# Building a Culture of Peace and Nonviolence: Enhancing Shona Traditional Court Systems

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Brian Tazvitya Makore

Reg. Number: 21751059

**Supervisor:** Dr. Sylvia Kaye Date: 25 March 2022

**Co-Supervisor:** Prof. Geoff Har ate: 25 March 2022

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# ABSTRACT

In traditional Shona culture, as in other *Ubuntu* societies, gender roles are given and traditional leaders have no other way of knowing than hegemonic discourses which draw on dominant cultural, traditional and religious value systems which produce patriarchal norms and rules of behavior that are internalized as beliefs and customs. Without conscientisation, Shona traditional leaders remain bonded to the hegemonic construction of traditional masculinities and contrary to their peacebuilding role, they may unconsciously participate in the oppression of women and other vulnerable groups who may not belong to the dominant cultural groups. The problem forms the major motivation behind the study which aimed to train a critical mass of Shona traditional leaders in Ward 3 and Ward 11 of Murehwa District under Chief Mangwende in Mashonaland East Province of Zimbabwe for transformation into gender-sensitive active nonviolent role models.

Through a participatory action research design, Kemmis *et al*. (2014), the thesis developed and tested an integrated framework for the analysis and design of a discursive intervention in oppressive gender relations. The analytical framework was informed theoretically by Connell and Messerschmidt's (2005) concept of hegemonic masculinities and Bell's (2013) four I's of oppression and methodologically by Fairclough's (2013) dialectical relational approach. The action framework was informed theoretically by Bajaj's (2019) critical peace education (CPE) and methodologically Freire's (1964, 2005) transformative learning.

At the philosophical level, the study combined Bhaskar's (1979, 2016) transformational model of social activity, (TMSA) and applied this to European Commission's (2013) definition of gender education (GE) to develop a transformational model of peace education (TMPE) which I shall term, gender transformative education (GTE) Furthermore, the study combined Connell and Messerschmidt's (2005) concept of hegemonic masculinities, Freire's (2005) transformative learning and Kolb's (1983) learning cycle to develop the attendant learning cycle which I shall term critical masculinities learning cycle (CMLC). The models explicitly identified conditions in which traditional Shona masculinities were not be compatible with peace and justice and, simultaneously, the possibility for transforming gender relations in traditional Shona culture.

As regards peace research, a key innovation of the study was to critique some of the premises and the constructs underpinning mainstream studies in gender, violence and peacebuilding and the need of these sub-disciplines to constantly reflect on issues of hegemony and ideology in a historically and dynamically informed manner, while at the same time insisting on action to transform asymmetrical gender power relations. A gender training manual has been produced from the findings of the study: it is intended to serve as a template for traditional leaders to acquire gender transformative values and knowledge and to develop gender transformative skills and attitudes that are necessary conditions to live in harmony with themselves, others and their environments.

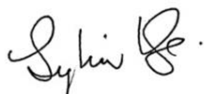
**DECLARATION**

Building a Culture of Peace and Nonviolence: Enhancing Shona Traditional Court Systems

I declare that the thesis herewith submitted for the Doctor of Philosophy in Management Sciences, specialising in Public Administration- Peace Studies at the Durban University of Technology has not been previously submitted for a degree at any other University.

Brian Tazvitya Makore

I hereby approve the final submission of the following thesis.

 _

Dr. Sylvia Kaye Prof. Geoff Harris

This ____1___day___December of 2021 at the Durban University of Technology

# DEDICATION

I dedicate this thesis to the memory of my late mother, Dianna Makore, nee Chimhoga, who successfully raised our family of ten siblings through the selling of vegetables after the death of our father in 1978 until she died in 2006 leaving each one of us happily married with our own families. May her spirit continue to guide us to achieve our full human potential for the Glory of God our eternal father.

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## ABBREVIATIONS

| | |
|---|---|
| ABC: | Attitude, Behaviour and Contradiction |
| AR: | Action Research |
| BCR: | Basic Critical Realism |
| CDA: | Critical Discourse Analysis |
| CPAR: | Critical Participatory Action Research |
| CPE: | Critical Peace Education |
| CR: | Critical Realism |
| CN: | Critical Naturalism |
| CMLC: | Critical Masculinities Learning Cycle |
| DD: | Dialectic of Discourse |
| DRA: | Dialectical Relational Approach |
| EC: | Explanatory Critique |
| ENSURE: | Enhancing Nutrition Stepping Up Resilience and Enterprise |
| FGD: | Focus Group Discussion |
| GE: | Gender Education |
| GTE: | Gender Transformative Education |
| GTW: | Gender Training Workshop |
| GTI: | Gender Training Institute |
| PE: | Peace Education |
| PEP: | Peace Education Programme |
| PMR: | Philosophy of Meta Reality |
| RAMESES: | Realist and Meta-narrative Evidence Synthesis: Evolving Standards |
| TMSA: | Transformational Model of Social Activity |
| TMPE: | Transformational Model of Peace Education |
| TR: | Transcendental Realism |
| UNESCO: | United Nations Educational, Scientific and Cultural Organization |
| UN: | United Nations |

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# PART I: INTRODUCTION

Part I of the research focused on the introduction to the study.

# CHAPTER ONE

# INTRODUCTION TO THE STUDY

"This question of the subject and the living 'who' is at the heart of the most pressing concerns of modern societies" Derrida (1991: 115)

## 1.0 Introduction

The study synthesized Fairclough's (2013) three-dimensional approach to discourse and Bell's (2013) four I's of oppression in an analytical framework to establish the hegemonic construction of masculinities in traditional Shona culture. Bajaj's (2019) critical peace education and Freire's (2005) transformative learning theory were applied in an action framework to train a critical mass of Shona traditional leaders for transformation into gender-sensitive, active, and nonviolent role models. The idea of using education to build a culture of peace is a relatively new phenomenon in the field of peace studies and was only seriously considered at the United Nations Education, Scientific and Cultural Organization's (UNESCO) International Congress held in 1989. As noted by De Rivera (2009), the congress led to one of the pioneers of peace studies, Elise Boulding, to subsequently write a book entitled *Cultures of Peace: The Hidden Side of Human History*, and for UNESCO and the United Nations (UN) to endorse a General Assembly Resolution of 1999 (53/243) *Declaration and Programme of Action on a Culture of Peace*. UNESCO (2013: 6) conceptualizes a culture of peace as consisting of:

> … values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society.

Since then, numerous organizations and millions of individuals have taken up the issue. De Rivera (ibid), as indeed does this present thesis, distinguishes two particularly important aspects of the concept of a culture of peace. Firstly, he sees the potential for providing a positive

goal that will unify different social movements of our times such as the movements for democracy, for gender equality, human rights, peace, tolerance, and for sustainable development. Secondly, he is of the view that since the concept of culture involves popular attitudes and norms as well as the norms and values that affect state behaviour, it can be used in revealing the connection between citizen action and the behaviour of governments. This thesis argues that these two aspects point to the importance of the concept of a culture of peace as central to peace studies programs. The concept was, therefore, important for the gender training program developed in this study, which attempted to relate the gendered behaviour of individual traditional leaders to the peacefulness of the traditional Shona society in which they lived.

As noted above, the study argues that gender equality forms one of the pillars of a culture of peace and nonviolence. This can be attributed to the fact that in spite of constituting about half of the population at any given and place, women are neither culturally recognised nor politically well-represented, resulting in social injustice. Given the gendered spaces in traditional Shona culture (**see section 1.1.1** ) and patterns of hegemonic masculinity (**see figure 1.1**), and furthermore, given that women and other vulnerable cultural groups form the majority of the traditional Shona society, the current study sought to evaluate the potential of critical peace education as a way of transforming masculinities in Shona traditional court systems. In order to build a culture of peace and enhance Shona traditional court systems, particularly gender equality and nonviolence, the study sought to examine the social construction of masculinities in traditional Shona culture to determine the extent to which there may be domination or exploitation against women and other vulnerable groups (**section 1.1.3**).

## 1.1 Background to the Study

This section establishes the subjectivity of traditional Shona culture and the implications for gender relations. In traditional Shona culture, it is not assumed that all people are *Vanhu* (human beings), rather, one has to live up to philosophy of *Hunhu* (humanity) in order to qualify as *Munhu* (a human being). As pointed out by Mandova (2013), the implication is that *Hunhu* is perceived as the school of life that generates an ethos which underpins social institutions. Consequently, *Hunhu* is perceived as regulating, informing, and directing social action and

approaches to life and its challenges. As a result, *Hunhu* is supposed to set a premium on human behaviour and relations. In traditional Shona culture, Mugumbate and Nyanguru (2013) postulate that the presence of *Hunhu* has been positively described in a variety of ways that implies sympathy, solidarity, hospitality, kindness, caring, harmony, interdependence, obedience, collectivity and consensus. They point out that *Hunhu* has, therefore, been conceptualized as the absence of vengeance, confrontation, and retribution. It can be argued that the philosophy of *Hunhu* is underpinned by principles and values of life, dignity, compassion, humaneness, harmony and reconciliation. Eliastam (2015:2) notes the concept of *Ubuntu* has variously been translated by many other scholars as: *humanity, African humanness, humanism* or *humaneness,* or *the process of becoming an ethical human being*.

In terms of structures and processes, Robson-Morris (2015:3) conceptualizes *Ubuntu* as a philosophical understanding or practice, which for him encompasses *Ubuntugogical* theories and ideologies that are used by African people to make sense of their lived experience. In this view, *Ubuntu* (with a capital letter) is understood as encompassing the spiritual, secular, contemporary, and global understanding of the philosophical construct. On the other, *ubuntu* (without a capital letter) is understood as an ethical or cultural practice through which a person becomes a human. This study conceptualizes *Ubuntu, (*with a capital letter), as the philosophy and *ubuntu,* (without a capital letter), the ethical practice through which a particular type of human being is produced.

Of interest is that this concept, or similar manifestations of it, can be seen throughout the African continent and is widely accepted as a valid way to view humanity and human behaviour. Table 1.1. illustrates conceptions of Ubuntu across Africa.

**Table 1.1: Conception of *Ubuntu* across the African continent**

| Language/Ethnic group | Equivalent word/Conception |
|---|---|
| Zulu | Ubuntu |
| Sesotho | Botho |
| Akan (Ghana) | Biakoye |
| Yoruba | Ajobi |

| | |
|---|---|
| Shangaan | Numunhu |
| Venda | Vhuthu |
| Tsonga | Bunhu |
| Xhosa (Transkei) | Umuntu |
| Shona (Zimbabwe) | Hunhu |
| Swahili (Kenya) | Utu |
| Kiswahili (Tanzania) | Ujamaa |
| Ugandan | Abantu |
| Cape Afrikaans | Manslikgeit |

Source: Robinson-Morris (2015)

In terms of the conception of *Ubuntu* in African societies, the present thesis does not distinguish *Hunhu*, a Shona word from *Ubuntu*, its translation in traditional Nguni culture (Mandova 2013). Neither does it distinguish the philosophy of *Hunhu* in traditional Shona culture from the philosophy of *Ubuntu*, in traditional Nguni culture. Drawing from Tutu (1999, cited in Eliastam 2015:2), the present thesis however, makes a necessary distinction of the collective concept of *Hunhu/Ubuntu* subjectivity in traditional Shona and Nguni societies from the individual concept of subjectivity as understood in Western philosophy. Unlike Western philosophy, Tutu (ibid) emphasizes that the perspective is not: *I think therefore I am*. Rather, he contends that it says: *I am human because I belong. I participate, I share*. The concept of *Ubuntu* is thus used to highlight the interconnectedness of human society and implies that people should treat each other as part of the extended human family.

### 1.1.1 Gendered spaces in traditional Shona culture

In traditional Shona culture, as in other *Ubuntu* societies, gender roles are rigid with the boy child and girl child learning their separated responsibilities from relatives of the same gender. Women are responsible for most of the subsistence farming, maintaining the huts, brewing traditional beer and cooking. Elderly men assume the community leadership positions whilst the younger generation takes care of domestic livestock and hunting wild animals. Family is central to traditional Shona people. They hold polygamy as an ideal marriage arrangement in

light of producing an extended family necessary for the means of subsistence. A marriage contract in traditional Shona culture extends to include the two families. The prospective husband pays *roora* (bride-price) to his fiancée's family mainly as compensation for the loss of labour and as a gesture of gratitude for raising the bride.

Traditional Shona people use the term *musha* to refer to a *mhuri* (family) as a nucleus family, a single unit made up of father, mother and children or an extended family, a group of such units, staying in a specific locality and headed by a *samusha* (head of family) (Mararike 2011). Baba (the father) is normally regarded as the head of a *mhuri*. The Shona *musha* has a number of *dzimba* (dwellings), the most important of which being *imba yamai* (the kitchen).

The kitchen has culturally been known to belong to *amai* (mother). In an apparent ritual of women's subordination. Mararike (2011) observes that in deciding the appropriate site for building the kitchen, a cock, representing the dominant masculine gender, and a hen, representing the subordinate feminine gender, are covered in a big basket (*dengu*) overnight at the proposed kitchen site. In the following morning, the birds are freed. If the birds mate soon after being freed, elders conclude that the site has been accepted and approved by the ancestors as a suitable site to build a new wife's kitchen. They go on to drive a *hoko*, that is a special type of peg, into the ground, which signifies that the place should become a permanent home for the new couple. This example illustrates the hegemonic construction of gender in traditional Shona culture with the kitchen as a socially constructed space. The ceremony is invariably conducted by a designated male member of the family (hegemonic masculinity), preferably the eldest one, the reason being that he is supposed to be knowledgeable about what words to say, how to say them, and to whom, as well pouring a libation on the ground that invokes the blessings of the ancestors. In the Eurocentric world view, this can be likened to a ground-breaking ceremony, something that is incidentally is becoming a norm among Shona people.

The traditional Shona hut is circular with wood-framed cow dung and mud plastered walls under a conical thatched roof. Males are typically responsible for the thatching and females for the plastering and maintenance. The hut is typically used as a kitchen, sleeping quarters for each of the wives in a polygamous marriage, a granary and a storage house. Table 1.2 outlines key gendered spaces in traditional Shona culture.

**Table 1.2: Key gendered spaces in traditional Shona culture.**

| Gendered space | Implications for Hegemonic Masculinities |
|---|---|
| The kitchen | The kitchen has been designated as a reproduction center. It has also been designated as a public relations center, a feeding point and a venue for important family meetings. The kitchen has been designated as a public relations center because visitors and family members are received by and fed from the kitchen by the kitchen staff headed by *amai* (mother) who co-ordinate the affairs of this space. Family impressions are formed depending on the hospitality of the kitchen staff. The kitchen has been used for important family gatherings including negotiations on and marriage of daughters and sons. Deliberations on seeking therapy for a sick member of the family are held in the kitchen. Prayers for journey mercies are held in the kitchen. Oral tradition by mothers and/or grandmothers takes place in the kitchen. Most importantly, the kitchen has been the maternity ward for many traditional Shona people of Zimbabwe, and it has also been the last resting place for dead members of the family before burial. |
| *Dare* and its importance (Shona traditional court system) | *Dare* has been designated as place where male members of the family meet and are served their meals there. It has been the venue where important family board meetings were held at the place. *Dare* assumed the role of a court where *musha* disputes were settled. *Dare* acted as a place where the general knowledge and experiences about a wide range of issues such as family history are passed down. Male family members were socialized at the place. As regards the relationship between the kitchen and *dare,* the kitchen has been designated as the mother's property. *Dare* as an open space whereby male members of the family conduct their meetings and are served meals has been designated as the father's place where he receives visitors and was a venue where he may authoritatively discuss a wide range of issues. |

Source: Adapted from Mararike (2011).

### 1.1.2. Problematizing *Hunhu* in the Context of Gender Relations

Whilst *Hunhu* has been acknowledged as a traditional African philosophical ethic that defines an individual's humanness and has had far-reaching influences, with other continents even considering its adoption in their contexts, an increasing number of African studies point to an ambivalence particularly regarding gender relations (Manyonganise 2012, Chisango and Mayekiso 2013, Makaudze 2015).

In an article on the oppressive and liberative aspects of *Ubuntu*, Manyonganise (2012) sought to critically reflect on the ambivalence of the concept, particularly with respect to the cultural traditions of the Shona of Zimbabwe from the perspective of a woman or feminist. As noted by Manyonganise (ibid), *Unhu* or *Ubuntu* is not a perfect African philosophy. In analysing Shona proverbs and sayings to show the ambivalence of *ubuntu* or *hunhu*, the findings were that the philosophical ethic was liberative to women, but that there were elements within the ethic which marginalised and disempowered women. Informed by a woman-centred approach, Manyonganise advocated for the reconceptualization of the philosophy where the position of women was clearly defined so that the ethic which has been applauded for its humanness can be seen to be gender sensitive. This thesis concurs with this view, postulating that an African philosophical ethic that is liberative has to be one that is life-giving to African women as well as men.

In a related study, Chisango and Mayekiso (2013) investigated the sexist application of the *Ubuntu* morality concept of *Tsika*, (politeness, civility and circumlocution) which in traditional Shona culture is characterized by communal traits. Though in theory *Tsika* is a cultural ideal for all Shona people, they found that 'it is especially expected of women and children, and that women can be punished like children if they lack *Tsika*'. In their findings, Chisango and Mayekiso (ibid) revealed that benevolent sexism and its interaction with hostile sexism predicted the bias in expectation of *Tsika* of women over men. They found that women defaulters on *Tsika* are evaluated more negatively than men. In conclusion, their study confirmed that hostile sexism predicted the bias in negative evaluations of women over men who default on *Tsika* (ibid: 1237).

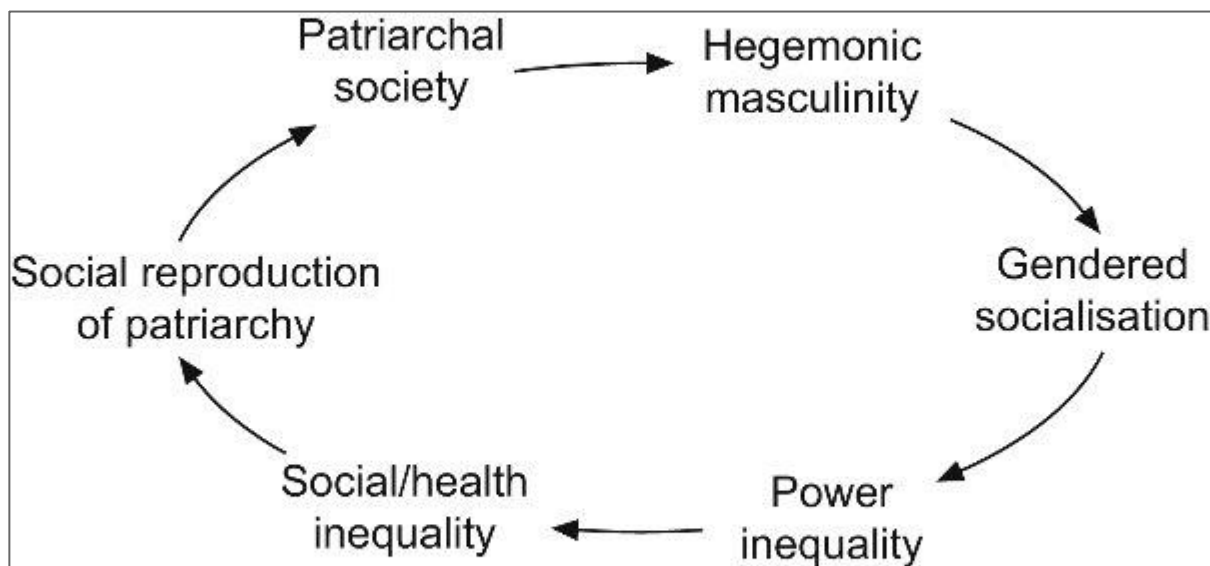
In yet another study, Makaudze (2015) investigated the misuse and abuse of sex especially by men, and how the female body is conceptualized in Shona society. The study located problems faced by women in Africa in African ways of approaching sex, as well as on the disregard for the female body in African culture. The study concluded that "in Africa today, many forms of domestic and physical violence are blamed on how people approach the issues". The study noted that African traditional men have had very little to no consideration of women, and are indifferent to her being and body, which has resulted in many cases of sexual harassment and other forms of violence against women (140).

Elsewhere on the African continent, Mulleta (2014) conducted a critical analysis of gender power relationships in the discourse of *Jaarsummaa,* a traditional justice mechanism among the Arsi Oromo of Ethiopia, In his findings, Mulleta (2014:601) indicates that "husbands have absolute power over their wives and such power asymmetry has been legitimized by the mainstream discourses of the target society". In order to enforce their decisions, Mulleta posits that the elders use their rhetorical, moral and positional power. In cases of spousal dispute mediation, Mulleta asserts that the elders persuade wives to accept final decisions using such discourse strategies as naturalizing the conflict and subsequent reconciliation of couples while ignoring and mitigating the major concerns of wives. In addition, Mulleta argues that economic and socio-cultural factors also coerce wives to accept the elders' decisions. In conclusion, Mulleta recommends the education and economic empowerment of women, awareness-raising training amongst the elders on issues of gender rights and having female mediators as representatives in *Jaarsummaa* (Mulleta 2014: 601).

### 1.1.3. Social Construction of Hegemonic Masculinities in Traditional Shona Culture

As noted above, this study arose out of a deep concern with hegemonic gender discourses embedded in traditional Shona culture which tend to serve masculine positions, interests and needs only, to the exclusion of women and other vulnerable cultural groups which produces functional discourses that reproduce structural violence. The study sought to establish the conditions in which traditional masculinities may not be compatible with peace and justice and simultaneously, to study the possibility of transforming gender relations. The concept of hegemonic masculinities, formulated by Connell and Messerschmidt (2005) has, therefore, been the driving force in the thesis. The concept has now established a long and considerable influence on the interdisciplinary understanding of gender, but in particular masculinities. In masculinities studies literature since the 1980s, the concept of hegemonic masculinities has become ubiquitous and it still continues to serve as the principle touchstone for most of the research. The concept of hegemonic masculinities has been broadly used in a wide range of disciplines. Drawing from Scott-Samuel (2009), Figure 1.1. illustrates the patterns of hegemonic masculinity:

**Figure 1.1: Pattern of hegemonic masculinity (Source: Scott-Samuel 2009).**




## 1.2. Theoretical framework

Through a critical participatory action research design, as conceptualized by Kemmis *et al.* (2014), (**see section 6.1**), I synthesized an analytical framework of Connell and Messerschmidt's (2005) concept of hegemonic masculinities (**see section 2.1**), Bell's (2013) four I's of oppression (**see section 2.3**), and Fairclough's (2013) three-dimensional approach to discourse (**see section 2.6**), and an action framework of Bajaj's (2019) critical peace education (CPE) and Freire's (1964, 2005) transformative learning theory (**see section 2.7**) to develop and test an integrated framework for the analysis and design of a discursive intervention in oppressive gender relations **(see section 2.8).**

At the philosophical level, I combined Bhaskar's (1979, 2016) transformational model of social activity, (TMSA) and applied this to European Commission's (2013) definition of gender education (GE) to develop a transformational model of peace education (TMPE) which I shall term gender transformative education (GTE) (**see figure 5.5**). Furthermore, I combined Connell and Messerschmidt's (2005) concept of hegemonic masculinities, Freire's (1964, 2005) transformative learning and Kolb's (1983) learning cycle to develop the attendant learning cycle which I shall term critical masculinities learning cycle, (CMLC) (**see figure 5.6**). The models were then used as a meta-conceptual pedagogical guidance in a gender

transformative intervention programme (**see Chapter 5**). The models were used firstly to identify conditions in which traditional masculinities were not compatible with peace and justice and, secondly, investigate the possibilities for transforming gender relations within traditional Shona court systems.

## 1.3 Research Context

It is this researcher's considered opinion as an insider in traditional Shona culture that traditional leaders are not gender-sensitive and that they do not apply principles of nonviolence in the design and implementation of traditional court systems, discussed below. The study, therefore, sought to train a critical mass of Shona traditional leaders in Ward 3 and Ward 11 under Chief Mangwende in Murehwa District of Mashonaland East Province in Zimbabwe, to become transformed into gender-sensitive, active and nonviolent role models. The training envisaged nonviolent alternatives to *Unhu/Ubuntu* masculinities of traditional Shona leaders and by implication, gender relations in Shona traditional court systems that serve the interests of all subjects, or at least that would not harm the interests of those who do not belong to dominant cultural groups.

Gombe (1998, cited in Gwaravanda 2011) identifies three types of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*). He notes that the family court, *dare repamusha*, involves a private court session between members of the same family or between two families in the same extended family. It is presided by the family head or aunt who is supposed to bring justice to conflicting parties without the involvement of members of the public.

According to Ramose (1999, cited in Gwaravanda 2011), the African law, or ubuntu law, is firstly about the philosophical family atmosphere prevailing among the indigenous African people. At this level of the system, it is important to build unity, togetherness and harmony which are clear traits of the family atmosphere. The second type, *dare remumana*, presides over cases that involve two or more different families. At this level smaller crimes like thefts, fights and consumption of crops by livestock, are resolved.

Gombe (1980, cited in Gwaravanda 2011), identified local courts as the foundation of law and ethics among the traditional Shona people. The purpose at this level of the system is to instill social harmony among conflicting parties. This court facilitates the forgiveness of the accused and the promotion of social harmony, encouraging the complainant to understand that wrongdoing is part and parcel of human nature. The third type of court, *dare repamusoro*, settles cases through chiefs and sub-chiefs. In third type of court, the chief presides over cases with the help of advisors who are chosen on the basis of intelligence, knowledge and eloquence of speech. The system is described the stages that occur in traditional conflict resolution, illustrated in Table 1.3, as suggested by Murithi (2006).

**Table 1.3: Stages in traditional conflict resolution**

| Stage | Deliberations |
| --- | --- |
| First stage | A fact-finding process is instituted, and the views of victims, perpetrators and witnesses are heard. When found guilt, perpetrators are encouraged both by the Council and other community members in the forum, to acknowledge responsibility or guilt |
| Secon d stage | Perpetrators are encouraged to demonstrate genuine remorse or to repent. |
| Third stage | Perpetrators are encouraged to ask for forgiveness and victims in their turn are encouraged to show mercy. |
| Fourth stage | If they are able and willing, perpetrators are encouraged by Council of Elders to pay an appropriate compensation or reparation for the wrong done. N.B. this is rather symbolic than a re-payment in-kind, whose primary function is reinforcing the remorse of the perpetrators. Amnesty is thus granted, but not with impunity |
| Fifth stage | The final stage seeks to consolidate the whole process and encourages the parties to commit themselves to reconciliation |

Source: Adapted from Murithi (2006).

Linking *Ubuntu* and Shona traditional court systems, Gwaravanda (2011) observes that the philosophical facets of the former are practically aimed at promoting social harmony and peace within the community through wise applications that draw on both knowledge and experience. It is my view, which conforms with that of Gwaravanda (2011), that the social application of the philosophy, therefore, opens the link between Ubuntu and the Shona court system.

Gwaravanda (ibid), conceptualise Ubuntu as the logical basis of law and consequently the Shona traditional court system. The primary aim of Shona traditional court system is consistent with the philosophy of Ubuntu. The mental framework of the Shona court system is made up of collective ideas that are absorbed and become models of thinking and inference. As a result, the systems of *Ubuntu* are therefore a necessary condition for drawing out philosophical principles that are used in the Shona traditional court system.

Ethnic Shona communities were chosen because they comprise 71% of the indigenous African population, forming the dominant ethno-linguistic group in the country. Of the six main Shona dialects, namely *Karanga*, *Zezuru*, *Manyika*, *Tonga-Korekore*, *Rozvi* and *Ndau*, the study group of *Zezuru* in Murehwa were chosen because their privileged dialect is spoken in the capital Harare and it dominates the national radio. Each of these dialects includes smaller traditional regional groupings led by a patriarchal chief who has authority over headmen of several individual villages. Furthermore, the Shona are mostly patrilineal but some of the northern branches, such as the Tonga, are matrilineal, with descent passing through the female line, and their chieftaincies are hereditary. As regards religion, the Shona populace blends monotheism with veneration of ancestors. They believe in one omnipotent creator whom they call *Mwari*. They also hold the propitiation of ancestors, whose involvement in human affairs is intimate, in high esteem, and as such, they believe that events such as rainfall and aspects such as the health and prosperity of the living are dependent on the good humor of the ancestors. Accordingly, the Shona ritually communicate with their ancestors and other spirits through *svikiro (*spirit mediums), who become possessed and take on the social of one spirit at a time.

The Shona people also maintain a strong belief in magic, sorcery, and witchcraft. The Shona spiritual hierarchy consists of *mhondoro* at the top (spirits of dead clan founders and chiefs who watches over entire clan, regions and at time the whole Shona people). At the family level are *Vadzimu* (ancestors of a specific family) who continue to exist as long as the living venerate them. The recently departed can only assume a *Mudzimu* role after the *kurova guva* ceremony (invitation of the spirit of the dead to watch over the living as ana ancestor) which as a rule must be held a year after departure. Those who left no siblings are not invited as they have no stake in the living world and they often believed to become *mashavi,* meaning wondering spirits

(Owomoyela 2002). Chapters Three and Four further elaborate on the socio-cultural and socio-political context of the research.

## 1.4 Research Problem

In traditional Shona culture, as in other *Unhu/Ubuntu* societies, gender roles are given and traditional leaders have no other ways of knowing other than hegemonic discourses that draw on the dominant cultural, traditional and religious value systems which produce patriarchal norms and rules of behavior that are internalized as beliefs and customs. Without conscientisation, traditional leaders may remain bonded to the hegemonic construction of traditional masculinities and, contrary to their peacebuilding role, they may unconsciously participate in the oppression of women and other vulnerable groups who may not belong to the dominant cultural groups. Given that a large majority of the traditional Shona populace reside in rural areas and that they tend to rely on the *Dare* concept (Shona traditional court system) rather than formal court systems to resolve their disputes, there is widespread potential that women and other vulnerable cultural groups may fall prey to masculine prejudice and discrimination, unconsciously presented as justice, which is capable of structural violence. This problem forms the major motivation behind the study, which sought to train a critical mass of Shona traditional leaders in Ward 3 and Ward 11 of Murehwa District under Chief Mangwende in the Mashonaland East Province of Zimbabwe, for transformation into gender-sensitive, active, nonviolent role models. At the grassroots level, the researcher was curious how and why social power abuse, male dominance, and gender inequality are enacted, reproduced, and resisted by text and talk in the social and political context (Van Dijk 2015). At the philosophical level, the researcher was curious how and why unequal power relations are legitimized between men and women, masculinities and femininities and amongst masculinities (Connell and Messerschmidt 2005; Messerschmidt 2018).

A gender analysis research conducted by Enhancing Nutrition Stepping Up Resilience and Enterprise (ENSURE) (2014) provides a strong evidence base for Zimbabwean peacebuilding and development stakeholders to implement targeted community-based interventions aimed at addressing gender disparities that have been said to fuel food and nutrition insecurity. According to the report, women constitute 61.7 percent of the rural population in Zimbabwe

and 53 percent of the agricultural workforce, but they do not have equitable access to key productive assets including land, capital, finance, water and equipment. As pointed out by ENSURE (2014), the thesis sees value in engaging more traditional, religious and community leaders as entry points for the gender mainstreaming process. Community leaders are viewed as role models and community members take cues from them and, therefore, empowering leaders through training and awareness programmes will ensure that the new values they acquire through training will trickle down slowly to the communities. As noted by the report, I concur that role models amongst the Shona traditional leaders should, therefore, be identified and modelled into gender champions who will then speak out against harmful traditional and cultural practices that have been perpetuating gender inequality.

## 1.5 Research Aim and Objectives

The major aim of the research was to evaluate the potential of critical peace education as a way of transforming masculinities in Shona traditional culture. The objectives of the study were:

I. To contextualize masculinities
II. To examine the social construction of masculinities in traditional Shona culture to determine the extent to which there may be domination and exploitation of women and other vulnerable cultural groups
III. To determine the training needs of Shona traditional leaders with regards to gender equality and nonviolence
IV. To design and implement a training programme intended to build, through peace education, transformative masculinities.
V. To carry out a preliminary evaluation of the outcome and institutionalize transformative masculinities.

## 1.6 Research Methodology

Considering the overall research aim, the study adopted a critical participatory action research design. As noted by Kemmis *et al.* (2014) critical participatory action research aims at helping participants to transform (1) their *understandings* of their practices; (2) the *conduct* of their practices; and (3) the *conditions* under which they practice. The overall goal was to ensure that these things will be more rational, comprehensible, coherent, reasonable, more productive,

sustainable, and more just, peaceful and inclusive. This study also argues that Shona traditional leaders can come to understand how the gendered nature of their social practices are produced by particular cultural-discursive, material-economic, and social-political circumstances. These circumstances, in turn, pertain to particular places at particular moments in their history. Their social practices are reproduced in everyday social interaction in particular settings because of the persistence of these circumstances and the participants' responses to them.

Furthermore, I concur with Kemmis et al (2014), that by understanding their gendered social practice as the product of particular circumstances, Shona traditional leaders become alert to clues about how it may be possible to transform the practices they are producing and reproducing through their social action. And, if the Shona traditional leaders' current gender practices are the product of one particular set of intentions, conditions and circumstances, it follows that other (or transformed) practices may be produced and reproduced under other (or transformed) intentions, conditions and circumstances. Thus, by focusing on practices in a concrete and specific way, it is my view that they will be more accessible for reflection, discussion and reconstruction as the products of past circumstances which are then capable of being modified in and for present and future circumstances.

### 1.6.1 Data Collection and Recruitment Method

To achieve its objectives, the study collected textual and contextual data in traditional Shona culture. To collect textual data, the study used audio-visual recording of in-depth interviews with traditional leaders. In-depth interviews sought to elicit for the participants' subjective interpretation of masculinity. To collect contextual data, the study used secondary documents. Documentary review sought to elicit for the philosophical underpinnings of hegemonic masculinities in traditional Shona culture.

### 1.6.2 Sampling Method

The sample for the study consisted of 30 Shona traditional leaders drawn from Ward 3 and Ward 11 in Murehwa District under Chief Mangwende in the Mashonaland Province of Zimbabwe. Respondents were purposely selected on the basis that they were traditional leaders, the rationale being that in traditional Shona culture, it is traditional leaders that the construction

or integration of hegemonic masculinity is being reconsidered. Considering purposive sampling, Creswell (2013: 157) postulates that "this means that the inquirer selects individuals and sites for the study because they can purposefully inform understanding of the research problem central to the research".

According to Creswell (2013: 157), "decisions have to be made about the people and the data to be sampled, what form the sampling takes, and how many people or sites needs to be sampled". In this respect, researcher worked closely with the local District Administrator's office who are in charge of traditional leaders, because of time and resources constraints, it was decided that participants be conveniently recruited among village heads from adjacent traditional Wards 3 and I1 under Chief Mangwende and that the workshop would be held at researchers Munanga-Makore village in traditional Ward 11 under Chief Mangwende in the Murehwa District of Mashonaland East Province of Zimbabwe. Chief Mangwende selected one of his messengers to represent him in the pre-planning, designing, carrying out and evaluation of the gender training workshop.

## 1.7 An Overview of Research Findings

The main findings of the research revealed that the hegemonic construction of traditional masculinities has been the main cause of gender-based violence in traditional Shona court systems in Ward 3 and Ward 11 under Chief Mangwende of Murehwa District with internalised gender roles, interpersonal male violence, institutionalised patriarchy and ideological phallocentrism as the tools by which gender inequality and oppression were enforced. The study revealed that strongly held values and beliefs were the underlying causes of gender-based violence. The study findings revealed that critical peace education was an effective means to transform gender relations as it provided safe spaces for critical reflection, critical motivation and critical action in ways which facilitated the internalization of transformative masculinities, cultivated interpersonal empathy, enacted institutional equality and inculcated ideological equity.

## 1.8 Significance of the Study

At the grassroots level, the study developed and tested an integrated framework for the analysis and design of a discursive intervention in oppressive gender relations (**see Figure 2.2**). At the philosophical level, the study developed and tested an innovative model which I termed gender transformative education (GTE) (**see Figure 5.5**) and critical masculinity learning cycle (CMLC) (**see Figure 5.6**). The models explicitly identify conditions in which traditional masculinities may not be compatible with peace and justice and, simultaneously, the possibility for transforming gender relations. The models can be used as meta-conceptual pedagogical guidance in gender education.

A key innovation of the study for peace research is to critique some of the premises and the constructs underpinning mainstream studies in gender, violence and peacebuilding and the need of these sub-disciplines to constantly reflect on issues of hegemony and ideology in a historically and dynamically informed manner, while at the same time insisting on action to transform asymmetrical gender power relations. A gender training manual has been produced from the findings of the study (**see Appendix 1**): it is intended to serve as a template for traditional leaders to acquire gender transformative values and knowledge and to develop gender transformative skills and attitudes that are necessary conditions to live in harmony with themselves, others and their environments.

## 1.9 Delimitation

The study reports on the inter-subjective experiences of being a man among Shona traditional leaders in Murehwa District of Mashonaland East Province in Zimbabwe at the time of the study. Considering the fact that masculinities are socially constructed and culturally and historically specific, this could present problems in generalizing the findings for different times and in other cultures with other ideas, values, identities and patterns of gender practices.

## 1.10 Thesis Overview

This thesis is composed of the main title page, the body and a list of references as well as appendices. The study sought to problematize Shona traditional culture in the context of gender relations. The assumption was that *Ubuntu* societies are ambivalent with both oppressive and

liberative aspects. The process of transformation towards an alternative just, peaceful and happy society necessarily involves social institutions, hence the unit of analysis was Shona traditional court systems. The study used a critical participatory action research to the develop critical consciousness among traditional leaders that is necessary for social transformation. The study used a dialogue process with Shona traditional leaders to transform their practices, their understanding of their practices as well as the conditions under which they practice, with the hope of contributing to self-knowledge learning and building some peace.

**Chapter one:** This chapter presents the research problem, objectives and overview.

**Chapter two:** This chapter lays out the theoretical framework. It develops an integrated framework for the analysis and design of a community-based intervention in gender relations.

**Chapter three:** This chapter explores the socio-cultural context. It explores subjectivity in the context of traditional Shona culture. The chapter highlights the prominence of the spiritual dimension in traditional Shona culture

**Chapter four:** This chapter explores the socio-political context of the study. The chapter adapts Galtung's attitude, behaviour and contradiction, ABC triangle model as a context in which to explore the relationship between gender, violence and peacebuilding.

**Chapter five:** The chapter models peace education as gender transformative learning.

**Chapter six:** This chapter discusses the research design, methodology, methods and the attendant ethical considerations.

**Chapter seven:** This chapter discusses how the training needs of Shona traditional leaders were determined.

**Chapter eight:** The chapter presents data and analysis from the exploration stage.

**Chapter nine**: Here, training for transformation is discussed.

**Chapter ten**: The chapter presents on process and outcome evaluation.

**Chapter eleven:** The last chapter reports on the study's conclusions and recommendations.

## 1.11 Chapter Summary

This chapter described the background of the study, accounted for gendered spaces in traditional Shona culture, problematized *Ubuntu* in the context of gender relations, accounted for the social construction of hegemonic masculinities in traditional Shona culture, explored the theoretical framework which is composed of the analytical framework and the action framework, gave a brief account of the research context, accounted for the research problem, defined the research aim and objectives, gave a brief account of the research methodology, explained data collection and recruitment method, explained data sampling method, gave an overview of the research finding, accounted for the significance of the study, specified delimitations, gave an overview of the thesis structure and finally the chapter summary.

# PART II: LITERATURE REVIEW

This part of the thesis is composed of Chapter two (Theoretical framework); Chapter three (The socio-cultural context: Subjectivity in traditional Shona culture); Chapter four (The socio-political context: Exploring gender, violence and peacebuilding); and Chapter five (Modelling peace education: A gender transformative approach).

# CHAPTER TWO

# THEORETICAL FRAMEWORK

## 2.0 Introduction

This chapter explains the theoretical frameworks that support the study. Connell and Messerschmidt's (2005) concept of hegemonic masculinities, Bell's (2013) four I's of oppression, Fairclough's (2013) dialectical relational approach, Bajaj's (2019) critical peace education, Freire's (2005) transformative learning and explores their link and application to societal peace, particularly regarding gender equality and nonviolence.

## 2.1. Hegemonic Masculinities: A Theoretical Overview

Considering the analytical framework, I adapt Connell and Messerschmidt's (2005: 832) concept of hegemonic masculinities "the pattern of practice (i.e., things done, not just a set of role expectations or an identity) that allowed men's dominance over women to continue" and argue that the theory provides an opportunity for strategic intervention in transforming gender relations. I argue that the particular conceptualization opens up hegemonic masculinities for operationalization as a gendered discourse, that is, ideals, ideas, values, identities and patterns of practice. I further argue that a systemic conceptualization of masculinities will establish the conditions under which social construction of traditional masculinities may not be compatible with peace and justice and the conditions of possibility for transforming gender relations. In agreement with Connell and Messerschmidt (ibid), the current thesis does not assume hegemonic masculinity to be normal in the statistical sense, it maintains that only a minority of men might enact it. The current thesis, however, undoubtedly concurs that it is normative. The distinction is very important and will be made clear as the discussion progresses. Connell and Messerschmidt (ibid) postulate that hegemonic masculinity embodied the currently most honored way of being a man, requiring all other men to position themselves in relation to it and that ideologically legitimate the global subordination of women to men. This, however, does not amount to determinism. As pointed out by Connell and Messerschmidt (2005:833), hegemonic masculinities are socially determined and culturally specific, therefore open to historical change, thus, for them, "there could be a struggle for hegemony, and older forms of

masculinity might be displaced by new ones". In line with the current thesis, this observation establishes an element of optimism in an otherwise rather bleak gender theory in that it provides an opportunity for intervention. In their view, Connell and Messerschmidt (2005) assumed that it might be possible that a more humane, less oppressive means of being a man might become hegemonic as part of a process leading toward an abolition of gender hierarchies. The present study explores the conditions of possibility of such an endeavor.

## 2.2. Hegemonic Masculinities, Structural Violence and Peacebuilding

In this section, I elaborate on Messerschmidt and Messner's (2018, cited in Messerschmidt *et al.* 2018: 35) contribution to the debate on hegemonic and nonhegemonic masculinities. In their installment, Messerschmidt and Messner (ibid) observes that Connell introduced the concept of *hegemonic masculinity* in its relation to *emphasized femininity* and nonhegemonic masculinities. However, they lament, as indeed does the present thesis, that the subsequent canonization of the concepts in some quarters, apparently positivist and interpretivist approaches to peacebuilding, has created new problems, not because Connell was wrong, but rather because too often gender scholars deploy the concepts in structurally and historically decontextualized ways (Messerschmidt and Messner 2018, cited in Messerschmidt *et al.* 2018) which leaves no room for strategic intervention to transform gender relations. The study adopted Bhaskar's (1979, 2016) critical realist ontology of stratified, emergent, transformational gender identities which are relational and processual (**see Table 5.2**).

Messerschmidt and Messner (ibid) quote Pat Martin, who considers that there is an inconsistent application of the concept of hegemonic masculinity. Referring to a conceptualization of a flat and uniform concept of hegemonic masculinity, she noted that some scholars equated the concept with a fixed type of masculinity or with whatever type of masculinity happened to be dominant at a particular time and place. Messerschmidt and Messner (ibid) also refer to Elias and Beasley whom they argue labelled such inconsistent applications as *slippage*, arguing that *dominant* forms of masculinity, which happens to constitute the most culturally celebrated or the most common in particular settings, may not actually do much to legitimate men's power over women and therefore that they should not be labeled as hegemonic masculinities. They note that some masculinities that legitimate men's power actually may be culturally

marginalized, therefore, it is essential to distinguish masculinities that legitimate men's power from those that do not (Messerschmidt and Messner (2018 cited in Messerschmidt *et al.* 2018). This thesis argues that the potential of Connell's (2013) concepts can only be realized when they are coupled with what they see as a structural theory of *the gender order,* which for them is the state of play of gender relations in a society, and what they term, *gender regimes*, or, the state of play of gender relations in an institution.

According to Messerschmidt and Messner (ibid), the *state of play* alludes to Connell's view of social structure as dynamic, emphasizing a dialectical relationship between structural constraint and human agency, foregrounding the mechanisms and processes of historical change and continuity in gender relations. As will be noted later, the present study takes the form of a strategic intervention in the aforementioned state of play to change the structures and mechanisms that gives rise to unequal gender relations. I am of the view that if readers of *Gender and Power* fail to grasp this structural foundation of Connell's theory, then what follows—particularly in the deployment of concepts like hegemonic masculinity—can too easily descend into decontextualized, ahistorical, and individualized descriptors disguised as *theory*. The present study is particularly cognizant of that slippage, hence the thesis title: *Building a culture of peace and nonviolence*. This is applicable both to the social knowledge of participants and scientific knowledge of peacebuilding practitioners, both of whom are called upon to combine their knowledge and experience to produce a higher level of transformative knowledge.

In view of social transformation, I postulate a dialectic of structure and agency that emphasizes the enabling aspect of the concept of hegemonic masculinities that encourages human agency and social action and might contribute to the transformation of gender relations. This is contrary to the mainstream understanding of the dialectic that emphasize a constraining aspect of the concept and collapses human agency into the social structure, contributing to the reproduction of the social structure. This thesis contends that gender in traditional Shona culture is revealed not merely as individual attributes or styles, but as a collective agency, that can be constrained or enabled by social structures. The study concurs with Messerschmidt and Messner (ibid), that Connell has introduced a richly theorized framework for understanding gender as a social

structure, with its particular focus on how historical crisis tendencies create both constraints on and opportunities for action.

In a subsequent publication of *Masculinities*, Messerschmidt and Messner (2018 in Messerschmidt *et al.* 2018: 37) observe that Connell shows how a close-up empirical engagement with what they term *trees* of concrete gender relations is constituted by, and in turn constitutes, the historical and structural context of what they term *forest*. The key challenge, for them, is how to think about different collective configurations of gender—including constructions of masculinities and femininities—within this larger structural and historical framework. As noted by Connell (1987 cited in Messerschmidt and Messner 2018) hegemonic masculinity is always constructed in relation to various subordinated masculinities as well as in relation to women. In terms of the social relations of power, domination and exploitation that are implicit in the concept, Connell (1995, cited in Messerschmidt and Messner 2018) conceptualizes hegemonic masculinity as the configuration of gender practice which embodies the currently accepted answer to the legitimacy of the problem of patriarchy, which guarantees (or is taken to guarantee) the dominant position of men and the subordination of women.

Messerschmidt and Messner (2018 in Messerschmidt *et al.* 2018: 37), highlight that both the *relational* and *legitimation* features were central to Connell's argument, involving a particular form of masculinity in unequal relations to a certain form of femininity—that is, for them, *emphasized femininity*, which is practiced in a complementary, compliant, and accommodating subordinate relationship with hegemonic masculinity—and to certain forms of nonhegemonic masculinities. Thus, the achievement of hegemonic masculinity occurs largely through discursive legitimation (or justification), encouraging all to consent to, unite around, and embody such unequal gender relations. Connell, however, identifies additional femininities, such as those defined by strategies of resistance or forms of compliance and by complex strategic combinations of compliance, resistance and cooperation. Messerschmidt and Messner (ibid) write that hegemonic masculinity is also constructed in relation to four specific nonhegemonic masculinities. Table 2.1 adapts the configuration of gender practice.

**Table 2.1: Hegemonic and nonhegemonic masculinities**

| Context | Configuration |
|---|---|
| Hegemonic masculinities | Hegemonic masculinities embodied the configuration of gender practice in Shona traditional court systems which embodied the currently accepted answer to the legitimacy of the problem of patriarchy in traditional Shona culture which guarantees (or is taken to guarantee) the dominant position of men and the subordination of women. |
| Complicit masculinities | Complicit masculinities did not actually embody hegemonic masculinity yet through practice realized some of the benefits of patriarchal relations. |
| Subordinate masculinities | Subordinate masculinities were constructed as lesser than or aberrant from and deviant to the hegemonic masculinity. |
| Marginalised masculinities | Marginalized masculinities were trivialized or discriminated against, or both, because of unequal relations, such as class, ethnicity, and age. |
| Protest masculinities | Protest masculinities were constructed as compensatory hyper masculinities that were formed in reaction to social positions lacking economic and political power. |

Source: Adapted from Messerschmidt and Messner (2018).

## 2.3. Adapting Bell's (2013) four I's of Oppression to Gender Relations

Drawing from Bell (2013 cited in Rivers 2020) I postulate that the gendered *systems of oppression* in traditional Shona culture are evidenced on many levels: ideological, institutional, interpersonal, and internalized. They are interrelated and mutually dependent. Bell (2013:1) writes that *ideological oppression* forms the foundation of a system in which "the idea that one group is somehow better than another, and in some measure has the right to control the other group". *Institutional oppression* occurs when ideological oppression becomes "embedded in the institutions of society – the laws, the legal system, and police practice, the education system and schools…." (Bell 2013:2). Such oppression allows for *interpersonal oppression* in which individual members seemingly are given permission to mistreat or control other members. Finally, oppression becomes internalized when the individuals or group who are oppressed I postulate that when individuals of an oppressed group internalize the oppressive attitudes

evidenced in institutions, ideologically or individually. In the sections below I apply the gendered system of oppression to traditional Shona culture.

## 2.4. Application of the Concept of Hegemonic Masculinities

The concept of hegemonic masculinity has since been frequently used in research and in policy. In education, the concept of hegemonic masculinity was used to understand the dynamics of classroom life, including patterns of resistance and bullying among boys. Connell and Messerschmidt (2005) postulate that the concept was used to explore relations to the curriculum and the difficulties in gender-neutral pedagogy, further using it to understand teacher strategies and identities among groups such as physical education instructors. In criminology, Connell and Messerschmidt (ibid) established that all the data reflected that men and boys perpetrated more of the conventional crimes – and the more serious of these crimes – than did women and girls. Moreover, men were found to hold a virtual monopoly on committing syndicated and white-collar forms of crime. According to Connell and Messerschmidt (2005), the concept of hegemonic masculinity has helped in theorizing the relationship among masculinities and among a variety of crimes and has also been also used in studies on specific crimes by boys and men, such as rape in Switzerland, murder in Australia, football *hooliganism* and white-collar crime in England, and assaultive violence in the United States.

The concept was used in studying media representations of men, for instance, in the interplay of sports and war imagery. The media became a source of information on how masculinity was depicted. For example, commercial sports provided new details on how hegemonic masculinity was being depicted and which led to new fields of study. Connell and Messerschmidt (2005: 833) posit that such study resulted in "understanding the popularity of body contact confrontational sports – which function as an endlessly renewed symbol of masculinity – and in understanding the violence and homophobia frequently found in sporting milieus". One of the effects of this were that the health of sports players could be compromised because they were expected to play whilst hurt or ill. In organization studies, Connell and Messerschmidt (2005:834) postulate that the concept was significant, and the gendered character of bureaucracies and workplaces was increasingly recognized. Cheng and Cockburn, (cited in Connell and Messerschmidt 2005) posit that ethnographic and interview studies were used to

trace the institutionalization of hegemonic masculinities in specific organizations and their role in organizational decision making. They note that one such organization was the military. where hegemonic masculinity was increasingly problematic, and in professional practice concerning men and boys, they also found the concept to be helpful: “such practices include psychotherapy with men violence-prevention programs for youth and emotional education programs for boys” (Connell and Messerschmidt 2005: 834).

In Zimbabwe, Chiweshe and Bhatasara (2013) applied the concept of hegemonic masculinity in popular music to understand how misogyny is celebrated and venerated. The study used discourse and content analysis on popular songs to highlight how music was a medium for normalizing and transmitting masculinities and femininities from one generation to another. The study revealed how popular music recreated and reinforced perceived inferiority of women and how messages portrayed in songs mirrored the dominant and hegemonic ideas about social life and sexuality. The study found that young males and females who listened to such music grew up believing that the sexual stereotypes were true. The paper concluded that, ultimately, popular culture mirrored real life and that as such the masculine nature of music was one way in which sexual domination of women was celebrated and reinforced.

In a related study, Ncube and Chawana (2018) explored ethnographic encounters with hegemonic masculinities amongst football fans in Zimbabwe, particularly as they sang. The study found Zimbabwean football fandom to be entangled with hegemonic masculinities. They demonstrated a covert, subtle and complex relationship between football fandom and masculinities, specifically hegemonic masculinity. They argue that hegemonic masculinity was strongly discursive and that it occasionally occurred even in seemingly harmless mundane banter, such as stadium songs. In their conclusion they argue that despite the seemingly jovial nature of cheering, there were power undercurrents involved. Based on cases of homophobia in Malawi and South Africa, Ratele (2014) applied the concept of hegemonic masculinity to men’s heterosexual life. The study demonstrated the ways in which hegemonic African masculinities were unsettled by and simultaneously found ideological use for, the existence of homosexuality and nonheteronormative sexualities. The study utilized the notion of psycho-politics to trace the dialectical psycho-social and socio-political aspects of homophobia. The study demonstrated the utility of gender analysis of otherness in fully understanding the

hegemonic construction of traditional masculinities in Africa. A more subtle and harmful use of the threat of homosexuality was to distract the electorate from state failures by cunning elites.

## 2.5. Research Gap in Literature

As noted above, contemporary studies on the concept hegemonic masculinity are almost confined to its epistemology; Connell's initial formulation of the concept, how the concept has been historically misinterpreted, the reformulation of the concept, and the recent amplification of the concept (Connell, 1997; Connell and Messerschmidt 2005; Messerschmidt and Messner 2018). This thesis, however, utilizes a more socio-ontological aspect of the concept, that ushers in the possibility of transforming gender relations.

In considering the ontological aspect, I postulate that gender in traditional Shona culture is a system of oppression that manifests in traditional Shona subjects' lives at the ideological, interpersonal, institutional and internalised levels. I argue that in traditional Shona culture, gender is a primary mode of socialisation such that when the girl child is in the kitchen and the male child is at the *Dare,* ideas about gender are already shaping the way the child would think, feel and act in the world. In terms of gendered spaces in traditional Shona culture **(see Table 1.2**), the kitchen generates ideas about *Tsika* and the women's subordinate place in the home. Oral traditions by mothers and grandmothers reinforces these ideas upon the girl child. On the contrary *Dare* is designated as an important place where male members of the family meet and are served meals by women. *Dare* is the venue where important family meetings are held. *Dare* assumes the role of a court where *Musha* disputes are settled. *Dare* is therefore, the place where the general knowledge and experiences about a wide range of issues are passed down. The boy child is socialized at this place.

The private kitchen is designated as the mother's property. *Dare* is an open democratic space where male members of the family conducts their meetings and were served meals. It is designated as the father's place where he receives visitors and is a venue where he authoritatively discusses a wide range of issues. Consequently, the thesis argues that gender oppression in traditional Shona culture is nothing personal. An individual traditional Shona subject claiming that he or she is not sexist is oblivious to the fact that it is gender not a personal

affair, but a social construction that is embedded in traditional, religious and cultural value systems. In is my considered view that traditional Shona subjects need to understand how the gender system of oppression works.

## 2.6. Hegemonic Masculinities and Critical Discourse Analysis: A Combination for Deconstructing Gender Power Relationships

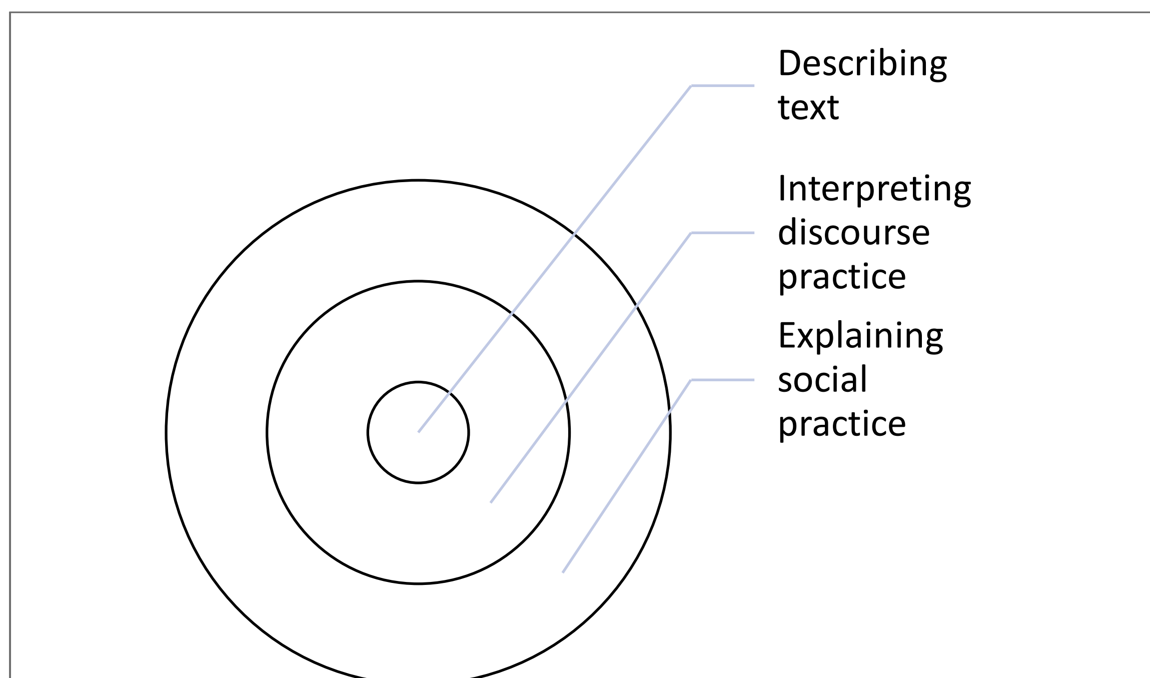
The section below adapts Connell and Messerschmidt's (2005) concept of hegemonic masculinities and Fairclough's (2010) three-dimensional approach to discourse as a context in which to analyze oppressive gender relations in traditional Shona culture. To determine the training needs of Shona traditional leaders with regards to gender equality and nonviolence, the study juxtaposed hegemonic and nonhegemonic masculinities (**see Section 8.5**). The origins of critical discourse analysis (CDA) can be traced to the early 1990s in the works of a group of scholars including Theo van Leeuwen, Gunther Kress, Teun van Dijk, and Norman Fairclough (Wodak and Meyer 2001). In the present study, I used Fairclough's (2013) dialectical relational approach to discourse as an opportunity for deconstructing hegemonic masculinities. I saw a potential in critical discourse analysis to provide a way and a means of systematically approaching the relationship between language and the gender structure and also a framework and a means of exploring the imbrications between language and gendered-institutional practices, and beyond this, the intimate links between language as discourse and broader gendered political and social structures. This approach offered me the means and ways by which I could describe, interpret and proffer explanations as to how Shona traditional leaders' practices were discursively accomplished. Suggesting a way of clarifying the ideologically informed bases of the purpose and methods of the traditional leaders themselves.

I did not view CDA as analysis of gendered discourse in itself as one might take it to be but adapted it from Fairclough: the analysis of dialectical relations between gendered discourse and other objects, elements or moments, as well as the analysis of the internal relations of the discourse. Since the analysis of such relations has the effect of cutting across the conventional boundaries between disciplines (such as linguistics, politics, sociology and so forth), CDA is therefore, an interdisciplinary form of analysis, or as he preferred to call it, a transdisciplinary form. In concurrence, Wodak and Meyer (2009) note that CDA views discourse – language use

in speech and writing – as a form of social practice. Describing discourse as social practice implies that there is a dialectical relationship between particular discursive events and the situation(s), institution(s), and social structure(s), which frame them. At one time, many different types of discourses may have coexisted within the same institution, hence the existence of multiple masculinities (hegemonic complicit, subordinate, marginalized and protest). At the same time the relationship between language use and underlying conventions and norms may not always be simple and linear. Fairclough (ibid) uses the term 'mediation' to describe the relation between language use and society. This implies that the relationship is not direct, and that language or discourse is just the medium to bring out values, beliefs, conventions and norms of the society.

In this study, CDA analysis was used to consider the relationship between language used by traditional Shona leaders and the wider traditional Shona social and cultural structures. In Fairclough's terms this means the relationships between pre- and post-training interviews with traditional leaders and the total structure of an order of gender discourse, as well as modifications to the order of gender discourse and its constituents, genres and discourses. In order to operationalize of these theoretical considerations, the study developed an analytical framework. Drawing on Fairclough's concepts of intertextuality (that is the relationship between texts 'before' and 'after'), interdiscursivity (that is the combination of genres and discourses in a text) and hegemony (the predominance in and the dominance of political, ideological and cultural domains of a society). Fairclough (ibid) attributes these three dimensions to each discursive event. I viewed a discursive event as simultaneously text, discursive practice (including the production and interpretation of texts) and social practice. I based the CDA analysis on three components—description, interpretation and explanation. That is, linguistic properties of texts were described (text analysis), the relationship between the productive and interpretative processes of discursive practice and the texts were interpreted, and the relationship between discursive practice and social practice was explained (Fairclough, 1995a). Figure 2.1. below illustrates Fairclough's three-dimensional approach to discourse:

**Figure 2.1: Fairclough's three- dimensional approach to discourse**




Source: Adapted from Fairclough (2013).

CDA provided a way and a means of systematically approaching the relationship between language and the traditional Shona social structure. It also offered a framework and a means by which I explored the overlapping relationship between language used in traditional Shona culture and the socio-institutional practices. Beyond this, the intimate links between Shona language as discourse and broader traditional Shona political and social structures. The approach also offered the means and ways by which I could describe, interpret and proffer explanations how social practices were discursively accomplished in traditional Shona culture, exposing the ideologically informed basis. The use of CDA analysis offered a framework and a means of exploring the imbrications between traditional Shona language and social practices, and beyond these, the intimate links between traditional Shona language as gendered discourse and broader social and political structures.

## 2.7. Critical Peace Education and Gender Transformative Learning: A Combination for Transforming Masculinities

The action framework of the research was informed theoretically by critical peace education, Bajaj (2019), and methodologically by transformative learning (Freire, 2005). The critical aspect of peace education in this study has been conceptualized in terms of the particular ways in which boys and men dynamically interact with social structures and forms of gender-based violence, and this, in turn, led to contemplating the potential of regular peace education spaces as sites for individual and collective transformation of hegemonic masculinities (Brantmeier, 2012; Bajaj, 2008; 2015). As noted by Bajaj (2019), what distinguishes the *critical* aspect of peace education adopted in this study from *regular* peace education are some key underlying principles. Firstly, I argue that while regular peace educators may draw from analyses of gender-based violence, this particular study paid attention to unequal gender power relations between men and women, masculinities and femininities and amongst masculinities. The resultant power dynamics informed both the gender transformative education (GTE) programme and corresponding critical masculinities learning cycle (CMLC). Secondly, this study paid close attention to the traditional masculinities and local meanings of peace. The community-based approach amplified otherwise marginalized voices. Finally, the critical approach to peace education drew from critical pedagogy (Freire 1984) and viewed traditional Shona culture as both a potential site for the transformation or reproduction of unequal gender power relations.

Transformative learning within the framework of the present study assumed that the process of transforming gendered relations ensued from the gender transformative education (GTE) (**see figure 5.5**) and critical masculinities learning cycle (CMLC) (**see figure 5.6**) learning processes. The core value of the critical peace education was, therefore, one of transforming traditional masculinities, as implied above, from hegemonic into nonviolent alternative masculinities. Freire's (2005) transformative learning theory advocated that participants learnt through a combination of experiences and being able to reconceptualize their personal beliefs about what it means to be a man. As noted by Casebeer and Mann (2017), gender transformative learning theory explains the process of using traditional leaders' own gendered experiences, rather than the gendered value they had uncritically assimilated from others, to make sense of the world around themselves and, this process required them to reflect on their beliefs. Assessing their validity and examining their underlying structures was an incremental

"meaning-making" process, such that they were unaware that a transformation was taking place. O'Sullivan (2002:203) describes transformative learning as an experience of deep, structural shift in the basic premises of participants thoughts, feelings, and actions. It assumed a shift of consciousness that dramatically and irreversibly altered the participants' ways of being in the world. Such a shift assumed a transformation of the participants' understanding of themselves and their self-locations, their relationships with other humans and with the natural world, their understanding of relations of power in interlocking structures of class and gender their body awareness, their visions of alternative approaches to living and their sense of possibilities for social justice and peace and personal joy.

Jack Mezirow is attributed to have introduced the concept of transformative learning in 1978, (Illeris 2014). He described the beginning of the process to be initiated by a triggering event, an event that could be traumatic or unsettling. Over time, his theory evolved to become more holistic and to incorporate emotional content into what had been more focused on cognitive thinking. The theory focuses on how individuals can expand their beliefs by reflecting on prior interpretations in order to construct new frameworks for future action. Casebeer and Mann (2017) observe at least seven alternative theoretical constructions (or perspectives) that have emerged to address issues that Mezirow's theory does not take into account (p.234). Table 2.3 below illustrates the evolution of this theory adapted from Casebeer and Mann (2017) and Mezirow (2009).

**Table 2.2: Transformative learning theories**

| **Theoretical perspective** | **Theoretical account** | **Illustrative texts** |
|---|---|---|
| The psychocritical view | Transformative learning is learning that transforms problematic frames of reference—sets of fixed assumptions and expectations (habits of mind, meaning perspectives, mind-sets)—to make them more inclusive, discriminating, open, reflective, and emotionally able to change. Such frames of reference are better than others because they are more likely to generate beliefs and opinions that will prove truer or justified to guide action (Mezirow, 1991, 2000). Taken-for-granted frames of reference include fixed interpersonal relationships, | Mezirow (1978, 1991) |

| | | |
|---|---|---|
| | political orientations, cultural bias, ideologies, schemata, stereotyped attitudes and practices, occupational habits of mind, religious doctrine, moral-ethical norms, psychological preferences and schema, paradigms in science and mathematics, frames in linguistics and social sciences, and aesthetic values and standards (Mezirow 2003: pp58-59). | |
| The psychoanalytic view | Frames transformative learning as a process of individuation through which we develop a deeper understanding of self in the context of psychic structures, such as the ego or the collective unconscious, popularized by Freud and Jung. This process involves not only the actualization of latent abilities, such as confidence and compassion, but also reflection on these abilities towards a more nuanced sense of self-awareness (Casebeer and Mann 2017: 234). | Boyd and Myers (1988), Cranton (2000), Dirkx (2000) |
| The psycho developmental view | Which is concerned with epistemological as well as behavioural change across the lifespan, situates transformative learning in the context of interpersonal relationships (Kegan 1994). By examining holistic, rather than rational, ways of knowing, this approach to transformation emphasizes the complex and progressive nature of personal growth (Casebeer and Mann 2017: 234). | Daloz (1986), Kegan (1994) |
| The social emancipatory view | Which appropriates Freire's (1984) work, offers a theory of transformative learning that emphasizes the importance of equity and social justice. This perspective empowers the oppressed to develop a critical consciousness and frames the world as a place where equitable change is possible through action and reflection (Casebeer and Mann 2017: 234). | Freire (1984), Freire and Macedo (1995) |
| The neurobiological view | Frames transformative learning as a *volitional, curiosity-based, discovery-driven, and mentor-assisted* process that actually alters our neural pathways and induces a physical change in how our brains are wired (Janik 2005, 144). By challenging traditional models of learning, such as behaviourism, this approach to transformation joins discomfort with subjective experience and a physically based understanding of scientific discourse to enact change (Casebeer and Mann 2017: 234). | Janik (2005), Taylor (2001) |

| The cultural–spiritual view | Which explores the connections between people and social structures in relation to the notion of intersecting personalities, focuses on the narratives we construct during the process of transformation (Tisdell 2003). From this perspective, storytelling and group inquiry are essential for constructing new narratives based on cross-cultural and spiritual growth (Casebeer and Mann 2017: 234). | Brooks (2000), Tisdell (2003), Tisdell (2005) |
|---|---|---|
| The race-centric view | Displaces Eurocentric orientations of transformative learning by foregrounding the experiences of non-Europeans instead of framing them as the cultural other (Williams 2003). This approach is not only deliberate, but also meticulous in its emphasis on inclusion and empowerment (Casebeer and Mann 2017: 234). | Sheared (1994), Williams (2003) |
| The planetary view, | Which addresses fundamental issues in human experience beyond the individual, offers a holistic conceptualization of transformative learning that seeks to reorganize the entire system, not only in the context of education and society, but also in the wider context of politics, industry, and the environment (O'Sullivan 1999). By creating a new discourse that emphasizes interconnectedness, this approach to transformation adds natural, ecological, and planetary perspectives to the larger conversation (Casebeer and Mann 2017: 234). | Goulah (2007), O'Sullivan (1999) |

**Source: Adapted from Mezirow (2009) and Casebeer and Mann (2017:234)**

**The case for Freire's social emancipatory view:**

The study adopted the social emancipatory view of Freire as it emphasizes social justice and equity. This perspective empowered Shona traditional leaders to develop a critical consciousness and frame the world as a place where equitable change is possible through action and reflection. Freire's (1964;2005) philosophy of praxis was relevant to this study, as the study considers the essence of being a man as engagement in relationships with others and with the world, that is, to experience the world as an objective reality which is independent of oneself, and capable of being known.

In contrast to human nature, Freire (1964:2005) considers animals as submerged within reality and unable relate to it and that they are creatures of mere contacts. As noted by Freire, men are

separate from and open to the world and that distinguishes him as a being of relationships. As a result, men, unlike animals, are not only in the world but with the world. Freire considers human relationships with the world as plural in nature. Whether they are facing widely different challenges of the environment or the same challenge, men are not limited to a single reaction pattern. As pointed out by Freire, men organize themselves, choosing the best responses, testing themselves, acting, and changing in the very act of responding.

According to Freire (1964:2005) men do all this consciously, as one would consciously uses a tool to deal with a particular problem. Freire considers men as related to their world in a critical way. Unlike animals, men, comprehend the objective data of their reality (as well as the ties that link one datum to another) through reflection - not by reflex, as do animals. In the act of critical perception, men discover their own temporality. Transcending a single dimension, Freire contends that men reach back to yesterday, recognize today, and come upon tomorrow. As a result, Freire opines that the dimensionality of time is one of the fundamental discoveries in the history of human culture.

The social emancipatory approach to transformative learning provided the research with both a philosophy of education and development and a very practical method of getting the participants to be actively involved in the training for transformation, breaking through the apathy, discouragement and even hopelessness which groups of people often experience as they face hard facts of reality and engage in social analysis and develop critical awareness of the causes of their problems (Hope and Timmel 2002). Drawing from Hope and Timmel (2002), Table 2.4 illustrates how Freire's key principles were utilized in this study; Table 2.5 illustrates the application of the methods used.

**Table 2.3: Adapting key principles of Freire**

| Key principle of Freire | Implications for transforming gender relations |
|---|---|
| The aim of the peace education is radical transformation | Using an innovate and transformational model of peace education, (see) Shona traditional leaders were exposed to the embedded system of oppression in the form of internalised hegemonic masculinities, interpersonal male violence, institutional patriarchy and ideological phallocentrism (**see figure 5.6**). The training programme envisaged |

| | |
|---|---|
| | transformation in the form of internalised respect, interpersonal empathy, institutional gender equality and ideological gender equity (**see figure 5.7**) |
| Relevant generative themes: Empowerment | The study foregrounded the importance of human feelings in education just as much as reason and actions. It recognized the role played by emotions in bringing about transformation. The study recognised that feelings were facts and that strong feelings – hope, fear, worry, anger, joy, sorrow – would help in breaking through the apathy and powerlessness that often paralyzed the vulnerable cultural groups in many places. The study acknowledged that apathy had never been a natural condition for human beings but that rather, all people naturally to strove to meet their human needs. It recognized that only when they were repeatedly been blocked would people sink into apathy. The animators helped people in finding new hope as they tapped into their natural energy and broke through their apathy together. Freire calls these issues that generate natural energy, generative themes |
| Dialogue | The study considered dialogue to be crucial in every aspect of participatory learning, as well as the whole process of transformation. It acknowledged the complexity of building a just society which was based on equity. The study steered clear of the notion of "experts" who hold all the knowledge. The study despised traditional banking system of education in which one person *who knows* (the teacher) would pass knowledge to others *who do not know* (the pupils). The study acknowledged that the new awareness was that all of the major problems that were faced in the modern world, no experts would have all the answers. However, valuable information was distributed among all of the participants, but there was need for dialogue to tap into the insights of all who were concerned as we searched for solutions. The study acknowledged that effective transformation required personal participation. |
| Problem-posing and the search for solutions | The study acknowledged that on finding the generative issues of a community, there was need to find a concrete way of presenting a familiar experience of the core of the problem back to the group. This, it acknowledged, would made them realize immediately that they actually had something to say about the issue. The study used posters, photographs, slides, and simulation games as necessary to help focus the attention of everybody present on the same problem. These problem-posing materials were used as *codes*. Facilitators used them to link feelings to facts and to highlight contrasts. Facilitators were struck by how much more energy such codes generated in group discussions than would conventional lectures or abstract questions |

| | |
|---|---|
| Reflection and action | Facilitators considered the cycle of reflection and action as central to the whole process of community transformation. They acknowledged that radical change would be set off by community experiences of dissatisfaction with some aspect of their lives and triggered them to take time to look at their dissatisfaction. The that the role of the animator was to arrange a context in which dialogue on the issue can take place. The role of the animator was also to provide a situation in which people can stop their daily occupations for a while and take time to reflect critically on what they are doing. A code would help out enormously in speeding up the process of getting started. The group would identify any new information or skills they needed, they would get this information and/or training, and then planned action |
| No education is neutral | Facilitators did not believe that any of them was fully objective. They acknowledged that they were all conditioned by their life experiences and that it was important for them to look critically at how these past experiences had affected their values and their judgements. Facilitators addressed their role and power in the group in trying to shape others in their own image. Facilitators encouraged participants to develop their own paths. Facilitators avoided education that was domesticating and fitting participants obediently into roles required of them by the dominant culture. Facilitators believed in an education that was liberating and enabling participants to be critical, creative free, active and responsible members of society. |

Source: Adapted from Hope and Timmel (2002).

In a bid to understand and overcome the root causes of the gender-based violence in traditional Shona culture, the study used Freire's approach to education as transformative learning. Hope and Timmel (2002) posit that the method deals with encouraging local communities to identify issues that trouble them the most and to animate them into organising for social action. Table 2.5. illustrates steps that was used in the application of Freire's method as utilized in this study.

**Table 2.4: Application of Freire's method**

| Steps in Freire's method | Application in the Thesis |
|---|---|
| Listening survey | The survey was mixture traditional and non-traditional approaches. Here, the researcher initially listened to unstructured conversations in which Shona traditional leaders felt relaxed and talked about the things they were most concerned about. It is was kind of a listening |

| | |
|---|---|
| | survey. Researcher then proceeded with a more traditional semi-structure pre-training interview |
| Analysis of survey material and interview data | The next step was critical reflection on the survey. I determined the issues, concerns and problems of traditional community. Whether they were about subsistence, decision-making or values? |
| Preparation of problem-posing materials | Problem posing codes presented scenes showing concrete experience of gender, in such a way as that it was familiar to many of the participants. The codes raised questions in the minds of the participants and stimulated them to think of different possibilities. Good codes helped participants discover answers for themselves. |
| The learning group | To break the culture of silence, people needed to gain a sense of self-confidence and to know that what they thought was important. The groups had four needs that helped the to grow in mutual trust: Accepted each other at the individual level. Shared information about each other, experiences, ideas, values and concerns as well as the issues that concern them collectively. Diagnosed together their needs and analysed the root cause of their problems. Planned together effective action in the spirit of love. |
| The role of the animator | The animator helped participants to *unveil* their situation. Participants would remember much better what they had said and discovered for themselves than what the facilitator had told them. The animator would encourage discussion in the group by asking the right questions. The animator summarized when it was necessary and built on contributions of the participants, once they had investigated the problems as deeply as they were able to and had learnt all they could from one another. The animator created the conditions of possibility for developing trust and true dialogue |
| The direction of the discussion | Six basic steps form the framework for the discussion were: description; first analysis; relating to real life; deeper analysis; related problems and consequences if things remain as they are; self-reliant action planning. The whole process developed in the group a critical awareness of their own situation and stimulated the search for solutions to their own problems. |
| Reflection-Action | Social analysis to develop critical awareness that was necessary for planning social transformation. When a group had been able to suggest something concrete that they could do about one of their problems, the animator would encourage the action, participated as fully as possible in it and helped in evaluation afterwards. Practical |

|  | community alternatives arose out of this approach to adult education and development. |
|---|---|

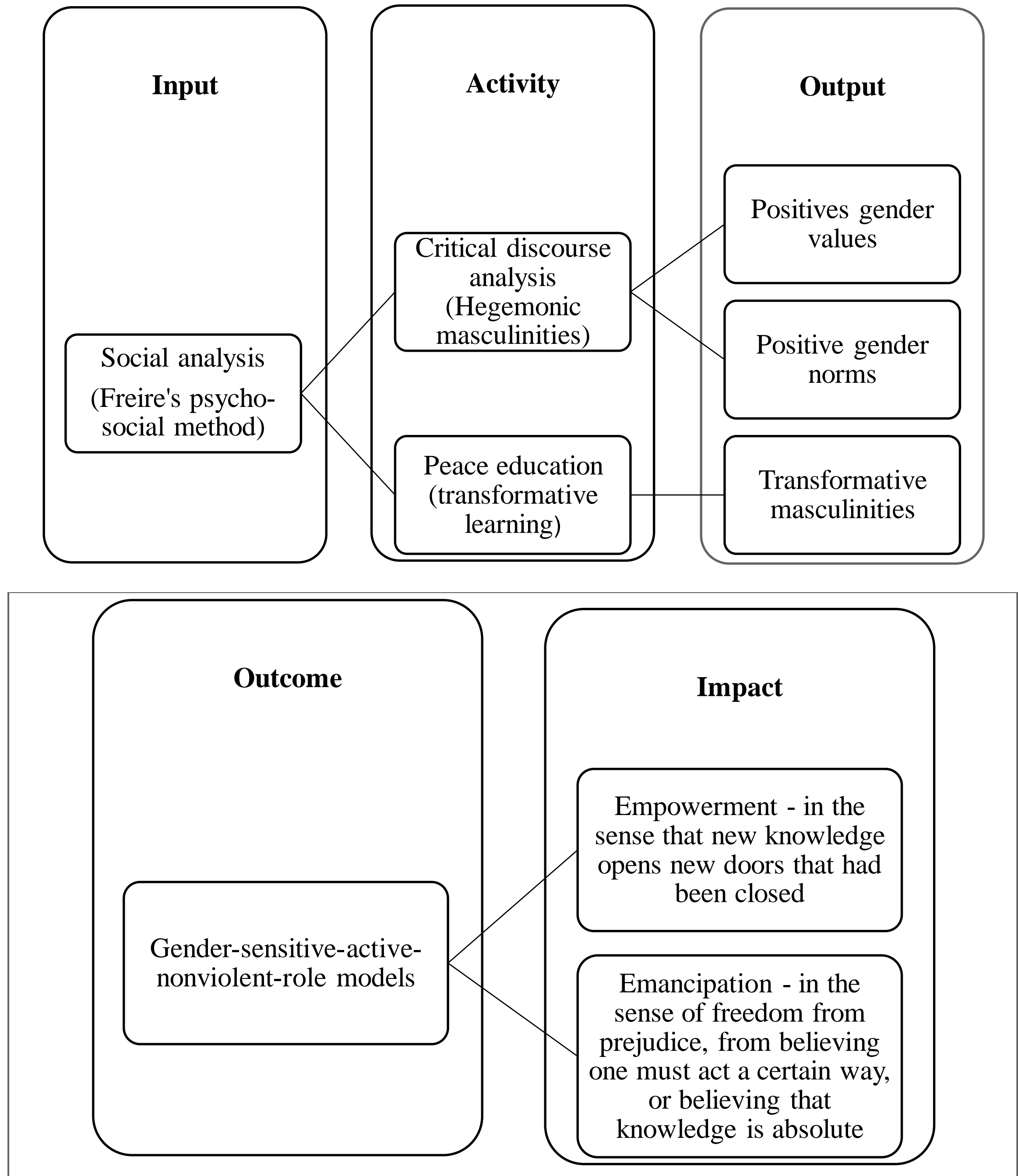
Source: Adapted from Hope and Timmel 2002.

## 2.8. A Framework for the Analysis and Design of a Discursive Intervention in Oppressive Gender Relations

Through a critical action research design (Kemmis et al. 2014), the study combined Connell and Messerschmidt's (2005) concept of hegemonic masculinities, Fairclough's (2013) three-dimensional approach to discourse, Bell's (2013) four I's of oppression, Bajaj's (2019) critical peace education, Freire's (2005) transformative learning theory in an integrated framework for the analysis and design of a discursive intervention in oppressive gender relations. Informing the methodological synergy were the following premises:

a) To the extent which traditional conflict resolution creates more alternatives, and therefore less violence, it only applies to symmetrical conflicts;
b) To the extent which critical discourse analysis makes explicit social relations of power, domination and exploitation, it is a necessary but not sufficient condition for social change and transformation; and
c) To the extent which hegemonic masculinities are socially constructed and culturally specific, peace education is an opportunity for transformative learning. Figure 2.2. below illustrates the theory of change:

**Figure 2.2: Theory of change**




(Source: Adapted from Connell and Messerschmidt 2005; Freire 2005; Fairclough 2013; Bell 2013; Kaye and Harris 2017; Bajaj 2019).

## 2.9. Chapter Summary

This chapter explained the theoretical frameworks that support the study. The analytical framework was informed theoretically by Connell and Messerschmidt's (2005) concept of hegemonic masculinities and Bell's (2013) four I's of oppression and methodologically by Fairclough's (2013) dialectical relational approach. The action framework was informed theoretically by Bajaj's (2019) critical of peace education and mythologically by Freire's (2005) transformative learning theory. The chapter finally proposed a methodological synergy of the above in a framework for the analysis and design of a discursive intervention in oppressive gender relations. The next chapter will analyze the socio-cultural context of the study: Subjectivity in traditional Shona culture

# CHAPTER THREE

# THE SOCIO-CULTURAL CONTEXT: SUBJECTIVITY IN TRADITIONAL SHONA CULTURE

*"Ubuntu is the root of African philosophy. The being of an African in the universe is inseparably anchored upon ubuntu. Similarly, the African tree of knowledge stems from ubuntu with which it is connected indivisibly. Ubuntu then is the wellspring flowing with African ontology and epistemology. If these latter are the basis of philosophy then African philosophy has long been established in and through ubuntu. Our point of departure is that ubuntu may be seen as the basis of African philosophy"* Ramose (1999:49)

## 3.0 Introduction

This chapter explores the socio-cultural context of the research and the place of Ubuntu/Hunhu in socializing traditional Shona subjects. The socialisation is regulatory, moral, religious and as enforcing acceptable ways of behaving and relating in the community. The chapter demonstrates how socialisation influences of Ubuntu are reproduced by various socio-cultural belief systems through, for example, cultural proverbs that promote expected behaviour underpinned by assurances of punishment and fear. The chapter argues that these belief systems, practices and ideas are used by traditional chiefs and leaders to make decisions about various social issues that occur in the community. The thesis postulates that the underpinning Ubuntu philosophy, traditional Shona cultural practices and religious beliefs can serve as catalysts to challenge oppressive gender relations. The chapter concludes by exposing the disconnect that occurs when traditional beliefs and value systems are eroded especially through Western norms of schooling and education.

## 3.1 The Philosophy of Hunhu

Subjectivity in traditional Shona culture is conceptualised as the condition of being a person and/or the processes by which one become a person, that is, how one is constituted as subjects and come to experience oneself (Barker 2004). Thus, to enquire about subjectivity is analogous to posing the question 'what is a person?' and to answer the question is likened to constructing a narrative or story about oneself. As such, gendered subjectivity in traditional Shona culture

is conceptualised as an ‘effect’ of discourse because subjectivity is constituted by the subject positions that discourse obliges them to take up.

As noted in Chapter One (**section 1.1**) Ubuntu discourses are regulatory and constitute subjectivity in traditional Shona culture. As will be noted in the rest of the current chapter, gendered subjectivity is held to be wholly the product of tradition, culture and religion generated by hegemonic discourses that enable speaking persons to come into existence. The regulatory power of traditional, cultural and religious beliefs, norms and values, and the proliferating discourses of masculinity produce subjectivity by bringing individuals into view. This is achieved through categorization, naming and fixing subjects in text and talk via discourses of, for example, masculinity. The thesis however, accounts for human agency as a subject position within any discourse, that is, the capacity for human agency can be discursively determined and as such it is conceptualised as the socially constructed capacity to act (Barker 2004, Fairclough 2013).

In traditional Shona culture, Samkange and Samkange (1980, cited in Hapanyengwi-Chemhuru et al. 2016:105) view *Hunhuism* or *Ubuntuism* as a philosophy that is the experience of thirty-five thousand years of living in Africa. They postulate that the philosophy sets a premium on human relations. Samkange and Samkange (ibid) view the philosophy of *Hunhu* as inspiring, permeating, radiating and regulating the well-planned traditional Shona social and political organisations. Samkange and Samkange (ibid) postulate that the concept of *munhu* sometimes entails more than just a biological physical person or human being. For instance, observe that when a traditional Shona person sees another black person and a white person walking together, they would normally say, “*Hona munhu uyo ari kufamba nomurungu*” (There is a *munhu* walking with a white man) (2016:105). In their conclusion, Samkange and Samkange (ibid) postulate that in traditional Shona culture, there is a sense in which the word *munhu* or *Umuntu* stands for much more than a person, human being or humanness because, in their view, a white man (murungu or umlungu) - is always a person, a human being, and therefore always has his humanness. Yet they contend that, we say that “there is *munhu* walking with a *murungu*” (2016:105).

As noted above, Samkange and Samkange (ibid) are trying to identify that what a white man does not have, but a Black man has, that justifies the distinction referred to above by making recourse to Black Americans who have 'soul'. In the context of Zimbabwe and southern and central Africa, Samkange and Samkange postulate that the "something" which is indefinable yet identifiable is *hunhu*. According to Hapanyengwi-Chemhuru et al (2016:106) the white person mentioned above does not either possess *hunhu*, nor does he subscribe to the philosophy of *hunhu*, hence, in that sense he cannot be described as a *munhu*. A paradox arises when a *munhu* (person) is described as *munhu asiri munhu* (a person who is not a person). This paradox is resolved when it is recognised that the self that constitutes a *munhu* and goes through stages of initiation into the values and norms of society. In other words, as is argued by Menkiti (1984:122), the nature of being among African people is *processual*. What society regards as important and valuable is what it prescribes and imparts to the self. The development of the self involves the assimilation of these values and norms which result in the acquisition of *hunhu*. Still a thorough grasp of what constitutes *hunhu* remains elusive.

In a further clarification of the concept, Samkange and Samkange (ibid) postulate that the attention one human being gives to another - the kindness, courtesy, consideration and friendliness in human relationships, a code of behaviour, an attitude towards other people and to life - are all embodied in *hunhu* or *ubuntu*. For them, *Hunhuism* is, therefore, something more than just that humanness derives from the fact that one is a human being. Drawing on Greenberg and Guthrie's postulation of the unity of Bantu people of Southern Africa, Samkange and Samkange (ibid) then conjecture that these people share "a common concept of *hunhuism* which varies only to the extent that individual groups have undergone changes not experienced by others". Hence, for them, *hunhu* reflects a fuller realisation of being.

## 3.2 Traditional Shona Belief Systems

The section below describes how the socialisation influences of Ubuntu/Hunhu are reproduced by various Shona cultural belief systems. These belief systems, practices and ideas underpin traditional chiefs and leaders' decisions about various social issues that occur in the Shona communities. Concurring with Tatira (2014), the thesis acknowledges that not all Shona belief systems are helpful in reinforcing the vision of transformation towards a just, peaceful and

happy society. This thesis maintains that we can, however, draw some vital lessons and gain insights from some traditional Shona belief systems for peace education. On some issues, traditional Shona belief systems may seem to go against human rights, however, a deeper analysis of the issues reveal that they are ultimately meant to protect human rights. Deriving their authority from the spiritual realm, Tatira (ibid), as indeed in the present study, argues that traditional Shona belief systems must, therefore, be viewed in light of controlling human behaviour (Tatira 2014:106).

All traditional Shona people in Zimbabwe believe that there is a God which they give different names such as Mwari (God), Musikavanhu (The creator of human beings), Nyadenga (The owner of skies or one who resides in the sky), Mutangakugara (The one who originated before anyone else) and Chirozvamavi (The one who blesses and withholds blessings. All traditional Shona people communicate with the one supreme God through ancestral spirits. They believe that it is improper to by-pass ancestral spirits and directly communicate with God. For this reason, traditional Shona people hold the propitiation of departed ancestors whose involvement in human affairs is intimate in high esteem and they believe that events such as rainfall and aspects such as the health and prosperity of the living are dependent on the good humor of the ancestors. Over and above their belief in one supreme God, some traditional Shona people, however, also maintain a strong belief in magic, sorcery, and witchcraft. The study is concerned with the widely held and higher order values, (God, ancestral spirits), which emphasize unity over split, solidarity over difference and therefore, forms the conditions of possibility for a culture of peace and nonviolence (Tatira 2014; Owomoyela 2002).

As pointed out by Masaka and Makahamadze (2013) the most common and influential spirits in traditional Shona culture are Vadzimu (ancestral spirits). Held in good faith, Vadzimu are believed to be the guardian spirits of dead relatives in the nucleus family. In concurrence Tatira (2014), postulates that traditional Shona people believe that the spirits oversee the lives of a particular family. Vadzimu are not believed to be responsible for the entire territory but to have domain over people of their particular family and these spirits are able to punish errant members of their family. This is possible because the Shona hold the belief that if a person dies, it is not the end of his/her life and influence as there is a belief that a dead person is more powerful and influential than a living person.

However, it is held that only the departed people of good nature will transform into a Mudzimu (an ancestral spirit). Furthermore, the spirit is believed to be both benevolent and malevolent depending on the behaviour of the living members and their disposition towards the spirit itself. Tatira (2014) argues that supernatural punishment by ancestral spirits is the condition of possibility for the maintenance of social harmony in traditional Shona culture. In light of the study, Tatira observes that it is the traditional leader's role to find culprits and publicly punish them before a cleansing ritual is performed. If there was some blood spilled in the land, Tatira (ibid) maintains that the chief will have to appease the spirits together with his subjects.

***Kurova Guva* (Bringing back the spirit of the departed):**

As noted by Masaka and Makahamadze (2013), traditional Shona people believe that when a person dies his or her spirit wanders about until such a time when a ritual is performed to permit his/her spirit to come back and protect the surviving members of his or her family. Traditional leaders have some agency in facilitating a dead family member to become Mudzimu (an ancestral spirit). The traditional Shona ceremony to bring back home the spirit of the departed is termed *kurova guva* and is led by traditional leaders. If a relative has not been permitted to come back from the dead through the necessary traditional ritual, he or she will not be able to look after the living family members. However, there is a caveat in traditional Shona belief systems, that only the fully-grown departed can become ancestral spirits. They must also have born some children in their living years. This is because it is believed that the childless departed have nothing to protect in the mundane world. Describing the ceremony, Masaka and Makahamadze (2013:134) postulate that:

[B]eer is poured over the grave and the relative in charge calls out to the deceased saying, 'we call you to come home and protect us especially your children. From today onwards you are no longer in the forest, but we call you to come in your home. If you need anything, tell us gently but do not visit us in anger'

In the wake of the ceremony, Masaka and Makahamadze (2013) argue that the dead relative's spirit would then manifest itself as a Mudzimu through a medium of his or her choice. Once the family members recognize Mudzimu, Masaka and Makahamadze (ibid) postulate that they would begin to relate to it accordingly. In light of the present study, Tatira (2014) observes that

such a ritual helps to bring the chief and the subjects together and to remain united. By virtue of being both a secular as well as a sacred leader, he posits that the chief has control over his subjects and therefore helps to foster stability in the community. Some people would be quick to say that such an arrangement promotes dictatorship this is obviously not the case as a Shona chief rules by consensus and then by decree. Accordingly, he postulates that in most cases, the council of elders are the ones that preside over issues whilst the chief only pronounces the verdict.

***Ngozi* (Avenging spirit)**

In the case of Ngozi (avenging spirits), Tatira (2014) observes that traditional Shona people believe that a murdered innocent person will come back to fight. This is believed to occur through the spirit of the deceased killing family members of the person who murdered him/her. The avenging spirit would initially finish the blood relatives of the murderer before killing the murderer. In traditional Shona belief, this is because the deceased spirit torments the murderer through witnessing the death of his/her close family members. In line with Tatira (ibid), the study argues that this particular belief scares traditional Shona people away from committing murder. For this reason, Tatira observes that statistical evidence has been showing that traditional Shona people are less prone to violent crimes as compared to other groups of people who do not hold this belief. In conclusion, Tatira contends that it is not only because of the death sentence for first degree murder that traditional Shona people avoid committing murder but also due to the reason that it is also considered to be a crime against the spirit of the deceased which would destructively fight back (111).

According to Masaka and Makahamadze (2013:135), moral sanctions do exist in the Shona society that ensure proper behaviour. For this reason, traditional Shona people are very much concerned with social justice, obligation and responsibility and that any form of anti-social behaviour will attract ancestral punishment, while a person who lives a virtuous life is bound to receive blessings from the ancestors. As for the witchcraft, Tatira (2014) postulates that the belief helps traditional Shona people to explain difficult and stressful situations in life. In the absence of this belief, traditional Shona people would have a hard time coping with the

adversities of life. Accordingly, traditional Shona culture people explain their fear away as being caused by the ancestral spirits, avenging spirits and in most cases by the witches.

## 3.3 The Proverb: A Preserver of Shona Traditional Religion and Ethical Code

This section explores the functions of some of the Shona proverbs as preservers of aspects of Shona traditional religion and moral code, drawn from Masaka and Makahamadze's (2013) research. I argue that the proverb is vital as an embodiment of Shona traditional religion and as an enforcer of desirable human conduct in the traditional Shona community. As noted earlier, religion is quite crucial in traditional Shona people's life. According to Mandova (2013), traditional Zimbabwean institutions draw sustenance from the country's value-systems and experiences embodied in the Shona proverb, arguing that the Shona proverb is a product of the historical and cultural experiences of the Shona people which reveals their worldview. For this reason, Mandova opines that the ethos which constitutes *Ubuntu* is embodied in Shona proverbs. I argue in this study that *Unhu/Ubuntu* is vital for creating the necessary general framework within which people can pursue their life's existential projects necessary for development. I concur with Mandova (2012: 357) that "Zimbabwe, therefore, needs recourse to the wisdom encapsulated in the Shona proverb in order for her to experience equipoise, harmony, serenity, balance and peace, which are the basis for Africa's progress". Masaka and Makahamadze (2013) confirm that proverbs have enormous religious and ethical relevance in traditional Shona culture. In light of socialization, they contend that children are continually instructed directly and indirectly from early age up to adulthood through listening to wise sayings such as proverbs. For them, such an activity helps to educate the child of the religious belief system and shaping their conduct as they interact not only with their kith and kin but also with strangers. In their circular way, Masaka and Makahamadze (2012) contend that proverbs have a profound impact on people's lives: "Shona proverbs are a verbal art that is meant to educate the young about the nature of the universe, the nature of knowledge and the appropriate standards of human conduct" (136).

Traditional Shona society celebrates cooperation and discourages individualism (Mandova 2013). Seen through the perspective of a culture of peace and nonviolence, Mandova (ibid)

postulates that social relationships in Africa are not only found among the people but that they also exist between the people and their natural environment and that they also extend to encompass spiritual forces. The relationships on all of these levels are sustained through the maintenance of ethical values such as reciprocity, participation, harmony, and hospitality. The African social philosophy is, therefore, basically communal. The following are a few closely related proverbs in relation to the African philosophy of Ubuntu. According to Mandova (2013: 358-359) traditional Shona people often people say that

***Imbwa mbiri hadzitorerwi nyama (*****Meat cannot be taken away from two dogs).**

The proverb conveys the wisdom of team work in claiming communal resources. In light of developing critical consciousness, this would imply, among other things, community organizing and building alliances and demanding from the government a fair share of national resources.

***Gumwe rimwe haritswanyi inda (*****A single thump does not kill a louse)**

Closely related to the previous, this proverb conveys the folly of individualism. In light of developing critical consciousness, this would imply the need for dialogue and to recognize that no one has all the answers to complex social problems as well as no one is totally ignorant. We should, therefore, work together to analyze the root causes of our problems and to understand valid guidelines towards there solution

***Rume rimwe harikombi churu (*****A single. male person, no matter how big, does not surround an ant-hill alone)**

Closely related to previous ones, the proverb conveys the folly of individualism whilst hinting the wisdom of team work. In light of developing critical consciousness, the proverb implies the skills needed for a new society: improving our communication, learning to listen and expressing our insights, diagnosing our needs together, analyzing the causes of our problems, planning effective action in the spirit of love.

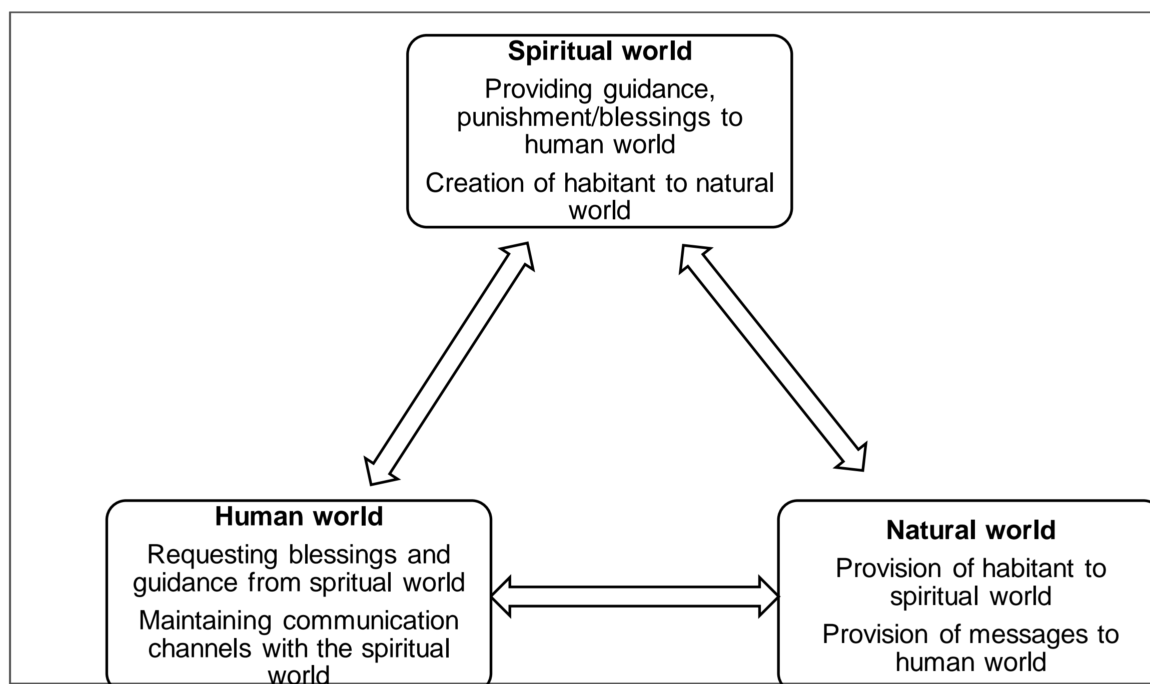
***Varume ndivamwe, kutsva kwendebvu vanodzimurana (*****Men are all the same, when their beards burn, they help each other to extinguish the fire).**

Closely related to the previous ones, the proverb conveys the wisdom of looking after each other. In light of developing critical awareness this would building trust: acceptance, sharing of concerns and needs, setting goals together, and organizing for action together.

## 3.4 Peace and Traditional Shona Cosmology

This section links the concept of peace in traditional Shona culture to the Shona cosmology. Chivasa and Mukono (2017) concur with Mandova (2013) that traditional Shona people hold the belief that the natural world was created by Musiki (the most powerful spiritual being who created the heavens and the earth and sustains all things). They further note that the traditional Shona cosmovision assumes that the human world, the natural world and the spiritual world are linked. In this view, the household is the basic social unit and it involves both surviving relatives and ancestral spirits. The Shona people consider ancestral spirits to be the founders of a household unit and therefore to play an important role in the behaviour of each member of the household towards others. For Chivasa and Mukono (ibid), the Shona spirit world is constituted of ancestors, spirits and *Mwari* (God) respectively in a hierarchical order. They contend that Mwari is not only ultimate to both the natural and human worlds but also provides the moral sanction for all creation. Peace for them, is described in terms of the cosmic order and harmony which is divinely sanctioned. Figure 3.1 is a schematic illustration of the Shona cosmovision.

**Figure 3.1: The Shona cosmovision**




(Source: Adapted from Haverkort *et al.* 2003 cited in Chivasa and Mukono 2017: 26).

The framework construes harmony as the indivisible interdependence between human beings and the spirit world and perceives order as the absence of disruptive circumstances or events like the violation of standards of behaviour namely theft, murder or adultery. In this web of interdependence, Chivasa and Mukono (2017: 26) postulate that human beings are responsible for respecting the divinely ordained universal cosmic order. Onah (n.d. cited in Chivasa and Mukono 2017: 27) identifies peace as seen in traditional Shona culture:

> Peace is not an abstract poetic concept but rather a down-to-earth and practical concept ... [it is] ... conceived not in relation to conflict and war but in relation to order, harmony, and equilibrium. It is a religious value in that the order, harmony and equilibrium in the universe and society is believed to be divinely established and the obligation to maintain them is religious. It is also a moral value since good conduct is also required of human beings if the order, harmony and equilibrium are to be maintained.

This study argues, concurring with Chivasa and Mukono, that peace in African societies is tilted towards the religious dimension and understood in terms of social harmony, co-existence,

tolerance and unity among other virtues. In traditional Shona culture, social harmony is explained by the prime word for peace *rugare*:

> "*rugare* finds expression in virtues such as *kunzwana (*mutual understanding), *kugarisana* (peaceful co-existence), *kuwadzana* (civic fellowship), *hushamwari* (friendship), *kudyidzana* (mutual desire to promote each other's happiness and self-actualization), *mushandirapamwe* (cooperation) among others" (Chivasa and Mukono 2017:27).

## 3.5. Education Based on Concepts Drawn from Shona Culture

This section draws on Mararike's views (2011) to critique the formal education system. In his study, Mararike discredits formal education as being out of touch with the African reality and in alienating young people from their environment by creating false hopes of a better future. In his philosophy of education, Freire (1993 cited in Manobo 2018: 219) argued that one could not expect a positive result from an educational or political action program which failed to respect the particular view of the world held by the people. For him, such a program constituted cultural invasion. This argument mirrors Freire, who castigates the banking concept of education "where contents, whether values or empirical dimensions of reality, tend in the process of being narrated, to become lifeless and petrified" (Manobo 2018:219).

When African education is modeled on a Eurocentric worldview, the future can be out of reach of the majority of children in Africa: ironically, such education teaches little on how to make a living and yet, in his view, making a living should be the first essential requirement in any normal society. Mararike celebrates indigenous approaches to education and value systems which build the whole person using the family unit as the point of departure. Understanding the process of education begins with an appreciation of the role and function of a family; the Shona concept of *mhuri* is the nearest equivalent to the English concept of family. In traditional Shona culture, Mararike (2011:136) postulates that the broad functions of a *mhuri* were reproduction, production, facilitation of consumption of goods and services and the circulation of human energy. These entities had a collective capacity to socialize members of the Shona society, socialization referred to how members were instructed in what they are expected to do by their society. In traditional Shona culture, the socialization process was normally a collective responsibility with language as the primary vehicle used. Thus, education, in its widest sense, referred to the socialization process through which a person learnt his/her way of life in

accordance with the expectations of the society. It was continuous process from birth till death. As noted by Mararike (ibid) *schooling* refers to a restricted aspect of *education* which limits utility to a *project*. That is, processes of teaching and learning that carried on at specific times, in particular places outside the home, for definite periods, by persons who are especially prepared or trained for the task. Education is old as people's capacities to learn. On the contrary, schooling, as it is known today, is a relatively new phenomenon of traditional African culture, especially in traditional Sona culture. *Schooling* has become necessary as the complexity of modern society calls for the delegation of the responsibility to *educate* to specialized organizations and personnel. This has given rise to *schools*.

The discussion on education and schooling conceptualizes the dichotomies that are created when people are disconnected from their culture and values systems. The role of the family as a place of education fulfills an important function in Shona society, but modernization theories and practice have disconnected societies such as the Shona from their values. There is a negative impact of "delegating the responsibility to educate children to schools and the mass media" (Mararike 2011: 140), "a whole person, (*munhu ane hunhu*), according to the Shona worldview, ought to be socialized within the framework of the Human Factor approach", which is "a spectrum of personality characteristics and other dimensions of human performance that enable social, economic and political institutions to function and remain functional over time" Adjibolosoo (1995b, cited in Mararike 2012:141).

The human factor results from deliberate and purposeful socialization, that every human being has a physical body, a human soul and a human spirit. Each person needs continual nurturing and development of these three aspects to perform at his/her best. Drawing on research by Adjibolosoo, Mararike (ibid) argues that the human factor construct recognizes that there are six critical dimensions of the human factor: *spiritual capital, moral capital, aesthetic capital, human capital, human abilities* and *human potential*. In traditional Shona culture, Mararike argues that these six components make up the whole person: "it is the education of this whole person which is the main concern of Shona education" (p. 140). Table 3.1 explains some of the elements of the human factor.

**Table 3.1: Developing the whole person.**

| Element of the human factor | Implication for education |
|---|---|
| Spiritual capital | Spiritual capital reoffered to is that aspect of human personality which was in harmony with principles of hunhu in Shona. It furnished the individual with deeper insights into the non-material world. It was constituted of person's ability to deal with issues such as the existence of God. It addressed fundamental questions of life such as: Where we came from? Where went from here? How we accounted for our wrong doings? In other words, spiritual capital addressed issues on how traditional Shona people constructed their worldview—their cosmology and the relationship among themselves and their relationship with the spiritual world (**see section 3.4**). |
| Moral capital | Moral capital represented the habits and attitudes of a *person* (N.B: Ubuntu subjectivity has a qualified notion of a person) based on principles of his society's life and value systems. It addressed issues related to what was right and what was wrong. Moral capital dealt with a person's behavior. It answered questions such as: How and why one acted and reacted to internal and external stimuli? How one dealt with illnesses? How determined their causes? How one sought therapy? |
| Human capital | Human capital addressed technical, conceptual, analytical and communication know-how's and know-whys. In other words, issues of craft literacy and craft-competence. ***Unyanzvi*** was the term for craft literacy. It referred to that human capacity to invent or develop blueprints which may led to the production of any appropriate artifacts such as wheels, engines or any technological implements which could be needed in the development of people. On the other hand, ***umhizha*** was the Shona term for craft competence. It was that human ability to study and understand, select, replicate and localize information about blueprints which had a foreign origin. It was that ability to adapt and adopt blueprints which had been developed by someone other than oneself. |
| Human abilities | Human abilities constituted the capacity of a person to effectively perform tasks requiring mental and physical effort. Examples included vision, commitment, courage, responsibility and endurance. Among the Shona, training in these aspects began early in life, depending on whether one was a girl or a boy. Imitation games and sports were used as part of character development. |

| | |
|---|---|
| Aesthetic capital | This involved love for beauty. It included passion for art – music, dance, drama, creativity and various artistic capabilities. The people of Zimbabwe were generally well known in the involvement of various art forms. Their appreciation of and participation in music and dance is still well known to this date. |
| Human potentials | These were the human talents that could or could not be harnessed and employed for human utilization. They could be referred to as the yet undeveloped and unused dimensions of the human factor. There were several factors which could cause the human potentials to either flourish or be underdeveloped. The environment, be it social, political or economic, may contributed positively or negatively to the development of human potentials. |

Source: Adapted from Mararike (2011).

The main thesis raised by Mararike is the question of "how to build a whole person through indigenous education and indigenous knowledge systems using the Shona culture as a point of departure" (Mararike 2011: 146). His argument is that the foundation of the Shona people's socialization process is *mhuri* (the family). However, he contends that "mhuri ought to educate its children and the rest of the population in accordance with its values and value systems". Acknowledging that values and value systems do change, Mararike contends that "the changes must take into account the roots of the society concerned" (ibid).

## 3.6 Peace Education Through Hunhu

This thesis argues that any discourse on peace education in Africa can only be said to be relevant if it emanates from or is at least informed by and rooted in the philosophies that emanate from the reality or lived experiences of African people themselves (Hapanyengwi-Chemhuru et al. (2016). In concurrence, Hope and Timmel (2002) contend that both the motivation to undertake the struggle for change and apathy, discouragement and even hopelessness are deeply affected by the cultural beliefs, values, myths, symbolic forms and signifying process through which people affirm their identity, explain their purpose as well as hold out elements of hope.

As noted by Hapanyengwi-Chemhuru et al. (2016) the philosophy of hunhu makes for a relevant discourse on human rights and human rights education in Zimbabwe as it is informed

by the philosophy of life that the Zimbabwean people identify with. Furthermore, the philosophy locates the discourse on human rights education within the context of the experiences of the Zimbabwean people. I argue that traditional Shona people are, therefore, comfortable with the issues that are the focus of human rights education discourse for hunhu (humanness in the fullest and noblest sense. The attention one human being gives to another such as kindness, courtesy, consideration and friendliness in relationships between people; a code of behaviour; an attitude towards others and life, is indicative of a person who upholds the African cultural standards, expectations, values and norms and keeps an African identity. Its maintenance has always been the concern of the Zimbabwean people in education, socially, economically and politically. As pointed out by Hapanyengwi-Chemhuru et al (ibid) the thesis contends that the production of munhu ane hunhu (a complete person) should be central to the provision of peace education in Zimbabwe, and that it results in an education system that produces individuals who respect human life. Table 3.2. below illustrate the values, life skills, and intended outcomes of a person with Hunhu:

**Table 3.2: Values, life skills and in intended outcomes of a person with Hunhu.**

| Values | Life Skills | Outcomes |
|---|---|---|
| Togetherness (umoya) | Facilitating togetherness | Improved teamwork, family atmosphere, moral support |
| Brotherhood (ubuzalwane) | Implementing brotherhood | Experienced unity, simunye (we are one), solidarity, commitment |
| Equality (ukulingana) | Support equality | Practiced nondiscrimination, acceptance by all |
| Sharing (isabelo) | Endorsing sharing | Created different responsibilities, happiness and sorrow-participation |
| Sympathy (isisa) | Expressing sympathy | Showing sympathy: applied listening, problem analysis, consolation |
| Empathy (uzwela) | Practicing empathy | Established open-mindedness, understanding |
| Compassion (umunyu) | Honoring compassion | Valued peace, cohesion, warmth |
| Respect (ukuhlonipha) | Maintaining respect | Structured order, discipline, dignity |

| Tolerance (yeka) | Allowing tolerance | Self-controlled calmness, coolness, forgiveness |
|---|---|---|
| Humanness (ubuntu) | Saluting humanness | Lived softness, bliss-ness, helpfulness |
| Harmony (ubungane) | Propagating harmony | Resulted steadiness, non-chaos [peace], clarity of vision |
| Redistribution (ukwabelwa) | Redistributing wealth (and knowledge) | Obtained sustainability, cooperation, capacity, empowerment |
| Obedience (ukulalela) | Applying obedience | Justified relationship, convention, custom, values, norms |
| Happiness (singcolile) | Living happiness | Enjoyed spontaneity, long life, friendliness |
| Wisdom (ubudoda) | Loving wisdom | Executed resolution, decision, evaluation, happiness |

Source Adapted from Robinson-Morris (2015:62)

Contrary to traditional wisdom, contemporary researches are increasingly finding that Ubuntu/Hunhu philosophy is no longer a neutral medium for the formation of gendered meanings and knowledge (Gwaravanda 2011). Rather, hegemonic gender discourse is now constitutive of those very meanings and knowledge (**see section 1.1.2**). That is, hegemonic discourses have been giving meaning to material objects and social practices that they bring into view by their language and make intelligible in terms which the language delimits. Consequently, the thesis is centered on questions of gendered representation in traditional Shona culture with an especial emphasis on the ways by which hegemonic masculinity is socially constructed and represented to and by traditional Shona leaders. This requires the exploration of the textual generation of meaning in Shona traditional court systems tandem with the subsequent consumption in a variety of contexts. Drawing insights from Fairclough's (2013) three-dimensional approach to discourse, the thesis postulates that gendered representations and meanings exhibit certain materiality; they are embedded in ideology, institutions, interpersonal relations and internalized gender roles. They are also produced, enacted, used and understood in specific social and material contexts.

## 3.7 Chapter Summary

This chapter defined the philosophy of *Hunhu,* explored traditional Shona belief systems, proverbs and myths in traditional Shona culture, peace and justice in traditional Shona culture, explored education based on concepts from traditional Shona culture and finally argued for human rights education through *hunhu.* The chapter then briefly explored the discursive construction of masculinities. The next chapter will explore the socio-political context of the study: gender, violence and peacebuilding.

# CHAPTER FOUR

# THE SOCIO-POLITICAL CONTEXT: EXPLORING GENDER, VIOLENCE AND PEACEBUILDING

## 4.0 Introduction

This chapter explores the socio-political context and adapts Galtung's (1996) triangle models of conflict violence and peace to link gender, violence and peacebuilding. The chapter problematizes gendered ideology and cultural hegemony within traditional Shona culture. the chapter draws on insights from Bhaskar (1979) to postulate a transformative model of gender relations. The chapter gives a brief survey of peacebuilding strategies. The chapter finally reflects on gendered powers and privileges before it suggests principled nonviolence as a remedy to guard against unequal gender power relations between men and women, masculinities and femininities, and amongst masculinities.

## 4.1 Defining the Gender Concept

The section below initially defines the concept of gender and then proceeds to adapt Galtung's (1996) triangle models in the systematic exploration of gender conflict, violence and peacebuilding. Admittedly, gender is a complicated and contested word and as with any other concepts does not represent a specific entity in an independent object world but lends itself to many different situations. In this thesis, it is conceptualized as a mobile signifier that enables distinct and divergent ways of talking and thinking about human activity for a variety of purposes. A related concept of hegemonic masculinity has been used as the specific tool to investigate the social construction of gender in traditional Shona culture.

As a concurrent theme in the thesis, the concept of hegemonic masculinity has been used to denote gendered subjectivity, that is, as the condition of being a man, processes of becoming a man and the experience of being a man. Other uses include identity, power, discourse, space, hegemony, ideology, and so on. The concept of gender has been presented as political, shifting and contingent. Exploring the meaning(s) of the concept is meant to trace its uses and the

negative and positive consequences for peace and justice. In so far as the thesis has a distinguishing take on the concept of hegemonic masculinity, it stresses the intersection of power and meaning with a view to promoting social change and improving gender relations **(see section 2.1)** In traditional Shona culture, masculinity has been innocently held to be concerned with questions of shared gendered meanings, that is, the various ways men make sense of their world. Contrary to conventional wisdom, the thesis sought to demonstrate that gendered meanings are not simply floating 'out there', rather, that they are generated through social and political processes. Drawing on ENSURE (2014), Table 4.1 adapts the most relevant gender meanings and concepts to the study.

**Table 4.1: Gender meanings and concepts.**

| Key term | Adaptation in the study |
|---|---|
| Gender | Referred to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men. These attributes, opportunities and relationships were socially constructed and are learned through socialization processes |
| Gender Awareness | Recognition that women and men performed different roles in society and therefore had different needs which must be recognized |
| Gender Discrimination | A difference in treatment of people based entirely on their being male or female. This difference contributes to structural inequality in society |
| Gender Inequality | Referred to the unequal rights, responsibilities and opportunities of women and men and girls and boys in all sectors- political, social, legal and economic |
| Gender Equity | Recognizing that different approaches may be needed to produce equitable outcomes by taking account of and addressing the differences between and amongst the lives of women and men, boys and girls and the diversity of different groups of women/girls and men/boys |
| Gender Mainstreaming | The process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It was a strategy for making the concerns and experiences of women as well as of men an integral part of the design, implementation, monitoring and evaluation of the project in all political, economic and societal spheres, so that women and men benefitted equally, and ensuring |

| | |
|---|---|
| | that inequality was not perpetuated. The ultimate goal of mainstreaming was to achieve gender equality |
| Sex | This referred to the biological and physiological characteristics that categorize someone as either female or male |
| Social Exclusion | The process through which individuals or groups are wholly or partially excluded from full participation in the society in which they live resulting in these individuals and groups being prevented from accessing resources, participating in society and asserting their rights |
| Women Empowerment | A process through which women and girls acquire knowledge, skills and willingness to critically analyze their situation and take appropriate action to change the status quo of women and other marginalized groups in society |

Source: ENSURE (2014:vi)

The notion of gender was understood as the traditional Shona cultural assumptions and practices that governed the social construction of men, women and their social relations. The concept was distinguished from a conception of sex as the biological formation of the body. Thus, femininity and masculinity as forms of gender were understood to be the outcomes of the traditional Shona cultural regulation of behaviour that were regarded as socially appropriate to a given sex. Given that gender was held to be a matter of traditional Shona culture rather than 'nature', so it was always a matter of how men and women were represented (Barker 2004).

From another perspective, much of feminist writing has sought to challenge what they take to be essentialism and biological determinism through the conceptual division between a biological sex and a culturally formed gender. Subsequently, it is argued that no fundamental sex differences exist and that those that are apparent are insignificant in relation to arguments for social equality. Rather, it is the social, cultural and political discourses and practices of gender that are held to lie at the root of women's subordination. However, the sex–gender distinction upon which this argument is based has itself become the subject of criticism. The differentiation between sex as biology and gender as a cultural construction is broken down on the grounds that there is in principle no access to biological 'truths' that lie outside of cultural discourses and therefore no 'sex' which is not already cultural. In the feminist movement, Barker (2004) observes that Judith Butler, a seminal thinker, has been at the cutting edge of

arguing the category of 'sex' as a normative and regulatory discourse that produces the bodies it governs. Butler's view has been emblematic of the wider body of thought that has been produced by feminists who have been influenced by poststructuralism and postmodernism. According to Barker, these writers have argued that sex and gender are not only social and cultural constructions, but that they are also multiple modes of femininity (and masculinity). Thus, rather than a conflict between two opposing male–female groups, sexual identity has been assumed to concern the balance of masculinity and femininity within specific men and women. This argument can be understood as stressing the singularity and multiplicity of persons as well as the relativity of symbolic and biological existence.

## 4.2. Exploring Gendered Violence and Conflict

This section adapts Galtung's (1996) ABC triangle model as a context in which to understand the relationship between gender and conflict in traditional Shona culture. Drawing on Galtung's ABC conflict triangle model (Galtung 1999, Ramsbotham et al. 2009), the thesis conceptualized gender conflict as a dynamic process in which structure, attitude, and behavior were constantly changing and influencing one another. The ABC model of conflict, often illustrated by a triangle, is described as the interaction of A (Attitude), B (behavior) and C(contradiction). Table 4.2 adapts Galtung's ABC conflict triangle to gender relations.

**Table 4.2: Adapting the ABC triangle to gender relations.**

| Dimension | Implications for traditional Shona culture |
|---|---|
| Contradiction | The contradiction involved the underlying asymmetrical gender relations between men and women, which included actual or perceived incompatibility of goals between masculinities and femininities generated by a mismatch between gender values and gender structure. In symmetric conflict, the contradiction involved gendered parties, their interests, and the clash of interests between them. In an asymmetric conflict, the contradiction involved the gendered parties, their relationship, and the conflict of interest inherent in their relationship |
| Attitude | Attitude involved the parties' gendered perceptions and misperceptions of each other and of themselves. These were either positive or negative, but in violent conflicts parties had a tendency to develop demeaning stereotypes of each other, and their attitudes tended to be influenced by emotions such as fear, anger, |

|  |  |
| --- | --- |
|  | bitterness and hatred. According to the model, analysts who emphasise these subjective aspects are said to have an expressive view of the sources of conflict. |
| Behaviour | Behaviour included gendered cooperation or coercion, gestures signifying conciliation or hostility. Characteristics of violent gendered behaviour included threats, coercion and destructive attacks. According to the model analysts who emphasize the objective aspects such as structural relationships, competing material interests or behaviours are said to have instrumental view of the sources of conflict |

Source: Adapted from Galtung (1999)

The violent behaviour noted by Galtung is also conceptualized as taking many forms: direct violence as in the case of women and other vulnerable cultural groups being killed; structural violence as in the case of women and other vulnerable groups dying as a result of poverty and oppression; and cultural violence as in the case of whatever blinds people to the direct and structural violence or makes them think that these things are good (Ramsbotham et al. 2009). These aspects of violence are were found to be complex and interconnected. Lucena *et al.* (2018) posit that gender-based violence has multiple determinations that defines any act based on gender relations that result in physical and psychological harm or suffering. Thus, gender-based violence may be described as a hierarchy of power, desires of domination and annihilation of the other, that can also be used consciously sometimes in relationships as a mechanism for subordination of one person to the partner. Lucerna et.al. (ibid) view the understanding of how violence occurs from gender relations as essential in order for the phenomenon to be addressed.

In traditional Shona culture, as in other masculine African societies, gender inequality and inequity tended to manifest in increasingly complex and subtle ways, rendering effective solutions elusive. It also was noted that much of the social interventions to transform gender relations tended to concentrate on women's empowerment, leaving hegemonic masculinities, the root cause, in place. The thesis argues, therefore, for a re-thinking of gender analysis to include analyzing the root causes of gender injustice and to re-think the understanding of possible guidelines towards an effective solution. Hence, the study mobilized Shona traditional leaders gender justice through the use of a critical participatory action research design.

Ramsbotham (2009), in differentiating between violence and conflict, argues that the normative aim of conflict resolution should not and cannot possibly be the overcoming of all types of conflict - conflict cannot possibly be overcome and that it will always be an unavoidable feature of social development. Thus, we should not try to overcome conflict, rather, the purpose should be to transform actual or potential violent conflicts into non-violent forms of social struggle and social change.

According to Omotayo (2015) gender-based violence refers to any act of violence that results in or is likely to result in physical, sexual, psychological harm or suffering to women and (men), including threats of such acts, coercion, or arbitrary deprivation of liberty whether occurring in private (domestic) or public life. Omotayo (ibid) writes that violence is directed at women or men, specifically because they are women or men. The argument point raised by Omotayo (2015) is that conflict situations worsen already-existing patterns of sexual abuse against women in two main ways: one, incidences of everyday violence, particularly domestic violence, tend to increase as communities break down during and after conflicts; secondly, everyday violence tends to escalate in the context of masculine and militarized conflict situations. The example he provides is the establishment of what are labeled rape camps with sexual services provided to occupying soldiers in exchange for food and protection during and after conflict. Elsewhere in conflict situations, Hope and Timmel (2002) argue that governments of the world, which they observe are controlled by men, often fail to provide for human needs and that women tend to be adversely affected. This has, in many cases, caused women to walk long distances to fetch for water and firewood and provide transport for school children when public service was not available. They as well nurse the injured, children, the elderly and disabled when healthcare was not funded. Money for military spending has, however, always been available. Table 4.3 describes some of the forms of gender-based violence.

**Table 4.3: Forms of gender-based violence.**

| Form | Description |
|---|---|

| | |
|---|---|
| Physical | This refers to manifest behaviours like slapping, hitting, kicking, stabbing, shooting, and they constitute gender-based violence. They may occur in public or in private |
| Sexual | This refers to rape, indecent assault of young girls, incest and sexual harassment and child pornography. Rape is having sex with a woman without her consent. Rape is a crime. Sexual harassment refers to unwanted and unwelcomed sexual advances. For example, unwanted sexual speech, looks and gestures that could lead to sexual assault or rape. Sexual harassment occurs in homes, schools, workplaces and other public places. |
| Psychological | This refers form of the type of gender-based violence that is not easily noticed. It includes threats to life, threats of physical abuse, verbal abuse, that may result in deep rooted fear and trauma to the victim; the neglect and abandonment, physically and sexually of the victim. |
| Economical | This is also difficult to notice. This involves the denial of a woman (person) the ability or opportunity to earn income or have access to money. |

Source: Adapted from Omotayo (2015).

In a research study entitled *Zimbabwe Country Case Study: Effective law and policy on gender equality and protection*, the International Federation of Red Cross and Red Crescent Societies, IFRCs report (2017:13) noted that sexual and gender-based violence, henceforth GBV, in Zimbabwe arose from social, cultural and religious practices that subordinated women, and might also make it unacceptable for men or women, girls or boys, to step outside socially assigned gender roles (including people who identify as lesbian, gay, bisexual, transsexual or intersex). It also noted that GBV was facilitated by patriarchal (male controlled) social hierarchies, by the acceptance of violence as a mode of social interaction, political interface, socioeconomic inequality and a breakdown in norms and social structures.

### 4.2.1. Direct Violence

Gursozlu (2018) conceptualizes direct violence as the visible actions of, in this study, traditional Shona subjects who used physical force against other people with the intention of causing harm or injury. This common understanding of the term presupposed a visible action that causes harm and an agent who intends to bring about this consequence. This thesis supports the views of Lambourne and Rodriguez (2016), who argue that instances of direct violence such as rape and other acts of Sexual and Gender-Based Violence (SGBV) in traditional Shona

culture are symptoms of an underlying conflict that needs resolution or transformation. The study argues that gender-based violence is manifested across all levels of society, that is, social events, social processes and social structure. On a world scale, for example, the United Nations Fund for Population Activities, UNFPA (2016) noted that about 1 in 3 women aged 15 to 49 have experienced physical violence and about 1 in 4 women have experienced sexual violence since the age of 15.

At the national level, direct violence has been manifested in several ways. In a survey of surveyed 9,955 women aged 15-49 from across the country, Zimbabwe Demographic and Health Survey, ZDHS (2015:16) reported in its key findings that:

- More than one-third (35%) of women age 15-49 have ever experienced physical violence since age. Fifteen percent of women have experienced physical violence in last months. Women with more than secondary education and those from the wealthiest households are least likely to report having recently experienced physical violence. 'Among ever-married women, the most common perpetrators of physical violence are current or former husbands and partners.
- Among never married women, the most common perpetrators are family members, including mothers and fathers, siblings, and other relatives, as well as teachers….
- Fourteen percent of women age 15-49 report that they have ever experienced sexual violence; 8% have experienced sexual violence in the 12 months before the survey. Current and former husband/partner and current/former boyfriends are the most common perpetrators of sexual violence, followed by other relatives and strangers…
- Six percent of women age 15-49 who have ever been pregnant have experienced violence during pregnancy. The youngest women (age 15-19) are most likely to have experienced violence during pregnancy (11%) ….
- More than one in three (35%) ever-married women age 15-49 have experienced spousal violence (physical or sexual violence committed by their husband/partner). Twenty percent of ever-married women have experienced physical or sexual violence by their partner in the year before the survey. Ever experience of spousal violence is relatively common throughout Zimbabwe, ranging from 20% in Matabeleland North to 45% in Mashonaland West….
- Almost 40% of women age 15-49 who have experienced physical or sexual violence sought help to stop the violence. More than half of these women sought help from their own families while 37% went to their husband/partners family. Twenty-one percent sought help from the police.

### 4.2.2. Structural Violence

Drawing from the writings of Lambourne and Rodriguez (2016), the thesis regards gender conflict as the relationship between men and women that is based on power imbalances and structural inequalities. The study locates such conflict at multiple levels of society including families, local communities, organizations, and government, and in the provision of social and legal services: These examples are types of *structural violence* in which unequal, unjust and unrepresentative structures prevent humans from realizing their full potential. Gursozlu (2018:84) argues that the concept of structural violence aims to address the insufficiency of the concept of direct violence in identifying forms of violence that are not committed by intentional agents. If the term *violence* only meant direct violence, then highly unacceptable social orders would be compatible with peace. The study calls for an extended concept of violence in order to theorize about certain forms of harm and injury that are neither visible to the society, nor caused by the actions of an intentional subject. Accordingly, the concept of structural violence serves to address this problem by extending the types of injuries and harm that may be considered as violence (Gursozlu 2018: 84). Structural violence in traditional Shona culture is seen as a type of violence where the harm and injury cannot be attributed to an intentional subject, but as built into the structure and shows up as unequal power, uneven distribution of resources, and consequently as unequal life chances. While Galtung's (1969) account of structural violence broadens the dominant understanding of the concept, the study contends that it also allows for the theorization of a host of other social relations such as exploitation, domination, poverty, and social exclusion as forms of violence.

At the national level, structural violence has been manifested in a variety of ways, International Federation of Red Cross and Red Crescent Societies, IFRC (2017) reports that sexual and gender-based violence, SGBV, has largely been seen in acts of domestic violence related to gender roles. Spousal abuse has been the most common form of SGBV. Due to the patriarchal nature of Zimbabwean society, women have been the most affected by SGBV than men. As a result, women have faced sexual violence, physical violence, emotional and psychological violence and also socio-economic violence in their homes, as well as violence outside the home. According to IFRC (2017:13) some of the contributing factors to SGBV in Zimbabwe include: societal norms on sexual rights and manhood; the commercialization of 'lobola' or

bride price; socialization processes that have been condoning abuse; economic factors such as poverty, exploitation, access to and control over resources (e.g. land); the variance between modern and traditional/religious concepts of love by men and women; certain harmful traditional practices (e.g. girl child pledging for purposes of appeasing avenging spirits, forced marriage, child marriage, forced virginity testing and forced wife-inheritance); infidelity and polygamy; and limited participation of women in decision-making.

### 4.2.3. Cultural Violence

The third form of violence suggested by Galtung (1969) is cultural violence. In this thesis, I argue that *cultural violence* consists of three significant parts. In the first part, cultural violence is a normative problem. In this way, the thesis conceptualized cultural violence as those aspects of culture, the symbolic sphere of our existence that can be used to justify or legitimize direct or structural violence. Drawing on Gursozlu (2018:85) the study postulates that the concept of cultural violence radically deepens the dominant understanding of violence by defining certain discursive elements in a culture as violent. Thus, violence is not only regarded as referring to direct intentional harm perpetrated by an actor, but also includes symbolic and discursive aspects of cultures. The concept of cultural violence makes it possible to theorize discourses that make violence acceptable with violence functioning in diverse ways. The second part of the theory of cultural violence explains how cultural violence operates to change moral beliefs from wrong to become acceptable. The third way was conceptualized as obscuring reality, so that society would do not see the violent act or fact, or at least not as violent. Cultural violence in this perspective was that it began with a revaluation of actions that allows for the change of moral acceptability, followed by the ability to obscure reality. The study posits that cultural violence functions by transforming the discursive conditions to a point where we may/may not recognize a certain act as violent (Gursozlu 2018). At the grassroots level, cultural violence has been manifested through the hegemonic construction of traditional masculinities in traditional Shona culture, Table 4.4 illustrates the social construction of masculinities.

**Table 4.4: The social construction of masculinities**

| Element of gender | Implications for hegemonic masculinities | Source |
|---|---|---|

| | | |
|---|---|---|
| Language | Knowledge of what it means to be a man was created through language; the knowledge was also legitimized or marginalized through language. | Pascale (2013) |
| Articulation | The notion of articulation of masculinities was premised on the argument put by Laclau that there are no *necessary* links between discursive concepts or between the 'levels' of a social formation and that those which were forged are of a temporary nature, being articulated and bound together by custom and convention. | Barker (2004) |
| Discourse | Hegemonic discourse is socially constitutive as well as socially conditioned – it constituted masculinities, femininities , objects of knowledge, and the social identities of and relationships between men and women. | Fairclough and Wodak (1997) |
| Hegemony | Gramsci (1971)'s concept of hegemony was used to describe mechanisms through which dominant male groups in traditional Shona society succeeded in persuading subordinate female and other vulnerable groups to accept the former's own moral, political, cultural values and institutions.<br><br>With this theory of hegemony, the thesis put forward a model of ideology and culture which tried to explain why the majority Shona women and other vulnerable groups continued to uphold the values of the status quo, when they reflected the interests and lives of just a small dominant cultural minority. For example, whilst the norms of hegemonic masculinity reflected the characteristics and experiences of just a small group of (traditional leaders) men, the majority of women and other vulnerable groups maintained the fiction of these norms because they come to identify their own interests with the interests of the dominant.<br><br>Hegemony worked through ideology, but it did not consist of false ideas, perceptions, and definitions. It did work primarily by inserting the subordinate women and other vulnerable cultural groups into the key institutions and structures which support the power and social authority of the dominant order. It was above all, these structures and relations that a subordinate class lives its subordination. | Simpson and Mayr (2010:)<br><br>Marchbank and Letherby (2014: 214)<br><br>Clark (1976 cited in Longhurst *et al.* 2013) |
| Identity politics | Identity politics is a sub-set of cultural politics and was thus also concerned with the 'power to name' and to make particular gendered descriptions stick. In particular, the gendered representation of identities was a 'political' question because they were intrinsically bound up with questions of gender power as a | Barker (2004:95) |

| | | |
|---|---|---|
| | form of social regulation that was productive of the self and enabled some kinds of identities to exist while denying it to others | |
| Ideology | A cultural text's linguistic structure functioned, as discourse, to privilege certain ideological positions while downplaying others.<br><br>Gender Ideologies are representations of aspects of the world which contribute to establishing and maintaining gendered relations of power, domination and exploitation. They were enacted in ways of interaction (and therefore in genres) and inculcated in ways of being identities (and therefore styles). Analysis of gendered texts was an important aspect of ideological analysis and critique. | Simpson and Mayr (2010)<br><br>Fairclough (2003) |
| Power | Gender power, has been described as discursive phenomenon that was subject to manipulation". | Barker (2004) |
| Time and space | Gendered space was socially constructed and embedded in the social relations of power. Power was implicated in the way space was represented and conceived, e.g. Dare and Kitchen.<br><br>It was impossible to understand the gendered relation between women and public space without taking into account its other, that is, male engagements with and in space. | Pascale (2013)<br><br>Thiel and Stasik (2016) |
| Representati on | The construction of a gendered representation was necessarily a matter of power since any representation involved the selection and organization of signs and meanings. For example, whether one described a particular man as 'real' or not was the practice of cultural power. It was a matter of organizing signs according to cultural conventions within a particular context that regulates meaning (Barker 2004).<br><br>Masculinity representation did not simply reflect in symbolic form a 'man' that existed in an independent object world, rather, masculinity representations were constitutive of the meaning of that which they purport to stand in for. Representation did not involve correspondence between signs and objects but created the representational effect of realism (Barker 2004. | Barker (2004) |
| Subject position | Bodies were subject to the regulatory power of gendered discourse by which they become subjects for themselves and others. In this conception, the speaking subject was not the author or originator of a statement but depended on the prior existence of discursive positions. | Barker (2004: 194) |

| | | |
|---|---|---|
| Subjectivity | Masculinity subjectivity was described as the condition of being a man and/or the processes by which subjects become man, that is, how they were constituted as subjects and come to experience themselves | Barker (2004) |
| Text | Texts, as forms of representation, were polysemic; that is, they contained the possibility of a number of different meanings that had to be realized by actual readers who give life to words and images. While researcher could examine the ways in which texts work, he could not possibly read-off audiences' meaning production from textual analysis. At the very least, meaning was produced in the interplay between text and reader, that is, the hermeneutic circle". | Barker (2004: 199) |

## 4.3. National Responses to Gender-Based Violence

At the national level, ENSURE (2014) reports that Zimbabwe has made some commitments towards the promotion of gender equality and women empowerment through the ratification and signing of international and regional conventions and declarations on gender. Additionally, the report noted a number of domestic legislative reforms and policy frameworks that have been introduced as part of the national drive towards women empowerment and gender equality. Table 4.5. illustrates some of the commitments made.

**Table 4.5: Zimbabwe's commitment to gender equality and women's empowerment**

| Legislation | Provision |
|---|---|
| Ratification of the 1979 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). | Article 3 of CEDAW provides for appropriate measures including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men in political, social, economic and cultural fields. |
| Signing of the 1995 Beijing Declaration and Platform for Action which sought to addresses inequalities between men and women in the sharing of power and decision making at all levels | Adopted Gender Mainstreaming as a strategy for achieving gender equality and attaining women empowerment |

| Signing of the 1997 SADC Declaration on Gender and Development | The declaration sets a minimum target of 30% representation by women in leadership positions by 2005. |
|---|---|
| Signing of the 2000 Millennium Declaration and Development Goals Goal 3 which sought to promote Gender Equality and Empower Women. | Set a target of 50% proportion of seats to be held by women in Parliament by 2015. |
| Signing of the 2003 African Women's Protocol. | The African Union set a target of 50% representation by women in decision-making bodies by 2020. |
| Signing of the 2008 SADC Protocol on Gender and Development. | The Protocol provides that States parties shall: Endeavour, by 2015, to enshrine gender equality and equity in their constitutions and ensure that these rights are not compromised by any provisions, laws or practices; Endeavour that, by 2015, at least fifty per cent of decision-making positions in the public and private sectors are held by women including the use of affirmative action measures; |
| Adoption of the 2013 National Gender Policy which seeks to | The National Gender Policy seeks to identify harmful laws, cultures and traditional practices that infringe on women's and girls' rights and that impede the gender equality objectives and lobby for their elimination; seeks to develop and strengthen policies, legal provisions and programmes, to ensure attainment of a 50/50 representation of men and women in politics and other key decision-making positions. |
| Adoption of a New Constitution which explicitly includes women's rights as part of the Bill of Rights. | Section 124 of the new Constitution promotes women's representation in the National Assembly through a number of mechanisms including the following: 210 members are to be elected through the secret ballot; An additional 60 seats are temporarily allocated to women using the proportional representation system based on votes cast; Promulgation of laws such as the Domestic Violence Act |

Source: Adapted from ENSURE (2014)

At the grassroots level, IFRC (2017) notes that some of the strategies for addressing SGBV in Zimbabwe have included the improvement of awareness of the laws, and discussion with communities of the social norms that may condone SGBV. Awareness campaigns have been, however, been facing particular challenges in resource-poor rural areas of the country where,

for most women, there has been little or no access to safe shelters, counselling services, or the judicial system. Under the circumstance, engagement with community organisations and local leaders has been used. Some of the more successful awareness-raising campaigns have been using film and extending focus group work in communities to address the prevailing beliefs and change the strongly held attitudes on issues such as economic abuse, physical violence, rape in marriage and psychological abuse. The IFRC (2017) also notes that other successful strategies have included bringing issues of gender equality and SGBV into the education system, and other professions such as the police. For example, the report cites University of Zimbabwe hosting the Southern & Eastern African Regional Centre for Women's Law (SEARCWL), with some 20% of its postgraduate students being men. The courses examine the ways in which gender roles are socially constructed in legal contexts. As a result, some Zambian police who attended the courses have reported that they had changed and that that had improved their police station's procedures and practice for handling reports of SGBV (14).

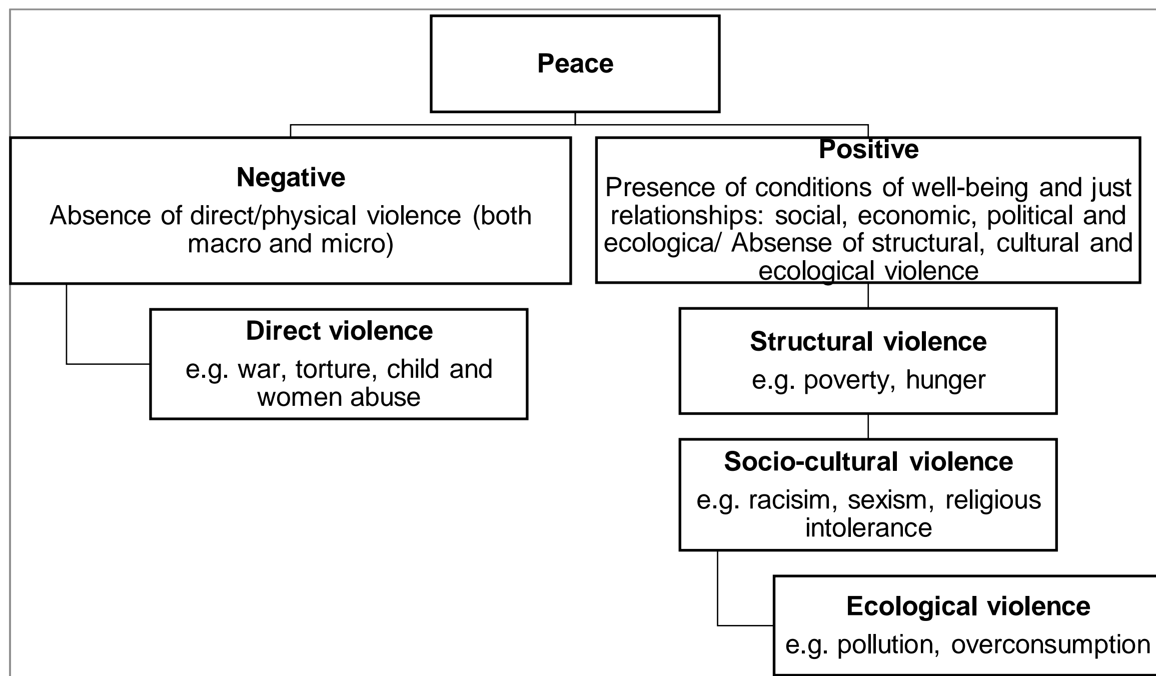
## 4.4 Peacebuilding: Strategies for Peace

This study adopts a holistic approach to peace and violence. Holistic approaches to peacebuilding have increasingly been challenging the conventional view of peace and have declared that peace is not simply a lack of war or nonviolence but involves the eradication of all facets of injustice. In a holistic approach, Navarro-Castro and Nario-Galace (2019) view peace as the absence of violence, not only personal or direct but also including structural or indirect. As noted above, structural violence is manifest in the highly uneven distribution of wealth and resources and the uneven distribution of power to decide on the distribution of resources. According to Navarro-Castro and Nario-Galace (2019), peace researchers and educators are now seemingly satisfied with splitting the concept of peace in two: the idea of a negative peace and the idea of a positive peace. This originated from Galtung's works, in which negative peace has been used to refer to the absence of war or physical/direct violence, while the concept of positive peace has been used to refer to the presence of just and non-exploitative relationships. Positive peace means from this perspective that the root causes of conflict can disappear. Navarro-Castro and Nario-Galace (2019:19) expand the concept of non-relationships to include not only to relationships between humans but also to those between humans and nature, that peace with nature is considered the foundation for *positive peace*. The

relationship of nature and resources have a clear link to peace and is therefore a component of positive peace, saying that “when a shortage of resources threatens lifestyles or life itself, rivalry for resources can lead to aggression and violent conflict” (Navarro-Castro and Nario-Galace 2019: 19-20).

The thesis argues that transformation of conflict is not simple because the root causes are usually very complex with uncertain solutions even when applying overarching Ubuntu principles such as the need for forgiveness and social harmony. As noted by Kaye and Harris (2017) in the peacebuilding context, the idea of identifying a problem, proposing guidelines towards its solution, implementing an intervention and expecting it to work according to plan is simply not feasible. As a result, the concept of “wicked problems” has emerged (Rittel and Webber 1973, cited in Kaye and Harris 2017), that is, problems that have no definitive formulation of the problem, no criteria for correctness and no well-defined solutions, and they further contend that such problems are unique. Figure 4.1 below illustrates a holistic approach to peace and violence.

**Figure 4.1: A holistic approach to peace and violence**




(Source: Adapted from Navarro-Castro and Nario-Galace 2019: 19).

Harris (2018) contends that one way of distinguishing the various strategies for peace is to divide them into three categories: peacekeeping, peacemaking, and peacebuilding. P*eacekeeping* depends upon the use of force to resolve conflicts. this thesis views peacekeeping's aim as responding to violence and stopping it from escalating. Another term of peacekeeping is *peace through strength*. Upon the end of war, *peacemaking* strategies can be used to get the parties together to try to work out their differences. Political solutions will be sought to the conflicts that lead to the war. People who use peacemaking strategies deploy a variety of nonviolent dispute resolution techniques to resolve conflicts without the use of force. In this study, I use the concept of *peacebuilding,* which, as term implies, is an attempt to build or create a new culture, in this case, create a culture of peace that does not celebrate violence, but rather promotes nonviolence as a way to avoid the horrors of war and other forms of destructive violence.

In addition to peacekeeping, peacemaking and peacebuilding strategies for peace, Harris (2018:128) postulates that another way of categorizing peace strategy is: a) peace through strength, b) pacifism, c) peace with justice, d) institution building, e) peace through sustainability, f) peace through communication, and g) peace education. For Harris (ibid), each of these broad peace strategies is informed by a particular view of human nature and hence implies a philosophy or set of beliefs about how to achieve peace. Table 4.6 illustrates the views.

**Table 4.6. Strategies for peace.**

| Category | Philosophy |
|---|---|
| Peace through strength | The concept of *peace through strength* draws from Thomas Hobbes view of human nature as brutish and selfish. In this view humans are said to pursue selfish aims and therefore in need of a strong sovereign force, termed a leviathan, that will police their rapacious desires. An alternative version of the same strategy is found in Roman literature as: si vis pacem, para bellum, meaning: *if you desire peace, prepare for war*. This can be observed in the United Nations peacekeeping forces. This strategy uses force or the threat of force (deterrence) to resolve conflicts. The strategy requires massive armaments to maintain the balance of power. In view of mutually assured destruction, it is believed that states, individuals, or groups of individuals are dissuaded from going to war. |

| | |
|---|---|
| Peace through justice | The concept draws from the implication that peace may be attained through the elimination of social oppression and economic exploitation. The assumption is that human beings are capable of constructing just social systems that will meet people's needs, that is, elimination of poverty, disease, starvation, human misery, and the preservation of human rights. Proponents of the strategy are active against structural violence through the rallying of public opinion for just causes, the creation of institutions to meet people's needs, the discrediting of violent policies by government leaders. The strategy responds to suffering and misery because of poverty and underdevelopment |
| Pacifism (peace through transformation) | The concept implies the total absence of violence, although not necessarily implying the avoidance of confrontation per se. This approach is an ideal and draws on the assumption that humans are capable of being nonviolent and that peace will result if enough people choose nonviolence. Drawing on Gandhi's philosophy of *satyagraha* (truth force), proponents reject violence in all its forms such as physical, sexual, psychological, economical, and social, and it turn they employ nonviolent conflict resolution strategies to deal with human aggression. Pacifism have confidence in the infinite possibilities of the human spirit. They respect human life and have a moral aversion of war. Pacifism in Latin is pacem for *peace* and facere, *to make,* which literally means *to make peace*. Pacifism, however, does not equate to passive. Rather it equated to *active nonviolence*. Depends upon love of fellow human beings, pacifism has profound roots in most of the spiritual traditions of the world. Characterized by Jesus' call to *love your enemies,* active nonviolence has as its aim to break the cycles of violence, and to create more humane alternatives and to invite personal and political transformation. |
| Institution building (peace through politics) | The concept draws on the creation of legal and political alternatives to resolve international conflicts. Drawing on Immanuel Kant's perpetual peace, the assumption is that humans are able to use their rational faculties in the construction of laws and institutions that will help in adjudicating conflicts so that they do not escalate into destructive violence. Proponents view the judicial systems, their courts and lawyers, the punishment, and standards of justice as providing fair procedures to maintain order in civil society. This concept is manifested in the work of the United Nations whose mandate is to prevent war and remove all threats to peace. An alternative example is the International Criminal Court. |
| Peace through sustainability | The concept is concerned with climate change. The assumption is that the best pathway to peace is for humans to live in harmony with the environment in ways that do not destroy their own habitat. The concept views peacebuilding in its broadest sense as based upon a commitment to nonviolence in relation to both the human and natural world. |

| | |
|---|---|
| Peace through communication | The strategy of draws on human communication to resolve conflicts without using force. This strategy uses both verbal and nonverbal forms of communication in the peaceful resolution of conflicts. At the local level, the strategy depends on courts and judges who rely upon court-appointed mediators to help couples arrange divorces, neighbors resolve disagreements, and disputants negotiate solutions to their conflicts. At the inter-state level, the strategy depends on diplomats who mediate and facilitate peace |
| Peace education | The strategy draws on the assumption that human beings are capable of learning peaceful ways of resolving their difficulties and that they do not have to rely upon the use of force. *Peace education* teaches about peace, that is about what s peace is, what it is that prevents peace, and how peace can be achieved. Peace educators use their educational skills to teach about conditions of possibility for peace and how we can create them. Peace education builds capacity for the peaceful resolution of disputes. At the micro level, peace education provides students with tools for resolving their own conflicts without resorting to violence. At the macro level, peace education provides valuable information about struggles for human rights, about inter-state treaties and other attempts to avoid war, and about the various historical attempts to lessen the effects of structural violence. |

Source: Adapted from Harris (2018).

## 4.5. Principled Nonviolence

When considering issues of gender, Omotayo (2015) writes that it is vital to understand the concept of gender as a social construction which is, therefore, not permanent and subject to change. He warns against building life philosophies on moving sand, because change is the only constant thing in life. As an alternative, Omotayo proposes the need for both men and women to be actively involved in a non-violence approach which is the best way to address gender inequality. The understanding of these principles and the stages of its application will go a long way to sustainably address the gender violence meted against women. Table 4.7 adapts principles of nonviolence.

**Table 4.7. Principles of nonviolence.**

| Principle | Substance |
|---|---|
| Principle One: Non-violence is a way of life for courageous people | The principle involved active non-violent resistance to hegemonic masculinities, and persuaded opponent to the |

| | |
|---|---|
| | righteousness of a cause. It is was passive but aggressive in spirituality, mentally and emotionally. |
| Principle Two: Non-violence seeks to win friendship and understanding | The principle sought to redeem and reconcile. Its purpose was to build a culture of peace of which all people were proud of. |
| Principle Three: Non-violence seeks to defeat injustice not people | This approach recognizes that oppressors are also victims. It therefore seeks to seeks to defeat evil and not people. |
| Principle Four: Non-violence holds that suffering can educate and transform | This approach involved suffering without retaliation. It tolerated suffering when the situation demanded but never inflicted suffering on anyone. Nonviolence has consequences. The principle accepts unearned suffering as redemptive and as tremendously educational and ushering transformational possibilities and above all it has the power to convert the enemy when reason fails. |
| Principle Five: Non-violence chooses love instead of hate | Non-violence was in spirit as well as the body. It involved spontaneous love, it was unmotivated, unselfish and creative. It was willing to give even if the reward might have been hostility. It had love that has an unending ability to forgive in order to restore community. Its love did not sink to the level of the hater and knew that the love for others was a demonstration of the love for one's own self. It recognized the interrelation of all life. |
| Principle Six: Non-violence believes that the universe is on the side of justice | Every non-violent resister has a deep faith that God is God of justice that will ultimately and eventually win/prevail. |

Source: Adapted from Omotayo (2015: 20).

## 4.7 Chapter Summary

The chapter began by defining the concept of gender, proceeded to contextualize direct, cultural and structural violence, accounted for national responses to gender-based violence in Zimbabwe, accounted for peacebuilding strategies and principled nonviolence and finally gave a summary. The next chapter will be about modelling peace education in a gender transformative way.

# CHAPTER FIVE

# THE PEACEBUILDING CONTEXT: MODELLING GENDER TRANSFORMATIVE EDUCATION

## 5.0 Introduction

Informed by Bhaskar's (1979, 2016) *realist philosophy of science*, this chapter discusses the development of community-based strategies and tools to intervene in gender-based violence in traditional communities. The chapter describes how the training was conceptualized and was intended to achieve objective IV, "To design and implement a training programme intended to build, through peace education, transformative masculinities."

The chapter begins with an account of the use of the realist philosophy of science followed by *realist methodology*. I drew on insights from Pawson and Tilly's (2004) *realist evaluation and synthesis* to account for the basic concepts in the understanding and explanation of the community- based gender intervention programme. I used the same realist framework to describe the nature and consequences of the intervention programme. I then proceeded to develop the intervention programme theories.

In light of hegemonic masculinities, structural violence and peacebuilding, I combined Bhaskar's (1979, 2016) *transformational model of social activity* and applied this to European Commission (2013) definition of gender education. I consequently arrived at a transformative model of peace education which I term gender transformative education (GTE). The model can be used as a meta-conceptual pedagogical guidance in peace education programmes. This model was tested in the current study. I also combined Connell and Messerschmidt's (2005) concept of *hegemonic masculinities*, Freire's (2005) *transformative learning* and Kolb's (1983 cited in USAID 2008) *learning cycle* to develop the attendant learning cycle which I term *critical masculinities learning cycle* (CMLC). Finally, I explore two case studies of gender transformative programmes in South Africa and Nicaragua respectively before providing a chapter summary.

## 5.1. Research Philosophy

In terms of the underpinning philosophy, I adopted Bhaskar's (1979, 2016) concept of critical realism. Critical realism helps in resolving contradictions between positivism and interpretivism. The approach was helpful in this study for analyzing levels of gender in general and masculinities in particular, and also to account for gender transformative change over time. This study criticizes positivist, neo-positivist and post-positivist approaches to peace research and peacebuilding on several grounds as argued by Alderson (2019). Firstly, these approaches may be misleadingly simplistic when they are based on yes/no answers to complex social questions. Secondly, they attempt to measure the effects of a single cause or variable and may overlook how we live in open systems of countless interacting causal influences. Thirdly, research questions may be poorly worded or irrelevant, resulting in distorted and misleading survey reports. Lastly, their sampling methods may be unrepresentative, or individuals may be lost within large anonymous groups.

According to Bhaskar (2010), what has come to be known as basic critical realism was constructed on a double argument from experimental and applied activity in natural sciences such as physics and chemistry. The double argument was adapted to on the one hand, the revindication of the ontology of masculinities, or the philosophical study of being a man, as distinct from and irreducible to epistemology of masculinities, or the philosophical study of human knowledge of being a man and, on the other hand, for a new ontology allowing for structure, difference and change in masculinities. This necessitated, accordingly, to think of critical masculinities studies in terms of two dimensions, the intransitive dimension of the being a man and the transitive dimension of socially-produced knowledge of being man.

Drawing from Bhaskar's (1979, 2016) critical realist philosophy, the argument also situated the necessity to think of masculinity identities in terms of at least three domains, the domains of the *real masculinities*, *actual masculinities* and e*mpirical masculinities*. With the *real masculinities* encompassing the *actual masculinities* and *empirical masculinities,* but also including *non-actualized transformative masculinities*. And where the actual gender included the *empirical masculinities* but also *transformative masculinities* which existed unperceived or more generally unexperienced by traditional subjects. It is in the latter aspect of the argument

that a critique of the actualism and reductionism prevalent in contemporary gender, conflict and peacebuilding research and practice (including social science in general) was generated.

It is with this background that I argue that all gendered meanings are socially constructed through language. As noted by Alderson (2019), I argue that gendered meanings emerge from local contexts and only make sense within them. Data are rarely independent, with the same intact gendered meaning at all times and in all places, as may be suggested in positivist reports, but gendered meanings are complex, contingent and shifting. Interpretivists have, therefore concentrated on individuals' narratives set within their context. However, interpretivists raise their own problems; gendered meanings may only truly understand within a local context and this raises issues of generalization.

Critical realism helped in resolving the above. First, it recognized 1) the *empirical* (our thinking-talking responses including gender narratives, gender constructions, facts and gender statistics) as truth claims; and 2) *the actual* (events, people, things, structures) as two partial complementary levels of reality. Interpretivists would work mainly at the empirical level, concerned with gendered people and events only as they are constructed through narratives. Positivists may take the second actual level seriously, but they still reduce it into their empirical reports and graphs. Positivist and interpretive approaches both attend to observable effects (evidence) and they overlook what Alderson (2019) terms as 3) *The real*, unseen causal mechanisms. These are the major concerns of the current study at the third more generalisable level, where deeper critical comparisons were made, and potential remedies and alternatives were considered. Table 5.1 below illustrates three levels of gender.

**Table 5.1: Three levels of masculinities**

| Three levels of Masculinity | Social constructionism /Interpretivism | Positivism/Post positivism | Critical Realism |
|---|---|---|---|
| **Empirical Masculinities,** (seen and sensed experience, epistemology, gendered thinking, talking)<br><br>Views, beliefs, attitudes, theories experiences about gender. Observed symptoms and experiences, record, measure, describe. | Yes | Yes | Yes |

| | | | |
|---|---|---|---|
| **Actual Masculinities**, (everyday world, events, things, people, structures (ontology, gendered being, gendered doing)<br><br>Actual people, symptoms, interventions, interactions, events, actions, gender programmes. | No | Yes | Yes |
| **Real Masculinities**, (unseen causal mechanisms, Gendered, (in)equality. Gendered (in)justice. Gendered beliefs norms and values)<br><br>Unseen causal mechanisms, mainly felt in their effects: Hegemonic and transformative masculinities | No | No | Yes |

Source Inspired by Bhaskar (1979, 2010, 2013) and Alderson (2019)

Alderson (2019) argues that when we talk about peace education (the empirical), we actually work on unequal gender power relations, such as restoring egalitarian gender relations between men and women, masculinities and femininities and between masculinities (the actual). We are driven by our unseen gender transformative values and longings for peace and justice, which are only seen in our activities (the real). Dominant cultural groups may believe that that gendered restoration is unfair and that it wrongs them when they are driven by different versions of justice. Peace-building in this circumstance depends on all concerned reaching enough agreement on their gendered values and on what gender justice as a causal mechanism actually meant in a dispute. Critical realism highlighted the importance of gendered values, which were critical to all social relations (Sayer, 2011.

Drawing from Bhaskar (1979, 1998, 2010, 2016) and Alderson (2019), the thesis postulates three levels of masculinities. *Empirical* M*asculinities*: as peace researchers and peacebuilders, we should accept that there are empirical masculinities, when men talk about their views, beliefs, attitudes, theories, experiences about gender, observe symptoms and experiences, record, measure, describe what they observe. *Actual Masculinities*: as peace researchers and peacebuilders, we should accept that there are actual masculinities, actual gender interventions, interactions, events and actions. As peace researchers we have to accept that there are actual gendered bodies. *Real Masculinities*: critical realism would argue that as peace researchers we need to look at the real causal mechanisms seen in their effects, for example, hegemonic and alternative transformative masculinities.

The above discussion explains the philosophical perspective of this research study. The next section discusses the value of a gender transformative programme as an important means of fostering transformation given the complexities of gender in any social context.

### 5.1.1 The Case for a Gender Transformative Programme

Lazar (2007:5) suggests the importance of understanding gender within a social context, postulating that gender functions as an interpretative category that enables participants in a community to make sense of and structure their particular social practices. Lazar (ibid) conceptualizes gender as a social relation that enters into and partially constitutes all other social relations and activities. Based on specific asymmetric meanings of 'male' and 'female', and the attendant consequences, Lazar is of the view that meaning are then assigned to one or the other within concrete social practices. Such an allocation of meanings, therefore, becomes either a constraint or an opportunity for further practices.

The thesis argues that a gender-transformative intervention would address constraining masculine norms embedded in traditional Shona culture in order to improve men and women's health as well as shift traditional leaders in the direction of more gender equality in their beliefs and behaviour (Fleming et al. 2016). As noted by Morgan (2014), the study contends that whilst women's empowerment approaches to gender programming may be necessary for gender equality, it is however, not sufficient for achieving it. In light of hegemonic masculinities, structural violence and peacebuilding, the thesis argues for the need to address the root cause of inequality, hegemonic construction of traditional masculinity in traditional Shona culture and the effect of unequal gender outcomes. In view of gender outcomes, the study contends that women-focused interventions may actually lead to negative gender outcomes instead of the intended positive gender outcomes. For example, conditional cash transfer programs may unintentionally reinforce women's traditional role in the household, thereby being detrimental to gender equality. This suggests that it is necessary to take into account changes in larger social relations, rules, norms and practices as well as changes in relationships, perceptions, attitudes, values, beliefs and expectations of individuals, communities and societies and beyond only women, to include changes to men and relationships between and among men and women.

Such views conform to those of Freire who views transformation from a more holistic perspective (discussed in Chapter Two).

The thesis considered two types of programmes: one, a gender transformative approach (holistic) and two, a gender accommodating approach (more narrow focus on women empowerment). Whilst gender accommodating approaches do often increase women's ability to achieve specific changes in their behavior or access, they however, do not necessarily change the social order that gives rise to women's disadvantage (Morgan 2014). The thesis further contends that whilst gender accommodating programs merely acknowledge or mention gender norms and roles, gender transformative programs directly work to change the social order, or the underlying factors that give rise to disparities among men and women.

Gender transformative approaches do actively strive to examine, question, and change rigid gender norms and imbalances of power (Rottach et al. (2009 cited in Morgan 2014).They further argue that gender-transformative approaches encourage critical awareness among men and women of gender roles and norms. They also promote the position of women, challenge the distribution of resources and allocation of duties between men and women. They also address the power relationships between women and others in the community. Fleetwood (2013) distinguishes gender transformative programming from other meta-theoretical perspectives, which are loosely referred to as *positivism* and *idealism*, with the distinction based upon three different ontologies. The full details of how research paradigms are adapted to a gender-based ontology are presented in Appendix VII (Fleetwood 2013).

## 5.2 Adapting Realist Methodology to the Intervention Programme

Drawing from Bhaskar's (1979,2016) philosophy of science, Greenhalgh *et al.* (2017a:1), I conceptualize realist research as a collective name for research that is underpinned by the principles of realist philosophy. I argue that there is a real gendered world out there but our understanding of it is filtered through our senses, cultures and gendered experiences. As such, I adopted a generative understanding of causality. I contend that the gendered outcomes that we observe are generated by causal processes and hidden forces that we cannot see, and which operate (or not) according to contexts in which they occur. As such, the gendered outcomes

vary in different contexts (Greenhalgh *et al.* 2017a). What distinguishes the realist approach in this study is the particular understanding of how causation works.

The role of evaluation in the present thesis is to explain how and why the critical peace education caused specific learning outcomes in the particular set of circumstances. Drawing from Wong *et al.* (2013: 2), the evaluation sought to establish *what works for whom under what circumstances, how and why?* The realist inquiry was based on a realist philosophy of science and considered the interaction between gendered contexts, mechanisms and outcomes. From a realist perspective, the intervention programme was not thought in terms of quantitative effects or confidence intervals. Rather, the intervention programme was introduced into the gendered context seeking: i) to create nonviolent outcomes; ii) to alter context (for example, by developing critical consciousness), which then could trigger mechanism(s), which could produce both intended and unintended outcomes.

Such an intervention programme can work w ell in one context but poorly or not at all in another context. The realist inquiry sought to unpack the context-mechanism-outcome relationship, thereby sought to explain examples of successes, failures and various eventualities in between. In light of the above, Table 5.2 adapts the realist methodology to gender relations.

**Table 5.2: Adapting realist methodology to the intervention programme**

| Key assumption | Implications for gender relations |
|---|---|
| Both the material and the social worlds are real: anything that can have real effects is itself real | Masculinities – as distinct from sex – are real, and research participants knew that because they had real effects on them. That is to say: while sex is biological and masculinities are social constructions, however, both have real effects<br><br>Constructions of masculinities vary across time, cultures, and sub-groups, and therefore so do their effects – but the effects are still real, and therefore, so is masculinities. As such, the gender programme and policies were real and could have real effects. Social institutions and constructions (culture, class, gender, religion, economic systems...) have real effects on whether and how programmes work. The current study's evaluation was designed to understand what these effects were and how and why they would vary across contexts. |

| | |
|---|---|
| Mind-independent reality | Both the natural and the social worlds are independent of, and interdependent of research participants' understandings of them. For this inquiry, therefore, natural and social systems (think the gender and race relations systems) exist and exert their own powers, despite the fact that different human subjects make different judgements about them. In this sense, gender is are independent. Human subjects can affect natural or social systems, and they are affected by them: in this sense, social structure and human agency are inter-dependent. Therefore, both the powers and liabilities of the structure of gender relations and the interpretations that people made were relevant in the current study's evaluation. |
| All enquiry and all observations are shaped and filtered through the human brain. There is, therefore, no such thing as 'final' truth or knowledge | While the research participants could never reach absolute certainty, the realist research argues that it is possible to work towards a closer understanding of the nature of masculinities, because social reality itself constrained the interpretations that could be reasonably be made of it. The current research, therefore, sought to make observations and to conduct tests that would help in judging between competing interpretations of gender.<br><br>The current research's evaluation, therefore, worked towards a better understanding of whether, how and why the intervention worked, but could never provide fool proof. |
| All social systems are open systems | Boundaries of social systems are porous and flexible: human subjects, ideas, information and resources flow in and out, different gendered systems interact and influence each other.<br><br>The gendered systems can change over time, in complex and interactive ways – regardless of whether intervention programmes or policies are introduced. Outcomes observed are results of interactions within and across systems – not simply an outcome of the intervention programme or any other policy. The current study's evaluation was only ever able to show how the intervention contributed to an outcome. |
| Realism offers a particular understanding of how causation works | The basic idea was that masculinities that participants experienced or could observe were caused by *deeper*, usually non-observable processes. The evaluation tried to identify the mechanisms that caused the intervention programme's outcomes, not just the association between the programme and the outcome. |
| Realism provides a specific way of thinking about 'context' | Whether mechanisms generated outcomes depended on the context. If I am standing on land (context) when I release a tennis ball, gravity (mechanism) will draw it to the ground (outcome). If I |

| | |
|---|---|
| | happen to be underwater (context), buoyancy (mechanism) will cause the ball to float (outcome). The research's evaluation sought to identify what it was about the context that determined whether, and which, mechanisms fired. |
| Mechanisms, operating in contexts, generate outcomes | Because different mechanisms operate in different contexts, gender programmes will generate different outcomes for different groups in different contexts. The current research's evaluation sought to identify and explain how and why a different outcome pattern was generated. |

Source: Adapted from Greenhalgh et.al. (2017i).

## 5.3 Basic Concepts in the Understanding and Explanation of the Intervention Programme

Drawing from the seminal thinkers in realist methodology, Pawson and Tilly (2004), the thesis stresses four key linked concepts of realistic evaluation used in the understanding and explanation of the intervention programme: *mechanism; context; outcome pattern* and *context-mechanism-outcome pattern configuration*. The section below explains the concepts as applied in this study.

***Mechanism:***

In the context of traditional Shona culture, the concept of mechanisms was used to describe what it was about the intervention programme that brought about any effects. As noted by Pawson and Tilly (2004), the said mechanisms (internalized respect, interpersonal empathy, institutional equality and ideological equity) were necessarily hidden, rather as the workings of a clock cannot be seen but which drive the patterned movements of the hands. The realist concept of mechanisms was used to break the otherwise lazy habit of regular peace education programmes that base evaluation on the question of whether 'programmes work' (Pawson and Tilly 2004).) The critical peace education approach that informed the current thesis postulates that it was not programming that worked but the resources that the programme offered to enable the Shona traditional leaders to make them work. This process of how traditional leaders interpreted and acted upon the intervention stratagem was conceptualized as the programme 'mechanism' and it was the pivot around which the research revolved. The realist evaluation

began with the researcher positing the potential processes through which the programme might have worked as a prelude to testing them.

***Context:***

The intervention programme identifies crucial programme mechanisms (respect, empathy, equality, equity) as a first step in the realist evaluation. It was assumed that they would be active only under particular circumstances, that is, in different contexts (ideological, interpersonal, institutional and Internalized). As noted by Pawson and Tilly (2004), context describes those features of the conditions in which the intervention was introduced that were relevant to the operation of the programme mechanisms. Drawing from realism, the thesis utilized contextual thinking to address the issues of 'for whom' and 'in what circumstances' the intervention would work. In the notion of 'context' lay the realist solution to the panacea problem. For realism, the study contends that it is axiomatic that certain contexts will be supportive to the programme theory and some will not. And this gave the evaluation of the thesis a crucial task of sorting the one from the other.

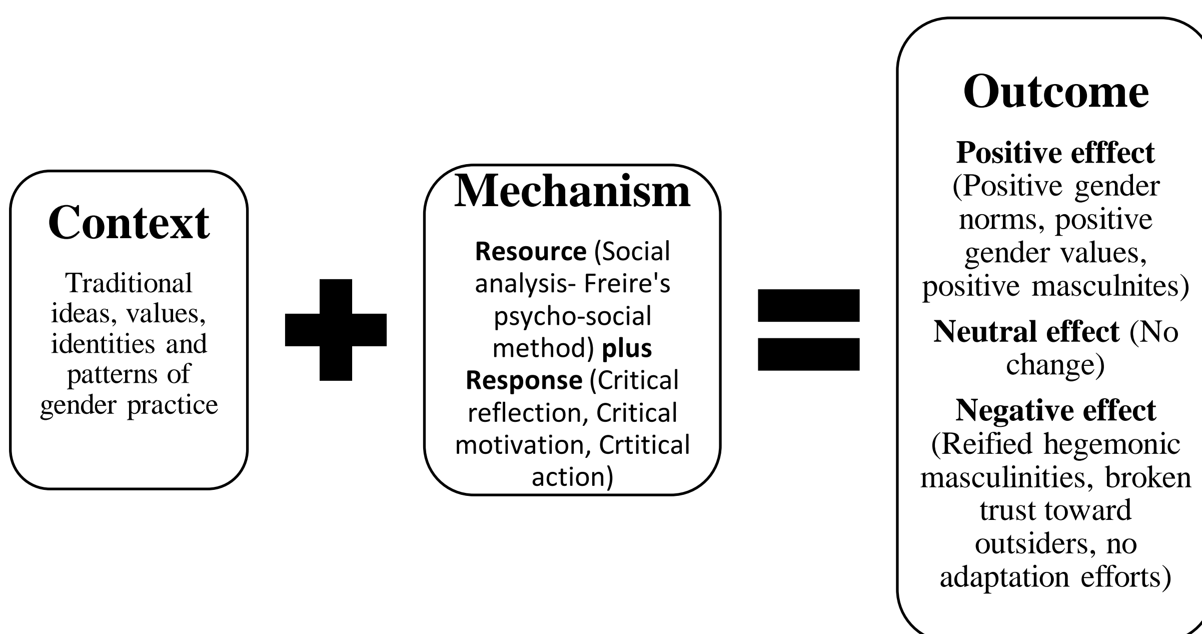
***Outcome pattern:***

As noted by Pawson and Tilly (2004), the intervention was introduced into multiple contexts (ideological, interpersonal, institutional, and internalized). As such the mechanisms activated (respect, empathy, equality and equity) by the interventions varied and would do so according to saliently different conditions. Because of the relevant variations in the context and mechanisms thereby activated, the programme was bound to have mixed outcome-patterns. Outcome patterns comprised the intended and unintended consequences of intervention, resulting from the activation of different mechanisms in different contexts. The study did not rely on a single outcome measure to deliver a pass/fail verdict on the programme. Nor did it make a hard and fast distinction between outputs (intermediate implementation targets) and outcomes (changes in the behaviour targeted). Outcome patterns were conceptualized as taking many forms and the intervention was tested against a range of output and outcome measures. Much was to be learned from monitoring the programme across a range of such measures. I found influence at the personal, interpersonal, institutional and ideological levels in respect of the configuration of gender practices.

***Context-mechanism-outcome-pattern configuration:***

As pointed out by Pawson and Tilly (ibid), the study's evaluation was about theory testing and refinement. Context-mechanism-outcome pattern configurations (CMOCs) comprised models that indicated how the intervention activated mechanisms amongst whom and in what conditions, brought about alterations in behavioural or event or state regularities. These propositions brought together mechanism-variation and relevant context-variation and predicted and explained outcome pattern variation. The evaluation thus developed and tested CMOC conjectures empirically (Pawson and Tilly ibid). The sign of goodness of the evaluation was that it was able to explain the complex signature of outcomes. In light of the above concepts, Figure 5.1. is a schematic diagram of illustrates the intervention programme.

**Figure 5.1: The Intervention's CMO configuration**




Source: Adapted from Jagosh (2017)

## 5.4 The Nature and Consequences of Programmes

The section below continues to describe the nature and consequences of peacebuilding programmes in general and the intervention programme in particular. As noted by Pawson and

Tilly (2004:3) intervention programmes are theories, embedded, active, and parts of open systems. Each one of these facets is adapted below:

***Programmes are theories (Principal research task: Explained outcome pattern):***

The intervention was conceptualized as a theory incarnate (Pawson and Tilly 2004). It began in the head of the researcher, passed into the hands of research supervisors, and into the hearts and minds of Shona traditional leaders. The conjectures (hypotheses) originated with an attempt to understand what gave rise to inappropriate gendered behaviour, to gendered prejudice and discrimination, and to gendered inequalities in traditional Shona culture before moving to speculate on how changes could be made to these patterns. Interventions were then inserted into the existent social system (gender order) that was thought to underpin and account for the obtaining problems (unequal gender relations, hegemonic masculinities). Changes in patterns of gendered behaviour, events and conditions were then generated by bringing fresh discursive inputs to the social system in the hope of disturbing and re-balancing it.

***Programmes are embedded (Principle research task: Hypothesized context)***

As the intervention programme was delivered, it was embedded in social systems (ideological, interpersonal, institutional). It was through the workings of entire systems of social relationships that any changes in gendered behaviour, events and social conditions were affected. A key requirement of study's evaluation was to take heed of the different layers of social reality which made up and surrounded the programmes. For instance, the training offered to Shona traditional leaders constituted the immediate resources to start on the road to reform. As pointed out by Pawson and Tilly (ibid), whether the transformative ideas transmitted would take hold depended upon a further four I's: i) the individual capacities of facilitators and participants, ii) the interpersonal relationships created between them, iii) the institutional balance within the Shona traditional court system toward gender equality and nonviolence, iv) the wider infra-structural and social systems that supported or undermined peace and justice

***Programmes are active (Principal research task: Hypothesized key mechanisms):***

The triggers of change in the gendered intervention were ultimately located in the reasoning and resources of those Shona traditional leaders touched by the programme. Effects were thus generally produced by and required the active engagement of individual traditional leaders.

***Programmes are open systems:***

The intervention programme could not be fully isolated or kept constant. Anticipated events, political changes, personnel move, physical and technological shifts, inter-programme and intra-programme interactions, practitioner learning, media coverage, organizational imperatives, performance management innovations and so on made the programme permeable and plastic. As such, externalities always impacted on the delivery of the programme and this entailed that it was never quite implemented in the same way.

## 5.5 Dominant, Dominating and Positive Masculinities

In the section below, I draw on the seminal thinkers on the concept, Messerschmidt and Messner (2018), to make yet another relevant distinction between egalitarian and patriarchal masculinities. This clarification is significant in that it puts to rest the previously mentioned problem of slippage **(see section 2.1)**. This had to do with the legitimation, relational and emphasized femininity aspect of the conceptualization of hegemonic masculinities. Any strategic intervention in gender relations has to be clear about the alternative masculinities that it seeks to bring. Otherwise, the intervention would merely reinforce unequal structures and practice and result in social reproduction of existing practices. Messerschmidt and Messner (ibid) postulates that *hegemonic masculinities* refer to those masculinities that are constructed locally, regionally, and globally that legitimate an unequal relationship between men and women, masculinity and femininity, and among masculinities.

As noted by Messerschmidt and Messner (ibid), the analysis distinguishes *hegemonic masculinities* from *dominant masculinities*, which are not always associated with and linked to gender hegemony but nevertheless, do refer locally, regionally, and globally, to the most celebrated, common, or current form of masculinity in a particular social setting. Positive masculinities are those masculinities that contribute to legitimating egalitarian relations between men and women, masculinity and femininity, and among masculinities. These

masculinities are the subject matter of any strategic intervention in gender relations. Messerschmidt and Messner (2018: 33) consider research on dominant, dominating, and positive masculinities as significant in that:

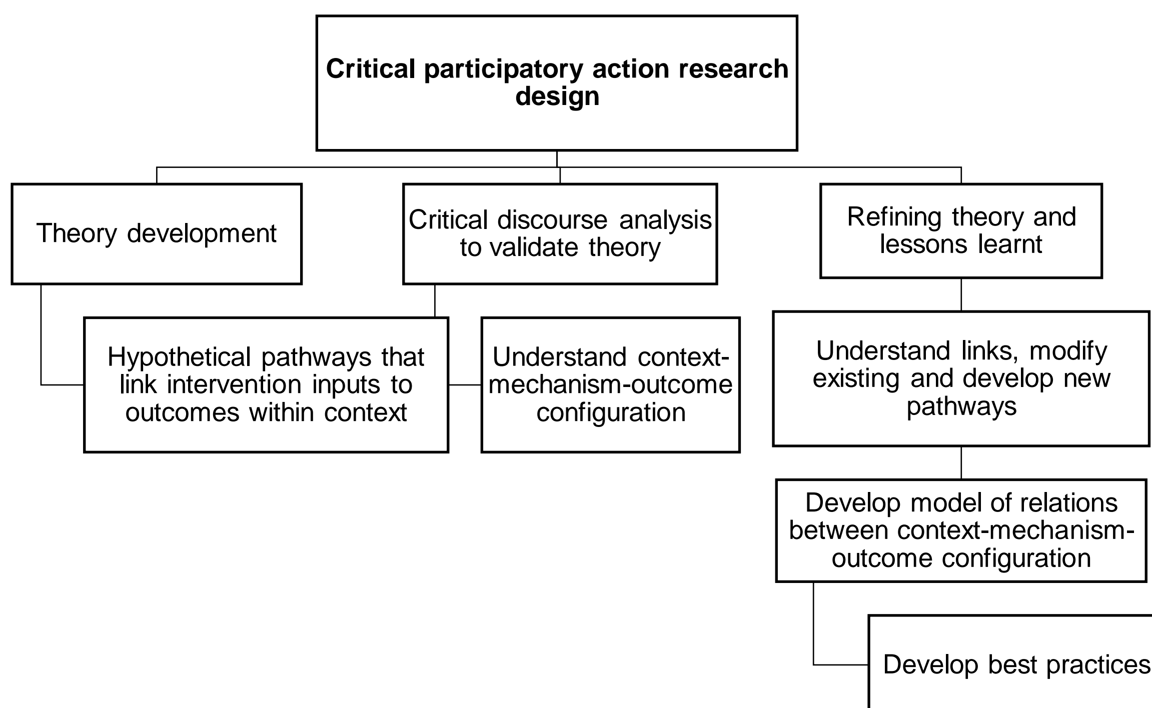
> [They enable] a more distinct conceptualization of how hegemonic masculinities are unique among the diversity of masculinities and making a clear distinction between hegemonic and dominant and dominating masculinities will enable scholars to recognize and research various nonhegemonic yet powerful masculinities and how they differ from hegemonic masculinities as well as how they differ among themselves.

In conclusion and most importantly, they postulate that, "such research will be considered valuable in the sense of recognizing and pinpointing possible positive masculinities and thus gender practices that challenge gender hegemony and consequently have crucial implications for social policy" (Messerschmidt and Messner 2018: 33). Suffice it to say that the present study was conducted in light of the following thesis: In traditional Shona culture, as in other *Unhu/Ubuntu* societies, gender roles are given and traditional leaders have no other ways of knowing other than hegemonic discourses, which draw on dominant cultural, traditional and religious value systems. This, in turn, produces patriarchal norms and rules of behavior that are internalized as beliefs and customs. Without conscientisation, traditional leaders remain bonded to the hegemonic construction of traditional masculinities and contrary to their peacebuilding role, they may unconsciously participate in the oppression of women and other vulnerable groups who may not belong to the dominant cultural groups.

## 5.6 Developing the Programme Theories

In light of traditional ideas, values, identities and patterns of gender practices **(context)**, engaging traditional leaders through peace education **(resource)** and transformative learning **(reasoning)** produces gender-sensitive active nonviolent role models **(outcome)**. Figure 5.2 is a schematic illustration of the logic model.

**Figure 5.2: The logic model**

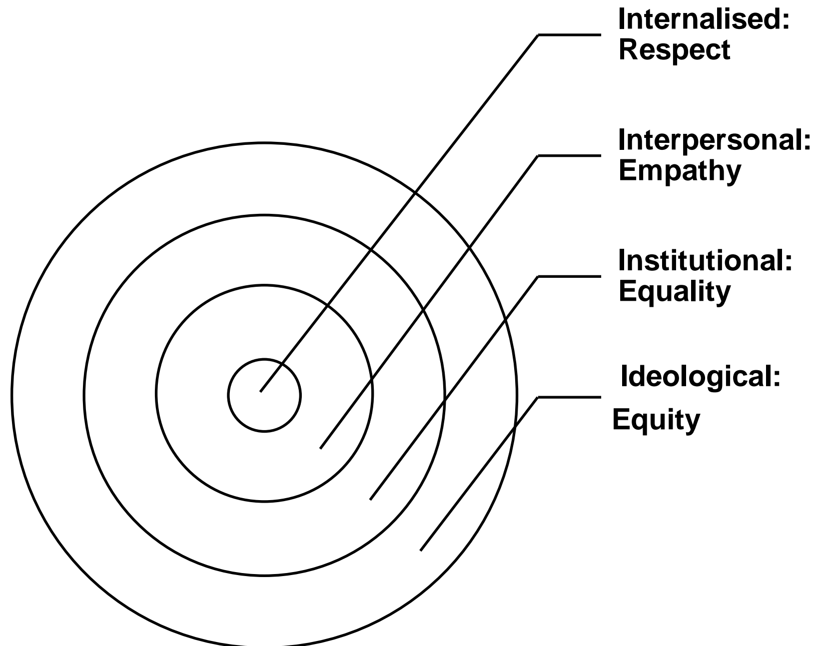



(Source: Adapted from Fairclough 1995, 2010; Mirzoev *et al.* 2016; and Jagosh 2017).

### 5.6.1. Transformative Masculinities: Generative Causal Pathways

Considering realist methodology (Pawson and Tilley 2004), the study integrated Galtung (1996), Freire (2005), Connell and Messerschmidt (2005), Fairclough (2013), Messerschmidt and Messner (2018), and Navarro-Castro and Nario-Galace (2019) to develop CMO configurations. The realist approach (Westhorp et al. 2016) provided a framework for conceptualizing complex causal processes that were involved in the programme and particular understanding of how aspects of context affected the ways that designed interventions would work in practice. The research sought to explain the underlying causes or mechanism(s) that generated the observed phenomenon. The research understanding of how the world is (ontology) included the notion of hidden and real domains where mechanisms generated forces that resulted in the phenomena which was observed. The research also viewed the world as consisting of strata or layers of reality which might interact with other layers to produce new mechanisms. Figure 5.3. below illustrates the innovation:

**Figure 5.3: Theorizing transformative masculinities**




Source: Inspired by Tutu (1999), Mezirow (1999, 2000, 2003), Freire (1984. 2005), Mandova (2013), Bell (2013), Kemmis et. al. (2014), Eliastam (2015), and Harris (2018).

Key to the above figure:

*Internalized Respect:* At the level of individuals **(context)** transformative masculinities are internalized as respect **(mechanism)** which contributes to egalitarian relations between men and women, masculinities and femininities, and among masculinities **(outcome).**

*Interpersonal Empathy*: At the level of interpersonal relations (**context**) interpersonal empathy **(mechanism)** contributes to egalitarian relations between men and women, masculinities and femininities, and among masculinities **(outcome).**

*Institutional Equality:* At the level of institutions **(context)** institutional equality **(mechanism)** contributes to egalitarian relations between men and women, masculinities and femininities, and among masculinities **(outcome)**.

*Ideological Equity:* At the level of ideology **(context**) ideological equity **(mechanism)** contributes to egalitarian relations between men and women, masculinity and femininity, and among masculinities **(outcome).**

## 5.7 Modelling Gender Transformative Education

In terms of ontology, I adopted Bhaskar's (1979, 2016) critical realist ontology of stratified, emergent and transformational entities, relations and processes. The paradigm postulates that gender identities exist independently of their identification because not all are constructed from discourse – i.e. extra-discursive. The paradigm posits a single reality but multiple interpretations. Drawing from Fleetwood (2013), the research posits four modes of reality; materially, artefactually, ideally and socially. As noted in critical realism, I posit that gender is stratified, emergent, transformational, systemically open, becoming, processual and often relational. I also postulate human agents and social structures as distinct but related.

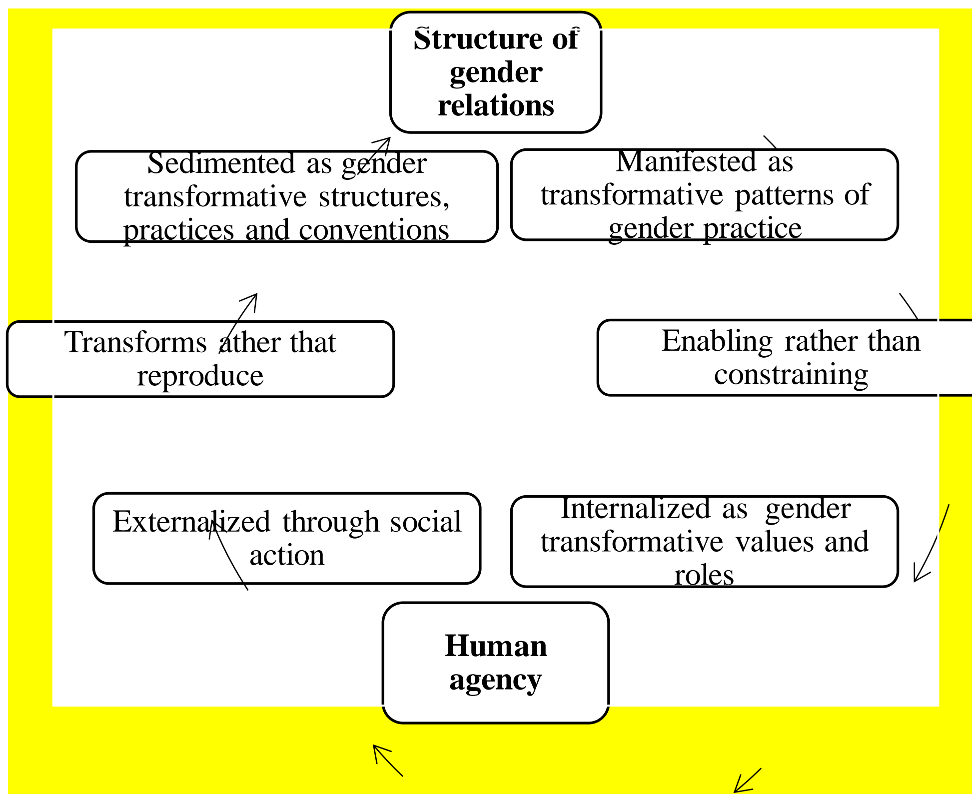
In light of hegemonic masculinities, structural violence and peacebuilding, I adapted Bhaskar's (1979, 2016), transformational model of social activity (TMSA) to gender relations. the TMSA model takes the connection between social structure and agency as one that has always existed and shows that there is a two-way feedback effect between the society and the individual. As noted by Bhaskar (1979 cited in Nunez 2014), I presupposed that the pre-given traditional Shona society was a theoretical, unperceivable object of inquiry that could not be characterized independently of the effect it produced. On the one hand, I presupposed a downward effect indicating that traditional Shona gender structure operated on individual subjects through a process of socialization. On the other hand, I presupposed an upward effect indicating how the individual subjects could operate on society by either transforming or reproducing it. The thesis used the TMSA model to explain social change over time in terms of the relationship between traditional Shona social structure and human agency and postulates that the relationship is a reflexive one.

The section below draws on Bhaskar's (1979,2016) TMSA model to explain how the thesis theorized social change. The thesis posits a dialectic of structure and agency that emphasizes the enabling aspect of the concept of hegemonic masculinities that encourages human agency and social action, and which contributes to the transformation of gender relations. The thesis

keeps a social distance from the mainstream understanding of hegemonic masculinity which posits a dialectic of structure and agency and which emphasizes a constraining aspect of the concept, therefore effectively collapsing human agency into the social structure, contributing to the reproduction of the social structure.

Ever since the concept of hegemonic masculinity was formulated by Raewyn Connell (1987, 1995) more than three decades ago, it has remained the driving force behind the expanding field of masculinities studies. The reason behind its widespread popularity has disproportionally been its contribution to the understanding of how unequal gender relations are legitimated between men and women, masculinities and femininities, and among masculinities (Messerschmidt 2018). As noted by Duncanson (2015), hegemonic masculinity is a concept which, due to its understanding of gender as dynamic and relational and of power as consent, can be used to explain both the persistence of male power and the potential for social change. The thesis argues that rather than forge their identities through relations of opposition or domination, men need to construct their identities through recognition of similarity, respect, interdependence, empathy and equality with others. This is in line with subjectivity in traditional Shona culture (**see section 3.1**). Drawing from Bhaskar (1979,2016), figure 5.4. is an illustration of TMSA:

**Figure 5.4: Adapting TMSA to gender relations**




(Source: Adapted from Bhaskar 1979, 2016; Connell and Messerschmidt 2005)

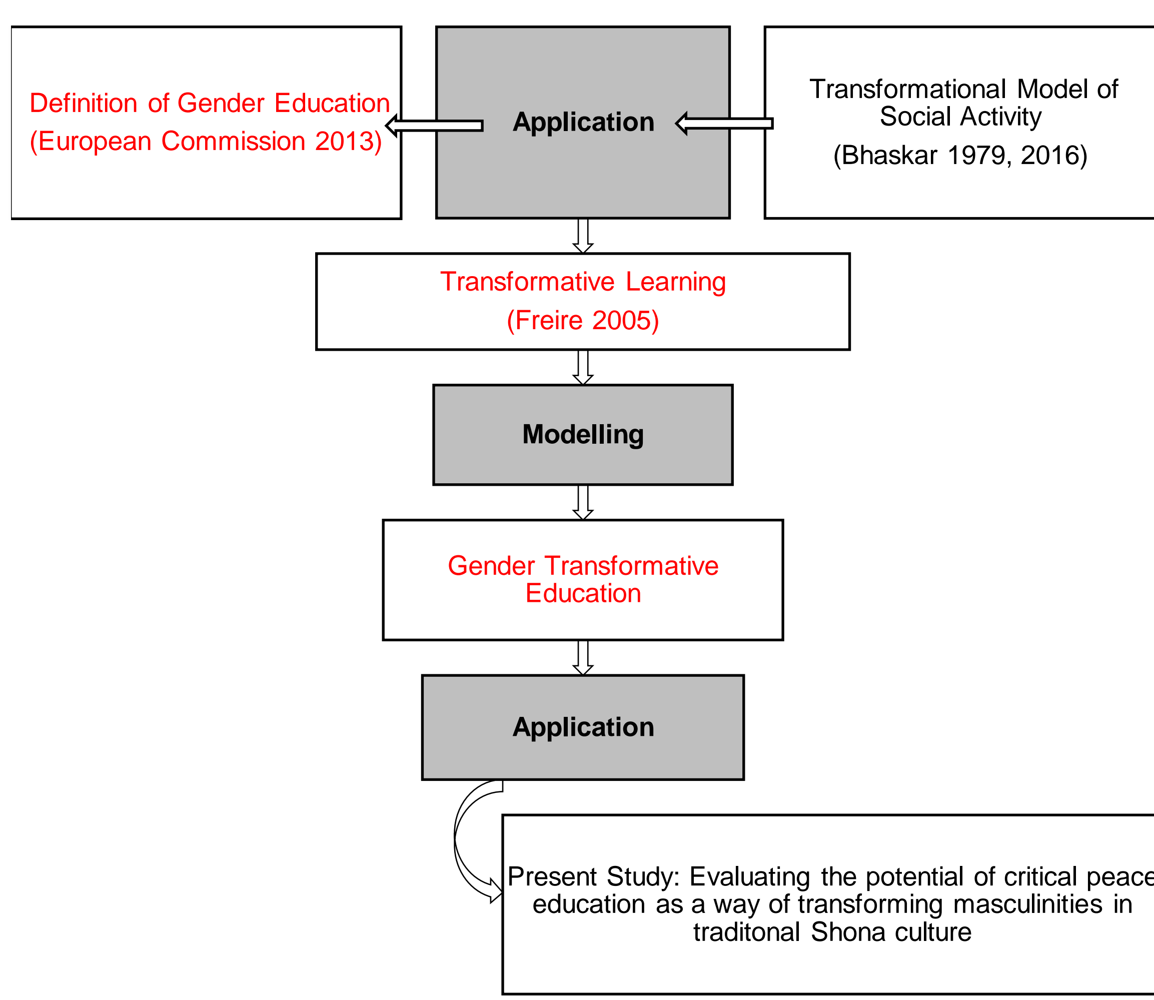
The thesis postulates that traditional Shona leaders did not create traditional Shona society, for social structures always pre-exist human agency. Nevertheless, the study argues that traditional Shona society was a necessary condition for their activity. As such, traditional Shona society must be regarded as an ensemble of structures, and practices and conventions, which individual subjects reproduce or transform, but which would not exist unless they did so. Traditional Shona society does not exist independently of human activity, but it is not the product of it. Consequently, the thesis argues that Shona traditional leaders did not create the gender order, for it always pre-existed them and was the condition for their gender practices. Rather, gender order in traditional Shona culture was regarded as an ensemble of gender structures, practices and conventions, which individual subjects could reproduce or transform but which would not exist without human agency.

In light of hegemonic masculinities, structural violence and peacebuilding, I combined Bhaskar's (1979, 2016) transformational model of social activity **(see figure 5.4**) and applied this to European Commission's (2013) definition of gender education, GE, as follows:

> "Necessary part of curricula at all levels of the education system, which would enable both girls and boys, women and men to understand how constructions of masculinities and femininities and models for assigning social roles – which shape our societies – influence their lives, relationships, life choices, career trajectories, etc." (261)

I consequently arrive at a transformational model of peace education (TMPE) which I shall term gender transformative education, GTE. The model was used as a meta-conceptual pedagogical guidance in the intervention programme and can be used as such in any other peace education programme anywhere. Figure 5.5 is an illustration of the innovation.

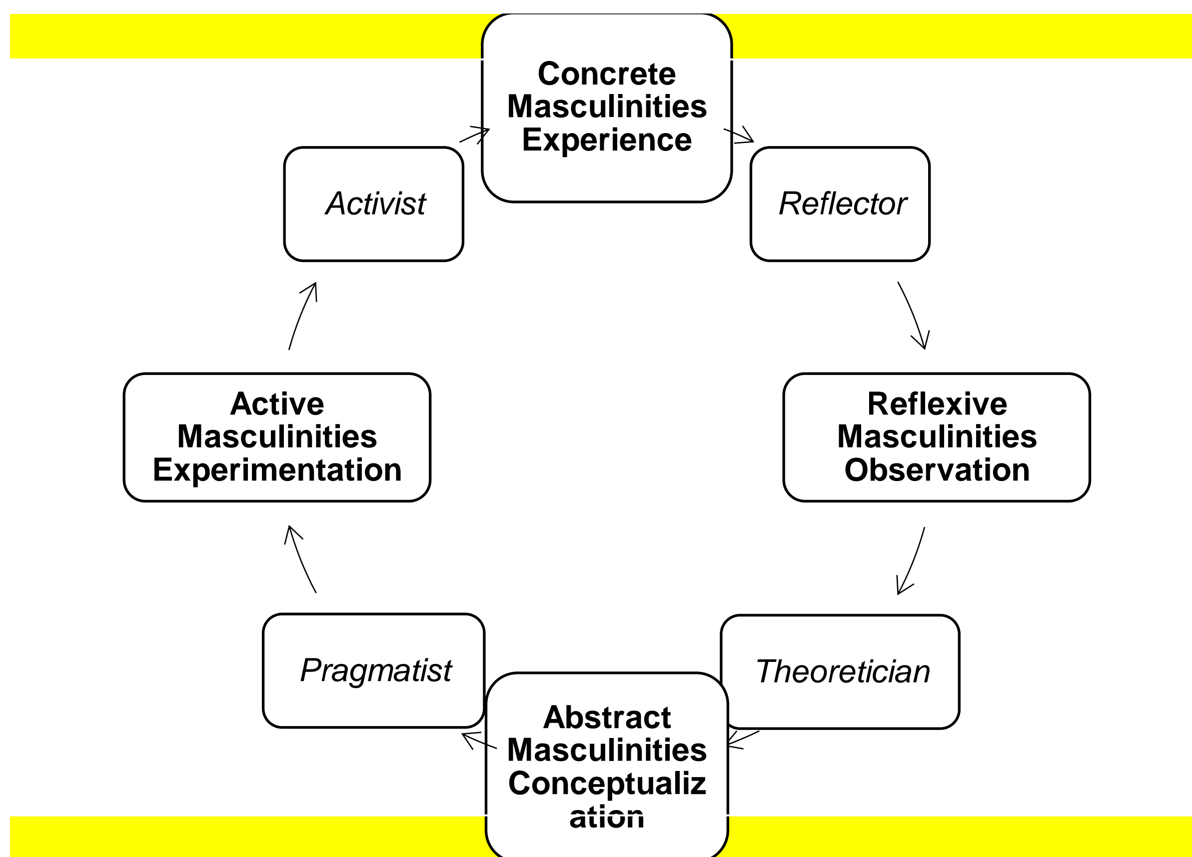
**Figure 5.5: Modelling Gender Transformative Education**




Source: Inspired by Bhaskar (1979, 2016), Bajaj (2019), European Commission (2013) and Connell and Messerschmidt (2005)

In figure 5.6 below, I combine Connell and Messerschmidt's (2005) concept of hegemonic masculinities, Freire's (2005) transformative learning and Kolb's (1983 cited in USAID 2008) learning cycle to develop the attendant learning cycle which I term critical masculinities learning cycle (CMLC).

**Figure 5.6. Critical masculinities learning cycle**




Source: Adapted from Connell and Messerschmidt (2005), Freire (2005), Kolb (1983 cited in USAID 2008)

The role of the facilitator (Hope and Timmel 2002) is to provide a learning process which will help the participating group in discussing their own content in the most satisfactory and productive way as possible. Having no stake in the decisions to be taken, the facilitator is supposed to be neutral about the content of the meeting. The role of the facilitator is to ensure good communication which produces satisfaction for all participants, leading to full commitment to the decisions taken. An outside facilitator may challenge the participants about the consequences of their plans whilst not interfering with the content of the meeting outsider. The animating role will assist the community in realising their full potential by giving spirit and life to the participating group. The animator has a special role to stimulate people to reflect critically, identify problems and to find new solutions. The animator will challenge the group to examine the causes and consequences of the facts before them. At this juncture, the animator

may need to use a code to focus the attention of the participants and go through the necessary steps leading from reflection to action. Hope and Timmel (2002:51), posit that the animator will provide a process in which people can:

- Share their concerns, their information, their opinions
- Analyse their situation
- Set goals
- Make decisions
- Plan action

Based on Freire's (2005) philosophy of education, I argue that critical masculinity education is preferable to traditional conceptions of gender education because it is inherently critical-emancipatory, that is, it "emphasizes the importance of equity and social justice. This perspective empowers the oppressed men, women and other vulnerable cultural groups to develop a critical gender consciousness and frames the world as a place where equitable change is possible through action and reflection (Casebeer and Mann 2017: 234).

### 5.7.1. Application of GTE Learning Process as a Meta-Conceptual Pedagogical guidance

Drawing on insights from a similar research study by Chikamori et al. (2019), *entitled transformational model of education for sustainable development (TMESD) as a learning process of socialization*, the primary learning activity of this second sub-process is divided into two sub-activities. In the first sub-activity, participants examine *past* gender practices. In the second sub-activity, participants deliberately consider the present configuration of gender practices learned from the first learning subprocess, in relation to what they know of the past from the first sub-activity.

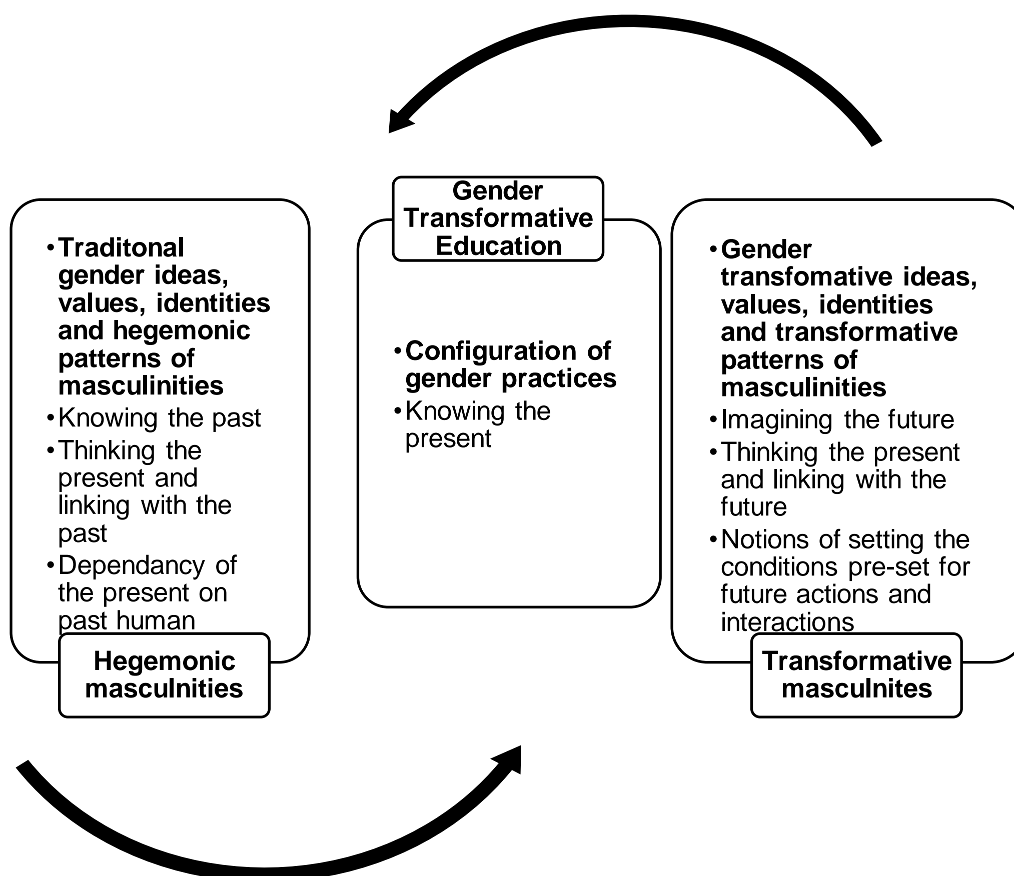
In this second sub-process, participants use *retroductive* logic to consider past gender structures, mechanisms, and events that have (or have not) brought about current and anticipated problems. Additionally, they critically assess competing retroductive hypotheses (**see section 8.3.3**) concerning the causes of gender inequalities including the hegemonic construction of traditional masculinities. The expected outcome from the second sub-process is that participants recognize how current social problems in their community, such as gender

inequalities and the hegemonic construction of traditional masculinities depend on past human activities.

In the third sub-process, a *retrodictive* learning process, the learning process is divided into two sub-activities. In the first sub-activity, once participants have had an idea, fallible though, of what has caused the obtaining gender inequality (through the retroductive processes of the learning outcomes from the first and second sub-processes), they can then now imagine a utopian future where the obtaining gender inequality is ameliorated. Given that the utopian future is based on a sound understanding of the obtaining gendered situation, the aforementioned future is not ideal or illusory, but concrete (meaning, as realizable).

Then, in the second sub-activity, participants consider how their present actions might impact the utopian future they have imagined. In the third sub-process, participants use retrodictive logic to imagine, to comprehend and narrate how to behave and/or what action to take in the present to realize the utopian future, while recognizing that they are the ones who set the pre-conditions for the future generations as their own past generations did for them. In this third sub-process, participants *imagine a future* scenario where the causes of the gender inequalities are absent, and then–using their understanding of the structures and mechanisms involved – they can cast their analyses or hypotheses backwards to consider what would need to be changed to achieve this future, concrete utopia. Figure 5.7 illustrates the application of the concept to gender-transformative learning processes.

**Figure 5.7: Application of GTE as a metaconceptual pedagogical guidance**




(Source: Bhaskar 1979,2016; Freire 2005; Bajaj 2019; Connell and Messerschmidt 2005 European Commission 2015: and Chikamori et al. 2019).

## 5.8. Gender Transformative Programming: Two Case Studies

This section describes two case studies of gender transformative programmes in South Africa and Nicaragua respectively. Drawing on the research by York (2014), the South African study was a qualitative study of a transformative education programme for young Zulu boys in rural KwaZulu-Natal. Drawing on research by Salazar Torres *et al.* (2012), the Nicaraguan study was on the process of constructing gender-equitable masculinities in young Nicaraguan men participating in reproductive health or gender training programs.

### 5.8.1. South Africa: Transforming Masculinities.

*Methods:* The study used Ubuntu as a lens in a qualitative study of a transformative education programme for 12 young Zulu boys over a period of 12 months in rural KwaZulu-Natal. Data

was collected through focus groups, semi structured interviews, subjective outcome evaluation and an interpretation of diary project using thematic analysis.

*Results:* The study proved that the programme can result in the reduction of gender-based violence, risk taking and an increased in self-esteem as well as improved communication, domestic and parental responsibility. The study found culturally appropriate pedagogies to be central to successful interventions. The study also developed a learning cycle which supported the internalisation of new, more equitable masculine schemas. As a condition for avoiding social pressure to revert to default communal gender norms post intervention, the paper suggested adopting a 'whole community' approach to the process of transforming gender systems into more equitable models (York 2014: 1).

*Conclusion:* As noted by York (2014) the study revealed that the use of culturally appropriate transformative education approaches to masculinity can produce multiple beneficial results. On one hand there was a decrease in gender-based violence and risk-taking behaviour, including sexual risk taking. On the other hand, there was an increase in self-esteem, communication, and community involvement. The increased participation in household and parental responsibility indicated a great potential for the use of similar approaches in other areas such as gender equality, the tackling of gender-based violence and in HIV & AIDS programming. A culturally appropriate model for transformative education has been found to be essential to the effectiveness of the work. The use of the indigenous concept of Ubuntu as a lens through which to explore masculine identities in the South African context was found to allow for a rapid immersion into the programme areas, encouraging deep reflective processes and critical analysis within the group's own cultural field.

### 5.8.2. Nicaragua: Expanding Minds

*Methods:* The study was a qualitative grounded theory study. The study collected data through six focus groups and two in-depth interviews through 62 young men.

*Results:* Data analysis showed that the informants experienced a process of change. Four interrelated subcategories of masculinities were identified: "The apprentice, The responsible/respectful man, The proactive peer educator, and 'The feminist man'. The process

also revealed how an increased awareness of gendered inequities facilitates the emergence of values of respect, and responsibility and the behaviour of thoughtful action that contributes to an increase in the informant's critical thinking and agency at individual, social, and political levels. The process was reported to be influenced by individual and external factors (Salazar Torres *et al.* 2012: 1).

*Conclusion:* In the Latin American context, it was shown that multiple positive masculinities can emerge from programs that challenge patriarchy. The masculinities identified in the study showed a range of attitudes and behaviours, which, to its credit, all leaned toward more equitable gender relations. The results of the study, however, suggested that learning about sexual and reproductive health does equate to developing more gender-equitable attitudes and behaviours or a greater willingness to prevent VAW (violence against women).

## 5.9. Chapter Summary

This chapter explored peace education as gender transformative learning. The chapter also explained the basic concepts in the understanding and explanation of the programme as well as the realist understanding of the nature and consequences of the programme and then proceeded with a description of the development of the programme theories. The chapter then developed an innovative approach to critical peace education which was termed gender transformative education (GTE). The chapter also described an attendant learning cycle which was termed critical masculinities learning cycle (CMLC). Finally, the chapter explored two case studies of gender transformative programmes in South Africa and Nicaragua. The next chapter will elaborate on research methodology.

# PART III: RESEARCH METHODOLOGY

This part of the thesis constitutes the research methodology and is composed of Chapter Six (Research methodology) and Chapter Seven (Determining Shona traditional leaders training needs for gender equality and nonviolence). The major aim of the research was to evaluate the potential of critical peace education as a way of transforming masculinities in Shona traditional culture. The objectives of the study were:

I. To contextualize masculinities.
II. To examine the social construction of masculinities in traditional Shona culture to determine the extent to which there may be domination and exploitation of women and other vulnerable cultural groups.
III. To determine the training needs of Shona traditional leaders with regards to gender equality and nonviolence.
IV. To design and implement a training programme intended to build, through peace education, transformative masculinities.
V. To carry out a preliminary evaluation of the outcome and institutionalize transformative masculinities.

# CHAPTER SIX

# RESEARCH METHODOLOGY

"*We want a social science committed up front to issues of social justice, equity, nonviolence, peace, and universal human rights"* Denzin and Lincoln (2011: 11)

## 6.0 Introduction

This chapter describes the research methodology and attendant methods. It gives a brief account of the research design: critical participatory action research, accounts for the stages in the evaluation method: realist interviews, describes the research philosophy and the research methodology. It will account for data collection and recruitment method, sampling method, data analysis, give a brief description of the study area, define the delimitation, account for reliability and validity, ethical considerations and finally gives a summary.

## 6.1 Research Design

To achieve the research's major aim and objectives, (**see section 1.5**), I adopted a critical participatory action research design (CPAR). The CPAR design (Kemmis et al. 2014) sought to help research participants (including facilitators) to transform (1) the *understanding* of their own gendered practices; (2) the *conduct* of their own gendered practices; and (3) the *conditions* under which they practiced their masculinities. As such, the overall goal of the CPAR design was to ensure that these masculinities would be more rational, comprehensible, coherent, reasonable, more productive, sustainable, more just, peaceful and inclusive.

The CPAR design created necessary and sufficient conditions to enable research participants to understand how the gendered nature of their social practices were produced by particular cultural-discursive, material-economic, and social-political circumstances. In an innovative synthesis with Bhaskar's (1979, 2016) transformational model of social activity, a CPAR design explicitly identified conditions in which traditional masculinities may not be compatible with peace and justice and simultaneously the conditions of possibility of changing gender

relations. A CPAR design made explicit how their gendered practices were reproduced in everyday social interaction in particular settings because of the persistence of precedent circumstances and the participants' responses to them. I submit 5 points based on Kemmis et al. (2014) that accounted for my CPAR design choice. A critical participatory action research design created the necessary conditions for gendered research participants (including the facilitators) to:

- understand and develop the ways in which their gendered practices were conducted 'from within' the practice traditions that informed and oriented them.
- speak their shared language, using their interpretive categories, and joining their conversations and critical debates of their actions which constituted the gendered practices that were being investigated.
- participate in and develop the forms of social action and interactions in which their gendered practices were conducted.
- participate in and develop the gender communities of practice through which their gendered practices were conducted.
- individually and collectively, transform their gendered conduct and consequences of their gendered practice to meet the needs of gender equality and nonviolence by confronting and overcoming three kinds of untoward consequences of their gendered practice. That is when their gendered practices were:
    - **Irrational**; because of the way that gendered research participants understood their gendered conduct and the consequences of their gendered practices were unreasonable, incomprehensible, incoherent, or contradictory, or more generally because their gendered practices unreasonably limited their individual and collective self-expression
    - **Unsustainable;** because the way gendered research participants conducted their gendered practices were ineffective or unproductive either immediately or in the long term, or more generally because their gendered practices unreasonably limited their individual and collective self-development
    - **Unjust;** because the way gendered research participants related to one another in their gendered practice, and to women and other vulnerable cultural groups served the interests of dominant male groups at the expense of others, or caused unreasonable conflict or suffering among them, or more generally because their gendered practices

> unreasonably limited the individual and collective self-determination of those involved and affected.

## 6.2. Stages in a CPAR Design

Kemmis *et al.* (2014) suggested different approaches to research which I adopted in this study. The study could not and did not follow the usual steps of research design familiar in conventional scientific research. For example, conventional scientific research starts with articulating a research question, followed by a hypothesis, arranging experimental or observational conditions that allows for the testing of hypothesis, collecting *data*, analysing results, and then arriving at an interpretation that links the new findings with research literature. The present critical participatory action research design did not follow the usual steps of planning, acting, observing, reflecting, and then re-planning, acting again, observing again, reflecting again as is the norm in regular action research projects.

Instead, through CPAR, the gendered research participants and facilitators interrogation of their own gendered practices was focused by their initial felt concerns, dissatisfactions and issues. This approach led to the gendered research participants to consider two kinds of deeper causes in the nature and conditions of their gendered practices. Firstly, on subjectivity as gendered subjects, the causes of their felt concerns were to be found in the way they thought, in their gendered practices, and in their responses to the conditions in which they lived and practiced. And, secondly, on the side of the conditions under which they practiced their genders, these causes were to be found in the cultural-discursive, material-economic and social-political arrangements that hold their traditional practices in place.

In terms of the alternative stages in the critical participatory action design, we, the facilitators and research participants, initially approached our own gendered situation in a historical way. Drawing on the previously synthesized GTE (**see figure 5.4**) and CMLC (**see figure 5.5**) as metaconceptual guidance, we established: firstly, through Freire's psychosocial method, the social construction of traditional masculinities, how our masculinities subjectivities came to be, what kinds of consequences our gendered practices (and the practice architectures that support them) had produced and did produce. Then, secondly, we adopted a critical stance

towards what happens: in conversation with others involved in and affected by our practice (women).

We asked ourselves the question, “Are the consequences of our practices in some way untoward (irrational, unsustainable, or unjust)?” (Kemmis et al. 2014: 68). We concluded that the consequences of our practices were in many ways untoward, then concluded that we should make changes in our gendered practices (and to our understandings of our gendered practices, and to the conditions under which we practice our masculinities) in order to prevent, avoid or ameliorate untoward consequences. At that point; thirdly, our conversation became more practical and focused. We engaged in dialogue to reach (a) intersubjective agreement about the ways we understood our gendered situation (the language we used), (b) mutual understanding of one another’s point of view (and gendered situation), and (c) unforced consensus about the way forward.

Having established, by consensus, what should be done to prevent, avoid, or ameliorate the untoward consequences of our existing gendered practices; fourthly, we acted to transform our gendered practices, our understandings of our gendered practices, and the conditions under which we practised our masculinities. As we did; fifthly, we documented and started to monitor what happened to see if we were now preventing, avoiding or ameliorating the untoward consequences of our previous ways, and to check that our new ways were not producing new or different untoward consequences. These steps were not always in perfect order and were characteristic of CPAR design.

This kind of action research was critical because it took the first three of these steps: (1) closely examining our gendered practices, our understandings and the conditions under which we practised, (2) asking critical questions about our gendered practices and their consequences, and (3) engaging in dialogue with others to reach unforced consensus about what should be done.

The action research was participatory because it involved a range of people involved in and affected by our gendered practices in the first three steps, then the next two steps of taking action to transform our gendered practices, our understandings of our gendered practices, and the conditions under which we practised our masculinities, and finally documenting and

monitoring what happened. In critical participatory action research, we aimed to make changes in our own gendered situations to enact more satisfying, sensible and sustainable ways of being men. As noted by Kemmis et al (2014:68): "through critical participatory action research we want to find and enact ways of doing things that are less irrational or unreasonable than the ways we do things now, as well as less unproductive or wasteful or unsustainable, and less unjust or exclusionary".

### 6.2.1. Evaluation Method: The Realist Interview

In light of the aim and objectives of the study, **(see section 1.5)**, I adopted the realist interview. Greenhalgh *et al.* (2017g:1), defined realist interviews as theory-driven interviews, meaning that theory was used explicitly and systematically throughout the interview processes. The realist interviews were qualitative in nature: participant views were explored through conversations. As such, the purpose of the realist interview was different to other types of interviews. In constructivist interviews, for instance, Greenhalgh *et al.* (ibid) contend that researchers tend to explore participants' views and experiences of the topic under investigation. The aim in the current study was different as it was intended to elicit and understand the respondent's world view and experiences. The realist interviews investigated propositions about how, where, when and why the intervention was and was not effective. The evaluation sought to pursue the intervention's story through the capturing of participants' stories about the programme, because those experiences illuminated the varying processes (mechanisms and contexts) and manifold outcomes of the programme (Greenhalgh *et al.* 2017g: 1). Table 6.1 illustrates the realist interview guide.

**Table 6.1: Realist interview guide.**

| Evaluation Level | Addressed Questions | Criteria for Assessment | Indicators | How information will be utilized |
|---|---|---|---|---|
| Process evaluation<br><br>(Proximal outcome) | Did you like it? Was your time well spent?<br><br>Did the material make sense?<br><br>Will it be useful?<br><br>Was the facilitator knowledgeable and helpful? | Participant reflections (oral and/or written)<br><br>Post-training discourse analysis of proximal outcomes | Initial satisfaction with the experience<br><br>New knowledge and skills of participants | To improve program design and delivery<br><br>To improve program content, format, and organization |

|  |  |  |  |  |
|---|---|---|---|---|
|  | Were the refreshments fresh and tasty?<br><br>Was the room of the right temperature? Were the chairs comfortable?<br><br>Did you acquire the intended knowledge and skills? | Context-mechanism-outcome configurations |  | To document and improve the implementation of program content |
| Outcome evaluation<br><br>(Intermediate outcome) | Has the program changed the way you feel about being a man in any way?<br><br>At the level of the individual, the programme was meant to produce gender-sensitive active nonviolent role models. What has the experience been for you?<br><br>At the level of interpersonal relations, the programme was meant to evoke feelings of empathy towards other people. What has the experience been for you?<br><br>At the level of institutions, the programme was meant to enact gender equality. What has the experience been for you?<br><br>At the level of ideology, the programme was meant to enculture gender equity. What has the experience been for you?<br><br>If you could change something about this programme to make it work more effectively here, what would you change and why? | Participant reflections (oral and/or written)<br><br>Post-training discourse analysis of intermediate outcomes<br><br>Context-mechanism-outcome configurations | Gender representation | Understand context-mechanism-outcome configurations<br><br>Refining theory and lessons learnt<br><br>Understand links, modify existing and develop new pathways<br><br>Develop model of relations between context-mechanism-outcome configurations<br><br>Develop best practices |

Source: Adapted from Guskey (2002), Pawson and Tilley (2004), Adebayo (2015: 109) and Greenhalgh et al. (2017).

## 6.3. Data Collection and Recruitment

To achieve the study's objectives, I collected textual and contextual data in traditional Shona culture. To collect textual data, I used audio-visual recordings of 30 interviews. To collect contextual data, I study used observations and secondary documents. To analyze masculinities, I Fairclough's (2013) three-dimensional approach to discourse. To determine training needs of Shona traditional leaders, I juxtaposed traditional and nonviolent alternative masculinities. The gap in the configuration of gender practice determined the training needs for gender equality and nonviolence.

To enhance Shona traditional court systems, I used critical peace education to transform traditional leaders into gender-sensitive active nonviolent role models. To recruit traditional leaders of Ward 3 and Ward 11 under Chief Mangwende of Murehwa District in the Mashonaland East Province of Zimbabwe, I obtained a gatekeeper's letter from the Minister of Rural Development and Preservation of National Heritage for the attention of the local District Administrator's office and the Chief in that order. Because of time, manpower and resources constraints, I conveniently recruited participants among village heads from the adjacent traditional Wards 3 and 11 and held at a homestead at Munanga-Makore village in Ward 3. Following the Ministers written permission, letters were then dispatched to respective Ward Headmen who then selected respective Village Heads to attend the workshop. Chief Mangwende of Murehwa District provided one of his entrusted messengers to represent him as a staffer in the pre-planning, designing, carrying out and evaluation of the gender training workshop.

I recorded observations in a narrative, and therefore, it become qualitative research, but as noted by Kumar (2011), if it was recorded in categorical form or on a scale, it would have been classified as quantitative information. Similarly, I recorded unstructured interviews in a narrative form. As noted by Kumar (ibid) descriptive responses obtained in reply to the open-ended questions were all qualitative but if the responses are in numerals, they would have been considered quantitative. If a researcher develops categories and quantifies the categorization as a part of an analysis of descriptive responses to an open-ended question, Kumar (ibid)

concludes that it becomes a quantitative analysis. The following sub-sections describes data generated by different methods:

### 6.3.1. Observation Data

I used participant observation as one of the strategies for gathering information about the social interaction in the qualitative study (Kumar 2011). This was achieved through a close interaction with members of the group and living in the situation which was being studied. Though the thesis assumed a predominantly qualitative research design, I also used quantitative data by virtue of how some of the information was been generated and recorded. Kumar (2011:129) posits: "in qualitative research, an observation is always recorded in a descriptive format whereas in quantitative research it is recorded either in categories or on a scale", but also maintaining that "it can also be a combination of both – some categorization and some description or categorization accompanied by a descriptive explanation".

In view of participant's bio-data, I also changed descriptive recording into a categorical one through analysis and classification. In addition to the observation itself, where I as an observer generated information, I also collected information collected through other methods such as the recorded pre-training and post-training interviews and secondary documents. In its design, observation was simple. I as the researcher was involved in the activities of the group, created a rapport with group members and then, having sought their consent, keenly observed their situation, interaction, site and the research phenomenon. I made detailed notes of what I had observed in a format that best suited the situation. The main advantage of participant observation was that I spent sufficient time with the group in their situation, I gained much deeper, richer and more accurate information, but the main disadvantage was that, if I were are not very careful, I could have introduced my own bias. The observations proceeded by way of all of the following (based on Creswell 2016:160):

- Gathering field notes by conducting an observation as a participant
- Gathering field notes by conducting an observation as an observer
- Gathering field notes by spending more time as a participant than an observer
- Gathering field notes by spending more time as an observer than a participant

- Gathering field notes by observing as an outsider and then by moving into the setting and observing as an insider

Observations were also recorded on videotape and other electronic devices and then analyzed. The advantage of recording social interactions in this way was that I could see the recordings a number of times before I interpreted the interactions or drew conclusions from it, and I could also invite other professionals to view the interactions in order to arrive at the most objective conclusions. However, one of the disadvantages I noticed was that some people felt uncomfortable and behaved differently before a camera. I supposed the interaction could not have been the true reflection of their situation. According to Creswell (2016:160) we can collect audio-visual materials by way of:

- Videotaping or film social situation, individual or group
- Examining website main pages
- Collecting e-mail or discussion board messages (e.g. Facebook)
- Gathering phone text messages (e.g. Twitter)
- Examining favourite possessions or ritual objects

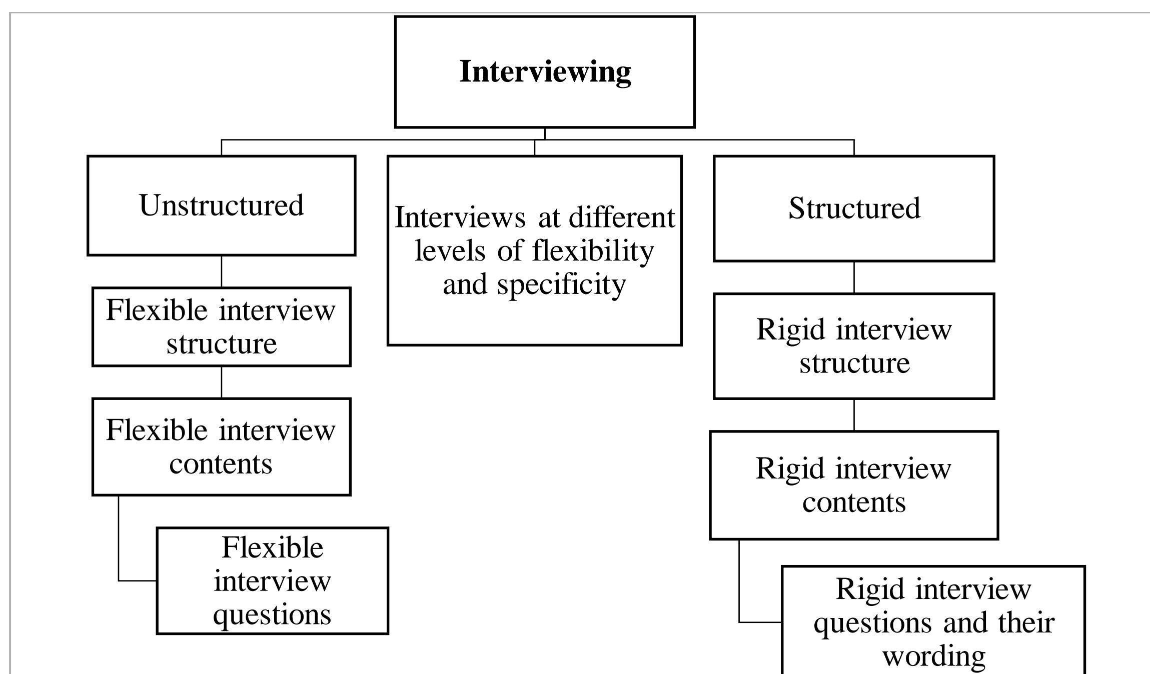
**6.3.2. Interview Data**

As pointed out by Kumar (2011), interviewing is a commonly used method of collecting information from people, who explained that people collect information through different forms of interaction with others. There are many definitions of interviews, Monette et al. (1986 in Kumar 2011: 144) wrote that: “an interview involves an interviewer reading questions to respondents and recording their answers”. Burns (1997 in Kumar 2011: 144), postulates that “an interview is a verbal interchange, often face to face, though the telephone may be used, in which an interviewer tries to elicit information, beliefs or opinions from another person”. Accordingly, Kumar (ibid) postulates that “any person-to-person interaction, either face to face or otherwise, between two or more individuals with a specific purpose in mind is called an interview”.

Because interviews were qualitative in nature, when I was interviewing respondents, I, as the researcher, had the freedom to decide on the format and the content of questions that I had to ask my respondents, I also selected the wording of my questions, decided the way I wanted to

ask them and choose the order in which I had to ask. The process of asking the questions was very flexible, where I as the interviewer had the freedom to think about and formulate the questions as they came to my mind around the issue that was being investigated. As noted by Kumar (2011: 144) interviews can classified into different categories according to this degree of flexibility as in Figure 6.1. below:

**Figure 6.1: Types of interview**




Source Kumar (2011:144)

In the same vein, Creswell (2016:160) postulate that we can:

- Conduct unstructured, open-ended interviews and take interview notes
- Conduct unstructured, open-ended interviews, record the interviews and transcribe the interviews
- Conduct semi-structured interviews, record the interviews and transcribe the interviews
- Conduct different types of interviews: e-mail, face-to-face, focus group, online focus group, telephone

Table 6.2 below illustrates of the advantages and disadvantages of interviews:

**Table 6.2: The Merits and Demerits of Interviews**

| Advantages of Interviews | Disadvantages of Interviews |
|---|---|
| The interview was more appropriate for the complex and subtle construction of gender relations. It was the most appropriate approach for studying the complex and sensitive gender areas as the interviewer had the opportunity to prepare respondents before asking them sensitive questions and to explain the complex ones to the respondents in their person. | Interviewing was time consuming and expensive. This could have been worse had potential respondents been scattered over a wide geographical area, however, I had a situation of rural homestead where respondents gathered for the training. Interviewing them in this setting was less expensive and less time consuming. |
| It was useful for collecting in-depth information. In the interview situations, it was possible for the investigator to obtain in-depth information by probing. Hence, in the situation where in-depth information was required, interviewing was the preferred method of data collection. | The quality of data depended on the quality of the interaction. In the interviews, the quality of interaction between the interviewer and interviewees was likely to affect the quality of the information obtained. Also, because the interaction in each of the interview was unique, the quality of the responses obtained from different interviews varied significantly. |
| Information was supplemented. The interviewer was able to supplement information obtained from responses with those gained from other observations particularly of non-verbal reactions | The quality of data depended on the quality of the interviewer. In the interview situations, the quality of the data that was generated was affected by the experience, skills and commitment of the interviewer. |
| Questions were explained. It was less likely that a question could be misunderstood as the interviewer either repeated a question or was able to put it in a form that was understood by the respondent | The quality of data varied when many interviewers were used. The use of multiple interviewers could have magnified the problems identified in the two previous points. |
| Interviewing had a wider application. An interview could be used with almost any type of population: the handicapped, illiterate or very old. | The researcher introduced his bias. The researcher's bias in the framing of questions and the interpretation of responses was always possible. If the interviews were conducted by a person or persons, paid or voluntary, other than the researcher, it was also possible that they would exhibit bias in the way that they would have interpreted responses, selected response categories or chose words to summarize respondents' expressed opinions. |

Source: Adapted from Kumar (2011)

#### 6.3.3. Document Data

Secondary data was collected to provide additional information, which was descriptive (historical and current) and contained narrative information. Creswell (2016) posits that such a method is useful and can be accomplished in several ways:

- Keep a journal during the research study
- Have participants keep journals or diaries during the research study
- Analyse public documents (e.g. customary, legal and policy documents, minutes, records, archival material)
- Have participants take photographs or videotapes (i.e. photo elicitation)

Kumar (2011:163) described ways in which secondary sources could be grouped into categories:

- Government or semi-government publications – There are many government and semi-government organizations that collect data on a regular basis in a variety of areas and publish it for use by members of the public and interest groups. Some common examples are the census, vital statistics registration, labour force surveys, health reports, economic forecasts and demographic information.
- Earlier research – for some topics, an enormous number of research studies that have already been done by others can provide you with the required information.
- Personal records – Some people write historical and personal records (e.g. diaries) that may provide the information you need.
- Mass media – Reports published in newspapers, in magazines, on the internet, and so on, may be another good source of data.

When using data from secondary sources, Kumar (2011) postulates that researchers need to be very careful as there are certain problems with the availability, format and quality of data. The extent of these problems, however, varies from source to source, further noting issues to be kept in mind. I considered these issues when analyzing secondary data:

- Validity and reliability – The validity of information may vary markedly from source to source. For example, information obtained from a census is likely to be more valid and reliable than that obtained from most personal diaries.

- Personal bias – The use of information from personal diaries, newspapers and magazines may have the problem of personal bias as these writers are likely to exhibit less rigorousness and objectivity than one would expect in research reports.
- Availability of data – it is common for beginning researchers to assume that the required data will be available, but you cannot and should not make this assumption. Therefore, it is important to make sure that the required data is available before you proceed further with your study.
- Format – Before deciding to use data from secondary sources it is equally important to ascertain that the data is available in the required format. For example, you might need to analyse age in the categories 23–33, 34–48, and so on, but, in your source, age may be categorized as 21–24, 25–29, and so on.

## 6.4. Sampling method

A total of 30 participants were selected through purposive sampling technique out of the population of 330 traditional leaders under Chief Mangwende of Murehwa District in Mashonaland East Province of Zimbabwe, Chief at the time of the study. Considering purposive sampling, Creswell (2013: 157) posits that:

> …the inquirer selects individuals and sites for the study because they can purposefully inform understanding of the research problem central to the research… decisions have to be made about the people and the data to be sampled, what form the sampling takes, and how many people or sites needs to be sampled.

Participants were chosen on the basis that they were traditional leaders. This is because in traditional Shona culture, it is for traditional leaders that the construction or integration of hegemonic masculinity is largely under pressure. I used his acquaintance with the local Chief Mangwende who is in charge of traditional leaders of the study area to arrange the recruitment participants.

## 6.5. Data Analysis

The thesis used Fairclough's (2013) three-dimensional approach to discourse for data analysis (**see chapter 8**). Fairclough's (2013) model of CDA analysis is constituted of three inter-related processes of analysis tied to three inter-related dimensions of discourse. The three dimensions in the present thesis were: The object of analysis (gendered texts, images and stories including verbal, visual or verbal and visual texts); The gendered processes by means of which the object

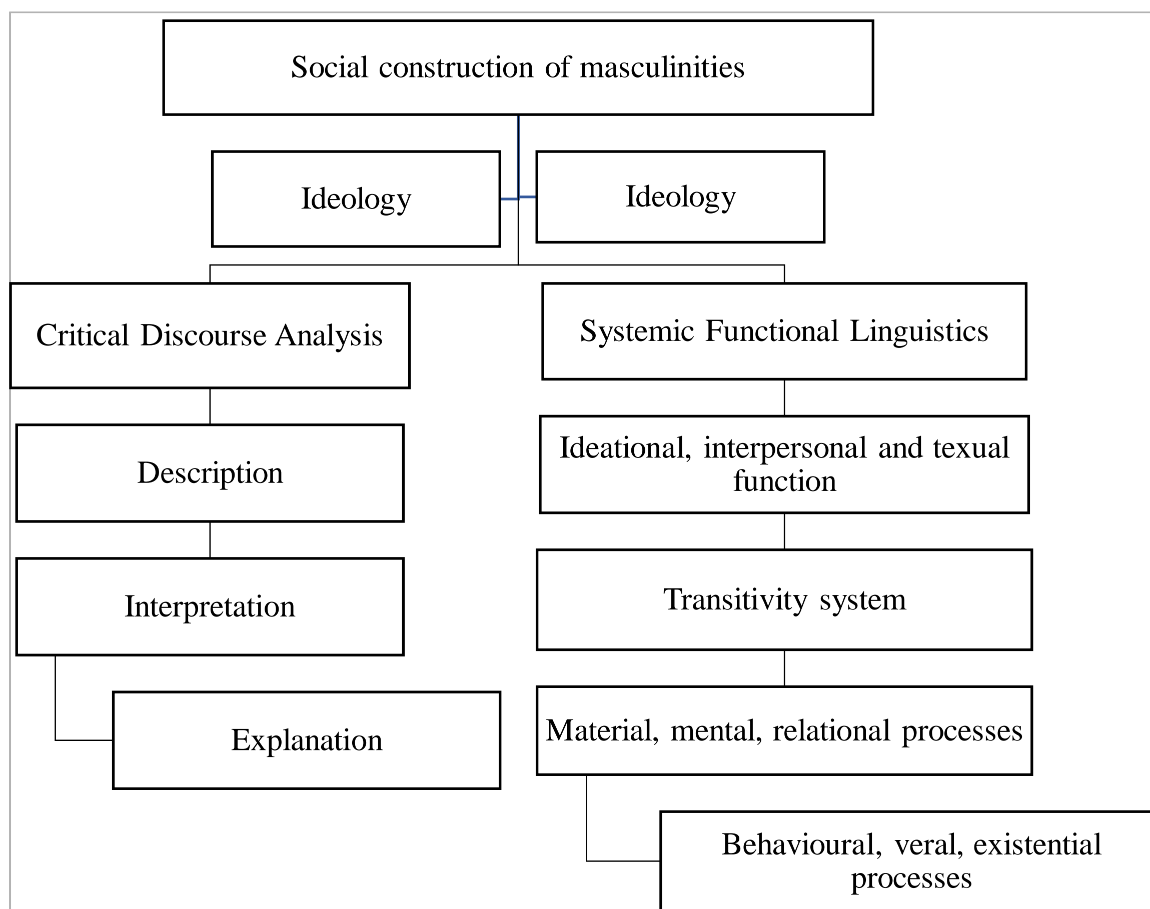
is produced and received (writing/ speaking/designing and reading/listening/viewing) by traditional Shona subjects; the socio-historical conditions which govern these gendered processes (ideology and hegemony).

Each of these dimensions required a different kind of analysis: Text analysis (description); processing analysis (interpretation); Social analysis (explanation) (Fairclough 2013). What I found useful about this approach was that it enabled me to focus on the signifiers that make up the text and the specific linguistic selections as well as their juxta positioning, their sequencing, their layout and so on. However, it also required me to recognise that the historical determination of these selections and to understand that these choices were tied to the conditions of possibility of that utterance. This is another way of demonstrating that texts were instantiations of socially regulated discourses and that the processes of production and reception were socially constrained. I found Fairclough's (ibid) approach to CDA useful in that it provided multiple points of analytic entry. It did not present any problems regarding which kind of analysis I began with, as long as in the end I included all analyses and showed them to be mutually explanatory. It was in the interconnections that I found the interesting patterns and disjunctions that needed to be described, interpreted and explained.

### 6.5.1. The Transitivity Model

Fairclough's (2013) approach draws on several other approaches. The new input is that it is based on various new theories about society and the relation between language, discourse and society. As for text analysis, Fairclough's approach is based on Systemic Functional Linguistics (SFL). The leading scholar in SFL is Michael Halliday, and sometimes SFL is called 'Hallidayan Linguistics'. SFL is suitable for CDA because it emphasizes the connections between texts and (social) contexts. SFL and CDA analysis have some differences: CDA is more transdisciplinary than SFL; CDA tries to combine SFL with various social theories. Halliday (1994) is an Australian linguist who developed SFL. In this theory, Halliday (1994) maintains a perspective on language that is grounded in how language is actually used to construe reality and enact social relationships. CDA analysis used the *transitivity model* which is based on Halliday's theories. Figure 6.2. below illustrates the synthesis:

**Figure, 6.2. The CDA analysis framework**




Source: Adapted from Halliday (1994) and Fairclough (2013)

Simpson and Mayr (2010) conceptualize the transitivity of clauses which broadly refers to who does what to whom and how? The analysis of transitivity is the method of probing a clause to find out the actors, the acted upon and what processes are involved in that action. They postulate that the grammar of language is a system of *options* from which speakers and writers choose according to social circumstances, with transitivity playing a key role in *meaning making* in language. For them, the choice of certain linguistic forms always has significance, the roots of which are arguably often ideological. When analyzing agency, (who does what to whom) and action (what gets done), three aspects of meaning are used, as follows:

- Participants (this includes both the doers of the process as well as the 'done-tos' who are at the receiving end of action; participants may be people, things, or abstract concepts)

- Processes (represented by verbs and verbal groups)
- Circumstances (adverbial groups, propositional phrases, detailing where, when and how something happened) (Simpson and Mayr 2010: 66)

Halliday's (ibid) systemic functional linguistics theory proposes six types of transitivity process:

- *Material processes* are processes of doing. They express the notion that some entity does something which may be done „to some other entity. In the material processes, there are two participants role, namely: Actor and Goal. Here, the term Actor refers to the entity which does something and the term Goal implies target thee entity which „undergoes the process. As such an Actor is obligatory while a Goal is optional in a clause.
- *Mental processes* are processes which constitutes perception (seeing, hearing), affection (liking, fearing) and cognition (thinking, knowing, understanding). The two participants in a mental process are the sensor and the phenomenon. The sensor is the conscious being that is feeling, thinking, or seeing and phenomenon is that which is perceived. Relational process are processes of being. The central meaning of clauses of this type is that something *is* (Simpson and Mayr 2010*)*..
- *Relational processes* include three types, namely: intensive, circumstantial and possessive. Each of those comes in two modes: attributive and identifying There are two participants, namely: identified and identifier.
- *Behavioural processes* are the processes of physiological and psychological behaviour. Grammatically they are intermediate between material and mental process. This means that behavioural process includes the action processes but the action is done with consciousness, for example: breathing, dreaming, smiling, waving, laughing, coughing, watching, listening etc. The majority of behavioural process clauses have one participant that is called as Behaver (the agent who behaves). If there is any second participant, it will be called as Behaviour.
- *Verbal process*es are processes of saying. The participants of this process are: Sayer (participant who speaks), Receiver (the one to whom the verbalization is addressed), and Verbiage (a name for the verbalization itself). There is also one other type of verbal process, in which the Sayer is in sense acting verbally on another direct participant, with verbs such as: insult, praise, slander, abuse, and flatter. This other participant will be referred to as the Target.
- *Existential processes* represent that something exists or happens. The clauses of this process typically have the verb be, or some other verb expressing existence, such as exist, arise, followed by a nominal group functioning as Existent. Existent is a thing which exists in the process, it is the only participant of this process. The existent may be a phenomenon of any kind, and is often, in fact, an event. (Simpson and Mayr 2010*)*.

## 6.6. Study Area

The study area is located in Mashonaland province of Zimbabwe. The ethnic Shona communities were chosen because they comprise 71% of the indigenous African population, forming the dominant ethno-linguistic group in the country. Of the six main Shona dialects, namely *Karanga*, *Zezuru*, *Manyika*, *Tonga-Korekore*, *Rozvi* and *Ndau*, the study group of *Zezuru* in Murehwa were chosen because their privileged dialect is spoken in the capital Harare and it dominates the national radio (Owomoyela 2002). Furthermore, the Shona are mostly patrilineal but some of the northern branches, such as the Tonga, are matrilineal, with descent passing through the female line, and their chieftaincies are hereditary. The Shona populace believes in one creator whom they call *Mwari*. They hold the propitiation of ancestors, whose involvement in human affairs is intimate, in high esteem, and as such, they believe that events such as rainfall and aspects such as the health and prosperity of the living are dependent on the good humor of the ancestors. To this end, the Shona ritually communicate with their ancestors and other spirits through mediums, and maintain a strong belief in magic, sorcery, and witchcraft (Owomoyela 2002).

## 6.7. Delimitations

The study reports on the inter-subjective experiences of Shona traditional leaders in Murehwa District in the Mashonaland East Province of Zimbabwe at the time the research was conducted. This may present problems in generalizing the findings thereof to other cultures with other ideas, values, identities and patterns of gender practice.

## 6.8. Reliability and Validity

Considering reliability and validity, Fairclough (2013) argues that in producing different interpretations and explanations of an area of social life, a critical analyst is also producing discourse. Thus, he asks a rhetorical question about the grounds on which one can determine if a critical discourse is superior to the discourse which its critique is partly critiquing. Fairclough (ibid) argues that that the only basis for claiming superiority is in the provision of explanations which have greater explanatory power. I validated the explanatory power of a gendered

discourse from its ability to provide justified explanations of as many features of the social construction of hegemonic masculinities as possible.

Thus, I can say that it was a matter of both quantity (the number or range of features) and quality (justification). One aspect of the matter of quantity was the extent to which existing lay and non-lay interpretations and explanations were themselves explained. It considered their effect on hegemonic masculinities, of gender relations that led to these interpretations, explanations that emerged and became dominant and implemented. This is where ideology came into the picture: hegemonic interpretations and explanations could be said to be ideological if they could be shown to be not just inadequate but also necessary – necessary to establish and keep in place gender relations of power.

On the matter of quality (justification), explanations were better than others if they were more consistent with whatever evidence exists, including what events took place or had taken place, how subjects acted or had acted, what the gendered effects of their actions were, and so forth. The relative explanatory power of different explanations, gendered discourses and theories is of course an issue which is constantly in contention. A final point is that the explanatory power of a gendered theory and a gendered analysis informed by it contributed to its capacity to transform masculinities, which brought us back to dialectical relations between gendered discourses and other social elements with respect to transforming masculinities to not merely interpret the gendered world but contribute to transforming it. Drawing on Wodak and Meyer's (2008) research, the study addressed issues of the representativeness of texts that were selected and of data cherry-picking using the following criteria:

- Specific cultural texts
- Specific cultural moments relating to the important discursive events which are connected to the issue in question
- Specific social and especially cultural actors
- Specific discourses
- Specific fields of cultural practices
- Specific semiotic dimensions and genre (Wodak and Meyer 2008: 98)

## 6.9. Ethical Considerations

*"Methods are not neutral, just as content is not neutral. If we believe that the participation of people is essential in the transformation of society, then our methods must be consistent with our aims: that is, participatory education. If we also believe that people need to be involved in transformative action which breaks the structures of domination, then the methods we use must enable people to unveil the values and structures which dominate them".*

Hope and Timmel (2002:5)

### 6.9.1. Transformative Approach

According to Antunes (2009), a transformative approach takes a deeper and broader view of well-known and uncomfortable dichotomies in the philosophy of social sciences, including theory and practice, knowledge and action, and facts and values. The underlying orientation was thus multidisciplinary, participative, fieldwork-intensive and case-study based. Engaging myself in transformative research was a very much detached scientific experimentation. The transformative inquiry used philosophical dimensions not usually present in traditional scientific work. It attempted to co-construct the future and to improve the interactions among men and women, masculinities and masculinities and amongst masculinities. In view of internalized gender roles, interpersonal male violence, institutional patriarchy and phallocentric ideology (see section 5.6.1), the research adopted a transformative approach. It is a deliberate and solution-oriented research study that intends to solve the problem of patriarchal social order and is motivated by the vision of a just social order. The idea was to facilitate critical awareness and self-discovery as well as to encourage social change and transformation.

Drawing on Creswell and Creswell (2018) the present study held to the philosophical assumptions of the transformative approach. As noted by Creswell and Creswell (2018:46), "this position arose during the 1980s and 1990s from individuals who felt that the postpositivist assumptions imposed structural laws and theories that did not fit marginalized individuals in our society or issues of power and social justice, discrimination, and oppression that needed to be addressed". As noted by Creswell and Creswell (2018)

There is no uniform body of literature characterizing this worldview, but it includes groups of researchers that are critical theorists; participatory action researchers; Marxists; feminists; racial and ethnic minorities; persons with disabilities; indigenous and postcolonial peoples; and members of the lesbian, gay, bisexual, transsexual, and queer communities. Historically, the transformative writers have drawn on the works of Marx, Adorno, Marcuse, Habermas, and Freire (Neuman, 2009). Fay (1987), Heron and Reason (1997), Kemmis and Wilkinson (1998), Kemmis and McTaggart (2000), and Mertens (2009, 2010) are additional writers to read for this perspective. In the main, these inquirers felt that the constructivist stance did not go far enough in advocating for an action agenda to help marginalized peoples (p46-47).

Drawing on Creswell and Creswell (ibid) the present study held that the inquiry needed to be intertwined with key sites of gender politics, **(see table 4.5)**, and a political change agenda to confront gendered oppression at whatever levels it occurred **(see section 5.6)**. Thus, the research contained an action agenda for transformation that was meant to change the lives of Shona traditional leaders, the traditional institutions in which they worked or lived, and the researcher's own life. Moreover, specific issues needed to be addressed that spoke to important gender issues of the day, issues such as women's empowerment, gendered inequality, oppression, domination, suppression, and alienation. The research began with the social construction of masculinities as the focal point of the study. Mertens (2010 in Creswell and Creswell 2018:47) summarizes the key features of the transformative worldview or paradigm:

- It places central importance on the study of lives and experiences of diverse groups that have traditionally been marginalized. Of special interest for these diverse groups is how their lives have been constrained by oppressors and the strategies that they use to resist, challenge, and subvert these constraints.
- In studying these diverse groups, the research focuses on inequities based on gender, race, ethnicity, disability, sexual orientation, and socioeconomic class that result in asymmetric power relationships.
- The research in the transformative worldview links political and social action to these inequities.
- Transformative research uses a program theory of beliefs about how a program works and why the problems of oppression, domination, and power relationships exist.

### 6.9.2. Informed Consent

According to Nnebue (2010), informed consent is one of the most important ethical rules governing research on humans and that participants must give their informed consent before taking part in a study. In his research on the subject, Nnebue (2010) found that informed consent as an aspect of medical ethics, provided adequate assurance of voluntary and autonomous participation without negative repercussions of access to study benefits. His paper showed that if adhered to in research, informed consent would maintain the dignity of people and the integrity of the research as a field of human endeavour. He concluded that researchers must therefore ensure that potential research participants are given sufficient information about a study in a format they understood. This enabled them to exercise their right to make an informed decision whether or not to participate in the research.

In this research informed consent letters which spelled out the agreement by participant were designed. Each participant confirmed that that they had been informed by the researcher about the nature, conduct, benefits and risks of this study: that they had also received, read and understood the information regarding the study: that they were aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report. In view of the requirements of research, they agreed that the data collected during this study can be processed in a computerised system by the researcher. Each participant declared that they may, at any stage, without prejudice, withdraw their consent and participation in the study. Each participant declared that they had sufficient opportunity to ask questions and (of their own free will) and declared themselves prepared to participate in the study. Each participant declared that they understood that significant new findings developed during the research which might be related to their participation would be made available to them. In the wake of the ethical clearance from Durban University of Technology and the gatekeeper's letter from the Minister of Rural Development and Preservation of National Heritage for the attention of the local District Administrator's office and local Chief in that order, the pre-training interviews were conducted just before the training. This gave the researcher an opportunity to incorporate the concrete experiences of the participants in the learning cycle**.**

### 6.9.3. Transparency

Lupia and Elman (2014) conceptualize research transparency in social science as referring to a shared belief that researchers should have an ethical obligation to facilitate the evaluation of their evidence-based knowledge claims. They achieve this by making their evidence, analysis, and research design public. Drawing from Moravcsik (2019), this concept was adopted through three dimensions: data, analytic, and production transparency.

The norm of data transparency (or "data access") obliged me to publicize the evidence on which my empirical findings rested. Access to data augmented and amplified the research by helping readers to grasp the richness and diversity of the social activities that scholars studied. It is expected to empower the readers to assess for themselves to what extent (and how reliably) that evidence confirmed particular descriptive and causal interpretations and analyses. It also expected to permit the readers to reuse existing data to extend, improve, or launch lines of research.

The norm of analytic transparency obliged me to publicize how I measured, interpret, and analyse evidence. The social scientific evidence does not speak for itself. Instead, I used it to infer unobservable descriptive measures and causal processes. For readers to truly appreciate (let alone criticize or extend) the piece of scholarship, they must be able to assess how I interpreted the data to generate descriptive and causal inferences and how precise and unbiased the I claim those inferences are.

The norm of production transparency obliged me to publicize the broader set of research design and method choices that I made. Such choices framed the research design, giving rise to the particular combination of data, theories, and methods that the employs for empirical analysis. For the research to be production transparent, I reveal the processes and decisions through which I made these choices, how robust they were, and the contextual factors that might have influenced such assessments.

As noted above, the study team endeavoured to be transparent in the conduct of the research and to be accountable for the products of the research. Results were readily availed to all concerned. Action research participants were consulted for the smallest details including the ground rules dur1ing the critical-reflection cycles. A pre-training interview **(see appendix II)**

was conducted with participants after they were informed of the study through individual letters of information **(see appendix V)** and they had signaled the intention to take part in the study through individual letters of consent **(see appendix VI)**. The letter of information introduced the researcher and his learning institution, the research topic, the supervisors and their respective contact numbers. The letter of information also spelled out the interview process in detail, highlighting the voluntary nature of the participation and ethical clearance from Durban University of technology. The letter of information also clarified that trainees would be withdrawn from this study due to illness and noncompliance. It highlighted, though, that there will be no adverse consequences should a trainee choose to withdraw from the study. Participants were informed that they would not receive any form of remuneration. Participants were informed that the researcher, however, would cover all the costs associated with the study and that certificates of attendance would be issued to participants. Participants were informed that responses from participants will remain confidential, the results of the study, including personal details regarding your sex, age, date of birth, initials and that any diagnosis would be anonymously processed into a study report.

#### 6.9.4. Collaborative Approach

Drawing from Mathiassen (2002) the study emphasized relating research activities to practice and on establishing fruitful collaboration between groups of researchers and practitioners. A small group of research participants and two facilitators worked together to understand, support, and improve their gendered practices. A critical participatory action research was one practical way of striking a useful balance between relevance and rigor in practice research. The CPAR was done with and for the research participants and their voices were amplified. The researcher only facilitated critical reflection and only came in as and when it was necessary.

I ensured that the inquiry proceeded collaboratively so that it would not further marginalize the participants as a result of the inquiry (Creswell and Creswell 2018). In this sense, the participants helped in the design of training modules, the collection of data, the analysis of information, and they also reaped the rewards of the research. Transformative research provided a voice for the participants, it raised their consciousness and advanced the agenda for change to improve their lives. The research assumed a united voice for transforming gender relations. The philosophical worldview focused on the needs of women and other vulnerable

cultural groups in traditional Shona societies that may have been marginalized or disenfranchised. Therefore, the theoretical perspectives were integrated with the philosophical assumptions that constructed a picture of the gendered issues, the people that were studied, and the changes that were needed, such as feminist perspectives, gendered discourses, and critical theory.

### 6.9.5. Safe Spaces

In light of management education, Kisfalvi and Olivier (2015) postulate that the increasing popularity of experiential learning is raising a number of new opportunities and challenges for attendant instructors. This is particularly applicable with regard to shifting the roles of the instructors and attention to learning through their emotions. In this study, I drew on the psychosocial method, Freire (2005), to delineate what a safe space might look like in a peace education context. We proposed that experiential learning can result in deeper learning when conducted in such a space. The space consisted of appropriate physical aspects, trust, respect, judgmental rationality, sharing of information and active listening. I further proposed that a safe space can be developed and maintained by establishing ground rules. The study also involved providing lessons in listening. Teaching was through concrete experience, reflexive observation, abstract conceptualization and experimentation.

In view of the hegemonic construction of traditional masculinities**, (see section 5.6.1.)**, the study paid particular attention to the layout of the seminar room to avoid the reproduction of social hierarchy and social distance and to instead, encourage the equal participation of every participant. Furthermore, the seminar room was decorated with inspiring literature (with spiritual messages that foster social justice) at vantage points. The first module, described in Chapter Nine, was meant to build trust and dialogue in the group. As such, the facilitator used selected icebreakers to start the gender training workshop with traditional leaders. To this end, I ensured that the following steps were taken before the commencement of the training:

- I introduced myself and the organization that I was representing.
- I provided background on the motivation behind the training.
- I broke the participants into small learning groups of eight to facilitate transformative masculinities.

- I asked the participants to assume the *Dare* sitting arrangement (democratic sitting arrangement of a Shona traditional court under a tree) to arrest social hierarchy and social distance as well as to reinforce a participatory approach.
- I asked the participants to meaningfully introduce themselves by giving their names and the communities from which they came.
- I asked the participants to set ground rules to guide the workshop process.
- I gave each participant a card and a marker. I then asked each participant to write his/her expectations from the training.
- I subsequently gathered the expectations and placed them where everyone could see them.
- After collecting the participants' expectations, I juxtaposed the objectives of the training sessions with the participants' expectations.
- I noted expectations that could not be met during the training and offered suggestions as to how the participants could meet them.

In view of engendering transformative masculinities, I emphasized respect, empathy, equality and equity throughout the gender training workshop. In spite of the foregoing, it was, however, noted that Shona traditional leaders had their own icebreakers in the form of a ritual of subordination which involved a regulated and fixed pattern of practice that is collectively performed at the start of any traditional meeting. The ritual of subordination involved the recognition of the obtaining social hierarchy and the creation of social distance through a collective greeting procedure involving the clapping of hands, applauding and verbally acknowledging the presence of the community headman as well as the Chief or his representative in order of social rank. This was followed by ululations from the available women. The ritual of subordination can be interpreted as an instance of the hegemonic construction of traditional Shona masculinity as it serves to legitimate unequal power relationships between men and women, masculinities and femininities and amongst masculinities.

## 6.10. Chapter Summary

The chapter has laid out the research design, underpinning philosophy, methodology and methods as well as the ethical standards. The next chapter will analyze masculinities in Shona traditional court systems to determine the extent to which there may be domination and

exploitation of women and vulnerable groups, with a view to train a critical mass of Shona traditional leaders to become gender-sensitive and active non-violent role models.

# CHAPTER SEVEN

# DETERMINING SHONA TRADITIONAL LEADERS TRAINING NEEDS FOR GENDER EQUALITY AND NONVIOLENCE

## 7.0 Introduction

In this chapter I account for local ownership of the research programme and the need to reflect on my own masculinity subjectivity. Due to the conflict-sensitive approach adopted in this study, I also took a conscious decision not to assume the training needs of participants. I used a CDA analysis of a pre-training interview on what it meant for the participants to be a man to assess their training needs of Shona traditional leaders for gender equality and nonviolence. This position was meant to ensure an intervention programme that would meet the immediate needs of participants. I reckoned that participants may not express their resentment to imposed training needs, but I would unwittingly leave with false impression that I would have achieved my aim for the study. In this chapter, I therefore present the factors that determined the training needs for my research participants-Shona traditional leaders.

## 7.1. Owning the Process

Drawing insights from Kemmis et al (2014)'s critical participatory action research (see section 6.1), the thesis explicitly rejects conventional peace research approaches whereby external experts unreflectively enter into a conflicted setting to record and represent what is happening. As noted by Kemmis et al (2014), two features were, thus, apparent in the participatory action research design; the recognition of the capacity of traditional Shona leaders working in traditional court systems to participate actively in all aspects of the research process; and the research conducted by the traditional Shona leaders was oriented to making improvements in their gendered practices in their traditional court systems. The present thesis regarded this shift towards owning the way of doing research as a source of empowerment for traditional Shona leaders.

The present thesis rejects the notion of the *objectivity* of the researcher in favour of a very active and proactive notion of critical self-reflection. Such individual and collective self-reflection allows for active interrogation of the conduct and consequences of participants' gendered practices, their understandings of their gendered practices, and the conditions under which they practice, in order to discover whether their gendered practices are, in fact, irrational, unsustainable or unjust (**see section 6.2**). As noted by Kemmis *et al.* (2014), far from being *disinterested*, the participants in the current research were necessarily interested in their gendered practices, in understanding their gendered practices and their consequences as well as the appropriateness of conditions under which they practiced. The present study argues that the nature, conduct and consequences of their gendered practices vitally affected their self-interests, and their self-interests might have affected—and even distorted—their gendered practices, the way they understood them, and the conditions under which they practiced. Even if they wanted to, participants in the critical participatory action research could not claim to have been disinterested in the practice and consequences of the critical participatory action research design. Using empirical literature, the table below problematizes Hunhu/Ubuntu in the context of gender relations

**Table 7.1: Ubuntu and gender relations**

| Research topic | Abstract | Source |
|---|---|---|
| An investigation of the sexist application of the morality concept of Tsika in the Shona culture of Zimbabwe | The study was a systematic investigation into the sexist application of an Ubuntu morality concept of Tsika, which characterizes communal traits in the Shona culture of Zimbabwe. The study established that although theoretical literature considers Tsika a cultural ideal for all Shona people, it is however, especially expected for women and children, and that women can be punished like children if they lack Tsika. The results confirmed that Tsika unfairly expected more of women than of men. It was found that benevolent sexism and its interaction with hostile sexism predicted the bias in expectation of Tsika of women over men. The results also confirmed that women who default on Tsika were evaluated more negatively than men counterparts. The study concluded that hostile sexism predicted the bias in negative evaluations of women over men who default on Tsika. | Chisango and Mayekiso (2013) |

| Sex and the Female Body in Shona Society | The study investigated African tradition of the misuse and abuse of sex especially by men, and in how the female body was conceptualized. The study established that problems faced by women in Africa were largely blamed on the African ways of approaching sex, together with the attendant disregard for the female body in African culture. Hence, the study concluded that many forms of domestic and physical violence in Africa today were blamed on how people approached the issues. The study was an exposition of how sex and the female body were viewed in Africa, especially by the Shona of Zimbabwe and it utilized Africana Womanism and Afrocentricity theoretical perspectives. The study ascertained claims made by feminists. | Makaudze (2015) |
|---|---|---|

#### 7.1.1. A Critical Reflection on Masculinities

A critical participatory action research, CPAR, design enabled both research participants and facilitators to take a step back from their immediate engagement with their gender identity to a place of critical reflection. Insights gained and lessons learnt were then used to confirm or refute pre-determined hypotheses. As a gendered facilitator in intervention programme, I would like to draw reader's attention to the fact that I am a man. Part of being a man is that I had implicit biases. It takes a critical consciousness to be able to draw people's attention to your gender identity and see any significance in it. As a male subject of traditional Shona culture, I was socialized to see gender as what females had. I therefore have unconscious thoughts that I am just a person. I do not consciously think I have a gender identity unless I make a conscious effort. I can confess that I personally consider myself as a good person, I do not see myself as connected to sexism. In other words, I did not have a sense of hegemonic masculinity.

I understand, though, that as I move in the society I always and most particularly move as a male person and that I have a male frame of reference and masculine experience. I draw your attention to masculinity as a deeply entrenched system of oppression, a system that traditional Shona culture is founded on, a system that all traditional institutions are created on. Every other traditional Shona institution has, therefore, power that it is given by men. Oppressive gender relations are not only an individual accomplishment, but institutional. That is the difference between a system and individual act. For example, an individual woman can deny a man

conjugal rights and claim to have power. But her group as women cannot systematically deny men as a group their conjugal rights. That explains the difference between an individual prejudice and a system of oppression. The thesis postulates, therefore, a concept of oppression as group prejudice backed by institutional power. It follows then that oppressive gender relations are not a moral choice issue. You do not have to be a bad person to practice gender oppression. You are implicated in gender oppression by your subject position in gender order.

There are gendered structures and processes in traditional Shona systems that establish and perpetuate oppression. The complexity of these gendered problems calls for peacebuilding strategies that are based on principle, not simply pragmatism. As noted by Kaye and Harris 2017) it is neither sufficient nor safe to propose solutions that have do not take into account the context and the underlying values of proposed outcomes, or that excludes the views of the concerned people. They recognize the complicated nature of problems and that simplistic solution cannot resolve humanity's present plight. This is equally true in attempts to transform gender relations. Piecemeal solutions that call for women's empowerment tend to resolve the symptoms of gender injustices. There is need for gender education to develop critical consciousness in traditional Shona communities. First of all, research participants need to accept that they live in an unequal gendered world and that oppression exists. Secondly research participants have to aware that they are responsible for transforming their own lives and the world in which they live. As noted by Kaye and Harris (2017) the animating goal has to be the promotion of transformation and change, fostering of solutions that will lead to the cession of hostility or conflict, and ultimately a profound change in which harmony and peace become realities instead of just wishes.

In light of systems of oppression, I can conclude that any one person in life is not pure evil. That when an individual man is mean to a female, that is just an individual tragedy in their daily life. Every misogynistic man in the social system would say they are just going on about their business and they would soon be back home with their family where they would be quite loving. The thesis argues, therefore that there are not bad people, but there are bad systems that deform people. Evil, then, may not an objective phenomenon as such, but is in every one of us, it is in our sins of omission and sins of commission. Surely some people are meaner than others. But others are also not doing anything to stop it, hence the need for building a culture of peace

and nonviolence. We are born into systems that perpetuate injustices. We need to understand how we are complicit in the systems. As men, we need to figure out how we contribute to social construction of hegemonic masculinities and how we can contribute to the transformation of gender relations (**see figure 5.5 and 5.6**). This naturally takes us to the principles of nonviolence. This is because we are not fighting individuals, but systems of oppression.

## 7.2. The Pre-Training Interview

A pre-training interview **(see appendix II)** was conducted with participants after they were informed of the study through individual letters of information **(see Appendix V)** and they had signaled the intention to take part in the study through individual letters of consent **(see Appendix VI)**. The letter of information introduced the researcher and his learning institution, the research topic, the supervisors and their respective contact numbers. The letter of information also spelled out the interview process in detail, highlighting the voluntary nature of the participation and ethical clearance from Durban University of technology. The letter of information also clarified that trainees would be withdrawn from this study due to illness and noncompliance. It highlighted, though, that there will be no adverse consequences should a trainee choose to withdraw from the study. Participants were informed that they would not receive any form of remuneration. Participants were informed that the researcher would cover all the costs associated with the study and that certificates of attendance would be issued to participants. Participants were informed that responses from participants would remain confidential, the results of the study, including personal details regarding sex, age, date of birth, initials and that any diagnosis would be anonymously processed into a study report.

Informed consent letters spelled out the agreement by participant. Each participant confirmed that that they had been informed by the researcher about the nature, conduct, benefits and risks of this study: that they had also received, read and understood the information regarding the study: that they were aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report. In view of the requirements of research, they agreed that the data collected during this study can be processed in a computerised system by the researcher. Each participant declared that they may, at any stage, without prejudice, withdraw their consent and participation in the

study. Each participant declared that they had sufficient opportunity to ask questions and (of their own free will) and declared themselves prepared to participate in the study. Each participant declared that they understood that significant new findings developed during the research which might be related to their participation would be made available to them.

In the wake of the ethical clearance from Durban University of Technology and the gatekeeper's letter from the Minister of Rural Development and Preservation of National Heritage for the attention of the local District Administrator's office and local Chief in that order, the pre-training interviews were conducted just before the training. This gave the researcher an opportunity to incorporate the concrete experiences of the participants in the critical masculinities learning cycle.

## 7.3. Assessing Training Needs: A Critical Discourse Analysis

In terms of Fairclough's (2013) dialectical relational approach, I proceeded by way of looking at the semiotic dimension of traditional masculinities, described below. I then analysed that dimension by identifying its *styles* (semiotic ways of being a man), genres (semiotic ways of acting and interacting/ the use of language associated with a particular masculinities) and discourses (semiotic ways of construing masculinities/ ways of signifying gendered experience from a particular gendered perspective). Subsequently, I identified the difference between the styles, genres and discourses. Thereafter, I studied the processes by means of which the colonization of dominant gender styles, genres and discourses was resisted. Thereafter, I shifted the focus to structural analysis of the gendered context, and analysed agents, tenses, transitivity, modality, visual images and body language. In the final analysis, I dealt with interdiscursivity.

Discourse analysis of the hegemonic construction of masculinities in traditional Shona culture allowed me to describe and assess this sharing of social meaning in close detail. It enabled the analysis of the representations of gender that predominated. It also helped in the analysis of the kinds of interactions cultural texts set up between traditional Shona subjects and their world and between the dominant male groups and the rest of women and other vulnerable cultural groups. And it also enabled the analysis of how meaning was made differently in different cultural texts, and therefore the different ways of seeing and thinking that tend to be found in traditional Shona culture society. As noted by Van Dijk (2003 in Amoussou and Allagbe 2018),

the CDA analysis had to satisfy a number of requirements in order to effectively realize its aims. Table 7.2 adapts the study to the requirements:

**Table 7.2: Adapting CDA requirements**

| Focus of CDA analysis | Implication for gender relations |
|---|---|
| Gender equality and nonviolence | The analysis was oriented at gender equality and nonviolence. The theoretical and methodological approach was relevant to the extent that it was able to successfully study sexism and other forms of social inequality. |
| Interdisciplinarity | In order to study gender equality and nonviolence adequately, the CDA work was multidisciplinary and particularly focuses on the relations between gender discourse and society. |
| Critical approach | The CDA analysis did not characterize a school, a field or a sub-discipline of discourse analysis, but rather an explicitly critical approach, position, or stance of studying gendered text and talk. |
| Gender relations | The CDA especially focused on gendered relations of power, dominance and inequality and the ways these are reproduced or resisted by social group members through text and talk |
| Gender ideologies | The CDA analysis was about the underlying gender ideologies, that play a role in the social reproduction of or resistance against gendered dominance or inequality; |
| Structural violence | The CDA analysis was geared towards uncovering, revealing or disclosing the implicit, hidden or otherwise not immediately obvious gender relations of power that are discursively enacted as well as their underlying ideologies. That is, the CDA analysis especially focused on the strategies of manipulation, legitimation, the manufacture of consent and other discursive ways to influence the minds (and indirectly the actions) of woman and other vulnerable cultural groups in the interest of the powerful |
| Gendered discourse practice | The CDA attempted to uncover the discursive means of mental control and social influence implies a critical and oppositional stance against the powerful and the elites, and especially those who abuse of their power |
| Discursive intervention | On the other hand, the discursive intervention tried to formulate and sustain an overall perspective of solidarity with dominated groups, e.g., by the formulation of strategic proposals for the enactment and development of transformative masculinities: counter-power and counter-ideologies in gendered practices of challenge and resistance |

Source: Van Dijk (2003 in Amoussou and Allagbe (2018)

In a related study entitled *Ndezve Varume Izvi: Hegemonic Masculinities and Misogyny in Popular Music in Zimbabwe*, Chiweshe and Bhatasara (2013) used discourse and content

analysis to investigate popular music as a fertile ground for the display of masculine identities in Zimbabwe and songs as a ready-made arena for the playing out of these identities. In terms of empirical literature, the study offers a CDA analysis of popular music in Zimbabwe and demonstrates how hegemonic masculinities and misogyny are celebrated and venerated. The study analysed popular songs released over five years to establish how music was a medium for normalising and transmitting masculinities and femininities from one generation to another. The study established how popular music recreated and reinforced the perceived inferiority of women and how messages were portrayed in songs and mirrored the dominant and hegemonic ideas about social life and sexuality. The study also established how young males and females listened to such music and grow up believing that sexual stereotypes were true. Ultimately, the paper concluded that popular culture mirrored real life and as such the masculine nature of music was one way in which sexual domination of women was celebrated and reinforced.

Indeed, a discourse approach to traditional Shona politics, society and culture offered traditional leaders, whose work was most obviously gendered, a means whereby they, in collaboration with facilitators, could describe, interpret and proffer explanations how their gendered practices were discursively accomplished. The approach suggested an explicit way of clarifying the ideologically informed bases of the purposes and methods of the Shona traditional court systems. At the same time, the focus on the dialectics of gendered discourse did not just provide a motivation for the intellectual debate, but it also directly engaged the traditional leaders' understanding of interdiscursivity and its relation to those semiotic modalities within and through which the interdiscursivity was realised. The approach highlighted the two-way flow of gendered discourse to and from sociological/political constructs such as hegemony and power (Fairclough 2013). Table 7.3. adapts CDA principles to hegemonic masculinities.

**Table 7.3: Adapting CDA principles**

| CDA Principle | Implication for hegemonic masculinities |
| --- | --- |
| CDA addresses social problems | • CDA is a form of intervention in gendered practice and gendered relationships. |

| | |
|---|---|
| Power relations are discursive | • CDA's primary focus is on how power relations are exercised and negotiated in gendered discourse. |
| Discourse constitutes society | • Language both reflects and reproduces gendered relations in a two-way relationship.<br>• Every instance of language use makes its own contribution to reproducing or transforming society and culture, including gender power relations. |
| Discourse does ideological work | • Gender ideologies are particular ways of representing and constructing society which reproduce unequal power relations between men and women, masculinities and femininities, and amongst masculinities.<br>• When CDA analysts (particularly Fairclough) argue that texts are ideologically shaped by power relations, they use the term ideology in the sense of hegemony which refers to control through the active consent of people rather than through domination. |
| Discourse is intertextual/historical | • This is the claim that discourse must always be understood *in context* in order to be understood.<br>• Context includes socio-cultural knowledge as well as intertextuality. The concept of intertextuality refers to the way gendered discourses are always connected to other gendered discourses which are produced earlier as well as those which are produced synchronically or subsequently.<br>• Intertextuality also applies to gendered texts which contain allusions to previous gendered texts, such as the use of proverbs, biblical or literary references, idioms and so on and where understanding of which depends on certain intertextual knowledge on the part of the listener or reader. |
| The link between text and society is indirect or mediated | • CDA attempts to show the connection between gendered properties of texts on the one hand and gendered social and cultural practices on the other.<br>• The link between text and society is generally understood as mediated through *orders of discourse* and is Foucault's all-encompassing term covering a range of institutional discourse practice. |
| Discourse analysis interpretative and explanatory | • CDA typically distinguishes three stages of critical analysis: description, interpretation and explanation. |
| Discourse is a form of social action or social practice | • CDA in this mode, is intended to be a socially committed scientific paradigm.<br>• The intended outcome of CDA is therefore a change of gendered discourses and power patterns in traditional justice mechanisms. |

Source: Adapted from Fairclough and Wodak (1997 cited in Simpson and Mayr 2010: 52-53).

### 7.3.1 Terminology

The section below describes some terms that are crucial in the understanding of a CDA analysis:

**Text** refers to "the written or spoken language produced in a discursive event" (Fairclough, 1993, p. 138). He emphasizes the multi-semiotic character of texts to which he adds visual images and sound –using the example of television language – as the other semiotic forms which may be simultaneously present in texts).

**Genre** refers to "the use of language associated with a particular social activity" (Fairclough, 1993, p. 138). For him, "different genres are different means of production of a specifically textual sort, different resources for texturing" (Fairclough, 2000, p.441). He views genre as also a means of textual structuring and as a set of relatively stable conventions, which are both creative and conservative. This implies that he considers genre as both relatively stable and as open to change.

**Discourse** used as an abstract noun, refers to the "language use conceived as social practice" (Fairclough, 1993, p.138). When discourse is used as a countable noun, in Fairclough's words refers to a "way of signifying experience from a particular perspective" (Fairclough, 1993, p.138). For him, Discourse as an abstract noun, is not only concerned with language in use, but also the pervasive and often invisible sets of values, beliefs and ideas in that social circumstance.

A **discursive event** refers to "instance of language use, analyzed as text, discursive practice, social practice" (Fairclough, 1993, p.138). Discursive event, for him, refers to text, discursive practice (production and interpretation of the text), and social practice (including situational, institutional and societal practice).

**Orders of discourse** refers to "totality of discursive practices of an institution and relationship between them" (Fairclough, 1993, p.138). These are usually associated with particular institutions or domains of social life. For example, there are particular orders of discourse associated with gender.

Thus, in the description of orders of discourse, one should be concerned with specifying what discourse types are used in the particular domain, and the relationships between each discursive practice (production and interpretation of discourse).

## 7.5. Chapter Summary

The chapter accounted for the need to introspect, gave a rationale for the gender analysis, briefly described the analytical framework, explored methodology in Fairclough's dialectical relational approach, accounted for reliability and validity and then gave a summary. The next chapter will be on data presentation and analysis.

# PART IV: DATA PRESENTATION AND CDA ANALYSIS

This part focuses on data presentation and CDA analysis. Chapter Eight reports on the CDA analysis of pre-training interview data. Chapter Nine reports on the training for transformation. Chapter Ten reports on the preliminary evaluation of the outcome. The CDA analysis was carried out with the research objectives in mind (**see section 1.5**).

# CHAPTER EIGHT

# TRADITIONAL AND NONVIOLENT ALTERNATIVE MASCULINITIES

"*We can distinguish between negative critique, which is analysis of how societies produce and perpetuate social wrongs, and positive critique, which is analysis of how people seek to remedy or mitigate them, and identification of further possibilities for righting or mitigating them"*. Fairclough (2013:7)

## 8.0 Introduction

This chapter reports on a CDA analysis of pre-training interviews conducted with traditional leaders at Munanga Makore village in Ward 3 and Ward 11 under Chief Mangwende in Murehwa District in Mashonaland East Province of Zimbabwe. Textual data was obtained through audio-visual recordings and contextual data was obtained through secondary documents. As noted earlier, the use of CDA analysis makes explicit the social and cultural conditions under which traditional masculinities may not be compatible with peace and justice and the possibility of transforming gender. Hegemonic construction of traditional masculinities has been a concurrent theme in the study. The study used critical discourse analysis to reveal the hegemonic construction of masculinities and peace education to transform traditional leaders into gender-sensitive active nonviolent role models.

In order to achieve the research objectives, (**see Section 1.5**), a gender training workshop involving 30 Shona traditional leaders drawn from Ward 3 and Ward 11 in Murehwa District under Chief Mangwende of Mashonaland East Province in Zimbabwe was conducted at Munanga Makore village on the 25th of August 2019 from 0800hrs to 1500hrs. Pre-training questionnaires were designed and administered to the participants to determine the training needs for gender equality and nonviolence. The 30 participants were selected through purposive sampling technique out of a total population of 330 traditional leaders under Chief Mangwende of Murehwa District in Mashonaland East Province of Zimbabwe. Considering purposive sampling, Creswell (2013: 157) postulates that "this means that the inquirer selects

individuals and sites for the study because they can purposefully inform understanding of the research problem central to the research…decisions have to be made about the people and the data to be sampled, what form the sampling takes, and how many people or sites needs to be sampled”. Participants were chosen on the basis that they were traditional leaders. This is because in traditional Shona culture, it is for traditional leaders that the construction or integration of hegemonic masculinity is largely under pressure. I used my acquaintance with the local Chief Mangwende who is in charge of traditional leaders of the study area to arrange the recruitment participants. The Chief advised that I obtain a gatekeeper’s letter from the Minister of Rural Development and Preservation of National Heritage for the attention of the local District Administrator’s office and him in that order. Because of time, manpower and resources constraints, we decided that participants be conveniently recruited among village heads from adjacent traditional Wards 3 and 11 and that the workshop be held at my own homestead at Munanga-Makore village in Ward 3. Following the Ministers written permission, letters were then dispatched to respective Ward Headmen who then selected respective Village Heads to attend the workshop. Chief Mangwende of Murehwa District provided one of his entrusted messengers to represent him as a staffer in the pre-planning, designing, carrying out and evaluation of the gender training workshop.

## 8.1 Participants’ Bio-Data

As noted above, a total of 30 traditional leaders took part in the gender training workshop. Table 8.1 contains the participants’ bio-data.

**Table 8.1: Participants’ bio-data.**

| Age | Number of participants | Percentage |
|---|---|---|
| 20-30 | 3 | 10% |
| 30-40 | 2 | 7% |
| 40-50 | 20 | 66% |
| 50-60 | 5 | 6% |

## 8.2 Addressing Objective I of the Study

A preliminary literature review was done to contextualize masculinities**.** This was a necessary to build on current scholarship and to theorize possible manifestations in traditional Shona culture and where these assumptions could be apparent in traditional Shona culture. Table 8.2 illustrates the theory. The table describes these perspectives as assumed in the traditional court systems.

**Table 8.2: Theorizing masculinities.**

| **Form of masculinities** | **Assumption in traditional Shona culture** | **Source** |
|---|---|---|
| Hegemonic masculinities | Hegemonic masculinities were assumed to manifest at three levels of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and represent the masculinities of the family head, village head community headman and the chief that are always constructed in relation to various subordinated masculinities as well as in relation to women. Hegemonic masculinity is the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees (or is taken to guarantee) the dominant position of men and the subordination of women. | Connell (1987, 1995)<br>Connell and Messerschmidt (2005)<br>Messerschmidt and Messner (2018)<br>Messerschmidt (2018)<br>Gombe (1998)<br>Gwaravanda (2011) |
| Complicit masculinities | Complicit masculinities were assumed to manifest at three levels of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and are represented in those masculinities of the family head, village head community headman and the chief that do not actually embody hegemonic masculinity yet through practice realize some of the benefits of patriarchal relations. | Connell (1987, 1995, 2012, 2018)<br>Connell and Messerschmidt (2005)<br>Messerschmidt and Messner (2018)<br>Messerschmidt (2018)<br>Gombe (1998)<br>Gwaravanda (2011) |
| Subordinate masculinities | These are were assumed to manifest at three levels of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and are represented in those masculinities of the family head, village head community headman and the chief constructed as | Connell (1987, 1995, 2012, 2018)<br>Connell and Messerschmidt (2005)<br>Messerschmidt and Messner (2018) |

| | | |
|---|---|---|
| | lesser than or aberrant from and deviant to hegemonic masculinity. | Messerschmidt (2018)<br>Gombe (1998)<br>Gwaravanda (2011) |
| Marginalized masculinities | Marginalized masculinities were assumed to manifest at three levels of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and are represented in those masculinities of the family head, village head community headman and the chief that are trivialized or discriminated against, or both, because of unequal relations, such as class, race, ethnicity, and age. | Connell (1987, 1995, 2012, 2018)<br>Connell and Messerschmidt (2005)<br>Messerschmidt and Messner (2018)<br>Messerschmidt (2018)<br>Gombe (1998)<br>Gwaravanda (2011) |
| Protest masculinities | Protest masculinities were assumed to manifest at three levels of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and are represented in those masculinities of the family head, village head community headman and the chief constructed as compensatory hyper masculinities that are formed in reaction to social positions lacking economic and political power. | Connell (1987, 1995)<br>Connell and Messerschmidt (2005)<br>Messerschmidt and Messner (2018)<br>Messerschmidt (2018)<br>Gombe (1998)<br>Gwaravanda (2011) |
| Dominant masculinities | Dominant masculinities were assumed to manifest at three levels of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and are represented in those masculinities of the family head, village head community headman and the chief that are not always associated with and linked to gender hegemony but refer to (locally, regionally, and globally) the most celebrated, common, or current form of masculinity in a particular social setting. | Messerschmidt and Messner (2018)<br>Messerschmidt (2018)<br>Gombe (1998)<br>Gwaravanda (2011) |
| Dominating masculinities | Dominating masculinities were assumed to manifest at three levels of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and are represent in those masculinities of the family head, village head community headman and the chief that do not necessarily legitimate unequal relationships between men and women, masculinities and femininities, but rather involve commanding and controlling particular interactions, exercising power and control over people and events | Messerschmidt and Messner (2018)<br>Messerschmidt (2018)<br>Gombe (1998)<br>Gwaravanda (2011) |

| Positive masculinities | Positive masculinities were assumed to manifest at three levels of traditional Shona courts, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and are represented those masculinities of the family head, village head community headman and the chief that contribute to legitimating egalitarian relations between men and women, masculinity and femininity, and among masculinities. | Messerschmidt and Messner (2018)<br>Messerschmidt (2018)<br>Gombe (1998)<br>Gwaravanda (2011) |
|---|---|---|

## 8.3 Addressing Objective II of the Study: Pre-Training CDA Analysis

Using data from the video transcripts of the pre-training interview with each participant Shona traditional leader, the pre-training CDA analysis sought to address the second objective of the study: to examine the social construction of masculinities in traditional Shona culture to determine the extent to which there maybe domination and exploitation against women and other vulnerable groups.

### 8.3.1. Describing text (Linguistic analysis)

Considering the research major aim and objectives, the linguistic analysis part of the CDA analysis was conducted through the *transitivity model* (**see section 6.5.1**). This was in line with the realist methodology which used CMO configuration patterns to indicate how the intervention programme activated particular mechanisms amongst traditional Shona leaders and in their social and political conditions, in order and bring about alterations in gendered practices (**see Figure 5.1**). These postulations brought together the mechanism-variation and the relevant context-variation and in order to predict and explain the expected range of outcomes.

At this stage, I was concerned with formal properties of traditional Shona cultural texts. At the level of description, the analysis was done by identifying and labelling the formal features of a cultural text in terms of categories of a descriptive framework. The description stage had three aspects that became formal features of the cultural text, they were *vocabulary, grammar and text structures*. Each of the formal features had a value that cultural text may have. Drawing from Fairclough (2013), the values included experiential, relational, and expressive. A formal

feature with experiential value dealt with the way in which the cultural text producers experienced and represented the natural and social world. Relational value dealt with the social relationships which were enacted via the cultural text in the discourse. Then, the expressive value dealt with the producer's evaluation of the part of the reality which related to it. The functions of traditional Shona cultural texts as discourses are:

- representations (Ideational function;
- identities and social relations (Interpersonal function);
- and cohesion and coherence (Textual function) (Mayr 2008; Simpson & Mayr 2010).

These three meta-functions of language were realized in three more or less independent systems at the sentence or clause level: The system of *Transitivity*, involving *processes* (= verbs), *participants* (= nouns) and *circumstances* (= prepositional phrases) relates to the ideational meta-function; the system of *Mood*, involving types of clause structure (declarative, interrogative, degrees of certainty or obligation, the use of tags, attitudinal words, politeness markers, etc.), relates to interpersonal meaning and; the system of *Theme,* involving patterns of foregrounding of certain elements in texts, relates to textual meaning. Together, these three systems represented the meaning potential of a language, from which the language user made contextually motivated choices. In their narratives, the respondents textured (made) a semantic relation (a meaning relation) between men and various characteristics that they claimed real men had, such as being able to provide for the means of subsistence and to protect his family. This connection was not a natural necessity. Rather, the connection was created by the respondents and constructed in relation with women and other non-hegemonic man. The following are samples of the extracts and CDA commentary:

> In our traditional Shona culture, I may say a real man is a man who is able to provide for the means of subsistence of his family and to protect his family so that it is well secured for existence in the communities that we live in. Video P1411456 (Line 11-13)

*CDA Analysis Commentary:* The use of the modal verb *'may'* has the social effect of reducing the respondent's commitment and evading responsibility for the truth of the claim. In this usage, the device has the effect of toning down the male respondent's agency in the asymmetrical meanings assigned to masculinities and femininities and amongst masculinities. Simultaneously, the use of propositional assumptions embedded in the phrase 'a real man *is* a

man who *is* able to provide…' signal strong commitment to the truth of the claim. The device has the social effect of universalizing particular opinions.

> My opinion about what it means to be a real man is, I think a real man is someone who is able to provide for his family, no matter how difficult the times are, one who is able to do all that is expected in the subsistence of that family, including how he is able to live in harmony with others in the community. Video P1411458 (Line 33-36)

*CDA Analysis Commentary:* The modal verb '*I think*' implies personal opinion and the hedging device has the social effect of weakening the general truth and shared meaning of the claim. However, the simultaneous use of propositional assumptions embedded in *'is'* with reference to what it means to be a real man encode meanings about states of being, reflecting a strong commitment to the truth of the claim. This ambiguity and commitment at the same time have the social effect of universalizing a particular opinion.

> Someone who has a family and homestead. I cannot be a real man if I do not have my own homestead. A real man is a man who has his own family. His own domestic animals. And his own homestead. Video P1411462 (Line 54-56)

*CDA Analysis Commentary:* The relational process in '*his own'* is repeated in a series of grammatical structures. This device is called overlexicalization and is a pragmatic strategy for encoding ideology.

> In my opinion, a real man is someone who can stand by the family in case of trouble, who is not afraid of anything. That is what I expect from a real man. Someone who is self-reliant, even when something very scary happens. To be seen to rise to the occasion. Video P1411463 (Line 67-69)

*CDA Analysis Commentary:* The repetition of tough guise in the phrases '*stand by the family'*, not '*afraid of anything*', '*self-reliant*', and '*rise to the occasion*' all show the (female) respondent's, preoccupation with masculine power and control. Given the fact that this particular respondent was female, it is reasonable to attribute the view to emphasized femininities.

> One who is a real man is someone who is expected to have brains, so that he is able to lead his family, organizing and providing in a proper way, also able to unite his family and the whole community, meaning that he is someone with good intentions to enable the smooth running of

> affairs. Also, he is expected to succeed in his life together with his whole family. That is a real man. Video P1411464 (Line 88-92)

*CDA Analysis Commentary:* The repetition of purported masculine leadership qualities is evident in the phrases 'expected to have brains', 'able to lead his family', 'organizing and providing', 'able to unite his family', 'smooth running of affairs', and 'succeed in life'. All the stated phrases reflect the respondent's preoccupation with the patriarchal ideology of masculine power and privilege.

> A real man is someone who can provide for his family and protect his community. Video P14114658 (Line 1)

*CDA Analysis Commentary:* The propositional assumption embedded in the clause a real man is someone who can '*provide'* for his family' and '*protect*' his community has the social effect of universalizing a personal opinion and points to the respondent's preoccupation with a patriarchal ideology.

> I may say that a person whom society might call a real man is someone, first of all, who lays out ground rules at his homestead. Someone whom I may say has responsibility. Someone whom we might say he is the one that in case something happens, like difficult tasks, he is expected to be the father figure, he is also able to provide for the family according to household needs. Video P1411469 (Line 114-118)

*CDA Analysis Commentary*: The use of the modal verbs '*may*' and '*might*' has the social effect of reducing commitment to the general truth and shared meaning of the claim. This has the social effect of hiding the agency of men in the hegemonic construction of traditional masculinities.

> A real man, in traditional Shona culture is someone who can provide leadership for his family. Someone who is knowledgeable about his family's affairs Video P1411470 (Line 129-130)

*CDA Analysis Commentary:* The use of the propositional assumptions in the phrase '*who is able*' universalize a personal opinion.

> A real man, in my opinion, is someone who is able to provide leadership for his family. Providing for the means of subsistence. Also, someone who is tough and able to fight. Video P1411471 (Line 141-142)

*CDA Analysis Commentary:* The propositional assumption embedded in the clause ‘a real man *is* someone who *is* able’ and the repeated use of the active verb ‘*provide*’ imply men’s agency in the leadership of the family. The clause ‘*tough and able to fight*’ reflects the respondent’s preoccupation with a patriarchal ideology.

> In my view, what a society may call a real man is someone who is able to provide for the means of subsistence for his family. Starting from, I may say, protecting family against domestic violence, protecting family from the plight of hunger. Able to provide for the children’s education. I think that is someone whom I might call a real man. Video P1411472 (Line 153-156)

*CDA Analysis Commentary:* The use of propositional assumptions embedded in the clause ‘what society might call a real man *is* someone who *is* able to provide for the means of subsistence for *his* family’ have the social effect of universalizing a particular opinion.

> In my view a real man is someone who in the first place able to provide for himself, then secondly his family Video P1411475 (Line 167-168)

*CDA Analysis Commentary:* The use of the propositional assumption in the phrase ‘a real man *is* someone’ and the active verb ‘*provide*’ have the social effect of universalizing a personal opinion.

> A real man is organized like you can see I am. Someone who is able to do his own thing on his own good homestead uplifting his good life. Now that is a real man. Video P1411476 (Line 179-180)

*CDA Analysis Commentary*: The propositional assumptions embedded in the phrases ‘a real man *is* organized’ and ‘someone who *is* able to do his own thing’ have the social effect of universalizing a particular opinion.

> A real man in my view is someone that you see that even the improvements he makes in the homestead shows that there is a man. Also, the quality of the tasks being carried out at the homestead should clearly show that there is a man in charge. **Video P1411478** (Line 191-193)

*CDA Analysis Commentary:* The nominalization in the word ‘*improvements*’ does not specify what is improved, rather the respondent goes on to add the clauses ‘*quality of tasks*’ and ‘*a man*

*in charge'*. The ambiguity and strong commitment at the same time have the social effect of naturalizing particular opinions.

> In my view, someone whom society might call a real man, I may say it is someone who is responsible Video P1411479 (Line 204-201)

*CDA Analysis Commentary:* The use of the modal verbs '*might'*, and '*may*' reduce commitment to the truth of the claim**.** This has the social effect of misrepresenting personal opinion as natural and common sense.

> It is someone who is self-reliant. Or a strong man in times of trouble. Or someone who is able to provide for the subsistence of the family. Video P1411480 (Line 208-209)

*CDA Analysis Commentary:* The intensive relational process denoted by '*is*' encodes meanings about states of being. This has the social effect of misrepresenting the stated qualities as natural and common sense. The language use reflects the respondent's preoccupation with a patriarchal ideology.

> A real man, what society might call a real man, is someone who has his own homestead. With his own family and in all his ways acting like someone with his own homestead, acting like a man. That is a real man. With his material possession. No matter what happens, like problems, he will act like a man. Whenever there is a specific problem, he will take charge of that problem. Video P1411481 (Line 209-224)

*CDA Analysis Commentary:* The relational process of '*owning*' is reiterated in relation to homestead, family and material possessions. This has the social effect of naturalizing the claim. Also, the material processes in the clauses '*act like a man*' and '*take charge*' reflect the respondent's preoccupation with a patriarchal ideology.

> A real man is one who is responsible concerning his household. Able to manage his homestead to manage so forth and so forth. Video P1411482 (Line 235-236)

*CDA Analysis Commentary:* The intensive relational processes embedded in the clause 'a real man *is* one who *is* responsible' and the possessive relational processes embedded in the clause '*his* household' encode meanings of states of being. This has the social effect of a strong commitment of the truth of the claim and taking it for granted. The language use reflects the respondent's preoccupation with a patriarchal ideology.

> Someone whom society might call a real man is someone who can look after his family and able to provide for its subsistence. Video P1411483 (Line 247-248)

*CDA Analysis Commentary:* While the use of the modal verb '*might*' reflects the respondent's lack of strong commitment to the truths of the claim and weakens its shared meaning, the intensive relational process in the clause 'a real man *is* someone who can look after his family' reflects a strong commitment to the truth of the claim. The ambiguity and strong commitment at the same time have the social effect of hiding agency in the hegemonic construction of traditional masculinities.

> In our traditional Shona culture, a real man is someone who is respected and who has a family. Someone who can live in harmony with others. Someone who can make positive contributions for national development. Video P1411485 (Line 258-260)

*CDA Analysis Commentary:* The intensive relation processes embedded in the clause 'a real man *is* someone who *is* respected and who *has* a family' encode meanings about states of being. This has the effect of naturalizing a particular opinion as common sense.

> In my view, someone whom society might call a real man is able to provide for the subsistence of his family and able to build his homestead. Someone who can positively contribute to community events. Someone who can positively contribute to national building. Able to act likewise. Video P1411486 (Line 272-275)

*CDA Analysis Commentary:* On one hand, material processes embedded in the clauses 'a real man is able to *provide*' and 'able to *build*' encode concrete actions that have material consequences. On the other hand, possessive relational processes embedded in the clause 'subsistence of *his* family' encode meanings about states of being. This has the social effect of naturalizing a patriarchal ideology as common sense.

> About societal expectations of what it means to be a man in the course of existence, I see a brave man who can provide for the subsistence of his family. Like someone who has a family, you should be able to provide for your family legitimately. When things go wrong with your wife, being humble to avoid conflict in the homestead. Video P1411487 (Line 286-289)

*CDA Analysis Commentary:* The behavioral process embedded in the term '*brave*' denotes a psychological embodiment. The material process embedded in the active verb *'provide'*

encodes concrete action with material results. This has the social effect of naturalizing ideological representations as common sense.

> What it means to be a man is being able to provide for your own subsistence and having your own family and your own homestead legitimately. A real man is one who is able to thatch huts and install roofs. Video P1411488 (Line 301-303)

*CDA Analysis Commentary*: The repetition of the clause *'your own'* with reference to a man's material possessions reflects parallelism and the respondent's preoccupation with a patriarchal ideology of ownership and control.

> The way I understand it what it means to be a real man? In my opinion, when society talks about a real man, it is referring to a male individual who has his own family. Someone who is able to stand by his family in times of joy and pain. Video P141148 (Line 315-317)

*CDA Analysis Commentary:* The use of the modal clause *'in my opinion'* and the intensive and possessive relational behavioral processes embedded in the clause 'someone who *is* able to stand by *his* family' reflect the respondent's ambiguity and strong commitment at the same time. This has the social effect of naturalizing a patriarchal ideology as common sense.

> A real man is the head of the house who is expected to do all that is expected to be done at the homestead. Someone who can provide for the subsistence of the family. Always alert of anything that needs to be done at the household. He is in charge as the head of the house. Video P1411491 (Line 328-331)

*CDA Analysis Commentary:* The intensive relational process embedded in the clause 'a real man is the head of the house who is expected to do all that is expected to be done at the homestead' encodes meanings about states of being. The language use has the social effect of naturalizing a patriarchal ideology as common sense.

> About what it means to be a man, I might as well say real man are not those ones that lift weights, no. those men who are said to have many cars or those with pot bellies like this. To be called a real man that is when you are able to provide for the subsistence of your family. Because you may be strong but habitually battering your wife on daily basis, you are not a real man. You may have a lot of cars, but your children sleep on empty stomachs, you are not a good man because it may be the social identity that is rosy. The quality of a man is seen through the living conditions of his family because he is the provider. Beginning with food, clothes and shelter, and general freedom, the family can only be free because of the care of man in charge. Also, good manners which does not harm others in the community. I thank you. Video P1411493 (Line 342-351)

*CDA Analysis Commentary:* The use of the modal verb *'might'* and *'may'* reduces commitment to the truth and evades responsibility for the truth. However, the use of intensive relational processes embedded in '*is*' encode meanings of states of being. This has the social effect of naturalizing a patriarchal ideology as common sense.

> In our traditional Shona culture, a real man is someone who is able to provide for subsistence of his family and homestead. Someone who acts like a man showing that he is in charge of the household. Someone who does all manly jobs that are supposed to be done by men. Video P1411494 (Line 362-365)

*CDA Analysis Commentary:* The use of intensive relational processes embedded in the clauses '*is* able to provide' and '*his* family and homestead' encode meanings about states of being. This has the social effect of concealment of the truth of the claim and taking it for granted. The choice of words reflects the respondent's preoccupation with a patriarchal ideology.

> In my opinion, someone whom society might call a real man is a man who is reserved and has his own homestead and portrays a good image commensurate with his position in society. Video P141149 (Lines 376-378)

*CDA Analysis Commentary:* The use of the intensive and possessive relational processes in the clause "a real man *'is'* a man who *'is'* reserved and *'has hi*s *own'* homestead and portrays a good image commensurate with *his* position in society" encode meanings about states of being and have the social effects of concealment and taking it for granted, thereby naturalizing a patriarchal ideology as common sense.

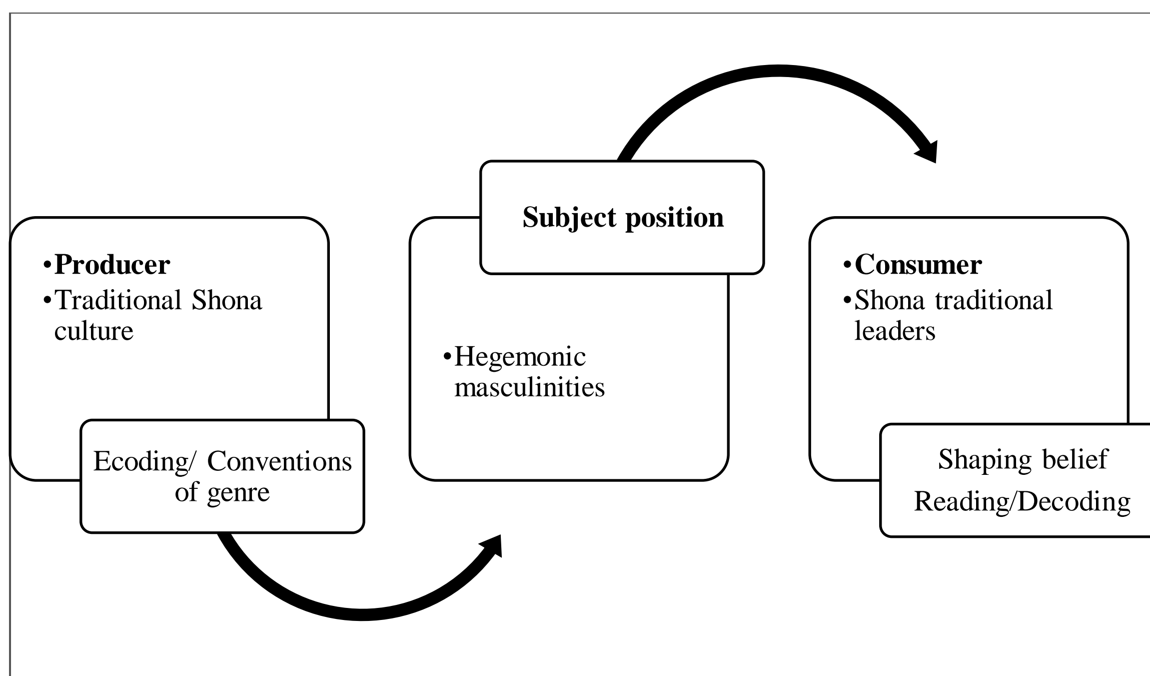
> About what it means to be a man, I might as well say real man are not those ones that lift weights, no. those men who are said to have many cars or those with pot bellies like this. To be called a real man that is when you are able to provide for the subsistence of your family. Because you may be strong but habitually battering your wife on daily basis, you are not a real man. You may have a lot of cars, but your children sleep on empty stomachs, you are not a good man because it may be the social identity that is rosy. The quality of a man is seen through the living conditions of his family because he is the provider. Beginning with food, clothes and shelter, and general freedom, the family can only be free because of the care of man in charge. Also, good manners which does not harm others in the community. I thank you. Video P1411493 (Line 342-351)

*CDA Analysis Commentary:* The use of the modal verb *'might'* and *'may'* reduces commitment to the truth and evades responsibility for the truth. However, the use of intensive relational processes embedded in '*is*' encode meanings of states of being. This has the social effect of naturalizing a patriarchal ideology as common sense.

**8.3.2. Interpreting discourse practice** (intertextuality and interdiscursivity)

Interpretation stage was concerned with the relationship between Shona cultural texts and interaction with seeing the cultural texts as the product of the process of production, and as a resource in the process of interpretation. Thus, interpretation was considered as the cognitive processes of the participants, the traditional leaders. Figure 8.1 is a schematic illustration of the gendered discourse practice as discerned in traditional Shona culture.

**Figure 8.1**. Pre-training text as discourse practices:




Source: Adapted from Hall 1980 cited in Longhurst *et al.* 2013: 54; Connell 1987, 1995; Connell and Messerschmidt 20605; and Fairclough 2013

Using traditional Shona culture as a cultural lens, this section moves from micro level analysis of grammar, content and vocabulary and to a micro level of analysis of subjects, objects, powers, privileges and discursive resources like interpretive repertoires. It also looks at implicit meanings and conspicuous absences.

**Interpreting Gendered Discourse in Traditional Shona Culture:**

Hegemonic construction of traditional masculinities (i.e. they were constructed in relation to women and other non-hegemonic masculinities) in traditional Shona culture were manifested in a group of statements made by Shona traditional leaders in describing the concept of being a man. A running theme in their statements was owning a home, animals and being able to provide for the family. In regulatory process, the hegemonic discourses of masculinity in traditional Shona culture (re)produced a language for talking about masculinities at that particular historical moment. The gendered discourse in traditional Shona culture was, therefore, equated with the production of gendered knowledge through language. To the extent that gendered discourses embedded in traditional Shona culture entailed meaning, and that meanings shaped and influenced what gender practices, it follows then that hegemonic discourses embedded in traditional Shona practices had a regulatory effect.

It was through these hegemonic gender discourses that traditional Shona culture gave meaning to masculinities and understood their gendered world. These discourses influenced traditional Shona leaders' external world and were at the same time constituted by their external world. These gendered discourses occurred at a particular historical moment and there was a time, for example, when owning a home and animals did not necessarily constitute the concept of being a real man in traditional Shona culture. All traditional Shona gendered practices were, therefore, understood by their discursive construction. Hegemonic discourses construct material objects and social practices. Hegemonic masculinities are, therefore, discourse structures that enable or constrain, facilitate and limits action (s**ee figure 5.4**). Hegemonic discourses in traditional Shona culture allowed and limited what could be said and not said about being a real man, they set the ideal standard. Unfortunately, the hegemonic masculinity constructed in traditional Shona culture was above the reach of the subjects. For example, **Video P1411458 (Line 33-36**) a traditional leader responded, "my opinion about what it means to be a real man is, I think a real man is someone who is able to provide for his family, no matter how difficult the times could be, one who is able to do all that is expected in the subsistence of that family, including how he is able to live in harmony with others in the community. It was only an ideal and if this was not met (I.e. in the obtaining economic meltdown crisis situation) it could and did issues of mental health amongst vulnerable cultural groups. For the record, none of the respondents matched their conception of a real man. We

learnt elsewhere that if gendered values and social structures do not match, intrapersonal conflict arises (**see table 4.2).**

As a matter of fact, the economic conception of a real man that was prevalent in the responses is relatively new phenomenon in traditional Shona culture. This particular understanding came into being after colonization and constructed the subject through Western discourses of a real man as successful, sturdy oak who is misogynic and not sissy. Traditional men endowed with Ubuntu were, thus, positioned as poor and marginalized. In the pre-colonial period in traditional Shona culture, a real man was conceptualized in humanity terms as *munhu ane hunhu* (a person with ubuntu) (**see section 3.1**). Other forms of masculinity in traditional Shona culture included positive human capital conceptualization as M*hizha,* the Shona term for craftsman competence and N*yanzvi,* the Shona term for craft literacy (**see section 3.5**).

**Interpreting Subjectivity in the Gendered Discourse**

As postulated in CDA theory, it was not just Shona cultural subjects accepted dominant discourses and the attendant ideas. They actually occupied the conceptual positions and took on the roles as defined by the concepts (**see table 8.2**). They adopted the subject positions that made their identities. They also thought of themselves in those terms. They took on the gendered roles defined by those concepts. These subject masculinities positions in traditional Shona culture can be discerned in the video transcripts and CDA commentary above. In light of the hegemonic construction of traditional masculinities and the need for gender equality and nonviolence the pretraining CDA analysis, therefore, assumed the position of a negative critique. The following sections describe the two salient subject positions discerned in traditional Shona culture:

**Subject Position I: Hegemonic Masculinities**

Hegemonic construction of masculinities (i.e. these were explicitly constructed in relation to women and other non-hegemonic man) appeared to be the running theme in the CDA analysis of the pre-training interview. With subtle reference to women and other non-hegemonic men, most of the responses distinguished particularly not emotional or accepting defeat in life. A real man was expected to provide despite circumstances. Popular descriptions in this category

included: being able to provide for his family; have a homestead; fearless in the face of adversity; owns domestic animals; organizational capability; one with brains; a successful man; able to unite family; a knowledgeable leader; one who puts himself first then family; organized; does his own thing; able to provide for his family; able to build; stoic; provider. Hegemonic discourses were so entrenched that it was difficult to imagine that they could be dismantled, as they had become the commonly accepted definitions.

**Subject position 2: Transformative masculinities**

A significant number of traditional leaders manifested nonviolent masculinities. These sentiments convinced me that transformative masculinities were hidden deep in the hearts and minds of the participating traditional leaders and just needed a conscious facilitator to surface them through action and reflection. Examples are **Video P1411458 (**Line 33-36) and **Video P1411493** (Line 342-351).

**Interpreting Gender, Power and Privilege in Discourse**

As noted in the CDA analysis, hegemonic discourses embedded in traditional Shona culture were tied up with male power and privilege. Knowledge could, therefore, be put to work through the discursive practices to regulate women and other vulnerable cultural groups' conduct. On one hand, the discursive construction of a male family head, village head, headman and male Chief in traditional terms resulted in differential gender power and privilege. Through these gendered roles and statuses, we can discern how patriarchal power and knowledge served to limit and enable certain social practices. The gendered discourse was also reflected in the social construction of traditional spaces (**see section 1.1.1**). On the contrary, the adoption of subordinated discourses by women and other vulnerable cultural groups was the way they were controlled. In traditional Shona culture, therefore, gender roles tend to be given and traditional leaders have no other way of knowing than hegemonic gender discourses which draw on dominant cultural, traditional and religious value systems which produce patriarchal norms and rules of behavior that are internalized as beliefs and customs. Without conscientisation, traditional leaders will remain bonded to the cycle of violence and contrary to their peacebuilding roles in the traditional Shona court system, they will unconsciously participate in the gendered system of oppression.

### 8.3.3. Explaining social practice (ideology and hegemony)

The explanation stage is concerned with the relationship between interaction (Agency) and social context (Ideology and Hegemony), with the social determination of the processes of production and interpretation, and their social effects. In traditional Shona culture, it was the relationship between transitory social events (interactions) and more durable social structures which shaped and were shaped by these events. In the CDA analysis, the concept of ideology was used to define cultural beliefs that justified unequal gender relationships between men and women, masculinities, femininities and amongst masculinities and specific social arrangements, including patterns of inequality. Drawing from Macionis (2010), the thesis postulates that dominant male groups in traditional Shona culture used these sets of cultural beliefs and practices to justify the systems of inequality that maintain their group's social power over non-dominant groups. These ideologies used the society's symbol system to organize gender relations in a hierarchy with hegemonic masculinity identities being superior to women and other vulnerable cultural group identities, considered inferior. The dominant male ideology in traditional Shona culture was passed along through the society's major social institutions, such as the *Dare* concept (**see table 1.2**), the extended family, oral tradition, and African traditional religion.

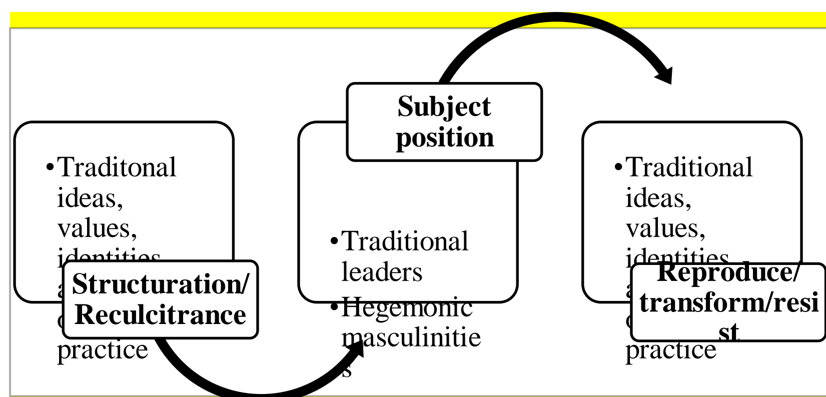
The CDA analysis used the concept of cultural hegemony to explain male dominance which manipulated traditional Shona culture; the beliefs, explanations, perceptions, values and mores; so that the imposed male worldview becomes the accepted cultural norm, that is, the universally valid dominant ideology which justifies the social political and economic status quo as natural and inevitable. The ideology was presented as perpetual and beneficial for every social class rather than as the artificial social construct that benefitted the male dominant class. According to Barker (2004), the core concept of hegemony was significant the development of cultural studies during the 1970s and 1980s. In this thesis, the concept is used to refer gendered meanings within traditional Shona culture that can be called governing or ascendant. Thus, the process of making, maintaining and reproducing gendered set of meanings, ideologies and practices has been called hegemony. As noted by the seminal thinker Gramsci, (cited in Baker 2004), hegemonic masculinity, therefore implied a situation where a '*historical bloc*' of dominant male class exercised social authority and leadership over subordinate women and

other vulnerable groups through a combination of insidious violence and, more importantly, explicit consent.

The Gramscian concepts proved to be of significance in the CDA analysis because of the central importance that they gave to tradition, culture and religion as sites of ideological struggle. As noted by Gramsci, the thesis made ideological struggle and conflict within traditional Shona culture the central arena of gendered politics, with hegemonic analysis the mode of gauging the relevant balance of forces. The hegemonic bloc never consisted of a single socioeconomic category but was formed through a series of traditional alliances in which the dominant male group took on a position of leadership. Ideology has been a crucial element in allowing this traditional alliance to overcome any narrow economic interest in favour of cultural male dominance.

Thus, the cultural–social unity was achieved through a multiplicity of otherwise dispersed wills, and heterogeneous aims were welded together, forming a common conception of the world. In this thesis, hegemony is understood in terms of the strategies by which the worldviews and power of ascendant male groups are maintained. However, this was seen in relational terms and as inherently unstable, since hegemonic masculinity was considered a temporary settlement and series of alliances between dominant male groups that is won and not given. Hegemonic masculinity, therefore, needed to be constantly re-won and re-negotiated. Thus, traditional Shona culture is considered a terrain of conflict and struggle over gendered meanings. Hegemonic masculinity in traditional Shona culture was not a static but was constituted by a series of changing gendered discourses and practices that were intrinsically bound up with male power. Since hegemony had to be constantly re-made and re-won in traditional Shona culture, the thesis argues that this opened up the possibility of challenging gender relations; that is, the making of a counterhegemonic bloc of subordinate women and other vulnerable cultural groups. Figure 8.2. is a schematic illustration of social practice in traditional Shona culture. In view of the programme theory, the gendered discourse drew upon hegemonic Shona cultural, traditional and religious value systems which produced norms and rules of behavior that were then internalized as beliefs and customs.

**Figure 8.2: Pre-training text as social practice**




Source: Adapted from Connell and Messerschmidt 2005; Bell (2013)

**Ideological Phallocentrism**

Ideologies are representations of aspects of the world which can be shown to contribute to establishing, maintaining and changing social relations of power, domination and exploitation. CDA views ideology critically, not just descriptively. Ideological representations in texts must be studied in relation to social power. As well as occurring as representations in texts, Fairclough (2013) posits that ideologies can also be enacted in the ways that we interact socially (institutional/ organization). Ideologies can also be inculcated in our ways of being (our gender identities, our social roles). A social approach to the study of texts would mean that we must study not just texts on their own but also the interactive processes of meaning-making of which they are a part.

Firstly, at the core of the systems of oppression in traditional Shona culture was a gender ideology. Hegemonic construction of traditional masculinity in traditional Shona culture had at its core the idea that the dominant male cultural group is somehow better than the female, and that in some measure it has the right to control the female and other vulnerable groups. This idea was elaborated in many other ways--more intelligent, harder working, stronger, more capable, more noble, more deserving, more advanced, chosen, normal, superior, and so on. The dominant male cultural group associated positive qualities with itself. And, furthermore, the opposite qualities were associated with women and other vulnerable cultural groups--stupid, lazy, weak, incompetent, worthless, less deserving, backward, abnormal, inferior, and so on.

Ideological oppression manifested through deeply embedded social roots of gender inequality. It was the larger overarching idea that led to many other *isms*. In traditional Shona culture this aspect of the system of oppression manifested as *ideological phallocentrism*, meaning ideas of male dominance and a focus on male characteristics. Ideological oppression led to institutional oppression.

**Institutional Patriarchy**

Hegemonic discourse in traditional Shona culture was not just a matter of speaking and writing. It was bound up with institutional patriarchy, that is a form of social organization in which a male is the family head and title is traced through the male line. This is then inscribed in all traditional institutions and ways of organizing regulating and administering social life that was based on persistent male dominance. Being positioned as the family head, village head, community headman, or Chief in a traditional Shona court, namely, the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) meant that you became a legitimate traditional leaders and controlled access to opportunities, wealth and resources: who gets what, when and how? For example, the family head, village head, village headman or Chief is responsible for allocating land for a homestead or subsistence farming and for redistributing as he sees fit in the case of death of incumbent occupiers. The traditional Shona idea that the male group was better than women and other vulnerable cultural groups and that it has the right to control the other became embedded in the institutions of the traditional Shona society--the marriage, customary laws, the social practice, the traditional justice mechanisms. For example, if a customary law unintentionally reinforces and creates new inequalities between privileged and non-privileged groups, it is considered institutional oppression. Institutional oppression leads to interpersonal oppression

**Interpersonal Male Violence**

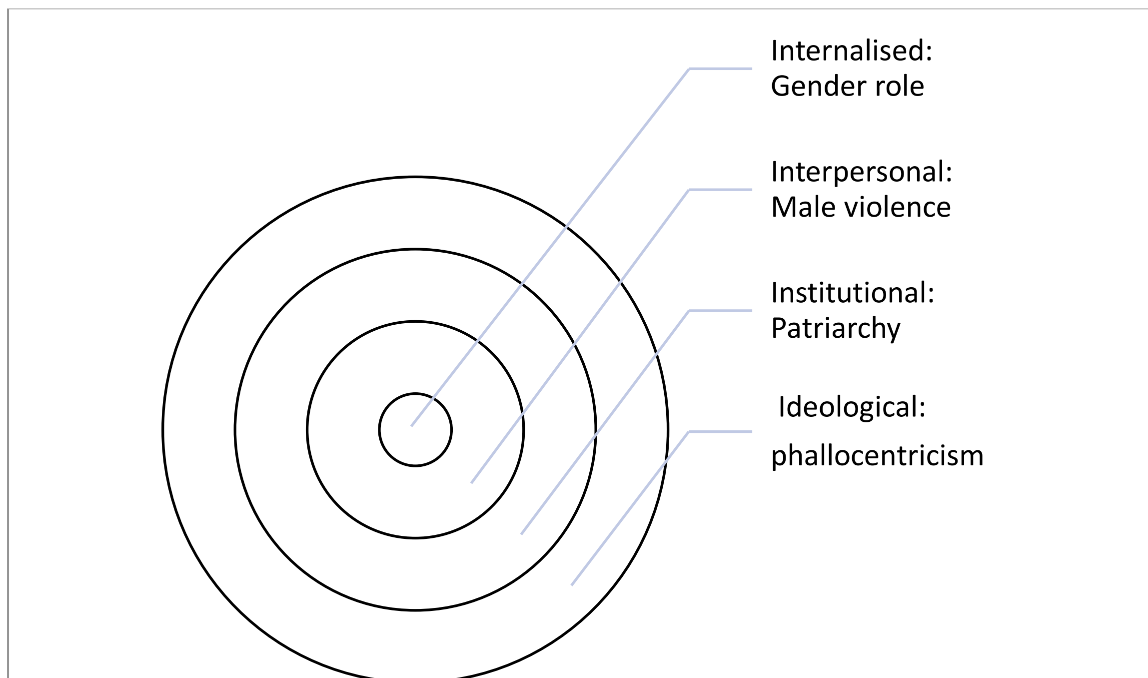
Interpersonal male violence was the easiest to recognize. Interpersonal oppression manifested in the way that traditional Shona subjects played out discrimination and violence on each other. It can take the form of dehumanizing jokes, micro-aggression and sarcasm. The idea that the male group was better than the female and had the right to control the female was structured into other traditional institutions and gave permission and reinforcement for individual

members of the dominant male group to personally disrespect or mistreat female individuals and other vulnerable groups. *Interpersonal male violence* is what members of the dominant male group did to women and other vulnerable cultural groups up close-- the sexual abuse and harassment, the violence directed at women, the belittling or ignoring of women's thinking, the sexist jokes, etc. Most people in the dominant male cultural group were not consciously oppressive. They would have internalized the negative messages about women and other vulnerable groups and considered their attitudes towards the other group to be quite normal. This aspect of the system of oppression manifested as *interpersonal oppression.*

**Internalized Gender Roles**

Ideological, institutional and interpersonal oppression led to internalized oppression. In traditional Shona culture gender roles were the way that dominant male groups and subordinate women and other vulnerable cultural groups internalized their own identities. Internalized oppression is the ultimate goal of any system of oppression. The dominant male cultural group did not need to exert pressure anymore, because the oppressed groups were exerting pressure on themselves, therefore, maintaining the status quo. Suffice to say that it was not the marginalized subjects' own choices that they felt internalized oppression. It was a result of repeated exposure to negative stereotypes, low expectations, masculine prejudice and discrimination. If subordinate groups had been repeatedly told that they are stupid, worthless, abnormal, and have been treated likewise all their lives, then it comes as no surprise that they would come to believe it. This somehow made them feel bad. In traditional Shona culture, internalized oppression manifested as *gender roles.* Drawing from the CDA analysis, Figure 8.3. illustrates the hegemonic construction of masculinities in traditional Shona culture.

**Figure 8.3:** Theorizing hegemonic masculinities




(Source: Inspired by Connell and Messerschmidt (2005) and Bell (2013).

The key to these categories is explained below:

*Internalised*: At the level of the individual **(context)** hegemonic masculinities are internalised as gender roles **(mechanism)** that reproduce unequal power relations between men and women, masculinities and femininities and amongst masculinities **(outcome).**

*Interpersonal:* At the level of interpersonal relations (**context**) hegemonic masculinities are enacted through male violence **(mechanism)** that reproduce unequal power relations between men and women, masculinities and femininities and amongst masculinities **(outcome).**

*Institutional*: At the level of institutions **(context)** hegemonic masculinities are enacted through patriarchy **(mechanism)** that reproduce unequal power relations between men and women, masculinities and femininities and amongst masculinities **(outcome).**

*Ideology:* At the level of ideology **(context**) hegemonic masculinities are sustained through phallocentrism **(mechanism)** that legitimates unequal power relations between men and women, masculinities and femininities, and amongst masculinities **(outcome).**

## 8.4 Addressing Objective III of the Study

To determine the training needs of the Shona traditional leaders with regards to gender equality and nonviolence, the study simply juxtaposed hegemonic and transformative masculinities in traditional Shona culture. The gender gap implied social injustice and the need for training of Shona traditional leaders for gender equality and nonviolence. Drawing from Fairclough (2013), the primary focus of the CDA analysis was to investigate gender, power and ideology in discourse, particularly the discursive aspects of masculinities. The CDA analysis focused on the dialectical relations between discourse and power, and their effects on other social relations within the social processes and their elements.

## 8.5 The Training Manual

As part of the plan to build a culture of peace and nonviolence, a research manual was pre-designed from which traditional leaders would be trained. This was adjusted in line with the outcomes of pre-training CDA analysis. This was also inspired by a significant number of respondents who showed potential for transformative masculinities and only needed facilitation to surface them. The gender training workshop also an opportunity to test the innovations namely, Gender transformative education, GTE (**see figure 5.5)** and the attendant critical masculinities learning cycle, CMLC (**see figure 5.6**). Suffice to say the manual was prepared by the researcher and his supervisor, as well as adjusted with input from participants. The manual was intended to serve as a practical guide for traditional leaders to acquire the gendered values and knowledge, and to develop the gendered attitudes, skills and behavior to live in harmony with oneself, with others, and with the natural environment, in short, peace education. It is important to note that substantial parts of Freire's psycho-social method used in the manual were adapted from Anne Hope and Sally Timmel's (1984, 2002) *Training for Transformation: A Handbook for Community Workers*.

## 8.6 Chapter Summary

This chapter was CDA analysis of the pre-training interview data. The chapter contextualized masculinities, examined the social construction of masculinities in traditional Shona culture, juxtaposed traditional and positive masculinities and determined the training needs of

traditional leaders for gender equality, designed the training manual, and gave an account of reliability and validity. The next chapter will describe the training intervention.

# CHAPTER NINE

# TRAINING FOR TRANSFORMATION

## 9.0 Introduction

The major aim of the study was to evaluate the potential of critical peace education as a way of transforming masculinities in Shona traditional court systems. The study's training manual was divided into two modules. The first module was process-oriented, that is, it focused on building trust and dialogue in the group. Each module had specific objectives and emerging themes from the data were noted. Upon completion of the first module, participants were expected to:

- understand the group's composition, qualities and expectations;
- have a common set of guidelines or ground rules that would guide the workshop process; and
- have formed small host teams that could assist in transformative learning.

Picture 9.1 is a photo of the gazebo used as a seminar room for the gender training workshop with traditional leaders.

**Picture 9.1:** Munanga-Makore Village, Headman Nheweyembwa, Chief Mangwende, Murehwa District, Mashonaland East, Zimbabwe.

The venue was located at Munanga-Makore village, under Headman Nheweyembwa, Chief Mangwende, Murehwa District of Mashonaland East, and the processes involved onsite audio-visually-recorded pre-training interviews, a gender training workshop and post-training interviews as well as recorded follow-up interviews with traditional leaders. It is important to note the round shape of the seminar room, the *Dare* concept (democratic sitting arrangement of a Shona traditional court under a

tree) was implemented to arrest social hierarchy and social distance as well as to reinforce a participatory approach.

**Picture 9.2:** Participants at the Gender training workshop for traditional leaders.

There were two female secretaries to some of the participating village development committees who showed up on the day of training and were nevertheless duly accredited as the rest of the male participants. The women's presence did not turn out to influence the training as might have been expected.

## 9.1 Module I: Building Trust and Dialogue in the Group

The facilitator used selected icebreakers to start the gender training workshop with traditional leaders and ensured that the following steps were taken before the commencement of the training. The facilitator:

- introduced himself and the organization that he was representing.
- also provided background on the motivation behind the training.
- broke the participants into small learning groups of eight to facilitate transformative masculinities.
- asked the participants to assume the *Dare* sitting arrangement (democratic sitting arrangement of a Shona traditional court under a tree) to arrest social hierarchy and social distance as well as to reinforce a participatory approach.
- asked the participants to meaningfully introduce themselves by giving their names and the communities from which they came.
- asked the participants to set ground rules to guide the workshop process.
- gave each participant a card and a marker. He then asked each participant to write his/her expectations from the training.
- subsequently gathered the expectations and placed them where everyone could see them.
- After collecting the participants' expectations, the facilitator juxtaposed the objectives of the training sessions with the participants' expectations.
- noted expectations that could not be met during the training and offered suggestions as to how the participants could meet them.

**Early manifestation of hegemonic masculinity:**

It was noted that Shona traditional leaders had their own icebreaker which was interpreted as a ritual of subordination. This took the form of a regulated and fixed pattern of traditional greetings procedure that was collectively performed at the start of any traditional meeting (this can be understood as the hegemonic construction of traditional masculinities). The practice served to recognize the obtaining social hierarchy and to create social distance. This was achieved through collective clapping of hands, applauding and verbal exaltation by the local

village head of his peers, present community head men, and the Chief's representative in that order. This was followed by ululations from the two available women (which could be understood as the social construction of emphasized femininities) in the gazebo as well as other women who were at a distance preparing meals. The ritual of subordination can be interpreted as an instance of the hegemonic construction of traditional Shona masculinity as it served to legitimate unequal power relationships between the representative men and women, masculinities and femininities and amongst masculinities.

## 9.2. Module II: Facilitating Transformative Masculinities

The second module is outcome-oriented, that is, it is aimed at guiding Shona traditional leaders through transformative learning activities. In light of democratic participation, the seminar was held in a round-shaped room. Furthermore, the participants were broken into five focus groups consisting of six traditional leaders in each group. Each group was given a flip chart and a marker to write down their responses to the transformative learning activities. Upon completion of the transformative learning activities, the participants were expected to be:

- empowered – in the sense that new knowledge about nonviolent alternative masculinities opens new doors that had been closed, and
- emancipated – in the sense of freedom from hegemonic masculinity, from believing that a man must act in a certain way or believing that masculinity is absolute.

Figure 9.1 describes Activity I.

**Figure 9.1: Activity I.**

| **ACTIVITY I.** The participants were asked to go through a video-recorded accreditation process followed by a private video-recorded pre-training interview in which they introduced themselves and gave an account of what it means to be a man. |
| --- |

The main point to be emphasized here is that adult learning is highly individualistic and fluid. As such, it requires that facilitators are very flexible and utilize a range of approaches and methods in order to engender transformative learning. The accreditation process was carefully

designed to encourage voluntary participation and mutual respect. The process was followed by a recorded pre-training interview where participants introduced themselves and each gave their personal account of what it meant to be a man.

**Picture 9.3** represents a traditional leader going through an accreditation process, and Picture 9.4 shows a traditional leader going through a pre-training interview.

**Picture 9.3:** A traditional leader going through an accreditation process (NB: the researcher is to the far left in a striped sweater).

**Picture 9.4:** A traditional leader going through a pre-training interview.

In light of hegemonic masculinities, structural violence and peacebuilding, traditional leaders were guided through a gender training workshop using Freire's (2005) psychosocial method **(see Table 2.4**)

**Problem posing code**

On the basis of the outcomes of the CDA analysis of the pre-training interview, the facilitator problematized the hegemonic construction of traditional masculinities as a man trapped in a box. All the participants descriptions of concept of a man were listed in a box that was taken to represent an abstract traditional Shona man. As an icebreaker, the participants were then asked if any of them lived up to all the listed expectations. They unanimously agreed that it was an ideal that was out of reach because of prevailing economic circumstances. A disorienting dilemma was immediately invoked in the participants in that even though objectively traditional Shona culture was understood to be set up for men (**see table 7.1**), subjectively the participating male traditional leaders said they did not feel that way. From this observation, the facilitator proceeded to ask critical questions to help the traditional leaders to discover for themselves some of the root causes of gender inequality in traditional culture **(see section 6.2.1**). Proponents of the *Training for Transformation* programme, Hope and Timmel (2002) postulate that the codes, which can be pictures, posters, slides, short stories, mimes, plays or songs, can be used to present scenes showing concrete experience of themes chosen, in such a way that they would invoke familiar scenes to many of the participants.

**The role of the facilitator**

The facilitator limited his role to helping the participants to uncover their own situation. The facilitator summarized and built on the contributions at convenient times when the participants had exhausted the joint investigation of problems and had learnt all that they could from each other. The facilitator created an environment that was conducive to transformative learning.

**The direction of the discussion**

After creating an environment conducive to transformative learning, the facilitator presented the "abstract man box" as a code to focus the discussion. Figure 9.2 represents Activity II.

**Figure 9.2: Activity II**

| **ACTIVITY II.** The facilitator broke the participants into four focus groups. Each group was given a flip chart and a marker where they were required to write down issues, problems and concerns arising in the discussion. All the while, care was taken to account for the |
|---|

psychological needs of an adult leaner and to ensure that each person had an opportunity for active participation in the discussion.

The four groups were asked to engage in dialogue and come up with a collective decision on each of the issues. The verdict of the majority was to carry the day. This was meant to encourage teamwork, listening and collective decision-making skills.

**Digging deeply in discussion**

The role a facilitator in the gender training workshop was to assist the participants to find ways to explore more deeply felt attitudes. The facilitator tried to foster an environment of trust where the root causes could be identified.

**Description of code**

Figure 9.3 represents Activity III and Table 9.1 represents the participants' responses to Activity III.

**Figure 9.3:** Activity III.

**ACTIVITY III.** From the CDA analysis of the participants' interviews, the facilitator explained to the participants that traditional ideas, values, identities and patterns of masculinity practice amounted to an abstract man who is trapped in a glass box. After encoding the abstract man in an illustration on the flip chart, the facilitator asked the focus discussion groups how they thought the man in the box was feeling. The discussion immediately invoked a disorienting dilemma and led into the first analysis of the code.

As note earlier on**,** the facilitator randomly broke the 30 participants from the two Wards into four small training groups to facilitate transformative learning, listed in Table 9.1 below.

**Table 9.1: Participants' responses to Activity III.**

| Training Group | Dominant Discourse |
|---|---|
| Group 1 | The man feels emasculated. |
| Group 2 | The man feels like having unsuitable feminine qualities. |

| Group 3 | The man feels like he is incapacitated.<br>The man feels like he is neurotic. |
|---|---|
| Group 4 | The man feels depressed.<br>The man feels anxious.<br>The man feels suicidal. |

Dominant discourses from the four groups suggest that though the world is objectively set up for men, subjectively men do not feel that way – the paradox of masculinity. Informed by GTE as a metaconceptual pedagogical guidance (**see figure 5.5**), the facilitator applied the CMLC (**see figure 5.6**) to the discussion as follows:

**Concrete Masculinities Experience**

At this stage, participants were asked to write their inter-subjective opinion in one sentence as to how the abstract man might have been feeling (**see figure 9.3**). The abstraction was deliberately meant to avoid any trauma on the part of participants as the arena of feelings would have needed a psychologist to handle. It turned out that some the experiences did arouse visible emotions in the participants (**see video clips P1411496-P1411500**). The responses were compiled, and the discussion was focused on each one of them (**see table 9.1**)

**Reflexive Masculinities Observation**

The critical participatory action research, CPAR, design enabled me to take a step back from my immediate engagement with gendered subjectivity in traditional Shona culture to a place of critical reflection (**see section 6.2.1**). The process involved a critical reflection on each the listed feelings in terms of: a) *structure,* by which participants critically reflected conditions of possibility of the experienced feeling; b) *processes*, by which participants reflected on the process that went into the production of the experienced feelings; and c) *outcome,* by which participants reflected on the content of the experience. The whole procedure was meant to make explicit the conditions in which traditional masculinities may not be compatible with peace and justice and the possibility of transforming masculinities.

**Masculinities Experimentation**

At this stage, the participants were encouraged to be gender sensitive nonviolent role models and to go back and apply principles of nonviolence in the design and implementation of their traditional court systems.

**Critical Peace Education – Understanding Gender and Violence**

Drawing from the Gender transformative education, GTE, the facilitator explained that *gender* refers to the socially-constructed and culturally-defined roles for males and females that are subject to change. He explained that these roles are, however, learned over time, and can therefore change from time to time, and vary widely within and between cultures. G*ender* is thus not only about girls/women; the facilitator explained how the traditionally-defined gender roles in Zimbabwe disadvantage, exclude and disempower women and other vulnerable groups. The facilitator clarified that *sex* refers to the biological characteristics that define humans as female or male. These characteristics, however, do not change from time to time and are the same in every culture. *Sex* describes the biological differences between people one calls male and people one calls female, whereas *gender* involves the social meanings that are layered onto these biological differences. The facilitator explained that this neat division leaves *sex* up to those who are concerned with biology and *gender* up to those interested in the social world.

The facilitator stressed several other concepts:

- that sexual and gender-based violence stems from the unequal power relations between men and women as well as other men;
- that a person with more power has many choices, while a person with less power has few choices;
- there are many types of power, such as economic power, for example the control of or access to money and other resources and physical power such as strength or weapons; and
- that the person with less power is vulnerable in many ways.

Women have less power than men and as a consequence are more vulnerable to violence. The facilitator introduced the subordination of women as a phrase used to describe the generalized situation where men as a group have more social and economic power than women, including

power over women. Men are dominant in society and masculinity signifies dominance over femininity in terms of ideas (Longhurst *et al.* 2013: 19).

Using the extended family structure as a model, the facilitator explained that *patriarchy* was originally an anthropological term that describes a social system in which authority is invested in the male head of the household (the patriarch) and other male elders in the kinship group. In this system, older men are entitled to exercise socially-sanctioned authority over other members of the household or kinship group, including both women and younger men. Patriarchy has been criticized by some feminists as too all-embracing a term to describe different forms of male dominance in different societies (Longhurst *et al.* 2013: 19).

**First analysis**

Figure 9.4 represents Activity IV and Table 9.2 represents the participants' responses to Activity IV.

**Figure 9.4:** Activity IV.

| **ACTIVITY IV.** The facilitator asked the discussion groups to write down how society expected men to think, feel and act. |
|---|

**Table 9.2: Participants' responses to Activity IV.**

| Training Group | Dominant Discourse |
|---|---|
| Group 1 | Society expects men not to express feelings like women and to be tough. |
| Group 2 | Society expects men to be the provider, the protector, and the breadwinner, and the women to stay at home. |
| Group 3 | Society expects men to carry out all the tough tasks in the homestead and the women to carry out the easy tasks. |
| Group 4 | Society expects men to have a wife, children and domestic animals. |

Dominant discourses from the four groups (see **table 9.2**) suggested hegemonic construction of masculinities in traditional Shona culture – the crisis of masculinity. Informed by GTE as a metaconceptual pedagogical guidance (**see figure 5.5**), the facilitator applied the CMLC (**see figure 5.6**) to the discussion to make explicit the conditions in which the construction of masculinities in traditional Shona culture may not be compatible with peace and justice.

**Real Life Experiences**

Figure 9.5 represents Activity V and Table 9.3 represents the participants' responses to Activity V.

**Figure 9.5: Activity V.**

**ACTIVITY V.** When the participants were thoroughly engaged and focusing on the traditional construction of masculinity, the facilitator moved to the next level and asked whether the disorienting moral dilemma happens in real life or in their situation? The facilitator gave the participants a chance to give examples and describe some real-life situations, to root the discussion solidly in reality. The personal stories took some time but gathered the energy for action. This led to a discussion on related problems.

**Table 9.3:** Participants' responses to Activity V.

| **Training Group** | **Dominant Discourse** |
|---|---|
| Group 1 | There is confusion that while traditional value systems expect age and gender (old men) to be the determinants of the social hierarchy of respect, in popular culture, money has taken over. |
| Group 2 | There is confusion that while society expects the man of the house to be the breadwinner, the bread has become unaffordable, resulting in the emasculation of the man of the house. |
| Group 3 | There is confusion that in some households, the wife has become the breadwinner, resulting in the man assuming domestic chores, thereby emasculating the man of the house. |

| | |
|---|---|
| Group 4 | There is confusion in that men are not supposed to feel but they are under pressure from the hegemonic construction of traditional masculinities. |

Dominant discourses from the four groups (**see table 9.3**) suggested hegemonic construction of masculinities in traditional Shona culture – the crisis of masculinity. Informed by GTE as a metaconceptual pedagogical guidance (**see figure 5.5**), the facilitator applied the CMLC (**see figure 5.6**) to the discussion to make explicit the conditions in which the construction of masculinities in traditional Shona culture may not be compatible with peace and justice.

**Related Problems in Real Life**

Figure 9.6 represents Activity VI and Table 9.4 represents the participants' responses to Activity VI.

**Figure 9.6:** Activity VI.

| |
|---|
| **ACTIVITY VI.** The facilitator began to address other problems related to the hegemonic construction of traditional masculinities. The discussion led to root causes. |

**Table 9.4:** Participants' responses to Activity VI.

| Training Group | Dominant Discourse |
|---|---|
| Group 1 | Hegemonic construction of masculinity is responsible for gender-based violence. |
| Group 2 | Hegemonic construction of masculinity is responsible for violence against women. |
| Group 3 | Hegemonic construction of masculinity is responsible for depression, anxiety and neurosis. |
| Group 4 | Hegemonic construction of masculinity is bad for health. |

Dominant discourses from the four groups (**see table 9.4**) suggested hegemonic construction of masculinities culture is responsible for gender-based violence in traditional Shona– the crisis

of masculinity. In formed by GTE as a metaconceptual pedagogical guidance (**see figure 5.5**), the facilitator applied the CMLC (**see figure 5.6**) to the discussion to make explicit the conditions in which the construction of masculinities in traditional Shona culture may not be compatible with peace and justice.

**Critical Peace Education: Understanding Conflict, Violence and Peace**

The facilitator explained that in traditional Shona culture, as in other masculine African societies, research has increasingly been finding that traditional justice mechanisms are, ironically, a source of social injustices, producing discriminatory discourses that legitimatize the voice of men at the expense of women and other vulnerable groups.

A conflict situation was presented for discussion, in which two or more parties have perceived or have an actual incompatibility in their goals or the means to pursue those goals. The facilitator explained that conflict could be viewed as a triangle, with contradiction (C), attitude (A) and behaviour (B) at its vertices. Contradiction refers to the underlying conflict situation, which includes the actual and perceived incompatibility of goals between conflicting parties generated by a mismatch between social values and social structure. In a symmetric conflict, the contradiction is defined by the parties, their interests and the conflict of interests between them, but that in an asymmetric conflict, it is defined by the parties, their interests and the conflict of interests inherent in their relationship (Ramsbotham *et al.* 2009: 9). The circumstances under which conflicts are likely to arise were presented to the group.

The facilitator defined the several types of violence, below:

- *direct violence* as the visible actions of an agent who uses physical force against oneself or another person with the intention to cause harm or injury. The common understanding of the term presupposes a visible action that causes the harm and an agent who intends to bring about this consequence (Gursozlu 2018). Examples of direct violence given to illustrate this point.
- *structural violence* to situations in which unequal, unjust and unrepresentative structures prevent humans from realizing their full potential, noting that violence cannot be (wholly) explained by the deliberate violence of individuals (Galtung 1969 cited in International Alert 2003). The facilitator gave examples of structural violence.

- *cultural violence* to a normative problem. The facilitator defined cultural violence as those aspects of culture, the symbolic sphere of our existence that can be used to justify or legitimize direct or structural violence (Gursozlu 2018).

The group participated a conflict resolution exercise: participants imagined a mango growing on a tree with its roots in one garden but sprouting from a branch overhanging the garden of the neighboring household (McGoldrick and Lynch 2000). Each household believes that they should have the mango. The four basic types of outcomes were: (1) one party prevails, (2) withdrawal, (3) compromise, and (4) transcendence – win-win situation. The facilitator explained the moral of the exercise: *The more alternatives, the less likely the violence.*

One obvious problem in applying this classic exercise to real conflicts was analyzed: it assumes the neighbors are equal in the first place. One neighbor may be powerful enough to circumvent any discussion by the mere hint of force. The facilitator explained that there may need to be a process of *empowerment* for the other neighbor before any of the other outcomes can become a realistic option (McGoldrick and Lynch 2000).

### Understanding Root Causes of Social Problems

Figure 9.7 represents Activity VII and Table 9.5 represents the participants' responses to Activity VII.

**Figure 9.7: Activity VII.**

| **ACTIVITY VII.** At this stage, the facilitator challenges the participants to analyse on a much deeper level, in the same way that doctors go beyond the symptoms of an illness to diagnose its causes, realizing that only if one gets to the causes will one really find a cure. The discussion moves to action planning. |
|---|

**Table 9.5: Participants' responses to Activity VII.**

| Training Group | Dominant Discourse |
|---|---|
| Group 1 | When mediating conflicts, traditional leaders need to move beyond the surface and analyse the root causes. |
| Group 2 | When mediating conflicts, traditional leaders need not address attitudes and behaviours only, but also asymmetric interests. |

| | |
|---|---|
| Group 3 | When mediating conflicts, traditional leaders need to address asymmetric relations underlying the conflict. |
| Group 4 | When mediating conflict, traditional leaders need to address the material conditions pertaining to the accused, but this should not be seen as excusing bad behaviour. |

Dominant discourses from the four groups (**see table 9.5**) suggested the potential of critical peace education as a way of transforming masculinities in traditional Shona court systems**.** Informed by GTE as a metaconceptual pedagogical guidance (**see figure 5.5**), the facilitator applied the CMLC (**see figure 5.6**) to the discussion to make explicit the possibility of transforming masculinities in traditional Shona culture.

**Critical Peace Education: Principled Nonviolence**

The facilitator walked the participants through Doctor Martin Luther King's six principles of nonviolence, as shown in Table 9.6.

**Table 9.6: Principles of nonviolence.**

| **Principle** | **Substance** |
|---|---|
| Principle One: Non-violence is a way of life for courageous people | It is an active non-violent resistance to evil, always persuading the opponent of the righteousness of your cause. It is aggressive spirituality, mentally and emotionally. It is only passive in its non-aggression toward its enemies. |
| Principle Two: Non-violence seeks to win friendship and understanding | The end result of this approach is redemption and reconciliation. Its purpose is to create a beloved World of which we all are proud. |
| Principle Three: Non-violence seeks to defeat injustice not people | This approach recognizes that evil doers are also victims and are not evil people. It always gives room for giving the benefit of the doubt, and by non-violent resistance seeks to defeat evil and not people. |
| Principle Four: Non-violence holds that suffering can educate and transform | This approach accepts suffering without retaliation. It accepts if necessary but will never inflict it. Nonviolence willingly accepts the consequences of its acts. Unearned suffering is redemptive and has tremendous educational and |

| | |
|---|---|
| | transforming possibilities, and above all has the power to convert the enemy when reason fails. |
| Principle Five: Non-violence chooses love instead of hate | Non-violence resists violence of the spirit as well as the body. Its love is spontaneous, unmotivated, unselfish and creative. It gives willingly even knowing sometimes that the reward might be hostility. Its love is unending in its ability to forgive in order to restore community. Non-violent love does not sink to the level of the hater, knowing that love for others demonstrates love for ourselves. Non- violence recognizes the fact that all life is interrelated. |
| Principle Six: Non-violence believes that the universe is on the side of justice | Every non-violent resister had deep faith that God is God of justice which will ultimately and eventually win/prevail. |

Source: Adapted from Omotayo (2015: 20).

### Action planning

**Figure 9.8** represents Activity VIII.

**Figure 9.8: Activity VIII.**

**ACTIVITY VIII.** From the disorienting dilemma, the facilitator moved the discussion to an action plan. The facilitator realized that the participants would be frustrated if there was no conclusion to the discussion which would take them a step further in transforming their lives. The discussion led to reflection and action. The facilitator encouraged the participants to suggest something concrete that they could do about hegemonic masculinities. The facilitator encouraged action, and participated as fully as possible in it, and helped the participants in the evaluation. The facilitator had a particularly important role to play when the plans of the group failed. The facilitator discouraged any temptation to give up. The facilitator encouraged participants to analyse any causes of failure, make new plans and start again.

The action plan involved a definite plan by each participating traditional leader to be gender sensitive, active and nonviolent in the design and implementation of traditional court systems. This was to be achieved through internalizing *respect* at the individual level, cultivation of *empathy* at the interpersonal level, exercising *gender equality* at the institutional level inculcating *gender equity* at the ideological level (**see section 5.5**).

**Evaluation Method: The Realist Interview**

The last activity focuses on evaluating the outcome. Figure 9.9 represents Activity IX.

**Figure 9.9:** Activity IX.

**ACTIVITY IX.** The facilitator called each of the participants to the front and conducted a recorded interview of the proximal outcome. Participants were promised certificates of attendance and were advised that a follow-up telephone interview would be conducted after some time in the future. They were asked to return to their respective communities and practice what they had learnt. If any problems arose, the facilitator was at hand to help. Results of the interview appear in chapter eleven on the preliminary evaluation of the training.

## 9.3. Chapter Summary

This chapter explained the training procedure and captured the responses leading to the facilitation of transformative learning. The next chapter will present the preliminary outcome in the form of proximal and intermediate outcomes.

# CHAPTER TEN

# PRELIMINARY EVALUATION OF THE OUTCOME

## 10.0 Introduction

In light of the main objective of the study – to evaluate the potential of peace education as a way of transforming masculinities in Shona traditional court systems – Chapter eleven presents post-training CDA analysis of the outcome. In this context, the approach to CDA switches from a negative to a positive critique of existing structures and mechanisms, seeking to establish the conditions of possibility for egalitarian gender relations between men and women, masculinities and femininities and amongst masculinities.

## 10.1 Process Evaluation

Questions about the proximal outcome sought to elicit the participants' initial satisfaction with the gender training workshop, with a view to improve the program design and delivery, and the participants' reflection on learning, with a view to improve the program content, format and organization.

### 10.2 Post-Training CDA Analysis (Process)

Drawing from the CDA analysis framework **(see table 6.2)** firstly, I analyzed the transitivity aspect of meaning that cultural texts expressed. As noted by Halliday (1994) the system of transitivity involved *processes* (= verbs), *participants* (= nouns) and *circumstances* (= prepositional phrases), and it relates to the ideational text metafunction. This involved the analysis of how these meanings are realized in the various linguistic features of the text (grammar, vocabulary, etc.). Secondly, the analysis connected concrete social events to the more abstract social practices which had shaped them. This involved the genres, discourses and styles (orders of discourse) that had been drawn on by the people who made the text (speakers or writers), and how these genres, discourses and styles (orders of discourse) had been articulated (combined) together in the text.

### 10.2.1 Describing text (Linguistic Analysis)

The first level of the evaluation involved looking at participants' reactions to the gender training experience. Drawing on Guskey (2002), (**see table 6.1**) this level addressed questions that focused on whether or not participants liked the experience, if they felt their time was well spent, if the provided material made sense to them, if the activities were well planned and meaningful. Other questions were if the facilitators were knowledgeable and helpful, if the participants found the information useful. Questions about the physical setting of the gender training workshop were also included, if the food was hot and served on time, if the room was at the right temperature, if the chairs were comfortable. As pointed out by Guskey (ibid) questions such as these may seem silly and inconsequential to some people. But the study emphasized the importance of attending to basic human needs. Information on participants' reactions was gathered through pre-training and post-training interviews. The examples below are samples of an extract and attendant CDA analysis commentaries .

**VIDEO CLIP P1411501 (Lines 52-72)**

52: Facilitator: You may come forward. Please feel free. Did you like the workshop?
53: Respondent One: Yes, I enjoyed the workshop.
54: Facilitator: Right! Do you think your time was well spent?
55: Respondent One: Yes. It was spent productively.
56: Facilitator: What about the materials. Did they make sense?
57: Respondent One: Yes.
58: Facilitator: Did they make sense to you?
59: Respondent One: Yes.
60: Facilitator: Do you think it will be useful?
61: Respondent One: Yes, very much so.
62: Facilitator: Where exactly?
63-65: Respondent One: In that as a man what I should be doing in handling conflicts. Also, to live in harmony with the extended family. In all these things I have learnt what I never knew.
66: Facilitator: In your opinion, were the facilitators knowledgeable and helpful?
67: Respondent One: Laughing, Yes, the facilitators were right on point.
68: Participants: Broke into laughter.
69: Facilitator: Do not be shy. You may say exactly how you feel.

70: Respondent One: Honestly, they were delivering their points in a clear and understandable manner.
71: Facilitator: Is it?
72: Respondent One: Yes.

**CDA Analysis commentary**

In **line 53**, the respondent who is the *sensor* of the *phenomenon* of the gender training workshop **(resource)** responded: *"Yes I enjoyed the workshop"*, realizing a mental process of affection, (verbs of liking, disliking or fearing), **(reasoning)** pointing to participants' initial satisfaction with the social intervention **(outcome)**.

In **line 55**, the respondent who is the *sensor* of the *phenomenon* of time spent in the gender training workshop **(resource)** responded: *"Yes. It was spent productively"*, realizing a circumstantial meaning (adverbial groups, propositional phrases, detailing where, when and how something happened) **(reasoning)** pointing to participants' initial satisfaction with the social intervention **(outcome)**.

In **lines 63-65**, the respondent who is the sensor of the phenomenon of the gender training workshop **(resource)** responded: "In that as a man what I should be doing in handling conflicts. Also, to live in harmony with the extended family. In all these things I have learnt what I never knew", realizing a mental process of cognition (verbs of thinking, knowing and understanding) **(reasoning)** pointing to participants' positive reflection on learning **(outcome)**.

In **line 70**, the respondent who is the *sensor* of the *phenomena* of facilitators **(resource)** responded: *"Honestly, they were delivering their points in a clear and understandable manner"*, realizing a circumstantial meaning (adverbial groups, propositional phrases, detailing where, when and how something happened) **(reasoning)** pointing to participants' satisfaction with the facilitators' knowledge and skills **(outcome)**.

**VIDEO CLIP P1411501 (Lines 140-162)**

140: Facilitator: Moving on to knowledge and skills. How do you see it?
141: Respondent Two: Oh yes that is in order.
142: Facilitator: It is in order? Tell me exactly which knowledge you acquired?

143: Respondent Two: Oh yes. The way you were explaining, the way you were delivering.

144: Facilitator: What exactly do you think you have learnt and will keep?

145: Respondent Two: you mean what I have learnt?

146: Facilitator: Yes.

147: Respondent Two: You mean in the workshop.

148: Facilitator: Because obviously we cannot grasp everything?

149-151: Respondent Two: I agree. What I have grasped in the workshop is that I do not have to keep an issue inside. If there is something bothering me, I should tell a responsible person to mediate.

152: Facilitator: Is that so.

153: Respondent Two: And that we should respect each other. Respecting elders.

154-155: Facilitator: Tell me about the gender aspect? What did you learn about gender? What do you think has changed your perspective?

156: Respondent Two: What has struck me is that I thought I was a real man. Laughter

157: Participants: Roar into laughter

158: Facilitator: And now?

159: Respondent Two: Laughing. I am not.

160: Facilitator: What are you going to do about it?

161: Respondent Two: Laughing. I am going to correct it.

162: Facilitator: Ok thanks you may take your seat.

**CDA Analysis Commentary**

In **lines 149-151**, the respondent who is the sensor of the phenomenon of gender knowledge and skills **(resource)** responded: "I agree. What I have grasped in the workshop is that I do not have to keep an issue inside. If there is something bothering me, I should tell it to a responsible person to mediate", realizing a mental process of cognition (verbs of thinking, knowing and understanding) **(reasoning)** pointing to participants' positive reflection on learning **(outcome)**.

In **line 153**, the respondent who is the *sensor* of the *phenomenon* of gender knowledge and skills delivered in the gender training workshop **(resource)** responded: *"And that we should respect each other. Respecting elders"*, realizing a mental process of cognition (verbs of thinking, knowing and understanding) in respecting others **(reasoning)** pointing to participants' positive reflection on learning **(outcome)**.

In **line 156**, the respondent who is the *sensor* of the *phenomenon* of gender **(resource)** responded: *"What has struck me is that I thought I was a real man. Laughter"*, realizing a

process of cognition (verbs of thinking, knowing and understanding) **(reasoning)** pointing to participants' positive reflection on learning **(outcome)**.

**VIDEO CLIP P1411501 (Lines 193-217)**

196: Facilitator: Did you like the workshop

197: Respondent Four: Honestly, I am impressed by the workshop.

198: Facilitator: Is that so?

199-200: Respondent Four: Such that if we could have it more often than not, we could learn a lot more.

201-202: Facilitator: Honestly it is time well spent. Being a Sunday though, I could have been at Church.

203: Facilitator: It is still the gospel of peace?

204: Participants: Laughter

205: Respondent Four: Exactly. It is the same gospel.

206: Facilitator: What about the facilitators. Did you find them knowledgeable?

207-208: Respondent Four: The facilitators were right on point, such that they were also using graphs, showing us how things work.

209: Facilitator: Is that so? Um, do you feel like you have attained some new knowledge?

210-213: Respondent Four: I have definitely acquired new knowledge. Such that I have issues in my life and I am now going to resolve them. I have learnt that I do not have to keep issues inside and I do not have to be a limiting real man. A real man does not exist like I have realized in the workshop. The real man is the one who is truthful to his circumstances.

214: Facilitator: You are all there is as you are! Right.

215: Participants: Laughter

216-217: Respondent Four: The real man is you. It is in your head that I am the real man. But no, a real man is thinking inside a box.

**CDA Analysis Commentary**

In **line 197**, the respondent who is the *sensor* of the *phenomenon* of a gender training workshop **(resource)** responded: *"Honestly I am impressed by the workshop"*, realizing a mental process of affection**,** (verbs of liking, disliking or fearing) **(reasoning)** pointing to participants' initial satisfaction with the social intervention **(outcome)**.

In **lines 210-213**, the respondent who is the sensor of the phenomenon of gender knowledge **(resource)** responded: "I have definitely acquired new knowledge. Such that I have issues in my life and I am now going to resolve them. I have learnt that I do not have to keep issues

inside and I do not have to be a limiting real man. A real man does not exist like I have realized in the workshop. The real man is the one who is truthful to his circumstances", realizing a mental process of cognition (verbs of thinking, knowing and understanding) **(reasoning)** pointing to participants' positive reflection on learning **(outcome)**.

### 10.2.2 Interpreting Discourse Practice

Over and above participants' enjoying the gender training experience, I also hoped that participants learn something from it. Drawing on Guskey (2002), (**see table 6.1**) the second level of the evaluation focused on establishing the knowledge and skills that the participants gained. The study used oral personal reflections of participants. In light of the realist evaluation, measures had to show the attainment of specific learning goals. This meant that indicators of successful learning were outlined before activities were begun. This information was necessary for improving the content, format, and organization of the program and related activities. In light of the critical participatory action research design, Kemmis (2014), the discursive practice can be attributed to communicative learning and communicative spaces. As noted by Kemmis et al (ibid), by adapting the dialogue to the principles of communicative action, the facilitators opened up a particular kind of communicative space between the participants—a safe space where participants freely shared their ideas, themselves, and alternative courses of action seriously, with the aim of acting in the best interests of everyone involved and affected . In the context of the critical participatory action research, this meant conducting conversations about what the participants were doing, and the consequences of what we are doing, in a particularly respectful kind of way

### 10.2.3. Explaining Social Practice

The gender training workshop was considered legitimate and valid by participants themselves—not on their behalf by other people. As note by Kemmis et al (ibid) legitimacy and validity were achieved through communicative action. As pointed out by Kemmis et al (ibid), it was guaranteed because participants were free to decide individually, for themselves (a) what was comprehensible to them; (b) what they believed to be true (in the sense of accurate) in the light of their own and shared knowledge; (c) what they believed to be sincerely

stated (authentic; not deceptive); and (d) what they thought was morally right and appropriate under the obtaining circumstances.

## 10.3 Post-training CDA Analysis (Outcome)

The third level of the evaluation focused on the organization. As pointed out by Guskey (2002), (**see table 6.2**) the lack of organizational support and change could sabotage any peacebuilding effort, even when all the individual aspects of the peace education were done right. For example, even though all traditional leaders who participated in the gender training workshop reported a thorough understanding of peace education and appeared to be transformed into gender sensitive active, nonviolent role models, when some of them tried to implement these transformative masculinities in their traditional court systems where there was hegemonic masculinities and emphasised femininities, such cultural practices made gender equality and nonviolence highly improbable and thwarted the most valiant efforts to transform gender relations.

Lack of positive results in such cases did not reflect poor training and inadequate learning, but rather organization practices that undermined implementation efforts. That is the reason why the realist evaluation had to include information on organizational support and change. At this level, evaluation questions focused on the organizational characteristics and the attributes that were necessary for transforming gender relations. Questions at this level included: if the training activities promoted gendered changes that were aligned with traditional Shona culture and the traditional court systems, if gendered changes at the individual level encouraged and supported at all levels; if sufficient resources were made available, including time for sharing and reflection; if successes were recognized and shared? Such issues played a crucial part in the determination of the success of the gender training workshop. Gathering information at the third level was generally more complicated than all the previous levels. The information was used not only in documenting and improving organizational support but also in informing future change initiatives.

At this level of the evaluation process I sought to establish whether the new knowledge and skills that participants learned made a difference in their traditional practices. The key to gathering relevant information at this level rested in specifying clear indicators of both the

degree and the quality of implementation. The information could not be gathered at the end of a gender training session as enough time had to pass to allow participants to adapt the new ideas and practices to their traditional court systems. Because the implementation was a gradual and uneven process, I also needed to measure progress at other time intervals. I gathered this information through telephone interviews with participating traditional leaders. Other information could be obtained through direct observations, either at the court sessions or through reviewing video-or audiotapes

#### 10.3.1. Describing text (Linguistic Analysis)

Questions about the intermediate outcome were drawn from theoretical insights in the literature review and sought to elicit the impact of the social intervention in terms of expected and unexpected outcomes/limitations, with a view to refine theory, understand links, modify existing and develop new causal pathways, and finally to develop best practices. The examples below are samples of extracts and attendant CDA analysis commentaries.

**Post-Training Interview II** (Gender training workshop [GTW] audio- transcript)

**GTW @0772919091 (Lines 18-20)**

18. Facilitator: My first question is how you do feel now like a man, did anything change for you after the gender training workshop?
20. Respondent: Ah, a lot of things have changed?

**CDA Analysis Commentary**

In **line 20**, a respondent who was an actor in the material process of transforming masculinities, responded: *A lot of things have changed*, realizing a concrete process of transformation with material consequences for gender equality and nonviolence.

**GTW@0714888603 (Lines 184-191)**

184. Facilitator: Did the programme change you in any way about being a man?
185. Respondent: Yes, it enlightened me in a big way.
186. Facilitator: Tell me about it?

187. Respondent: Where it changed me in big way is that I used to think that being a real man is equal to tough guise. Like taking up all difficult tasks and suffering in silence. I realized that it's not the case.

190. Facilitator: Giggling. It's not the case.

191. Respondent: Giggling. You should cry out for help.

CDA Analysis Commentary

In **line 185**, a respondent who was an actor in the material process of transforming masculinities responded that: *Yes, it enlightened me in a big way*, realizing a concrete process of transformation with material consequences for gender equality and nonviolence.

In **line 187**, a respondent who was an actor in the material process of transforming masculinities responded that:

> Where it changed me in big way is that I used to think that being a real man is equal to tough guise. Like taking up all difficult tasks and suffering in silence. I realized that it's not the case, realising a concrete process of transformation with material consequences for gender equality and nonviolence.

**GTW@07723298608 (Lines 355-360)**

355. Facilitator: What about the traditional court, this issue of gender, how are you handling it, after the workshop?

357. Respondent: Yah after the training, gender issues at the traditional court, we are seeing that women are now occupying decision-making roles.

359. Facilitator: So, they were given positions.

360. Respondent: Yes, they are now getting positions. For example, recently we had a committee to help donors in distributing foodstuffs, we had seven women and three men. I feel that is helping in promoting gender equality.

**Describing text**

In **line 357**, a respondent who was an actor in the material process of transforming masculinities responded that:

> Yah after the training, gender issues at the traditional court, we are seeing that women are now occupying decision-making role, realizing a concrete process of transformation with material consequences for gender equality and nonviolence.

In **line 360**, a respondent who was an actor in the material process of transforming masculinities responded that:

> Yes, they are now getting positions. For example, recently we had a committee to help donors in distributing foodstuffs, we had seven women and three men. I feel that is helping in promoting gender equality, realizing a concrete process of transformation with material consequences for gender relations.

**GTW@0773298608 (Lines 405-407)**

405. Facilitator: The programme expected to produce role models that others can appreciate, what has been the experience for you?

407. Respondent: What we are seeing are people that are confused, so the current jargon is that this one is in a box, and that one is in a box.

**Describing text**

In **line 407**, a respondent who was an actor in the material process of transforming masculinities responded:

> What we are seeing are people that are confused, so the current jargon is that this one is in a box, and that one is in a box, realizing a concrete process of transformation with material consequences for gender equality and nonviolence.

**GTW@0772685694** (Lines 496-497)

496. Facilitator: Is that helping you at all?

497. Respondent: Yes, it is helping me a lot. I am no longer keeping issues inside, if I have issues with somebody, I am saying it out right away and tell them my friend it is like this and that. And even my wife, it is like this and that. If I meet other men, I tell them what it means to be a real man. I tell them a real man does not hide issues.

**Describing text**

In **line 497**, a respondent who was an actor in the material process of transforming masculinities responded:

> Yes, it is helping me a lot. I am no longer keeping issues inside, if I have issues with somebody, I am saying it out right away and tell them my friend it is like this and that. And even my wife, it is like this and that. If I meet other men, I tell them what it means to be a real man. I tell them a real man does not hide issues, realising a concrete process of transformation with material consequences for gender equality and nonviolence.

**GTW@0777639739 (Lines 602-606)**

602. Facilitator: After the training, how are you interacting with others?

603. Respondent: I am convinced participants have taken up the lessons learnt. We used to feel like the real man and used to assume all the responsibilities.

605. Facilitator: When you went back to your community, what did you do?

606. Respondent: I then helped them by enlightening to them that you may act like a real man but suffering inside.

**Describing text**

In **line 603**, a respondent who was an actor in the material process of transforming masculinities responded that:

> I am convinced participants have taken up the lessons learnt. We used to feel like the real man and used to assume all the responsibilities, realising a concrete process of transformation with material consequences for gender equality and nonviolence.

**GTW@0777506968 (Lines 663-664)**

663. Facilitator: Did the programme change you in any way about being a man?

664. Respondent: Yes, as for me it changed me in that I had family issues and so it helped me because when we are leaders we should live by example, so I first applied it in my household then in the community so there is progress.

701. Facilitator: I would like to know exactly what you did after the training that produces gender equality.

703. Respondent: Yes. Especially at the village development comment. It was made up of men only, but straight from the training I suggested that we balance membership in terms of gender, and we implemented that as step number one

**Describing text**

In **line 664**, a respondent who was an actor in the material process of transforming masculinities respondent that:

> Yes, as for me it changed me in that I had family issues and so it helped me because when we are leaders we should live by example, so I first applied it in my household then in the community so there is progress, realizing a concrete process with material consequences.

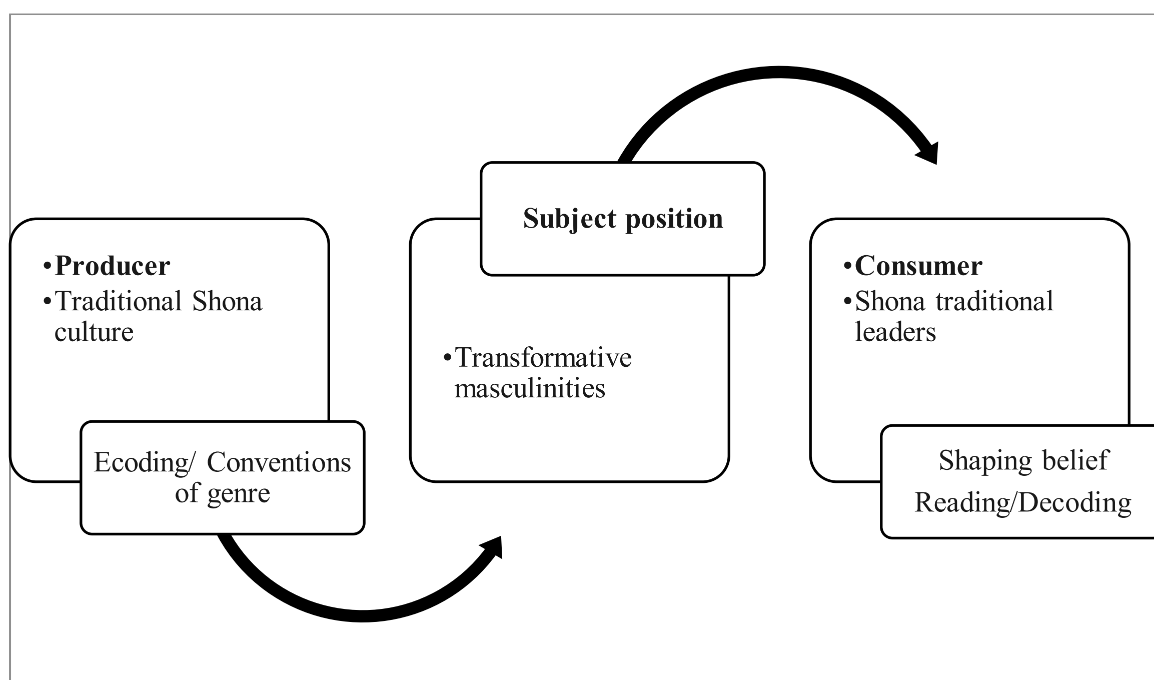
In **line 703**, a respondent who was an actor in the material process of transforming masculinities responded that:

> Yes. Especially at the village development comment. It was made up of men only, but straight from the training I suggested that we balance membership in terms of gender, and we implemented that as step number one, realizing a concrete process of transformation with material consequences for gender equality and nonviolence.

### 10.3.2. Interpreting Discourse Practice (Interdiscursivity and Intertextuality)

In light of the positive critique (**see 10.0**), the interpretation stage of the post-training interview was concerned with the relationship between gendered texts and interaction with seeing the gendered texts as the product of the gender transformative process of production, and as a resource in the process of interpretation. Thus, interpretation was considered as the gender transformative cognitive processes of the participants, traditional leaders. Figure 10.1 illustrates the schematic illustration of the gender transformative discourse practice as exhibited by research participants.

**Figure 10.1: Post-training interview texts as discourse practices**




Source: Adapted from (Hall 1980 cited in Longhurst *et al.* 2013: 54), Connell and Messerschmidt (2005) and Fairclough (2013).

**Interpreting Post-Training Gendered Discourse in Traditional Shona Culture**

Transformative masculinities (i.e. they were constructed in an empowering and emancipatory manner), manifested in a group of statements made by participating Shona traditional leaders in describing transformative change after the gender training workshop. Drawing from empirical evidence, it can be argued that participating traditional Shona leaders had transformed into gender-sensitive active, nonviolent role models, as noted in the above extracts from the gender training workshops audio transcriptions:

> GTW @0772919091 (Lines 18-20),
> GTW@0714888603 (Lines 184-191),
> GTW@07723298608 (Lines 355-360),
> GTW@0773298608 (Lines 405-407),
> GTW@0772685694 (Lines 496-497),
> GTW@0777639739 (Lines 602-606)
> GTW@0777506968 (Lines 663-664).

As postulated in the theorization of masculinities, **(see section 5.6.1)**, it can be argued that to some extent, discourse practices in the participating traditional Shona leaders had transformed into egalitarian ideas, values, identities and patterns of practice which would produce positive gender norms and rules of behavior which were, in time, going to be internalized as beliefs and customs.

Drawing from Fairclough's (2013) dialectical relational approach to discourse, it can be concluded that gender transformative discourses gave new meaning to masculinities in traditional Shona court systems and how traditional Shona leaders understood their gendered world. These discourses were influenced by traditional Shona leaders' external world and were at the same time constituted by their external world. These gender transformative discourses occurred at a particular historical moment and there was a time, for example, when owning a home and animals did not necessarily constitute the concept of being a real man in traditional Shona culture.

**Interpreting Subjectivity in the Post-Training Gendered Discourse**

As postulated in CDA theory, it was not just that Shona traditional leaders accepted the gender transformative positions and the attendant ideas. In time, they would occupy the conceptual positions and take on the roles as defined by the new concepts. They would also think of themselves in those terms. They would take on the gender transformative roles defined by the concepts. The aim of this study was that they would adapt the subject positions that made their identities. These subject positions in traditional Shona culture can be discerned in the CDA commentary on post-training interviews.

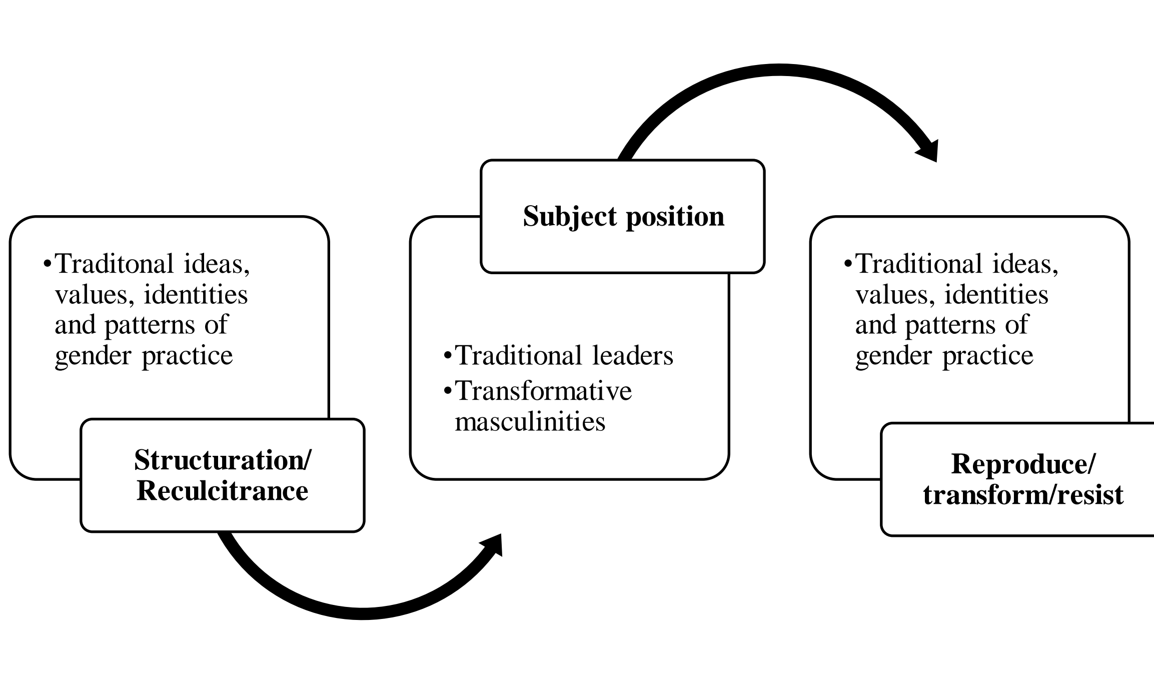
#### 10.3.3. Explaining Social Practice (Hegemony and Ideology)

The last level of the evaluation addressed the bottom line: it sought to establish: How and why the transformative learning activities affected traditional leaders? Did the transformative learning benefited them in any way? (Guskey 2002), drawing from the GTE (**see figure 5.5**) and attendant CMLC (**see figure 5.6**), the study, therefore, sought to construct transformative masculinities that would contribute to legitimately egalitarian relations between men and women, masculinities and femininities, and among masculinities. The particular transformative learning outcomes of interest depended, of course, on the goals of that specific gender training workshop.

In addition to the stated goals, the activities did result in other unintended outcomes. For this reason, the evaluation sought to include multiple measures of learning. In realist interviews, Greenhalgh *et al.* (2017) contend that "the subject matter of the interview is the programme theory (or some aspect of it)". Consequently, theories were placed before the respondents for them to comment on, with a view to confirming, denying and refining them. The research process started by theorizing, then tested those theories; the theories would then be refined and tested again. In the iterative process, "our understanding of the real world is also refined" (Greenhalgh *et al.* 2017g: 1). Explanation at this stage was, therefore, concerned with the relationship between gendered interaction (Human Agency) and transformative social context (Ideology and Hegemony) with the gender transformative determination of the processes of production and interpretation, and their social effects. In traditional Shona culture, it was the relationship between gendered events (interactions) and more peaceable gendered structures which shaped and were shaped by these events. In the CDA analysis, the concept of gendered ideology was used to define gendered beliefs that justified equal power relationships between

men and women, masculinities femininities and amongst masculinities. particular social arrangements, including patterns of inequality.

**Figure 10.2: Post-training interviews text as social practice**:




Source: Adapted from Freire (1984. 2005), Fairclough (2013) and Harris (2018)

## 10.4. Evidence / Theory Configuration

The thesis set out with the idea that traditional ideas, values, identities and patterns of gender practice **(context)** tending to reproduce hegemonic masculinities **(mechanism)** leading to unequal power relations between men and women, masculinities and femininities and amongst masculinities **(outcome)**. Drawing on Bhaskar's (1979, 2016) transformational model of social activity, the thesis postulated that peace education **(resource)** might thus lead to transformative learning **(reasoning)**, contributing to egalitarian relationships between men and women, masculinities and femininities and amongst masculinities **(outcome)** (Messerschmitt and Messner 2018). In light of the literature review and CDA analysis, the research outcome tends to validate the initial programme theories (**see section 5.5**).

## 10.5. Developing Best Practices

In light of building a culture of peace and nonviolence, I combined Bhaskar's (1979, 2016) transformational model of social activity (TMSA) and applied this to European Commission's (2013) definition of gender education (GE) to develop an innovative gender transformative education (GTE). The model can be used as a meta-conceptual pedagogical guidance in critical peace education. Furthermore, I combined Connell and Messerschmidt's (2005) concept of hegemonic masculinities, Freire's (2005) transformative learning and Kolb's (1983 cited in USAID 2008) learning cycle to develop the attendant learning cycle which I termed critical masculinities learning cycle (CMLC). The models were used to explicitly identify conditions in which traditional masculinities in Shona culture may not have been compatible with peace and justice and, simultaneously, the possibility for transforming gender relations.

A key innovation of the models is to critique some of the premises and the constructs underpinning mainstream studies in gender, violence and peacebuilding and the need of these sub-disciplines to constantly reflect on issues of hegemony and ideology in a historically and dynamically informed manner, while at the same time insisting on action to transform asymmetrical gender power relations. A gender training manual has been produced from the findings of the study: it is intended to serve as a template for traditional leaders to acquire transformative gender values and knowledge and to develop gender transformative skills and attitudes that are necessary conditions to live in harmony with themselves, others and their environments.

## 10.6 Chapter Summary

The chapter presented the preliminary evaluation of the outcome. To this end, the chapter presented CDA commentary data on the post-training proximal outcome and intermediate outcome. Initial programme theories were tested against empirical evidence from CDA commentaries. Data from CDA commentaries tended to validate the initial programme theories. The chapter closed with recommendations for best practices in building a culture of peace and nonviolence. A GTE (**see figure 5.5**) and attendant CMLC (**see figure 5.6**) were

developed and tested as a metaconceptual pedagogical guidance's for use in critical peace education programmes. The next chapter presents the conclusions and will discuss the results against the research objectives.

# PART V: CONCLUSIONS AND DISCUSSIONS

The last part of the research presents the findings with reference to the study's main objective and sub-objectives. Recommendations arising from the findings are presented in order to engender nonviolent alternative masculinities amongst traditional leaders and, by extension, in traditional justice mechanisms that will serve the interests of all subjects or at least not harm the interests of those who do not belong to the dominant cultural groups.

# CHAPTER ELEVEN

# CONCLUSIONS

## 11.0 Introduction

The study sought to examine the social construction of masculinities in traditional Shona culture to establish the extent to which there might have been domination or exploitation against women and other vulnerable groups with a view to train a critical mass of Shona traditional leaders for transformation into gender-sensitive active nonviolent role models. Through a critical participatory action research design, Kemmis *et al.* (2014), (**see section 6.1**), the study used Connell and Messerschmidt's (2005) concept of hegemonic masculinities (**see section 2.1**), Bell's (2013) systems of oppression (**see section 2.3**), Fairclough's (2013) three-dimensional approach to discourse (**see section 2.6**), Bajaj's (2019) critical peace education (**see section 2.7**), Freire's (2005) philosophy of education (**see section 2.7**) to develop and test an integrated framework for the analysis and design of a discursive intervention in oppressive gender relations **(see section 2.8).**

## 11.1 Discussion of Results

**Objective I: To contextualize masculinities**

Drawing from literature review, hegemonic masculinities were theorized at three levels, namely the family court (*dare repamusha*), the local court (*dare remumana*), and the higher court (*dare repamusoro*) and represented the masculinities of the family head, village head community headman and the chief that are always constructed in relation to women various as well as other subordinated masculinities (Gombe 1998; Connell and Messerschmidt 2005; Gwaravanda 2011). In the subsequent CDA analysis of the pre-training interview with Shona traditional leaders, hegemonic attitudes were confirmed to be a running theme. Hegemonic construction of traditional masculinities in Shona culture was, however, implicit, subtle and complex as they were embedded in oppressive gender discourses.

Non-hegemonic masculinities were also discerned and included complicit, subordinate, marginalized, protest, dominant, dominating and positive masculinities (Connell and

Messerschmidt 2005; Messerschmidt and Messner 2018; Messerschmidt 2018). Complicit masculinities did not actually embody hegemonic masculinity yet through practice they tended to realize some of the benefits of patriarchal relations. In traditional Shona culture, these were postulated to be the masculinities of ordinary male members of the village assembly with no status or role. Subordinate masculinities were constructed as lesser than or aberrant from and deviant to hegemonic masculinity, in traditional Shona culture these were postulated to be the masculinities of those male heads of families who were not part of the extended family but resided in the village as an extension of *Ubuntu* hospitality on the part of the traditional leaders. This category of masculinities had a constrained voice in traditional Shona court systems. They were expected to always remember their immigrant status in any role they may be allocated in the traditional court system.

Marginalized masculinities were trivialized or discriminated against, or both, because of unequal relations, such as class, race, ethnicity, and age. In traditional Shona culture, these were postulated as being adolescent men who had yet to come of age and therefore had their contributions at the village assembly taken with a pinch of salt. Protest masculinities were constructed as compensatory hyper masculinities that are formed in reaction to social positions lacking economic and political power. In traditional Shona culture these were postulated to be the masculinities of economically deprived men who depended on their wives for one reason or another. This category of masculinities was known to overreact in any domestic dispute with their relatively economically empowered wives as they would feel emasculated at any contradiction.

Dominant masculinities referred to those masculinities that were not always associated with and linked to gender hegemony but refer to (locally, regionally, and globally) the most celebrated, common, or current form of masculinity in a particular social setting. In traditional Shona culture these were postulated to be the masculinities of a popular totems like *Mhofu* (eland), they were exalted for the sole reason that they belonged to the *Mhofu* clan, never mind their political, economic or social status. They were implicated in the royal blood. Their female children and siblings, known as *Achihera* (females of the *Mhofu* clan) in Shona culture are also exalted and folk tales have it that that they rule over their husbands. In traditional Shona culture

if you are married to *Achihera*, you are effectively the female of the house despite your family ties. You do not enjoy the male patriarchal dividend.

Dominating masculinities did not necessarily legitimize unequal relationships between men and women, but rather involve commanding and controlling particular interactions, exercising power and control over people and events. In traditional Shona culture these were actually discerned in the gender training workshop. These were big talkers, bigmouthed and they tried to dominate every conversation and needed facilitators to restrain them. They had an opinion on every issue. Positive masculinities referred to those masculinities that tended to contribute to legitimating egalitarian relations between men and women, masculinity and femininity, and among masculinities. Examples of the manifestation of positive masculinities were demonstrated in **Video P1411458 (**Line 33-36) and **Video P1411493** (Line 342-351)

**Objective II: To examine the social construction of masculinities in traditional Shona culture to determine the extent to which there may be structural violence against women and other vulnerable groups.**

As noted in the socio-cultural context of thesis (**see section 3.1**), it can be argued that individual, political and economic conceptualization of masculinities is a Western concept that first appeared in colonial Zimbabwe at the end of the 19$^{th}$ century and is in direct contradiction to collective-subjectivity in pre-colonial African traditional culture and traditional Shona culture in particular. To this end Tutu (1999, cited in Eliastam 2015:2), contends that traditional pre-colonial African cultures made a necessary distinction of the collective concept of *Hunhu/Ubuntu* subjectivity from the individual concept of subjectivity as understood in Western philosophy. Tutu (ibid) argued that the English translation of the concept of *Ubuntu* is: *a person is a person through other people*. Unlike Western philosophy, Tutu (ibid) emphasized that: *it is not I think therefore I am*. Rather, he argued that it said: *I am human because I belong. I participate, I share*. The concept of *Ubuntu* was thus used to highlight the interconnectedness of human society, and implied that people should treat each other as part of the extended human family (**see section 1.1**).

The thesis was a critique of the Eurocentric research approaches, education systems and socialization systems. The study established that Eurocentric formal education systems and

therefore, socialization systems were out of touch with the African reality and alienated young men from their environment by creating false hopes of a better future. It established that a Eurocentric model of education rendered the future out of reach of the majority of the boy child in Africa-creating a crisis of masculinity. Ironically, the formal system of education taught the boy child very little on how to make a living and yet, making a living was the first an essential element in the conceptualization of a real man in *normal* societies-creating a disorienting dilemma.

Drawing from Mararike (2011) the thesis, therefore, advocates for indigenous approaches to education and value systems which can build a *whole person* using the family unit as the point of departure. In traditional Shona culture, the thesis established that *mhuri* (family unit) was the central socializing agent were reproduction, production, facilitation of consumption of goods and services and the circulation of human energy takes place. In traditional Shona culture, the study established that the gendered socialization process was *normally* a collective responsibility through language use. In traditional Shona culture, the study established that education used to refer to this socialization process through which a man learnt his way of life in accordance with the expectations of traditional Shona culture.

The study established a distinction between contemporary Eurocentric s*chooling* which refers to the restricted aspect of *education* and limited its utility to a mere *project* (an analogy of programming). That is a process of teaching and learning (banking education) that was carried on at specific times, in particular places outside the home, for definite periods, by persons who are especially prepared or trained for the task. This was unlike proper *education* (which the thesis advocate for) which is as old as people's capacities to learn. On the contrary *schooling*, as it is known today, is a relatively new phenomenon in traditional African culture, especially in in traditional Sona culture. *Schooling* has, however, become necessary as the complexity of modern society calls for the delegation of the responsibility to education to specialized organizations and personnel; giving rise to the idea of contemporary *schools*.

The study established that education and schooling are dichotomies that are created when contemporary Eurocentric educational systems disconnect traditional Shona people from their culture and values systems. The study advocates for the role of the family as a place of

education as a way of fulfilling its important function in traditional Shona society. The thesis notes that modernization theories and practice tend to disconnect traditional African societies such as the Shona from their values. Drawing from Mararike (2011;141) the thesis postulates a negative impact of "delegating the responsibility to educate children to schools and the mass media". A whole person, (*munhu ane hunhu*), accordingly, ought to be socialized within the framework of the Human Factor approach, which according Adjibolosoo (1995b, cited in Mararike 2012:141) is "a spectrum of personality characteristics and other dimensions of human performance that enable social, economic and political institutions to function and remain functional over time"

The study established the human factor as resulting from deliberate and purposeful socialization. Educating the whole person include the physical body, the human soul and the human spirit. Each men and woman, therefore needs continual nurturing and development of these three aspects to perform at their best. As noted in the thesis, the human factor construct recognizes that there are six critical dimensions of the human factor: *spiritual capital, moral capital, aesthetic capital, human capital, human abilities* and *human potential*. In traditional Shona culture, the thesis establishes that these are the six components that make up the whole person.

The thesis argues that from these critical dimensions of socialization can be simultaneously discerned masculinities and femininities. In particular these elements of the whole person resonate with the Bhaskar's (1979.2016) critical realist ontology of stratified, emergent, transformational entities which are relational and processual. Drawing insights from Bhaskar's (1979, 2016) critical realist philosophy and Alderson (2019), the thesis, therefore, proposed novel masculinities identities existing in at least three domains (**see table 5.1**), the domains of the *real masculinities*, *actual masculinities* and e*mpirical masculinities*. The *real masculinities* encompassed, *actual masculinities* and *empirical masculinities,* but also included *non-actualized transformative masculinities*, either as unmanifest gender or as exercised gender though not actualized in a particular pattern of gender practice. Also, the actual gender included the *empirical masculinities* but also *transformative masculinities* which existed unperceived or more generally unexperienced by traditional Shona subjects. It was in this background that I

developed and tested GTE (**see figure 5.5**) and CMLC (**see figure 5.6**) as meta-conceptual pedagogical guidance in gender transformative programmes.

**Objective III: To determine the training needs of Shona traditional leaders, particularly with regards to gender sensitivity and active nonviolence.**

Having established masculinities at three domains of the empirical, actual and real, the determination of the training needs necessarily involved questions of ideology, understanding ideologies to be meaning in the service of power (Thompson 1984): the ways of representing masculinities in traditional Shona culture, which were operationalized in ways of acting and interacting and in ways of being a man and identities, that contributed to establishing or sustaining unequal gender power relations. The CDA analysis focused on the functioning of ideologies (in serving power), but ideologies were also open to critique on the grounds that they represented or explained aspects of the world inadequately. This led to another way of answering the question 'what is critique?' with radical implications for CDA analyses: it identified critique of discourse as an inherent part of any application of critical method in social research.

In view of the hegemonic construction of masculinities in traditional Shona culture, it was therefore necessary to train a critical mass of Shona traditional leaders for transformation into gender-sensitive and active nonviolent role models. The training was therefore in the form of transformative learning to empower and emancipate the Shona traditional leaders. Drawing on research by Kaye and Harris (2017: 20), the empowerment involved the sense that new knowledge opened new doors that had been closed, and emancipation involved freedom from prejudice, from believing that a man should act in a certain way or believing that knowledge is absolute. Hoggan (2016: 62) postulates that:

> [S]cholars who approach transformative learning from the social emancipatory perspective refer to transformative outcomes that involve the development of critical consciousness whereby people perceive themselves as active subjects in the world rather than passive objects to be acted on by unfair social practices, norms, and institutions.

Hoggan (2016: 62) contends that "to be an active subject involves constantly reflecting and acting to make the world a more equitable place". According to Hoggan, "the purpose is to demythologize reality and help learners develop perspectives, skills, and the confidence

necessary to actively participate in shaping their world rather than passively accepting current social structures and practices" (Hoggan 2016: 62).

**Objective IV: To design and implement a training programme intended to build, through peace education, transformative masculinities.**

Drawing on data obtained through CDA analysis of the pre-training interviews with the participants, the training manual was adjusted to suit the training needs of Shona traditional leaders, particularly with regards to gender equality and nonviolence. At the philosophical level, the study combined Bhaskar's (1979, 2016) transformational model of social activity, TMSA. and applied this to European Commission's (2013) definition of gender education to develop an innovative gender transformative education (GTE) (**see figure 5.5**). Furthermore, the study combined Connell and Messerschmidt's (2005) concept of hegemonic masculinities, Freire's (2005) transformative learning and Kolb's (1983 cited in USAID 2008) learning cycle to develop the attendant learning cycle termed critical masculinities learning cycle (CMLC) (**see figure 5.6**).

The models were used as a meta-conceptual pedagogical guidance in the gender transformative intervention programme. The models explicitly identified conditions in which traditional masculinities were not compatible with peace and justice and, simultaneously, the possibility for transforming gender relations. The models provide an innovative way to critique the premises and the constructs underpinning mainstream studies in gender, violence and peacebuilding and establishes the need of these sub-disciplines to constantly reflect on issues of hegemony and ideology in a historically and dynamically informed manner.

Furthermore, the models insist on action to transform asymmetrical gender power relations. The findings of the study were used to produce a gender training course. The training manual serves as a template for traditional leaders in the global south to acquire gender transformative values and knowledge and to develop gender transformative and principle nonviolent skills and attitudes that are necessary conditions to live in harmony with themselves, their subjects and their natural environments. Picture 11.1 shows the gender training workshop room, and Picture 11.2 is a photo of the participants at the gender training workshop for traditional leaders.

**Picture 11.1:** Inside the gender training workshop room.

**Picture 11.2:** Participants at the gender training workshop for traditional leaders.

**The modules:**

The participants were guided through two modules in a gender training workshop for traditional leaders held at Munanga-Makore village, under headman Nheweyembwa, Chief Mangwende, Murehwa District of Mashonaland East, Zimbabwe. The first module sought to build trust and dialogue in the group. The second module sought to facilitate transformative masculinities. Subsequently, in follow-up interviews, the facilitator helped the participants to evaluate the impact of the training on the configuration of gender practices in Shona traditional court systems, particularly on the subject position of men, reflecting on the actions that they had planned and taken, both when they had been effective and especially when they had failed. Drawing on Hope and Timmel's (2002: 92) research, "this is the key moment for learning perseverance and deepening awareness of the root causes of gender injustice".

**Small groups to facilitate transformative learning:**

Participants were split into five small groups consisting of six traditional leaders in each group. Each group was given a flip chart and a marker to write down their responses to the transformative learning activities. Critical peace education sought to engender transformative learning amongst Shona traditional leaders leading to gender-sensitive active nonviolent role models.

**Objective V: To carry out preliminary evaluation of the training and institutionalize transformative masculinities**

In light of the preliminary results from the post-training discourse analysis (process and outcome), it can be shown that critical peace education is a necessary and sufficient condition for transforming masculinities. To this end, arrangements were made with Chief Mangwende to scale up the intervention in the rest of Murehwa District of Mashonaland East Province in Zimbabwe which at the time of the study was composed of 330 traditional leaders. At the institutional level, the researcher undertook to register a Gender Training Institute (GTI) at the earliest convenience after graduation.

As regards movement from data to theoretical observations in providing the best plausible explanations for the intervention programme, the critical realist research used abductive and retroductive logic to find the best possible explanations for context, mechanism and outcome configurations (**see section 5.7.1**). Abductive reasoning used conceptual frameworks for description and analysis of analytical concepts. The logic reached beyond data and methods which were in service of theory. Abductive reasoning relied on finding novel phenomena for theory building, that is, identifying what mechanisms would contribute to egalitarian relations between men and women, masculinities and femininities, and among masculinities (transformative masculinities). Retroductive reasoning identified what underlying mechanisms were responsible for unequal gender power relationships between men and women, masculinities and femininities, and amongst masculinities (hegemonic masculinities). It worked backwards to discover what causes, conditions and circumstances under which hegemonic masculinities came to exist.

## 11.2 Recommendations

The study recommends the application of Bhaskar's (1979, 2016) critical realist theory as a research framework useful for causal explanation in peace education research. Its retroductive logic and retrodictive learning processes can be helpful in exploring the generative mechanisms for causal explanations of the social world. These recommendations draw on the concrete examples of the current critical realist research that explored the underlying mechanisms (**section 5.6**) triggered through critical peace education and how these encouraged genders transformative change in some of the participating traditional leaders and not in others. To this end, the study also recommends the application of innovative gender transformative education (GTE) (**see figure 5.5**) and the attendant critical masculinity learning cycle (CMLC) (**see figure 5.6**) as meta-conceptual pedagogical guidance in peace education programmes.

As regards gender equality and nonviolence, critical realism implied a shift from the empirical level of direct violence to the ontological level of structural and cultural violence. It enabled us to explore what makes conflict manifest in a particular way (violent or nonviolent) and under what conditions and circumstances. An ontological shift enabled reflexivity to conceptualise the social world thereby engendering transformative learning to perceive economic, social, political and cultural contradictions- developing critical awareness- so that participating individuals could act against oppressive elements of their reality. This implied a reconciliation of the binary logic of positivism and interpretivism and the contradictions, incoherencies and oppositional determinations (antinomies of reason) were exclusively resolved in critical realism.

Critical realist knowledge, like knowledge of underlying mechanisms responsible for social phenomena, cannot be acquired through empirical observation. This is because material objects and social practices exist beyond our experiences and observations of them. For example, cultural and structural violence in the current study existed beyond empirical observation and could only be discerned through their effects. There was need, nevertheless, to know the causal mechanisms responsible for violent gendered conflict.

For critical realism, no connection readily exists between experiences, events and mechanisms. In the current study, mechanism could only be experienced indirectly through their effects or

not at times not all. As such, study structural and cultural could not be observed, yet their impact could be observed through unequal gender power relations between men and women, masculinities and femininities and amongst masculinities. When things happened in the open system of the social world, they happened for so many reasons. Drawing from the intervention programme, the following are lessons learnt and insights gained about the generative mechanism for causal explanation of hegemonic and transformative masculinities:

I. At the individual level **(context)** hegemonic masculinities are internalized as gender roles **(mechanism)** that reproduce unequal power relations between men and women, masculinities and femininities and amongst masculinities **(outcome).**

II. At the interpersonal relations level **(context)** hegemonic masculinities are enacted through male violence **(mechanism)** that reproduce unequal power relations between men and women, masculinities and femininities and amongst masculinities **(outcome).**

III. At the institutional level **(context)** hegemonic masculinities are enacted through patriarchy **(mechanism)** that reproduce unequal power relations between men and women, masculinities and femininities and amongst masculinities **(outcome).**

IV. At the ideological level **(context)** hegemonic masculinities are sustained through phallocentrism **(mechanism)** that legitimates unequal power relations between men and women, masculinities and femininities, and amongst masculinities **(outcome)**

V. At the level of individuals **(context)** internalized respect **(mechanism)** contributes to egalitarian relations between men and women, masculinities and femininities, and among masculinities **(outcome)**

VI. At the level of interpersonal relations (**context**) empathy **(mechanism)** contributes to egalitarian relations between men and women, masculinities and femininities, and among masculinities **(outcome)**

VII. At the level of institutions **(context)** equality **(mechanism)** contributes to egalitarian relations between men and women, masculinities and femininities, and among masculinities **(outcome).**

VIII. At the level of ideology **(context)** equity **(mechanism)** contributes to egalitarian relations between men and women, masculinity and femininity, and among masculinities **(outcome)**

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# Appendix I: Training Manual

## Transforming masculinities

"Reflection without action is mere verbalism. Action without reflection is pure activism" Paulo Freire in Hope and Timmel (2002.n.p)

**A gender training manual for traditional leaders**

Prepared by Brian Tazvitya MAKORE

Supervisor: Dr. Sylvia Blanche Kaye

Co-supervisor: Prof. Geoff Thomas Harris

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**Background and rationale**

In traditional African culture, as in other traditional societies, gender roles are socially constructed and culturally specific and traditional leaders have no other way of knowing than gendered discourses that draw on African cultural, traditional and religious value systems which produce patriarchal norms and rules of behavior that are internalized as beliefs and customs. Without conscientisation, African traditional leaders will remain bonded to the hegemonic construction of traditional masculinities and contrary to their peacebuilding role in African traditional justice mechanisms, they will unconsciously participate in the oppression of women and other vulnerable groups who may not belong to the dominant cultural groups. The thesis arose out of a deep concern with traditional ideas, values, identities and patterns of gender practices in Shona traditional court systems which tend to serve masculine positions, interests and needs only, to the exclusion of women and other vulnerable groups, resulting in functional discourses that produce structural violence.

At the grassroots level, given that a large majority of the African populace resides in rural areas and that they rely on traditional rather than formal court systems to resolve their disputes, there is a widespread potential for women and other vulnerable groups to fall prey to masculine prejudice presented in African traditional court systems as justice, resulting in structural violence. The problem forms the major motivation behind the manual which seeks to use peace education to transform African traditional leaders into gender-sensitive and active nonviolent role models. The manual envisages nonviolent alternative masculinities and by extension gender relations in traditional African culture that will serve the interest of all subjects or at least that do not harm the interests of those who do not belong to dominant cultural groups.

### The training manual design

Training, based on appropriate content and methods, has been acknowledged as an important way of building capacity to educate for peace. This training manual is designed for use as a full and continuous transformative learning of at least one day. Coming in the wake of a gender analysis in Shona traditional court systems, the formulation of the manual deliberately focused on gender equality and nonviolence. The users of this training manual may adapt the content and methods based on the requirements and cultural and/or country context of particular participants. The current design is meant to be a basic gender training manual for traditional leaders. To this end, topics needing more depth and breadth can best be served by follow-up seminar workshops or training.

### The training methodology

The participatory action research design was a deliberate effort to facilitate transformative learning. To this end, feelings such as concern and empathy will be deliberately evoked due to the assumption that effectiveness of any learning comes from the engagement of the mind, heart and the will to act. The training uses transformative methods that highlight capacities such as action and reflection, among others. Transformative learning draws on the participants' own life experiences to meet the objectives of the training. The training is comprised of two modules. The first module builds the safe climate for the training and consists of a getting-to-know activity and the collaborative creating of group guidelines. The second module comprises the transformative learning activities. In view of the hegemonic construction of traditional

masculinities, the session enables participants to learn about key gender issues. Each module is comprised of the following:

- The title of the module
- Objectives of the module
- Materials needed for the session
- Transformative learning activities

**The Gender Transformative Education**

In light of the hegemonic masculinities, structural violence and peacebuilding, the manual facilitates transformative masculinities through the gender transformative education. Evaluation/assessment will be ideally done at the end of the training though there is a possibility to do them at any other suitable point during the program, that is, if it is deemed necessary by the facilitators/trainers or the participants themselves.

**The Critical Masculinities Learning Cycle**

To stimulate transformative learning, the facilitator uses the critical masculinities learning cycle.

**Module I: Developing trust and dialogue in the group**

Main objective

The main objective behind this module is to create the conditions necessary for transformative learning.

Sub-objectives

Upon completion of the first module, participants are expected to:

- Understand the group's composition, qualities and expectations;
- Have a common set of guidelines or ground rules that will guide the workshop process; and
- Have formed small host teams that can assist in transformative learning.

Materials:

- Name tags
- Small notebooks
- Flip charts
- Markers
- Masking tape, pre-cut and placed on the side of the board
- Training Program/Schedule
- Blackboard, chalk & pens

Opening

To establish a rapport, the facilitator will use some ice breakers to kick off training sessions. The facilitator should ensure that the following steps are taken before the commencement of the training:

- The facilitator will introduce himself and the organization he/she is representing.
- The facilitator will provide background on the motivation behind the training.
- The facilitator will break the participants into small focus groups of 8 to facilitate transformative learning.
- The facilitator will ask participants to assume the *Dare* sitting arrangement (democratic sitting arrangement of a Shona traditional court under a tree) to arrest social hierarchy and social distance as well as to reinforce a participatory approach.
- The facilitator will ask the participants to introduce themselves by giving their names and the communities they come from.
- The facilitator will ask participants to set ground rules to guide the workshop process.
- The facilitator will give each participant a card and a marker. He will ask each participant to write his/her expectations from the training.
- The facilitator will subsequently gather the expectations and place them where everyone can see them.
- At the end of this, the facilitator will juxtapose objectives of training modules with the participants' expectations.
- The facilitator will look out for expectations that may not be met during the training, and offer suggestions as to how the participants may meet these.

**Module II: Facilitating transformative masculinities**

Main objective

The main objective behind this module is guiding traditional leaders through Freire's critical awareness. Participants will be broken into focus discussion groups consisting of at most 6 traditional leaders in each group. Each group will be given a flip chart and a marker to write down their responses to transformative learning activities.

Sub-objectives

Upon completion of transformative learning activities, participants were expected to be:

- empowered – in the sense that new knowledge about transformative masculinities opens new doors that had been closed, and
- emancipated – in the sense of freedom from hegemonic masculinity, from believing a man must act a certain way, or believing that masculinity is absolute.

Materials:

- Name tags
- Small notebooks
- Flip charts
- Markers
- Masking tape, pre-cut and placed on the side of the board
- Training Program/Schedule
- Blackboard, chalk & pens

**ACTIVITY I.** Each participant will be asked to go through a video-recorded accreditation process to be followed by a video-recorded pre-training interview in which they will introduce themselves and give an account of what it means to be a man.

The main point to be emphasized here is that adult learning is highly individualistic and fluid. As such, it requires that facilitators are very flexible and utilize a range of approaches and methods in order to engender transformative learning. The accreditation process should be carefully designed to encourage voluntary participation and mutual respect. The process should

be followed by a recorded pre-training interview where participants introduce themselves and each should give their personal account of what it means to be a man.

The dominant discourses emerging in the pre-training interviews will demonstrate the hegemonic construction of traditional masculinities. To this end, Connell (1987 cited in Messerschmidt 2018: 28) postulates: “hegemonic masculinity is always constructed in relation to various subordinated masculinities as well as in relation to women”. In light of the hegemonic masculinities, traditional leaders will be guided through the application of Freire’s key principles method of reflection and action:

**Problem posing code**

On the basis of dominant discourses which will emerge from the pre-training interview, the facilitator will problematize the hegemonic construction of traditional masculinities as a man trapped in a box. A disorienting dilemma will be immediately invoked in that objectively the world is set up for men, but subjectively men do not feel that way. From this observation, the facilitator will proceed to ask critical questions to help traditional leaders discover for themselves some of the root causes of gender inequality in traditional culture. Proponents of the Training For Transformation programme, Hope and Timmel (2002: 24) postulate that the codes, which can be pictures, posters, slides, short stories, mimes, plays or songs, “should present a scene showing a concrete experience of one of the themes chosen, in such a way that it would be familiar to many of the participants”.

**The role of the facilitator**

The facilitator confines himself to helping participants uncover their own situation. Hope and Timmel (2002: 25) argue that “they will remember much better what they have said and discovered for themselves, than what the ‘teacher’ has told them”. They further postulate that “the animator should not talk much but should encourage discussion in the group through asking the right questions”. To this end “no one is ever completely ignorant, and no one ever has all answers”.

The facilitator summarizes and builds on the contributions at convenient times as participants exhaust the joint investigation of problems and have learnt all that they could from each other. The facilitator creates an environment that is conducive to transformative learning.

**The direction of the discussion**

On settling down and creating an environment conducive to transformative learning, the facilitator presents the man in a box as a code to focus the discussion. To this end, Hope and Timmel (2002: 26) postulate that “the whole process develops in the group a critical awareness of their own situation and stimulates the search for solutions to their own problems”. They further postulated that “this is the basis for conscientisation”.

**ACTIVITY II.** The facilitator will break the participants into focus discussion groups of eight traditional leaders each. Each group will be given a flip chart and a marker where they are required to write down issues, problems and concerns arising in the discussion. All the while, care will be taken to account for the psychological needs of an adult leaner and to ensure that each person has an opportunity for active participation in the discussion.

**Digging deeply in discussion**

According to Hope and Timmel (2002), “the animator leads the group through a series of steps in the discussion”. They postulate that “problems are like weeds”, contending that if we only cut off their heads they will soon be back, but if we dig deep and get out the roots, they will not grow again”. To this end, “the animator aims to get down as deeply as possible with the group, to the root causes of the problem” (Hope and Timmel 2002: 99).

Description of code

**ACTIVITY III.** The facilitator will encode the hegemonic construction of traditional masculinity as a man trapped in a glass box. The facilitator will ask focus discussion groups how they think the man in the box is feeling. The discussion will immediately invoke a disorienting dilemma and lead into the first analysis of the code.

Responses from the four groups will suggest that while the world is objectively set up for men, subjectively men do not feel that way – the paradox of masculinity. The facilitator will intervene in the form of peace education as a way of transforming masculinities.

**Peace education – Understanding gender and violence**

The facilitator will explain that gender refers to the socially-constructed and culturally-defined roles for males and females. The facilitator will explain that these roles are, however, learned over time, and can, therefore, change from time to time, and vary widely within and between cultures. The facilitator will explain that gender is not only about girls/women. The facilitator will explain how the traditionally-defined gender roles disadvantage, exclude, and disempower women and other vulnerable groups. The facilitator will explain that sex refers to the biological characteristic that defines humans as female or male. The facilitator will explain that these characteristics, however, do not change from time to time and are the same in every culture. The ffacilitator will explain that sex describes the biological differences between people we call males and people we call females: gender is the social meaning that is layered onto them. The facilitator will explain that this neat division leaves sex up to those who are concerned with biology and gender up to those interested in the social world.

The facilitator will explain that sexual and gender-based violence stems from the unequal power relations between men and women as well as other men. The facilitator will explain that a person with more power has many choices, while a person with less power has few choices. The facilitator will explain that there are many types of power, such as economic power, like the control or access to money and other resources, and physical power, like strength or weapons. The facilitator will explain that the person with less power is vulnerable in many ways. Women have less power than men and as a consequence are more vulnerable to violence. The facilitator will introduce subordination of women as a phrase used to describe the generalized situation where men as a group have more social and economic power than women, including power over women. Men are dominant in society and masculinity signifies dominance over femininity in terms of ideas (Longhurst *et al.* 2013: 19).

Using the extended family structure as a model, the facilitator will explain that patriarchy was originally an anthropological term that described a social system in which authority is invested

in the male head of the household (the patriarch) and other male elders in the kinship group. The facilitator will explain that in this system, older men are entitled to exercise socially-sanctioned authority over other members of the household or kinship group, both women and younger men. The facilitator will explain that patriarchy has been criticized by some feminists as too all-embracing a term to describe different forms of male dominance in different societies (Longhurst *et al.* 2013: 19).

**First analysis**

**ACTIVITY IV.** The facilitator will ask discussion groups to write down how society expects men to think, feel and act. The discussion will challenge participants to move from observing to thinking, but at this stage, they will still have the freedom of talking about the man in a box.

**Real life**

**ACTIVITY V.** When the participants are thoroughly engaged and focusing on the traditional construction of masculinity, the facilitator moves to the next level and asks whether the disorienting moral dilemma happens in real life or in their situation? The facilitator gives the participants a chance to give examples and describe some real-life situations, and to root the discussion solidly in reality. The personal stories will take some time but will gather the energy for action. This will lead to a discussion on related problems.

**Related problems**

**ACTIVITY VI.** The facilitator will begin to address other problems related to the hegemonic construction of traditional masculinities. The discussion will lead to root causes.

The dominant discourses emerging from the responses will suggest the hegemonic construction of traditional masculinities and the facilitator will intervene in the form of peace education as a way of transforming masculinities. To this end, the facilitator will introduce participants to Galtung's ABC triangle of conflict resolution.

**Peace education – Holistic understanding of masculinities, violence and peace**

The facilitator will explain that in traditional African societies, research has increasingly been finding that traditional justice mechanisms are, ironically, a source of social injustices, producing discriminatory discourses that legitimatize the voice of men at the expense of women and other vulnerable groups.

The facilitator will define a conflict situation as occurring when two or more parties have perceived or actual incompatibility in their goals or the means with which to pursue those goals. The facilitator will explain that conflict could be viewed as a triangle, with contradiction (C), attitude (A) and behavior (B) at its vertices. The facilitator will explain that contradiction refers to the underlying conflict situation, which includes the actual and perceived incompatibility of goals between conflicting parties, generated by a mismatch between social values and social structure. The facilitator will explain that in a symmetric conflict, the contradiction is defined by the parties, their interests and the conflict of interests between them. The facilitator will explain that in an asymmetric conflict, it is defined by the parties, their interests, and the conflict of interests inherent in their relationship (Ramsbotham *et al.* 2009: 9). The facilitator will explain the circumstances in which conflicts are likely to arise.

The facilitator will define *direct violence* as the visible actions of an agent who uses physical force against oneself or another person with the intention to cause harm or injury. The facilitator will explain that common understanding of the term presupposes a visible action that causes the harm and an agent who intends to bring about this consequence (Gursozlu 2018). The facilitator will give examples of direct violence.

The facilitator will extend the concept of violence in *structural violence* as situations in which unequal, unjust and unrepresentative structures prevent humans from realizing their full potential. The facilitator will explain that violence cannot be (wholly) explained by the deliberate violence of individuals (Galtung 1969 cited in International Alert 2003). The facilitator will give examples of structural violence.

The facilitator will further extend the concept of violence in *cultural violence* as a normative problem. The facilitator will define cultural violence as those aspects of culture and the

symbolic sphere of our existence that can be used to justify or legitimize direct or structural violence (Gursozlu 2018).

The facilitator will introduce a classical conflict resolution exercise: participants will imagine a mango growing on a tree with its root in one garden but sprouting from a branch overhanging the garden of the neighboring household (McGoldrick and Lynch 2000). Each believes that they should have the mango. The facilitator will explain the four basic types of outcomes: (1) One party prevails, (2) Withdrawal, (3) Compromise, and (4) Transcendence – Win-win situation. The facilitator will explain the moral of the exercise: *THE MORE ALTERNATIVES, THE LESS LIKELY THE VIOLENCE.*

The facilitator will explain that there is one obvious problem in applying this classical exercise to real conflicts – it assumes that the neighbors are equal in the first place. One neighbor may be powerful enough to circumvent any discussion by the mere hint of force. The facilitator will explain that there may need to be a process of EMPOWERMENT for the other neighbor before any of the other outcomes can become a realistic option (McGoldrick and Lynch 2000).

**Root causes**

**ACTIVITY VII.** At this stage, the facilitator will challenge the participants to analyse on a much deeper level, in the same way that doctors go beyond the symptoms of an illness to diagnose its causes, realizing that only if one gets to the causes will one really find a cure. The discussion will move to action planning.

The dominant discourses emerging from the responses will suggest the hegemonic construction of traditional masculinities and the facilitator will intervene in the form of peace education as a way of transforming masculinities.

**Peace education – Principles of nonviolence**

The facilitator will explain Martin Luther King's six principles of nonviolence, shown in Table 1.1.

**Table 1.1:** Principles of nonviolence.

| **Principle** | **Substance** |
|---|---|
| Principle One: Non-violence is a way of life for courageous people | It is an active non-violent resistance to evil, always persuading the opponent of the righteousness of your cause. It is aggressive spirituality, mentally and emotionally. It is only passive in its non-aggression toward its enemies. |
| Principle Two: Non-violence seeks to win friendship and understanding | The end result of this approach is redemption and reconciliation. Its purpose is to create a beloved World of which we all are proud. |
| Principle Three: Non-violence seeks to defeat injustice not people | This approach recognizes that evil doers are also victims and are not evil people. It always gives room for giving the benefit of the doubt, and by non-violent resistance seeks to defeat evil and not people. |
| Principle Four: Non-violence holds that suffering can educate and transform | This approach accepts suffering without retaliation. It accepts if necessary but will never inflict it. Nonviolence willingly accepts the consequences of its acts. Unearned suffering is redemptive and has tremendous educational and transforming possibilities and above all has the power to convert the enemy when reason fails |
| Principle Five: Non-violence chooses love instead of hate | Non-violence resists violence of the spirit as well as the body. Its love is spontaneous, unmotivated, unselfish and creative. It gives willingly even knowing sometimes that the reward might be hostility. Its love is unending in its ability to forgive in order to restore community. Non-violent love does not sink to the level of the hater, knowing that love for others demonstrates love for ourselves. Non- violence recognizes the fact that all life is interrelated. |
| Principle Six: Non-violence believes that the universe is on the side of justice | Every non-violent resister has deep faith that God is God of justice which will ultimately and eventually win/prevail. |

Source: Adapted from Omotayo (2015: 20).

### Action planning

**ACTIVITY VIII.** From the disorienting dilemma, the facilitator will move the discussion to an action plan. The facilitator will realize that the participants will be frustrated if there

was no conclusion to the discussion which would take them a step further in transforming their lives. The discussion will lead to reflection and action. The facilitator will encourage the participants to suggest something concrete that they can do about hegemonic masculinities. The facilitator will encourage action, and will participate as fully as possible in it, and help the participants in the evaluation. The facilitator has a particularly important role to play when the plans of the group fail. The facilitator will discourage any temptation to give up. The facilitator will encourage the participants to analyse any causes of failure, make new plans and start again.

**Realist evaluation interview**

The last activity focuses on evaluating the outcome. Wong *et al.* (2016) define realist evaluation as "a form of theory-driven evaluation, based on a realist philosophy of science that addresses the questions, what works, for whom, under what circumstances, and how?"

**ACTIVITY IX.** In light of the Transformative Model of Peace Education (TMPE), the facilitator will help the participants to evaluate the proximal and intermediate outcomes, reflecting on what works, for whom, under which circumstances and how?

**Table 1.2 illustrates the evaluation procedures.**

**Table 1.2:** Evaluation guide.

| Evaluation Level | Addressed Questions | Criteria for Assessment | Indicators | How information will be utilized |
|---|---|---|---|---|
| Process evaluation<br><br>(Proximal outcome) | Did you like it? Was your time well spent?<br><br>Did the material make sense?<br><br>Will it be useful?<br><br>Was the facilitator knowledgeable and helpful? | Participant reflections (oral and/or written)<br><br>Post-training discourse analysis of proximal outcomes<br><br>Context-mechanism-outcome configurations | Initial satisfaction with the experience<br><br>New knowledge and skills of participants | To improve program design and delivery<br><br>To improve program content, format, and organization<br><br>To document and improve the implementation of program content |

| | | | | |
|---|---|---|---|---|
| | Were the refreshments fresh and tasty?<br><br>Was the room of the right temperature? Were the chairs comfortable?<br><br>Did you acquire the intended knowledge and skills? | | | |
| Outcome evaluation<br><br>(Intermediate outcome) | Has the program changed the way you feel about being a man in any way?<br><br>At the level of the individual, the programme was meant to produce gender-sensitive active nonviolent role models. What has the experience been for you?<br><br>At the level of interpersonal relations, the programme was meant to evoke a feeling of empathy towards other people. What has the experience been for you?<br><br>At the level of institutions, the programme was meant to enact gender equality. How has the experience been for you? | Participant reflections (oral and/or written)<br><br>Post-training discourse analysis of intermediate outcomes<br><br>Context-mechanism-outcome configurations | Gender representation | Understand context-mechanism-outcome configuration<br><br>Refining theory and lessons learnt<br><br>Understand links, modify existing and develop new pathways<br><br>Develop model of relations between context-mechanism-outcome configuration<br><br>Develop best practices |

|  |  |  |  |  |
|---|---|---|---|---|
|  | At the level of ideology, the programme was meant to enculture gender equity. How has the experience been for you?<br><br>If you could change something about this programme to make it work more effectively here, what would you change and why? |  |  |  |

Source: Adapted from Pawson and Tilley (2004), Adebayo (2015: 109) and Greenhalgh et al. (2017).

**Appendix II: Pre-Training Interview Guide**

**Building a culture of peace and nonviolence: Enhancing Shona traditional court systems**

Prepared by Brian Tazvitya MAKORE

Supervisor: Dr. Sylvia Blanche Kaye

Co-supervisor: Prof. Geoff Thomas Harris

AUGUST 2019

Opening:

**A.** (**Establish Rapport**) [shake hands] My name is Brian Makore and I am a Ph.D. candidate in a Peacebuilding Programme at the Durban University of Technology. As a Shona traditional leader, I thought it would be a good idea to interview you, so that I can better inform the rest of the community about your personal experiences.

**B.** (**Purpose**) I would like to ask you some questions about your experience with traditional Shona culture with regards to what it means to be a man.

**C.** (**Motivation**) I will use the information to train a critical mass of Shona traditional leaders for transformation into gender-sensitive and active nonviolence role models.

**D.** (**Time Line**) The discussions should take about 10 minutes. Are you available to respond to some questions in this time?

(**Transition:** Let me begin by asking about yourself.)

Body:

About Yourself

**1.** Tell me about yourself

(**Transition:** Let me proceed by asking you a question about traditional Shona culture with regards to what it means to be a man.)

**2.** From the position of traditional Shona culture, what does it mean to be a real man?

(**Transition:** Well, it has been a pleasure talking to you. Let me briefly summarize the information that I have recorded during our interview.)

Closing:

- (Summarize the information for the interviewees confirmation)
- (Maintain Rapport) I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that we can successfully educate Shona traditional leaders for a culture of peace and nonviolence?
- (Action to be taken) I should have all the information I need. Would you mind going into the seminar room for the gender training workshop.

**Appendix III: Post-training Interview Guide (Process evaluation)**

Building a culture of peace and nonviolence: Enhancing Shona traditional court systems

Prepared by Brian Tazvitya MAKORE

Supervisor: Dr. Sylvia Blanche Kaye

Co-supervisor: Prof. Geoff Thomas Harris

AUGUST 2019

Opening:

- **A.** (**Establish Rapport**) Now that we are through with the training workshop, I would like us to individually and collectively reflect on insights gained and lessons learnt.
- **B.** (**Purpose**) This will enable me to establish your initial satisfaction with the training workshop and the individual transformative learning.
- **C.** (**Motivation**) I will use the information to improve the program design and delivery as well as to improve program content, format and organization.
- **D.** (**Time Line**) The discussions should take about 10 minutes. Is that aright with you?

(**Transition:** Let me begin the process.)

Body:

About the process

1. Did you like it? Was your time well spent?
2. Did the material make sense?
3. Will it be useful?
4. Was the facilitator knowledgeable and helpful?
5. Were the refreshments fresh and tasty?
6. Was the room of the right temperature? Were the chairs comfortable?
7. Did you acquire the intended knowledge and skills?

(**Transition:** Well, it has been a pleasure talking to you. I will be calling you after some time for another interview to determine the intermediate outcome.)

Closing:

- (Summarize the information for the interviewees confirmation)
- (Maintain Rapport) I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that we can successfully educate Shona traditional leaders for a culture of peace and nonviolence?
- (Action to be taken) I should have all the information I need. I will be calling you again for another interview.

# Appendix IV:

## Post-training Interview Guide (Outcome evaluation)

Building a culture of peace and nonviolence: Enhancing Shona traditional court systems

Prepared by Brian Tazvitya MAKORE

Supervisor: Dr. Sylvia Blanche Kaye

Co-supervisor: Prof. Geoff Thomas Harris

JANUARY 2020

Opening:

**A.** (**Establish Rapport**) This is a follow up telephone call to reflect on the intermediate outcome of the social intervention.

**B.** (**Purpose**) This will enable me to establish what works, for whom, under what circumstances and how?

**C.** (**Motivation**) I will use the information to develop best practices.

**D.** (**Time Line)** The interview should take about 10 minutes. Is that alright with you?

(**Transition:** Let me begin by asking about the intermediate outcome.)

Body:

About the intermediate outcome

1. Has the program changed the way you feel about being a man in any way?
2. At the level of the individual, the programme was meant to produce gender-sensitive active nonviolent role models. What has been the experience for you?
3. At the level of interpersonal relations, the programme was meant to evoke feelings of empathy towards other people. What has been the experience for you?
4. At the level of institutions, the programme was meant to enact gender equality. What has the experience been for you?
5. At the level of ideology, the programme was meant to enculture gender equity. What has been the experience for you?
6. If you could change something about this programme to make it work more effectively here, what would you change and why?

(**Transition:** Well, it has been a pleasure talking to you. Feel free to call me should you need any help.)

Closing:

- (Summarize the information for the interviewees confirmation)
- (Maintain Rapport) I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that we can improve the programme?
- (Action to be taken) I should have all the information I need. Thank you again for your participation in the study.

## Appendix V: Letter of Information

LETTER OF INFORMATION

Dear Sir/Madam

My name is Brian T. Makore and I am a holder of a Bachelor of Science (Honours) Degree in Intelligence and Security from Bindura University of Science Education (BUSE) and a Master of Science in Peace, Leadership and Conflict Resolution degree from Zimbabwe Open University (ZOU). I am currently studying for a PhD in a Peacebuilding Programmes at Durban University of Technology (DUT) in South Africa and my thesis title reads **"Transforming Masculinities: A peace education campaign in Shona traditional court systems"**. My supervisor is Doctor Sylvia Blanche Kaye, a PhD holder and my co-supervisor is Professor Geoffrey Harris, a PhD holder as well.

I am kindly requesting you to participate in this study by way of interviews about your experience with Shona traditional culture as regards gender. I wish to visit you in July 2019 for an ethnographic interview at an agreed date and time. I will also visit you after a week for a focus group discussion with peers to follow up on issues. The findings of this assessment will be used in a follow up training to transform a critical mass of Shona traditional leaders into gender sensitive and active nonviolent role models.

This training will be carried out for approximately a day in a conducive atmosphere and there are no foreseen risk and discomforts to participants whatsoever. Should there be any research related incidents, the researcher will not be able to compensate the participants in this study. The results of this study will be communicated to you and will be used to produce a training module for peace education. The researcher will benefit me by way of publications and

attainment of a PhD from Durban University of Technology. The results may also be useful in policy formulation by relevant stakeholders.

Trainees may be withdrawn from this study due to illness and noncompliance. Be advised, though, that there will be no adverse consequences should a trainee choose to withdraw from the study. Participants in this study will not receive any form of remuneration. The researcher will, however, cover all the costs associated with the study and certificates of attendance will be issued to participants. Responses from participants will remain confidential, the results of the study, including personal details regarding your sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.

In the event of any problems or queries you may please contact my supervisor on + 277 31 373 5609, or the researcher on +263 773 848 706 or the Institutional Research Ethics administrator on + 277 31 373 2900. Complaints can be reported to the DVC: TIP, Prof F. Otieno on +277 31 373 2382 or dvctip@dut.ac.za.

Yours Sincerely,

Brian T. Makore

No 20 Homestead Road

Hatfield Harare

+263 773 848 706

brianmakore@gmail.com

## Appendix VI: Letter of Consent

INFORMED CONSENT LETTER

Statement of Agreement to participate in the Research Study: "Building a culture of peace and nonviolence: Enhancing Shona traditional court systems".

- I hereby confirm that I have been informed by the researcher, Brian Tazvitya Makore, about the nature, conduct, benefits and risks of this study
- I have also received, read and understood the information regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during this research which may relate to my participation will be made available to me.

………………………. …………. …………… ……………….

Full Name of Participant Date Time Signature

I, Brian Tazvitya Makore herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Brian. T. Makore

Full Name of Researcher…………………Date…………… Signature………………

**APPENDIX VII: Adapting research paradigms to gender-based ontology.**

| Paradigms: Based on ontology | Empirical realist ontology of atomistic, observable masculinities | Idealist ontology of masculinities exhausted by gendered discourse, language, signs, symbols and texts | Critical realist ontology of stratified, emergent and transformational masculinities, gendered relations and gendered processes |
|---|---|---|---|
| Associated Meta-theory | Positivism or scientism | Various | Critical Realism |
| Ontology | Atomistic masculinities, observable masculinities, gendered events. No recognition of social construction of hegemonic masculinities. No agency-structure approach, only rational agents as individuals. | Masculinities cannot exist independently of their identification because all gendered identities are constructed from gendered discourses (etc.). ‘Gendered reality’ is entirely socially constructed. ‘Gendered reality’ is problematized, doubted and sometimes denied. ‘Gendered reality’ is multiple. ‘Gendered reality’ is becoming and processual. Agents: decentred subjects constructed via discourse. No agency-structure approach. | Some aspects of masculinities exist independently of their identification because not all are constructed from discourse – i.e. extra-discursive. Single reality but multiple interpretations. Four modes of being a man; materially, artefactually, ideally and socially. Masculinities are stratified, emergent, transformational, systemically open, becoming, processual and often relational. Agents and structures: distinct but related. |
| Scope of philosophy of science and meta-theory | Avoids virtually all discussion of meta-theory. Gets on with applying its method and ‘doing’ O&M (observable and measurable) science. | Replaces philosophy of science with socio-politics of science. Offers a socio-political critique of meta-theory. As yet, little engagement with CR (critical realism). | Explicitly reflects upon meta-theory. Engages with the other ontologies. Accepts socio-political critique of meta-theory. Retains both philosophy of science and socio-politics of science. |
| Epistemology | Gendered knowledge derives from (a) observing (b) event regularities. Truth established via testing hypotheses. Not relativist at all. | Primacy of epistemology over ontology. Fudges or denies ontology-epistemology divide. Recognises the fragility of masculinities knowledge – for | Subordination of epistemology to ontology. Recognises the fragility of gendered knowledge – for epistemological reasons. Gendered knowledge derives from uncovering |

| | | | |
|---|---|---|---|
| | | ontological reasons. 'Gendered Truth' (with capital 'T') is impossible for ontological reasons: it is socially constructed. Pragmatic notion of 'gendered truth'. Epistemically and judgmentally relativist. | causal mechanisms. Truth (not with capital 'T') is difficult but not impossible. Epistemically but not judgmentally relativist. |
| Aetiology | Humean: gendered causality as event regularity. Laws, law-like relations and functional relations. | Reduces gendered causality to Humean causality, rejects the latter, thereby rejecting the notion of causality. | Separates Humean causality from gendered causality as powers and tendencies. Gendered powers and tendencies replace laws, law-like and functional gender relations. |
| Methodology | Covering law method. Explanation = prediction. Laws or event regularities = closed systems. | Mainly deconstruction, genealogy, but other methods used. | Causal-explanatory. Explanation via uncovering and understanding gendered causal mechanisms. Deconstruction and genealogy accepted. |
| Research technique | Maths, stats and quantitative data. Regression, analysis of variance, correlation, structural equation modelling, factor analysis. | Permissive. Avoids quantitative analysis. | Permissive. Critical discourse analysis, action research, archaeology. Mainly uses qualitative techniques: role of (some) quantitative techniques is debated. |
| Objective | Prediction. To construct and test predictions and hypotheses to establish whether claims are true or false. | Socio-political not meta-theoretical. Attempts to uncover power-knowledge and socio-political agendas and lend voice to relatively powerless. | Explanation. Accepts attempts to uncover gendered power-knowledge and socio-political agendas and lend voice to relatively powerless women and other vulnerable cultural groups. |
| Explanation | Explanation is 'thin'. Explanation = prediction. | What is to be explained shifts from entity to its social construction. To explain is to provide a socio-political account of | Explanation is 'thick' - operation of causal mechanisms. Not confused with prediction. |

| | | | |
|---|---|---|---|
| | | how 'gendered reality' is socially constructed. | Accepts a gender role for socio-political account. |
| Prediction | Prediction confused with explanation. Explanation based on inductive generalisations. Spurious precision. | Rejected as a naïve idea sought by positivists who accept the modernist idea that we can predict and control 'reality'. | Tendential prediction based on knowledge of causal mechanisms. Tendential prediction is not precise, but not spurious either. |
| Theory | Vehicle for delivering predictions. | Unclear. Skeptical of the very idea of theory. | Vehicle for delivering causal explanatory accounts. |
| Mode of inference | Deduction and Induction | Unclear | Retroduction |

Source: Adapted from Bhaskar (1979, 2016) and Fleetwood (2013).

*All communication should be addressed to*
***"The Secretary•***
***Telephone: 78341}J8,*** *797078-9*

MINISTRY OF RURAL DEVELOPMENT, PROMOTION AND PRESERVATION OF NATtONAi.. CULTURE AND HERITAGE
Cnr. S Muzenda/Livingstone 15™ Floor, Mukwati Building
P. 0. Box HR480 Harare

Ref: B/ Makore T. 23 October 2017

Mr. B. Makore
No 20 Homestead Road
**Harare**

**ZIMBABWE**

REQUEST TO CONDUCT RESEARCH ON BUILDING CAPACITY FOR THE PEACEFUL RESOLUTION OF DISPUTES: MR T. **MAKORE** PHO STUDENT: **DURBAN** UNIVERSITY OF TECHNOLOGY.

The above stated matter refers.

It is my pleasure to inform yo1.1 that the Head of Ministry has authorised your field research on **"Building Capacity** for the **Peaceful Resolution of Disputes:** Enhancing **Shona Traditional** Court **Systems"**

Please note that you are to sign Official Secrecy at the Provincial Administrator's Office before you commence your research. Information gathered is confidential and should not be divulged to any un-authorized members of the public.

The Ministry would be grateful to receive a copy of the end product.

M. Dube
Director Human Resources
**FOR:** SECRETARY FOR RURAL DEVELOPMENT, PROMOTION ANO **PRESERVATION** OF NATIONAL CULTURE **AND HERITAGE**

CC: Provinclal Administrator -Mashonaland East