ensured that the scribe recorded in full and not shorthand, all the words of the individuals being observed. Tape and video recordings of interviews help validate descriptive data but cannot eliminate all of the threats. The responsibility therefore, for accurately describing the physical setting of the location, something not possible for a transcriber listening to an audiotape or video-recording, rested on me. To accurately interpret what transpired, I captured the observations as interpreted by the persons being studied. I did not impose my personal model or meaning, rather I tried to understand the perspective of the participants and the meanings they attached to their

words and actions. In order to avoid compromising interpretation validity; I used open-ended questions that permitted the respondents to elaborate on their answers. I also tried not to ask leading questions in an attempt to solicit any response other than the one the respondent would have naturally issued. In addition, I allowed respondents to elaborate on information and attempt to understand the issues from the respondent's perspective.

In-order to avoid biases that might occur while gathering data I standardised the procedures especially during interviews. The procedures included:

- Questions being asked in the same way for all participants;
- Put the interviewees at ease by asking a general, easy-to-answer question first;
- Conduct all interviews in a place in which the individual felt relaxed;
- Ensure the interviewees' specific responses could not be identified with them.

Since interviews involve personal interaction and cooperation, respondents may be unwilling to share their experiences with the researcher (Vos de 2011: 360; Rossman 2012: 178). This is buttressed by Robson (2011: 28) when he states that this lack of cooperation may be hard to overcome. There is the problem of interviewer bias where the investigator may influence participants' responses by verbally or non-verbally indicating approval of 'correct' answers. Furthermore, participants may try to impress the interviewer, as a result rather than telling the truth, participants may give socially acceptable answers that will make the researcher like them or think well of them. Bias is 'the old enemy' in interviews and in the case of one interviewer, the bias becomes consistent and it can go unnoticed (Bell 2010: 169).

6.13 Ethical considerations

According to Boeige (2010: 44), scholars have to consider the moral correctness of their study activities in relation to the people being studied. He further argues that an

important ethical requirement to the researcher's entry into the field is informed consent and privacy. A research project guarantees privacy when the researcher can identify a given person's responses but essentially promises not to do so publicly.

The researcher could make public the information reported by a given respondent, but the respondent is assured that this will not be done. Whenever the research project is confidential rather than anonymous, it is the researcher's responsibility to make the fact clear to the respondent (Babbie 2013: 36). The idea of confidentiality is underpinned by the principle of respect for autonomy. This is taken to mean that identifiable information about individuals collected during the process of research will not be disclosed without the permission of the people concerned (Wiles et al 2008: 417). It means not discussing information provided by an individual with others, and presenting findings in ways that ensure individuals cannot be identified chiefly through anonymity (Wiles et al 2008: 417-8). The researcher should promise confidentiality to the participants, meaning that the identities, names and specific roles of the participants should be protected. Confidentiality should go beyond people to villages or geographical areas as well.

The researcher should hold in confidence what the participants share and should not identify them when sharing findings with others (Rossman & Rallis 2012: 73). Data or information can only be disclosed if participants have consented and plans have been made for the safe storage and access of it (Marcus et al 2013: 171). The challenge with confidentiality is that when you make people anonymous, you deprive them of agency in the work of the study.

It is important to get consent first from the local leadership. Before interacting with any member of the community, other cultures mandate the researcher present himself to the village chief first. In addition, the community will then give their public or general consent when the researcher has been given the opportunity to present the objectives of his research. The participants are free to choose to take part or refuse having been given full information by the researcher. The respondents, in other words, have the right to know why they are being researched. On this note, Silverman (2013: 162) argues that there should be no coercion of the participants in the research. Participants should participate voluntarily in the research. Consent has to be freely given in order to be

valid. Participants can withdraw at any time from the research process (Robson 2011: 202). The researcher will get informed consent from the local leadership who are the gatekeepers. This researcher also applied for and was granted an ethical clearance from Durban University of Technology.

Rubin & Rubin (2012: 88-89) say that the researcher should leave the participants better off than they were before, after the research activity. Doing no harm, means not exploiting your group members or publishing material that would cause them to be arrested, lose a job or part of their income. Furthermore, information that the interviewees consider to be embarrassing should not be revealed and should be protected. Questions that may re-traumatise respondents should be avoided at all costs to prevent harm. It is therefore, the researcher's first ethical obligation to the participants to do them no harm and keep promises made. No deception should be used and interviewees should be respected from start to end.

A research project guarantees anonymity when the researcher- not just the people who read about the research- cannot identify a given response with a given respondent (Babbie 2013: 35). However, according to Braun and Clarke (2013: 63) while anonymity can protect participants, it can also remove their voice, and might conflict with social justice goals.

In this research I sought permission from the participants and highlighted that it was my responsibility to keep the information from this research confidential. I was more sensitive to information from participants who might be in a vulnerable position. In order to protect the respondents, protecting the privacy of members and their organisations, I used pseudonyms. Furthermore, I informed the respondents to the extent possible, about the nature of the study. I made it abundantly clear that participants' contributions were voluntary and participants were free to withdraw any time.

6.14 Conclusion

This chapter highlighted the research design of this study. The process of action research has also been tabulated which has various sequences in which one plans, acts and observes and reflects, then replicates the series of action. Key features of

action research were also explained and a number of action research case studies were given. It further presented a wide ranging debate on qualitative research methodology. Data collection methods in qualitative research methodology have been clarified and deliberated on, in this section. A short discussion of quantitative research methodology also shaped part of this chapter. Matters of reliability and validity in the present study such as internal validity as well as triangulation were explained and discussed. This chapter further discussed the ethical considerations and the limitations of this study. The next chapter will focus on the profile of the communities where the research was done and the training procedures.

CHAPTER 7: RESEARCH CONTEXT AND OVERVIEW OF TRAINING PROCESS

7. Introduction

This chapter starts by giving the profile of the communities in which this research took place. It goes on to provide a full narrative of how the AVP Basic and Advanced workshops were conducted, directed by the AVP coaching manuals and the uniqueness of the co-ordinators. AVP was used in this research because it is a very practical tool. I am also an experienced facilitator in AVP and I believe that people should experience rather be told what to do in their different settings; AVP does this. People need a 'safe space' in which to interact freely and share their stories and at the end find meaning, the Zimbabwean context is no exception. AVP workshops are usually the same but the actual content may be different depending on the situation and participants.

7.1 The two communities

The two communities used in this study are Hatcliffe and Hatcliffe extension. I chose these communities in Mashonaland East because of my knowledge of these communities gained during my previous work with Catholic Relief Services (CRS), as a peace building advisor. Data was collected between July 2014 and December 2014.

Hatcliffe extension is an informal settlement which is predominantly a poor community made up of former residents from Churu farm in Harare. The residents were forcibly removed and temporarily located here ahead of the Queens visit in 1991.

Hatcliffe is about 22 kilometers from Harare and 15 kilometres from Domboshava, a rural growth point that has of late become a satellite of Harare. Hatcliffe was originally planned to meet the accommodation requirements of a very small population. Recent studies show that the suburb is expanding. This growth has surpassed provision and service delivery to the point where some houses have been built where there are no serviced roads, no electricity and no piped water (Chirisa & Muchini 2011: 4-5).

7.2 Selection of participants

The recruitment process for this research was guided by the principles of purposive sampling which are clearly stated in section (5.7). According to Creswell & Vicki (2011: 174), the qualitative investigator recognizes and employs a small number that will provide in-depth data about the essential issue being interrogated in the study. Recruitment for the participants therefore, means that the researchers deliberately choose or recruit participants who have experienced a certain phenomenon or the key concept being investigated in the study.

7.2.1 Ethical considerations

In this study the selection of the participants was done through CCJP, which works with these communities as gatekeepers, and the local priest. The involvement of CCJP served a bigger purpose because of its involvement in a number of development programmes in these communities and therefore it was easier for the community to receive this programme. Engaging the local priest was very advantageous in the sense that he would engage with other local pastors from different churches to encourage the youths to attend the training without suspicion from the local community. Before the intervention, I explained in detail the aims and objectives of my study. I enlightened them about AVP and how the training process was going to take place and also that one facilitator was from Durban. The members' consent was secured, and agreement on the preparation process and the time was agreed upon. The participants in this research came from different churches, political parties and other groups. It was therefore important to ask for their consent. The participants all signed consent forms as required by the DUT Ethics Committee. They were between the age of 18 and 35 years. The participants voluntarily agreed to participate in this research as an ethical requirement. In AVP, people volunteer themselves and this issue was discussed in detail (AVP 2002).

The training took place at a church venue because of its perceived neutrality. It was offered for free and it was central for everyone in the area. The issue of applying for a police clearance to hold such a gathering was therefore unnecessary.

Table 7.1 shows the overall guide used. Divergences were made when appropriate but in a manner that retained the essential principles of AVP and exploited the benefits the youths would gain from sharing.

Table 7.1 Sample of a six session AVP agenda, modified from AVP (2002: D-7).

| | |
|---|--|
| Session One Opening talk Agenda preview Introduce team Introduce everyone: go around the circle with name and one thing I hope to get out of this workshop Adjective name exercise Affirmation in Twos Light and lively: Big wind blows Brainstorm and discussion: what is violence? Listening Evaluation Closing | Session Four Agenda preview and gathering Role plays Light and livelies (as needed) Trust lift |
| Session Two Agenda preview and gathering Concentric circles Sharing: a conflict I solved non-violently Light and lively: 'The favourite song' Broken squares | Session Five Agenda preview and gathering Strategy or building a new society Evaluation Closing |

| | |
|---|--------------------------------|
| Cooperative construction | |
| Evaluation | |
| Closing | |
| Session Three | Session Six |
| Agenda preview and gathering | Agenda preview and gathering |
| Transforming power talk | Reflection or Who am I? |
| Principles and queries | Unanswered questions |
| Light and lively: hand pushing; hassle lines | Write own queries |
| Light and lively: choose one requiring inter-dependence, quick decisions or empathy | Affirmation posters or shields |
| Evaluation | Evaluate whole workshop |
| Closing | Graduation |
| | Closing |

The AVP Basic training gathering was from 15th – 17th August 2014. The ‘Five Pillars’ of AVP: Affirmation, Community building, Communication, Cooperation, and transforming power were introduced in the two day training workshops. These pillars represent the main areas of focus in a workshop. The sessions started from 08:30- 16:30. There were tea breaks in between and lunch.

The participants’ contributions to the workshop are well tabulated in section (9.1.1; 9.1.2 and 9.1.3).

Day one, Session one (Morning): Introducing AVP

Introductions

The participants were very expectant about the workshop after a whole week of interviews concerning the conflicts in their communities. The first day of the workshop was very exciting for them for they had been waiting for it for a while. I introduced myself and the facilitators to the group. It was my privilege at that moment to narrate the

relationship I had with Benina and Alima. I mentioned the work we are doing in Durban and especially with different communities including youths from the universities. The mentioning of the youth work ignited some passion in them as they identified with other youths who were also students like many of them. In addition, I had to explain my role as a facilitator and as someone who shared similar experiences with them because of my involvement with my former Organisation CRS in the peace building area. Alima then asked the participants to introduce themselves and to talk about their expectations for the workshop. Furthermore, they were requested to share their favourite song and to sing it and show how it linked with AVP. It was a moment of fun when these vibrant youths shared their experiences. They felt respected and honoured. Ground rules were laid and the work started.

Ground rules

The organizers encouraged the respondents agreed on ground rules that directed proceedings during the workshop. Ground rules helped to make a safe space, to build community and trust. The AVP (2013: 6) is precise on the list of rules which include: affirming oneself and one another; avoiding put downs; respecting confidentiality; respectfully listening to one another; self-volunteering; and giving each other the right to pass if an activity is uncomfortable for a person. The following are some of the agreed ground rules that were agreed:

- Respect for each other's views;
- Freedom to express right to pass would be observed;
- The use of our own language;
- Volunteer oneself for an activity;
- Feel free to express oneself without disgrace or shame;
- Everyone is equal in the group;
- Freedom to ask questions without fear;
- Confidentiality.

In this specific occasion, ground rules helped to lessen the baggage of administrative hierarchies that the respondents brought, mainly those coming from political party

groups where authority has to be respected. The other vital trait of the ground rules was to assure participants that they would not face harassment rising from information shared during the training sessions, because the group agreed that everything would be in confidence.

Session Two (Afternoon): Building community through communication

This gathering started with one of the pillars of AVP- affirmation. The pillar encouraged the participants to learn more about their communication skills. In this exercise, it was important for each participant to speak with every member of the group. They were asked to share about the person they respected and why? This exercise gave some individuals a chance to break barriers built over time amongst them. This led the youths to confidently affirm and acknowledge themselves as they identified with the individuals who had made a difference in their lives. Remarkably, this exercise gave a chance for some offenders and victims of violence to speak to each other openly for the first time in ages.

The tension in the room could easily be felt. However, our seating plan stuck to the requirements of AVP training (AVP 2013: 6) where facilitators are spread around the circle and also contribute like the rest. This sitting strategy gave a sense of ease and safety to all members, along with the ground rules that everyone had committed to. Also, the fact that in this exercise, participants shared what they sensed were positive aspects of the person they respected led them to positively assert themselves and made the emphasis of their sharing much easier.

Day Two, Session Three (Morning)

Building a community of trusting and cooperating participants

Session three was filled with exercises that supported community trust building and cooperation. These exercises strengthened the pillar of affirmation and communication that had been introduced earlier on in the first sessions. The participants chose their partners and did the trust walk. One person was blindfolded and the other person led them. New bridges were built as members realised the importance of trusting each

other. The broken 'square exercise' (AVP 2002: 9) also assisted the youths to be great builders in cooperation. It is when participants felt helpless to find a solution that they had to turn to others for help (*Chara chimwe hachitswanyi inda*- Shona Idiom) "One thumb cannot crush a louse". This means that there is need to work as a group in order to accomplish some things, a lone ranger achieves less. Such activities make AVP training distinct because it boosts learning through doing. It is when members 'experience' problems in discovering answers independently that they realise the importance of collaboration and inter-dependence. Cooperation has the potential to build friendship, and the youths articulated this 'realization' during the discussions that followed.

Session 4: Transforming Power: The Mandala

Session Four (Afternoon)

Transforming power: Introducing non-violent conflict resolution

The notion of transforming power was presented to the group. Transforming power is considered one of the most important aspects in AVP philosophy. It expresses one's spirituality which is embedded in all religious beliefs. In fact, according to the AVP Manual (2013: 6), "Any training that does not explicitly include Transforming Power is not an AVP workshop." Transforming power communicates to one's piety (which is found in all spiritual beliefs) and is an idea that recognizes that everyone has the individual power to change one's attitude and behaviour. The idea of transforming power was explained well using a banner. The facilitators presented this model using a circular diagram commonly referred to as the *Mandala*. Participants were asked to share their experiences which were centred on the *mandala*. The tenets are- Ask for a non-violent solution, expect the best, think before reacting, respect for self and caring for others. The participant's experiences are tabulated in section (9.1.3).

7.3 Basic workshop highlights

It is interesting to note that the youths and the facilitators took their time to introduce themselves. We did this deliberately because I wanted to create an atmosphere where

everyone was felt important and to open up. The group members were pleased to have Benina from South Africa and were eager to know more about South African experiences. In AVP, we usually start by having adjective names, followed by introductions in a session called gathering (AVP, 2002: F-2) but on this day we tried to be innovative and proactive so as to break the negative vibe amongst the participants.

The local priest was very supportive of this programme and at the end of the workshop, he encouraged the youths to continue being peace ambassadors and justice among their communities. This is what he said:

It is your duty as young leaders of today and tomorrow to uphold the skills that you have learnt from AVP. Hold it dear and share it with others. Do not be selfish with the knowledge for as the bible says 'no one can light a lamp and put it under the bushel', let your light shine and make Hatcliffe and Hatcliffe extension peaceful and lovely communities. Let people come here to learn what you have received. Go forth and be the light and salt of the earth (St Augustine Parish Priest, Hatcliffe).

The parents and guardians of the youths also were very humbled and thanked the team for coming to Hatcliffe to start the programme for the youths. One parent said: "[W]e also want to do this programme as women and do all the games that we saw you doing with the youth. Please come back next time and will be prepared for you." The graduation was the most exciting time for all the youths and they could not hide their emotions of joy. After the graduation a group photo was taken. See photo on section 9.2.5.

7.4 AVP Advanced Workshop 19th – 20th December 2014

The advanced workshop was facilitated 5months after the basic workshop. The students were looking forward to this day with great enthusiasm. Three days before the advanced workshop, the participants were interviewed on their experiences after the basic workshop.

Day one, Session one (Morning)

Personal consciousness and experience of AVP

The gathering in the morning concentrated on the youths' thoughts as they shared how they had been dealing with conflicts since the AVP Basic Workshop. As a way to review, they also shared what they recalled from the AVP Basic workshop. Activities that promoted team-building were prioritised as a way to emphasise the elements of reconnection and co-operation since a year had passed.

Session Two (Afternoon)

'I' Messages: Communication and decision making in conflict resolution

This gathering strengthened the value of good communication skills, which is an important part of discovering alternatives to violence and learning to resolve conflict by presenting the concept of non-judgmental communication, commonly referred to as "I" messages or 'responsible messages' in AVP training (AVP, 2002; E29-36; 2013: 111-115). "I" messages were presented as a way of aiding the youths to talk honestly, confidently and boldly when they are in conflict, or when they observe the possibility of a dispute emerging because of another person's conduct. This method provided a safe and relaxed space for members to speak and to be heard without being defensive. It was clarified that the concept of "I" messages invites communication which brings individuals together in agreement and mutual respect. Throughout the session, facilitators involved members in activities that would help them to speak in a non-judgmental way. This was very serious mainly in politically divided groups as in Hatcliffe where defamation by political protagonists was common in a bid to score cheap political points.

Day Two, Session Three (Morning)

Transforming power: Introducing conflict resolution

The AVP method of training emphasises the fact that the "building blocks" of an AVP training experience are the activities, while the "glue" that holds it together is the notion of Transforming Power – a power that avoids violence or transforms it into a win-win situation that can be directed through any human being who is open to it (AVP 2013: 77). By connecting the activities of some exercises as well as role-plays, members grew

in their understanding of this influential concept. This session built on the introductory exercise of Transforming Power that was done in the Basic Workshop training. The AVP *Mandala* was again used (placed at the centre of the circle), and members were invited to share stories of conflicts that they solved non-violently. The facilitators discussed the stories with respondents to help them to discover real examples of Transforming Power, with the help of the *Mandala*.

Session Four (Afternoon)

Role plays: Practicing conflict resolution

In groups, respondents role-played conflict situations that they were conversant with. Through this activity the youths experienced conflict resolution skills and reinforced the 'I' messages and listening skills that had been attained in earlier sessions. The participants selected stories that they had shared earlier in the day for their role-plays, with some coming from their personal diaries. The facilitators observed the role-plays, and would call for a 'freeze' of play to keep the situation under control. After each role-play members reflected on what they felt while either acting out the roles or as spectators. One subject that often arose from the observations was non-verbal communication.

The highlights of the advanced workshop built from the previous workshop after a five months period. The youths participated in the workshop with a renewed energy. The interaction was so great that individuals who rarely interact with each other could do so openly. The vibe was mainly experienced when these youths were arguing about what story to pick for the role play. Their arguments were rich as they remembered to use transforming power and all the tenets involved in trying to find a non-violent way and expecting the best. It revealed that they had learnt the basics very well and this made me elated.

7.5 Conclusion

This chapter detailed the profile of the two communities of this research. In addition, it also highlighted how the trainings were done. One of the key success stories is the

bond created by these youths during the training period. The support by the different stakeholders is commendable as they encouraged the youths to carry on with the good work of peace. The next chapter presents the data analysis and presentation.

PART IV: DATA PRESENTATION AND ANALYSIS

CHAPTER 8: THE PRE-TRAINING OUTLOOK

8. Introduction

This chapter presents the results from interviews carried out before and after the AVP trainings. These trainings were conducted from 02 July 2014 to 22 December 2014. A total of 30 youths both male and female between the ages of 15 and 35 years were interviewed and subsequently participated in the training workshops. A guided interview and a conflict inventory questionnaire were used to get the participants responses. The interview responses are often presented in extended quotes from the participants in order to portray deeply personal and emotional aspect of the information. In each case pseudonyms are used.

The following questions form part of the discussion that follows:

1. What has been the nature, extent and consequences of conflicts in your community?
2. What has been the norm of life in your community after the 2013 elections?
3. How do people try to resolve the conflicts in your community? How successful are they? What have been the most effective ways?
4. When you hear the word forgiveness, what do you think? Is it important for you to forgive and to be forgiven? Explain.
5. What do you understand by the word reconciliation? Do you think it is important to reconcile and be reconciled?

8.1 The nature, extent and consequences of community conflicts

When asked about the nature, extent and consequences of the conflicts in their community, the respondents often stated that the conflicts were socio-economic in

origin. Conflicts arise from failure to deliver critical services. People continue to experience water and electricity shortages, poor management, and health facilities in many townships in Zimbabwe (Kamidza 2009: 3).

Tapiwa: Conflicts over the limited access to basic resources like water, food, decent shelter and electricity have been the main issue in my community and these are never discussed. In terms of political divisions, this is not evident. It is very sad that the boreholes in our community have been closed because they were provided by the opposition. During the rainy season, people use tins and buckets to collect water from their roofs (Male Youth, aged 22, Hatcliffe).

In addition, there are also conflicts of a political nature. The year 2014, for example, saw the birth of the MDC renewal party that arose from internal strife within the MDC-T. Intra party conflicts resulted in factionalism and vote buying during the youth and women's leagues elections leading up to the party congress in December 2014. In a nutshell, conflicts in Zimbabwe arise from service delivery issues on the socio-economic side and are created by power hungry politicians on the political side. Failure to provide critical services usually results in diseases being experienced in the densely populated areas. Residents end up drawing water from unprotected sources. Three main conflict areas emerged very clearly namely, conflict within households, political violence and churches related conflicts.

8.1.1 Conflict within households

As the following quotes indicate, most of the conflicts occur within households:

Kudzai: Also there are consequences of trauma on family life caused by the constant force of the violence. These issues cannot be taken lightly in our community. We have seen children of depressed parents running away from home, because at home they are unloved. Children are now living with grandparents or relatives, and these people who are the caregivers are facing difficulties because they cannot meet all the needs for these children (female Sociology student at Great Zimbabwe University, aged 23, Hatcliffe).

Samson: The physical injuries caused by these conflicts and severe ill-treatment are a reminder of what has been happening in our communities because of the violence. In many instances these signs bring a sense of indignity. They have left permanent marks in our lives as human beings.

Our dignity and pride has been stolen from us (Youth male student at the University of Zimbabwe, aged 25, Hatcliffe).

The conflicts that are experienced within households are consistent with Brück and Schindler's (2008: 8) analysis. He argues that conflict and violence have a bearing on families' performance, essentially constraining households from providing a livelihood. The living family members may be inhibited in their capability to work because of injuries, fear and emotional pain, loss of family members, and malnutrition. Violent battles make some homes poorer and others wealthier, thereby affecting families' ability to restore their livelihoods in the post-conflict era.

8.1.2 Political violence.

The Zimbabwean political landscape has been tarnished by extensive politically motivated violence especially during election times. For the past decade, elections have been windows of opportunity for violence. The following is typical of how respondents felt about the present situation:

Takunda: We live peacefully in this area but the violence starts when elections are being conducted. If there are no elections, people live peacefully. In most instances, people who come to attack us are people who are bussed from other areas because they do not know the local people. They will then beat people mercilessly (Male Student Trust Academy College, aged 23, Hatcliffe).

From the above quote, it is difficult to identify the perpetrators of this violence and this makes the situation very difficult because the culprits are not held accountable. Kaulem (2011: 79) avers that political violence has become prevalent in most urban high density and rural areas. This violence increases during local and national elections. There has also been an increase in social violence because of the growth of unemployment and poverty, both in urban and rural areas. The violence has caused considerable suffering to the common people.

Miriam: Life is difficult because of the economic and political situation. People were afraid to go and stay in their houses during the election time, which was violent. The inclusive government brought some changes and some people came back from the Diaspora because of the economic boom at that time, but now it has slide back again (Female Community worker, aged 27, Hatcliffe extension).

Tommy: The political leaders mislead us, the only solution is for them to sit down and talk. One person has caused these challenges in Zimbabwe and it is very sad. Industries are closed and the equipment that is used in these industries comes from the very countries that imposed sanctions on Zimbabwe (Male student, aged 24, Hatcliffe extension).

The government has cracked down on political opposition through the use of rights-restricting legislation and state-sponsored suppression. Urban youth unemployment has been the major motivating factor behind political hardships in Zimbabwe.

Shadreck: Political violence has led to other forms of conflicts. The paralysis of communities is the issue that has led to the violence. Inasmuch as there is a policy of reconciliation, there is no understanding of this at a local level. We now have communities living in parallel setbacks (Health care volunteer, aged 26, Hatcliffe)

Unemployed youth are the tools of political power games played by political parties in Zimbabwe and are a common cause of high levels of mistrust between individuals and households.

Morris: Fighting over power between Zanu-PF and MDC-T cause youths to be violent. Next door neighbours don't greet each other anymore. This poses challenges. Inflation is high. People are not talking positively to each other. There is no employment and equality in the communities. This will affect youths in the sense that they will find entertainment in drugs, Even cocaine is finding its way into Zimbabwe (Female Youth activist, aged 28, Hatcliffe).

Tobby: Political candidates lie a lot to their communities. They only come to campaign and after that they disappear until the next campaigning period. We have remained the same, no change. We have been promised jobs but to no avail (Male Unemployed Youth, aged 24, Hatcliffe).

Youth militias are regarded as the major perpetrators of political violence but one ought to be reminded that urban youth do not get caught up in political violence by virtue of being unemployed. Furthermore, they do not impose themselves as apparatus of political violence. They are recruited by politicians to further their own quest for power:

Mukai: Power hungry senior politicians have been accused of leading factions leading to divisions within the political parties. The consequences are that break away parties are formed and factionalism is born. The same politicians have been accused of interfering with electoral processes at party level through vote buying, kidnapping etc. No action has been taken against the perpetrators of violence and this has caused a lot of renewed

conflicts amongst community member because we see these perpetrators everyday moving scot free (Male Carpenter, aged 29, Hatcliffe).

Violence therefore, has become part of the political culture of the country. The life of many Zimbabweans has been unnecessarily characterized by individual and social anxiety, fear and trembling emanating from different forms of social, physical, psychological and political violence.

8.1.3 Church related conflicts

The voice of the church has been critical in the Zimbabwean situation. Mediation and conflict resolution has been taken seriously by the church in Zimbabwe. They have sought to equip young people with negotiation and dialogue skills, in sharp contrast to the language of war and destruction that many politicians have promoted. The language of war and violence, the politicians always speak and encourage, has been substituted by inculcating negotiation and dialogue skills amongst the youth.

Chitando and Togarasei 2010:158) assert that many churches have sought to promote conflict resolution in the country using workshops, retreats and other strategies. However, the speech of some of the church leaders in the Anglican Church, ZCC and EFZ sounded relatively 'Mugabean' giving the impression that some people within the church were singing from the same hymn book as political parties. The church's prophetic voice has been compromised by such utterances (Chitando and Togarasei 2010: 159).

Overall, the church has struggled to come up with a reliable programme of action to counter the government's unrestricted behaviour. Despite the work of some heroic individuals, the churches have not provided a cohesive challenge to government oppression. Moreover, as the following quotes indicate, there are a range of conflicts occurring within churches, sometimes linked to different political affiliations:

Skies: At community level, the church and other religions have been instrumental in changing people's perceptions of certain divisive issues. I only wish that the church would stop playing the divisive role in politics and widening the gap and promoting some irreconcilable differences (Male Council employee, aged 26, Hatcliffe).

Angel: The Anglican conflict affected the general peace in the community. Police would sit in church services with guns and that affected me a lot. That was war in 2008. People were given restrictions on routes. We used to be forced to go to political bases and sometimes hide as if we were not around. On the churches side, we were not even allowed to attend church functions like music competitions in different areas (Female Cross border trader, aged 24, Hatcliffe)

Grace: Don't associate with people that are not from your church even at funerals. People end up fighting over church differences (Female teacher, aged 25, Hatcliffe).

Another source of church related conflict relates to parent-child conflicts:

Tapiwa: Conflict has also happened when parents disapprove their children's plans and interests e.g. due to the emergency of the Pentecostal movement in Zimbabwe, many youths are leaving the traditional churches and going to the so called 'spirit churches' this has created a lot of challenges within families in communities. A number of families have disowned their children because of affiliation to some Pentecostal churches they label as being satanic (Male Nurse, aged, 24, Hatcliffe).

8.2 Norms of life

Generally, the respondents stated that, after the elections of 2013, the situation was very peaceful except for violence in some pockets of the country. However, there were high hopes that the government will fulfil its election promises but to no avail. On the 31st of July 2013, Zimbabweans voted in a poll that was destined to end the unity government. Zimbabwe's 2013 elections were accepted as 'free and fair' according to the African election monitors, African presidents and the regional bodies. In Zimbabwe however, the elections were denounced as unfair by some sections of civil society and the opposition.

Neria: Firstly, there was a question about the authenticity of the outcome of the elections. This was buttressed by the CCJP report that the polls were riddled by wrongdoings. We are tired of political processes in Zimbabwe where there is no accountability. Communities no longer have the energy to move on, well to come up with alternative means to curb/ or ask the powers that be about the outcome of the elections (Female teacher, aged 26, Hatcliffe).

CCJP dismissed Zimbabwe's 2013 elections as a failure. It is not far from the truth that people voted to save their limbs and property during the 2013 election. They did not

want to experience a repeat of 2008. The key to ending Zimbabwe's catastrophe after the 2008 elections was only possible by holding free and fair elections and new reforms. It was a great disillusionment that after five years of the GNU not even one reform had been fulfilled. However, commenting on the swing from violence to peaceful elections Mapuva and Muyengwa (2014: 21), argue that, whereas in 2008 the post-election time was categorized by violence which the opposition has attributed to the ruling party, in 2013 diverse political gatherings shunned violence. Hence SADC and AU election observers were able to describe the 2013 elections as none violent.

8.2.1 Economic stress

The communities have been living in abject poverty due to loss of jobs and closure of companies.

Daiton: Many people lost their jobs. A lot of families are struggling to make ends meet because there are no jobs. Companies have closed and life for the ordinary person is very tough. Children are dropping out of school because parents cannot afford to pay school fees. Lots of teenage pregnancies are evident. The youths who were idle were used in beating and killing people. Others who were directly involved in the violence lost their minds (became insane) and others died (Male driver, aged 29, Hatcliffe extension)

Mega: The forced retrenchments have sent thousands into illegal gold panning, and vending for a livelihood. You will be surprised if you visit the city centre in Harare. Everyone is selling something in order to survive. What went wrong in our country please! This situation is so disturbing. Vendors clash with municipal police who seize their wares and also arrest them. So tell me, how does our government want people to survive, yet it does not create opportunities for its people? (Female Vegetable vendor aged 25, Hatcliffe extension).

Tobby: The two million jobs promised during the 2013 elections are still a dream. These politicians are playing with our minds and look where we are now, suffering in our own land because of irresponsible leadership! It is very tough and this affects our children as they grow up (Self-employed Male, aged 27, Hatcliffe).

The nation has been in an economic meltdown which has resulted in the deterioration of key infrastructure such as telecommunications and roads. The state is presently rising from a decade of a political catastrophe whose effects on economic progress and

collective security have been dire, particularly to the low income groups. There are mixed views as to the cause of this predicament and the most cited include implementation of a land reform programme that did not observe acceptable norms of property transfer, disputed elections and economic mismanagement (Murisa and Chikweche 2013: 6-7). These have negatively affected interpersonal relationships:

Loveness: Life is now very expensive and prices are unbearable after the elections and there is lack of trust in the communities. People hate and don't trust each other anymore. This has resulted in social divisions culminating in the formation of different political parties (Female Nurse, aged 28, Hatcliffe).

8.2.2 Political Pessimism

Mahomva (2013: 12) argues that, the triumph of Zanu-PF was as a consequence of a fatigued electorate whose hopes for transformation had been devastated. The shift to regime change as expected in the MDC party motto ultimately failed (*Kuchinja Maitiro kwakaramba*). After all the people's optimism for the demise of Zanu-PF was ruined, Morgan Tsvangirai had failed to get rid of Mugabe for more than a decade, placing his party MDC in a do or die situation in the 2013 election. The crush of MDC meant death to resistance politics in Zimbabwe.

Sam: There is low morale in the communities. The winning of elections by Zanu-PF in 2013 was a sad development indeed, because people are suffering because of empty promises made by political leaders (Male University Graduate, aged 24, Hatcliffe).

8.3 Resolving conflicts

This section discusses how conflicts in the various spheres could be addressed. Participants offered a variety of suggestions of how this could be done.

8.3.1 Political conflicts

When it comes to political differences, conflicts are not solved and there is no reconciliation. One party may pretend to support the other but deep seated conflicts remain. This also applies to intra-party differences.

Whilst parties with differences can co-exist in the community, the conflicts based on ideological differences cannot be easily resolved. Parliamentary sessions are a good example. In addition, respondents mentioned the effectiveness and neutrality of the church in trying to bring people together. They mentioned CCJP as a very strong and important block in telling the truth about the political situation in Zimbabwe.

8.3.2 Church conflicts

According to Shonhiwa (2013: 51), people feel the church is important in their lives even those who have been disappointed and disheartened. The fact that the leadership also gets into trouble means that the church can understand what victimization is all about. The fact that divisions are bothering people indicates that they realize the church as a paradigm for the community. When the church divides, it brings divisions and hopelessness and people are confused. In other words, the church is a place of refuge and comfort for people. The church is supposed to produce and to be true to its prophetic mission.

Charity: Church leadership is asked to intervene when we face challenges especially on the political front and to a larger extent they are successful (Female parent: aged 30, Hatcliffe).

Delphin: Churches are very important in our lives. They give us spiritual, emotional and psychological support. Look what happened when people were beaten in the elections in 2008, churches came with assistance. People who were disadvantaged were fed and given some counselling services and prepared people for possible reintegration into society (Female Community worker, aged 25, Hatcliffe).

Martin: Churches play a vital role but sometimes I am saddened when churches involve themselves in political issues. There are some churches I do not want to mention who have supported some political parties and this compromises its mission (Male student, aged 25, Hatcliffe).

8.3.3 The role of the police

Many respondents appeared to be fed up with the role the police plays in resolving their conflicts. The police are corrupt and cover up genuine cases that are brought to them and this is a serious concern within communities. Some representative quotes below express these feelings clearly:

Shava: The efforts are not successful. The police are not doing their work because corruption is rampant. Cases of rape in our community are being swept under the carpet. If a man rapes a woman, the following day you find him in the streets because he would have paid the police. There is also corruption in the Church. We don't have people to teach about human rights and reconciliation (Father, aged 28, Hatcliffe).

Ninja: Resolving conflicts is successful on one side. If a man beats a woman the police will give you a hard time but when a man is beaten by a woman the police will laugh at you and will not do anything. The man will ask for forgiveness. There is no fairness. In some cases, people pay money to the police to cover up when they do wrong (Male Youth, age 24, Hatcliffe).

Taurai: We have approached the MP with our issues of conflict but no sufficient response. There is too much corruption and favouritism (Male Youth, aged 23, Hatcliffe).

8.4 Forgiveness and reconciliation

When participants were asked about forgiveness and reconciliation, many of them stated how hard it is to forgive people and institutions that perpetrate wrongs on innocent souls. It came out very clearly that forgiveness does not mean that individuals will forget what had happened in the past.

Ancy: Forgiveness is when I do wrong and I ask for clemency. Many people find it hard to forgive. It is important for me to forgive because you will be making it hard for the person who is involved. You will be crucifying the person. You will not move on well with life because of that. Jesus forgave us on the cross, so we should also learn to forgive though it is not easy. If you don't forgive, you will not be at peace in your heart. You are always reminded and haunted by those experiences (Male vendor, aged 23, Hatcliffe).

Cornelius and Faire (2006: 144) argue that, forgiveness does not mean forgetting. If someone has hurt, offended or abused you, you are unlikely to forget it.

Kudzwai: Forgive and forget is not fair. Your whole heart should forgive and try to forget. Forgetting is difficult (Young female Youth, aged 22, Hatcliffe).

What you could do is try to understand what motivated them, accept their inadequacies or forgive them of not knowing or doing better. However, there was consensus on that it is very important to forgive and be forgiven to create a good living environment.

Chikomborero: Forgiveness is forgetting wrongs done to you. It is important to forgive because it brings peace to both parties. It is important for me to be forgiven because you can talk to that person again and get ideas and there will be good ongoing relationships and interactions later on. Forgiveness is important. It is important to forgive as it also helps you to grow as a person and also move on with your life (Female teacher, aged 24, Hatcliffe).

There was a huge emphasis on coming out in the open and discuss wrongs that have been done than denying and being obstinate to the truth. Wilmot & Hocker (2007: 301) contend that forgiveness is not a mark of weakness. The signal to forgive another person may cause that person to question who one is and how that identity is sustained. It leads us to ponder on who we are and on what has been done to us. It involves an act of imagination because it calls us to reflect on a future and is not just a response on the past.

Talent: Forgiving someone depends on the harm inflicted upon the victim. It depends whether the other party accepts forgiveness. Once communities get into the culture of violence, it is hard for them to let bygones be bygones, especially when people who cause this are outsiders. It is important to forgive and be forgiven because life is short. When you don't forgive, you carry a grudge and it becomes a burden to you all the days of your life (Male youth, aged 21, Hatcliffe)

Martin: Forgiveness is coming to peace with each other. Letting bygones be bygones (Male youth, aged 19, Hatcliffe).

Fadzai: Forgiveness is moving on. It is important to forgive because issues of violence do not solve anything. You should desist from violence and move on to success and develop excellent relationships (Female vendor, aged 22, Hatcliffe).

A number of themes emerged and these are discussed in the following sub-sections.

8.4.1 Forgiveness is essential

Jeong Ho-Won (2000) argues that societies have to change beyond meeting instant bodily survival desires and create renewed ties within groups. Community restoration helps to make links between personal well-being and harmony at group level. It is within the relationships that rapport and trust are upheld by both persons. When people live in disunity, the imbalance that exists can cause feelings of uncertainty and instability.

Therefore, people are thought to strive to create reciprocated relationships. However, it cannot be assumed that friendship and trust will always be reciprocated. Although forgiveness is not about forgetting it does conjure up images of one-sided forgiveness whereby the person forgives and seeks nothing from the other.

Shalom: Forgiveness brings about peace and good relations in the community. It is important as it brings about peace and keeps the community together. It also relieves the forgiven person. But you should also be willing to forgive in order to be forgiven. You have to move on with your life. You should remove burdens and grudges that pull you down. Clear those grudges and continue. It is important to be forgiven because it is a relief so that you socialize (Female youth, aged 23, Hatcliffe).

Forgiveness is not easy:

Elaine: Forgiveness is hard. When you think of what someone may have put you through, it becomes very hard to forgive. It is important to forgive and be forgiven. When you forgive, something is taken away from you and you are relieved. For example, I used to hate my Dad for what he did to. It affected me a lot and I hated men a lot but after some time I learnt to let go. The hate did not only affect my relationship with him, but it affected the whole of my life with other people as well. My dad was actively involved in politics and there are times when he will come home and beat my mom and the whole family when drunk. I hated him very much. Based on past experiences of other people I began to accept and forgave him (Female student aged 20, Hatcliffe)

Obert: Forgiveness in itself is very hard. You may say, you have forgiven but in actual fact it is not from the heart. It comes back to what you have done, for example, you killed my brother, how do I forgive you? It is important for us to forgive and be forgiven to be able to live together in the community. When someone has deeply victimized you, destroyed your trust, or hurt you, it is not simple to forgive and to let go (Young man, aged 21, Hatcliffe).

Groups that view themselves as 'victims of association' are difficult to forgive. They see the justification of all the violence on their own side. The issue of trust, however, made acceptance of the concept of group forgiveness more difficult, on the grounds that although one may feel reasonably secure about placing trust in an individual, however, trusting all members of a certain group is a challenge. It is more difficult to place trust in all members of a specific group (Worthington 2005).

It may also be claimed that pardoning undermines the pursuit of justice and that when forgiveness happens, justice is not served. In the aftermath of an offence people's beliefs about what is right and wrong have been assailed and it is normal for victims to experience a moral injury. This understanding may lead to a robust yearning to set the scale of justice back in balance. Forgiveness does not prohibit doing so and the pursuit of justice can be acceptable on many grounds, such as essential remedial to shape future behaviour, to protect others from danger, and so on. There is, thus, no contradiction between forgiving a transgressor and the pursuit of justice. Lastly, in the relationship context, forgiveness also needs to be distinguished from reconciliation (Worthington 2005).

Knox: (*Kuregerera munhu*- forgiving someone) depends on the degree of the harm done to the person involved. Once communities get into the culture of violence, it's hard for them to let bygones be bygones. It becomes very difficult when it is political violence, in cases where the perpetrators move around scot free without being charged for the wrongs they perpetrated during a given violent situation (Young man, aged 23, Hatcliffe).

But pardoning is liberating:

Rose: Forgiveness is to pardon. It is important to forgive but mostly to be forgiven. It helps us to be able to get along and to be reconciled. As the forgiven party you also feel better when you are forgiven (Female community worker, aged 24, Hatcliffe).

Mark: Forgiveness- *Kuregererana* (Pardoning each other as no one is perfect). Also through forgiveness we are also forgiven. It is important because I also need forgiveness so I should not fail to forgive others who do wrong by me. When I hear the word forgiveness, I think of peace, harmony, love, unity- all the good things. It is important to forgive because if you don't forgive, you carry a burden on your shoulders. Forgiveness brings relief to both parties. Forgiveness takes away the guilt and clears the mind. It also supports peace as it takes away conflict (Young man, Council cleaner, aged 20, Hatcliffe).

Real emancipation comes through a course of forgiveness following an apology. It is also an act of kindness that makes a nonviolent society (Jeong Ho- Won 2000). However, scholars debate whether forgiveness needs a generous or positive response (e.g., compassion, empathy, affection, etc.) to the offender or whether the lack of

negative responses (e.g., resentment, anger, avoidance) is adequate (Exline et al 2003). Indeed, forgiveness may be uni-dimensional in temporary relationships but appears to have both positive (benevolence) and negative (unforgiveness) elements in long-term intimate relationships (Worthington 2005). When people have offended each other, it is important to cooperate if proper reconciliation is to take place.

Martha: You need to dialogue when tempers rise. If you want to be forgiven, you have to forgive. As a human being, you should forgive others. Sometimes it is difficult; however, you should find a way. If you don't forgive, that person will have no peace and vice versa (Young mother, aged 22, Hatcliffe).

Although pardon occurs chiefly within the individual, it is known to be prompted by interpersonal events, such as expressions of sorrow by the offender, however, the motivational change it symbolizes occurs largely at the intrapersonal level. Reconciliation, in contrast, repairs a connection between individuals and is a dyadic process that needs suitable contribution by both parties: it involves the rebuilding of violated trust and needs the goodwill of both partners. Forgiveness increases the probability of reconciliation but is not the same with it. There is no contradiction in forgiving an offender and also ending one's relationship with the person. Likewise, reconciliation can happen without forgiveness further highlighting the requisite to differentiate between them.

8.5 Reconciliation

Overall, the interviewees shared the notion of reconciliation as a very difficult tenet to define. However, many defined reconciliation as bringing the aggrieved parties together by means of a mediator after a fight or conflict. Reconciliation is a process that needs a lot of time to heal the wounds of the victim. Furthermore, one does not necessarily have to forget what happened but, it may be, that the situation cannot be changed, so one learns to live with it by tolerating the person who wronged you. Reconciliation is never about pretending that a person was not wronged in the first place but it is a choice that people make in order to move forward and for peace to prevail. In addition, they argued that, forgiveness should be the first step before reconciliation can take place; otherwise

efforts at reconciliation could be very taxing. They stated that it is vital to reconcile because it brings understanding and a spirit of togetherness. Reconciliation reduces unnecessary conflicts and helps people to move forward, creating better relationships. It is also very important to reconcile because reconciliation is a priority and a desirable trait in the community. The following are some the participants' thoughts on reconciliation:

Themba: Two aggrieved people meet to put their difference aside and start moving in the same direction. There are situations where people cannot reconcile for example, when someone kills a neighbour's daughter or son. This is situation makes it difficult for people to reconcile. In this case, it is important to talk about forgiveness and not reconciliation. Reconciliation depends with the case, from a contextual point of view. You cannot take the relatives of someone who is dead and reconcile them with the perpetrator. You will be worsening the situation because the moment these two parties meet, it opens wounds and they will fight again and more casualties can be expected (Male entrepreneur, aged 24, Hatcliffe).

Tabitha: It is to bring injured parties together. Reconciliation is not Eurocentric; it has been in our communities for a long time. When there is a challenge in the family, relatives bring the warring parties together. Very close friends are also used to reconcile families when there is a problem. At community level, the village head is used as a mediator to reconcile individuals within his jurisdiction. In Zimbabwe, however, this function has been compromised somewhat and people have lost faith in their leaders because of the politics of the day (female Law student, Aged 23, Hatcliffe).

Mutsai: People are supposed to acknowledge when they are wrong and your admittance of the wrong will help in the reconciliation process. Yes it is important to reconcile because in reconciliation, people need to understand each other (Male student aged 18, Hatcliffe).

Charlotte: Reconciliation is a feature and a priority in my community in that forgiveness, if not sustained, leads to division. Reconciliation is also important for community cohesion. It is through this cohesion that there is economic development and peace (Female librarian, aged 22, Hatcliffe).

Desirable as reconciliation may be, participants recognized how difficult it was in practice:

Pamela: I would say that I don't see people reconciling because you see people fighting at the shops because of political affiliation. It is not a priority, maybe an option (Female photographer aged 21, Hatcliffe).

Meki: I have not seen or experienced reconciliation happening in my community. What is called reconciliation is all pretence because people are afraid and they just want to maintain the status quo for fear of retribution should they speak their mind. It is very sad indeed when people are voiceless like this because of fear (Mother, aged 24, Hatcliffe).

Takesure: To a certain extent I can see people are reconciled yes. But sometimes due to unresolved issues, people create an impression of reconciliation in order to satisfy immediate needs like the previous inclusive government of Zimbabwe. When parties came together under the GPA (global political agreement) and created a unity pact, there was insufficient engagement because when election time came violence erupted among youths of different parties, people campaigning for political positions and power (Young male politician, aged 25, Hatcliffe).

The youths stated a number of activities they would do to support their community to reconcile. They referred to the saying 'peace starts with you'; 'peace begins with all of us'. Reconciliation can be facilitated through sports, games, shows and community projects that bring people of different parties together. The church may be a key player:

Dennis: Reconciliation means that you have to put aside the past and focus on the future. On the church's side, they are afraid to preach on political issues but the church is there. We are educated people but we don't know where to use our knowledge. The church was silent in 2008. We should die for what we believe and dispel all fear (Young male artist, aged 22, Hatcliffe).

This quote suggests that the church is too quiet about the ongoing practical issues on the ground and needs to be pro-active.

In order to have the peaceful and effective management of all relationships, trust should be a central requirement between individuals and groups which they belong to. It is a vital component in both shared and exchange relationships. In a mutual relationship, such as friendship, mutual trust is a given value. The increase of mutual trust is equally necessary in efforts to resolve conflict and transform the connection between adversaries into a rapport characterized by steady peace and cooperation. The establishment of new social relations and a genuine commitment to end conflict by both parties is important for true reconciliation to take place. It should be noted by both

parties that conflict is damaging to their well-being and that in the end no one will profit from the continued of the conflict.

Tapiwa: Reconciliation means bringing people who have been enemies together and unifying them to find common ground. Yes, it is important to reconcile because it helps to build friendship and brings rapport between enemies (Female till operator, aged 23, Hatcliffe).

The parties that are dedicated and committed to reconciliation should continue to rekindle the efforts to encourage, national healing and peace. When authentic reconciliation takes place, the parties come together. They decide that there is need to work together by admitting guilt for crimes committed and open spaces for the development of peace. It involves the acceptance of the wrongs of the past, readiness to forgive, and the preparedness to forge a new direction for the sake of all.

8.6 Comparing the two communities

A common theme during the interviews in both communities was that violence has been destructive and should stop and the only people who can make that happen are the community members themselves.

Morris: Yes, people fought and killed each other. What are the results of this fighting, hey? Look at how families are struggling and sometimes not knowing where the next meal is coming from. Let's stop this behaviour and work for the common good of our communities (Male University student, aged 22, Hatcliffe).

Nkunsane: There was a time when we were not allowed to carry out our programmes in the communities. We were labelled as the opposition mouthpiece yet we were doing our work. It frustrates you to know that these people will be expecting a lot from us and when you don't deliver as expected, hey, it's terrible! (CCJP director aged 41, Harare)

The greatest challenge to development in these two communities is poverty. It affects all of these situations, and as argued above, has a deep impact on families' and groups' capacity to cope. The hopelessness of their situation was mostly expressed in the youth's stories and it was clear that many did not expect much from their political parties that always use them for their own benefits. One participant put it aptly:

Yeukai: I have lost hope and pride in my party. I used to think that I will gain something after the campaigns, but things have become worse. I am asking and blaming myself for what I have done. Now I believe what people always say that politics is a dirty game (Female activist, aged 25, Hatcliffe)

Unemployed youths in Hatcliffe Extension have to grapple with two major problems. The first challenge is the unemployment that has led many of them to be idle. The second challenge is to do with transport. Commuting from Hatcliffe Extension to the city centre is a time consuming process and is costly. Peri-urban youths therefore have limited access to both the city centre and to resources within the informal settlement as they are marginalised. Safety and security are issues that need to be addressed:

Teckla: it's always very dangerous to walk at night during election time and if you are unlucky, you will be beaten. We, as the youth, have started to form neighbourhood watch groups to make sure we are safe in our community (Female participant, aged 23, Hatcliffe extension).

8.7 Conclusion

This chapter discussed the responses and insights gathered from the participants during the pre- outlook period of the research. The respondents stated the importance of forgiveness and reconciliation in their communities despite the hurdles they face in the midst of their efforts. Participants highlighted the challenges they are facing in their communities. The economic collapse has led to job losses. Despite the challenges, they are determined to be responsible citizens who act responsibly. They are prepared to develop their communities by engaging in self-help projects and involving themselves in awareness campaigns. The next chapter will focus on the immediate outcome of the AVP training

CHAPTER 9: THE IMMEDIATE OUTCOME OF AVP TRAINING

9. Introduction

The youths who participated in the workshops were very impressed with the changes that took place in their lives after the trainings. Many stated that they could now manage their anger better. Their approach to conflict changed dramatically as they now employ non-violent skills they gained during the basic and advanced workshops. The trainings, it appears, established conflict management skills and permitted individuals to build better relational skills, gain insights into themselves and find new and helpful methods for their lives. While it was inspiring to notice encouraging changes discussed above, as well as in the in-depth interviews below, one may not conclude with conviction that this will be sustained during their lives. The following sections will give an evaluation of qualitative and quantitative evidence.

9.1 Qualitative Evaluation

The following questions were asked and their responses are well articulated in the ensuing discussion.

1. As a result of the workshop, do you think there are some changes that have taken place in you? If yes, please explain what, any reflections why you changed.
2. How has AVP helped you to change your approach to conflict?
3. How have you or will you apply the lessons you have learned to peace and reconciliation?

9.1.1 Changes

Amos: Before the workshop, I was not aware of the violence that was taking place. I took the violence in my community as a very simple issue and something that was not important. My views changed when I heard experiences from my friends in the AVP workshop. I have become more conscious and careful how I treat others. I have learnt a very important

lesson that change begins with you as an individual (Male footballer, aged 24, Hatcliffe).

Shami: AVP opened a new thinking in my life. During the exercises in the workshop, I was reminded of poverty in my community and the dry taps that only get water after a long time. These situations touched me because I have not been doing something. People always speak of role models and I asked myself what I am doing to make a difference. I was afraid of responsibility. The workshop has opened my vision and thinking that no one will do the job except me and I should teach people about AVP. I should have an eye and ear for the poor (Female student, aged 23, Hatcliffe).

Trymore: I had an awesome experience. I am a changed person. I had my weaknesses and now I have changed them for the better. I am one person who is now in the forefront to promote peaceful behaviour in my community (Male youth, aged 21, Hatcliffe extension)

Tobias: During one exercise called journaling in the advanced workshop, I was relieved of my feelings of hatred when the facilitators asked us to write our experiences which I did. I decided not to tear or burn my letter but to keep it and meet the person I wrote to, face to face and discuss my issue in an amicable way. This had been giving me sleepless nights but now I am healed and I want to sit down and talk and close this sad chapter in my life (Male participant, aged 25, hatcliffe).

Timmy: AVP gave me a chance to let out all that was troubling me and I am now free. (Male participant, aged 21, hatcliffe).

Sheila: This exercise mad a huge difference in my life and I was surprised by the power it had on me (Female participant, aged 23, Hatcliffe extension).

Sarah: I started coming here few days ago. To this day I am socially and morally a different person. I am now a positive contributor to AVP (Female dancer, aged 23, Hatcliffe extension)

Memory: Yes, there are changes. I am now able to control my anger and temper. After the AVP processes, I can relax before I react. I am now able to help others to resolve their conflicts. (Female computer science student, aged 24, Hatcliffe.)

Tatenda: I was very short tempered person. I would not greet my friend because of a boyfriend issue and would change route if I saw her. I am now the first person to go and approach those who have angered me. This has surprised them. Was it not for AVP, I would have fought and I know it was going to be very bad. Thanks to the AVP workshops (Female participant, aged 22, Hatcliffe.)

Bruce: There is a big change. I used to keep grudges but now I can talk to the person and let go easily (Male participant, aged 21, Hatcliffe)

Tarzan: There are big changes that have taken place in me and the way I now react to people when I am angry, is different. I used to be very confrontational, but now I am upfront with people and am open to communication (Male participant aged 20, Hatcliffe).

Loice: You guys have shown me much love, less of me and more for others. I have become a voice of the voiceless. AVP went deeper to awaken my inner voice that was dormant. I am now a very confident and active person in my community. When we organised our cleaning and peace campaign after AVP, I was in the forefront and I thank the organisers for giving us this wonderful and educational programme (Female participant, aged 22, Hatcliffe extension).

Lameck: I have learnt to control my emotions when I am angry. It is better to keep quiet when I am angry than to quickly respond when I am still boiling inside. AVP has helped me a lot on this issue and I wish every community could do this programme (Male participant, aged 18, Hatcliffe).

Uzla: After the AVP workshop, I learnt from the 'ninja side', not the ninjas who carry knives and swords, but peaceful 'ninjas' who teach that drugs are harmful and it is our duty to teach and educate other fellow youths. I am sure that if we carry out this task with love and respect for others as we were taught, we will reduce violence in our community. The golden rule 'Do unto others what you want them to do to you' (Female singer, aged 21, Hatcliffe).

The quotes above show that AVP skills transformed and boosted the participants' confidence. The interactions the youths had in their political parties added to the lifestyles that they reflect before AVP, which suggests that violence was entrenched in their lives. Their own admissions validate the claims of politically-motivated human rights exploitations that they imposed upon the people in Hatcliffe. Nevertheless, while there is no assurance that these self-claimed attitudinal changes are indeed life-long changes, it can be safely assumed that institutions like CCJP and Churches can use AVP to teach an ethos of non-violence that can possibly build a more peaceful Zimbabwe.

9.1.2 Approach to conflict

The participants were pleased about the 'safe space' that was created by the workshops. According to AVP values, trainings should create a 'safe space' in which members feel confident enough to open up to one another and easily share individual, and often intimate experiences (AVP 2002: E-31).

By keeping to the training plan, the facilitators created this safe space early from the first day, by keeping to the schedule of the workshop as it should be done. The 'safe space' was a very important factor for the success of the workshop. The participants mentioned a tremendous change in their lives after the workshops. The workshops helped them to have an alternative way of resolving their conflicts non- violently. Participants expressed this outcome as follows:

Takura: AVP has helped me big time. It has helped me to deal with anger. I was someone who used to get very angry. The result of anger is violence. The 'I messages' helped me a lot. It does not pay to get angry and I have changed. I have changed because I reflected on my day. I could not find a reason why I was getting angry so I changed (Male participant, aged 22, Hatcliffe).

Sally: Yes, yes, firstly, this is very important. I am now able to forgive. I am also very open to dialogue. I used to keep to myself and my secrets. Openness helped me to understand. I have become an advisor both to the youths and the older people. They have nicknamed me 'Granny' because of my wisdom (Female participant, aged 24, Hatcliffe).

Miracle: Yes, I was a very angry person and would fight with people when we had an argument. The listening skills and the 'I messages' I have learnt in the basic workshop have supported and helped me to be a changed person (Male participant, aged, 21, Hatcliffe).

Odius: I have learnt that I have to be neutral in a conflict. I used to take sides during my interventions. Now, I have learnt that it's always good to uphold the truth even if it hurts your own friends and family (Male participant, aged 26, Hatcliffe).

Tich: AVP has transformed me into being a responsible person. If my mum was here, she would have confirmed to you how my life has been. I tell you, I have been very careless in everything but AVP has given me a whole new

perspective about this life. Thank you for giving us this training in AVP (Male participant, aged 24 Hatcliffe).

Onias: I am now able to solve problems non-violently. I also learnt to forgive and forget. I am now able to give advice where it is needed and listen to my colleagues' viewpoints when we are having a discussion, because I used to crush other people's opinions and getting my way every time (Male participant, aged 20, Hatcliffe).

I am able to tackle a situation non-violently. I got some skills to respect others and that I should think before I act.

The reflections above are consistent with a change from antagonism to collaboration. These, self-reports give substantial proof that training in AVP can be a necessary impetus in changing a person's attitude in a conflict from a violent to a non-violent disposition. As the AVP programme stresses, the high level of violence among individuals is in part, a response to the violence rooted in our groups and values, yet it demonstrates that in the world there is a power that is able to change hostility and negativity into collaboration (AVP, 2002: A-2).

9.1.3 Application of AVP

The use of 'I messages', transforming power and the five pillars of AVP, were important aspects the youths commended greatly and many of them highlighted how they have used these in their everyday experiences.

Jacob: 'I messages' helped me many times. I used to fight with my mom but now we can dialogue and talk issues through, while respecting each other. I used to react and these days I can use 'I messages' even when dealing with friends. I learnt that, you have to understand somebody's situation before taking action. Be slow to judge any person in life before you know their circumstances. I learnt to be in somebody's shoes before reacting. If you use I messages, individuals begin to open up and ideas begin to flow, but if you are selfish and rude, people around you will not be in a position to help (Male student, aged 17, Hatcliffe).

Lameck: So far I have applied the concept of Transforming power and have shared this good concept with others. It is so nice to teach others about transforming power. It has really made me a darling with my friends as I am the one who is always advising them to appreciate and respect others. I have told my friends that every person has some good in them and we should always expect the best out of them (Male student, aged 22, Hatcliffe).

The concept of *transforming power* is vital to AVP. It is a term derived from the scriptural verse, “Be ye changed by the rebirth of your mind” (Rom. 12: 2). Transforming power (TP) is that influence that works within us to change intense and harmful attitudes, relationships, or lifestyles into more constructive, healthy, nonviolent ones. This ability is accessible in each of us. TP is not easily defined or pronounced; it simply works, whether or not we comprehend it or how it comes into being. It cannot be restricted to words. It can only be experienced or observed. I will, in spite of this, try to shed some light on the possible workings of TP. This may be useful in trying to explain TP to others. Within the context of The Alternatives to Violence Project, transforming power is about restoration: maintaining one’s own humanity (safety, self-worth, integrity) while restoring (not labelling as “perpetrator,” “aggressor,” or “evil”) the humanity of “the other.”

Miriam: AVP can help people to come together and reconcile. Communication is a vital tool to everything and with it, we can actually move forward. You have to consider other people first in everything that you do without being superior. AVP has to be taken further than where it is now so that people can learn how to interact with others and also putting into practice the principles of AVP workshop (Female participant, aged 24, Hatcliffe).

Lucia: I have applied the five pillars of AVP namely listening and communication, cooperation, community building, and affirmation (Female participant, aged: 23, Hatcliffe).

Misheck: It helps to teach about *unhu* [*Ubuntu*]. It helps people to avoid violence (Male participant, aged 26, Hatcliffe.)

Otilia: I learnt a lot of things, those who were my former enemies are now my best friends. This was only possible through what I learnt in AVP, especially the ‘I messages’ and transforming power (Female participant, aged 21, Hatcliffe extension).

Brave: AVP can help people to work well through transforming power in a nonviolent way. People in most communities do not have the chance and platform to speak. AVP comes as a tool to help people have a safe space where they can discuss their issues openly. In our communities people are denied opportunities to articulate their views and this causes violence when they are treated like that. I am grateful to CCJP for helping us to have AVP in our community (Male participant, aged 19, Hatcliffe).

The above conversations clearly show a positive reception by the youths after the trainings. It clearly reveals how their lives were impacted by the trainings.

9.2 Community leaders' reflections

I carried out in-depth dialogues with public leaders between 21th and 26th September 2014 after the AVP training meetings. The dialogues sought to draw their insights on the course as custodians of community norms and values and as interested parties because they had been part of the whole process from the beginning. I also asked how they might help make sure the AVP values and skills learnt by the trained participants would be continued and supported to inspire the entire community towards a more non-violent society.

My interview with the Priest, Father Mark Chandavengerwa, revealed that the idea to train youths in AVP came at a very opportune time because of the divisions in the community.

Father Mark: The introduction of AVP in Hatcliffe came at a very appropriate time. The youths are reminded that they have a bigger responsibility in terms of protecting their environment and respecting each other. I was very happy with the clean-up campaign that was carried out by these youths when they finished their Basic workshop in September 2014. They have shown by example that goodness cannot be surpassed by wrongdoing and fighting.

The Priest's views gave some assurance that the leaders would encourage the youths to espouse the AVP skills and ideals they had attained.

Mr Joel Nkunsane located AVP in the context of widespread traumatic experiences and unresolved conflicts:

It has been a very difficult time in Zimbabwe given the violence and conflicts that have happened and continue to emerge in some pockets of the country. Starting from the processes that came out of the reflections in this group, you could feel the sense of hate. The community currently has wounds. The young people are touching issues from the past. Their question was 'are we going to discuss about peace and development when difficult and traumatic issues of the past have not been addressed and resolved? It's a society with many unresolved conflicts. AVP is coming as a tool to try to resolve some of these issues starting from the grassroots level.

It was informative to hear how thankful the coordinator was for the whole programme. He reiterated the fact that, as leaders they would continue to urge the youths in the community to avoid violence and lead peaceful lives.

When I heard AVP was coming to Harare, I felt excited because the whole idea of AVP fits in so well with our present initiatives. Currently, we are trying to reach out to young people to be part of peace agents. The experience that we have, so far indicates that the youths are fired up to be peace agents and be hands on in addressing issues in their different communities. The programme is going to be self-sustaining as it feeds on the national programmes and processes. I also believe that AVP will reach the top ranks of our leadership and make a difference.

Mr Chidarikire a youth leader narrated how he always wanted to bring the youths from different parties and affiliations together for a common cause. The youths have been hostile to each other and this had stalled progress and development. He was very happy to share his satisfaction and joy because of AVP programme.

The challenges that we are facing are many and I think if this programme had started early, some of the challenges would have been solved. Listening to the discussions, I was smiling and an imagery of a rainbow came to my mind. I was asking myself what makes a rainbow. The different colours are so beautiful when you see them and seeing these youths from different political, religious and social settings coming together and going beyond party differences gave me a sense of joy. I saw that each part was a structure for the future of Zimbabwe.

This reflection shows that the youths have tried to work together as one people for the development of their community. AVP has challenged them to see that they have a common objective despite different religious and political affiliations.

Mrs Manditi a community worker stated that the grinding poverty within the community and misunderstandings have been the causes of so many conflicts and the introduction of AVP to the community is a big blessing which will solve some of the challenges that are being faced. This is what she had to say:

Mrs Memory Manditi: There are a lot of issues that make people fight each other, for example, misunderstandings in the home. Poverty also causes fighting when people do not get enough in their surroundings. They end up fighting for the little resources they have. It is only the powerful and the connected that will end up getting these resources. Politics has been a

source of conflict in the communities. The fact that you belong to an opposition party can be a big risk in other parts of the country and this is very sad. People join politics because there is quick money and in the process fighting never ends as individuals will be fighting for positions. These fights are more pronounced during election time. People should understand that to belong to different parties does not mean that we are enemies. It is only the mindset. This AVP programme that you have started for our children here is a great initiative because it will assist our children to change their bad behaviour. They will be able to teach us elders and their fellow youths in different communities.

Mrs Manditi's views were shared by many women who acknowledged the importance of the workshops being done especially for their children. The parents appreciated the fact that the programme had come at an opportune time when conflicts within households are a challenge.

I also interviewed Benina Mkhonto, the Chairperson of AVP KZN network, who came to Zimbabwe to facilitate the AVP workshops. She commented how she was so privileged to be part of the facilitator's team. In addition, she could not hide her joy about the discipline and the commitment the youths exhibited during the trainings and the bright future AVP has in Zimbabwe. The following is a narrative of her experience:

I enjoy working with the youth. The youths here in Zimbabwe are very receptive. They were very active and I found them to be a very effective group. We had so much fun. Personally, I feel honoured and this experience gave me another view of life. I usually facilitate workshops where too much protocol is followed but during my facilitation in Zimbabwe, I was very flexible. I learnt that you need to use whatever resources you have. During my time in Zimbabwe we could paste our charts on the trees and had some exercises under the shade and in the sun and it was a great experience, indeed the communication was very effective.

One interesting aspect was that the youths were very free to communicate in their mother tongue sometimes and this helped me to appreciate diversity. In terms of future AVP in Zimbabwe, I see the youths taking it far and being a model for the country. I see the young people rising up and sharing in the continental and international gatherings.

Benina highlighted the importance of local vernacular in her interview. This is an important factor to consider since AVP has to adapt to different contexts. This helps communities to understand issues in their local language and culture.

9.3 Quantitative evaluation

In-order to find out participants' views and how they respond to conflict, the Kraybill conflict style inventory was used in this research. Dr. Ronald S. is credited for advancing the Kraybill Conflict Style Inventory (KCSI) in 1980. The Kraybill conflict style inventory gives detailed and useful help for dealing with differences within a conflict (Kraybill 2005: 1). The KCSI is a 20 item instrument to which participants respond using a 7 point Likert type scale from 7 (very characteristic) to 1 (not at all characteristic). If individuals score extremely high in one style, it may indicate that they are overusing this style. Conversely, if they score extremely low in one style, they may be neglecting the style. Because the context the participant is thinking of determines the most appropriate style, scores in the 50 percent range may indicate the individual has broad skills. However, that does not indicate that the individual is using the appropriate style for the situation. The KCSI is based on extensive use of the Thomas Kilmann Inventory (TKI, 1974) both inventories take their basic concepts from Robert Blake and Jane Mouton's Managerial Grid (1964). This dual dimension instrument focuses on assertiveness and cooperativeness to assess conflict styles. Assertiveness is a concern for self-interests, whereas cooperativeness is a concern for others or the relationship (Volkema & Bergmann, 2001). The factors considered in Blake and Mouton's Managerial Grid include values, personality, chance, and individual assumptions.

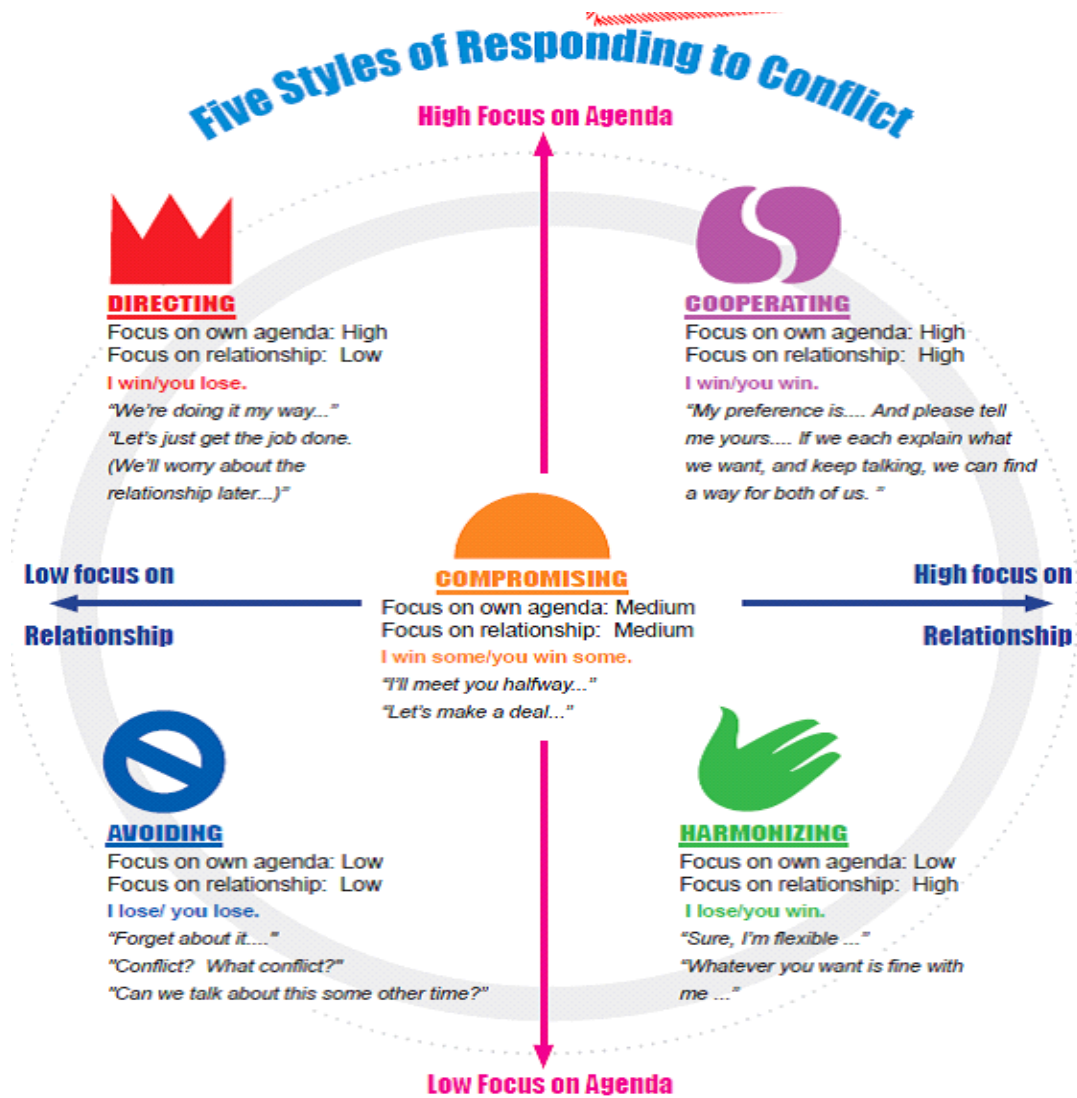
Thomas and Kilmann (1974) believe styles of conflict behaviour are strongly influenced by personality and situational factors and that each of the aforementioned styles can be effective depending on the situation. Although this is not stated in the literature, it is inferred that Kraybill concurs with Thomas and Kilmann on this view because of the similarities of the instruments. The KCSI assessment uses the following five styles of reacting to conflict: directing, harmonizing, avoiding, cooperating, and compromising. The highest scores indicate the participant's dominant style. The second set of scores is based on the general styles. The higher the individual's score on the 6 point Likert scale the more likely he or she is to use this style when responding to conflict. The individual will have five scores once he or she completes the inventory. The highest score is the

individual's primary or "preferred" style. This is likely to be the style the individual resorts to most. An individual can have more than one preferred style, where the second highest score is referred to as the individual's "back-up" style. A person with more astute communication skills is more apt to vary his or her style according to the circumstance or situation. According to the Kraybill inventory, this is referred to as a "flat profile" (Kraybill 2005). The record provides two sets of scores. Calm scores define the response when differences first arise. Storm scores describe your response when things are very tense or if things are not simply resolved and emotions get stronger. The participants were given a conflict inventory questionnaire and they tabulated their styles and their scores were recorded before and after the workshops. I was inclined to use this choice because Kraybill inventory delves deeper into community issues in a very practical way unlike many studies done in test labs. Moreover, it was easier for me to contact the institution and bought their book at Riverhouse.

9.4 Conflict handling styles

Researchers have advanced a number of conflict management inventories over the years, some of which this research has profited from. While it is not the objective of this research to offer an overarching inventory or to evaluate all of these approaches, there is universal approval among researchers that the 1974 Thomas-Kilmann Conflict Mode Instrument to evaluate conflict management styles paved the way, and numerous variations have developed from it in recent years (Slabbert 2004: 83; De Dreu et al. 2001: 647). The instrument is intended to measure an individual's conduct in conflict situations. Thomas and Kilmann define 'Conflict Situations' as circumstances in which the concerns of two individuals appear to be incompatible, from which an individual's conduct can be characterised along two basic proportions—assertiveness and cooperativeness. They define assertiveness as the extent to which the individual attempts to fulfil his own concerns, while cooperativeness refers to the extent to which the individual attempts to satisfy the other person's concerns. These two basic dimensions of behaviour can be used to designate five specific approaches of dealing with conflicts. These five "conflict-handling modes" are shown in Figure

Fig. 9.1: Five styles of responding to conflict



Source: Kraybill 2011:11.

The conflict management types in Figure 9.1 are explained as follows:

- High concern for the individual, linked with low concern for other people, results in a preference for *forcing*, fixated on forcing one's will on others. Forcing includes intimidations and bluffs, convincing arguments and positional promises.
- Low concern for the individual and high concern for other people produces a likeness for *yielding*, which is oriented towards accepting and incorporating others' will. It involves unilateral concessions, unconditional promises and offering help.
- Low concern for other individuals results in a preference for *avoiding*, which includes lessening the significance of subjects, and attempts to subdue thinking about the subjects.
- High concern for the individual and other people yields a preference for *problem-solving*, which is focused on an agreement that pleases both one's and others' ambitions as much as possible. It includes an exchange of information about priorities and preferences, sharing insights, and making trade-offs between important and unimportant issues.
- Intermediate concern for the individual, combined with intermediate concern for others results in a preference for compromising (De Dreu et al. 2001: 646-7).

9.4.1 Assessing Kraybill's conflict styles

Pseudonyms were used by participants, which made it easier for me to check their individual responses before and after the workshops. The following representative individuals - Melodius, Talented, Peaceful, Sweet, Smiling, Helpful and Magnificent were selected to represent respondents in the experimental group before and after AVP workshop.

Table 9.1 Melodius response before basic workshop

| Calm | | | Storm | | |
|---|-----------------|--------------|--|-----------------|--------------|
| Replies when matters or conflicts arise | | | Replies when topics escalate or stress rises | | |
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| | | | | | |
| 13 | 1 st | Directing | 12 | 1 st | Cooperating |
| 11 | 2 nd | Cooperating | 11 | 2 nd | Avoiding |
| 9 | 3 rd | Avoiding | 10 | 3 rd | Harmonizing |
| 7 | 4 th | Compromising | 10 | 4 th | Compromising |
| 4 | 5 th | Harmonizing | 4 | 5 th | Directing |

Melodius response after basic workshop

| Calm | | | Storm | | |
|---|-----------------|--------------|---|-----------------|--------------|
| Response when issues or conflicts arise | | | Response when things escalate or stress rises | | |
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| | | | | | |
| 10 | 1 st | Harmonizing | 12 | 1 st | Compromising |
| 10 | 2 nd | Avoiding | 11 | 2 nd | Harmonizing |
| 9 | 3 rd | Compromising | 11 | 3 rd | Cooperating |
| 8 | 4 th | Cooperating | 8 | 4 th | Avoiding |
| 6 | 5 th | Directing | 3 | 5 th | Directing |

Under calm circumstances Melodius was directing. After the workshop her style had moved to harmonizing and avoiding with directing in the fifth place. Under storm circumstances, she was initially cooperating but moved to compromising after the basic workshop.

Table 9.2 Talented's response before basic workshop

| Calm | | | Storm | | |
|---|-----------------|--------------|--|-----------------|--------------|
| Replies when matters or conflicts arise | | | Replies when topics escalate or stress rises | | |
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| | | | | | |
| 14 | 1 st | Compromising | 13 | 1 st | Cooperating |
| 13 | 2 nd | Cooperating | 11 | 2 nd | Directing |
| 11 | 3 rd | Harmonizing | 10 | 3 rd | Compromising |
| 10 | 4 th | Avoiding | 6 | 4 th | Harmonizing |
| 8 | 5 th | Directing | 5 | 5 th | Avoiding |
| | | | | | |

Talented's response after basic workshop

| Calm | | | Storm | | |
|--|-----------------|--------------|--|-----------------|--------------|
| Replies when issues or conflicts arise | | | Replies when topics escalate or stress rises | | |
| Highest calm score | | Style name | Highest Storm Score | | Style Name |
| 11 | 1 st | Cooperating | 12 | 1 st | Cooperating |
| 11 | 2 nd | Harmonizing | 10 | 2 nd | Harmonizing |
| 9 | 3 rd | Compromising | 9 | 3 rd | Compromising |
| 9 | 4 th | Avoiding | 9 | 4 th | Avoiding |
| 4 | 5 th | Directing | 3 | 5 th | Directing |

The highest score for Talented before the workshop was 14 on compromising and high on cooperation 29 when tempers rose. He preferred winning some and giving up some things in exchange of others. After the basic workshop he showed cooperation as a preferred style on both calm and storm settings. This means he was now able to enter more actively in the discussions and meeting the needs of others as well as his own. This shows to the effectiveness of the basic workshop on his life.

Table 9.3 Peaceful's response before basic workshop.

| Calm | | | Storm | | |
|---|-----------------|--------------|--|-----------------|--------------|
| Replies when matters or conflicts arise | | | Replies when topics escalate or stress rises | | |
| Highest calm score | | Style name | Highest Storm Score | | Style Name |
| 12 | 1 st | Harmonizing | 12 | 1 st | Avoiding |
| 12 | 2 nd | Directing | 11 | 2 nd | Compromising |
| 12 | 3 rd | Compromising | 11 | 3 rd | Cooperating |
| 12 | 4 th | Avoiding | 11 | 4 th | Directing |
| 8 | 5 th | Cooperating | 10 | 5 th | Harmonizing |

Peaceful's response after the basic workshop

| Calm | | | Storm | | |
|---|-----------------|--------------|--|-----------------|--------------|
| Replies when matters or conflicts arise | | | Replies when topics escalate or stress rises | | |
| Highest calm score | | Style name | Highest Storm Score | | Style Name |
| 14 | 1 st | Cooperating | 14 | 1 st | Cooperating |
| 13 | 2 nd | Directing | 14 | 2 nd | Compromising |
| 9 | 3 rd | Harmonizing | 10 | 3 rd | Harmonizing |
| 8 | 4 th | Compromising | 9 | 4 th | Avoiding |
| 2 | 5 th | Avoiding | 6 | 5 th | Directing |

Peaceful exhibited a higher harmonizing attitude with a score of 12 before the basic workshop during a calm setting. However, she pulls back from discussion to avoid tension when tempers increase. She is the kind of a person who dodges the real issues as if they do not exist, making sure there are delays in discussing the issues. Overwhelming changes were seen after the basic workshop when her focus on her agenda and relationship was very high in Cooperation with a score of 14 in both calm and storm setting. This shows that she has understood the need to meet other people's expectations than before the basic workshop. The workshop therefore had a positive effect in her life as an individual.

Table 9.4 Sweet's response before the basic workshop

| Calm | | | Storm | | |
|---|-----------------|--------------|--|-----------------|--------------|
| Replies when matters or conflicts arise | | | Replies when topics escalate or stress rises | | |
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| 13 | 1 st | Directing | 11 | 1 st | Compromising |
| 11 | 2 nd | Cooperating | 9 | 2 nd | Cooperating |
| 8 | 3 th | Compromising | 7 | 3 rd | Harmonizing |
| 4 | 4 th | Avoiding | 5 | 4 th | Avoiding |
| 2 | 5 th | Harmonizing | 4 | 5 th | Directing |

Sweet's response after the basic workshop

| Calm | | | Storm | | |
|---|-----------------|--------------|--|-----------------|--------------|
| Replies when matters or conflicts arise | | | Replies when to escalate or stress rises | | |
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| 12 | 1 st | Harmonizing | 13 | 1 st | Cooperating |
| 10 | 2 nd | Cooperating | 9 | 2 nd | Compromising |
| 8 | 3 rd | Compromising | 7 | 3 rd | Directing |
| 7 | 4 th | Avoiding | 4 | 4 th | Avoiding |
| 2 | 5 th | Directing | 3 | 5 th | Harmonizing |

Sweet's attitude before the AVP workshop was to grab everything given her directing nature with a score of 13. She viewed other people as lesser in trying to bring out solutions as she focused on her efforts to make herself heard. In other words, she focused more on her agenda and less on relationships. However, there was a huge improvement in her relationships in a storm setting after the basic workshop. This

means the workshop prepared her very well to consider other people's issues when trying to find solutions given her highest score of 12 on harmonizing.

9.4.2 Pre and post-test experiments with experimental group

The fifteen respondents who took part in the AVP Basic training held from 15-23 August 2014 answered the conflict inventory questionnaire. I gave instructions upon their arrival and everyone one filled their answers according to the 20 statements. There were not supposed to have discussions, as they were required to respond the questionnaire individually. On completion they were again given the same guidelines and they responded individually to the same set of questions. The table below indicates the entire scores on each of the five conflict handling styles of the 1st and 2nd place of the respondents who answered the questionnaire before and after the AVP basic training.

Table 9. 5 Summary before AVP Basic workshop

| Calm | | | | | Storm | | | | |
|--|---|---|---|-----|--|---|---|---|-----|
| No of 1 st and 2 nd places | | | | | No of 1 st and 2 nd places | | | | |
| Harmonizing | 3 | + | 1 | = 4 | Harmonizing | 2 | + | 1 | = 3 |
| Avoiding | 4 | + | 2 | = 6 | Avoiding | 7 | + | 2 | = 9 |
| Compromising | 2 | + | 1 | = 3 | Compromising | 3 | + | 1 | = 4 |
| Cooperating | 3 | + | 2 | = 5 | Cooperating | 2 | + | 1 | = 3 |
| Directing | 3 | + | 6 | = 9 | Directing | 0 | + | 7 | = 7 |

Summary after Basic AVP workshop

| Calm | | | | | Storm | | | | |
|--|---|---|---|-----|--|---|---|---|-----|
| No of 1 st and 2 nd places | | | | | No of 1 st and 2 nd places | | | | |
| Harmonizing | 5 | + | 2 | = 7 | Harmonizing | 4 | + | 4 | = 8 |
| Avoiding | 2 | + | 0 | = 2 | Avoiding | 1 | + | 1 | = 2 |
| Compromising | 5 | + | 2 | = 7 | Compromising | 2 | + | 3 | = 5 |
| Cooperating | 7 | + | 2 | = 9 | Cooperating | 2 | + | 5 | = 7 |
| Directing | 2 | + | 1 | = 3 | Directing | 0 | + | 1 | = 1 |

Table 9.5 above shows that while in particular cases there was no variation or the transformation was slight, there are a number of vital variances which suggest the immediate outcome of training participants in AVP. An evaluation of the participants' reactions to the conflict handling styles before and after AVP shows that even though there was already a solid preference towards cooperation among members (a score of 5), it shows a rise to 9. Inasmuch as it is important to applaud the anticipated change, I think it was still premature to come to a conclusion that the AVP workshop had made a significant impact in their lives. It can be highlighted that some other changes like harmonising and compromising were very low.

Conflict style inventory - Respondents before the Advanced AVP Workshop

Table 9. 6 Smiling's response before the advanced workshop

| Calm Replies when matters or conflicts arise | | | Storm Relies when things escalate or stress rises | | |
|---|-----------------|--------------|--|-----------------|--------------|
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| 11 | 1 st | Harmonizing | 10 | 1 st | Cooperating |
| 11 | 2 nd | Cooperating | 8 | 2 nd | Harmonizing |
| 11 | 3 rd | Avoiding | 8 | 3 rd | Compromising |
| 9 | 4 th | Compromising | 7 | 4 th | Avoiding |
| 7 | 5 th | Directing | 6 | 5 th | Directing |

Smiling's response after advanced workshop

| Calm Replies when issues or conflicts arise | | | Storm Replies when things escalate or stress rises | | |
|--|-----------------|--------------|---|-----------------|--------------|
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| 10 | 1 st | Cooperating | 12 | 1 st | Cooperating |
| 9 | 2 nd | Compromising | 12 | 2 nd | Compromising |
| 8 | 3 rd | Harmonizing | 10 | 3 rd | Harmonizing |
| 7 | 4 th | Avoiding | 8 | 4 th | Avoiding |
| 6 | 5 th | Directing | 7 | 5 th | Directing |

Smiling reveals that her preferred style before and after the advanced workshop is Cooperation. The results above signify that she now works on her hard feelings that interfere with interpersonal relationships in an interactive and mature manner. Her backup style is compromising with a score of 9 during calm settings and a score of 12 during storm settings. This is a clear result of an effective workshop on Smiling as she has maintained a higher cooperating attitude in her relationships with people.

Table 9.7 Helpful's response before the AVP advanced workshop

| Calm Replies when matters or conflicts arise | | | Storm Replies when topics escalate or stress rises | | |
|---|-----------------|--------------|---|-----------------|--------------|
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| 12 | 1 st | Harmonizing | 11 | 1 st | Harmonizing |
| | 2 nd | Cooperating | 11 | 2 nd | Compromising |
| 9 | 3 rd | Avoiding | 9 | 3 rd | Cooperating |
| 9 | 4 th | Directing | 9 | 4 th | Directing |
| 8 | 5 th | Compromising | 6 | 5 th | Avoiding |

Helpful's response after the advanced workshop

| Calm Replies when matters or conflicts arise | | | Storm Replies when topics escalate or stress rises | | |
|---|-----------------|--------------|---|-----------------|--------------|
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| 12 | 1 st | Cooperating | 10 | 1 st | Cooperating |
| 10 | 2 nd | Harmonizing | 8 | 2 nd | Compromising |
| 10 | 3 rd | Compromising | 8 | 3 rd | Avoiding |
| 8 | 4 th | Avoiding | 5 | 4 th | Harmonizing |
| 2 | 5 th | Directing | 2 | 5 th | Directing |

When entering negotiations, before the advanced workshop, Helpful tried to be considerate to other people's wishes in both calm and storm situations. He exhibited a rise in his focus on agenda and relationships after the advanced workshop, 12 during calm settings and a score of 10 during storm settings. His preferred style was cooperation which means that he tries to merge insights from different people of varying political, religious persuasions and tries to bring solutions that are favourable to everyone involved in the discussions, hence the power and effectiveness of the workshop he attended.

Table 9. 8 Magnificent's response before advanced workshop

| Calm Replies when matters or conflicts arise | | | Storm Replies when topics escalate or stress rises | | |
|---|-----------------|--------------|---|-----------------|--------------|
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| 13 | 1 st | Cooperating | 13 | 1 st | Avoiding |
| 13 | 2 nd | Compromising | 12 | 2 nd | Compromising |
| 11 | 3 rd | Avoiding | 12 | 3 rd | Cooperating |
| 10 | 4 th | Harmonizing | 11 | 4 th | Harmonizing |
| 6 | 5 th | Directing | 3 | 5 th | Directing |

Magnificent's response after the advanced workshop

| Calm Replies when matters or conflicts arise | | | Storm Replies when topics escalate or stress rises | | |
|---|-----------------|--------------|---|-----------------|--------------|
| Highest calm score | Style name | | Highest Storm Score | Style Name | |
| 11 | 1 st | Cooperating | 14 | 1 st | Cooperating |
| 11 | 2 nd | Harmonizing | 7 | 2 nd | Compromising |
| 10 | 3 rd | Avoiding | 3 | 3 rd | Directing |
| 9 | 4 th | Compromising | 2 | 4 th | Harmonizing |
| 2 | 5 th | Directing | 2 | 5 th | Avoiding |

Magnificent's highest scores on both calm and storm settings are on cooperation before and after the advanced workshop. This is her preferred style in conflict situations. She has a high regard for a constant search for others' help in working out solutions for rising conflicts. After the advanced workshop her scores were high with scores of 11 and 14 respectively on cooperation. This is a great sign of the significance and effectiveness of the workshop.

Table 9.9 below indicates the entire scores on each of the five conflict handling styles by the 15 respondents who answered the conflict quiz before and after AVP advanced workshop. The effects of the advanced workshop are more exciting because the respondents had some months to practise the skills in their different life experiences.

Table 9.9 Summary before advanced AVP workshop

| CALM | | | | | STORM | | | | |
|--|---|---|---|-----|--|---|---|---|-----|
| No of 1 st and 2 nd places | | | | | No of 1 st and 2 nd places | | | | |
| Harmonizing | 3 | + | 3 | = 6 | Harmonizing | 1 | + | 1 | = 2 |
| Avoiding | 1 | + | 1 | = 2 | Avoiding | 3 | + | 0 | = 3 |
| Compromising | 3 | + | 3 | = 6 | Compromising | 6 | + | 3 | = 9 |
| Cooperating | 9 | + | 0 | = 9 | Cooperating | 3 | + | 5 | = 8 |
| Directing | 0 | + | 0 | = 0 | Directing | 0 | + | 0 | = 0 |
| | | | | | | | | | |

Summary after advanced AVP workshop

| CALM | | | | | STORM | | | | |
|--|---|---|---|------|--|---|---|---|-----|
| No of 1 st and 2 nd places | | | | | No of 1 st and 2 nd places | | | | |
| Harmonizing | 4 | + | 3 | = 7 | Harmonizing | 1 | + | 2 | = 3 |
| Avoiding | 0 | + | 3 | = 3 | Avoiding | 3 | + | 0 | = 3 |
| Compromising | 3 | + | 2 | = 5 | Compromising | 2 | + | 3 | = 7 |
| Cooperating | 9 | + | 4 | = 13 | Cooperating | 3 | + | 6 | = 9 |
| Directing | 0 | + | 0 | = 0 | Directing | 0 | + | 0 | = 0 |

The pre and post-training outcomes after the advanced workshop can be viewed as a positive development from the grades shown in Table 9. 5. This is because the training programme fed on the first training. The respondents' preference to employ cooperation was very high before the AVP advanced workshop at 9 in the calm setting, essentially similar as that reached after AVP basic level. There was a slight increase to 13 after the advanced workshop, which again produced the required change. It seems the participants leaned towards cooperation as a possibility when in conflict. They found this choice as the most interesting one given the AVP skills they had acquired. Another

fascinating observation was the reduction in the number of members who were inclined to the use of directing—from 3 on calm setting at the end of the basic workshop down to—none before the advanced workshop.

9.4.3 Pre and post-training results: control group

It is vital to note that in the beginning I faced resistance in bringing the participants in the control group together. They asked why they were not involved in the training process and I explained clearly to them the reason why. We organized to meet at the church venue two days after the AVP workshop was done. They then completed the first questionnaire in September 2014 as part of their enrolment procedure. The post-test questionnaire was completed on 20 December 2014 at the same venue after the advanced workshop. Table 9.10 beneath indicates the entire totals on each of the five conflict handling styles by the 15 members who finished both the pre and post-test questionnaires.

Table 9.10 summary of pre and post –training results: control group

| CALM | | | | | STORM | | | | |
|--|---|---|---|-----|--|---|---|---|-----|
| No of 1 st and 2 nd places | | | | | No of 1 st and 2 nd places | | | | |
| Harmonizing | 3 | + | 2 | = 5 | Harmonizing | 3 | + | 1 | = 2 |
| Avoiding | 2 | + | 2 | = 4 | Avoiding | 2 | + | 1 | = 3 |
| Compromising | 3 | + | 4 | = 7 | Compromising | 3 | + | 2 | = 5 |
| Cooperating | 3 | + | 4 | = 7 | Cooperating | 3 | + | 4 | = 7 |
| Directing | 2 | + | 1 | = 5 | Directing | 1 | + | 3 | = 4 |

| CALM | | | | | STORM | | | | |
|--|---|---|---|-----|--|---|---|---|-----|
| No of 1 st and 2 nd places | | | | | No of 1 st and 2 nd places | | | | |
| Harmonizing | 3 | + | 1 | = 4 | Harmonizing | 1 | + | 1 | = 2 |
| Avoiding | 1 | + | 2 | = 3 | Avoiding | 2 | + | 1 | = 3 |
| Compromising | 2 | + | 6 | = 8 | Compromising | 3 | + | 2 | = 5 |
| Cooperating | 6 | + | 3 | = 9 | Cooperating | 3 | + | 4 | = 7 |
| Directing | 2 | + | 2 | = 4 | Directing | 1 | + | 2 | = 3 |

As Table 9.10 above shows, there were no key changes between the pre and post-test investigations of the control group notwithstanding the period of four months that lapsed. Despite the variations being marginal, it was remarkable to note that the participants' preference towards cooperation was high at 7 in the calm setting to 9 in the storm setting. The disposition towards directing among respondents in the control group also altered slightly, from the five recorded in the pre-test questionnaire to four. Consequently, even though there was also a slight shift in the preference to cooperation in the control group as deliberated above, when likened to the far-reaching variations observed in the experimental group during the similar period, it can be realistically concluded that it is the experience of AVP that may account for the variance in the latter.

Table 9.11 Summary of pre and post –training results: experimental group

| CALM | | | | | STORM | | | | |
|--|---|---|---|-----|--|---|---|---|-----|
| No of 1 st and 2 nd places | | | | | No of 1 st and 2 nd places | | | | |
| Harmonizing | 3 | + | 3 | = 6 | Harmonizing | 2 | + | 1 | = 3 |
| Avoiding | 3 | + | 2 | = 5 | Avoiding | 5 | + | 3 | = 8 |
| Compromising | 1 | + | 4 | = 5 | Compromising | 3 | + | 4 | = 7 |
| Cooperating | 3 | + | 4 | = 7 | Cooperating | 3 | + | 1 | = 4 |
| Directing | 2 | + | 4 | = 6 | Directing | 1 | + | 3 | = 4 |

| CALM | | | | | STORM | | | | |
|--|---|---|---|-----|--|---|---|---|-----|
| No of 1 st and 2 nd places | | | | | No of 1 st and 2 nd places | | | | |
| Harmonizing | 3 | + | 4 | = 7 | Harmonizing | 4 | + | 2 | = 6 |
| Avoiding | 1 | + | 2 | = 3 | Avoiding | 2 | + | 1 | = 3 |
| Compromising | 2 | + | 4 | = 6 | Compromising | 4 | + | 1 | = 5 |
| Cooperating | 4 | + | 4 | = 8 | Cooperating | 3 | + | 1 | = 4 |
| Directing | 2 | + | 1 | = 3 | Directing | 1 | + | 0 | = 1 |

As Table 9.11 above illustrates, there were key changes between the pre and post-test investigations of the experimental group. The participants' preference towards cooperation was high at 7 in the calm setting and 8 in the post calm setting. The outlook towards directing among participants in the experimental group also improved from the six recorded in the pre-test questionnaire to three. Cooperation in the experimental group improved greatly and this shows that AVP had a huge impact in the participants.

9.5 Comparison between experimental and control groups

The tables above show that a number of vital changes took place in the way respondents said they would deal with conflict when it arises between the experimental and control groups. This was evident from the time when they answered the first questionnaire to the final post-test.

The major difference in this investigation was that in the experimental group there was a total change from force among the youths. The move was steady from three at the end of the AVP basic level down to zero by the time the participants completed the advanced workshop after four months. In the same period, there was no substantial change amongst the control group which remained four from the original 5 in the calm setting and four in the calm setting and four and three in the storm setting it remained three from the original four. And the only obvious reason for the difference between the experimental group and the control group is the attitude change induced by AVP. This was authenticated by the participants from experimental group's narratives discussed in Section 9.1.1, 9.1.2, 9.1.3) above.

It is evident that the respondents in the experimental group had a higher regard for Cooperation as a style after the basic and advanced workshop. The results show that they made sure that all views were out in the open and were treated with equal attention when conflict arose. In addition, the results also point to the fact that active engagement to satisfy the needs of all the parties is a key tenet in trying to find a solution to a challenge. Furthermore, there is an effort to allow people to air their views and concerns openly in-order to resolve disputes in the best possible way. Therefore, it can be noted that AVP workshops were effective, given these practical encounters mentioned by the respondents and the dominance of the preferred style that came out clearly.

However, it is important to note that none of the styles are superior to others, they are just diverse. Every conflict resolution style has a varying degree of firmness and cooperativeness. In other words, how much an individual is trying to satisfy his concerns and how much one is trying to satisfy the others' needs. Individuals use different styles

at different periods and it is vital also to learn how to use other styles as well. Some conflict styles are better used than others in different circumstances.



*Photo 1:*Participants after the successful completion of the AVP advanced workshop December 2014-Zimbabwe-Harare

9.6 Overall evaluation

A point that stood out in my own observation was the amazing feeling of closeness that was established in the trainings. Others found that the new experience of trust enabled them to act, perceive and relate to others in a new way. Jessie put it this way:

I did not trust anyone when I started this training, because of what the youths did to my father during the elections in 2008. My father was beaten by a gang until he was unconscious and it was a very difficult time for me. However, AVP has transformed me into a very responsible person and I have developed trust in others (Female participant, aged 24, Hatcliffe).

This connectedness was evidenced by some youths wearing party regalia in the workshops and interviews. They would joke and hug each other. This was the best moment for me and I could see the genuineness because this could not be done openly before the workshops for fear of reprisals. Stories had been told of youths who were beaten because of wearing opposition party t-shirts in the area where the research took place. In the days of the workshops and interviews, people who had never seen or met each other before, became equal members of a group, perhaps even friends.

Somehow, the group's mixture was changed into a power for unity. The trainings put people together and got them to share and exchange personal narratives, which, in turn, almost always led the then strangers to begin to understand each other. The youths even came to like one another and began to reflect on deeply held beliefs. Members appeared to have learnt something from, and something about other participants.



Photo 2: Participants after the first basic AVP workshop- Community building August 2014- Harare- Zimbabwe.

The following statements are a reflection of what the youths want to be remembered for and what they would wish to do for the community to promote reconciliation and relationship building:

Titus: There is so much violence in our community and it is high time we made a change. We have to introduce different skills to everyone so that we can actually achieve reconciliation. We cannot continue to have a community where only the rich get richer and the poor become poorer. I think people should be educated and informed about AVP (Male participant, aged 21, Hatcliffe).

Ocean: I want to be remembered as a sociable person and a peacemaker. Also, a person who is simple and easy to approach. As for my community, I would want to build orphanages and counselling centres for those affected by violence (Female participant, aged 20, Hatcliffe).

Zanzibar: I can promote coexistence and tolerance of people with different views on issues- political, economic and even religious. I will encourage these people to listen to each other, appreciate what others say and constructively criticize without using words that are harsh and hurtful. Co-existence will gradually lead to reconciliation. This is possible at my workplace, home, church and my community at large (Male Participant, aged 23, Hatcliffe)

Jacaranda: I want to be remembered as a... I want to go out there and teach others what I have learnt here and to be remembered as a cool and peaceful person (Male participant aged 21, Hatcliffe)

Vanilla: I want to be remembered as a genuine guy and to implement AVP in different communities (Female Participant, aged 24, Hatcliffe).

Jibralta: I want to be remembered as a God fearing and tolerant person. The bible says 'seek ye first the kingdom of God and everything will be added unto you' If we put God first in everything we do in our lives, things will never go wrong I promise and would like to offer my community the best (Male participant, aged 22, Hatcliffe)

Spicer: I can't even talk about smiling. I am always a smiling person. Instead of crying I smile. I want to help all the ghetto youths who are the future. I want them to leave the bad ways of life they are living, like taking drugs and find a way of getting them employed (Male participant, aged 21, Hatcliffe).

Magnet: I want to be remembered as someone who pushes boundaries by doing the unexpected. I want to instil hope and lead by example and become a better person (Female participant aged 23, Hatcliffe).

Reward: I take these words from St Ignatius of Loyola *Ad maiorem dei gloriam* for the greater glory of God. I want to be remembered as a person who does everything for the greater glory of God and for others. I want to respect and also gain respect in whatever I do (Male participant, aged 21, Hatcliffe).

It is evident from these exchanges that the youths are prepared to walk the talk if resources are available, so that they make a difference in their communities. Most of them highlighted that they wanted to implement AVP in different communities and this will make AVP sustainable in the future. It is therefore important to wrap this project with a facilitator's workshop for the youths so they can fulfil their dreams and mine too for a better Zimbabwe.



Photo3: Participants in one of the exercises on consensus and community building- December 2014 – Advanced workshop

Drawing conclusions from the interviews and the trainings, what the AVP programme has really succeeded in, is the formation of friendships that transcend the limits and difficulties faced in the everyday life of intractable conflict. They have managed to build trust among themselves and also with the facilitators. The quote below buttresses this above thought:

Milicious: It is good news indeed, to have done the Basic AVP workshop. I cannot wait for the training of trainers' workshop. You know, sometimes I wish we could spend days, months even years together as an AVP group. It feels so good and you really feel at home, to be honest, I must admit that it has been one of my favourite moments in 2014 and my greatest achievements as well(University of Zimbabwe female graduate, aged 23, Hatcliffe)

Resulting from this is an expanded and more differentiated view of the 'other side' particularly on the issues of trust. Even though this trust may not spread to the broader sphere of the different populations, it seems to have brought some hope in the participants and also given them specific people to 'work with' on the other side, people that are able to, and most of all, willing to, make an effort to understand their thoughts and feelings. This was as a result of practising listening skills, showing respect for the others' viewpoints even when you do not agree with them, and 'putting yourself in the shoes of the other'.

In addition, some of the participants emphasised the positive aspect of meeting people from the other side (ZANU PF OR MDC-T) who are more or less like you, and that they enjoyed meeting friends from the other side that they 'clicked' with instantly. At the same time, the participants saw the integration of people from different political backgrounds as one of the big strengths of the programme. AVP has offered the participants an opportunity to engage in friendships, involving people both from their own and the other side. The emotional changes that have happened in this case might be just as important. In my opinion this may even be AVP's most important contribution and where it differs from other programmes. The importance of encountering people from the other side is obvious; it gives the participants the possibility to get to know 'the

opponent' and challenge stereotypic perceptions that are typical in such conflicts. In addition, the participants report a sense of 'feeling the other side'.

The AVP mediation, as assessed, had a constructive influence on participants. The levels of expressed/experienced anger dropped as a function of the AVP. In addition, self-reported drop in number of contests was shown for the AVP experimental group.

9.7 Validity and Reliability

It will be imprudent to generalize the findings of this research which focused only on the youths in Mashonaland East province, Harare, Hatcliffe. The results of the study however, can be taken seriously as a model of imparting conflict resolution skills in communities divided by conflict and violence. My justification is that conflict that has taken place in other areas is similar and the methodology used in this endeavour will not be different. It is therefore safe to say that to the level that the results of this investigation buttress prior understanding, assurance in these findings can be stronger.

Creswell and Vicki (2011: 210) state that validity aids the purpose of inspecting the value of the facts, the outcomes and the analysis. This study was done with respect to important elements in order to guarantee that it was valid in all respects. Thus, in order to ensure validity of the research findings, the researcher employed data triangulation procedure. Data triangulation is a key part in validating a study because it comprises the use of multiple sources of information. Data from this study was obtained through interviews, observations, questionnaires and content analysis. The fact that there were obvious connections between the various answers given and the findings of the study suggests validity.

Relying on the consistency between the participants' reports who were interviewed and also the response from the program director at CCJP, a high degree of internal validity may be assumed for the study. As the participants reported that they had not actually read the questionnaire before my interviews, there is a very low possibility that

conversations about the issues discussed prior to my meetings with them have contributed to this consistency.

The long time that passed since the last gathering added to the reliability of results, as the responses are probably due to the participants' own reflections rather than the actual 'spirit' at the time of the gatherings. In addition, I am certain that if another scholar repeats the same investigation, the results would not be any different. Part of this self-confidence comes from the careful use of well-established data collection and analysis methods, which were fully clarified in the research methodology section. Because the findings are not disconfirmed by prior theories and research based on similar efforts, but rather add to some of the knowledge, one might assume that there is also a degree of external validity to the study. Hopefully, the study may also prove to have pragmatic validity by contributing to ideas and motivations for future organisations and programmes, addressing attitudes and human relations in conflicts. The next chapter deals with the practical side of AVP in building reconciliation in Mashonaland province.

CHAPTER 10: LONGER TERM OUTCOMES: BUILDING RECONCILIATION THROUGH AVP

10: Introduction

I, Kuda, have trained 30 youths in AVP and they act as peacebuilding and reconciliation agents. This chapter discusses the strong evidence of AVP as a means of reconciliation in Hatcliffe after a year of training. The youths started projects that have been commended by the community members. They planted 20 trees, five Haden Mango, five Cypress, five Navel Orange and five natar Mahogany trees at an orphanage, to remind people that reconciliation is possible. It is conceivable that when individuals have safe space to discuss their grim experiences of the past, great things happen. In addition, the youths have been involved in debates and awareness campaigns in their community.

10.1 The planning phase

The youths gathered in Hatcliffe on 24th August 2015 and unanimously agreed to plant trees as a reconciling gesture for victims and perpetrators of violence. The youths agreed that all who felt ready to admit their wrongs in the election violence should be encouraged to do so and would be given a chance to plant a tree at Tichakunda orphanage. Before the trees were planted, the members decided that the process needed to include individual names of all those who died and went missing in the conflict. They asked CCJP which responded by promising to produce a list of victims from Hatcliffe, from its national records.



*Photo 4:*Tree planting day, with some of the participants and parents: 29 August 2015- Hatcliffe extension.



Photo 5: Tree planting day August 2015- Tichakunda Orphanage home 29 August 2015.

The quotes below reveal why participants opted to plant trees:

Anisha: We were divided communities and this platform will reinforce the weak permanently and continue the process of reconciliation through the planting of these trees (Female youth, aged 21, Hatcliffe).

Melody: This is an open space for youths to have remembrance activities in their communities. Tree planting is also our effort as youths to compliment government efforts in promoting national reconciliation (female youth aged 24, Hatcliffe).

Alex: Trees are symbols of remembrance of the death, of our loved ones. People in our communities still harbour hatred against each other and cannot have a platform to reconcile their differences and this opportunity is a starting point where individuals will come together and talk to each other by planting trees. (Male youth aged 26, Hatcliffe extension).

Tafadzwa: As well-known, some of the persons committed offences according to orders. Some really want to say sorry to the sufferers and obtain forgiveness and confession. If they truly need forgiveness, they should plant a tree of reconciliation and pardon. The tree planting will be measured as acknowledgement of guilt.

Vera: Planting a tree is an establishment of new life. The types of trees planted were mango, guava and eucalyptus for shade and fruits and timber (female youth aged 24, Hatcliffe).

Francis: Planting trees is one of the best ways of showing what AVP is all about and has taught us to be. The trees will act as a reminder that we need each other, hence cementing our relationship whenever we see and observe their growth. Trees take time to grow but with our perseverance and care they will soon yield fruit (Male youth aged 26, Hatcliffe extension).

Themba: Our expectation is that the space generated by these five trees befits a place for community discussion. It will be a symbolic space, telling the public of the hope for harmony and reconciliation. But it will also be a real space where a divided community may meet together and find restoration and healing. We hope to remain involved here for years to come; facilitating this dialogue for our communities in Hatcliffe (Female youth aged 27, Hatcliffe extension.)

Charmaine: The process provided me and other people from my political party an opportunity to cultivate trust with my enemies. Planting trees together made me to trust them you know (Female youth aged 25, Hatcliffe extension).

The above statements suggest that the process of planting trees offered them a space that assisted the growth of social relations. The sharing procedures of planting trees offer societies a chance to down-play their diverse views, mix and cultivate trust. The youths unconsciously referred to each other as companions and equals during this process.

Parents and representatives who were part of this process had this to say:

Priscilla: This development of reconciliation creates a platform for healing. An atmosphere of trust evolving from reconciliation practises can offer a space for emotional restoration (Tichakunda orphanage, Hatcliffe extension).

Mathew: Planting trees restores the dignity of those whose loved ones and relatives have died. The survivors feel handsomely rewarded by the community's acknowledgement that their relatives died, by the planting of these trees. I am happy today because of this gesture because we are all saying violence is wrong and evil. This is a clear condemnation of the pain and suffering inflicted by violence (Worker, Hatcliffe extension).

Goodman: I thank God for this day, because the trees planted here have increased my confidence because I am no longer laughed at like before due to the humiliation I faced during the violence. Thanks to AVP and CCJP and my fellow Hatcliffe members.

Mercy: The trees we are planting today are a sign of remembrance of our loved ones who died or were hurt. These trees are reminding us that there are avenues of turning our misery into something worthy and attractive. In our community in Hatcliffe, so much remains to be finished to accomplish the peace and reconciliation we all long for (headmaster, Tichakunda Orphanage School, Hatcliffe extension).

It is clear from the statements above that the safe atmosphere created by this project will offer the victims an important avenue with which to deal with the incidents that happened. There is therefore, a huge prospect for healing. However, this is not an easy undertaking. Time and effort are required to have encouraging outcomes. Throughout the interviews, one theme arose consistently, that the youths have a strong and active craving for lasting peace and reconciliation. Divided groups such as Hatcliffe, for example, needed an appealing emblem of harmony for them to see each other as people with one destiny.

Shared ownership is important to the process of resolution because both the offenders and victims are united in one opinion and the same tone of voice to remember all those who died as defenders of justice. The trees could also aid to weaken issues such as ethnicity or political divisions through inclusive actions which are acceptable to the participants themselves. In this case, Hatcliffe participatory process served as a good example.

Planting of trees as signs of settlement are unique innovations toward reconciliation in societies which are separated by intense fights. In the communities under consideration, an inquiry of recalling the victims assisted to bring the survivors together to address the actions of the past. Through tree planting, the communities accepted collective responsibility for what took place. Through taking shared responsibility the youths started to participate in the transformation of communal identity and building new ideals for dealing with conflict.

10. 2 Songs, Prayers and Dramas

I had the chance to observe some of the youths' creativeness. They ranged from plays to verbal devotions, to dances and songs. They used the lessons they had learned in their AVP deliberations to affect a positive change in their communities. So theatre can

take the form of a story and give solid examples of ways to deal with people who cleave to the “cruel deeds” in addition to its capability to express feelings, reassure self-healing, and unite listeners. Innovative methods to report issues connected to the violence are most regularly used outside the church. The youths’ plays, poems, songs, dances, and prayers are designed during after-school gatherings in reconciliation groups. The youths often perform plays at the Tichakunda orphanage where people come and watch during assembly time. Another example I observed was a song/prayer written and performed by a student at Allan Wilson School: the performance conveyed hopelessness toward political hatred and a longing to unite and work for Zimbabwe’s greater good. The youths narrated some poems and they shared their skills after the AVP and one could see a sense of love and unity.

10.3 Debates

Debates are the most cited example of what constitutes reconciliation education. It is significant to note that the youth’s reconciliation process aims not only to heal the wounds caused by the violent conflicts, but also to advance people’s living principle, hence the strength to teach the youths positive skills. Debates tend to be formal and firm, but allow the students to discover themes that are stimulating and applicable to them.

Kevin: Debates are very important because they help us to exchange ideas and Knowledge. Those who don’t understand exactly what happened, or what might happen in the future can hear that from other youths who would have experienced the challenges. (Male youth aged 24, Hatcliffe).

Tariro: Debating events do inspire the advancement of peace and tolerance; everyone learns to tolerate the views of others because conflicts come about from the refusal to accept others’ views. It also sharpens critical thinking in an individual (Female youth aged 25- Hatcliffe).

Formal debates and public speaking are the most common methods employed by CCJP. Informal debates are held amongst the youths once a week, with each topic being chosen by consensus. The discussions often turn towards party politics and are very exciting. The participants are thus given an opportunity to learn all sides of a given issue and are required to either defend, or intelligently respond to,

ideas that they would normally judge, disregard, or dismiss. In addition, spectators also have their prejudices challenged in the process.

The youths have carried out a clean-up campaign for their community.

Our clean-up campaign was successful because we all spoke with one voice. We had learnt the same skills on communication and listening so everything went smoothly. When any of us did something that was against AVP values, we would correct each other and the corrected person will receive that correction happily. This created a happy and united group and the people who saw us wondered how this would have been possible where individuals who have been fighting against each were now working together. We created a WhatsApp group where group members can share stories.

10. 4 Possible difficulties

Hatcliffe youths believe that the course of changing hearts and minds is by non-violent aggression and continuous repetition of a positive dialogue. All of these tactics are integrated with attitudes of love and acceptance and the belief that their collective future rests on the readiness of everyone to move on together. One probable difficulty is the question of whether the workshops and the initiatives, assuming it is fruitful in promoting unity, will be strong enough to endure in the face of renewed violence. People are supportive of reconciliation even if they or their families were victims of violence and neglect. Reconciliation is something that will foster the transformation of their country and keep them safe and prosperous. But should there be a rebirth of violence, their strong desire for tolerance over revenge may not last. My general observations of the Zimbabwean youths give me abundant assurance. This nation has a hopeful future ahead of it. The path will not be easy of course, and there are some perhaps big shortcomings that need to be avoided or dealt with. What the facts seem to propose is that these individual's hearts and minds are in the right place in respect to reconciliation and association within Lederach's and others' theoretical frameworks. There is a mutual agreement that the past must remain in the past, remembered but not dwelt upon. Zimbabwean youths of today are indeed keen to building a common dream of a society that Lederach (2005) argues is the foundation for lasting peace.



Photo 6: Tree planting day August 2015- Tichakunda Orphanage home 29 August 2015.

10.5 Conclusion

The youths in Hatcliffe have chosen to change their story from an ethos of violence to a legacy of peace and recreation. With this great act of planting trees, and with each passing day that the trees stand, they symbolise hope for both the victims and perpetrators' families and their descendants. A sign, that the future ahead is not one of animosity, but of reconciliation and peace for both them and their children's children. That, as confidently as a tree stands, and as beneficial as it is to the earth and people, they too, can choose to bravely reconstruct the narrative of their lives. The next chapter will close by giving conclusions and recommendations.

PART V

CHAPTER 11: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

1. Introduction

Chapter 10 argued for the case of AVP as a tool for community reconciliation. This chapter concludes the whole discussion by giving an overview of the whole research development. The research process comprised of interview sessions and practical involvement and engagement by participants in AVP basic and advanced trainings.

11.1 Summary of findings

The overall aim of this research was to facilitate reconciliation in divided communities in Mashonaland province in Zimbabwe via alternative for violence project (AVP).

The research objectives were:

- i. To explore the underlying causes of violence in Mashonaland province, its consequences and impact since 2000.
- ii. To explain the concepts of conflict transformation, forgiveness and reconciliation.
- iii. To explain the Alternatives to Violence Project approach and its outcomes in different contexts and to examine its potential as an instrument for reconciliation.
- iv. To implement AVP workshops in several divided communities as a way of helping to facilitate reconciliation.
- v. To undertake a preliminary evaluation of the outcome of AVP workshops.

Chapter two examined the concept of conflict transformation as a theoretical framework for the study. Azar's work on protracted social conflicts was explored in great detail. It was argued in this chapter that for change to be effected in social conflicts, comprehensive design and specific processes should be observed. In addition,

commitment to indigenous entitlement method and subjects is also a key factor to consider. A framework for change includes building relationships of trust and action learning. Four recommendations for conflict transformation and its contribution were also discussed in this chapter (see section 2.5).

Chapter three and four fulfilled objective number 2: To explain reconciliation and its outcomes in different contexts. The notion of reconciliation was clarified in detail in chapter three and the emphasis of the definitions given was on acceptance between parties that were formerly hostile to each other, and upon the peaceful co-existence of those groups. Reconciliation is not an easy task to do and there is no handy roadmap for reconciliation. There is no short cut or simple formula for curing the wounds and divisions of a society in the presence of continued violence. Generating trust and understanding between previous foes is a principally demanding hurdle. It is, however, a major one to address in the course of building a permanent peace.

Chapter four explored case studies of reconciliation in Rwanda and Cambodia. A number of key lessons were learnt from the Rwandan situation. It was discussed that those who commit mass crimes should be given a voice. They should be accorded the privilege of telling their stories. A second lesson drawn was that genocide is basically a crime perpetrated by normal people, not by monsters and psychopaths, and as such can occur in everywhere under certain circumstances. No nation is safe. The third and last pointed discussed, was that while the offenders of such terrible misconducts must be answerable, it is not enough to rely only on criminal hearings. Rather, a mixture of retributive and restorative justice approaches is vital as the most effective means of attaining justice, healing and reconciliation in post-conflict societies.

A few broad lessons emerged from the Cambodian case. It is important that measures in pursuit of truth and reconciliation, need to be designed and sequenced in the context of local culture and political conditions, to be effective. The implementation of truth and reconciliation initiatives must be driven by the preferences of those who need to be reconciled. Civil society groups can and should play a central role in such reconciliation initiatives. Such groups will be best able to build neutral, non-political forums for truth telling involving genuine dialogue between survivors and perpetrators.

Chapter five satisfied objective number three where the Alternatives to Violence Project approach and its outcomes in different contexts were highlighted. A summary of AVP evaluations were clearly given and tabulated, (see section 5.9). To respond to objective number four, a field research in Zimbabwe was carried out between July and December 2014. Trainings and interviews in AVP were done in two communities. Results were analysed in chapter 10. It was evident that the workshop had a tremendous effect on participants' lives given the changes that took place after the engagements, as evidenced by their narratives (See section 9.1- 9.1.3). By and large, the research found out that AVP is an effective tool that can be used to change people's perspectives about conflict. Creating safe spaces and allowing people to articulate their issues in a relaxed atmosphere is very therapeutic.

11.2 A personal reflection

This research has revealed a number of things. First, when I went to the field, the authorities and the Church through CCJP were hesitant to allow me to carry out this research. They cited the sensitivity of the programme given its American origins. In Zimbabwe, anything that is American and British is viewed with suspicion. It took me two months of several visits for permission to be granted. Although this programme ended with an advanced workshop in December 2014, I am eager to go back to Zimbabwe and finish the last stage of the AVP, the training for facilitators (TFF) so that the youths become facilitators and make sure that the programme is sustainable in the future. The Catholic Commission for Justice and Peace, together with the youths, are more than willing to take AVP further to different communities.

This research demonstrated to me the effectiveness of action research as an appropriate tool for peace building practitioners like myself. It was also a gift for the youths because they discovered that they could do more to make a difference in their own communities. The youths' perceptions about the other were demystified because they previously saw the other as the enemy and now friendship has been developed after having understood that holding different viewpoints is healthy and progressive.

The literature review shows that developments in reconciliation will depend principally on linking micro-level initiatives with macro-level policy reforms. Reconciliation is a difficult task. There is no short cut or simple recipe for healing the injuries and splits of a society in the context of continued violence. Creating trust and understanding between former adversaries is a largely challenging process. The top-bottom approach in nourishing and dealing with reconciliation is a very tough one. Furthermore, the literature review provided a number of case studies where AVP has been used and its outcomes. The AVP as an instrument of reconciliation in divided communities was demonstrated and a number of success stories were given. The protection of a sustainable peace process mainly depends on the capacity of different groups to come together in the quest of a larger goal: a shared vision of a peaceful future.

Overall, it appears the research contributed to participants' information and improvement of their conditions. The research skills transformed and boosted the participants' confidence. Section 9.1.1 tabulates how the youths have expanded knowledge and improved their lifestyle of violent acts to peaceful means. AVP has inspired the community towards a non-violent society as given in section 9.2. I am assertive that, by and large, the findings would remain largely unchanged, in spite of any developments in the implementation of the research process. The applicability and application of AVP from the Zimbabwean environment and especially to the youths is a great contribution for communal reconciliation.

As a researcher, my understanding of the research question increased, but, apart from the understanding of the topic, I also learnt new research skills and increased a better understanding of action research. While it is true that, with retrospection, there are features of the research I could have done differently, I do not think that the integrity of the research process and data collection was adversely compromised in anyway.

11.3 Recommendations

- The Catholic Commission for Justice and Peace and other organisations together, with the responsible arms of government that deal with peace programmes, should make sure that peace prevails in the communities by providing safe spaces for dialogue.
- There should be continuity of AVP as a programme in order to strengthen, buttress and reinforce the attained attitudinal changes in the participants lest they regress. According to Salomon (2013: 12) there are no easy peace education interventions with lasting effects. The positive impacts made in the minds and hearts of participants through peace programmes, however, are not sufficient. The hard feelings, fear, hatred, distrust and anger, to a very large extent come from a society's shared collective narrative. It is therefore, important that peace programmes should not only benefit those who actually participate in them but should be extended to other spheres of society. The challenge then is to involve others, parents, neighbours and friends through a process that may require society-wide motivation.
- Local organisations like CCJP should encourage community dialogues within communities. Peace is conceivable and most effective when it is reached through public discussions. Bringing all actors on board and planning with the broader picture in mind is critical. Where members are given a safe space to listen to stories from the other side, it helps the development of a shared community narrative about the causes and nature of the conflict. Individual perpetrators feel secure enough to admit and take responsibility for their actions and to apologize and ask for forgiveness from their victims. Subsequently, the groups take the lead in proposing community-based solutions for the issues identified. They should own the process.

- Community consultations on building the future should be boosted, given the hurt and anger that prevails in societies that have experienced conflict. It is often very hard to get individuals to admit to the things they did wrong or to apologise for them. When structural issues are still lingering and are unresolved in the community, community members feel they are giving up too much by accepting obligations for peaceful relationships. Communities need support to engage in a visioning process. They should be assisted to agree on a shared vision that assures them that there is a possibility of real transformation while current issues are in the process of being resolved. This should be done by negotiating social contracts for peace. These can be signed by representatives from different parties and could lead to a culture of peace and refrain from negative behaviour.

11.4 Conclusion

Overall, the research increased the participants' understanding of how to deal with conflict non-violently using AVP skills. The youths have become powerful symbols for the rest of the community. I was impressed with the participation and the zeal the youths exhibited during this research and am convinced that the seed sown in these young minds will develop and greater changes are yet to be seen. I am certain that the results will be unaffected by developments in the research progression.

References

Abigail, R. A. & Cahn, D. D. 2011. *Managing conflict through communication* 4th ed. Boston, MA: Pearson Education, Inc.

Agha, H., Feldman, S., Khalidi, A., and Schiff, Z. 2003. *Track II Diplomacy: Lessons from the Middle East*. Cambridge: Belfer Center for Science and International Affairs.

Alternatives to Violence Project (AVP) Basic Manual, 2002. AVP Education Committee. USA.

Alternatives to Violence Project (AVP) 2010. (online) Available: <http://www.avpusa.net/publications/OK/OK.pdf> (Accessed 21 July 2014).

Alternatives to Violence Project (AVP) Britain. 2009. (online) Available: <http://avpbritain.org.uk/files/AVP-Britain-Annual-Report-2008-2009.pdf> (accessed 21 July 2014).

Amanda, H. 2008. *Reflections on Displacement in Zimbabwe*. Bulletin No 80-Winter.

Androff, D. 2012b. *Narrative healing among victims of violence: The impact of the Greensboro Truth and Reconciliation Commission*. *Families in Society*, 93(1), 10-16.

Aryal, A., Bhasker, K., Bishnu, B. K., Dipendra, T. and Shiva, K.D. 2012. *Theories of Change in Peacebuilding: Learning from the Experiences of Peacebuilding Initiatives in Nepal*. Craighall, Republic of South Africa: Ikanyezi Initiative.

Assefa, H. 2001. 'Reconciliation' in Reyhler, L & Paffenholz, T (Eds), *Peacebuilding: A Field Guide*. Lynne Rienner: Boulder, Colorado.

Auerbach, Y. 2004. *The Role of Forgiveness in Reconciliation*. In Yaacov Bar-Siman-Tov, ed., *From conflict resolution to reconciliation*. New York: Oxford University Press

Aubrey, R. 2007a. *Effective Regime Interventions Shepton Mallet: The Alternatives to Violence*

Aubrey, R. 2007b. *AVP Prison Strategy*. Unpublished document.

Austin, B. M., Fischer, H.J. and Giessmann (eds.) 2011. *Advancing Conflict Transformation. The Berghof Handbook II*. Opladen/Framington Hills: Barbara Budrich Publishers. Online at www.berghof-handbook.net. (Accessed 17 May 2014).

Avruch, K. 1998. *Culture and conflict resolution*. Washington, DC: United States Institute for Peace Press.

Azar, E. 1990. *The Management of Protracted Social Conflict*. Aldershot: Dartmouth.

Azar, E. and Burton, J.W. 1986. *International Conflict Resolution. Theory and Practice*. Boulder: Lynne Rienner and Wheatsheaf.

Babbie, E. and Mouton, J. 2006. *The practice of Social Research*. Oxford: Oxford University Press

Babbie, E. and Mouton, J. 2001. *The practice of social research*. Cape Town: Oxford University Press.

Bates, A. 2007. 'Cambodia's Extraordinary Chamber: is it the most effective and appropriate means of addressing the crimes of the Khmer Rouge?' in R Henham and P Behrens (Eds) *The criminal law of genocide: international comparative and contextual aspects*: Ashgate.

Berghof Research Centre for Constructive Conflict Management, Handbook No. 5 (online) www.berghof-handbook.net (Accessed 27 August 2014).

Bitel, M., Bonati, G., Booth, B., Church, M., Edgar, K., Fry, K., Kashizadeh, V., Jonah, L., Haine, Z. Z. , Jarman, R. and Lawrence, C. 1998. *AVP as an Agent of Change: The Pilot Evaluation of the Alternatives to Violence Project in Three British Prisons*. London.

Block, P. 2009. *Community: The Structure of Belonging*. Berre –Kohler Publishers, San Francisco.

Bloomfield, D., Martina Fischer and Beatrix Schmelzle, 2006. *Social Change and Conflict Transformation*, Berghof Handbook for Conflict Transformation Dialogue Series Issue No. 5, Berlin.

Bloomfield, D. and Reilly, B. 1998. "The Changing Nature of Conflict and Conflict Management". In Harris, P. and Reilly, B. (Eds). *Democracy and Deep-rooted conflict*. Stockholm: Institute for Democracy and Electoral Assistance.

Bloomfield, David, Teresa Barnes and Luc Huyse eds. 2003. *Reconciliation after violent conflict. A handbook*. Stockholm, International institute for democracy and electoral assistance (IDEA).

Blumberg, Cooper, P.S. & Schindler, D.R. 2008. *Business Research Methods*. New York, NY. McGraw-Hill.

Boege, V. 2006. "Traditional Approaches to Conflict Transformation –Potentials and Limits". In Bloomfield, D., Fischer, M. and Schmelzle, B. (Eds). *Berghof Handbook for Conflict Transformation* (online) Available: http://www.berghofhandbook.net/uploads/download/boege_handbook.pdf (Accessed 27 July 2014).

Bogdan, R.C. & Biklen, S. K. 2006. *Qualitative research for education: An introductory to theory and methods*. 5th ed. Needham Heights, MA: Allyn and Bacon.

Bond, P. and Manyanya, M. 2002. *Zimbabwe's plunge: Exhausted nationalism, neoliberalism and the search for social justice*. Pietermaritzburg: University of Natal Press.

Borer, T.A. 2006. Truth Telling as a Peace-Building Activity: A Theoretical Overview. In T. A. Borer. *Telling the Truths: Truth Telling and Peace Building in Post-Conflict Societies*. Notre Dame, Indiana: University of Notre Dame Press: 1-57.

Bradshaw, G.J. 2006. *Course Outline: Managing Conflict in Organizations*. Internal Document. St Louis: Department of Sociology, University of Missouri.

Brand-Jacobsen, K. F. 2004. *Community based peacebuilding: Toolkit for peacebuilding and conflict transformation in Nepal* (Draft used as course module). Austria: European University Centre for Peace Studies.

Braun, V., and Clarke, V., 2006, Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3 (2) 77-101.

Brück, T. and Schindler, K. 2008. The Impact of Conflict and Fragility on Households: A Conceptual Framework with Reference to Widows, world institute for development economic research, United nations university.

Bright, D. S., & Exline, J. J. 2009. Forgiveness at four levels: Intrapersonal, relational, organizational and collective-group. (online) Available: <http://centerforpos.org/conference2011/wp-content/uploads/2011/02/POS-Hbk-Ch-19-Forgiveness-Bright-Exline.pdf>. (Accessed 24 August 2014).

Burgess P, 2006, ' A new approach to restorative justice-East Timor's Community Reconciliation Processes' in Naomi Roht-Arriaza and Javier Mariezcurrena (eds.) *Transitional Justice in the Twenty-First Century: Beyond Truth versus Justice*. Cambridge University Press:197-203.

Burns, A. 2010. *Doing Action Research in English Language Teaching: A Guide for Practitioners*. New York: Routledge.

Burton, J.W. 1990. *Conflict resolution and prevention*. London: Macmillan.

Busch, D. 2006. "Interkulturelle Mediation in der Grenzregion". In Busch, D. (Ed). *Studien zur Interkulturellen Mediation*. 2nd ed. Frankfurt: Peter Lang Verlag.

Castro, A.P. and Nielsen, E. 2001. "Indigenous people and co-management implications for conflict management", *Environmental Science and Policy*, 4(4-5):229-239.

Catholic Commission for Justice and Peace and the Legal Resources Foundation, Breaking the Silence, Building True Peace: A Report on the Disturbances in Matabeleland and the Midlands, 1980 to 1988 (Harare: Catholic Commission for Justice and Peace and the Legal Resources Foundation, 1997).

Chandler, D. 2008. Cambodia Deals with its Past: Collective Memory, Demonization and Induced Amnesia Totalitarian Movements and Political Religions, Vol. 9, No. 2–3, 355–369.

Chirisa, I and Muchini, T. 2011. Youth, Unemployment and Peri-Urbanity in Zimbabwe: a snapshot of lessons from Hatcliffe, *International Journal of Politics and Good Governance* Volume 2, No 2.2, Quarter II.

Chitando, E. and Togarasei, L. "June 2008, Verse 27": The Church and the 2008 Zimbabwean Political Crisis," *African Identities*, Vol. 8, No. 2, May 2010:151-162.

Ciorciari, John D. and Anne Heindel (Eds.). 2009. *On Trial: The Khmer Rouge Accountability Process*. Phnom Penh: Documentation Center of Cambodia.

Ciorciari, J.D. 2011. Cambodia's Trek Toward Reconciliation Peace Review: *A Journal of Social Justice Review*, 23:438–446.

Clark J.N., 2008. The three Rs: Retributive Justice, Restorative Justice, and Reconciliation *Contemporary Justice Review* Vol. 11, No. 4, 331–350.

Clark, P. 2010. "Gacaca: Rwanda's Experiment in Community-Based Justice for Genocide Crimes Comes to a Close." (online) *Foreign Policy Digest*: Available <http://www.foreignpolicydigest.org/2010/04/01/609/>. (Accessed 23 October 2014).

Coghlan, D. 2007. 'Insider action research doctorates: Generating actionable knowledge', *Higher Education*, 54(2), 293–306.

Coghlan, D. and Brannick, T. 2010. *Doing action research in your own organization*. 3rd ed. London: Sage.

Collis, J. & Hussey, R. 2009. *Business Research: A practical guide for undergraduate and postgraduate students*, 3rd ed. New York: Palgrave Macmillan.

Coltart, D. 2008. A Decade of Suffering in Zimbabwe Economic Collapse and Political Repression under Robert Mugabe. *March* 24 no. 5.

Cooper, P.S. & Schindler, D.R. 2006. *Business Research Methods*. 9th ed. New York: McGraw-Hill.

Corbin, J. and Strauss, A. 2008. *Basics of qualitative research*. 3rd ed. Thousand Oaks, CA: Sage.

Cornelius, H. & Faire, S. 2006. *Responding to Conflict Constructively*. 2nd ed. Simon Schuster.

Cox, D., & Pawar, M. 2006. *International social work: Issues, strategies, and programs*. Thousand Oaks, CA: Sage Publications.

Creswell, J. W., 2003. *Research design: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage.

Creswell, J. W. 2009. Editorial: Mapping the field of mixed methods research. *Journal of Mixed Methods Research*, 3 (2), 95-115.

Creswell, J.W. 2007. *Qualitative Inquiry & Research Design, Choosing Among Five Approaches*, 2nd ed. Sage Publications Inc.

Creswell, J.W. 2009. *Research Design, Qualitative, Quantitative and Mixed Method Approaches*, 3rd ed, Sage Publications Inc.

Creswell, J.W., and Vicki, L.C 2011. *Designing and Conducting Mixed Methods Research* Sage publications

Crisis Group Africa 2005. Report N°97, "Zimbabwe's Operation Murambatsvina; "The Tipping Point?"

Crocker D A, 2000. 'Truth Commissions, Transitional Justice, and Civil Society', in Robert I. Rotberg and Dennis Thompson (eds.) *Truth v. Justice: The Morality of Truth Commissions*, Princeton: Princeton University Press.

Daye,R. 2004. *Political Forgiveness: Lessons from South Africa*. Maryknoll, NY: Orbis Books

Dowty, A. 2008. *Israel/Palestine*. Cambridge, UK. Polity Press.

Davison, R. M., Martinsons, M. G. and Kock, N. 2004. 'Principles of canonical action research', *Information Systems Journal*, 14(1), 65–86.

De Dreu, C. K. W., Evers, E., Beersma, B. Kluwer, E.S. and Nauta, A., 2001, A theory-based measure of conflict management strategies in the work place. *Journal of Organisational Behaviour*, 22, 645-668.

De Gruchy J. W, 2002. *Reconciliation and Restorative Justice*, London: SCM Press.

De Vours, A., Strydom, H. Fouche, C., & Delport, R., 2007, *Research at grassroots for the social sciences and human services professions*. Pretoria: Van Schaik.

Democracy and Electoral Assistance (IDEA) .67-76. (online) Available: http://www.idea.int/publications/reconciliation/upload/reconciliation_full.pdf. (Accessed: 27 July 2013).

Denscombe, M. 2010. *The good research guide for small-scale social research projects* 4th ed. Two Penn Plaza, NY: Open University Press: McGraw Hill.

Deutsch, M., 2006, A framework for thinking about oppression and its change. *Social Justice Research*, 19 (1) 7-41.

Deutsch, M., 2006. Cooperation and competition, in M. Deutsch, P. T. Coleman, & E. C. Marcus (Eds.), *The handbook of conflict resolution: Theory and practice* 23-42. San Francisco: Jossey-Bass.

Dwyer S, 2003. 'Reconciliation for Realists' in Carol A. L. Prager and Trudy Govier (eds.) *Dilemmas of Reconciliation: Cases and Concepts*, Waterloo: Wilfred Laurier University Press.

Elo S., & Kyngäs, H. 2008. The qualitative content analysis process. *Journal of Advanced Nursing*, 62(1), 107-115.

EPL Community-Led Service Philosophy Toolkit www.epl.ca .(online) (Accessed 14 June 2014).

Eric P. Jack Amitabh S. Raturi, 2006. "Lessons learned from methodological triangulation in management research", *Management Research News*, Vol. 29. 345 – 357.

Evaldsson Anna-Karin 2007. *Grass-roots reconciliation in South Africa*. Ph.D. Dissertation, School of Global Studies, Department of Peace and Development Research: Göteborg University.

Exline, J. J., Worthington, E. L., Jr., Hill, P., & McCullough, M. E. 2003. Forgiveness and justice: A research agenda for social and personality psychology. *Personality and Social Psychology Review*, 7.

Fay Chung. 2006. *Re-living the Second Chimurenga: Memories from Zimbabwe's Liberation Struggle* (Uppsala and Harare: The Nordic Africa Institute in co-operation with weaver Press.

Frabutt, J. M., Holter, A. C. and Nuzzi, R. J. 2008. *Research, action, and change: Leaders reshaping Catholic schools*. Notre Dame, IN: Alliance for Catholic Education Press. *From alternatives to violence workshops with Gacaca judges, from the Middle East*. Cambridge, MA and London: MIT Press.

Galtung, J. 2001. After Violence, Reconstruction, reconciliation, and ResolutionII. In M. Abu-Nimer (eds.). *Reconciliation, Justice and Coexistence*. Lanham, Boulder, New York, Oxford: Lexington Books.

Galtung, J. 1996. *Peace by peaceful means: Peace and conflict, development and civilisation*. London: Sage.

Gartzke, E. and Gleditsch, K.S. 2006. "Identity and Conflict: Ties that bind and differences that divide", *European Journal of International relations*, 12(1):51-87.

Gay, L. R., Mill G.E. and Airasian, P.W. 2011. *Educational Research: Competences for analysis and applications*, 10thed. New York: Pearson.

Gibson, J. L. 2004. *Overcoming Apartheid: Can Truth Reconcile A Divided Nation?* New York: Russell Sage Foundation.

Gibson, J. L. 2004. *Overcoming Apartheid: Can Truth Reconcile A Divided Nation?* New York: Russell Sage Foundation.

Gill, J. and Johnson, P. 2010. *Research methods for managers*. 4th ed. London: Sage.

Gleditsch, N.P. 2008. The Liberal Moment Fifteen Years On, in: *International Studies*

Govier, R. and Verwoerd, W. 2002. 'Trust and the problem of National Reconciliation', *Philosophy of the Social Sciences*, Vol. 32, No.2.

Green, J. and Kleiner, A. 2011. Action research and evaluation in community development. In J. Robinson, & P. Green (eds) *introduction to community development: Theory, practice, and service learning*. Thousand Oaks, CA: Sage.

Hackland, T. 2007. *External Evaluation: Phaphama Initiatives' Alternatives to Violence Project*.

Halpern, J. and Weinstein, H.M. 2004. 'Empathy and rehumanization after mass violence' in Eric Stover and Harvey M. Weinstein (eds.), *My Neighbor, My Enemy: Justice and Community in the Aftermath of Mass Atrocity*, Cambridge University Press.

Handbook on restorative justice, 2006. Criminal Justice Handbook Series (online) Available: https://www.unodc.org/pdf/criminal_justice/06-56290_Ebook.pdf (Accessed 27 October 2014).

Hayner, P. 2001. *Unspeakable Truths: Confronting State Terror and Atrocity*, New York: Routledge.

Hennink, M. M. 2007. *International focus group research: A handbook for the health and social sciences*. United Kingdom: Cambridge University Press.

Hennink, M., Hutter, I., and Bailey, A. 2011. *Qualitative research methods*. London: Sage Publications.

Hewitt, Joseph J., Jonathan W and Gurr, T. (eds.) 2010. *Peace and Conflict*. Boulder: Paradigm Publishers.

Hopkins, D. 2008. *A teacher guide to classroom research*, 4th ed. England: Open University Press.

Hornberger, K. 2007. 'Rwandan Gacaca Courts in Crisis: *Is There a Case for Judicial Review?* Africa Policy Journal 3: 1–25.

Hsieh, H.F., and Shannon, S. E. 2005. Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9), 1277–1288. (online) Available: <http://www.africa.upenn.edu/afrefocus/afrefocus122105b.html> (Accessed 26 July 2014).

Huyse, L. 2003. Offenders II. In Bloomfield, David; Teresa Barnes, and Luc Huyse (Eds.). *Reconciliation After Violent Conflict: A handbook*. Stockholm: International Institute for

Human rights watch 2008 (HRW) World report 2008 Available: <http://hrw.org/englishwr2k8/docs/2008/01/31/rwanda17828.htm> (Accessed 11 October 2014).

Ignatieff, M. 1996. 'Articles of faith', *Index of Censorship*, 5, 110–122.

Jasini, R. and Phan, V. 2011. Victim participation at the Extraordinary Chambers in the Courts of Cambodia: are retributive and restorative principles enhancing the prospect for justice? *Cambridge Review of International Affairs*, Volume 24, Number 3, routledge.

Jeong, H. W. 2000. *Peace and conflict studies: An introduction*. England: Ashgate Publishing Ltd.

Jodi, H. and Harvey M. Weinstein, 2004. 'Empathy and rehumanization after mass violence' in Eric Stover and Harvey M. Weinstein (eds.), *My Neighbor, My Enemy: Justice and Community in the Aftermath of Mass Atrocity*, Cambridge University Press.

Jogulu, Uma D., Pansiri and Jaloni 2011. Mixed methods: A research design for management doctoral dissertations, *Management research review*, vol. 34, no. 6, 687-701.

Jones, A. 2014. *Listening to Communities of Karen (Kayin) State, Myanmar*: CPCS.

Joy 2005. Summary of research on the effectiveness of the Alternatives to Violence Project (AVP). (Online) Available: www.avpav.org/files/res-avp-rpteval-delahanty-2003.pdf (Accessed 26 November 2014).

Kreitzer, L.M. and Jou M.K. 2010. The Alternatives to Violence Project (AVP) in Rwanda International Social Work work with victims of genocide: 53(1) 73–86

Kahane, A. 2004. *Solving Tough Problems*. San Francisco: Berret-Koehler Publishers, Inc. In B. Austin, M. Fischer, H.J. Giessmann (eds.) 2011. *Advancing Conflict Transformation. The Berghof Handbook II*. Opladen/Framington Hills: Barbara Budrich Publishers.

Kamidza, R. 2009. Pambazuka News: Government and Civil Society in Zimbabwe's Economic Recovery. (Online) Available: <http://www.pambazuka.org/en/category/comment/55146> (Accessed 29 October 2014).

Kaulem, D. 2011. *Ending violence in Zimbabwe*. Harare: Konrad-Adenauer-Stiftung (KAS).

Kamatali, J.M 2007. Accountability for Genocide and Other Gross Human Rights Violations: The Need for an Integrated and Victim-Based Approach *Journal of Genocide Research, Special issue on Genocide and International Law. Vol. 9, issue 2*.

Kerr, R. and Mobekk, E. 2007. *Peace and Justice*, London: Polity.

Koshy, V. 2010. *Action Research, A Practical Guide*. London: Paul Chapman Publishing.

Kostić, R. 2007. *Ambivalence Peace: External Peacebuilding Threatened Identity and Reconciliation in Bosnia and Herzegovina*. Report n°. 78. Department of peace and Conflict Research: Uppsala University.

Kraybill, R. S. 2004. Facilitation skills for interpersonal transformation. *Berghof Research Centre for Constructive Conflict Management*. Available: <http://www.berghof-handbook.net> (Accessed 05 October 2014).

Kraybill, R. S. 2005. *Know your conflict style: The Kraybill conflict response inventory*. Harrisonburg, VA: Riverhouse ePress (online) Available: www.RiverhouseEpress.ocm. (Accessed 05 October 2014).

Kraybill, R. S. 2011. *Style matters: The Kraybill conflict style Inventory*. Harrisonburg, VA: Riverhouse ePress. (Online) Available: www.RiverhouseEpress.com. (Accessed 05 October 2014).

Kremenyuk, V. and Zartman, W. 2008. (eds.) *Sage Handbook of Conflict Resolution*. London: Sage, 15-32.

Kriesberg, L. 2004. 'Comparing Reconciliation Actions within and between Countries', in Yaacov Bar-Siman-Tov (ed.), *From Conflict Resolution to Reconciliation*, 83.

Kriesberg, L. 2007a. *Constructive Conflicts: From Escalation to Resolution*. 3rd ed. Lanham, MD: Rowman & Littlefield.

Kriesberg, L. 2007b. Long Peace or Long War: A Conflict Resolution Perspective, in: *Negotiation Journal* 23, 2, 97-116.

Kriesberg, L. 2008. Conflict Transformation, in: Lester Kurtz (Ed.). *Encyclopaedia of Violence, Peace, & Conflict*, Volume 1. Oxford: Elsevier, 401-412.

Kriesberg, L. 2009a. The Evolution of Conflict Resolution, in: Jacob Bercovitch, Victor.

Kriesberg, L. 2009b. Changing Conflict Asymmetries Constructively, in: *Dynamics of Asymmetric Conflict* 2, 1, 4-22.

Krippendorff, K. 2004. *Content Analysis: An introduction to its methodology*. Thousand Oaks, CA: Sage.

Lederach, J.P. 2000. The cultural dimension. In *Mediation and Facilitation Training Manual* (4th edition.). Akron: Mennonite Conciliation Service.

Lederach, J.P. 1997. *Building peace: sustainable reconciliation in divided societies*. Washington: United States Institute for Peace (USIP).

Lederach, J.P. 2003. *The little Book of Conflict Transformation*. Good Books: Intercourse.

Lederach, J.P. 1998. Beyond violence: Building sustainable peace. In E. Weiner (Ed.) *The handbook of interethnic coexistence* (pp. 236–245). New York: Continuum.

Lederach, J.P. 1995. *Preparing for Peace: Conflict Transformation Across Cultures*. New York: Syracuse University Press.

Lederach, J.P. 1996. *Preparing for Peace. Conflict Transformation across Cultures*. New York: Syracuse University Press.

Lederach, J.P. 2005. "All conflicts are identity conflicts". In Burgess, G. and Burgess, H. (Eds). *Beyond Intractability* (online). Available: www.beyondintractability.org/userguide/identity-conflicts (Accessed 27 October 2014).

Lederach, J.P. 2002. Building Mediative Capacity in Deep Rooted Conflict, in: *The Fletcher Forum of World Affairs*, Vol. 26, No. 1 Winter/Spring 2002, 91-101.

Lederach, J. 2005. *The Moral Imagination. The Art and Soul of Building Peace*. New York: Oxford University Press.

Leedy, P. and Ormrod, J. 2010. *Practical Research Planning and Design*. New York: Pearson.

Long, W. J. and Brecke, P. 2003. *War and Reconciliation: Reasons and Emotion in Conflict Resolution*, Cambridge: Massachusetts.

Luc –Huyse. 2003. Reconciliation After Violent Conflict: in David Bloomfield, Teresa Barnes and Luc Huyse (eds.) *A Handbook*, Stockholm: International IDEA.

Machakanja, P. 2010. National healing and reconciliation in Zimbabwe. Zimbabwe monograph series no 1, Africa programme: Institute of justice and reconciliation.

Maguwu, F. 2007. Land reform, famine and environmental degradation in Zimbabwe, ISSUE 06/07 EPU Research Papers.

Mahomva, R.R. 2013. Power Struggles in Zimbabwe: The Legitimization of Mugabeism and the Future of Zimbabwe after the 2013 Fate. (online): Available: <http://ssrn.com/abstract=2362783> (Accessed 23 October 2014).

Makumbe, J. 2006. Electoral Politics in Zimbabwe: *Authoritarianism versus the People Africa Development*, Vol. XXXI, No. 3, pp. 45–61.

Manuela, N. 2010. Grassroots Reconciliation Stories from Post-Conflict Nicaragua Social Alternatives. Volume: 29. Issue: 1.

Mapolisa, T. 2013. Challenges Affecting Intake 35 Diploma in Education Students' Progress and Success in Action Research Projects: *Perceptions of Research Students at Morgan Zintec Teachers' College in Zimbabwe International J. Soc. Sci. & Education* 2013 Vol.3 Issue 4.

Mapuva, J. and Muyengwa L. 2014. 'The Troubled Electoral Contestation in Zimbabwe', *International Journal of Political Science and Development* 2 (2):15-22.

Marais, D. Taylor, J and Kaplan, A. 1997 Action learning for development. Cape town: Juta.

Maree, K. 2008. First steps in Research, Van Schaik publishers: Pretoria.

Mayer, C.H. 2005a. Artificial Walls. South African Narratives on Conflict, Difference and Identity. An Exploratory Study in Post-Apartheid South Africa. Stuttgart.

Mbugua, K. 2011. The Necessary Conditions for Post-conflict Reconciliation. *Conflict Trends* Issue 4 Accord.

McEvoy, L., McEvoy, K. and McConnachie, K. 2006. *Journal of International Affairs*, Fall/Winter 2006, vol. 60, no. 1.

McGonnigle, B. N. 2009. 'Current legal developments: two for the price of one: attempts by the Extraordinary Chambers in the Courts of Cambodia to combine retributive and restorative justice principles', *Leiden Journal of International Law*, 22, 127–149.

Macmillan, J.H. and Schumacher, S. 2010. *Research in education, evidence-based inquiry*. 7th ed. Upper Saddle River, NJ: Pearson.

Melander, E. 2005. Gender Equality and Intrastate Armed Conflict, in: International Studies Menzel, Jorg. "Justice delayed or too late for justice? The Khmer Rouge Tribunal and the Cambodian 'genocide' 1975-79." *The Journal of Genocide Research* 9 (2) (2007): 215-233.

Miall, H. 2004. "Conflict Transformation: A Multi-Dimensional Task". In Bloomfield, D., Fischer, M. and Schmelzle, B. (Eds). *Berghof Handbook for Conflict Transformation* (online): <http://www.berghofhandbook.net/theory.htm> (Accessed 18 November 2014).

- Miller, M. L., and Shufford, J. A., 2005, *The Alternatives to Violence Project in Delaware: A three year recidivism study*. Dover, Delaware: AVP Inc.
- Mills, G. E. 2011. *Action research: A guide for the teacher researcher*. 4th ed. Boston: Pearson.
- Mitchell, C.R. 2000. *Gestures of Conciliation: Factors Contributing to Successful Olive-Branches*. Basingstoke: Macmillan.
- Mitchell, C. R. 2005. *Conflict, Social Change and Conflict Resolution. An Enquiry*. Berghof Research Center for Constructive Conflict Management - Berghof Handbook Dialogue No. 5
- Mitchell, G. 2000. *Making Peace Berkeley*. University of California Press.
- Mncube, V. and Harber, C. 2013. *The dynamics of violence in schools in South Africa*, Pretoria: University of South Africa Muckleneuk.
- Molenaar, A. 2005. *Gacaca: Grassroots justice after genocide, Research Report 77*, Leiden: AfricanStudiesCenter.
- Moretti, F., van Vliet, L., Bensing, J., Deledda, G., Mazzi, M., Rimondini, M., Zimmermann, C., and Fletcher, I. 2011. A standardized approach to qualitative content analysis of focus group discussions from different countries. *Patient Education and Counseling*, 82(3), 420-428.
- Mouton, J. 2011. *How to succeed in your master's and doctoral studies: A South African guide and resource book*. Pretoria: Van Schaik Publishers.
- Murisa, T. and Chikweche, T. 2013. Entrepreneurship & Micro-Finance In Extreme Poverty Circumstances Challenges and Prospects: *The Case Of Zimbabwe Journal of Developmental Entrepreneurship Vol. 18, No. 1* 1350001.
- Mukherjee, G. 2011. Achieving Reconciliation through Prosecution in the Courts: *Lessons from Rwanda Conflict Resolution Quarterly*, Vol. 28, no. 3.
- Mukherji, G. 2009. Exploring non-violence: A seminar report. *Economic and Political Weekly*, 44 (24), 13-19.
- Ndlovu, M. 2008. Mass Violence in Zimbabwe 2005. *Development dialogue*, No 50.
- Nelson, G., Prilleltensky, Y. and Macgillivray, H. 2004. "Building values-based partnerships: Towards Solidarity with oppressed groups", *American Journal of Community Psychology*, 29(5):649-677.

Niyongabo, A. and Yeomans, P. 2003. *An evaluation of the Alternatives to Violence Project in Rwanda*, African Great Lakes Initiative, (online) Available: <http://www.aglionline.org/publications/articles/avp/pdf/GacacaEvaluation.pdf> (Accessed 28 October 2014).

Novek, E. 2011. The Alternatives to Violence Project's Work for Peace Behind Bars, *Peace Review*, 23:3, 335-341, DOI: 10.1080/10402659.2011.596061

Odero, K. 2002. What is the relevance of regional planning to land resettlement in Zimbabwe? (online). Available: www.saplanners.org.za. (Accessed 27 July 2014).

Perakyla, A. 2011. *Validity in Research on Naturally occurring social interaction*. London: Sage.

Phillips, B. 2002. *An Evaluation of AVP Workshops in Aotearoa/New Zealand*. Wellington.

Pruit, D.G. 1983. "Strategic choice in negotiation", *American Behavioral Scientist*, 27(2):167-194.

Pruit, D.G. and Carnevale, P.J. 1993. Negotiation and social conflict. Buckingham: Open University Press. *Quarterly* 49, 4, 695-714.

Ramji-Nogales, J. 2010. Designing Bespoke Transitional Justice: A Pluralist Process Approach (November 18, 2010). *Michigan Journal of International Law*, Vol. 32, No. 1, Available at SSRN: (online) Available: <http://ssrn.com/abstract=1711609> (Accessed 29 November 2014).

Ramsbotham, O., Woodhouse, and Miall, H. 2011 *Contemporary Conflict Resolution*, 3rd ed. Polity.

Reason, P. 2006. Choice and Quality of Action Research practice: *Journal of management inquiry*, Vol 15 No 2187- 203, European section: Sage:

Reason, P. and Bradbury, H. 2008. *The SAGE Handbook of Action Research: Participative Inquiry and Practice* 2nd ed. London: Sage.

Rigby, A. 2001. *Justice and Reconciliation: After the Violence*, London: Lynne Rienner Publishers.

Roche, D. 2007. "Retribution and Restorative Justice." In *Handbook of Restorative Justice*, edited by Gerry Johnstone and Daniel van Ness. Cullompton: Willan Publishing

Robbins, S.P. 1978. "Conflict management and conflict resolution are not synonymous terms", *California Management Review*, 21(2):67-75.

Robertson, J. 2007. Forecast Paper, Robertson Economic Information Services for Zimbabwean Statistics.

Robson, C. 2011. *Real World Research*. 3rd ed. London: Wiley.

Rubin, J. & Rubin I. 2012. *Qualitative Interviewing*. 3rd ed. The art of healing data, Los Angeles: Sage Publications.

Rossman, G.B. and Rallis, S.F. 2012. *Learning in the field: An Introduction to Qualitative Research*. 3rd ed. London: Sage.

Rubin J & Rubin I. 2012. *Qualitative Interviewing*. 3rd ed. The art of healing data, Sage Publications, Los Angeles.

Sachikonye, L. 2006. The Impact of Operation Murambatsvina/Clean Up on the Working People of Zimbabwe, A report prepared for the Labour and Economic Development Research Institute of Zimbabwe (LEDRIZ)

Sachikonye, L. 2011. *When a State Turns on its Citizens: 60 Years of Institutionalised Violence in Zimbabwe*: Weaver Press.

Salomon, G. 2013. Lessons from Research on Peace Education in Israel/Palestine *Asian Journal of Peacebuilding* 1 (1), 1-15.

Sandole, D. J. D., Byrne, S., Sandole-Staroste, I., and Senebi, J. 2009. *Handbook of conflict analysis and resolution*. London: Routledge.

Schellenberg, J.A. 1998. *Conflict resolution: Theory, Research and Practice*. New York: State of University New York Press.

Schreier, M. 2012. *Qualitative content analysis in practice*. Thousand Oaks, CA: Sage.

Shapiro, I. 2006. *Extending the framework of inquiry: Theories of change in conflict interventions*.

Shipler, C. L. and Uwimana, M. P. 2005. *Peace Cannot Stay in Small Places: Lessons from Alternatives to Violence Workshops with Gacaca Judges*. St. Louis, USA and Kigali, Rwanda: Friends Peace Teams and African Great Lakes Initiative.

Shonhiwa, K. 2013. *Options for Peace-building in Urban Areas divided by conflict in Zimbabwe*. Harare, ZOU.

Silverman, D. 2010. *Doing Qualitative Research*. 3rd ed. London: Sage.

Silverman, D. 2013. *Doing Qualitative Research*. 4th ed. London: Sage.

Silverman, D. 2011. *Interpreting Qualitative Data: A guide to the principles of Qualitative Research*. 4th ed. London: Sage.

Sin, S. 2010. *Considerations of Quality in Phenomenographic Research International*.

Sin, S. 2010. *Doing qualitative research*. 3rd ed. London: Sage.

Slabbert, A. D., 2004. Conflict management styles in traditional organisations. *The Social Science Journal*, 41, 83-92.

Sloane, S. 2003. *An Investigation into the Operative Mechanisms of Alternative to Violence Training in a Prison*. A dissertation Submitted in partial fulfilment of the requirements for the degree of Executive Doctor of Management. Cleveland: Case Western Reserve University.

Sloane, S. 2002. *A study of the effectiveness of Alternatives to Violence Workshops in a prison system*. : AVP Inc.

Strain, J. A., and Keyes, E. 2003. Accountability in the Aftermath of Rwanda's Genocide book chapter in Jane E. Stromseth, ed., *Accountability for Atrocities: National and International Responses*. Ardsley, NY: Transnational Publishers pp. 87-133. (online). Available: <http://ssrn.com/abstract=2505063> or <http://dx.doi.org/10.2139/ssrn.2505063> (Accessed 21 August 2014).

Staub, E. 2006. Reconciliation after genocide, mass killing or intractable conflict: understanding the roots of violence, psychological recovery and steps toward a general theory. *Political Psychology*, 27 (6) 867-895.

Stovel, L. 2006. *Long Road Home: Building Reconciliation and Trust in Post-War Sierra Leone*.

Stucky, P. 1999. Alternatives to Violence and Peacebuilding in Colombia: Volume 4 Issue 2.

Stringer, E.T. 2008. *Action research in education* 2nd ed. New Jersey: Pearson.

Sullivan,D. and Tifft, L. (Eds) 2006. *Handbook of restorative justice*. New York: Routledge

Tashakkori, A., and Teddlie, C., (Eds.) 2003. *Handbook of mixed methods in social and behavioural research*. California: Sage.

Tashakkori, A., and Teddlie, C., (Eds.) 2012, *Mixed methods in social and behavioural research* 2nd ed. California: Sage.

Teddlie, C., and Tashakkori, A., 2009, *Foundations of mixed methods research: integrating quantitative and qualitative approaches in the social and behavioural sciences*. California: Sage.

The Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ) 2009. *Graveyard governance: A report on political violence following the March harmonised 2008 elections*. Harare: CCJPZ.

The Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ), 2001. *Crisis of governance: A report on political violence in Zimbabwe Vol 1*, An account of events highlighting efforts to subvert the popular will in parliamentary elections held in June 2000. Harare: CCJPZ.

The Catholic Commission for Justice and Peace in Zimbabwe (CCJPZ) and the Legal Resources Foundation (LRF), 1997, *Breaking the silence, building true peace: A report of the disturbances in Matabeleland and the Midlands 1980 to 1988*. Harare: CCJPZ and LRF.

The Global Political Agreement (GPA), 2008. Agreement between Zimbabwe African National Union-Patriotic Front (ZANU-PF) and the two Movement for Democratic Change (MDC) Formations, on resolving the challenges facing Zimbabwe.

The Solidarity Peace Trust, 2003, *National youth service training – “shaping youths in a truly Zimbabwean manner”: An overview of youth militia training and activities in Zimbabwe, October 2000 – August 2003*. South Africa: Solidarity Peace Trust.

The Zimbabwe Catholic Bishops Conference (ZCBC), the Evangelical Fellowship of Zimbabwe (EFZ) and the Zimbabwe Council of Churches (ZCC), 2006, *The Zimbabwe we want: Towards a national vision by the Churches of Zimbabwe*.

Tibaijuka, A. K. 2005. Report of the Fact-Finding Mission to Zimbabwe to Assess the Scope and Impact of Operation Murambatsvina by the United Nations Special Envoy on Human Settlement Issues in Zimbabwe. New York: United Nations. (online) <http://www.unhabitat.org/documents/ZimbabweReport.pdf> (Accessed 30 July 2013).

Tomlison, K. 2007. *A review of the literature concerning Alternatives to Violence Project*. London: AVP Britain.

Umutesi, M.B. 2006. Is Reconciliation between Hutus and Tutsis possible? *Journal of International Affairs*, vol. 60, no. 1.

United Nations Development Programme (UNDP) Evaluation Office, 2002, *Handbook on monitoring and evaluating for results*. New York: UNDP.

Ury, W. 2000. *The Third Side. How we fight and how we can stop*. New York: Penguin Books.

'UN chief Annan's statement on Zimbabwe demolitions', Reuters, 22 July 2005.

Van der Merwe. 2001. 'National and Community Reconciliation: Competing Agendas in the South African Truth and Reconciliation Commission' in Nigel Biggar (ed.) *Burying the Past: making Peace and Doing Justice after Civil Conflict*, Washington D.C: Georgetown University Press.

Van Tongeren, P. 2011. Increasing interest in infrastructures for peace. *Journal of Conflictology* 2 (2) 16-26.

Vicsek, L. 2010. Issues in the analysis of focus groups: Generalisability, quantifiability, treatment of context and quotations. *The Qualitative Report*. 15 (1) 122-141.

Villa-Vicencio, C. 2009. *Walk with Us and Listen: Political Reconciliation in Africa*. Cape Town: University of Cape Town Press.

Villa-Vicencio, C., and Verwoerd, W. (eds.), 2000. *Looking Back Reaching Forward: Reflections on the Truth and Reconciliation Commission in South Africa*, Cape Town: University of Cape Town Press.

Villa-Vicencio. 2006. 'Transitional justice, restoration and prosecution' in D *Violence, Peace, & Conflict, Volume 2*. Oxford: Elsevier, 809-820.

Wagner, C. 2012. *Doing Social Research: A Global Context*, London: McGraw Hill.

Waltensteen, P. 2001. The growing peace research agenda. *Kroc Institute Occasional Paper* 21 (4) 1-28.

Wallensteen, P. 2002. *Understanding conflict resolution: War, peace and the global system*. London: Sage.

Walrath, C. 2001. Evaluation of inmate-run Alternatives to Violence Project. The impact of inmate-to-inmate intervention. *Journal of Interpersonal Violence*, 16 (7), 697-711.

Watkins, J.A. 2012. Theses / Dissertations / Research Reports: a Practical guide for students to the preparation of written presentations of academic research. Revised edition. Cape Town: Content Solutions.

Wayne, J.H., Grzywacz, J.G., Carlson, D.S. and Kacmar, K.M. 2007. "Work-family facilitation: A theoretical explanation and mode of primary antecedents and consequences", *Human Resource Management Review*, 17(1):63-76.

Wiles, R et al. The Management of Confidentiality and Anonymity in Social Research: *International Journal of Social Research Methodology*, Vol. 11, No. 5, December 2008, 417–428

Wilmont, W. and Hocker, J. 2007. *Interpersonal conflict* 7th ed. New York: McGraw Hill

Wilshire, B. 2005. *Get 'em all! Kill 'em! Genocide, terrorism, righteous communities*, Lexington Books.

Worthington, E. L., Jr. (Ed.) 2005. *Handbook of forgiveness*. New York, NY: Brunner-Routledge.

Woolcock, M., Vijayendra, R. and Bamberger, M. 2010 Policy Research Working Papers. [Using Mixed Methods In Monitoring And Evaluation : Experiences From International Development online](http://e-library.worldbank.org/doi/books) (online) Available: <http://e-library.worldbank.org/doi/books> (Accessed 26 September 2014).

Wustenberg, R.K. 2002. Reconciliation with a 'new' lustre: The South African example as a paradigm for dealing with the political past of the German Democratic Republic. In J.R. Cochrane (Ed.). *Journal of theology for South Africa* pp. 19 – 40. Cape Town Atla.

Zalaquett, J. 1999. "Truth, Justice, and Reconciliation: Lessons for the International Community," in *Comparative Peace Processes in Latin America*, ed. Cynthia Amson (Stanford, Calif: Stanford University Press.

Zarembka, D. 2005. Report on AVP in the Congo. (Online) Available: <http://www.avpav.org/files/res-avp-rpteval-drcongo-> (Accessed: 24 November, 2014).

Zimbabwe Catholic Bishops Conference (ZCBC) Pastoral Letter, 2005, “A cry of the poor” Harare: ZCBC.

Zimbabwe human rights NGO Forum: Are they accountable? Examining alleged violators and their violations pre and post the Presidential Election March 2002: A report by the Zimbabwe Human Rights NGO Forum December 2002.

Zimbabwe Human Rights NGO Forum: Who is responsible? A preliminary analysis of pre-election violence in Zimbabwe 20 June 2000.

Zimbabwe Peace Project Information Department (ZPP) September 2008.

Zuber-Skerritt, O. and Perry, C. 2002. ‘Action research within organisations and university thesis writing’, *The Learning Organization*, 9(3), 171–17.

Appendix I: Interview questions

Facilitating reconciliation in divided communities in Mashonaland Province: Zimbabwe



Prepared by Kudakwashe Shonhiwa

Supervised by Prof. Geoff Thomas Harris

SEPTEMBER 2014.

Interview Questions before Training

1. When you hear the word Reconciliation what do you think?
2. Do you think people are reconciled these days?
3. Do you think people have resolved their conflicts in their communities? If yes how have they resolved them?
4. What do you see as causes of division in the community?
5. I would like you to discuss issues that would help the community to reconcile, start by discussing what you would do yourself and as a community.
6. What has been the norm of life after the elections in your community/ before AVP Workshops.(This will help the participants to begin to talk about their families, economic and political situation and divisions)
7. What has been the nature, extent and consequences of the conflicts in your community?

Interview Questions after the training

8. At the end of the workshops, do you think there are some changes that took place? If yes please explain what, any reflections why you changed.
9. Has AVP helped you to resolve difficult issues using peaceful means? In what way are you able to do this?
10. How have AVP helped you to change your approach to conflict.
11. In what ways do you feel that the AVP workshops have helped to you to change your personal relationships?
12. Has AVP helped you to have a greater understanding of your feelings and actions?

Appendix 2: Letter of consent

Facilitating reconciliation in divided communities in Mashonaland Province: Zimbabwe



Prepared by Kudakwashe Shonhiwa

Supervised by Prof. Geoff Thomas Harris

SEPTEMBER 2014.

No 18 Duplex Flats
Samora Machel Ave,
Eastlea, Harare

LETTER OF INFORMATION AND CONSENT

Facilitating the Reconciliation in divided communities in Mashonaland Province, Zimbabwe

Dear Participant,

I am currently undertaking a research project as part of my studies towards a Doctoral degree in Peace and Conflict Management at Durban University of Technology. The study Aim is to facilitate reconciliation in divided communities in Mashonaland Province via Alternatives to Violence Project workshops

Would you agree to undertake the workshops and being interviewed? The workshops will be three days and the interviews may take 30-60 minutes and will be scheduled at your convenience. Participation is voluntary and you are free to withdraw from the process at any time without giving reasons, and without prejudice or any adverse consequences. The information you give will only be used for research purposes.

In addition, your identity and individual answers will be kept totally confidential. Should you wish to

Please complete the following as confirmation of your willingness to participate in this research project:

discuss this further, please feel free to contact me or my supervisor (Professor Geoff Thomas Harris, Telephone 0312014027 0312014079 or geoffreyh@dut.ac.za Research ethics administrator on 0313732900. Complaints can be reported to the DVC:TIP, Prof F. Otieno on 031373 2382 or dvctip@dut.ac.za

I,, have adequately discussed the study with the researcher, understand that I may withdraw from it at any time without giving reasons, and voluntarily agree to participate by attending AVP Workshops and being interviewed.

Appendix 3: The Kraybill conflict style inventory

Facilitating reconciliation in divided communities in Mashonaland Province: Zimbabwe



Prepared by Kudakwashe Shonhiwa

Supervised by Prof. Geoff Thomas Harris

SEPTEMBER 2014.

Signature: Date:

Calm Settings

When I first discover that differences exist and feelings are not yet high. . .

- A.** I take steps to make sure all views are out in the open equally, both mine and others'.
I make it clear to others that their needs matter as much to me as my own.



- B.** I am more concerned with communicating the truth or getting the job done than with pleasing others.



- C.** I make my needs known, but I tone them down and try to strike a bargain somewhere in the middle.



- D.** I try to avoid the topic or person causing difficulty. Silence or distance prevents argument.



- E.** I give priority to harmony and set aside my personal preferences as necessary to achieve it.



- F.** It matters more to me to keep things relaxed between us than it does to have the last word.



- G.** I devote as much energy to understanding my opponent's situation as to explaining my own.



- H. I am more concerned with goals or responsibilities I know are important than with how others feel about things.



- I. I decide the differences aren't worth worrying about; I change the topic or withdraw from discussion about it.



- J. No one can have everything they want. I offer to give up some things in exchange for others; give a little here and get a little there.



Storm Settings (cont'd)

If differences persist and feelings escalate, what do I do?

- N.** I back off and let things rest as they are, even if it means that none of us gets what we really want.



- O.** I set aside my own preferences and go along with the other person so as not to damage our relationship.



- P.** I move away from the topic or the person causing difficulties and look for ways to keep a safe distance without actually giving in.



- Q.** I focus more on my goals and less on how others feel about things.



- R.** I see how much the other cares about the matter and give in. I adapt so there is harmony.



- S.** I focus on mutual understanding; I go to great lengths to make sure that I really understand why others are upset and that they understand why I am upset.








- T.** I urge moderation and compromise. Everyone should accept a little less than what they really want so we can get on with things.



Style Inventory Tally Sheet

When you have answered all the questions, transfer the number you chose for each question to the chart below. For example, on question A, if you circled 1, write 1 on the line beside A in the chart below. When you have transferred all the numbers, add them in each column, A+G, K + S, etc., and enter the total for each column in the gray box.

|  | |  | |  | |  | |  | |
|---|------------------------|---|------------------------|---|------------------------|---|------------------------|---|------------------------|
| A <input type="text"/> | K <input type="text"/> | B <input type="text"/> | L <input type="text"/> | C <input type="text"/> | M <input type="text"/> | D <input type="text"/> | N <input type="text"/> | E <input type="text"/> | O <input type="text"/> |
| G <input type="text"/> | S <input type="text"/> | H <input type="text"/> | Q <input type="text"/> | J <input type="text"/> | T <input type="text"/> | I <input type="text"/> | P <input type="text"/> | F <input type="text"/> | R <input type="text"/> |
| Calm | Storm | Calm | Storm | Calm | Storm | Calm | Storm | Calm | Storm |
| Cooperating | | Directing | | Compromising | | Avoiding | | Harmonizing | |

Now transfer your score totals from the gray box above and the style names they are with to the columns below, placing them in order from highest score to lowest.

| Calm Response when issues or conflicts first arise | Storm Response when things escalate or stress rises. |
|--|--|
| | |
| Highest Calm Score Style Name | Highest Storm Score Style Name |
| 2 nd Style Name | 2 nd Style Name |
| 3 rd Style Name | 3 rd Style Name |
| 4 th Style Name | 4 th Style Name |
| 5 th Style Name | 5 th Style Name |

