



“Moral Ambition within and Beyond Traditional justice: Reflections on the effectiveness of traditional courts (dare) in conflict transformation in Madziwa communal area Zimbabwe”.

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Abstract

The study sought to evaluate the effectiveness endogenous methods of conflict resolution in Madziwa communal area using the case of dare (traditional court system). The community has experienced various conflicts since the attainment of independence in Zimbabwe. As a result, various conflict resolution and peace building initiatives have been put in place in trying to ensure peaceful coexistence. Although the peace building approaches had limited success they lacked a comprehensive and inclusive approach. Using Galtung,s three Rs Reconciliation, Restoration and Reconstruction the study explored and revealed the extent to which dare as an endogenous strategy of conflict resolution has been effective as a model of peace building in Madziwa. The integration of dare knowledge system has promoted a platform for cooperation among all stakeholders to bring peace to a community where conflict fault lines are present at all levels of the society. The major finding of this research was that annihilation of indigenous knowledge systems and traditional leaders will make dare irrelevant in Madziwa communal area. Data was collected through focus group discussions, key informant interviews, direct observations and documentary reviews so as to triangulate the evidence. 13 participants provided information concerning the effective of dare in Madziwa communal area. The study showed that there are a number of challenges which are being faced in the use of dare as an approach of peace building. These challenges range from anthropological dynamics to a perceived political affiliation by Non-

Governmental organisations to opposition politics in the country. There is also strong need to depoliticize traditional leaders so much so that they can be conveniently used as agents of peace and justice in collaboration with dare system.

Key words: Conflict transformation, endogenous, exogenous, peacebuilding and traditional leadership

Introduction and background

The study of endogenous strategies of conflict resolution in Zimbabwe, the case of Madziwa communal area was influenced by the ambiguities, confusion and lack of adequate information on the three concepts; indigenous, endogenous and exogenous conflict resolution systems. The study adopted a concept of Alternative Dispute Resolution (ADR) as its framework of analysis. For an effective analysis, the study used what it called 'Conflict Resolution Paradigms' Relationship Model' which exposed the nexus and the likely future positions of each of the three systems. In the analysis of reviewed literature, Manifest Content Analysis was employed to decipher surface meanings of earlier literature. The study established that indeed, there is a thin line in the eyes of the people separating indigenous, endogenous and exogenous conflict resolution systems. It was established that despite the effects of globalization, each had an invaluable role within the Shona societies and needed not be mistaken. The study found out that endogenous systems are gradually eating into the other two spheres owing to the effects of globalization and conservatism.

Historically, Africa profiles the highest statistics of violent conflicts in the world (Nwadike and Ekeanyanwu 2012:3; Zeleza 2000:1; Adedeji 1999:3; Bujra 2002:1). These conflicts range from land or border disputes, resource control, ethnic cleavages to wars of liberation, to mention a few. Moreover, Africa's conflict theatre seems to have taken a crescendo right from the end of cold-war, with independence struggles, ethno-religious conflicts, and intra/inter-state wars taking the centre stage. For example, during the four decades between the 1960s and the 1990s, there have been about 80 violent changes of governments in the 48 sub-Saharan African countries (Gurr, 1991: 153; Adedeji 1999: 3; Bujra 2002:1). Beginning with the Sudanese conflict, countries such as Democratic Republic of Congo, Angola, Ethiopia, Mozambique, Uganda, Zimbabwe, Namibia, Nigeria and Eritrea took centre stages from the 1960s to 1970s. Although there was restoration of peace in majority of them, other countries including Sudan, Democratic Republic of Congo, Angola, Mozambique, Uganda experienced a reversion from the 1980s with new ones such as Chad and Liberia, and worsened in the 1990s in Angola, Mozambique, Sudan, Liberia, Sierra Leone, Rwanda, Cameroun, Somalia, Burundi, Guinea and Cote d'Ivoire. Almost one third of the world's genocides between 1960 and 1988 (eleven of thirty-five) took place in Africa (Harff and Gurr, 1988: 359-371). Consolidating the statistics, Uppsala survey argued that the period between 1990 and 2002 witnessed the intensification of wars and armed conflicts in Africa.

Africa's rate of conflict is argued to be one of the highest, the world-over. According to Dodo (2012). Zimbabwe is not exempted in as far as conflicts are concerned, the rate of conflicts is also steadily rising arguably due to a variety of reasons amongst others; poverty, political polarization, youth bulge and unemployment, racial tension especially after the land reform period, and globalization that has imported western concepts on marriage, family fabric and drug use. It is against this backdrop that a need for some community imbedded solution be devised so that some of the conflicts may be attended to before they get out of hand. Endogenous Conflict Resolution Conflict is prevalent in societies, amongst individuals and groups, and it is vital to manage it through methods that have been employed from the most

primitive eras. Dodo (2014) pointed out that, conflicts are an essential component of human relations, one needs to learn to manage them, to attend to them in a way that prevents intensification and devastation, and devise inventive and ingenious concepts to resolve them. In recent years, the numerous conflict resolution tactics have turned out to be an extensively recognized area both of academic scholarship and of practice. More so, Jacobs in Mutisi (2009) and Kwaja (2009), endogenous conflict resolution approaches denote systems that are within a specific cultural framework for handling conflicts. Endogenous approaches are found within traditional settings and culturally understood and owned by the local people for some time immemorial. Mutisi (2009) further posits that endogenous conflict resolution approaches are curative, context specific, exclusive, public, casual, and varied.

The history of indigenous knowledge systems in solving disputes and peace building in Zimbabwe dates back to the pre-colonial era where elders and community leaders met to resolve local conflicts and disputes using their own indigenous mechanisms. Myers (1997:27) noted that today's large-scale violent conflicts in many African States cannot be perceived as conventional 'wars' any longer, many African States are suffering from intra-conflicts emanating from social economic and political recognition (Pitsch, 2002). The need to focus on the use of indigenous knowledge systems as another alternative in conflict handling can be seen as a fruitful response to the African protracted conflicts. From this point of view, the use of exogenous systems in conflict handling seems to be not working well in bringing lasting peace solutions in Zimbabwe (Sabera, 2007a). The colonisation of Africa brought many changes to African traditional models of justice to the extent that resolving conflicts using indigenous systems has become a problem that needs to be researched about (Ndiaye, 2012). Western models of justice (through globalisation) are affecting African traditional justice systems. Peace making and peacekeeping missions in African countries have been used as ways of addressing protracted conflicts. Re-surfacing of conflicts and lack of durable peace in Africa have therefore forced many governments to re-think what can be done to bring about sustainable peace (Wunch, 2009).

Indigenous conflict resolution mechanisms are an-age long systemic instruments of reconciliation and relationship building (Cloudree 1999:1). These systems, procedures and regulations are contained in the customs and traditions of African countries. The importance of these systems is that it aims to unravel the underlying causes of conflicts, resolve conflicts and help to heal and restore broken relationships. These mechanisms are departures from the European concept of justice which is an adversarial contention of evidence with the aim of ascertaining the guilty and the guiltless, thereby punishing the guilty. Whereas the African approach implored the guilty to accuse to confess in order to start a healing process of reconciliation (Tutu 1999, Fred-Mensah, 2008).

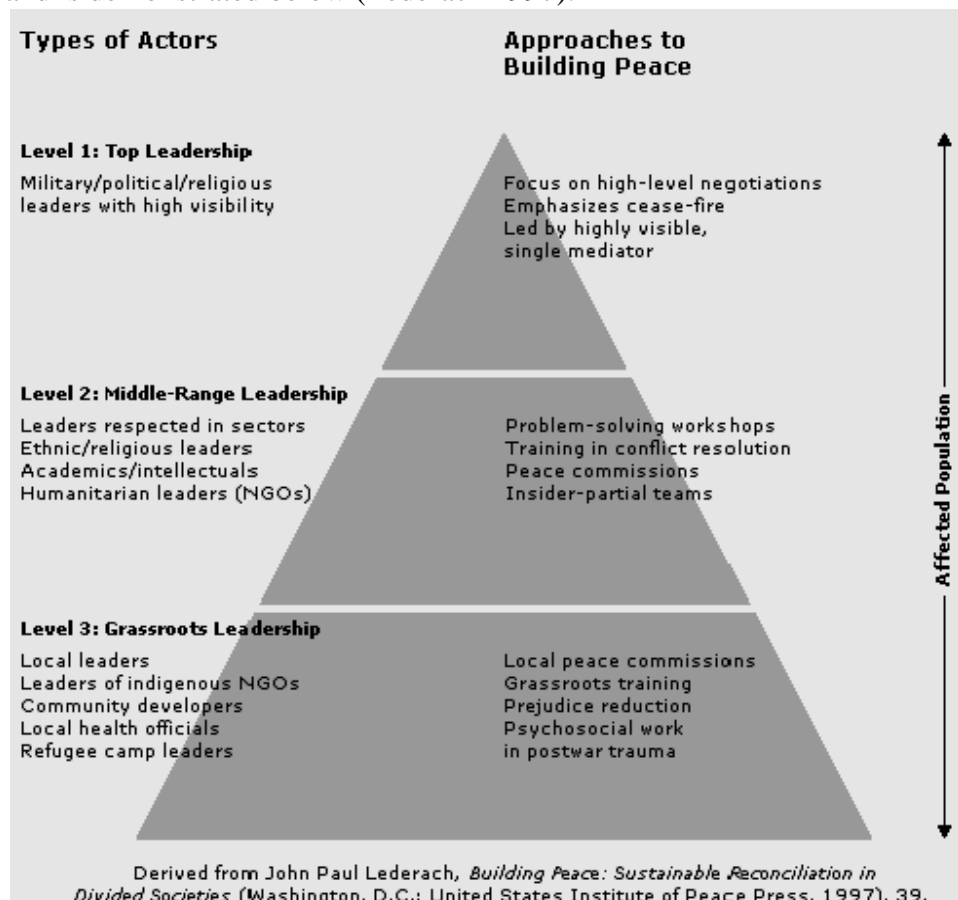
Theoretical Framework

Lederach (1997)'s Conflict Intervention and peace building pyramid

Lederach acknowledges that for any given conflict situation, there are many different possibilities to approach conflict transformation work which he terms lenses. This research is informed by Lederach's conflict intervention and peace building pyramid of actors approach. Lederach's pyramid gives to that all sectors of a society must participate in the building of peace. In this view Lederach (1997) presumes that in many conflict situations (especially when dealing with society-wide conflicts), there is a hierarchy present in the wider surroundings of the conflict (the society at large) which is reflected in the conflict itself. He further put forward that when analyzing a hierarchical situation, people are then inescapably faced with the necessity of choosing where to start within this structure, thus the choice between "top-down+" and "bottom-up" approaches. In short, a top-down approach would assume that the people at the top of the hierarchy ("the leaders") are in a position to determine the course of the conflict, whereas a bottom-up approach would assume that those

at the bottom ("the grassroots") are more able to lay secure foundations for future (Lederach 1997). The Academy for conflict transformation (1998:2) asserts that, Lederach's 'Pyramid of Actors' allow people to narrow down the search for the right actors to carry out particular approaches to conflict transformation.

Lederach (1995) presupposes an emphasis on long term peace building, involving complementary roles of human and material resources within the various levels of society rather than mediation of external actors. Those levels are represented by a pyramid of the affected population, a wider part of which is represented by grassroots leaders (community leaders, leaders of local Non-Governmental Organizations (NGOs), refugees camp leaders), followed by a narrower part of middle-range leaders (ethnic, religious leaders, academics, experts, leaders of humanitarian and NGOs), and a country's political and military top leaders and is demonstrated below (Lederach 1997).



Conflict intervention and peace building pyramid Figure 1 Adapted from John Paul Lederach, Building Peace: Sustainable Reconciliation in Divided Societies (1997:39).

Level 1: Top Level leadership

The top leadership is a small group sharing characteristics of high visibility, power and influence. Top leaders generally have more influence, because they are more visible and benefit from established hierarchical structures. The top leadership usually does not experience the direct occurrence of the conflict but the grassroots and sometimes they are even feared by the society itself

Level 2: Mid-range leadership

Though they might be several ways to think about the middle range (Lederach 1997) observes that they occupy formal positions of power or leadership, but are not always part of or controlled by governmental systems, or formal opposition movements. These people are expected to play the roles of carrying out problem solving workshops, training in conflict resolution, peace commissions and insider partial teams. Tocci (2008:10) presumes that mid and grassroots CSOs also induce conflict transformation by fostering societal reconciliation,

through inter-communal dialogue, peace commissions and by fostering functional cooperation and communication across communities. Tocci (2008:10) posits that more importantly, civil society links the three stylized levels of society in Lederach's pyramid.

Level 3: Grassroots level

The level represents the base of the society in analysis. According to Lederach (1997:2) "during a conflict situation, life among the majority of people here is characterized by day-to-day problems, perhaps even the fundamental need to find the food, water and shelter they need for survival." The leaders have expert knowledge of the local situation, direct personal experience of the hostilities, and witness to the daily manifestations of the prejudices, discriminations and emotions behind the conflict. Level three involves putting in place local peace commissions to promote and monitor peace, training grassroots community groups, programs designed to reduce levels of stereotyping and prejudice and culturally appropriate psychosocial and trauma healing programs. Moreover, (Laderach, 1997) submitted that, there is vertical and horizontal interaction between various actors. This interaction however, is very pertinent in ensuring inclusiveness and sharing different perspectives in as far as conflict transformation is concerned.

Galtung's 3Rs Peacebuilding Perspective

Galtung (1986, 98) observes that peace building programs should be culturally appropriate, seek to include as many people as possible, and should engage the people as active participants rather than "as objects of somebody else's decisions and deeds". For Galtung, peacebuilding should address the requirements of the "3 Rs", that is, reconciliation of people and places, reconciliation of relationships, and resolution of issues and animosities. Building positive social networks is central to many of the processes underpinning each of the "3Rs" (especially that of reconciliation), as are the parties' emotions and attitudes. Lederach's emphasis is on holistic peacebuilding processes whilst Galtung's thrust is on the 3Rs of reconstruction, reconciliation and resolution of conflicts using culturally appropriate mediums. Traditional leaders and traditional justice system approach in Zimbabwe meet both the holistic dimension as well as the cultural dimension of peacebuilding.

Legal Frameworks and Traditional leadership in Zimbabwe

Zimbabwe adopted a new Constitution in 2013, which, among other things, recognises the role of traditional leadership institutions which operate alongside modern politics and judicial authority. According to Zimbabwe's Constitution (2013), chapter 15, The new Constitution draws the line for the traditional leaders with regards to the scope and extent of their duties. In a number of ways there exists a conflict between traditional forms of judicial authority and modern forms of judicial authority, and this contributes considerably to the significance of traditional leadership institutions and customary law towards the realisation of the right to access to justice. As such, this chapter is hinged on the role traditional leadership institutions and customary law play with regards to access of justice in Zimbabwe. According to the constitution of Zimbabwe (2013), Traditional leaders have the following functions within their areas of jurisdiction: to promote and uphold cultural values of their communities and, in particular, to promote sound family values; to take measures to preserve the culture, traditions, history and heritage of their communities, including sacred shrines; Right to culture, to facilitate development; in accordance with an Act of Parliament, to administer Communal Land and to protect the environment; Protection of environment to resolve disputes amongst people in their communities in accordance with customary law; and to exercise any other functions conferred or imposed on them by an Act of Parliament.

Moreover, except as provided in an Act of Parliament, traditional leaders Act (1994) have authority, jurisdiction and control over the Communal Land or other areas for which they have been appointed, and over persons within those Communal Lands or areas. In the performance of their functions, traditional leaders are not subject to the direction or control of any person or authority, except as may be prescribed in an Act of Parliament. An Act of Parliament must provide for the regulation of the conduct of traditional leaders. An Act of

Parliament must provide for the following, in accordance with the prevailing culture, customs, traditions and practices of the communities concerned: the appointment, suspension, succession and removal of traditional leaders; the creation and resuscitation of chieftainships; and c. the resolution of disputes concerning the appointment, suspension, succession and removal of traditional leaders; but the appointment, removal and suspension of Chiefs must be done by the President on the recommendation of the provincial assembly of Chiefs through the National Council of Chiefs and the Minister responsible for traditional leaders and in accordance with the traditional practices and traditions of the communities concerned; Disputes concerning the appointment, suspension and removal of traditional leaders must be resolved by the President on the recommendation of the provincial assembly of Chiefs through the Minister responsible for traditional leaders; The Act must provide measures to ensure that all these matters are dealt with fairly and without regard to political considerations; The Act must provide measures to safeguard the integrity of traditional institutions and their independence from political interference.

Methodological Prima

The approach followed in this study is qualitative descriptive research methodology as it enabled the narration and interpretation of nature/extent of conflicts in Madziwa communal area and the role played by the traditional Chief Mutumba and Madziwa's court (dare) so as to examine its efficacy in conflict resolution and transformation. This approach was appropriate to this study as it enabled to establish the nature and even the extent of the conflicts resolution through studying the context/setting in which people talk and also the voices of the participants as emotions can be observed through peeped voices to show anger which cannot be heard in quantitative descriptive research methodology, (Creswell, 2014). A total of 13 participants took part in the study.

Effectiveness of traditional courts (dare) system as a method of endogenous conflict resolution in Madziwa communal area

Traditional courts (also referred to as chiefs' courts) still form an important part of the administration of justice in much of rural Africa, including Zimbabwe. According to Bekker (2015), Some critics see them as conservative and unable to deliver justice in the modern social economic and political climate while others see them as prototypes of the kind of dispute resolution mechanisms that are desirable in modern society. There are several reasons why traditional courts or courts of traditional leaders should be retained in a modern democratic country like Zimbabwe in Madziwa communal area under chief Mutumba and Mutumba. Firstly, it is argued that customary law, as the law of the majority of African people and the traditional courts that administer justice according to this law, are part of the cultural heritage of African people.

Accessibility

Traditional courts exist in almost every area of jurisdiction of a traditional leader (chief or headman) which means that virtually every village has a court within reach of most inhabitants. According to Naude (2010), People do not have to travel long distances to magistrate's courts at district headquarters. The courts are also accessible in terms of social distance. Since the presiding chief and his councillors who constitute the court are not very different in terms of social status, wealth or education, disputants do not feel as intimidated by the chief's court as they would in a western-type court. This makes dare very effective to both the victim and the perpetrator.

Cost

Besides the fact that they are easily accessible, traditional courts are cheap in terms of transport costs and the courts levy only minimal fees which may be payable in kind. Further, since legal practitioners are not permitted in these courts, justice is affordable.

Familiarity with the law

Traditional courts apply customary law. Customary law consists of rules and customs of a particular group or community. Ordinary people understand it and relate to it much more than the largely imported common law or the statutory law applied in the regular courts. Although African society has been changing over the decades, African people still identify with their customary law rather than other laws which baffle the learned and the ordinary people alike. The absence of lawyers in these courts has ensured that principles of customary law and practice remain structurally and conceptually simple, which in turn encourages popular participation in the exposition of the law.

Simplicity and informality: The procedure in traditional courts is simple, flexible and expeditious. Procedural informality of African traditional courts has been held out as a major advantage over the western-style courts which sometimes get bogged down in technicalities. The procedure allows for the parties to present their cases and have their witnesses give their versions of events. After each party or witness has made a statement, the chief or headman and his councillors can question them. Even members of the public (adult males) are allowed to question the parties and the witnesses and to express.

Language

The fact that the language of the court is invariably the local language of the disputants, with no risk of distortion through interpreting, makes these courts attractive to their users and gives greater satisfaction to the participants in the process as compared to regular courts where the language used is not understood by the majority. As discussed above, traditional courts are generally seen as speedy, informal, not intimidating, cheap or free, and accessible. They are likely to remain that way. This is appreciated by the communities who would rather go to these courts they are familiar with than go to magistrates' courts. This can be shown for instance by the low level of appeals from chiefs' courts to magistrates' courts.

The findings of this research highlighted that, traditionally, the endogenous knowledge systems served the communities well and effectively through various mechanisms and strategies which are endowed in the indigenous understanding using concepts such as idioms, folk tales and counsels of elderly to mention but just a few. Makwerere and Mandoga (2012) argued that, these indigenous knowledge systems are consultative and inclusive. This highlights the all-weather importance of traditional and cultural knowledge in peace building in communities. They further note that, the Zimbabwean traditional architecture had responsive mechanism at family level up to community level. The Shona traditional cultural norms and values which are often at the core of human development and informed coexistence, are founded and bonded on specific sets of principles that guide human behaviour in favourable ways.

Comparison and opportunities for integrating the traditional court (dare) system at Chief Mutumba and modern justice system

When comparing the use of dare system at chief Mutumba, and modern justice system particularly resident magistrate court in Bindura. From a traditional point of view, conflict is perceived as an unwelcome disturbance of the relationships within the community (Faure 2000, 163). Hence traditional conflict transformation aims at the restoration of order and harmony of the community. Cooperation between conflict parties in the future has to be guaranteed. Traditional conflict management is thus geared towards the future. Consequently, the issue at stake is not punishment of perpetrators for deeds done in the past, but restitution

as a basis for reconciliation. Reconciliation is necessary for the restoration of social harmony of the community in general and of social relationships between conflict parties in particular. The aim is “not to punish, an action which would be viewed as harming the group a second time. Re-establishing harmony implies reintegrating the deviant members. The ultimate matter is restoring good relations” (Faure 2000, 163). This is why traditional approaches in general follow the line of restorative justice instead of (modern, western-style) punitive justice. Restorative justice has to be understood “as a compensation for loss, not as a retribution for offense” (Zartman 2000b, 222).

Measuring post conflict results between the parties and after dare in order to measure stability on conflicts after dare conflict resolution system. Traditional approaches vary considerably from society to society, from region to region, from community to community. There are as many different traditional approaches to conflict transformation as there are different societies and communities with a specific history, a specific culture and specific customs in the Global South. There is no one single general concept of “traditional conflict transformation”. Rather, traditional approaches are always context specific. This contextual embeddedness in itself is a decisive feature of traditional approaches. This marks an important difference between traditional and modern approaches, the latter aiming at universal applicability. In principle, traditional approaches are specific, not universally applicable

Exogenous systems of conflict resolution are those that are alien in a given society especially with no traces within the various surrounding ethnic, cultural and religious groupings. They are also referred to as western approaches (Autesserre, 2010) on account of being foreign or having been largely introduced by the westerners. The system dates back to the early civilization era. Exogenous systems include litigation and shuttle diplomacy among others. Unlike indigenous and exogenous systems, exogenous is to some extent divorced from the consumers and recipients on the ground because, according to Macfarlane (2007), the resolution systems given their experience and critical insight about their surroundings and livelihoods. The elderly people’s insights vary from society to society and are intensely entrenched in various Shona groups.

According to Fiseha et al (2011), some of the elders’ insights arise from olden practices that have regulated the relations of the Shona communities. Accordingly, elders are associated with the cultural norms and values of the Shona, and derive their legality from the indigenous values (Dodo, 2015). Therefore, traditional conflict resolution systems function on the basis of indigenous customary practices.

In modern-day societies, people live in two overlapping worlds, the western and traditional, and neither is entirely able to deal with conflicts. Wholly western approaches to conflict resolution are usually incongruent with the cultures of local people and fail to satisfy a lot of their expectations (Macfarlane, 2007). Therefore, to cater for these social and cultural differences, societies blended the best from both the indigenous (local) and exogenous (western) creating what is called endogenous approaches. Both have been inextricably linked and mutually reinforcing and internalized by years of tradition. They include dare rashe (traditional courts), nhaurirano (negotiation) and zvieria (taboos) among others. Endogenous systems of conflict resolution cannot be really traced to a specific era as they have continued to grow and mutate since the merger of indigenous systems with civilization. Endogenous conflict resolution approaches are sequential processes of continuous formulation and generation of other ways, organically emerged from society (Fiseha et al, 2016).

According to Murithi (2008), endogenous approaches allow the integration of indigenous approaches with the modern and official ways. Endogenous approaches, by virtue of being a creation of amalgamation of various systems, tend to be highly dynamic fitting various situations over time and space. They mutate trying to satisfy whatever situation that develops within the Shona societies (Dodo, 2015). However, Mathez-Stiefel et al, (2007) argues that

endogenous conflict resolution systems are commonly understood as processes of social creation carried out by a society that interacts on the basis of a shared world-view. Indeed, there is an element of interaction in all the other arguments. Not all conflicts involving Shona people can be dealt with by Shona-specific conflict resolution approaches. Similarly, Shona-specific conflict resolution approaches may also not be suitable in conflicts between the Shona people and non-Shona participants. More so, if the cases heard in traditional courts were to be heard by magistrates' courts, the latter would probably grind to a halt.

The findings of this research highlighted that, integrating dare and modern justice system as methods of resolving conflict in Madziwa created a balanced community which based on inclusiveness, fairness and consultative. Most of the respondents highlighted that, the involvement of village heads, headman and Chief Madziwa and Mutumba have helped the people to have a deeper understanding and they managed to forgive each other for the past atrocities. After dare traditional justice mechanisms were implemented to ensure community fairness and coexistence. During focus group discussions participants noted that blending of traditional courts and magistrates' courts have helped the community to be compensated through the practise of (kuripa) on the side of those who have faced victimisation. Thus resorting to anthropological and traditional approaches and fuse them with modern approaches like high court should therefore not be seen as depicting primitive undertones, but rather a way of retracing values that are pertinent to humanity.

Moreover, juxtaposing endogenous strategies especially dare as a traditional knowledge system have enacted truth and collective interests to be placed above the individual interests. The endogenous approach ensured that truth is rightfully said and blame was to be placed on the guilt and the guilt was supposed to compensate so as to ensure reconciliation and reconstruction. This reconstruction of social infrastructure concurs with Galtung (1995), findings on the importance of culture on peace building. Therefore, integrating the leaders of these traditional knowledge systems in peace building have gone a long way in restoration of relational and social harmony in Madziwa communal area. Thus integrating the later and the former in Madziwa created confidence in such a way that jointly developed decisions proved to be effective and long lasting in Madziwa communal area.

The integration of dare approach has necessitated comprehensive and grassroots peace building in Madziwa area. Since the role of traditional leaders is regarded as sacred and as a result people have total respect and mutual appreciation of the role of traditional leaders as the highest sources of mediation and dispute resolution in their community." *kugadziriswa kwemakatanwa nzira dzechivanhu pasichigare makakatanwa emhuri aigadziriswa kuburikidza nekupindira kwevakuru vemhuri, madzishe kana masvikiro. Nzira dzakasiyana siyana dzaishandiswa kubva pakutaurirnakusvika pakupanana mazano mishonga kana mabira. Saka kubatana kwenzira dzepasichigare nedare kunounnza runyararo nemufaro sezvo madzimambo edu ari kutiyananisa."* Integrating dare enhance sustainable peace building. Much on these findings (Makwerere and Mandoga (2012) postulated that there are strong links between culture, conflict, peace and peace building. Expressions of various forms of discrimination, including prejudices, stereotyping and ethnocentrism will also be important basic conceptual tools of peace building. Peace building mechanisms should, then, explore cultures which are inseparable from human beings because they are products of human intelligence, aspirations, struggle with the environment and the quest to understand and live in harmony with both the physical and metaphysical realities.

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consumers and recipients on the ground because, according to Macfarlane (2007), the Shona people rarely share social, cultural and religious beliefs with the people introducing the systems. As a result, there is some element of resistance or delayed assimilation into the lives of the Shona recipients.

Both exogenous and endogenous forms of conflict resolution systems are considered to be products of social construction by societies that each share common foundations of beliefs and practices (Mohamed, 2009). This is because of the existence of an element of lack of ownership on both the Shona societies and western community. What has however been noted over the years is that because of globalization and the subsequent effects of the media, exogenous conflict resolution systems have penetrated almost every society and managed to influence their conception of conflict and peace (Autesserre, 2010). This explains why most indigenous systems and all endogenous systems continue to change. Exogenous systems are more scientific in approach seeking to draw evidence from empirical data and processes before reaching a scientific conclusion (Mohamed, 2009). This is very much unlike indigenous systems that solely focus on the conflict at hand and apply the most convenient and easily available and acceptable approaches to address a conflict sustainably. This makes this approach more expensive and time consuming unlike the other two approaches. However, it has over the years earned more support from most societies because of the greater levels of civility and accuracy in its judgments and resolutions. Particularly, the Shona people are educated and civil. Therefore, they prefer exogenous systems that are more scientific and which are less associated with the spiritual world. Apparently, globalization and literacy have helped erode cultural and religious systems.

Versatility of dare system in peace education and conflict transformation

The respondents from Madziwa communal area revealed that peace education through endogenous strategies of resolving conflicts was full of potential to do more since it has partly changed their lives. Finding revealed that, the community members view dare as knowledge empowering and also with a belief that in the next generation every man shall respect another man. The community members tend to appreciate the strategy and have an interest to spread dare even to nephews of nephews since it involves community leaders as well as traditional leaders. Chere (2012) argued that peace building is all about creating and maintaining a conducive ground where peace cultivate harmony. Dare preaches on Transforming relationships and reframing situations Moreover, in Lederach (1997)'s own words, "A sustainable transformative approach" suggests that the key lies in the relationship of the involved parties, with all that the term encompasses at the psychological, spiritual, social, economic, political and military levels. This generally entails reframing situations, i.e. creating a new context in which people attack problems, rather than each other." NGOs that apply this approach explain that the objective is to shift the perception of a situation so that both sides can start working together on a common problem, rather than seeing each other as the problem.

The participants highlighted that, dare educated participants on (Re) building trust. The issue of trust is central to the idea of transforming relationships "In deep-rooted conflicts where the parties are not simply disputing over material interests but are suffering from deeply damaged social relationships, rebuilding trust is a key step towards resolution and transformation." For that reason, typically a series of initiatives will specifically aim at building and strengthening that trust. Peace education emphasised on Transforming beliefs and attitudes through dare ramambo. Dare has resulted in increased sense of belonging, restoration, restitution, reconciliation, reconstruction of relationship and transformation of attitudes and relations in the community. Thus it is essential for one to note that, the effectiveness of dare as an endogenous strategy in conflict resolution in the case of Madziwa follow and fulfil the theoretical underpinning of Galtung's three Rs that is reconciliation, restoration and reconstruction following cultural ways of resolving conflicts. Looking at the effectiveness of

dare system as an endogenous method to resolve conflict in Madziwa communal area, one can sum up saying it is very effective since it enabled reconciliation, restoration and reconstruction. On account of the matrilineal organisation of most of the traditional communities in Madziwa women have a strong social position, at least in the context of village or clan, which stems mainly from their control of the central resource, land. While women were mainly active in peace building at a local level and in the background, there were also women representatives attending all the decisive high-level rounds of talks and negotiations in the first phases of the peace building process. They were given the chance to speak out strongly for peace.

Conclusion

All in all, notable successes were scored by dare system as a model of conflict transformation and challenges were also faced by victims in carrying out the peace building activities. The successes were measured by the desired objectives versus the outcomes of dare. Dare was aimed at increasing trust across political divides. Better connection between the victims and the perpetrators after violence, overcome divisions in communities as well as promote social and cultural tolerance and successes are drawn from the events which followed after dare in Madziwa. There was a notable increase in reconciliation and tolerance as people came together to propose undertaking collaborative projects together. There was also a notable decrease in cases of violence and this can be evidenced by peaceful coexistence in Madziwa communal area.

Finally dare as an endogenous conflict resolution strategy can be solemnly be effective and relevant in the context of Madziwa in Zimbabwe especially with the integration of indigenous knowledge systems. So in other words without endogenous strategies conflict resolution and peace building are irrelevant in Zimbabwe in as far as it is highlighted in Madziwa communal area which resembles the dynamics of anthropological issues among the Korekore people of Zimbabwe in Southern Africa. These findings are however, pointed out that dare is very effective in promoting reconciliation and conflict transformation. Failure to appreciate the former dare will not adequately meet 3Rs of reconstruction, restoration and reconciliation as noted by Galtung (1994)'s hypothesis on peace building.

Recommendations

This study proffers the following recommendations;

- Clear re-definition and delimitation of roles of tradition and councillors to reduce overlap and duplication of roles.
- Traditional leadership should be non-partisan.
- Harmonization of the formal judicial and traditional judicial systems to avoid overriding of the latter by the former.
- Traditional mechanisms, civil society and churches should increase engaging each other in spearheading the transitional justice agenda in Zimbabwe.

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