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**MIDLANDS STATE UNIVERSITY**

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**An analysis of the role of young women in peace building in Zimbabwe. The case of ZYWNP in Mutoko 2008-2013.**

**By**

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**This dissertation is submitted to Midlands state University in partial fulfilment of the requirements of the HIS-Bachelor of Arts in International Studies Honours Degree.**

**2014**

**DECLARATION**

I, PATIENCE, THAUZENI proclaim that this research is my own work and I confirm that it has not been submitted to any university or institution in fulfilment of any qualification.

Student........................................ Date………………………………

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**DEDICATION**

This dissertation is dedicated to my mother Mrs P. James for the prayers, support, encouragement and sacrifice she made in ensuring that I complete my studies.

**ABSTRACT**

Young women constitute part of the Zimbabwean youth population and have a significant role to play in peacebuilding in Zimbabwe. According to Piazza (2012) youth present the biggest threat to peace consolidation, but also a major opportunity with their energy, innovative mind set and natural optimism. Young women are among the most vulnerable groups during conflict; as a result of this young women have been regarded mostly as victims of war and violence; undermining and ignoring their role in rebuilding communities, building peace and overcoming trauma. Young women are generally categorized under the broad term women thus restricting and undermining their contributions towards peacebuilding.

Young women especially in Zimbabwe less privileged societies like Mutoko, Musanhi village have been the link to their community’s development through their membership in varying non-governmental organizations either focusing on human rights, peacebuilding or entrepreneurship. This has helped strengthen family and society structures through implementation of community development projects, and access to information social, political or economic hence creating peaceful coexistence among societies once fragmented by conflict and violence. However these roles and many others by young women remain undermined and sometimes ignored.

# Table of Contents

[CHAPTER ONE: INTRODUCTION 1](#_Toc384137530)

[1.0 Background of the study 1](#_Toc384137531)

[1.1 Statement of the problem 6](#_Toc384137532)

[1.2 Objectives 6](#_Toc384137533)

[1.3 Research questions 6](#_Toc384137534)

[1.4 Justification of the study 7](#_Toc384137535)

[1.5 Theoretical framework 7](#_Toc384137536)

[1.6 Significance of the study 7](#_Toc384137537)

[1.7 Scope of the study 8](#_Toc384137538)

[1.8 Study limitations 8](#_Toc384137539)

[1.9 Study delimitation 8](#_Toc384137540)

[1.10 LITERATURE REVIEW 8](#_Toc384137541)

[1.11 RESEARCH METHODOLOGY 17](#_Toc384137542)

[1.11.0Research Design 17](#_Toc384137543)

[1.11.1 Participants 17](#_Toc384137544)

[1.11.2 Sample and sample size 17](#_Toc384137545)

[1.11.3 Research Instruments 17](#_Toc384137546)

[1.10.4 Summary 18](#_Toc384137547)

[CHAPTER TWO: PEACEBUILDING 19](#_Toc384137548)

[2.0 Defining peacebuilding 19](#_Toc384137549)

[2.1 Peacebuilding in Zimbabwe. 20](#_Toc384137550)

[2.2 Summary 24](#_Toc384137551)

[CHAPTER 3: ROLE OF YOUNG WOMEN IN PEACEBUILDING IN ZIMBABWE 25](#_Toc384137552)

[3.0. The role of young women in peacebuilding in Zimbabwe. 25](#_Toc384137553)

[3.0.1 The role of young women in resolving conflict in Musanhi village Murehwa 25](#_Toc384137554)

[3.1 Different levels at which young women participate in peacebuilding 30](#_Toc384137555)

[3.2.1 Community level 30](#_Toc384137556)

[3.2.2 Family level 31](#_Toc384137557)

[3.2.3 National level 31](#_Toc384137558)

[3.2 Zimbabwe Young Women’s Network for Peace Building (ZWNP) 32](#_Toc384137559)

[3.3 Summary 33](#_Toc384137560)

[CHAPTER 4: RESEARCH FINDINGS 34](#_Toc384137561)

[Data interpretation and analysis 34](#_Toc384137562)

[4.0 Response rate 34](#_Toc384137563)

[4.1 Participation of young women in peacebuilding processes 34](#_Toc384137564)

[4.2 The circumstances and outcomes through which peacebuilding has been demonstrated. 37](#_Toc384137565)

[4.3 Young women’s potential towards peacebuilding 38](#_Toc384137566)

[4.4 The view of young women in relation to their role and input to peacebuilding and non-violent means of conflict resolution in their societies. 39](#_Toc384137567)

[4.5 Impact of the role played by young women in peacebuilding processes on the society 40](#_Toc384137568)

[4.6 Summary 41](#_Toc384137569)

[CHAPTER 5: CONCLUSION AND RECOMMENDATIONS 42](#_Toc384137570)

[5.1 Conclusion. 42](#_Toc384137571)

[5.2 Recommendations 43](#_Toc384137572)

[5.2.1 to the government and Community 43](#_Toc384137573)

[5.2.2 to young women and young women organizations. 44](#_Toc384137574)

**LIST OF FIGURES PAGE**

Fig1………………………………………………………………………35

Fig2………………………………………………………………………36

Fig3………………………………………………………………………37

Fig4………………………………………………………………………41

**LIST OF TABLES PAGE**

Table 1……………………………………………………………………34

Table 2…………………………………………………………………….39

Table 3…………………………………………………………………….40

**Acronyms**

AU African Union

CEDAW Convention on the Elimination of all Forms of Discrimination Against Women

COPAC Constitutional Select Committee

GNU Government of National Unity

GPA Global Political Agreement

JOWOG Joint Working Group

MDC Movement for Democratic Change

MDG Millennium Development Goals

NGOs Non-Governmental Organizations

ONHRI Organ for National Healing Reconciliation and Integration

SADC Southern African Development Community

UNSC United Nations Security Council

UN United Nations

WCOZ Women’s Coalition of Zimbabwe

YWCA Young Women’s Christian Association

ZANUPF Zimbabwe African National Union Patriotic Front

ZEC Zimbabwe Electoral Commission

ZHRC Zimbabwe Human Rights Commission

ZLHR Zimbabwe Lawyers for Human Rights

ZMC Zimbabwe Media Commission

ZYWNP Zimbabwe Young Women’s Network for Peace Building

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# CHAPTER ONE: INTRODUCTION

This chapter will serve as the basis and foundation of the research. The chapter comprises the background of the study, statement of the problem, objectives, research questions, justification of the study, theoretical framework, significance and scope of the study, study limitations and delimitations, the literature review and the research methodology.

## 1.0 Background of the study

Zimbabwe according to Gann (1981) was once colonised by Britain for years Zimbabweans suffered under the rule of the British. There was civil unrest and life was a living hell and far from peaceful. In his writings Gann (1981) states that Zimbabweans sought for freedom and recognition of their rights. From 1960 to 1979 armed resistance began. In the process of ending civil unrest, young women participated greatly either as guerrillas or through ensuring survival of troops through providing them with food and clothing. However much of the praise has been given to the young women’s traditional motherly role than the role that they played as guerrillas and liberation fighters. According to Gann (1981) the Geneva peace conference was held in 1976; not a single young woman was present at this formal peace process, yet young women were formally involved in the struggle for independence.

Nyangoni (1978) in his writings mentions the presence of Zimbabwean men such as His Excellence President Robert. G. Mugabe at the Lancaster House Conference in England in 1979. This showed the absence of young women once again at the formal peace process yet they had fought in the Rhodesian Bush war; which was the result of an independent Zimbabwe. In I980 Zimbabwe gained independence and the role of young women in the liberation struggle never did go beyond that of providing food and clothing to the troops, yet they fought and struggled together with the men to free Zimbabwe and bring an end to civil unrest.

According to Lyons (1997) even the broadcasting of flame a movie narrating the real ordeals of young women in the liberation struggle; that was directed by Ingrid Sinclair was banned and stopped from airing in 1995. It was only allowed to air on the Zimbabwean television after some of the scenes were cut and completely removed from the actual movie.

Zimbabwe after gaining independence once again entered into a phase of political violence. According to the International Coalition for the Responsibility to protect soon after the presidential elections held on March 29 and June 27 2008, there was high inflation, poverty and poor living standards which were worsened by the cholera outbreak which had begun in 2007. They were increased rape, killings and torture of innocent civilians as society became divided. Young women were the part of the victimized and there were also in the fore front of finding solutions and calling to an end to the political violence in Zimbabwe. Although they were the victims young women did not fight back with violence.

The situation in Zimbabwe as mentioned in the article by the International Coalition for the Responsibility to Protect attracted both International and regional attention and concern. This led to the signing of the Global Political Agreement in September 2008 and the formation of the government of National unity. Young women and young women organizations together with other women organizations were engaged in community dialogues and were busy advocating for a peaceful Zimbabwe. Campaigns and workshops were held across the country and this went on up until the drafting of the Zimbabwe new Constitution. The constitutional making process saw many young women also actively involved in the consultative meetings and outreach programs. Young women also sought accreditation from COPAC, Constitution Select Committee to participate during the constitutional awareness campaign before the referendum. Young women were also on the forefront of mobilising and encouraging other young women to peacefully vote in their numbers for the new constitution during the referendum.

Young women constitute part of the Zimbabwean youth population and have a significant role to play in peacebuilding. According to Gondo (2012) the youth constitute 67 percent of the total population in Zimbabwe and their role is to define the pace of the Nation, and to build Zimbabwe. Empowering the youth is not only a priority but a panacea of peace in Zimbabwe. Young women should be empowered to make decisions on matters that affect them by empowering them with free space, free participation and freedom of choice. According to Piazza (2011) youth present the biggest threat to peace consolidation, but also a major opportunity with their energy, innovative mind set and natural optimism. Young women are among the most vulnerable groups during conflict, as a result of this young women have been regarded mostly as victims of war and violence undermining and ignoring their role in rebuilding communities, building peace and overcoming trauma. Rikingama (2012) peace begins with the respect of every man and woman, developed through their rights and the fulfilment of their aspirations. Peace is also dedication to a better future on the basis of shared values, through dialogue, tolerance, respect and understanding.

The underlying assumption according to Okot (2011) is that if young women are included and recognised in peacebuilding processes they will help in designing a sustainable peace advantageous to the empowerment, inclusion and protection of women. As such young women should be included in all areas of peacebuilding. Young women should not only rely on gender based roles to participate in the peace process but should be empowered to hold more public and official place at the centre of main stream decision making.

According to Ernest (2010) despite various drawbacks women face in peacebuilding activities; young women’s informal conflict resolution initiatives have used methods that have created an aiding environment for peace building and nonviolent conflict management. In Zimbabwe young women continue to play a critical role in peacebuilding. During the period of economic instability and high inflation young women in Zimbabwe journeyed across the borders to ensure there is food in the home and safeguard community structures, young women also played an active role during the constitution making process, participating in consultative meetings, outreach programs and mobilised each other to go out and vote during the referendum. However these roles and many others played by young women remain undermined and sometimes ignored. Young women especially in Zimbabwe’s less privileged and most rural communities like Mutoko; have been the link to their community’s development through their memberships in varying Non-Governmental organizations either focusing on human rights, peacebuilding or entrepreneurship. This has helped strengthen family and society structures through implementation of community development projects, and access to information social, political or economic hence creating peaceful coexistence among societies once fragmented by conflict and violence.

Zimbabwe is a signatory to various regional and international conventions, treaties, declarations and protocols that aim to create an enabling environment for achieving gender equality and women’s participation which include The SADC Protocol on Gender and Development (2008), Protocol to the African Charter on Human and People’s Rights on the Rights of Women in Africa (AU Women’s Protocol) and (CEDAW) Convention on the Elimination of All Forms of Discrimination against Women (1991). (CEDAW) Convention on the Elimination of All Forms of Discrimination against Women sets the International legal guidelines for the promotion and protection of gender equality by aiming to eliminate discrimination against women and the United Nations Security Council; UNSC Resolution 1820 adopted in 2008 focusing specifically on the protection of women from sexual and gender based violence during and after conflict (Millennium Development Goals progress report, 2012; 34).

According to Chirenje (2012) the notions of peacebuilding and conflict resolution are not new in the African context, given the history of conflicts and wars in the continent. Nearly every country has experienced conflict which intensified during the twentieth century due to increase in anti-colonial movements. These movements were dominated by men; women however slowly began to take part in politics and most young women in Southern Africa are beginning to participate in peace making, conflict resolution and reconciliation and peacebuilding processes in several ways. Nevertheless young women are still not part of formal peace negotiations and reconciliation meetings. During the 2008 Zimbabwe SADC mediated transition process one women represented all women who constituted 52% of the population, during the mediation process. Compellingly although ZANU PF and the two MDC formations have women in very high positions in the executive structures none of them are youths and visible at the negotiating table with mediators. This is a clear indication of how even young women and women in general hold decision making positions but when it comes to peace and conflict the tendency is to defer to men for solutions.

Traditionally young women have faced criticism against any newfound freedoms and they have always been forced back into the kitchen and fields yet they have an important role to play during and after conflict. Young women have persistently called for recognition as active agents in reconstruction of society structures, prevention of war and rehabilitation of victims. Zimbabwe has endeavoured to include young women in government institutions through constitutional regulations such as the reversed seats quotas within parliament and other affirmative action requirements.

The African Youth Charter Article 23 (b) on Girls and Young women states that all States parties make certain that girls and young women are able to take part effectively, actively and equally with boys at all levels of social, educational, economic, political, cultural, civic life and leadership as well as scientific endeavours and Article 23 (c) all states must “Institute programmes to make girls and young women aware of their rights and of opportunities to participate as equal members of society”.

Women according to Isike and Okeke (2012) have been at the epicentre of peace processes across different pre-colonial African societies. However young women in neo-colonial African states appear to have lost this fable that surrounded their social existence in pre-colonial Africa. This is mainly because apart from being socially, economically and politically marginalised young women have become victims of male violence.

Ernest (1997) acknowledges that the entrenchment of rigid gender roles and the division of labour has contributed to the failure of formal and informal peace processes in the continent to involve young women. A vicious cycle of sexism also perpetuates the differential treatment of young women.

According to a study carried out by the Youth Forum on the Hope for Young African Women (2012), ProscoviaOromait a 19 year old from Uganda sworn in as a MP in 2012 is evidence of the critical role that young women in Zimbabwe can play in politics and other areas of decision making such as peace building processes. The traditional society is however still evaded by numerous barriers intended to limit women’s participation and undermine her role in society and leadership.

The Zimbabwe Young Women’s Network for Peace Building (ZWNP) Feminists reader (2012) acknowledges that young women made important contributions to their societies throughout history and continue to do so in their communities. The representation of young women in decision making processes remains a major area of concern for women the world over. Efforts to have young women participant in peacebuilding activities have been made throughout the world and these have not yielded desired results particularly in Zimbabwe.

Traditionally as stated by Nwoye (2004) the girl child has been given little or no recognition, yet most of these African young women have proved that they are able to achieve what men can also achieve through their active participation in liberation struggles in most of the African states, notably in South Africa and Zimbabwe. However their contributions have not been acknowledged.

UN Resolution 1325 2000 states that women should be involved in all areas of post conflict intervention and transformation, on the grounds of Human Rights and equal participation for all men and women alike. Young women have been included in peace processes but their role has largely remained under the carpet. Young women’s organizations such as the Zimbabwe Young Women’s Network for Peacebuilding (ZYWNP) have engaged in peace processes by involving young women at community and National level. Lederach (1999) states that all levels of society are in various ways involved in conflict and as such should be involved in conflict transformation. This serves to show that young women are a part of society and can contribute towards peacebuilding process and their role should be recognised and taken seriously.

Most of what has been researched and documented has been on the role of women in peacebuilding with no specific mention of young women, with older women receiving much of the praise and attention. The community and Nation fail to see young women as a group with its own identity, special needs and contributions to society. Young women are generally categorized under the broad term women thus restricting and undermining their contributions towards peacebuilding. Young women’s role in peacebuilding has remained invisible. It is on this background that the research will analyse the role played by young women in peacebuilding.

## 1.1 Statement of the problem

Women have traditionally played important roles during and after conflict. However young women apart from being socially, economically and politically marginalised have been largely viewed as victims rather than key critical players in peacebuilding processes. Their role in the campaign for sustainable peace and conflict resolution has been ignored and remains invisible.

## 1.2 Objectives

* To identify the role of young women in peacebuilding
* To identify how best young women can be supported in their campaign for peace and its maintenance.
* To identify the impact of the role played by young women in peacebuilding processes on the society.

## 1.3 Research questions

* Do young women have any potential for peace building which can be drawn upon to save for intractable conflicts?
* In what circumstances and with what outcomes has peace been demonstrated?
* What is the view of young women in relation to their role and input to peace building and non-violent means of conflict resolutions in their societies?
* What strategy can be used to reinforce the role of young women in peace building?

## 1.4 Justification of the study

Gender and peace building are still a developing and contentious issue in Zimbabwe which requires more research to understand. Young women have traditionally played a limited role in peace building processes yet they often suffer most after and during violent conflict. Young women however do play a vital role in peace building and excluding and ignoring their contribution has a negative impact on them and the society at large. There is need to explore and document contributions made towards and the role being played in peace building activities by young women to ensure sustainability. It is for this reason that the research analysed the role played by young women in peace building.

## 1.5 Theoretical framework

The liberal pluralist perspective asserts that women have a significant interest in peace. Women are regarded as the major sufferers during war hence they have the greatest interest in peacebuilding. Women are viewed as wives, grandmothers, mothers, soldiers and lovers.

They are given a caring and nurturing role and are therefore regarded as gentle, kind and considerate. Women according to the liberalist theory have a right to equal presentation. Peace building and post-conflict reconstruction processes that do not include them are therefore regarded as not sustainable (Torcello, 2003).

Vincent (2003) states that women’s role in conflict prevention should be recognised and appreciated. Women are regarded as having the same intellectual ability as their male counterparts.

The research wastherefore guided by the liberal pluralist perspective which recognises the need to include women in peace building and post conflict reconstruction processes.

## 1.6 Significance of the study

The study will lead to the appreciation and acknowledgement of the role that young women play in peacebuilding processes. It will enable young women to be seen more as key stakeholders in peacebuilding processes than victims of violence and intractable conflict. The research is also intended to add on to previous researches done by other scholars on the role of young women in peacebuilding. The research study also outlined barriers to participation of young women in peace building processes and recommend possible solutions.

## 1.7 Scope of the study

The study was conducted in Zimbabwe Mutoko; Musanhi village. The research concentratedon young women between the ages of 18 and 35 years who work with Zimbabwe young women’s network for peacebuilding a Non-Governmental organization working with young women across Zimbabwe on areas of governance and peacebuilding.

## 1.8 Study limitations

* Issues of peacebuilding are associated with politics and Mutoko being highly politically polarized; some research participants could not fully participant and respond to questions.
* The researcher had to travel to Mutoko quite often however the issue of time and money was a major constraint.
* Most literature is on the role of women in peacebuilding with little written on the role of young women in peacebuilding

## 1.9 Study delimitation

The research focused on young women from Mutoko between the ages of 18 and 35 because legally they can make their own decisions and participate in most peacebuilding processes. The study also considered the case of young women participating in peacebuilding processes between the period March 2008 and July 2013. The population studied also constituted men and women from the community. These were considered in order to assess the impact of the role of young women in peacebuilding on the society

## 1.10 LITERATURE REVIEW

Most literature has focused on the role of women in peace building with young women being referred to as girls needing protection and guidance from women in conflict situations. Previous researches on women studies have failed to recognise young women as an independent group that can actively engage and participate in peacebuilding processes. A study carried out by ChimweNwoye (2004) revealed that women in traditional Africa had important roles to play in peacebuilding which can be drawn upon in the contemporary African society. The study analysed a number of case studies carried out from the mid-1990s to 2001 in Central African Republic, Burundi, Cameroon, Somali, Tanzania and Namibia. All these studies generated findings which included contributions of women to peacebuilding and contributions of women to conflict resolution in traditional Africa excluding the role of young women. The studies alluded to the notion that in traditional Africa it was mostly women past the child bearing age that were awarded responsibility by society to act as peace envoys and moulders of children and youths. The study does not highlight how traditional society in itself alienates young women failing to recognise their role in peacebuilding processes in both traditional and contemporary Africa.

Governance and Social Development Resource Centre (2013) study on women in conflict areas identified young women as an independent group in society but fails to appreciate the role they can play and are playing in peacebuilding processes. According to the study young women are mainly viewed as victims suffering excessively from violent conflict with their role in peace building being limited at community level. Although there is clear distinctions between women girls and young women there has been no explanation in literature on the important roles that each group plays in peacebuilding; focusing mainly on older women as the only important participants in peace processes, reconstruction and peacebuilding.

According to Hendrick (2011) there has been considerable progress that has been made with regard to research on women and peacebuilding in Africa, however they are a lot of gaps and areas of further research which include analysing the role of young women in peacebuilding. There is patent absence of research on the role of young women in peacebuilding.

In her study Hendrick (2011) states the need for more empirical work to observe and assess existing policies and programs in Africa, recognising the need to collect data and experiences of women and documenting and analysing the contributions of women as part of peace negotiations, security related parliamentary portfolio committees, peace missions, and the few who have made it at upper levels of security institutions. The study does not acknowledge the need for collection of data specifically on young women and peacebuilding since little has been documented on them. There is little or no comprehensive explanation provided on how young women side-lined by patriarchy organise themselves within peacebuilding processes and security institutions and the effect that this has in maintenance and transformation of institutional cultures and providing an environment suitable for sustainable peace and conflict resolution and how young women protect themselves in conflict areas.

According to Chirenje (2012) there is exclusion of young women in peace processes and the varying definitions of peace have failed to offer a process for inclusion of young women in peacebuilding processes. Chirenje also argues that lack of capacity has led to young women being left out of key decision making in Zimbabwe after conflict has ended. Like most research the study does not recognise and has failed to document how young women have overcome and manipulated most of the barriers that limit their participation in peacebuilding processes. Over the years young women have emerged as strong contenders in peacebuilding with little recognition, acknowledgement and documentation of their participation in peacebuilding. Young women tend to be overshadowed by older women and the term vulnerable which views them more as victims than key strategic partners.

 According to an article on Women, Gender and Peacebuilding processes (2009) a gendered approach to peace building and conflict resolution takes two dimensions which are; acknowledging the differences in women and men’s experience ensuring that women’s interest and needs are met and identifying the important roles that women play in peacebuilding and conflict resolution and aiding those roles where possible.

Analysing the role of young women in peacebuilding in Zimbabwe will enable the collection of data specifically on young women and peacebuilding since little has been documented on them and their role in peacebuilding. The research will provide comprehensive explanation on how young women side-lined by patriarchy organise themselves within peacebuilding processes and security institutions and the effect that this has in maintenance and transformation of institutional cultures and providing an environment suitable for sustainable peace and conflict resolution and how young women protect themselves in conflict areas which majority of literature has failed to provide.

The final draft Constitution of Zimbabwe, January 31 2013, chapter 2, Article 20 (b) stipulates “states and all institutions of government at every level must take reasonable measures, including affirmative action programmes, to ensure that youths, that is to say people between the ages of fifteen and thirty five years have opportunities to associate and to be represented and participate in political, social, economic and other spheres of life.” Chapter 4 declaration of Rights Part 3, Article 80 (1) “Every women has full and equal dignity of the person with men and this includes equal opportunities in political, economic and social activities. Although young women are both youths and women and are also protected by these constitutional laws, there is no specific mention of them in any of the constitutional laws which serves to recognise them as a group on its own with specific needs and equal rights to participate in peace building. There seems to be a continued process of grouping young women’s needs and contributions under youths or women without taking into consideration that these groups have different security needs and perceptions about peace.

According to the SADC Gender Protocol 2012 Barometer, Chapter 8, Peacebuilding and conflict Resolution, Article 28, Young women have created peace networks widening the frame of Gender based violence to encompass violence against women and girls throughout the course of governance process, such as elections. Although the Barometer mentioned the role played by young women through creating peace networks it did not look and their role in peacebuilding in depth, it limited young women’s contribution and participation to the development of peace networks yet young women have and are doing more than just that.

The UN women Progress towards Gender Equality and women’s Human Rights, Zimbabwe Report 2012, states that men, women, boys and girls experience and take action differently during conflict, war, peacebuilding and reconstruction. Zimbabwe has witnessed on-going efforts by women, particularly at grassroots level, to make reconciliation and peace in the country possible. The report also recognises the important role that women have played during the political evolution of Zimbabwe before and since independence and how women’s participation in institutions relating to peace and security has remained low. The report however fails to clearly bring out the different security needs and perceptions of peace among young women, older women, boys and girls (children).

Ernest (2010) in his study states any peace process in Africa that does not include women, which form more than half of the society is naturally unstable. To appreciate the positive changes on society brought about as a result of the contributions of women towards peacebuilding, it is important to examine the overall initiatives and approaches implemented by these African women in their desire to create peaceful societies. Although the study recognizes the need to appreciate and analyse the roles and contributions of women in peacebuilding and their impact on society, it does not mention or include young women from all sectors of society. Young women are presumably categorized under the broad term women making it very difficult to appreciate and identify the role played by young women in peacebuilding processes.

Despite all the work showing the cross cutting issues between gender, conflict and post conflict reconstruction, most literature emanating from the West according to Porter (2005), has not taken into account interventions made by young women, at most it makes reference to young women (girls) as victims of war and violence and needing protection. The study also recognises this view to be true among African writings but however fails to bring out young women as key players in peacebuilding focusing mainly on the challenges that they face during conflict and war. The study simply critiques the Western and African literature on gender and peacebuilding without bringing out the important role that young woman are playing in peacebuilding and conflict management.

Schnabel and Tabyshalkra (2012) in their study have looked at and analysed the concerns and responses of women and children in the post-cold war Balkans and how women and children as well as young mothers in the Macedonia and Tajikistan have survived the war. The study although providing solutions to end victimization of women and possible suggestions on how to include them in peace processes and recognizing these women as key stakeholders in society and peacebuilding, has neglected and ignored young women by not mentioning them individually. Like most literature the study choses to use the broad term women.

According to Kuehnast (2011) measures like Resolution 1325 have promoted women’s participation in peace processes, however women have remained excluded and absent at most formal peace negotiations which over the years have continued to be dominated by man. The research uses Sudan as a case study, and points to how women and girls in Sudan have been victims and participants in the two North- South civil wars, yet like most girls and women in Africa these women have just remained victims without being given a place at the formal peace negotiations. Kuehnast focuses on the victimisation of women and girls and does not look at the role that they have played in peacebuilding outside the formal peace negotiations. Young women in this study have been labelled as girls which has undermined their role and ability, the study by referring to young women as girls has portrayed young women as gullible prey and inferior needing protection from the older women yet young women can do more and have done so much on their own in peacebuilding process either during or outside formal peace negotiations.

In his research paper Agbalajobi (2009) states that conflict in Africa have torn apart and weakened society structures and human characteristics resulting in a series of social, economic and political problems within the continent. He acknowledges women are amongst the majority of people affected by conflict the world over as such they should come together and work towards peacebuilding and conflict resolution. Agbalajobi (2009) analysed the causes of conflict in Burundi and the progress made by women prior to the introduction of the United Nations Security Council Resolution 1325. The research also looks at the challenges and needs of women in peacebuilding, to enable increased contribution and appreciation of the role of African women in peacebuilding processes. Like most literature in Africa and the world over the study vehemently points out the challenges that women face in peacebuilding but fails to bring out the important contributions made by young women in peacebuilding processes. The study does not emphasise or stress the importance to bring the needs of young women on the developmental discourse to seek readdress and have their voices heard and efforts appreciated.

According to a study by Harrison (2010) young women are amongst the most vulnerable groups during war and conflict. Young women are raped and constantly attacked. They are in most conflict situations viewed as small and unimportant. Rebels and guerrillas have resorted to using rape as a weapon instigated on young women in order to fragment society by emotionally, psychologically and physically hurting the future mothers and leaders of tomorrow. The study advocates for the protection of young women through merging the three bodies of law that is International humanitarian law, Human rights law and refugee law. The paper views young women mainly as victims yet young women are more than victims of conflict, violence and war; young women are leaders, survivors and peacemakers.

According to the International crisis group (2006) peacebuilding fails when the majority of the population is excluded from the process. Research in Uganda, DRC and Sudan; suggest that peace processes and governance do not succeed when women are not involved in either of the processes. Women in the study are said to adopt an inclusive approach towards security which will enable them to address key social and economic issues that could have been ignored. Women in most African countries continue to be marginalised and underrepresented. The study although encouraging governments and communities to support women has ignored the role that young women can and have played in peacebuilding. The study does not examine the conflict situation of young women in Africa and specify how they have participated in peacebuilding and conflict management.

Most literature either refers to young women as girls or just as women, this has made it really difficult to analyse the role and contributions of young women towards peacebuilding as the future leaders and decision makers. A study by Eiliatamby (2011) suggests that engendering war presents challenges to female planning. War according to Eiliatamby (2011) can either mean life or death for the girls. Conflict in most African countries like Liberia demonstrate the different supporting roles girls play during war; either as temporary wives, girlfriends, sex slaves and/or fighters. Girls are usually invisible relying on themselves for survival and recognition. The study by referring to young women as girls suggests that young women are weak and need protection and support from men and women. Young women are in reality key stakeholders in conflict situations and peacebuilding and should be identified and referred to as such.

Schirch (2004) in her research states that women have to return to the past and fetch lessons that history has taught them. Women all over the world are revisiting history and discovering their rightful places as peace builders in the community and nation. Most women have been engaged in peacebuilding since time in memorial. It is important to appreciate and identify the different ways women are engaged in peacebuilding. According (Schirch, 2004) peacebuilding is a huge responsibility which cannot be restricted to males or females, both parties including young women need to participate in peacebuilding. Although women are said to be valued in almost African societies; when closely analysed the value in most instances is more oppressive. The research like most studies carried out in Africa and around the world does not reflect on the many ways that women have contributed to peacebuilding either in their families, community or nation.

The traditional African society according to Ekiyor (2002) regards women as life givers and builders. Women are responsible for nurturing children. In most West African societies girls are taught to maintain peace and harmony within their families and society. The society emphasizes respect of elders and women. Traditionally peacebuilding and peace making has been entrusted into the hands of women. Most women in the Niger Delta have empowered themselves and are passing down the knowledge to women at the grass roots level. Older women are entrusted with the duties of teaching and grooming the girls to become better mothers, wives and women, thus the role of women in peace building goes beyond the formal peace processes. Although the study des mention girls and how they are taught to maintain peace, it does not really study and document the contributions made by young women as care givers and peace builders. Young women have and are also passing down knowledge to older women. All of these efforts and many others made by young women have remained under the carpet. By referring to young women as girls needing protection and care as well as guidance from the older women (mothers) the study suggest young women are victims and gullible prey.

According to Chirenje (2012) there is continued inequality and failure to address issues concerning women. Most literature in peacebuilding has ignored and marginalised issues of gender and women. Women have always been the minority. Women receive little or no attention compared to men in peacebuilding activities. The paper although clear on identifying some of the gaps in gender and peacebuilding and the difficulties that women face during and after war; has failed to mention young women who also have a lot of experiences to be reviewed during and after conflict.

Isike and Okeke (2010) in their research state that women in pre-colonial African societies instilled the culture of peace in children and built peace among families and societies through their ability to mediate among warring factions. These values and qualities possessed by women in pre-colonial African societies are the same values that women in contemporary African societies have and can be drawn upon to encourage and promote peace building and conflict resolution. Women across Africa are on daily basis exercising and putting into use the same values of motherhood and care in conflict situations regardless their oppression and marginalisation. The study although drawing upon traditional peace building qualities of women in Africa does not indicate whether by using the broad term women it also includes young women. The study identifies women as mothers and care givers of children and protectors of young girls, this is one area that has led to young women to be identified as victims and gullible prey and needing protection from men and older women in society. In reality young women are capable of taking care of themselves and actively participating in peacebuilding processes.

Research by Nwoye (2004) has shown that women face a number of challenges in their attempt to build peace in society. There are rigid traditional gender roles that prohibit young women from equally participating in peacebuilding activities. When young women do try to take active roles in peacebuilding they are faced with a lot of intimidation and threats. There continues to be a lot of violence instigated against women and girls. In her research Nwoye (2004) suggest the need to ensure young women participation in peace processes. With women constituting more than 50% of the total world’s population without their input peacebuilding and development will be really difficult. There are however few spaces for the voices of young women working towards peacebuilding in their communities to be aired and identified. Most research mainly focuses on young women as girls needing protection and those capable of building peace are older women referred to in most literature as women. This has led to the undermining of the role played by young women in peacebuilding.

In Sierra Leone’s civil war women and girls were according to Azikwe (2001) viewed mostly as victims and this is a common feature in most conflicts in Africa. Women were classified during and after the war as dependents, while most of their experiences and contributions were not acknowledged. Although women in Sierra Leone like most women in Africa decided to take matters into their own hands and create opportunities for them to participate in peacebuilding, the role that they played was ignored and given little significance. This was mostly due to the traditional male dominance in the society; this led to less inclusion of women and girls in peace processes. Women both old and young had formerly participated in the fighting in Sierra Leone and yet they were not included in the formal peace negotiations. Young women were invisible in the peace-making and peace building processes in Sierra Leone. Most of the research on gender and peacebuilding in Africa does not look at young women’s contributions in depth but chooses to mention them in passing were necessary. Young women are equally affected by conflict just like any other groups in society at the same time they are also a group that has actively and successful contributed to peacebuilding in their families, society and Nation.

 Most research has shown that women have difficulties attracting lead roles in the presence of man. Most men exclude women and women respond by remaining silent, “Men and women should be partners in peacebuilding” (Schirch, 2004: 41). In her research Schirch (2004) focused on how being female impacts peacebuilding. Women are in many respects an important part of the peacebuilding process. The majority of caretakers in families are females and as such females are a central part of community life, they should therefore be included in the peacebuilding process. Just like men women both young and old have the capacity for both violence and peace and thus the main reason why their efforts and talents have to be channelled towards peacebuilding. Society beliefs and culture has portrayed a picture that depicts other members of society as more influential and better over others. Inclusion of all parties in society will challenge such societal norms and beliefs. Schirch (2004) in her study goes on to state that, with the spread of feminist ideologies, came the spread of the idea that women are equal to men in every respect and should be treated equally with men in all areas of life. Discriminating women fragments societies and communities. The current state of the world demands women’s skills and energies for peacebuilding. Societies and cultures should encourage and allow females to build peace. The study does not however look at the role that young women have played in peacebuilding but focuses more on what needs to be done to include females in peace building and how it will benefit societies and communities.

## 1.11 RESEARCH METHODOLOGY

### 1.11.0Research Design

The research employed both qualitative and quantitative research designs. Qualitative research design was used to determine factors that are influential in limiting and/or ignoring the role played by young women in peacebuilding and to help identify how best young women can be supported in their campaign for peace and its maintenance. Quantitative research design was used to ascertain the role of young women in peace building and the impact that it has on society.

### 1.11.1 Participants

The research targeted 60 people; 50 young women from MutokoMusanhi village who are members of the Zimbabwe Young Women’s Network for Peace Building (ZWNP). These young women were between the ages of eighteen (18) and thirty-five (35). The research involved all the fifty young women from MutokoMusanhi village who are members of ZWNP. In order to assess the impact of the role of young women in peacebuilding the research also involved (5) five men and five women from the community of Musanhi; this allowed for considerable diversity in beliefs, feelings and attitudes and ensured that responses are not biased in favour of one gender.

### 1.11.2 Sample and sample size

The Zimbabwe Young Women’s Network for Peacebuilding works with 100 women from Mutoko and out the hundred only 75were between the ages of 18- 35 the other twenty- five were 17 years and below. The researcher wanted to work with a manageable sample size. The researcher then used simple random sampling whereby the 75 young women drew numbers from a bucket and those with the first 50 numbers were considered for the research. For the men and women in the community random sampling was used.

### 1.11.3 Research Instruments

#### 1.11.3.0 Questionnaires

For the purpose of the research structured and unstructured questions were combined to obtain information from the participants. The questionnaire allowed the research to gather a lot of information from a considerable number of people over a short period of time. Respondents felt more comfortable answering questions on the questionnaire than during interviews, as no contact details were required on the questionnaire.

As a result of time and distance questionnaires had to be administered, completed and returned on the very same day. This had its shortcomings as it did not give respondents time to carefully consider their answers.

A small preliminary study was done to assess the validity and reliability of the questionnaire. The pilot study helped reduce wastage of resources and times as well as straining of respondents through responding to irrelevant questions. The pilot study was done at a youth camp in Harare for Methodist church in Zimbabwe. Ten (10) questionnaires were distributed to ten (10) young women at the camp. Adjustments to the questionnaire were made thereafter. Some of the questions were irrelevant thus making the questionnaire too long and there was need to clarify on the purpose of the research.

#### 1.10.3.1 Interviews

To limit information gaps interviews were also used as part of the research process. Interviews were employed to compliment questionnaires to help understand and appreciate the role played by young women in peace building and to discover the challenges that they come across in their efforts to peacebuilding. Interview questions were both structured and unstructured which allowed the interviewees to express themselves more clearly. Interviews were used to assess the impact of the role of young women in peacebuilding on the society.

Some interviewees however were not comfortable answering some questions as peacebuilding is usually associated with politics and interviewees feared that their lives could be in danger. The researcher had to gain confidence of the interviewees by producing a National Identification card and/or a Student Identification card.

#### 1.10.3.2 Secondary sources of data

Some of the information needed for the research was obtained from the reports and documents complied by the Zimbabwe Young Women’s Network for Peace Building (ZYWNP), located at 13 Walter hill East lea Harare.

## 1.10.4 Summary

Apart from assessing the basis of the study the chapter also enabled identification of gaps in literature that the research intends to fill and it also looked at the various techniques and procedures through which data was collected and the theory that informs the research.

# CHAPTER TWO: PEACEBUILDING

This chapter focuses on the definitions of peacebuilding and looks at peacebuilding in Zimbabwe.

## 2.0 Defining peacebuilding

Most researchers and institutions in Zimbabwe do not have their own clear definitions of peacebuilding; they tend to use definitions of peace by other researchers and those by International organizations such as the United Nations. Peacebuilding is defined differently by different groups, organizations and institutions. According to Barnet et al (2007; 37) peacebuilding can be defined as external interventions intended to reduce the risk that a state will erupt or return to war. Schirch (2008; 7) states “peacebuilding seeks to prevent, reduce, transform and help people recover from violence in all forms, even structural violence that has not yet led to massive civil unrest.”

Peacebuilding is “the process of restoring normal relations between people. It requires the reconciliation of differences, the apology and forgiveness of past harm and establishment of a cooperative relationship between groups, replacing the adversarial or competitive relationship that used to exist” (Schirch, 2008; 8).

Okot (2011) defines peacebuilding as a term used to describe mediations designed to prevent start and resumption of conflict by creating sustainable peace. Peacebuilding initiatives address the root or potential cause of violence, create societal expectation for peaceful conflict resolutions and stabilize society economically and socio politically. Peacebuilding according to Burton (1996) demands the ability to create constructive relationships between people and the environment. It is the responsibility of a series of different actors, religious organizations, civil society, traditional leaders, government and other structures. Peacebuilding takes place at different levels of society, community, government, villages and towns, schools and business.

Peacebuilding should include everyone and all institutions regardless of their social status or positions. From the definitions above peacebuilding should be aimed at avoiding the restart of war and violent conflict in a state, community or society. Ghali (1992) states that peacebuilding involves multiple actors. Peacebuilding also includes full participation of women, access to information and on-going processes and capacities which resolve conflict without violence.

## 2.1 Peacebuilding in Zimbabwe.

Zimbabwe has experienced violent conflict since the wars of liberation 1964 to 1979. It has been characterised by different challenges which at different levels have emanated into violent conflict fragmenting societies and infrastructure. The government and the people of Zimbabwe, N.G.Os and government institutions have all through these phases worked together or separately to build peace. Apart from being a signatory to treaties, conventions, declarations and protocols that seek to maintain regional and international peace Zimbabwe has also made it a mandate to include as one of its National objectives in the Zimbabwean Constitution (2013; 12) Chapter 2, under Article 10 on National unity, peace and stability; “the state and every person, including juristic persons, and every institution and agency of government at every level, must promote national unity, peace and stability”.

Zimbabwe has endeavoured to include young women in government institutions through constitutional regulations such as the reversed seats quotas within parliament and other affirmative action requirements. Efforts to have young women participant in peacebuilding activities have been made throughout the world and these have not yielded desired results particularly in Zimbabwe

The first peacebuilding efforts in Zimbabwe were seen at the Geneva conference of 1976 December 14. The aim of the conference was to find a way to end the war between the Rhodesian government and guerrillas led by Mugabe and Nkomo. Present at the conference were Ian Smith, Abel Muzorewa, James Chikerema, Robert Mugabe and Joshua Nkomo(Gann, 1981) there was no young women present yet there were also fighting in the Rhodesian bush war. This was followed by the Lancaster House Agreement 1979 December 21, this was the final step to independence for Rhodesia following the Unilateral Declaration of Independence. The purpose was to find a common ground whereby the Rhodesian government and all parties represented could ceasefire and reach an agreement pertaining issues of a new constitution and land reform among other issues (Gann, 1981) and just like the Geneva conference not a single young women was present. These were all formal peacebuilding processes aimed at creating peaceful coexistence between the Rhodesian government and citizens. From the definitions stated above peacebuilding should avert the resumption of violent conflict and should include everyone however this is not true for Zimbabwe since violence has continued to occur over time and peacebuilding has mostly involved man in positions of power.

Immediately after independence Zimbabwe went through another stage of violence during Gukurahundi. Gukurahundi saw the death of many people in Matabeleland and the Midlands. In efforts to get past this devastating event and build peace ZAPU represented by Joshua Nkomo and ZANU represented by Cde Robert Mugabe respectively, signed the Unity Accord on the 22nd of December 1987 (Zimbabwe mirror, 2012). The Unity Accord laid foundations for unifying the two parties represented into one part ZANU PF as a way of bringing the Shona and Ndebele together as Zimbabweans. The Unity Accord was another formal peace process in Zimbabwe which seems to have not yielded much positive results as there seems to be latent conflict were one group feels inferior. In order for peacebuilding to strive in Zimbabwe such issues should be addressed or risk another wave of violent conflict. According to Dube and Makwere (2012) the Unity accord was considered as an escaped justice to cover up the guilt.

 Zimbabwe has mostly been engaged in formal peacebuilding processes which include signing of accords and agreements between the government and other governments and between the political parties in Zimbabwe. One such formal peacebuilding process was the Global political agreement which was signed between the two MDC formations and ZANU PF following the 2008 harmonised elections which bought a wave of political violence and death of many innocent people, torture and other human rights violations. According to Mutusi (2011) the Global Political Agreement made it possible for the MDC formations and ZANU PF to resolve to work together in efforts of consolidating for peace and reconstruction of the Zimbabwe economy and political landscape. The Global Political Agreement has enabled the (GNU) Government of National Unity to implement notable reforms in economic development and governance. It brought together rival parties and brought an end to political violence in the country. Inflation rates went down to 3% and to address the issue of governance commissions were established and these included the Zimbabwe Human Rights Commission (ZHRC), Zimbabwe Electoral Commission (ZEC) and Zimbabwe Media Commission (ZMC). Zimbabwe does take steps towards peacebuilding however according to Dube and Makwere (2012) peacebuilding in Zimbabwe tend to be politicised as such lose significance and does not yield positive results in the society.

 Peacebuilding is “the process of restoring normal relations between people. It requires the reconciliation of differences, the apology and forgiveness of past harm and establishment of a cooperative relationship between groups, replacing the adversarial or competitive relationship that used to exist” (Schirch, 2008; 8). The Zimbabwean government established the Organ of National Healing, Reconciliation and Integration (ONHRI). The Organ for National Healing, Reconciliation and Integration was established soon after the establishment of the Government of National Unity. According to Chemhuru (2011) due to violence, torture, murder and many other human rights violations during the 2008 Zimbabwe harmonised elections, there was need for reconciliation and national healing in Zimbabwe. “This was however a futile attempt with many challenges” (Chemhuru, 2011; 87). The Organ for National Healing, Reconciliation and Integration is said to have failed in its mandate Dube and Makwere (2012) argue that the organ has remained purely political in approach.

 The problem with the formal peacebuilding processes in Zimbabwe is that none of them include young women and this has led to young women’s organizations such as the Zimbabwe young women’s network for peacebuilding and other women organizations to come together and demand through different initiatives to be included in peacebuilding processes. Although Zimbabwe is one African country whose government and government institutions have taken steps to include women in positions of leadership such as the swearing in of Joyce Mujuru as the first women vice president of Zimbabwe on the 6th of December 2004; women both young and old still felt left out and excluded especially when it came to peacebuilding processes.

The constitutional making process according to Ndlovu-Gatsheni (2010) was partly to fulfil provisions of the Global Political Agreement, and to afford the nation an opportunity to transcend the past of violence as well as give the citizens an opportunity to contribute to the making of a democratic indigenous constitution. “The 2000 constitutional process had ended in no vote and it contributed to plunging Zimbabwe into its worst governance crisis beginning 2000” (Ndlovu-Gatsheni, 2010; 5).

The Zimbabwean new Constitution tried to be all inclusive recognizing 17 languages and declaring them to be official languages of Zimbabwe, it has a provision specifically for women under elaboration of certain rights, the new constitution has rights on children, elderly, rights of arrested person, it has concerns for young people (youths) as its National objectives among many other important issues that were included and stated in the current Constitution of Zimbabwe. The constitution although having short falls enabled the 2013 elections to be peacefully carried out fair and freely. Thus the constitution of Zimbabwe was a way of building peace and it is yet to form a basis through which people and the government can peacefully coexist and cooperate towards the development of Zimbabwe. According to Okot (2011) peacebuilding initiatives address the root or potential cause of violence, create societal expectation for peaceful conflict resolutions and stabilize society economically and socio politically.

Peacebuilding according to Burton (1996) demands the ability to create constructive relationships between people and the environment. Despite many efforts towards peacebuilding in Zimbabwe, it has not been quiet successful because of the societal and economic difficulties in the country. Conflict is still eminent in Zimbabwe. One of the measures that were taken to curb economic and societal problems was the adoption of the millennium development goals (MDGs) in 2000. According to the Millennium development goals progress report (2012) Zimbabwe has made progress on some MDGs, but it has suffered setbacks particularly during the decade of protracted economic decline and political disturbances of 2008. As such it is certain that Zimbabwe will achieve only a few of the Millennium Development goals targets by 2015. In order for peacebuilding to be successful it should be accompanied by economic growth, social and political stability yet Zimbabwe does not have sound economic, social and political stability.

 Peacebuilding in Zimbabwe happens at many stages National, community and household levels and it is characterised by different actors, the state, government institutions, government, Non-governmental organizations and the individual citizen. Most of the peacebuilding initiatives at the local or community level have been implemented by Non-governmental organizations alone or together with the relevant Ministries. Most of the violence which took place 2008 had devastating effects on the rural communities of Zimbabwe. Most of the affected communities are less privileged and have little or no access to information, as such most of the measures and initiatives put in place by the government to build peace, reconcile and rehabilitate such as establishment of the Organ for National Healing, Reconciliation and Integration, they did not know or knew little about it. In situations like these it is usually the N.G.Os who reach these less privileged communities disseminate information and find ways to bring the community together through implementing different community programs. However the relationship between the government and non-governmental organizations in Zimbabwe is not cordial and has been antagonistic making it difficult for them to collaborate. Ghali (1992) states that peacebuilding involves multiple actors. Peacebuilding also includes full participation of women, access to information and on-going processes and capacities which resolve conflict without violence.

The greatest concern in the peacebuilding of Zimbabwe has been the desires to increase and include young women in the peacebuilding process of the country as argued by the liberal pluralist theory women have a right to equal representation; any peacebuilding and post conflict reconstruction processes that do not include them are therefore regarded as unsustainable.

Most of the needs and interest of women and communities have fed into the Zimbabwe Constitution which allows greater ground to implement programs and strategies, however young women remain alienated from the peacebuilding processes both formal and informal. According to the Women’s Coalition of Zimbabwe (2013) the political atmosphere in Zimbabwe has limited the ability of young women to participate for fear of being intimidated, sexually abused and being forced out of their homes. There is considerable need to include young women in the peacebuilding processes in Zimbabwe especially the formal peace processes. Young women’s role in peacebuilding in Zimbabwe has been limited to the community level and when they do engage in formal peace processes their efforts are disregarded or have largely been swept under the carpet. Dube and Makwere (2012) state the need for Zimbabwe to take a multistage process to peacebuilding where issues are addressed at different levels of society and every voice is heard. Zimbabwe needs to move from a country of violence to one characterised by positive peace.

## 2.2 Summary

The chapter enabled a closer look at peacebuilding in Zimbabwe, whereby literature has pointed out to the presence of peacebuilding activities in the country and despite their implementation have failed to produce positive outcomes as a result of being politicised, failing to address core issues and inability to include everyone and take a multistage approach.

# CHAPTER 3: ROLE OF YOUNG WOMEN IN PEACEBUILDING IN ZIMBABWE

The previous chapter focused on peacebuilding in Zimbabwe. This chapter will focus on the role of young women in Peacebuilding in Zimbabwe, so as to gain insight on what they have been doing to promote peace and its implications on society. The chapter will also focus on (ZWNP) Zimbabwe Young Women’s Network for Peace Building.

## 3.0. The role of young women in peacebuilding in Zimbabwe.

According to Agbalajobi (2010) there is need to differentiate experiences and needs of men and women in order to implement and design successful conflict management and peacebuilding programmes. Government must ensure that women both young and elderly are included in peacebuilding processes. Young women have contributed towards peacebuilding throughout history for example Joyce (TeuraiRopa) Mujuru joined the war of Liberation after completing two years of Secondary education. Young women made significant contribution to peacebuilding after violent conflict in Zimbabwe. Most people assumed that young women were only victims; this made it difficult for young women to make meaningful contributions to promoting national security. However Vincent (2003) argues that every woman’s role in conflict prevention should be recognised and appreciated.

As has been mentioned earlier on in the introduction young women are the link to their community’s development through their membership in varying non-governmental organizations either focusing on human rights, peacebuilding or entrepreneurship. This has helped strengthen family and society structures through implementation of community development projects, and access to information social, political or economic hence creating peaceful coexistence among societies once fragmented by conflict and violence.

## 3.0.1 The role of young women in resolving conflict in Musanhi village Murehwa

According to Mapuranga (2013) participation of young women in peacebuilding and politics has been criticised amid concern that very few young women are participating in peacebuilding processes and politics and are taking up positions of power. Young people account for close to 60% of Zimbabwe’s estimated 12.9 million (Mapuranga, 2013). Participation of young women peacebuilding and politics at both local and national level in Zimbabwe is still limited.

Young women in Mutoko faced a difficult time during the political violence that followed the 2008 harmonised elections. Some of them participated and were involved in the conflict as instigators of violence; however the majority of these young women experienced abductions torture and gang rape. The gravity of these crimes against humanity made it so difficult for the community to accept them as real. These crimes however did happen and yet the government did not give young women the opportunity and ample role to be involved and participate in conditions that could promote peace; yet as argued by Ernest (2010) despite various drawbacks young women face in peacebuilding activities; young women informal conflict resolution initiatives have used methods that have created an aiding environment for peace building and nonviolent conflict management.

Young women’s role is marginalised and compromised in conflict times with much of their role in peace building; said to be ignored and largely played down by traditional male dominated society (Bangalie, 2011). Through N.G.Os working in the area of peacebuilding, democracy and governance; young women began educating and sensitizing the community on issues of peace and conflict resolution

According to the Zimbabwe Young Women’s Network for Peace Building (2010) report young women in Zimbabwe especially in Mutoko engaged in community dialogue sessions and formed peace circles in order to deal with the effects of political violence following the 2008 harmonised elections. Musanhi village in Mutoko was left in a devastating situation with some property destroyed, families dispersed, communities were divided and brother turned against brother. In such a tense environment there was immediate need for peacebuilding and conflict resolution. It was the young women working together with (ZYWNP) Zimbabwe Young Women’s Network for Peace Building who took the first steps to peacebuilding in their community through realisation of their rights and those of others and knowledge on how best to defend them as taught by ZYWNP’s facilitators.

Young women’s quest for peace through equal representation reached climax during the formulation of the Zimbabwe new constitution in 2013. Young women participated in community outreach and consultative meetings; they also made sure others in the community were aware of the draft provisions of the draft constitution through pamphlets compiled under the Women’s Coalition of Zimbabwe (WCOZ). The constitution was to young women an effective piece of law that would enable them to gain platform and opportunity to participate freely in peacebuilding processes

According to Chirenje (2012) there is exclusion of young women in peace processes and the varying definitions of peace have failed to offer a process for inclusion of young women in peacebuilding processes. Chirenje also argues that lack of capacity has led to young women being left out of key decision making in Zimbabwe after conflict has ended. Like most research the study does not recognise and has failed to document how young women have overcome and manipulated most of the barriers that limit their participation in peacebuilding processes. Over the years young women have emerged as strong contenders in peacebuilding with little recognition, acknowledgement and documentation of their participation in peacebuilding. Young women tend to be overshadowed by older women and the term vulnerable which views them more as victims than key strategic partners.

One critical element that led to escalation of violence in rural areas like Musanhi during the 2008 harmonised elections in Zimbabwe has been the lack of information and knowledge sharing which undermined the importance of peace and benefits of the values of cooperation, engagement, love and tolerance. According to the Zimbabwe Young Women’s Network for Peace Building report (2013) young women in Musanhi village have participated in a lot of peacebuilding process both formal and informal. Young women from Mutoko together with other young women from Buhera and Harare participated in the young women feminist training program held in 2013 at the YWCA in Harare. It was a training of trainers which was aimed at empowering young women on the foundations of equality, peace and justice for men and women alike. The young women were able to go back into the community and share the knowledge obtained during the course of the training with their families, friends and neighbours. The young women feminist trainers from Musanhi allowed knowledge sharing and information dissemination in their community.

However the role of young women remained limited, yet their contributions and efforts continued to be seen through mobilizing each other to go out and vote in peace; contributing to a free and peaceful election in June 2013 and this should be attributed to young women. Young women from Mutoko, Musanhi are a source to reckon with but their contributions have not been publicized more effectively.

 Governance and Social Development Resource Centre (2013) study on women in conflict areas identified young women as an independent group in society whose role in peacebuilding processes has failed to be appreciated. According to the study young women are mainly viewed as victims suffering excessively from violent conflict with their role in peace building being limited at community level.

Young women from Mutoko do not confined themselves to peacebuilding activities in their community only but have also actively engaged and participated in peacebuilding activities held on a National level. In a report by the Zimbabwe Young Women’s Network for Peacebuilding (2012) in December 2012 following a series of police brutality instigated on civilians especial women through unlawful arrests and rape, young women felt the need to air out their concerns against such harsh treatments by the law. It was then that a peaceful march was held in December of 2012 under Katswesistahood at the African Unity square in Harare bring together young elderly women from different parts of Zimbabwe and walks of life. The peace march attracted a lot of publicity but the majority being negative publicity with some journalist referring to it as an attempt by loose, immoral feminist to get society to accept and conform to their distractive and immoral behaviours. In reality the peace march was aimed at bringing Zimbabweans together and advocating for the law enforcement to treat the citizens with respect and to protect and not harm and constrain their freedoms. For peace to prevail the relevant authorities tasked with the role of peacekeeping should do so diligently and rightfully.

The Zimbabwe Young Women’s Network for Peacebuilding in Mutoko is also part of the (JOWOG), Joint Working Group, which is collaboration of youth organizations, government ministries and political parties aimed to reconcile and integrate as well as develop Zimbabwe. The Joint working Group also seeks to bridge the gap and address issues that emerged due to the violence that occurred in Zimbabwe during the period of political violence as well as find a way forward. In December of 2013 the Joint Working Group held a Conflict resolution and peacebuilding training at the National Youth Services Centre in Vumba, in collaboration with the Ministry of youth, Organ of National Healing Reconciliation and Integration and the Ministry of Home Affairs. Young women from Mutoko occupied this space as well.

Young women from Musanhi were also represented at the Great Zimbabwe Scenarios project which was held in Bulawayo in 2013. It was a dialogue session between young people from the community Young people organizations, Crisis Coalition in Zimbabwe, Ministry of Youth, political parties and church leaders. The dialogue session allowed for an assessment of where Zimbabwe is and where it should be in terms of peacebuilding and development. Zimbabwe has been lagging behind in terms of peacebuilding and development because of inability to engage all parties and institutions at all levels of society in peacebuilding and development processes. The Great Zimbabwe Scenarios project had been implemented in 2012 in the absence of young women and had not generated the desired outcome with the inclusion of youths including young women some of the projects goals where achieved. Therefore peacebuilding can be achieved if and only when all levels of society are involved that is young women included.

 The Zimbabwe Young Women’s Network for Peace Building (ZWNP) Feminists reader (2012) acknowledges that young women made important contributions to their societies throughout history and continue to do so in their communities. The representation of young women in decision making processes remains a major area of concern for women the world over. Efforts to have young women participant in peacebuilding activities have been made throughout the world and these have not yielded desired results particularly in Zimbabwe.

In another report by Zimbabwe Young Women’s Network (2012) young women from Mutoko, Musanhi village were said to have engaged in an interface with Senator Rorata and Senator Femayi at the Crisis Coalition in Zimbabwe board room. The purpose of the interface was to encourage leaders to ensure that young women can participate in the presidential elections without fear of harassment or intimidation. Young women aired out their voices but much of what was discussed and the results of that formal peace process remained behind closed doors with the only recognition of the noble act remaining in the reports compiled by Zimbabwe Young Women’s Network for Peacebuilding. According to Chirenje (2012) there is continued inequality and failure to address issues concerning young women.

Young women from Mutoko also organized themselves into peace circles were they did community dialogue sessions to ensure that issues that needed to be addressed were addressed. In every community that has experienced violent conflict there is loss of property and livestock as well as lives; in most cases those that die are usually the head of the families. Such scenarios do not allow for peace to prevail long after the conflict has ended. According to Okot (2011) peacebuilding initiatives address the root or potential cause of violence, create societal expectation for peaceful conflict resolutions and stabilize society economically and socio politically. Peacebuilding according to Burton (1996) demands the ability to create constructive relationships between people and the environment. Young women from Musanhi organized themselves and implemented community peacebuilding projects such Mukando, an idea which soon spread from the rural areas to urban cities like Harare and they also started community gardens were the ploughed vegetables for consumption and the purse, profits where then used to reconstruct houses and buy livestock mostly goats.

Musanhi area is far from being developed but has risen from where it was after the aftermath of the political violence that took Zimbabwe by storm. Young women, survived not for themselves but for others as well, however it is said to note that these roles and many others have not been fully appreciated and recognised as society chooses to sweep them under the carpet. According to MA Youth Newsletter (2012; 12) Young people are not only a resource for development but key agents for change. The irony however, is the presence of youths in particular young women in key strategic foras and platforms are still largely ceremonial and often an afterthought. Young women have become a stolen generation, void of hope and opportunity; young women are viewed mainly as recipients and a decoration. The government of Zimbabwe and women’s movement are in a culture of tokenism and young women window dressing.

It cannot be doubted that young women played an important role in moving the country to its first democratic constitution which made it possible to hold peaceful elections in fulfilment of the Global Political Agreement. Young women sought accreditation from (COPAC) Constitutional Select Committee and went into the communities as COPAC delegates, educating people about the new draft constitution and raising awareness on the referendum. All these efforts by young women bore opportunities for peace and confirmed the success of young women in peacebuilding processes.

Young women from Mutoko also contributed towards maintenance of the law and order through community monitoring by engaging with community policy and traditional leaders and N.G.Os focusing on law such as (ZLHR) Zimbabwe Lawyers for Human Rights. This created awareness and allowed the community to be educated on their human, constitutional and legal rights to enable them to be aware of their rights and those of others and how to defend them. Young women from Musanhi also provided care for the underprivileged in the community. Young women worked and continue to work with necessary authorities to ensure peace at all levels of society

## 3.1 Different levels at which young women participate in peacebuilding

### 3.2.1 Community level

According to the Gender and social development resource centre (2013) violent conflict destroys and fragments society and families alike. Young women like any other women whether as victims or combatants often shoulder the burden; through their labour, strength and determination; of maintaining their families and communities during and after war or conflict. Although young women are underrepresented they have initiated the process of community dialogue sessions in their community and have engaged in community income generating projects to alleviate poverty through membership in various Non-governmental organizations like ZYWNP. The challenge is that their work in rebuilding communities, building peace and overcoming trauma has often been ignored (Gender and social development resource centre, 2013).

### 3.2.2 Family level

Peace begins at home is a common phrase during International women’s day that has reinforced the role of young women in peacebuilding in their homes. According to Messina-Dysert (2013) women are the fabric of our society, holding families and communities together. Young women in Mutoko, Musnhi village served as feminists peace educators not only in their community but in the home and at family level; as argued by Messina-Dysert (2013) women shape the moral and values of children and in still a sense of responsibility by creating positive human relationships in both family and community. Young women also provide for their families basic needs through income generated from community projects and thus ensuring happy and peaceful homes, as peacebuilding also entails exhibiting an urge to meet the needs of the population. Young women in Mutoko, Musanhi village began a path of peace by exhibiting behaviour intended for innovatively challenging social injustice that they face on a daily basis at home, community and the Nation.

### 3.2.3 National level

Key peacebuilding objectives include preventing countries from lasing or relapsing into violent conflict, by establishing structures and incentives for peaceful mitigation of conflict and laying the ground work for such processes to be more inclusive with time. It also entails establishing a framework for political, security and economic transition, exhibiting an urge to meet the needs of the population (Multi stakeholder conference, 2010). The government ensured an all-inclusive constitutional making process and young women took it upon themselves to participate in consultative meetings and community outreach programs as well as educated people in communities about the constitution and raise awareness on the referendum as COPAC delegates. Young women contributed to the creation of the first Zimbabwean democratic constitution which allowed the holding of free and nonviolent elections in which young women also participated by voting in their numbers as compared to previous years.

## 3.2 Zimbabwe Young Women’s Network for Peace Building (ZWNP)

The research is using the Zimbabwe Young Women’s Network for Peace Building in Mutoko as a case study. The organization has a network of 100 young women in Mutoko, Musanhi village whom it works with and together they have engaged in various stages of peacebuilding.

According to the ZYWNP feminist reader (2013) Zimbabwe Young Women’s Network for Peace Building (ZYWNP) is a non-profit feminist organization which was established in 2008 with a mandate to promote young women’s meaningful contribution to peace building and curbing violence. The themes that the guide the organization’s work are democracy and governance, peace building, training and capacity building.

Zimbabwe Young Women’s Network for Peace Building believes in the strength of networking and works collaboratively with other organizations of all facets to achieve its purpose of peace building. Since its establishment ZYWNP has worked with young women from diverse backgrounds aged between 15 and 30 years creating a powerful network. The organization has young women clusters in the fooling areas; Highfields, Mutoko and Buhera.

The goal of the organization is to encourage young women into a meaningful contribution towards a culture of peace and development. Its vision is peace and respect for all women in all communities and the organization’s mission is to empower young women of Zimbabwe with information, knowledge and skills for purposeful engagement in peace building and development.

Zimbabwe Young Women’s Network for Peace Building has facilitated processes of dialogue, conflict resolution and reconciliation in communities affected by violence such as Mutoko. It has empowered young women to participate at community and National level through encouraging them to be directly involved in making decisions on issues that affect peace and harmony in their lives and community. The organization has also been on the fore front of raising public awareness amongst young women on peacebuilding and has been lobbying to see young women from diverse backgrounds included in formal peace processes. ZYWNP ensures that young women are aware of their rights and those of others and are able to defend and claim them.

Young women in Zimbabwe have limited understanding on peace building and ZYWNP recognises that there seems to be very few young women involved in formal peacebuilding processes in Zimbabwe. The organization is committed to ensuring that young women especially those at grassroots level understand and are actively involved in peacebuilding. ZYWNP also desires to see as many young women as possible sit on positions of decision making and governance. Zimbabwe Young Women’s Network for Peace Building also compiles reports, manuals and documentaries on the experiences and contributions of young women.

## 3.3 Summary

A review of literature shows that young women played multiple roles in conflict as victims and mostly as agents of peacebuilding. Young women continued to play an important role in peacebuilding process. The chapter also focused on the role of young women in peacebuilding were focused has been on the role of young women in peacebuilding in Zimbabwe focusing on young women from MutokoMusanhi village. Despite many of the contributions that these young women have made in terms of peacebuilding both formal and informal at community or National level, their contributions have been swept under the carpet and inclusion of young women in formal peace process is very low and continues to be a challenge in Zimbabwe. Although facing many challenges in peacebuilding they are other young women such as those from Musanhi who do see the light at the end of the tunnel and are active in peacebuilding. Young women have emerged as strong contenders in peacebuilding with little recognition, acknowledgement and documentation of their participation in peacebuilding. Young women tend to be overshadowed by older women and the term vulnerable which views them more as victims than key strategic partners.

The chapter enabled a closer look into the work of (ZYWNP) Zimbabwe Young Women’s Network for Peace Building and how it helps young women from different communities participate in peacebuilding processes.

# CHAPTER 4: RESEARCH FINDINGS

## Data interpretation and analysis

In this chapter data is interpreted and analysed. Tables, bar charts and pie charts have been used to present findings obtained from questionnaires and interviews which were distributed to the young women in MutokoMusanhi village.

## 4.0 Response rate

A total of 50 questionnaires were distributed to 50 young women. Of the 50 questionnaires only forty questionnaires were returned and correctly filled and these were considered for analysis. Three of the questionnaires were not returned while the other seven were spoilt. This brought the response rate to 80% and table 1 will highlight this

***Table 1:***

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Targeted population** | **Population** | **Questionnaires distributed** | **Respondents** | **Percentage response** |
| Young women | 50 | 50 | 40 | 80% |
| **Total**  | 50 | 50 | 40 | 80% |

Responses were collected from 50 young women between the ages of eighteen and thirty-five from MutokoMusanhi village, there was no need for gender balance as the study was focused on the role of young women in peacebuilding.

## 4.1 Participation of young women in peacebuilding processes

The research found out that young women do participate in peacebuilding processes although at different levels of society. Young women participate in peacebuilding processes at family, community and National level. The illustration below shows the number of young women participating at each level of peacebuilding on the basis of the 40 responses that were submitted back to the researcher.

***Fig 1:***

Out of the 40 respondents only 5 participated in peacebuilding activities at a National level this proves that young women are not given the opportunity to occupy formal peacebuilding process that impact the whole Nation. The table shows that the majority of young women actively participate in peacebuilding activities at the community level with 25 out of the 40 respondents confirming to have participated in peacebuilding activities at a community level. This shows that young women’s role in peacebuilding is limited to grassroots levels. 10 young women out of the 40 respondents have engaged in peacebuilding activities at family level.

Peacebuilding should include everyone and should happen at all levels of society; as stated by Ghali (1992) peacebuilding involves multiple actors. Peacebuilding also includes full participation of women, access to information and on-going processes and capacities which resolve conflict without violence; yet young women are mostly active in peacebuilding and community level which employs that young women are not included and do not participate in formal peacebuilding processes since most of the peacebuilding activities are at the community level and informal

***Fig 2:***

Fig 2 shows the total percentage of young women in peacebuilding at National, family and community level.

The research targeted young women between the ages of 18 to 35 and the research in efforts to see if age range was an influential factor in peacebuilding activities organised the age group into intervals; 18 -20, 21-25, 26-30 and 31-35.

***Fig 3:***

The research also found out that young women actively participate in peacebuilding activities with increase in their ages. The above table shows that majority of respondents participating in peacebuilding were between 31 and 35 years of age, thus 35 percent. It implies that most young women participate in peacebuilding activities more as they age; this also contributes to the continued undermining of the roles of young women in peacebuilding and adds to the less recognition of their roles according to Nwoye (2004) the girl child has been given little or no recognition, yet most of these African young women have proved that they are able to achieve what men can also achieve through their active participation in liberation struggles in most of the African states, notably in South Africa and Zimbabwe. However their contributions have not been acknowledged because they do so when they are past the constituted age of youths.

## 4.2 The circumstances and outcomes through which peacebuilding has been demonstrated.

Peacebuilding is “the process of restoring normal relations between people. It requires the reconciliation of differences, the apology and forgiveness of past harm and establishment of a cooperative relationship between groups, replacing the adversarial or competitive relationship that used to exist” (Schirch, 2008; 8).

During interviews most young women agreed to have participated in peacebuilding activities and activities include dialogue sessions, peace walks and peace demonstrations, interfacing with different authorities and responsible ministries to have their issues on the developmental discourse and seek readdress, peacebuilding and conflict resolution trainings, community income generating project such as mukando and community gardens and the establishment of peace circles. All these are some of the activities that young women from Musanhi took part in and are part of. The research found out that these activities have positive impact on the society and the Nation

Most of the activities by the young women in Musanhi village have restored relationships and brought about reconciliation, integration and cooperation in the community. The ability of some of these activities to allow reconstruction of infrastructure and fragmented institutions such as the family demonstrates or brings out the idea of peacebuilding. Peacebuilding also includes full participation of women, access to information and on-going processes and capacities which resolve conflict without violence.

Most of these young women are victims of rape and torture and yet they once again selflessly put themselves out in a society dominated by patriarchy and a lot of negativity directed at young women who are vocal in airing out their concerns; to try and find ways to develop and integrate their community through various informal and formal measures such as community dialogue sessions, peace circles and income generating projects to mention a few; these measures are the very core foundations of peace building as peacebuilding demands the ability to create constructive relationships between people and the environment, as argued bythe liberalist pluralist theory women have a significant interest in peace; they are regarded as the major sufferers during war and as such have the greatest interest in peacebuilding. It is the responsibility of a series of different actors, religious organizations, civil society, traditional leaders, government and other structures. Peacebuilding takes place at different levels of society, community, government, villages and towns, schools and business (Burton, 1996).

## 4.3 Young women’s potential towards peacebuilding

The data collected shows young women with their energies and enthusiasms do have incredible potential for peacebuilding which can be used to solve intractable conflict. Young women have so much responsibility and because of their feminine side they can love, are responsible and caring especially towards the environment and other people.

These capacities can be developed to reinforce the values of cooperation and love in the society and can be employed as acts to prevent conflict. Because young women are the majority victims during conflict and as such they are in a better position to advocate for social change and call for an end to patriarchy and structures limiting and hindering effective peacebuilding in Zimbabwe.

Young women with their energies and enthusiasm can inform and educate other young women to take full advantage of their rights and protect them and those of others to ensure peaceful coexistence of people in the community and nation this validates an analysis by Piazza (2012) youth present the biggest threat to peace consolidation, but also a major opportunity with their energy, innovative mind set and natural optimism. However if young women’s peacebuilding activities are to produce positive results and influence conflicting parties, their efforts and potentials should be accompanied by formal authority in decision making.

## 4.4 The view of young women in relation to their role and input to peacebuilding and non-violent means of conflict resolution in their societies.

The research found out that young women see their role in peacebuilding as limited and undermined yet they are and can do so much in terms of peacebuilding. Young women feel they are not taken seriously and their role continues to be swept under the carpet. However young women feel they have made positive contributions in society as a result of their role in peacebuilding.

It was also important to analyse whether the role of young women in peacebuilding has been taken seriously or not at all levels of society and fig 3 below provides the results obtained from the responses by the young women.

***Table 2:***

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Very seriously** | **Not seriously** | **Total** |
| Community level | 19 | 21 | 40 |
| Family level | 5 | 35 | 40 |
| National level | 15 | 25 | 40 |

From the results shown in the table above the role of young women in peacebuilding is not taken seriously at all levels of society with less than half of the respondents agreeing that the role of young women in peacebuilding at all levels is taken very seriously, over half of the respondents believe the role of young women in peacebuilding in not taken seriously.

 The underlying assumption according to Okot (2011) is that if young women are included and recognised in peacebuilding processes they will help in designing a sustainable peace advantageous to the empowerment, inclusion and protection of women. As such young women should be included in all areas of peacebuilding. Young women should not only rely on gender based roles to participate in the peace process but should be empowered to hold more public and official place at the centre of main stream decision making.

## 4.5 Impact of the role played by young women in peacebuilding processes on the society

After interviewing 10 community members from Musanhi, 5 women and 5 men, the research found out that young women do play an important role in peacebuilding in their community. The role of young women in peacebuilding does have a great positive impact on society.

***Table 3:* To what extend has the role of young women in peacebuilding impacted the community?**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Respondents**  | **To a lesser extent** | **To a greater extent** | **Not at all** | **Total**  |
| **Men**  | 1 | 4 | 0 | 5 |
| **Women**  | 1 | 3 | 1 | 5 |
| Total  | 2 | 7 | 1 | 10 |

***Source: primary data***

The above table shows that seventy percent of the population thought that the role of young women in peacebuilding has a greater impact on society. This implies the role played by young women in peacebuilding processes influences people and the society and the influence as reviewed by interviews is in most cases positive and developmental; thus Zimbabwe Young Women’s Network for Peace Building Feminist reader (2012), young women made important contributions to their societies throughout history and continue to do so in their communities.

***Fig 4:* The role of young women in peacebuilding processes influences peaceful coexistence in the society and helps resolve conflicts.**

The above graph shows that men and women are conscious about the importance of the role of young women in peacebuilding processes. 70% of the population strongly agree that the role of young women in peacebuilding processes influences the quality of life in the society.

It implies that young women reflect ability and desire to make positive changes in a society dominated by patriarchy so that everyone will benefit from it. The community is also showing signs of recognition and appreciation of these roles that young women are playing in peacebuilding processes. Young women are rightfully placed and portrayed in such a way that allows them to continue to participate in peacebuilding processes at community level

## 4.6 Summary

The results show that young women have a significant role that they play in peacebuilding, yet this role is not taken seriously and has received little recognition. Young women continue to be alienated from formal peacebuilding processes with most of their contributions swept under the carpet. There is also less participation by young women in peacebuilding where the situations or environment is welcoming. A lot of young women are agents of peacebuilding at community level.

# CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

## 5.1 Conclusion.

The research was undertaken in efforts to analyse the role of young women in peacebuilding in Zimbabwe. The study sought to identify the role of young women in peacebuilding, to identify how best young women can be supported in their campaign for peace and its maintenance and to identify the impact of the role played by young women in peacebuilding processes on the society.

Young women’s role in peacebuilding became more noticeable with their participation in National processes such as the constitution making process, referendum and elections. Although facing many challenges young women ceased to be just victims of violence and conflict and became agents of peacebuilding. Young women ensured their survival and maintained their freedoms; this was made possible with interventions by prominent young women’s organizations and women’s movements within Zimbabwe.

The study pointed out to the role of young women in peacebuilding of ensuring peaceful coexistence among societies fragmented by violence; through participation in various organizations like Zimbabwe Young Women’s Network for Peace Building, either focusing on human rights or peacebuilding and entrepreneurship or thus helping strengthen family and society structures through implementing community development projects and access to information. The research however also highlighted the weakness of the government to offer much more assistance and support as well as provide platform to include young women in formal peacebuilding processes. The study also exposed the inability of the community and society to fully appreciate and publicize the role and efforts by young women in peacebuilding.

Young women still face challenges in their endeavour to increase their involvement in both formal and informal peacebuilding processes; yet despite all obstacles and opposition young women continue with their quest for peacebuilding. The government of Zimbabwe however does recognise the need to address gender issues through constitutional laws such as Chapter 2, Article 20 (b) that protects and promotes young women’s interest, improving gender justice and equality.

The research also highlights that young women are very important agents of peacebuilding; bringing society together, helping out in the community through community monitoring, creating peace circles that have integrated society and encouraged reconciliation. Young women have educated the community through raising awareness on legal, human and constitutional rights.

It is without doubt that young women in spite of their visible role in conflict management and peacebuilding processes are still daunted by a series of challenges of overcoming patriarchy and exploitation in their community. Young women should realise their ability and potential and avoid being exploited. Discrimination has inhibited young women from fully engaging in peacebuilding processes both formal and informal. If the important role of young women in peacebuilding is to be maintained and consolidated to prevent relapse into conflict then government, the community, NGOs and young women should implement various measures and action plans.

All of the above leads to the following recommendations

## 5.2 Recommendations

### 5.2.1 to the government and Community

The government and the community need to include young women in all activities that bring peace to conflict situations; such as negotiation, reconstruction, reintegration and peacebuilding. The role of young women in peacebuilding in Musanhi, Murehwa highlights that managing conflict and rebuilding society is no longer the exclusive preserve of men. Without equal and fair participation of young women in peacebuilding the vision of a nation free war, poverty and gender discrimination cannot be achieved. There is need for planning and implementation of new and existing policies to ensure inclusion of young women in peacebuilding processes as key critical players and not identifying them as victims needing protection.

The government should ensure by implementing necessary steps to eradicate inequality and discrimination of young women in peacebuilding in Zimbabwe’s societies. The government and the community together should ensure the full participation of young women in peacebuilding through education, empowering them both economically and politically to ensure progressive development of young women in Zimbabwe. The government should ensure timely and effective implementation of constitutional rights Chapter 2, Article 20 (b) and should incorporate provisions such as the African Youth Charter Article 23 (b) and (c) with its constitutional laws so as to strengthen the role of young women in peacebuilding both locally and regionally.

The government and the community too should ensure that young women play key roles in designing and implementing of post conflict resolution and peacebuilding activities. The community and the government should also support and strengthen young women’s peacebuilding efforts through provision of adequate financial support, establishment of mechanisms to enforce and monitor regional and international instruments for the protection of young women’s rights in post conflict situation.

### 5.2.2 to young women and young women organizations.

Young women should form and maintain strong networks harmonised by Young women’s organizations in Zimbabwe. Inability to coordinate between the elderly and young women has led to weak network of these groups risking their quest for peacebuilding. Young women should also work together with government and other relevant ministries to fill in the information gaps and help influence appropriate and effective analysis of their role in peacebuilding and understand the scale and nature of exclusion of young women from the formal peace process. Effective response to the role played by young women in peacebuilding cannot be guaranteed without accurate information.

Young women and young women organizations should develop leverage in peacebuilding processes, they need to ensure an increased awareness of young women’s peacebuilding role and understand their potential as a group influencing the peace process and educate other young women and reduce their traditionally negative attitudes towards peacebuilding.

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APPENDIX 1

**QUESTIONNAIRE**

My name is **Patience Thauzeni** and a student at Midlands State University in Gweru. I’m carrying out a research; ***an analysis on the role of young women in peacebuilding in Zimbabwe, Mutoko, Musanhi village*** which is in partial fulfilment of the Bachelor of Arts in International studies Honours degree. The information to be provided will be used with confidentiality and will be for academic purposes only.

**Tick where it is appropriate and fill in where it is necessary**

**1**. Sex: **A**. Male [ ], **B**. Female [ ]

**2**. Age: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**3.** What is your understanding of the term peacebuilding?

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**4.** Have you ever participated in any peacebuilding activity if yes how has it impacted your community?

**----------------------------------------------------------------------------------------------------------------**

**----------------------------------------------------------------------------------------------------------------**

**---------------------------------------------------------------------------------------------------------------**

**---------------------------------------------------------------------------------------------------------------**

**5.** Describe the activity ------------------------------------------------------------------------------------

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**6.** It was on which level?

 National [ ]

 Community [ ]

 Family [ ]

**7.** What is your view on the role of young women in peacebuilding in your society?

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**8.** Has the participation of young women in peacebuilding been taken seriously? Please give judgement for the different levels depending on your experience and knowledge and indicate with a (x) where appropriate.

|  |  |  |
| --- | --- | --- |
|  | **Very seriously** |  **Not seriously** |
| Family level |  |  |
| Community level |  |  |
| National level |  |  |

***Thank you for your cooperation***

APPENDIX 2

**INTERVIEW QUESTIONS ADMINISTERED TO INTERVIEWEES**

 **YOUNG WOMEN IN PEACEBUILDING PROCESSES**

Community

* Are you aware of young women’s participation in peacebuilding in your society?
* How and to what extend has the role played by these young women in peacebuilding impacted your community?
* Has the role played by these young women in peacebuilding influenced peaceful coexistence in the society and help resolve conflicts?

Young women

* What would you consider as your biggest challenge in your quest to build peace as young women?
* Who would you consider as your greatest supporters in all your peacebuilding activities?
* How has your participation in peacebuilding impacted on the society?
* Does the community take you seriously and appreciate the role that you play in peacebuilding activities?
* What would you suggest be done to increase the participation of young women in peacebuilding processes both at community and at the National level and in formal and informal peacebuilding processes?