BINDURA UNIVERSITY OF SCIENCE EDUCATION
FACULTY OF SOCIAL SCIENCES AND HUMANITIES

AN ASSESSMENT OF THE NPRC GENDER PEACE BUILDING IN ZIMBABWE.
CASE OF MASH-CENTRAL BINDURA

By

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Abstract

This research aims to assess the effectiveness of the National Peace and Reconciliation Commission's (NPRC) gender peacebuilding in Mashonaland Central, Bindura. The study employed a qualitative research methodology, using semi-structured interviews and discussions with key stakeholders, including community members, civil society organisations, and government officials. The data collected was analysed thematically. The key findings of this study indicate that NPRC's gender peacebuilding initiatives have had a positive impact on promoting sustainable peace and reconciliation in Bindura. The initiatives have helped to raise awareness about gender-based violence and promote women's participation in decision-making processes at the community level. However, there are still challenges that need to be addressed, such as limited resources for implementing these initiatives and inadequate engagement with men in promoting gender equality. In conclusion, this study highlights the importance of incorporating a gender perspective in peacebuilding efforts. It also emphasizes the need for sustained efforts towards promoting women's participation in decision-making processes at all levels. Based on these findings, recommendations are made for NPRC to increase its engagement with men in promoting gender equality and allocate more resources towards implementing its gender peacebuilding initiatives.

Declaration form

I, B190281B, do hereby declare that l personally carried out the research on this study from the Faculty of Social Sciences and Humanities, Department of Peace and Governance, Bindura University of Science Education, under the supervision of Dr Makwerere. I solemnly declare that this research paper has never been published elsewhere, this is the first of its kind and it is the product of my hard work. All the work included from other scholars has been carefully referenced, the work includes books, journals, newspapers, published manuscripts and even respondents from the field. I therefore guarantee the originality of this work.

Signature .... Date   /   /

Dedication

To my dear mother, D. Kunatsa, who has been my guiding light and source of strength throughout my academic journey. Your unwavering support and encouragement have been the driving force behind my success, and I am forever grateful for your love. To my beloved Mr C. T Munyoro, who always believed in me and encouraged me to pursue my dreams. Your wise counsel and unwavering support have been invaluable to me, and I will always cherish the memories we shared. To my dear brothers, who have been my constant companions and pillars of support. Your love, encouragement, and unwavering belief in me have been a source of inspiration throughout my academic journey. To all my friends who stood by me through thick and thin, offering their unwavering support and encouragement. You have made this journey worthwhile with your love, laughter, and endless support.

I dedicate this dissertation to all of you with heartfelt gratitude for your love, guidance, support, and encouragement. Without you all by my side, I would not be where I am today. Thank you for being the wind beneath my wings!

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List of abbreviations and acronyms

AGYW- Adolescent Girls and Young Women

BTI- Bertelsmann Transformation Index

CSOs - Civil Society Organizations

GBV - Gender-Based Violence

GPS - Gender Peace and Security

NAPs - National Action Plans

NGOs - Non-Governmental Organizations

NPRC - National Peace and Reconciliation Commission

OECD - Organization for Economic Co-operation and Development

SADC - Southern African Development Community

SDG – Sustainable Development Goal

SGBV - Sexual and Gender-Based Violence

UN - United Nations

UNICEF- United Nations Children's Fund

UNSCR 1325 - United Nations Security Council Resolution 1325

WPS - Women, Peace, and Security

VSGD- Victim Support and Gender Diversity

ZACC- Zimbabwe Anti-Corruption Commission

ZEC - Zimbabwe Electoral Commission

ZRP- Zimbabwe Republic Police

Table of contents

List of tables and figures

CHAPTER ONE

Introduction

1.1 Background to the study

Women's involvement in peace and development activities is a concept that nevertheless faces obstacles today. According to the World Bank Group, (2022b) approximately 32% of women worldwide have restricted access to equitable economic opportunity. Building peace and promoting gender equality have both been acknowledged as essential elements of sustainable development on a global scale. The UN has stressed the significance of women's engagement in peacebuilding processes and has included gender equality as one of the 17 SDGs on its list. The necessity of gender for peacebuilding has also been underlined by numerous international conventions and agreements, including the UNSCR 1325, Beijing Declaration, and Platform for Action. According to world Bank Group (2022a), so many nations limit women's full economic involvement. Ninety-five nations fail to provide equal compensation between men and women, yet, 86 of these nations have work restrictions on women, according to the World Bank Group's (2022a) report. Women nevertheless only have 75 percent of the legal rights accorded to men worldwide. According to the World Bank Group, (2022b), a total score of 76.5 out of 100 is provided which indicates partial legal inequality. This indicates the demand for initiatives to advance gender parity and justice. Some argue that although 21 countries changed their policies for women during the COVID-19 epidemic in 2021, it is essential to increase women's overall participation (World Bank Group, 2022b).

Africa has been involved in a number of wars on a continental scale, which have wreaked havoc on its populace. For the continent to experience sustainable development, the African Union

has acknowledged the significance of peacebuilding and conflict resolution. The AU's Agenda 2063 emphasizes the need for inclusive governance, constitutionalism and gender balance as key drivers of sustainable development. In some African countries, there are measures taken to foster equality. According to Human Rights Watch, (2022) In Angola, sexual harassment at work is now prohibited by law. Due to a modification implemented in Benin that removed impediments to their employment in the construction business, women are now able to work in all the same positions and methods as males. Equal remuneration for equally valuable work was required in Burundi. Sierra Leone outlawed gender discrimination in the industry and this enabled woman to participate more in economic activities. Due to new legislation that prohibits firing pregnant employees, women in Togo now have more employment options.

At the regional level, Zimbabwe is located in Southern Africa, a region that has experienced numerous conflicts over the years. Zimbabwe itself has faced political instability and violence in recent decades. In response to these challenges, various organizations have emerged to promote peacebuilding and conflict resolution in Zimbabwe. In Sub-Saharan Africa, gender equality has been promoted and equal rights have improved. According to (World Bank Group, 2022b), Due to major civil legislation changes and the introduction of a law to combat violence against women, has an improved rate of gender equality. At the national level, Zimbabwe appointed the NPRC in 2013 to address past human rights violations and promote national healing. The NPRC is mandated to promote peaceful coexistence among Zimbabweans through various initiatives, including gender-sensitive approaches to peacebuilding. Nevertheless, in Zimbabwe, women make up less than 50% of lawmakers, despite the fact that gender parity is mandated by the constitution. There hasn't been a female president since the nation gained independence in

1980. According to Mahere (202lpl), the ZEC only registered five female voters in 2021 in Mashonaland Central, one of the country's largest provinces. According to Mahere (2022) women are marginalized in political discourse, which harms society. As a result, women are underrepresented in policies that have an impact on them. In Zimbabwe, only 14% of councilors are women, which is significantly lower. Because women do not perceive themselves reflected, this lack of representation might result in apathy, according to Mahere (2022).

However, with several initiatives in Zimbabwe to attend to the issue of women's exclusion, having numerous groups that support gender equality, including the NPRC, Zimbabwe Young Women's Network for Peace Building (2008), and the Gender Peace Security and Environment Trust (2010). These initiatives are supported by UNSCR 1325 (2000), which advocate for women participation in debates and policymaking related to peace and security. These documents are a statement of public opinion and serve as a foundation for awareness and action. These documents build on the preceding in various societies and assert public responsibility for women equality in all sectors. They serve as a foundation for awareness and action.

Attempts to include more women in peacebuilding processes, according to Rukuni et al. (2016), are hampered by the pervasive gendered power disparity that has strong cultural and traditional foundations. According to Gelman and O'Rourke (2014), Gendered power dynamics have been seen to routinely prevent women from taking part in processes of decision-making at all stages, ranging from local to global. In many countries, like Zimbabwe, the efforts to address the issues have been ineffective. These issues are related in part to inadequacy of government sponsorship, and women's lack of understanding of their rights persists as a serious problem,

particularly for those who live in rural regions according to Rukuni et al. (2016). However, in an attempt to address gender issues in Zimbabwe, women can now participate in the transitional justice interventions of the (NPRC) in "Safe spaces", that have recently been established. In times of conflict, women and girls face particular abuse and are sensitive victims who need safe spaces to share their stories, according to the Commission's reflective conscience. Mandikwaza and Mungure (2022), asserts that due to their gender and societal status, women frequently experience physical and emotional abuse. They suffer deliberate discrimination based on socioeconomic factors, sexual abuse, being used as political pawns, forced disappearances of their husbands, sons, and daughters, and other forms of physical and psychological torture hence they should be involved in the conflict transformation processes.

1.2 Purpose of the study

To evaluate the National Peace and Reconciliation Commission, gender approach in peacebuilding.

1.3 Statement of the problem

Given the disproportionate exclusion of women from decision-making processes, they have no voice in the formulation of policies, and as a result, the demands and obstacles that are unique to women's gender are less often taken into account. When women's access to finance, education, are considered, it results in community development. According to Sharkoo (2021), it is detrimental to the community as a whole to exclude women and girls from policy actions. Thus, low participation of women in political affairs and economy, continues to have a negative impact on members of these communities.

1.4 Objectives of the study

➢   To examine the NPRC gender approach to peacebuilding.

➢   Assess the role of the NPRC in gender peacebuilding.

➢   To assess community involvement with the NPRC in gender peacebuilding efforts.

1.5 Research questions

➢   How does the NPRC incorporate a gender approach in their peacebuilding initiatives?

➢   What role does the NPRC play in promoting gender peacebuilding?

➢   To what extent are communities involved in the NPRC's gender peacebuilding efforts and what factors influence their level of engagement?

1.6 Assumptions of the study

Women's identities and occupations are frequently distorted by stigma, taboos, and gender preconceptions. These issues are especially prevalent in the rhetoric and practice around women and peacebuilding. The expression "women and children," which combines two distinct demographic categories, supports the notion that women require protection, portrays women as a single entity, and leaves out the protection needs of men.

1.7 Significance of the study

An evaluation of the NPRC gender initiatives in Zimbabwe is important because it offers useful insights into how many stakeholders might collaborate to effectively achieve gender equality. It aids academics, the government, the NPRC, CSOs, and other stakeholders in understanding what advances gender equality in Zimbabwe and what need improvement.

To the Government of Zimbabwe: It is its mandate to put laws and initiatives that improve equity and empowerment of women into effect. The government can identify gaps in its policies and programs and make the necessary adjustments to increase their efficacy by reviewing this assessment and an evaluation of the NPRC gender initiatives.

To NPRC: The NPRC is in charge of fostering peace, justice, national healing, and reconciliation in Zimbabwe. Gaining these goals requires addressing gender issues. The commission can identify areas where it needs to concentrate its efforts to facilitate gender parity by an assessment of its gender initiatives.

To the Women's coalition of Zimbabwe: CSOs are essential gender peacebuilding. An evaluation of the NPRC's gender programs can assist civil society groups in figuring out how to work successfully with the government and other stakeholders to advance gender equality.

1.8 Delimitations

The scope of this research is limited to Mashonaland Central province Bindura which is located 95 km from harare the capital city of Zimbabwe. It is limited to the period June 2023. The study was conducted on a limited sample size due to period and resource impediments. On scope delimitations the study focuses only on gender peace building initiatives of the NPRC in Zimbabwe, and does not cover other aspects of peace building or conflict resolution by other institutions. The study will rely solely on both, primary data that is collected through interviews, and secondary data. Political context delimitations may render the study limited to the political context of Zimbabwe and may not be applicable in other countries or regions with different political systems or cultures.

1.9 Limitations of the study

Given the sensitivity of the information the organisation may be carrying, it may be difficult to retrieve the data and the information from the officials. And tackling the politically motivated violence may hinder the research in such a politically unstable environment. Some possible constraints are: -

Lack of control group: The study may not have a control group, which makes it difficult to determine whether any observed changes are due to the intervention or other factors.

Self-reporting bias: The study relies on self-reported data from participants, which may be subject to bias or inaccuracies. Therefore one used multiple data collection methods in order to minimize the self reporting biases.

Limited scope: The study focuses only on one region in Zimbabwe, which limits its ability to provide a comprehensive assessment of gender peace building efforts in the country as a whole.

Time constraints: The study may have been conducted within a limited time frame, which could affect the depth and quality of data collected.

1.10 Definition of key terms

PEACE according to Paffenholz (2021), is a scarcity of conflict and violence in society. It is typically understood to be the absence of disputes (which includes war) and the lack of apprehension toward violence amongst individuals or groups.

PEACE BUILDING is a constructive conflict resolution activity, according to Christofis (2020), it strives to change the structural and cultural factors that give rise to lethal or destructive conflict. It concentrates on fostering lasting peace.

GENDER according to Lindqvist et al. (2020) refers to roles, behaviors, expressions, and identities that are socially constructed for people of all genders (Men and Women).

CONFLICT: according to Ferrare and Phillippo (2021), a clash and a collision of interests, viewpoints, or even principles are described as a conflict. Whatever its origin—personal, race, class, caste, political, or international—conflict will always exist in society.

CONFLICT TRANSFORMATION: Lederach (2003) refers to the procedure of the transformation of conflict-prone approaches to peaceful systems.

1.11 Dissertation outline

The research will be themed into five chapters that are chapter 1 which gives a narrative view of the main focus of the research from its objectives, aim, limitations, and research questions to mention but a few. Chapter 2 will focus on the previous literature which was written by other scholars in this chapter one will also highlight the literature gaps. The method used for the study will be the main subject of Chapter 3. The presentation of the research findings will be the emphasis of Chapter 4. The summary, conclusion, and suggestions will be the final topics covered in chapter 5.

CHAPTER TWO

Theoretical framework and Literature review

2.0 Introduction

This chapter entails various scholarly views in the field of gender and peacebuilding. It also reflects the vacuum this research will cover. It focused on two central theories in peacebuilding and the other an inclusive gender theory and various texts tackling the area.

2.1 Theoretical framework:

2.1.1 Henri Myrttinen et al. (2014): Gender-Relational Approach

Understanding power relations through the lens of gender is essential for promoting peace. According to research by International Alert (2014), a person's capacity to settle disputes amicably depends in part on their gender identity, which is influenced by their age, social class, ethnicity, religion, sexual orientation, marital status, and place of residence and thus contribute to social change. Given that those who are the victims of violence can also be the perpetrators of violence in the reverse direction, it is crucial to determine how many people are impacted by their gender identification. Access to justice, economic recovery, intergenerational conflicts, and the permutations and continuums of violence will all be examined in this study through the eyes of Myrttinen et al. (2014), in order to effectively achieve sustainable peace.

I.   Access to justice

Access to justice is a crucial element in societal transformation, regardless of age, race, class, or status. Myrttinen et al. (2014) argue that an individual's access to justice in post-conflict situations, particularly through official, unofficial, traditional, or transitional judicial systems, is

often influenced by their gender identity. The authors emphasize the need for continued efforts to improve the response of the judicial sector to gender-based violence (GBV) against women and girls. Myrttinen et al. (2014) suggest that grassroots strategies should be implemented by the judicial system to foster attitudinal and behavioral change, allowing diverse perspectives to be heard.

Furthermore, it is crucial for justice providers, decision-makers, and program efforts to have a better understanding of and focus on addressing GBV against men and transgender minorities. Unfortunately, in many post-conflict settings, transitional justice systems often neglect gender-related issues, such as addressing GBV cases that occurred during the conflict. To ensure effective access to justice, it is essential to comprehend and address the gendered patterns of social status, economic well-being, and political engagement, which are intertwined with gendered patterns of access to justice (Myrttinen et al., 2014).

Scholars such as Myrttinen et al. (2014) shed light on the importance of recognizing and addressing gender dynamics in access to justice, particularly in post-conflict contexts. Their research emphasises the need for comprehensive approaches that consider the experiences of both women and men, as well as transgender minorities, in order to achieve meaningful and equitable access to justice for all individuals in society.

II.   Economic aspect

Myrttinen et al. (2014), argues that men and women's economic opportunities, vulnerabilities, and problems are frequently altered by violent conflict, and in the aftermath of the conflict, these spaces and relationships will be altered. It is important to consider that when developing policies and programs to promote economic recovery, it is also important to comprehend these dynamics and take them into consideration according to Myrttinen et al. (2014). To add, the likelihood of former fighters and returning populations reintegrating economically depends heavily on their gender as argued by Myrttinen et al. (2014). Interventions can be inclusive and durable when they consider and account for the unique dynamics of each situation as well as how gender interacts with other aspects. Understanding the specific societal demands put on men and women to take care of their communities in a given condition is necessary to prevent increasing their vulnerability. Hence in projects promoting gendered economic empowerment, adopting a relational approach can help lessen suspicions or potentially violent retaliation from individuals who feel excluded.

III.   Inter-generated tension and conflict.

Conflict-affected civilizations have severe intergenerational tensions. Age, class, and gender are important variables that affect who has access to resources, but it's important to understand how these variables interact. According to Myrttinen et al. (2014), intergenerational conflicts are frequently discussed in terms of broad, heavily gendered stereotypes. And in this perspective they influence gender relations and conflicts thus peacebuilding policies and programming should be founded on more thorough and critical studies. Although young, largely urban, males (lower class) and their support of gerontocracy are generally thought of as the main

conflict drivers, there is a need to examine these dynamics deeply in their complexity. It is important to take generational conflict into account more. Because intergenerational disputes affect domestic problems and SGBV in various families, they should be given more attention in the community.

IV. Permutations and continuums of violence tied to gender imbalances

Men and women, all face unique difficulties and vulnerabilities as a result of the interconnected nature of diverse types of violence in Myrttinen et al. (2014). These connections do exist, although they are frequently neither direct nor causative in nature. The desire to use violence to settle disagreements is frequently tied to gender duties, reproduced by both men and women, in both private and public settings. Myrttinen et al. (2014), says the fragility of the individual viewed as being dangerous can frequently be increased by gendered perceptions of danger, which are frequently linked to social status and age. Myrttinen et al. (2014), thus working in consideration of gender assist society members in understanding and alter various patterns that each of them contributes to the maintenance of violent attitudes and behavior. Gender-related involvement is required to interact with many social actors, lessen societal violence, and respond to specific situations. Gendered power dynamics must be examined and taken into account in these attempts to avoid further entrenching the inequalities already present.

2.1.2 Lederach (1997): Bottom-Up Approach.

According to Lederach (1997), the nature of modern conflict necessitates the establishment of middle-ground theories and practices. He suggested that the population's middle-range actors are ideally situated to have the most potential for setting up a peacebuilding infrastructure. The number of persons involved at each level can be easily explained by seeing peacebuilding as a

pyramid. The top-level elite leadership often consists of a small number of important players according to Lederach (1997). In order to go from destructive to constructive conditions, Lederach argues that we must cultivate the ability to conceive the history that is present to us. Lederach therefore stresses the importance of the middle range or track 2 actors in facilitating peace building thus for instance one can acknowledge the role played by the NPRC in engaging with the communities. It can be emphasized that middle-range leadership includes persons who have leadership roles but are not always associated with formal government or significant opposition activities (ibid). This group includes leaders of mid-level NGOs and government organizations. According to Corissajoy (2018), These middle-level players are much more prevalent than toplevel leaders, and their power and position are based on their connections to others. This is because they act as a crucial link between the upper and lower levels. Additionally, middle-level executives typically have more room to maneuver than top-level leaders because they have lower visibility.

Finally, those actively involved in local communities, local NGOs working on relief efforts, medical professionals, and camp leaders make up the grassroots leadership. These local leaders speak for the people who frequently struggle on a daily basis to find food, drink, shelter, and safety in violent places. Local communities are frequently divided into adversarial parties, so grassroots leaders see personally the ingrained hatred and hostility that come with conflict. Therefore, the bottom-up approach by Lederach (1997), is crucial in peacebuilding as he stresses out the importance of the involvement of the grassroots. This is where the demands of the masses are responded to hence the middle range leadership is crucial due to their ability to interact with the people.

2.2 Gender peacebuilding approach overview

In the context of peacebuilding, it is widely believed that for a country to achieve lasting peace, it must be inclusive of all social classes and stakeholder groups, especially the grassroots who are most affected by the conflict (Makwerere, 2017). Taking a bottom-up approach to understand the role of each stakeholder in fostering international understanding and national development is crucial. And gender analysis can be highlighted as a significant aspect of peacebuilding.

The UN resolution 1325, which grants women rights and obligations to participate in peacebuilding, is a model for the involvement of women in peace activities, as highlighted in Nortvedt et al. (2020). Women's contributions to resolving disputes and fostering peace are essential, as emphasized by Adjei (2019a). However, their contributions are frequently disregarded in peace study and practice. According to Aggestam et al. (2019), academics and professionals didn't begin to focus more on gender perspectives until the UNSCR 1325. Historically, men have dominated world politics while nations have marginalized women's participation, suggesting the exclusion gender dynamics that are prevalent in negotiations of conflict resolution as well as the gendered nature of peacebuilding.

Several countries have allegedly made gender peacebuilding agenda (WPS) a significant aspect of foreign policies, according to Aggestam et al. (2019). As a result, nation-states should prioritize gender mainstreaming to achieve sustainable peace. The gender approach to peacebuilding aims to ensure that women, men, boys, and girls benefit equally from peace-building initiatives. It is an inclusive approach that recognizes that gender roles and relations influence the experience of conflict and its aftermath. In Zimbabwe, this approach has been crucial in promoting gender equality and women's participation in peace-building efforts.

Gender-sensitive peace-building recognizes that women's experiences of conflict are unique and that their participation in peace-building efforts is essential to sustainable peace, as highlighted by Chowdhury (2014). This approach focuses on creating avenues for women to participate in decisionmaking processes, access resources, and have their voices heard during peace negotiations and the implementation of peace agreements.

The gender approach to peace-building differs significantly from other approaches such as the traditional approach and human rights approach. The traditional approach views peace as the absence of violence and does not give much consideration to the role of gender in conflict and peace-building. On the other hand, the human rights approach focuses on international laws and norms that support human rights, including gender equality (UN women, n.d.). However, this approach does not necessarily address the gendered nature of conflict and peace-building in local contexts.

Women are seen as important agents for peaceful change because they are more active and present locally, according to Adjei (2019a). Consequently, the development of lasting peace is related to the intersection between gender resiliency, as asserted by Aggestam and Holmgren (2022). The persistence of peace is frequently correlated with gender and the involvement of women in consensusbuilding efforts, as seen in global advocacy endeavors. However, despite the crucial role that women play in communities to promote peace, topics that are seen as belonging outside of conflict's basic grievances, including gender equality, are typically marginalized or overlooked, as highlighted by Holmgren (2020).

Initiatives to lessen the predominance of men in peace negotiations, including international assistance and support for the training of women as peacebuilders and negotiators, have been established (UN Women, 2021). For instance, UNITAR promotes gender knowledge and advancement of women as peace mediators, and it encourages women in diplomacy and leadership.

The UNSC's passage of Resolution 2122 in 2013 is also emphasized (Aggestam and Holmgren (2022). However, despite UN resolution 1325, women are still marginalized in the creation of policies that also affect them, as demonstrated by Wilén (2022). Women are frequently referred to in peace agreements as members of the "vulnerable" population, with a focus on who they are rather than what they can accomplish, as highlighted by Diaz and Tordjman (2012).

2.3 Gender and peacebuilding in Zimbabwean context

Feminist approaches to peace place gender as a category that requires examination in both our analysis of the causes and effects of war as well as our comprehension of how peace is and possibly should be built, according to McLean et al. (2018). Feminist recognizes and seeks to understand forms of power as well as how they are wielded via a post-colonial and anti-racist lens. It should question societal expectations, customs, intersectional power dynamics, gender expectations, and binary thinking. It should also acknowledge that toxic masculinity affects everyone in society, not just women. Gender and peacebuilding have become important topics in academic research over the past few years.

Gender-sensitive approaches to peacebuilding are essential to address the root causes of conflict and promote gender equality, as argued by Mbabazi et al. (2020). It is a relatively new concept that has gained significant attention in the field of peace and conflict studies. It refers to

the active and meaningful participation of women in all aspects of peacebuilding processes, from prevention to resolution and post-conflict reconstruction. The inclusion of women in peacebuilding processes is critical because they have unique perspectives and experiences that can contribute to the development of more sustainable and inclusive peace.

The majority of conflicts may be attributed to the nature of post-colonial transitions, the absence of transparent democratic processes, and corruption that results in a lack of social service delivery and high military spending, according to Kezie-Nwoha and Were (2018). Feminists see militarism as continuing to have an impact on human rights and women's participation, according to Porter (2018). The ideology of militarism promotes the use of aggressiveness, violence, and military action to settle disputes and fosters a culture of fear. As a result of militarism's preference for violent masculinity, women's and girls' safety and security are seriously compromised. Hence, supporting the movement built on WPS in Africa would be made possible by the confluence of many viewpoints of women who may work together to profile the needs and concerns of women and girls affected by violence, as highlighted by Symth et al. (2020).

In Zimbabwe, gender peacebuilding has been a critical issue, given the country's history of political violence and conflict. Several scholars have explored the role of women in peacebuilding in Zimbabwe, highlighting both the challenges and opportunities for genderinclusive peacebuilding. Women's participation in peacebuilding in Zimbabwe has been limited by patriarchal norms and cultural practices, which often exclude women from decision-making processes, as argued by Rukuni et al. (2016). Zimbabwe's parliament has about 26% women, so the underrepresentation of women is not a new phenomenon in Zimbabwe, according to Mahere

(2022). However, women's organizations have played a critical role in advocating for gendersensitive policies and programs in peacebuilding, as noted by Kezie-Nwoha and Were (2018).

In their study on the gendered impacts of political violence in Zimbabwe, Moyo and Dhliwayo (2019) highlight the importance of including women's perspectives in peacebuilding processes. They argue that women's experiences of violence and displacement are often overlooked in peacebuilding efforts, leading to the development of policies and programs that do not address their specific needs and concerns. As such, they call for greater attention to gendersensitive approaches to peacebuilding. Ackers (2023) argues that men have a critical role to play in challenging patriarchal norms and promoting gender equality in peacebuilding. Engaging men in gender-sensitive peacebuilding can help to create more sustainable and inclusive peace.

While there is a growing body of literature on gender peacebuilding in Zimbabwe, some scholars have also raised counterarguments to the concept. Gender mainstreaming can sometimes reinforce gender stereotypes and essentialize women's experiences, as argued by Martin and Slepian (2018). A more nuanced approach to gender-sensitive peacebuilding is needed, one that recognizes the diversity of women's experiences and challenges traditional gender roles.

2.4 Zimbabwe's stance on UNSCR 1325

The AU Master Roadmap for Silencing the Guns outlines concrete actions for attaining Agenda 2063 and acknowledges the role played by women in the development of a peaceful and

prosperous Africa. It is being called for the government to fully adopt this roadmap and promote the creation of National Action Plans (NAPs) on Women, Peace, and Security in Zimbabwe. This also entails putting an end to non-physical weapons like poverty, inequality, and the effects of Covid-19 on women (Chabikwa 2021). However, Zimbabwe currently lacks these NAPs (ACCORD, 2022b), making it an example of a country that either lacks a clear understanding of a conflict or complicates one, according to the WPS.

Zimbabwe needs to do more to domesticate the United Nations resolutions that seek to advance women's role in both development and peace, as reported by Herald (2022). To assist lawmakers in creating a guidebook for MPs on UNSCR 1325, UN Women organized sensitization seminars in partnership with the Women Coalition of Zimbabwe and the Southern Africa Parliament Support Trust (Herald, 2022).

Although efforts to increase gender sensitization are growing, more needs to be done to boost women's participation in Zimbabwe and other areas of the region, according to Chideya (2022), there are loopholes in the undertaking and accountability of UNSCR 1325, and the corona virus has disproportionately affected women at the grassroots level. However, there is little to no information about resolution 1325 at the local level. Gains in equality have been reversed due to GBV, underage betrothals, and a decrease in women's engagement in political and economic activities, as well as ongoing abuse of women throughout time (Chideya, 2022).

Shulman (2021) emphasizes that just as war is gendered, so is peacebuilding. Most formal processes generally exclude women and push them to the sidelines. Women are drastically underrepresented in the military, in peace talks, and in other areas of peacebuilding. They are

frequently ignored while building bridges across racial, religious, and political divides, such as during demonstrations and the promotion of arms confiscation.

2.5 NPRC Gender peacebuilding

In Zimbabwe, according to Jaji (2020), the gender approach to peace-building has been essential in addressing the underlying gender inequalities that perpetuate violent conflict. The use of rape as a political tool has increased throughout 2020, along with personal and public sexual violence hence this calls for collective action (Miranda 2020). The NPRC has initiated several gender peacebuilding initiatives in Zimbabwe. According to Moyo and Zvarevashe (2020), the NPRC has established gender desks in its regional offices to promote gender-sensitive approaches to peacebuilding. The authors argue that the NPRC's gender desks have been instrumental in promoting gender equality and women's participation in peacebuilding. Gender-sensitive peacebuilding by the National Peace and Reconciliation Commission (NPRC) have been gaining attention in recent years. The initiatives aim to promote gender equality and the inclusion of women in peacebuilding processes. In Zimbabwe, the NPRC has been implementing various gender-sensitive peacebuilding initiatives. Several scholars have explored the role of these initiatives in promoting sustainable peace in the country, highlighting both the successes and challenges.

In their study on the NPRC's gender-sensitive peacebuilding initiatives in Zimbabwe, Moyo and Chitiyo (2020) argue that these initiatives have been critical in promoting gender equality and empowering women in peacebuilding processes. They note that the NPRC has engaged in several activities, including gender-sensitive public hearings and consultations, to promote women's participation in peacebuilding. Similarly, in their study on women's participation in peacebuilding

in Zimbabwe, Chigudu and Zvobgo (2019) suggest that the NPRC's gender-sensitive peacebuilding initiatives have been critical in promoting women's meaningful participation in peacebuilding processes. They note that the NPRC has worked closely with women's organizations to promote gender-sensitive policies and programs in peacebuilding.

Nevertheless, with the growing body of literature on gender-sensitive peacebuilding initiatives, some scholars have also raised concerns to the concept. For instance, in the study on the limitations of gender mainstreaming in peacebuilding, Vinney (2021) asserts that gender mainstreaming can sometimes reinforce gender stereotypes and essentialize women's experiences aswell.

2.6 The role of the national peace and reconciliation commission (NPRC)

According to Hlatshwayo & Mpofu (2019), In addition the gender peace and security programs, the civil society has helped Zimbabwe achieve significant gender equality, by providing helpful frameworks for developing gender-responsive methods of securing the women's rights, and increased women's participation in security sector and governance issues. The National Peace and Reconciliation Commission (NPRC) is a constitutional body established in Zimbabwe to promote national healing, unity, and reconciliation. According to the NPRC Act (2018), the commission has a mandate to investigate and address human rights violations that occurred during and after the liberation struggle in Zimbabwe. It is a critical institution in Zimbabwe's post-conflict reconstruction efforts. The NPRC was established in 2013 to promote peace, justice, and reconciliation following the country's history of political violence and conflict. Several scholars have explored the role of the NPRC in Zimbabwe, highlighting both its successes and challenges.

In their study on the NPRC's role in transitional justice in Zimbabwe, Goredema and Machingauta (2019) argue that the commission has made significant progress in promoting peace and reconciliation in the country. They note that the NPRC has engaged in several activities, including public hearings and consultations, to promote dialogue and reconciliation among different communities. However, they also highlight the challenges faced by the NPRC, including limited resources and political interference. In the same vein the role of the NPRC in addressing past human rights violations in Zimbabwe, suggest that the commission has a critical role to play in promoting accountability and justice for victims of political violence. They note that the NPRC has the power to investigate past human rights violations, make recommendations for reparations, and promote national healing. However, they also highlight the challenges faced by the commission, including limited public awareness and lack of political will.

Other scholars have also explored the role of civil society organizations in supporting the NPRC's work. For instance, in their study on the role of civil society in promoting transitional justice in Zimbabwe, Chikwanha and Zvobgo (2019) argue that civil society organizations have played a critical role in advocating for the establishment of the NPRC and supporting its work. In support of this, McWilliams and Kilmurray (2019), argue that there is an even greater need for civil society to mobilize and prepare for the potential resumption of the process of peacebuilding when there is a vacuum in Track 1. This demonstrates that civil society plays a complementary role to the government in achieving lasting peace. Chikwanha and Zvobgo (2019) suggest that civil society organizations can help to promote public awareness of the commission's work and ensure that its recommendations are implemented.

However, with regards to the work of the NPRC in Zimbabwe, some scholars have also raised arguments to the commission's effectiveness. For instance, in their study on the challenges of transitional justice in Zimbabwe, Chinyonga and Kurebwa (2023) argue that the NPRC's work is limited by political interference. They suggest that a more transformative approach to transitional justice is needed, one that addresses the root causes of political violence and promotes structural change.

2.7 Community engagement with the NPRC on gender peacebuilding

Community engagement is crucial for the success of gender peacebuilding initiatives. According to Mandikwaza (2019) community engagement with the NPRC on gender peacebuilding has been limited, this is because the commission came up with gender initiatives for women and not with women. The authors argue that the NPRC needs to engage more with communities to promote gender-sensitive approaches to peacebuilding. Community engagement with the National Peace and Reconciliation Commission (NPRC) on gender peacebuilding has been a topic of interest in recent literature. These initiatives aim to promote gender equality and the inclusion of women in peacebuilding processes. In Zimbabwe, the NPRC has been implementing various gender-sensitive peacebuilding initiatives, is in agreementwith Makwerere (2017) who have explored the role of community engagement in promoting sustainable peace in the country.

In their study on community engagement with the NPRC on gender peacebuilding in Zimbabwe, Rukuni et al. (2019), argue that community engagement is critical in promoting gender

equality and women's empowerment in peacebuilding processes. They note that the NPRC has worked closely with communities to promote gender-sensitive policies and programs in peacebuilding. They also highlight the positive impact of community engagement on promoting social cohesion and reconciliation among different communities.

Similarly, in their study on community engagement with the NPRC in Zimbabwe, Kanonhuwa et al. (2021) suggest that community engagement is critical in promoting sustainable peace and reconciliation. Ngombe (2021), note that the NPRC has engaged with communities through public hearings and consultations to promote inclusive and participatory peacebuilding processes. She also highlights the positive impact of community engagement on promoting trust and confidence in the NPRC. However, engaging the community is not without its setbacks Murambadoro (2019) argues that community engagement can sometimes be hindered by political interference and limited resources. It is suggested that a more participatory and inclusive approach to community engagement is needed to promote sustainable peace and reconciliation. However, with regards to community engagement Belloni (2021) argue that community engagement can sometimes reinforce existing power structures and exclude marginalized groups suggesting that a more critical approach to community engagement is needed to ensure that all voices are heard and included in peacebuilding processes.

2.9 Grassroots peacebuilding

Ellenbogen (2021), asserts that grassroots peacebuilding must be regarded as a collection of deliberate actions intended to eradicate and abate violence and provocation while fostering

relationships and trust that enhance day-to-day existence and livelihoods. Due to the manners and practices that predominated in our prehistoric societies, grassroots peacebuilding in Zimbabwe appears to face a number of difficulties. According to Chivasa (2022), Although the NGOs helped with facilitating, advancement, and development of that which had previously been acquired, indigenous peace-building initiatives are not unique in Zimbabwe and did not commence in the year 2004. Many Zimbabwean localities had native reconciliation initiatives, such as customary courts, that were in existence for many years before colonisation, yet, these initiatives continue to be disregarded and undervalued. Mazambani and Tapfumaneyi (2021) claim that because mainstream peacebuilding measures have been elitist and have additionally ignored or undervalued local peace initiatives, they have not done enough to solve the country's issues with development and peace since independence. Chivasa (2022) says, modern local peace committees are different from Zimbabwe's conventional judicial system because they reflect a shift in gender roles and the way men and women make decisions. It is still challenging for women to assume crucial positions like chairman or secretary and take an equal part of making decisions in Zimbabwe's traditional judicial system.

Without the participation and consideration of women, peacebuilding is less likely to be unsuccessful, and gender inequality might be a sign of conflict, according to research (Shaland 2022). According to Chivasa (2022), locals, especially in rural areas, are still relying on customary courts to uphold the peace. These judicial processes are headed over by village heads or leaders who are inherited based on lineages. Because of this, some academics propose endogenous peacebuilding or peace resolutions at the local level, where the built-in mechanisms Zimbabwean communities had, should preside over the foreign peace processes. Despite the significant

functions it has played since the dawn of time, according to Dodo & Chakeredza (2019), the indigenous dispute settlement method as a procedure among African civilizations is rapidly losing significance and attraction. This method of dispute resolution was greatly supported by cultural and religious institutions, ensuring that whatever issue it addressed would have a culturally viable conclusion for all parties. These methods of dispute resolution have also been successful for years, although they do have unique difficulties. Dodo & Chakaredza (2019) noted that endogenous practices, which are ultimately intended to be used by communities, are progressively losing favor with those communities. These processes can result in ineffective and unsustainable solutions. Some endogenous behaviors are in conflict with the modern standards of democracy and human rights as a result of modernity's rapid integration.

Modern peacebuilding in modern democracies allows for the blending of traditional methods with more modern, established ones that have been internalized over time. However, there are instances where indigenous systems—such as cultural customs of genital mutilation in women, circumcision as well as the inheritance, run afoul with constitutional ambitions within a democratic cluster. The integration of endogenous systems with foreign systems has faced some noticeable difficulties, but the hybrid peacebuilding approach at the local level may be more successful in settling conflicts in communities. According to Chivasa (2022), peacebuilding is viewed as a combination of methods that requires the participation of both locals and professionals in order to set up, involve and create local capabilities as well as inspire common people to take control of their own goals for peace. According to the research, multimodal peacebuilding can foster grassroots connections between individuals, enabling those who are struggling to become resourceful by forging coalitions to share their points of view.

2.11   Cultural issues on gender equality and peacebuilding

In a patriarchal social structure, men assume all social roles and maintain women's subordination. Maunganidze (2020a) claims that Zimbabwe has historically been a patriarchal country where men have always held power over women. In light of radical feminism, feminists contend that society confines women, leading to their subordination. Patriarchy, according to Adisa et al. (2019), is a result of the socialization process, from the family and spreads to societal domains. As patriarchal behaviors begin to take root inside the family, the young are socialized to tolerate sexuality distinctions. According to Maunganidze (2020a), the socialization process in Zimbabwean culture divides the boy from the girl as they grow. In Zimbabwean culture, men provide for the families as they are expected and serve as home heads, while women are expected to be obedient housekeepers. As detrimental cultural practices are the main contributors to genderbased violence in Zimbabwe, according to Chiwera in Herald (2021), they must be quickly addressed.

The Zimbabwean society, according to Maunganidze (2020a), emphasizes that as women reach puberty, they are trained to make one's future husband happy, being a wife who is kind and submissive. As she learns how to exploit her sexuality for men's benefit, the girl-sexuality is increasingly defined for her. Therefore, cultural norms encourage a dependency syndrome in women. As a result, changing the gender stereotype matrix would require more than just advertisements. According to the Tashkent (2022), gender-based stereotypes and prejudices exist even in cultural institutions and among those who work in the field of culture. In Zimbabwe, the gender culture is dominated by masculine hegemonic tendencies. According to Dziwa et al. (2020), Zimbabwe is a patriarchal society where men are recognized to be given preference over women. Thus, patriarchal hegemony exists in Zimbabwe on a continuum, even in public policy and the

27

promotion of peace. By giving women venues to confront colonial remnants and patriarchy, the de-colonial effort is, nonetheless, challenging these practices (Dziwa et al., 2020). In order to achieve equality, the narrative that is repressive, demeaning, abusive, and marginalizing can be changed, subverted, and rebuilt.

2.12 Chapter summary

This chapter reviewed some of the literature on gender peacebuilding having noted the exclusion of women in peacebuilding activities in Zimbabwe. It has also reflected a gender peacebuilding approach necessary for sustainable peace which includes equality to access justice among others.

CHAPTER THREE

Research design and methodology

3.0 Introduction

The research strategy will be covered in this chapter. It will describe and emphasize the research's methodology. The research methodology, which is a case study, will also be covered in this chapter, along with the nature of the research. In particular, a thorough explanation of the research design, the data sources used, including the tools used to collect the data, the procedures used to collect the data, reliability, and validity, and the data analysis procedures are all covered in this chapter.

3.1 Research philosophy

Research philosophy, as defined by Žukauskas, et al. (2018), is the procedure for creating a research hypothesis in addition to its knowledge and form. Although the hypothesis is viewed as a first line of reasoning, it is actually founded on the researcher's knowledge and insights, which are the outcome of intellectual work. The main focus of this study will be the Interpretivism theory.

Interpretivism

According to the philosophy of interpretivism, the social environment can be interpreted in various ways. Žukauskas et al. (2018) state that understanding how people perceive the social world is given the most attention in this context. The notion that the researcher has a specific function in perceiving the social world is the basis of interpretive research technique. According to

Franco-Torres et al. (2021), an interpretive viewpoint broadens the scope of a design study's knowledge contribution to include greater space for insights distinct from the final tool, such as technique, writing tools, and patterns in social dynamics. One therefore relies on the advantages that come with this philosophy. This is also because the study intended to understand the subjective perspectives and encounters of those participating in the NPRC gender peace building in Zimbabwe, rather than seeking to establish objective facts.

Interpretivism interprets the meanings and arbitrary intentions of specific individuals in a given context without imposing analytical categories in advance (Babones, 2016). Bonache and Festing (2020a) claim that "interpretivism" is the preferred methodology since it is impossible to comprehend the world from the viewpoints of its participants without the researcher''s interpretive work,

3.2 Research design

Research design according to Boru (2018), refers to the procedures used in research initiatives for collecting, evaluating, interpretation, and presenting data. This research employed a case study. Heale and Twycross (2018) claims that it is a type of study procedure that is usually used in the social and life sciences. It is an in-depth examination of a person, a group of people, or a unit with the goal of generalizing findings across various units. It aids in improving understanding of the relevant occurrence. Gustafsson (2017) claims that as a result, it provides a framework for the assessment and analysis of complex problems.

Lucas et al. (2018) recommends a case study as opposed to alternative techniques. He emphasizes a flexible approach appropriate for the dynamic world. Lucas et al. (2018), acknowledge that case study research has several limitations, such being very detailed, being hard

to generalize, and adding nothing to theory, but they also provide two examples of how these limitations might be solved without compromising the advantages that this methodology offers. Furthermore, a case study is preferred because the study focuses on a specific case of NPRC gender peace building in Mashonaland Central Bindura, for one to get a deep understanding of the context, processes, and outcomes of this initiative.

3.3 Research approach

This research employed a qualitative methodology, which, according to Mohajan (2018), concentrates on all types of social inquiry that primarily rely on verbal non-numeric data, such as content, police reports, case records, ministry records, conversations, discourse, and narrative analyses. Additionally, the study employed qualitative methods to evaluate the target population's attitudes, expertise, and behavior. In order to produce high-quality results for this academic research, primary and secondary data will be crucial.

3.3.1 Qualitative method

Busetto et al. (2020), say, a qualitative research focuses on the improvement of treatments and is particularly well suited for addressing the reasons why something is observed (or not), evaluating complicated multi-component measures, and addressing the reasons behind something being noticed (or not). The reason a qualitative research approach was chosen is that it enables a comprehensive analysis of the research topic, which is not achievable with quantitative research (UKessays, 2018).

Lune and Berg (2016) characterize qualitative research as containing meanings, ideas, terms, illustrations, representations, and descriptions of physical objects. It is abundantly obvious from this description that a qualitative study possesses all the tools required for eliciting recollection, which facilitates resolving problems. Open-ended queries, deep conversations (indepth interviews), and field notes are used to gather qualitative information from respondents in their natural environments. According to Kluthe et al. (2018), the methods used to gather the data provide a thorough overview of the study in terms of the participants. The participants' observations and the concentrated character of a qualitative study method result in a broader understanding of behavior. Consequently, the data a qualitative study approach provides, is about real people and situations.

3.4 Population and sampling

3.4.1 Population

A set of potential responds with attributes that match the study's interests, accessible to the researcher is what can be defined as the target population according to Satishprakash (2020) and, Castell et al. (2021). And in accordance with Datta (2018), there must be a finite number of elements in the community that can be listed or mapped. As a result, it can be said to include all the units to which research results can be applied. Because women are typically excluded from peacebuilding efforts, this study will adopt a community-based approach in Bindura Chiwaridzo suburban and target both the women and men population from the age of 18. Muellmann et al. (2021) suggest that in order to promote engagement and capacity building, community-based initiatives frequently depend on early engagement of residents and stakeholders. It is therefore

important to note that, due to the execution of NPRC programs at a macro scale rather than a minute suburban-based, this research targets key participants from prominent stakeholders in Bindura and engages the community residents to assess their engagement with the NPRC.

3.4.2 Sampling

Elfil and Negida (2017), defines a sample as a group of participants who have been meticulously chosen in accordance with the study's objectives. In this sense, sampling symbolizes the interaction between the population and the sample, encompassing methodological and theoretical debates based on the theory development as laid out by Cash et al. (2022). Thus, simple random sampling was used for this research. According to Bhardwaj (2019), in this form of sampling, the sample's targets are selected randomly and exclusively by chance. Purposive sampling was more essential as a complementary method to the study because the researcher depended on key informant individuals. Kelly (2010) argues that purposeful sampling is a technique used to identify and choose cases which can utilize the limited resources that are available. Palinkas et al. (2015) and Campbell et al. (2020) say, it chooses participants who can provide reliable and helpful data. If at all possible, the research focused on the key informants from the NPRC. Other key informants, such as those from the Ministry of women affairs, local public officials, and ZRP were also identified or came as highly recommended by other informants. So, to choose the candidates, simple random and purposeful sampling was used.

A sample size should, according to (Moser & Korstjens, 2018), at the very least, include every characteristic of the entire group being studied. This means that in order to conduct research with an appropriate number of respondents so that results may be justified, the sample size should be balanced and neither too large nor too small.

3.5 Data collection methods

The method and analytical approach utilized by the research, which in turn influences how the data is utilized and what justifications it might create, are both influenced by the data accumulation methodologies. According to Paradis et al. (2016), questionnaires and interview techniques will be used in this study.

3.5.1 Interviews

Interviews are resorted to for the collection of data from individuals on one-on-one basis using a set of preset queries or a list of interest areas. Semi-structured interviews were used as the data collecting approach. Semi-structured interviews, according to Jamshed (2014), are lengthy interviews in which the respondents must answer preset questions.

The decision to record the interviews was considered suitable in order to have the interview data captured more effectively, even though it was occasionally a source of disagreement between the researcher and the respondents.

3.5.2 Questionnaires

A questionnaire typically contains both open-ended and closed-ended inquiries. Before distributing the questionnaire, the researcher carefully reviewed the questions; in other words, one removed any complicated questions and made the questions more understandable so that the respondents could reply with clarity. Additionally, the questionnaire contained a statement assuring respondents that their answers would be kept anonymous and only used for scholarly research.

The main reason for using a questionnaire is that it encourages respondents to express their genuine views because they are confident that their answers will remain confidential and that they will be for academic purposes only. Additionally, the questionnaire would support thorough

factfinding because it is more objective-oriented, and it would allow the researcher to collect responses from all respondents in less time.

3.5.3 Secondary data collection

Prior to beginning the primary data collection, a study of the most pertinent documents from multiple sources was conducted to gain knowledge of the background and to guide the work, namely the development of pertinent primary data gathering methods. The following documents were examined yet they are not the only ones.

➢ Published books

➢ Newspaper articles.

➢ Journals.

➢ Research papers by Government agencies and NGOs.

➢ NPRC publications.

3.6 Validity and reliability

According to Singh et al. (2014), validity and reliability play crucial roles in enhancing transparency and minimizing potential researcher bias in qualitative research. In this study, Mohajan (2018) emphasizes the importance of evaluating the dependability and validity of the secondary data collected. To ensure the validity of the data, the researcher reviewed reports from reputable sources such as the ZRP, ministry of women affairs, and ZEC, which provided verifiable indicators on gender parity, gender-based violence (GBV), access to the economy, and women's participation in policy and electoral processes. Additionally, the researcher sought the expertise of professionals throughout the study to ensure the accuracy and credibility of the data collected.

The concept of validity in this study refers to the extent to which the major research questions have been satisfactorily addressed. To establish validity, the researcher conducted a pilot test of the questionnaire and interview questions on a small sample of individuals. This allowed for an assessment of the appropriateness and effectiveness of the research instruments in capturing the necessary data. By testing the questions beforehand, the researcher could make any necessary adjustments to ensure they were valid and aligned with the research objectives.

3.7 Data presentation and analysis procedures

Data Presentation

Key informant semi-structured interviews, questionnaires, and document analysis were used to gather the data. Several important informants were chosen specifically for the interviews based on their participation in peacebuilding efforts in Mashonaland Central Bindura. Reports and publications from the NPRC and other pertinent organizations were among the documents studied. Utilizing content analysis, the data were examined. Finding themes and patterns in the data was the goal of the analysis. The research questions were then addressed using the discovered themes.

Data Analysis

To find patterns and themes relating to the NPRC Gender Peace Building Initiatives in Zimbabwe, the data gathered for this study topic was analyzed thematically. Several significant themes that emerged from the data were identified by the analysis. The significance of gendersensitive strategies in peacebuilding endeavors emerged as the first major subject. In Zimbabwe, where women have historically been sidelined and excluded from decision-making processes, this is especially crucial. The requirement for community participation in peacebuilding

projects emerged as the second major theme. This is crucial in Zimbabwe, where there is a need to increase trust between citizens and the government.

The third recurring idea was the significance of capacity development for successful peacebuilding initiatives. This is crucial in Zimbabwe, where there is a need to increase the ability of local groups and people to carry out successful peacebuilding programs. Overall, several important topics pertaining to the NPRC Gender Peace Building Initiatives in Zimbabwe were identified by the data's thematic analysis. With a focus on gender sensitivity, community involvement, and capacity building, these themes offer helpful insights into how to approach peacebuilding activities in Zimbabwe.

3.8 Ethical considerations

According to Fleming and Zegwaard (2018), the foundation of ethical research is informed consent. Informed and consent, are both crucial parts of the word, need to be carefully taken into account. ensuring confidentiality and anonymity, minimizing harm or discomfort to participants, and ensuring that data is collected and stored securely. Additionally, ethical considerations involve being sensitive to cultural norms and values that may impact participation or interpretation of findings.

3.9 Summary

Mashonaland central province (Bindura) provided the sample population, from which 30 participants were chosen. In order to attain the study aims, the research employed a narrative research approach. These individuals were selected using a non-probability judgmental (purposive) sampling strategy. This study relied on both primary and secondary data sources, such as

questionnaires and internet publications. The chapter described how the data was structured, obtained, and analyzed in order to present findings on the issue.

CHAPTER FOUR

Introduction

This chapter presents the findings of the study collected to assess gender peacebuilding initiatives. A case of the NPRC gender initiatives in Mashonaland central province Bindura. The data was collected through interviews and questionnaires as primary data collection methods, as well as secondary data retrieval. The study employed qualitative methodology where the findings in this chapter are guided by the research objectives and questions. Thus, the chapter starts by giving a profile of the participants and then looks at the gender and peacebuilding endeavor.

4.1 Demographic profile of the participants

This section presents the demographic data or information relating to respondents or participants of this research, this helps one to effectively analyze the data presented. Starzyczná (2020a) relates demographic data to Information on demographics providing background information on the respondents, including their gender, age, education level, and place of employment. This information is important because it reveals whether the respondents adhered to moral requirements to participate in the study and provides the data needed for the study.

4.1.1 Sex
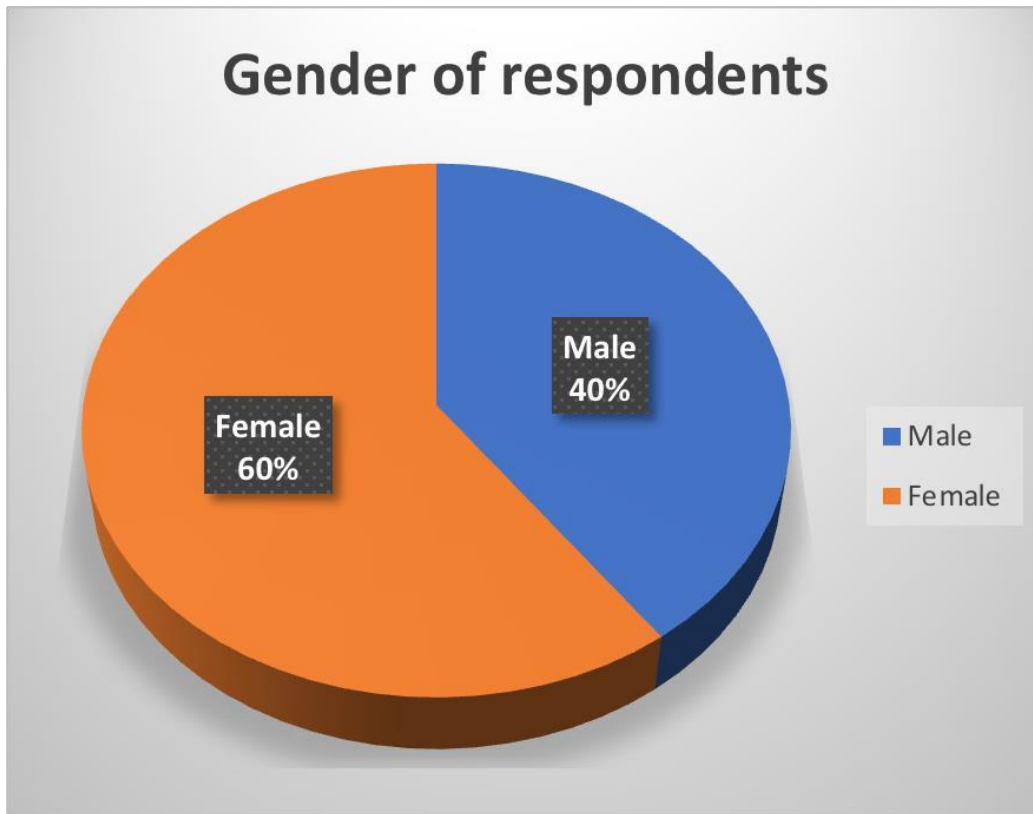
Fig.4.1: distribution of respondents by sex

The distribution of participants by sex is seen in the above graph. It demonstrates that both men and women took part in the study. It is significant to note that 40% of the participants were men and 60% were women.

4.1.2 Distribution by age

Most of the participants were in the 35-45 age group with 50%. This was followed by the 18-35 age group with 35%. Few participants were above 55 years old only 8% were on the other hand 7% of the participants were between 45-55 years of age.

4.1.3 Marital status

Marital Status	Frequency	Distribution
Married	15	50%
Single	9	30%
Divorced	6	20%
Total	30	100%

Table 1: Marital Status

The distribution by marital status is also shown in the table above. 50% of the participants were married, making up the majority. 30% of participants were single, while 20% were divorced. None of the participants had widowhood status.

4.1.4 Level of education
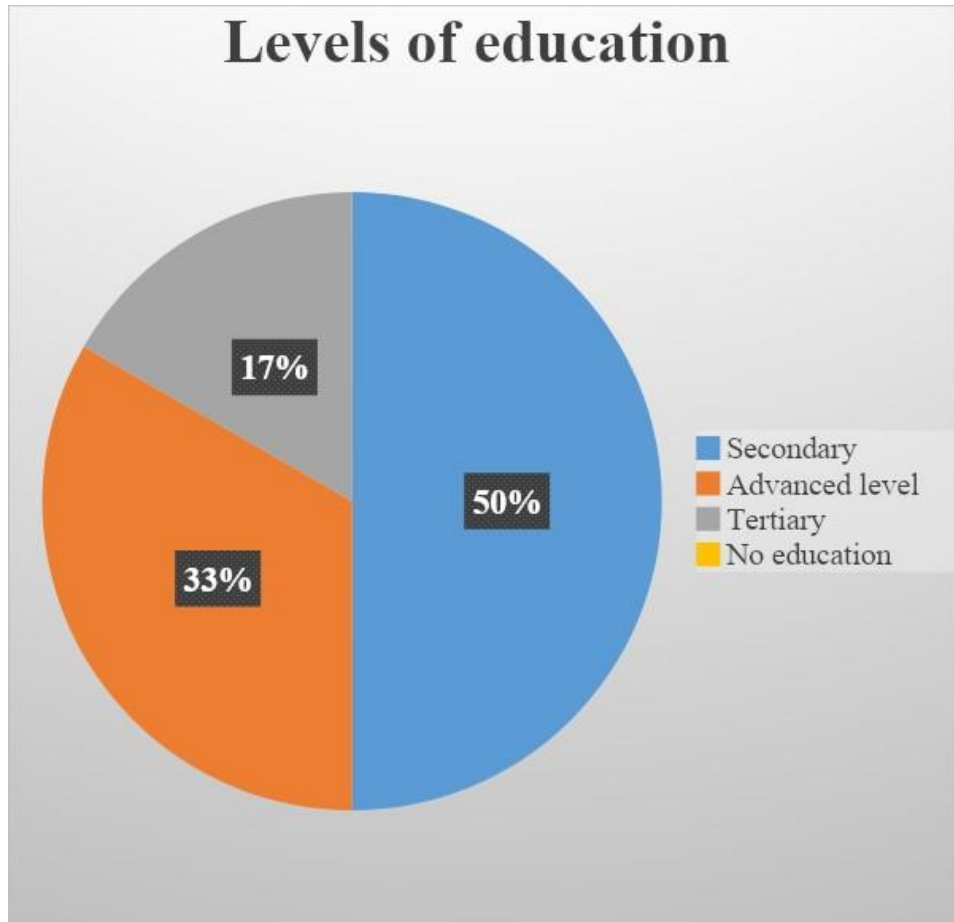
Fig.4.1.1: levels of education

The distribution of participants by educational level is shown in the accompanying chart. The results show that the majority of participants were educated. The statistic above makes it quite evident that 50% had completed at least the secondary level. All of the participants were literate because 33% had completed secondary education, whereas only 17% had completed tertiary education.

4.2 Gender peace building in zimbabwe

4.2.1 Exclusion of women in peacebuilding

It is important to note that Women in Zimbabwe have not been oblivious observers of the political and economic development of the nation throughout its history. However, according to Bhatasahara et al. (2022), the post-November period is characterized by patriarchal continuities rather than changes. In the "new dispensation," patriarchy produces exclusion with few opportunities for women to participate due to the rise in militaristic masculinities. Therefore, the prevalent socio-cultural norms that control gender relations and women's place in society serve as the foundation for this exclusion of women from determining the course of the nation. Women have continued to play a vital role in fostering healing in their communities and enabling reconciliation notwithstanding their exclusion from the negotiating rooms. The figure below illustrates respondents' opinions on the low participation of women in peacebuilding.
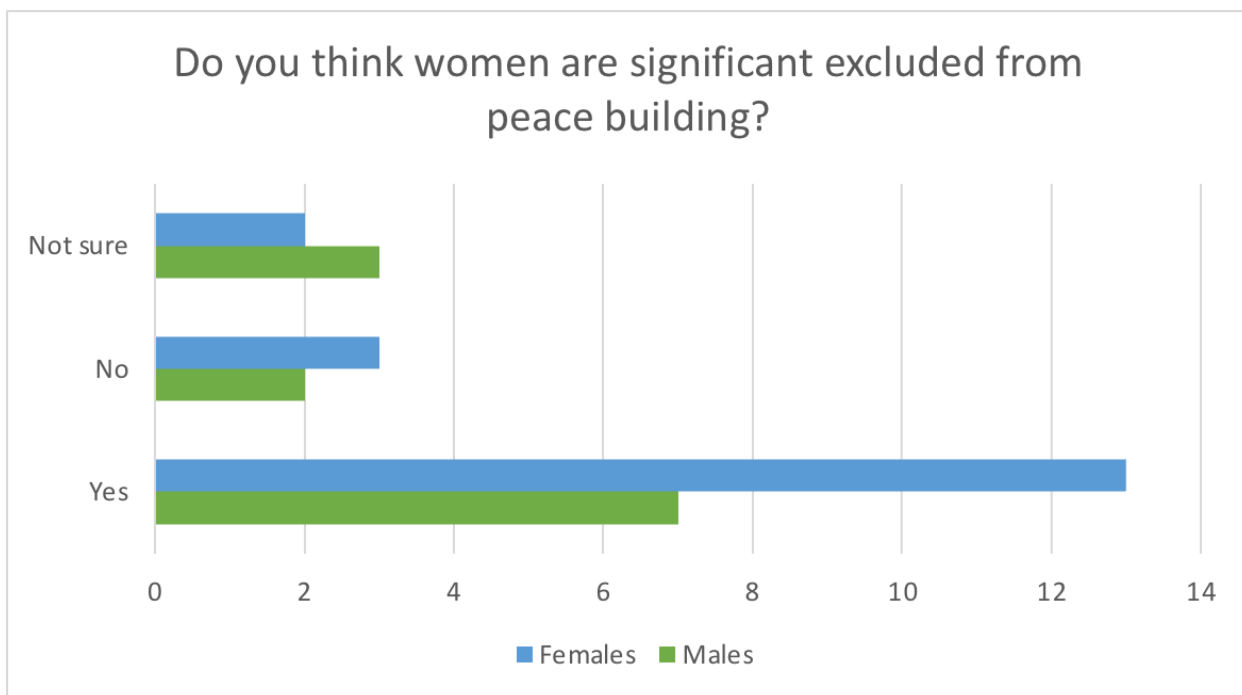
Fig.4.2: Participants perception on women's exclusion

Most of the respondents affirmed the notion that women's participation is significantly low in peacebuilding. Commenting on the low participation of women, one of the respondents chided the lack of education for women on peacebuilding as the major reason why women are less active regardless of some cultural and traditional issues of patriarchy. He further postulated that as a result there is a possibility of prolonged conflict or that as peace practitioners you may lack relevant information on the demands of women and their concerns. This is in agreement with Bell (2013), who argues that the principal areas of violence can remain unchanged and new ones can be established if peace procedures and related agreements fail to consider the concerns of women. The relative exclusion of women from these processes reflects and reinforces the conceptual gendering of peace processes. This was in conformity with Commissioner Masunungure when he was asked to give his views on women's exclusion in peacebuilding who said that,

"*it's* a *cocktail of reasons ranging from cultural to policy and Communities are predominantly highly patriarchal…. And the effect is that such policies will only treat symptoms and not the real issues and root causes of conflict.*"

Hence from the extraction above women in Zimbabwe are significantly excluded or have a tendency of low participation according to the commissioner and ultimately gender equality in peacebuilding is the way. One participant a provincial director from the ministry of women affairs mentioned the following when discussing the implications of women's exclusion from peacebuilding and policymaking: *"Exclusion of women pioneers gender inequality, leading to violation of women's rights, ultimately leading to conflicts."* Schneiker (2021), who contends that exclusion contributes to the practice of keeping women in lower positions and perpetuating the existence of male domination, supports this. Therefore, both men and women should participate in peacebuilding efforts as an exclusive strategy may result in conflicts and abuses of human rights.

4.3 NPRC gender peacebuilding initiatives

In response to the negative effects of violence on women and girls, including measures addressing gender, the NPRC act, chapter 10 section 9 of the Constitution becomes an essential tool in dealing with gender issues, with the following initiatives.

i.   Inception of the Victim support and gender diversity

The NPRC can be credited also for the VSGD initiative in line with the Commissioner's views. According to NPRC publications with a focus on women, young girls, and people with

disabilities, Victim Support, Gender, and Diversity specifically has the duty to assist all victims of varied groups, customs, cultures, and languages. This, therefore, becomes important as the Organization incorporates both genders in peace and conflict transformation processes.

ii.   The gender inclusion policy and standard operating procedures (SOPs)

This research has found that the gender inclusion policy and standard operating procedures (SOPs) were introduced by the NPRC in an effort to address other conflicts and advance peace and reconciliation as of 2021. According to Ndlovu in Muzarabani (2021), "*A gendered approach recognizes the role of both women and men and other marginalized groups as key to the success and sustainability of peace-building efforts.*" This is in support of Ngombe (2021) in line with the inclusion policy, who highlighted that, family peace, and harmony, helps to ensure that men, women, boys, and girls fairly appropriate and own productive activities at the national, community, and family levels. This is also in conformity with Moyo and Zvarevashe (2020), who argue that the NPRC's gender desks have been instrumental in promoting gender equality and women's participation in peacebuilding in this region.

Thus, grassroots peacebuilding is being facilitated with the recognition of both women and men in the due procedures. In the NPRC 5-year strategic planning (2018-2022) the key avenues for peace, tolerance, and prosperity continue to be the nation's principles and national ambitions for unity in diversity and a shared desire for freedom, justice, respect for variety, and gender equality.

iii.   Creation of the 'Safe spaces'

This research has also noted that one of the most important gender initiatives by the NPRC was the inception of the "safe spaces" as it has made it possible for women to speak openly about their encounters with violence and conflict. A safe Space is a formal or informal location where women and girls feel both physically and emotionally protected, according to Matthews et al. (2022). Absence of trauma, excessive stress, violence or fear of violence, or abuse is referred to as "safe." They are essential because they can specifically meet the needs of adolescent girls and young women (AGYW), especially those who are more vulnerable, in danger of violence, and may be left out of other programming. Commissioner N. Gwere remarks (NPRC, 2021) at the 2021 celebration of Resolution 1325 of the Security Council of the United Nations 21st anniversary. said

"The NPRC initiated and continues to implement the women's safe spaces program to provide a physically and emotionally secure environment for women to narrate and engage with their experiences of human rights violations in the context of conflict and violence. The safe spaces program leverages women's social assets through empowerment and confidence building to avoid perpetuating victimhood or objectifying women and girls. It also seeks to create leadership amongst girls and women and capacitate them to fully participate in healing, peacebuilding, and reconciliation processes."

From the extract above, women's safe spaces program of the NPRC is an admirable effort that strives to give women a safe setting in which to discuss their experiences of human rights abuses in the midst of conflict and violence. This program understands how vital it is to provide safe spaces for women to voice their opinions and be heard in order to fight gender-based violence and advance gender equality. The initiative also emphasizes women's empowerment through

enhancing their self-esteem and leadership abilities, which is crucial in preventing victimization or objectification of women and girls. The initiative acknowledges the significant role that women can play in advancing peace and security by empowering them to fully participate in processes of healing, peacebuilding, and reconciliation. Due to psychosocial well-being, and social support, the safe spaces according to Stark et al. (2021), are preferable to address violence against women in a humanitarian context. Overall, the NPRC's safe spaces program is an important step towards addressing gender-based violence and promoting gender equality. It recognizes the importance of creating safe spaces for women to speak out, while also empowering them to take an active role in promoting peacebuilding and reconciliation. This indicates that the commission has made some progress towards inclusive peacebuilding. This can be supported by the bottom-up approach where the community should take action from the bottom enhancing the capacity within it towards sustainable peace

4.4 NPRC's contribution to gender peacebuilding in Zimbabwe

Evaluation of the role played by the NPRC initiatives in Bindura was one of the research's goals. The NPRC was acknowledged by one of the responses from the Ministry of Women's Affairs who said, *"It works to increase community understanding of the need to respect one another's opinions."* This is supported by Sen (2011) who contend that any realistic plan for promoting peace must include a crucial role for the growth of mutual respect in the broadest sense. The NPRC initiatives in Bindura have played a significant role in promoting community understanding and respect for diverse opinions. The response from the Ministry of Women's Affairs highlights the positive impact of the NPRC in fostering a culture of tolerance and peaceful coexistence among community members.

Raising awareness about women rights

Furthermore, the NPRC has worked to raise awareness about human rights, democracy, and good governance. This has empowered community members to participate actively in decision-making processes at all levels of society. By promoting inclusivity and diversity, the NPRC has contributed to building a more cohesive and harmonious society in Bindura. Furthermore, the NPRC initiatives in Bindura have been instrumental in promoting gender peacebuilding efforts through fostering community understanding of the need to respect one another's opinions. Therefore, it is essential to continue supporting such efforts as they are crucial for sustainable peacebuilding and development. Accordingly, peacebuilding must start at the community level if both women and men contribute to conflict transformation from their respective perspectives. so that communities' endogenous potential should be used to bring about improvement as supported by Dodo and Chakaredza (2019). According to the participants' perceptions of the NPRC, the organization is significant because it gives women the chance to express themselves more fully in the context of dispute and offers advice on how to handle genderrelated issues.

Educating communities on Electoral gender based violence

The NPRC is known to have a part to play in reducing gender-based electoral violence, according to this research. The organization has also started Electoral gender-based violence training in communities, according to Mtombeni (2022). This is crucial since electoral violence has been a significant deterrent to participation. As the 2023 general election draws near, one participant remarked *"Educating, the community on electoral gender-based violence becomes very*

important and we can give credit to the commission." The participant's perspective on NPRC initiatives is admirable since it emphasizes how crucial it is to educate the public about electoral gender-based violence. This is an essential step in raising awareness and averting election-related violence. It should be commended that the NPRC took the initiative and worked to establish a secure and welcoming electoral environment. Women's participation in the electoral process is negatively impacted by the major problem of electoral gender-based violence. According to Bardall (2013), women are significantly more likely to be victims of election violence than males, and their experiences with election violence are fundamentally different from men's. It involves violence against female candidates, voters, and election officials on the physical, sexual, and psychological levels. Community education on this subject can aid in modifying perceptions toward women's involvement in politics and lowering the frequency of such violence. It is important to recognize the NPRC's efforts to educate the public about electoral gender-based violence since they have the potential to significantly advance gender equality and women's political participation. To have a long-lasting effect, it is crucial to make sure that these programs are maintained throughout time and reach all societal segments. Political violence is one of the difficulties that the community faces. According to the aforementioned claim, both men and women are impacted by political violence and electoral disputes. Hence the NPRC plays a role in community education and subsequent pre- and post-crisis prevention.

NPRC Psycho-social support and the referral system

This research also noted that the NPRC Psycho-social support and the referral system also help the victims of GBV. According to Dhayow (2022), psychosocial describes how a person's

social environment, including their family, community, and cultural networks, directly affects their psychological well-being. Services and help are provided to GBV survivors who need psychosocial support to deal with the negative psychological, emotional, and social impacts of GBV. It focuses generally on the individual and aims to enhance the well-being of a survivor. With this survivor-centered strategy, the survivor's rights and requests are maintained and prioritized. Hence it is essential to consider the victims' demands to effectively employ transitional justice mechanisms in the aftermath of the conflict.

Sensitizing stakeholders on conflict-related gender-based violence

The commission also plays a role in abating gender conflicts and enhancing gender peacebuilding by sensitizing stakeholders to conflict-related gender-based violence. GBV coordination, in accordance with Raftery et al. (2022), is a crucial part of every humanitarian response, providing that, from the early stages of a conflict, accessible and safe services are offered and prevention and mitigation methods are put into place to lessen GBV. The interaction of the Commission with related ministries, churches, and the police, therefore, ensures sustainability in the strategies the commission uses to tackle gender issues.

However, while there is a growing body of literature on the NPRC in Zimbabwe, some scholars have also raised counterarguments to the commission's effectiveness. For instance, in their study on the challenges of transitional justice in Zimbabwe, Chinyonga and Kurebwa (2023) argue that the NPRC's work is limited by political interference They suggest that a more transformative approach to transitional justice is needed, one that addresses the root causes of political violence and promotes structural change.

4.5 NPRC gender peacebuilding setbacks

It can be argued that there are some loopholes in these initiatives as the Mashonaland Central Provincial Peace Committee of the National Peace and Reconciliation Commission has only held 4 sessions since its founding, according to the Institute for Young Women's Development. Therefore, it can be said that these institutions, which are intended to support and promote democracy in accordance with the Zimbabwean Constitution, are not well recognized by the people who should be using them. Therefore, this may serve as a setback in as much as these committees are platforms where community engagement and GBV discussions should take place.

Some of the setbacks the organization faces according to the former Commissioner, are *"Negative Societal Attitude by communities that favor male than females' leadership and participation in peacebuilding issues, adding on to Resource Constraints as the NPRC is mainly funded by the Treasury."* In this instance, the former Commissioner's reflections on the difficulties the National Peace and Reconciliation Commission (NPRC) encountered offer insightful information about the obstacles to successful peacebuilding efforts in Zimbabwe this is in conformity with Mupedziswa et al. (2019) who argue that challenging patriarchal norms and promoting gender equality among men can be challenging due to cultural and social norms.

The former Commissioner identified the poor social perception of female leadership and participation in peacebuilding issues as the primary obstacle. This finding draws attention to a pervasive societal bias that favors male leadership and involvement in decision-making, this is consistent with various literature in chapter two on cultural issue. This prejudice is not specific to Zimbabwe; rather, it is a long-standing, global phenomenon. The promotion of gender equality and women's empowerment is part of the NPRC's mandate, but these objectives cannot be met without tackling these cultural biases. A concerted effort is needed to alter cultural perceptions about

women's leadership and involvement in peacebuilding issues in order to overcome this setback. This can be accomplished by conducting focused awareness efforts that stress the value of gender equality in fostering enduring peace. Additionally, concerted efforts must be made to promote the participation of women in all levels of decision-making.

The NPRC's resource limitations as a result of its reliance on government funding are the second drawback. This observation draws attention to a typical issue that many government organizations, particularly those engaged in peacebuilding initiatives, experience. The efficient implementation of initiatives and programs aimed at fostering lasting peace can be hampered by a lack of resources. Governmental and non-governmental organizations (NGOs) both need to increase investment into peacebuilding activities in order to overcome this setback. Funding for projects like conflict resolution training, community dialogue sessions, and reconciliation efforts should receive priority under this investment because they have a history of fostering lasting peace. But the difficulties the NPRC has experienced, as the former Commissioner said, are substantial obstacles that call for coordinated efforts from all parties concerned in fostering lasting peace in Zimbabwe. A multifaceted strategy will be needed to address these obstacles, including shifting cultural perceptions of women's leadership and involvement in peacebuilding issues and increasing financial support for such efforts.

4.6 To evaluate community capacity and knowledge of nprc gender and peacebuilding.

Participants were asked if they ever complained about a case to the NPRC or participated in safe spaces with regard to gender issues. The visual expression below presents the responses.
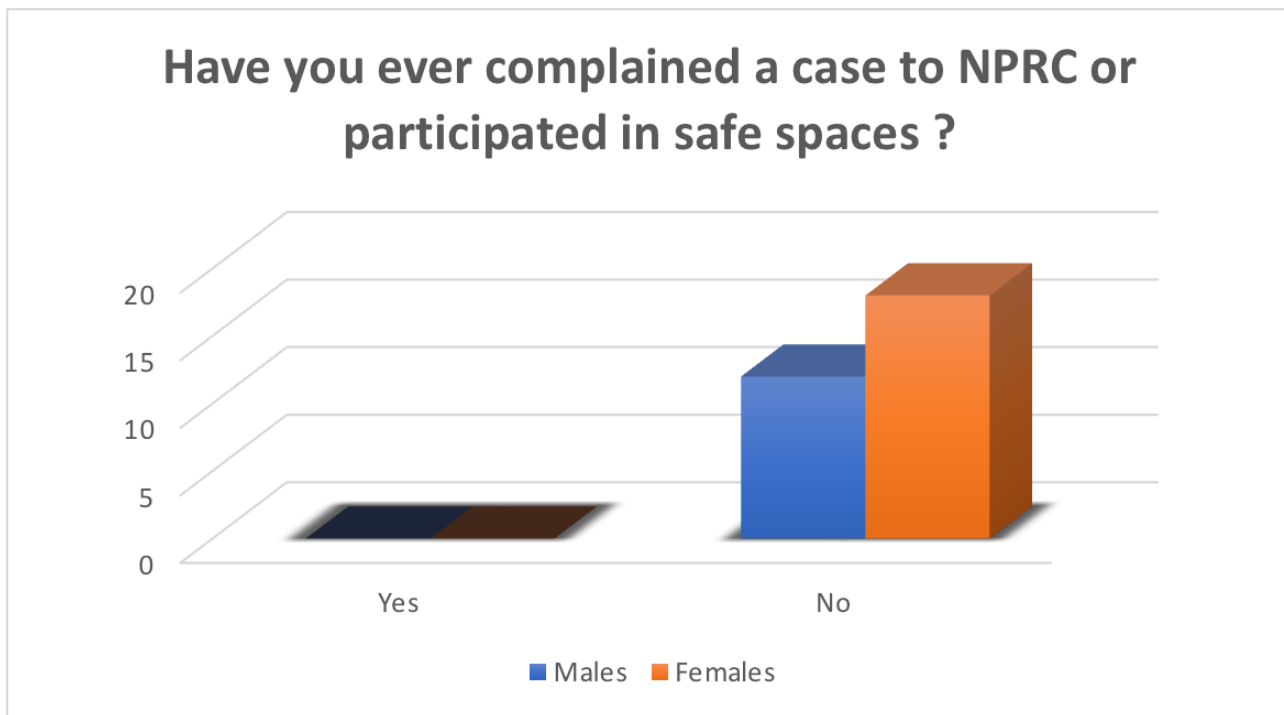
Fig.4.2.1: Participants engagement with the NPRC

From the expression above none of the participants had ever complained about a case to the commission. One of the key informants from the ZRP Victim Friendly Unit, which administers gender issues, one Officer said, *"If it was for ZACC everyone would tell a story but the NPRC is not familiar they lack marketing."* The findings suggest that the National Peace and Reconciliation Commission (NPRC) is not well-known among the general public, particularly in terms of its role in addressing cases of human rights violations. This lack of awareness may be due to a lack of marketing or promotion by the NPRC. It is also interesting to note that none of the participants had ever complained about a case to the NPRC. This could be attributed to a lack of trust in the commission's ability to address their concerns or a lack of knowledge about how to access its services. The comment from the key informant from the ZRP Victim Friendly Unit highlights the

NPRC GENDER PEACEBUILDING

importance of marketing and promotion for institutions like the NPRC. Without adequate

promotion, even well-intentioned organizations may struggle to gain traction and make an impact.

Overall, these findings suggest that there is a need for increased awareness and promotion of the

NPRC's role in addressing human rights violations. This could involve targeted marketing

campaigns, outreach efforts, and partnerships with other organizations working in this space. By

increasing awareness and trust in the commission, more individuals may feel empowered to come

forward with their concerns and seek justice for past injustices. This research therefore argues that,

due to low knowledge about the organizational activities and initiatives in Bindura, non or few

members of the community would engage with the organization hence utilization assessment

would logically conclude that the initiatives may be rendered abortive.

This research further explored that most of the community members have no idea about the

legal instrumental provisions of domestic law or international law at large.

How familiar are you with conventions and domestic law on gender equality and women empowerment?
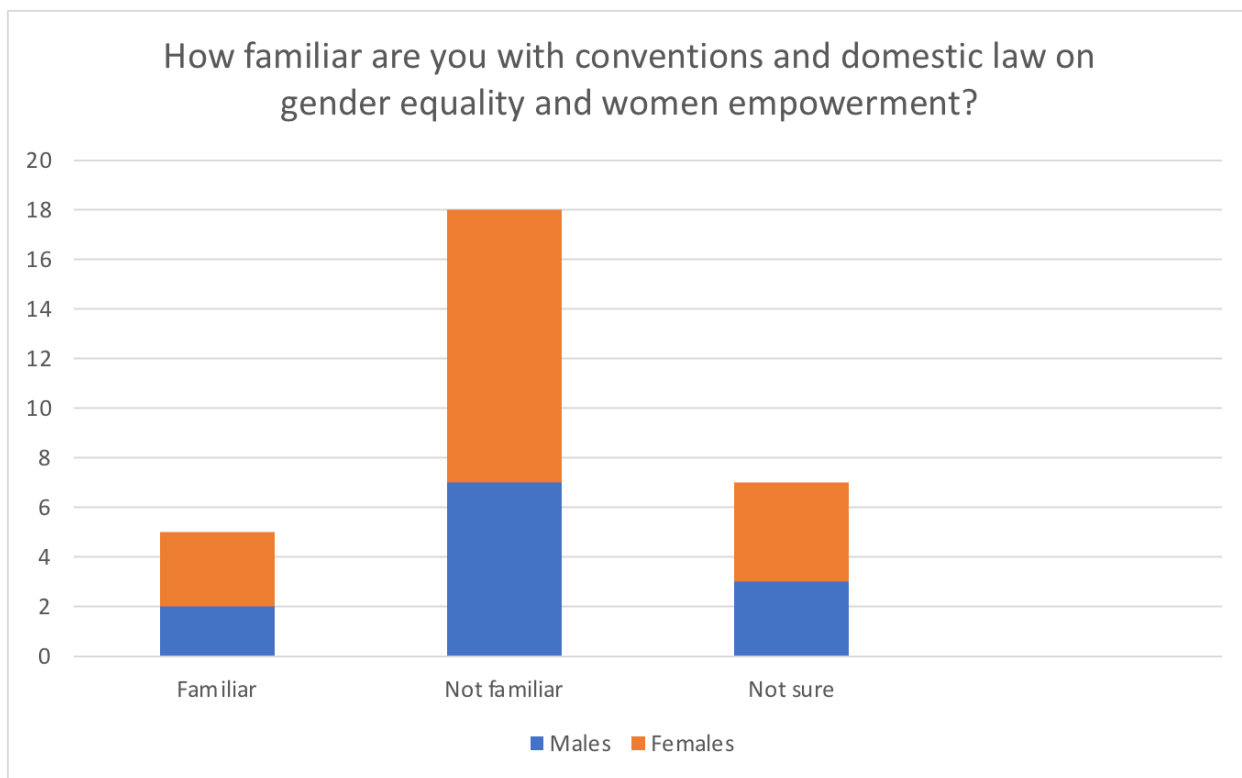
Fig.4.2.2: An assessment of the community gender legislation awareness

The graph shows that 17% (5 out of 30) of respondents were familiar with the domestic laws and the international conventions while 60% were not familiar and the remainder were not sure of their understanding. The results imply that community members are not aware of or knowledgeable about gender-related local and international legal provisions. The defense and advancement of gender rights may be seriously hampered by this ignorance. First off, individuals of the community may not be able to seek justice when their rights are violated if they are unaware of their legal rights. For instance, a woman who experiences domestic violence might not be aware of her legal options, which are protected by domestic violence statutes or international human rights treaties. Because of this ignorance, offenders may continue to operate with impunity and victims may have no other options.

Second, ignorance of the detrimental cultural practices and attitudes that discriminate against women and girls can also be perpetuated by a lack of knowledge regarding gender law instrumental provisions. For instance, if members of the community are unaware that child marriage is prohibited by both domestic and international law, they can continue to engage in the practice despite knowing how detrimental it is to girls' health, education, and general well-being. Thirdly, the data show that there is a greater need for community people to be made aware of gender legal instruments. This could involve focusing education campaigns to enlighten people on their rights under domestic law and international agreements in schools, community centers, and other public places.

The participants were asked if they are affected by gender concerns or gender-based conflicts, the figure below illustrates the respondents' vulnerability to gender conflicts
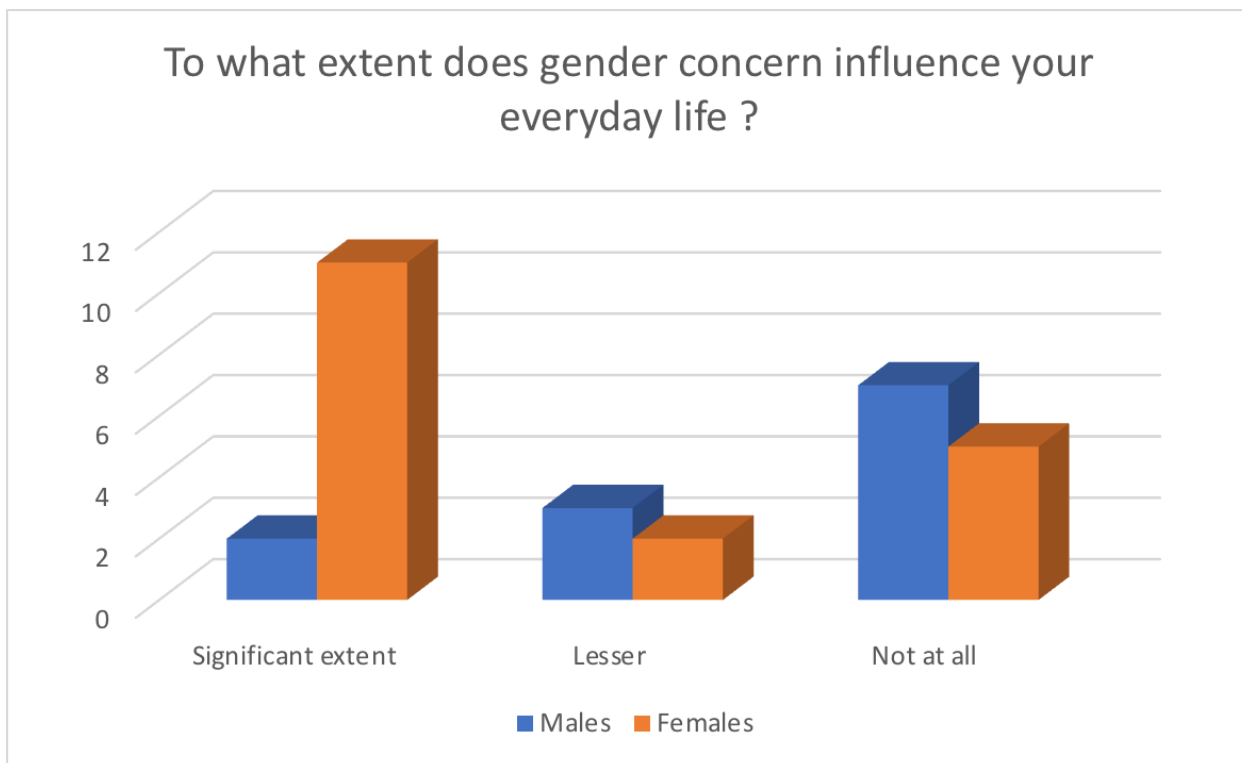
Fig.4.2.3: To what extent do gender concerns influence their everyday lives?

Basing on the research findings, it appears that women are more affected by gender conflicts than men. This could be due to a variety of reasons, including societal expectations and stereotypes that place greater pressure on women to conform to certain gender roles. Additionally, women may face more discrimination and bias in certain areas, such as the workplace or in politics. It is important to note that this research only surveyed a specific group of participants and may not be representative of the larger population. Further research would be needed to confirm these findings and explore the underlying reasons for the gender differences observed. Additionally, it is important to address and work towards reducing gender-based conflicts and promoting gender equality for all individuals.

4.7 Summary

This chapter discussed the role played by the NPRC in peacebuilding. An assessment of community participation and engagement with the organization has been analyzed by reviewing respondents' contributions in as much as the gender initiatives of the organization are conducted. Therefore, it can be argued that the NPRC has contributed to a significant extent yet there is a lot more work to be done in order to form awareness about the organization.

CHAPTER FIVE

5.0 Introduction

The data connected to the evaluation of the gender peacebuilding activities in Mashonaland Central, Bindura, was presented in the preceding chapter along with data analysis, research findings, and discussions of findings. The study's results are summarized in this chapter. Additionally, it offers advice and findings from the research.

5.1 Summary

This study evaluated the contribution of the National Peace and Reconciliation Commission (NPRC) to gender parity in peacebuilding in Bindura. The research utilized a mixed-methods approach, combining qualitative and quantitative data collection methods. The findings highlighted progress in promoting gender equality but identified significant challenges, including limited resources, patriarchal structures, and low community engagement. Gender-based violence remained a pressing issue in the region. The study recommended that the NPRC prioritize gender issues, allocate more resources, and provide training to address these challenges.

Findings

Zimbabwe's ratification of UNSCR 1325 serves as a foundation for gender peacebuilding. While progress has been made in women's involvement in peacekeeping and development, the NPRC played a crucial role in supporting women's participation through safe spaces for dialogue. However, the study revealed low knowledge and engagement with the NPRC among residents in Bindura. More promotion and awareness of the NPRC's initiatives are needed to overcome this

challenge. The study emphasized the ongoing nature of "women in peacebuilding" and the need for time to sensitize communities to NPRC gender initiatives.

The study examined the role of government-related groups, civil societies, and the government itself in improving gender peacebuilding projects in Zimbabwe. The NPRC was found to contribute to society by educating people about gender-based violence and providing support systems for victims. However, residents in Bindura urban areas had limited knowledge of and engagement with the NPRC. This suggests the need for further efforts to promote the organization and increase community participation.

Overall, the study concluded that while the NPRC had made positive contributions to gender parity in peacebuilding in Bindura, there were still significant challenges to address. The study recommended that the NPRC prioritize gender issues, allocate more resources, and provide training to enhance their work. Additionally, promoting the NPRC and increasing community engagement were identified as crucial steps in achieving gender parity and addressing gender-based conflicts. identified.

5.2 Conclusions

Gender peace building is essential for sustainable development in Zimbabwe. The government, civil society organizations, NPRC, Ministry of Women Affairs, and ZRP all have a role to play in promoting gender equality and addressing gender-based violence. By implementing the following recommendations, Zimbabwe can become a more peaceful and equitable society for all its citizens. The results of this study on the NPRC gender peacebuilding programs in Zimbabwe

emphasize the significance of gender sensitivity, community engagement, and capacity building in productive peacebuilding endeavors. The research on peacebuilding, which emphasizes the importance of gender-sensitive strategies and community involvement in peacebuilding initiatives, is consistent with these findings. The study's analysis of the obstacles to women's involvement in peacebuilding and the causes of women's exclusion is consistent with previous research that emphasizes the structural and cultural constraints on women's engagement in decision-making. The research on the function of national institutions in fostering gender-sensitive peacebuilding is congruent with the study's focus on the NPRC's initiatives to involve women in peacemaking. Overall, the results of this study add to the body of knowledge on peacebuilding and offer suggestions on how to undertake gender-sensitive peacebuilding programs in Zimbabwe.

5.3 Recommendations

Gender peace building is a crucial aspect of sustainable development in Zimbabwe. It is essential to ensure that women and men have equal access to resources, opportunities, and decision-making processes. This dissertation provides recommendations to the government, civil society, NPRC, ministry of women affairs, and ZRP on gender peace building in Zimbabwe.

5.3.1 GOVERNMENT:

The government should prioritize gender peace building in its policies and programs. It should ensure that women are represented in decision-making processes at all levels of governance. The government should also provide resources for gender-sensitive programs that promote women's empowerment and address gender-based violence.

5.3.2 CIVIL SOCIETY:

Civil society organizations should continue to advocate for gender equality and promote women's participation in peacebuilding initiatives. They should also provide support services for survivors of gender-based violence and work with communities to change harmful cultural practices.

5.3.3 NPRC:

The National Peace and Reconciliation Commission (NPRC) should prioritize the inclusion of women in its reconciliation efforts. It should ensure that women's voices are heard and their experiences are taken into account when developing reconciliation strategies. Since this study looked at potential reasons why projects can fail, the organization should now educate local communities about the gender issue in order to help the vast majority of people who are affected by gender-based violence. The organization should also open provincial offices in more populated areas in order to increase community involvement and awareness

5.3.4 MINISTRY OF WOMEN AFFAIRS:

The Ministry of Women Affairs should work closely with other government agencies to promote gender equality and address gender-based violence. It should also provide training for women on leadership skills, entrepreneurship, and financial management.

5.3.5 Zimbabwe Republic Police

The Zimbabwe Republic Police (ZRP) should prioritize the protection of women from violence and abuse. It should ensure that perpetrators are held accountable for their actions and

that survivors receive support services. Furthermore, instead of waiting for victims to come forward, the police should increase pre-conflict prevention rather than focusing solely on postconflict transformation. They should also work hand in hand with the NPRC organization at the community level to raise community awareness of gender-based violence and transitional justice mechanisms.

5.4 Areas of further research

I. The effectiveness of gender-sensitive peacebuilding initiatives: The assessment found that while the NPRC had made efforts to include women in peacebuilding processes, there were still gaps in implementation. Further research could explore how effective gender-sensitive peacebuilding initiatives are in promoting sustainable peace and reconciliation.

II. The impact of cultural norms on gender equality: The assessment found that cultural norms continue to limit women's participation in peacebuilding processes. Further research could explore how cultural norms impact gender equality and what strategies can be used to promote more inclusive approaches to peacebuilding.

III. The role of civil society organizations in promoting gender-sensitive peacebuilding: The assessment found that civil society organizations played a critical role in promoting gender-sensitive peacebuilding initiatives. Further research could explore how civil society organizations can be supported to enhance their capacity to promote gender equality and inclusive approaches to peacebuilding.

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APPENDIX A: RESEARCH INSTRUMENTS

CONSENT FORM

My name is Kunatsa Blessing a student at Bindura University of science Education. I am currently studying towards attaining a BSc Honors Degree in Peace and Governance. I am carrying out a research.

My research topic reads:

81

AN ASSESSMENT OF THE NPRC GENDER PEACE BUILDING INITIATIVES IN ZIMBABWE. CASE OF MASH-CENTRAL BINDURA

You have been identified as one of the relevant participants and your input responding to the interview questions sincerely appreciated. Your contribution will help in the completion of this study. The information you provide will only be used for academic purposes. Participation in this research is voluntary and your confidentiality is guaranteed.

The following are the terms of the agreement:

➢ The participant should respond with no prejudice or bias
➢ The participant can and may use any language for responding to the questions By signing this consent form you have agreed to voluntarily participate in the research.

Occupation/ Ministry…………………………………………

Signature ……………………………………………………

INTERVIEW GUIDE

NPRC OFFICIALS

1. What is the general purpose and roles of NPRC initiatives in gender and peace building in the community?
2. What is the contribution of the NPRC initiatives in gender and peace building?
3. What are the challenges faced by NPRC in Gender equality and peace building?

4. What are the peace building efforts implemented by the NPRC since inception?

5. What are the emerging challenges to female's participation in decision making and peace building?

6. What are the effects of the continued exclusion of women in peace building?

7. What are some of the reasons for women exclusion in peace building?

8. What efforts were made by the NPRC to include women in peace making

OTHER PARTICIPANTS:

1. Why is gender parity important in peacebuilding?

2. What are the emerging challenges to female participation in decision making and peacebuilding?

3. Would you say women are significantly excluded from peace building? If Yes. What are the reasons why they are excluded? Policy, tradition, culture, etc

4. What are the effects of the exclusive policies of women in peace building?

5. What efforts were made by the NPRC to include both men and women in peace building?

6. What are some of the challenges did the organization face or is facing which may hinder the achievement of its goals or these initiatives?

7. Is there a decrease in the Gender based conflicts in the community for the past 5 years? If No what are the gaps in the initiatives?

RESEARCH QUESTIONARE

SECTION A General information

AGE………………………………..   SEX………………………………………

OCCUPATION……………………   ORGANISATION/MIN…………………

AREA OF RESIDENCE……………………

LEVEL OF EDUCATION……………………

MARRIAGE STATUS……………………….

Type of organisation you are working for (tick only 1 box)

[] **Governmental**   [] **Non Governmental**

SECTION B

1. Are you clear about the difference between gender mainstreaming and equal representation of women in peace building?

   [   ] Yes   [   ] No   [   ]Not applicable

2. How familiar are you with international conventions on Gender Equality and the Empowerment of Women?

   [   ] Not at all   [   ] familiar   [   ] Very familiar

3. To what extent do gender concerns influence your everyday life or work?

   [   ] Not at all   [   ]To a limited extent   [   ]To a significant extent

4. Have you received any training or orientation on gender issues?

   [   ] Yes   [   ] No   [   ]Not applicable

5. Is it true that women are significantly excluded from peace building?

   [   ] Yes.   [   ] No.   [   ] Not sure

6. Is the NPRC assisting in addressing gender-based conflicts?

   [   ] Yes.   [   ] No   [   ] Not sure

7. Have you ever participated in NPRC "safe spaces" in the last five years ?

[   ] Yes.   [   ]No.   [   ] Not applicable

8. Is there an established mechanism for coordination around gender and peace programming in your area?

[   ] **Yes**   [   ] **No**

Mechanisms for accountability and justice in place to support gender peace building?

i) Accountability mechanisms are in place   [   ] **Yes**   [   ] **No**

ii)   There are gaps in accountability and justice mechanisms [   ] **Yes** [   ] **No**

iii) If yes, what are these gaps and how should they be addressed?

....

9. How could Gender in Peace programming be strengthened?

....

……………………………………………………………………………………

10. What are some of the effects of under representation in peace negotiations

....

APPENDIX B: LETTERS

OFFICE OF THE PRESIDENT AND CABINET
MASHONALAND CENTRAL PROVINCE

TEL.: (066210) 6971/ 7598 opcmashcentral@.gmail.com All communications should be addressed to the Secretary for Provincial Affairs and Devolution	ZIMBABWE	Secretary for Provincial Affairs and Devolution P.O Box 300 1ˢᵗ Floor Mutungagore 567 Thurlows Avenue BINDURA
REF:		

April 2023

The District Development Coordinator

Bindura District

PERMISSION TO CARRY OUT AN ACADEMIC RESEARCH IN BINDURA DISTRICT FOR BLESSING KUNATSA ID NUMBER 63-2044822Q71 AN UNDERGRADUATE STUDENT AT BINDURA UNIVERSITY, FACULTY OF SOCIAL SCIENCES: DEPARTMENT OF PEACE AND GOVERNANCE

The above subject matter refers.

Permission has been granted to Blessing Kunatsa a BSc student in Peace and Governance Degree at Bindura University to carry out a research in Chiwaridzo suburb in Bindura District. The topic of his research is; *An Assesment of the NPRC Gender Peace Building Initiatives in Zimbabwe: The Case of Bindura.* The topic requires him to use primary documents and carry out oral interviews with relevant informants. Please note that, this research is purely for academic purposes only. The student is obliged to follow all ethical requirements during the course of the research.

Your usual cooperation is greatly appreciated.

pp *[signature]*

C. Chiringa
Director Provincial Coordination
FOR-THE SECRETARY FOR PROVINCIAL AFFAIRS AND DEVOLUTION
MASHONALAND CENTRAL PROVINCE

OFFICE OF THE PRESIDENT AND CABINET
DIRECTOR
PROVINCIAL COORDINATION
2 4 APR 2023
MASHONALAND CENTRAL PROVINCE
ZIMBABWE

Office of the President and Cabinet
Ministry of Women Affairs

FACULTY OF SOCIAL SCIENCES & HUMANITIES

P. Bag 1020
BINDURA, Zimbabwe

Tel: 263 - 71 - 7531-6, 7621-4

Fax: 263 - 71 - 7534

Peace & Governance Department
dmakwerere@buse.ac.zw

Cell 0772 596 562

BINDURA UNIVERSITY OF SCIENCE EDUCATION

Date: 21 / 04 / 2023

TO WHOM IT MAY CONCERN

===
RE : REQUEST TO UNDER TAKE RESEARCH PROJECT IN YOUR
ORGANISATION/AREA
_____

This serves to introduce the bearer KUNATSA BLESSING, Student
Registration Number B190281B who is a HBSc Peace and
Governance student at Bindura University of Science Education and is carrying out
a research project in your area.

Your usual cooperation and assistance is therefore being sought.

Yours faithfully

BINDURA UNIVERSITY OF SCIENCE
PEACE & GOVERNANCE
CHAIRPERSON

1 0 FEB 2023

FACULTY OF SCIENCE EDUCATION
PRIVATE BAG 1020, BINDURA, ZIMBABWE

D. Makwerere (Dr)
CHAIRPERSON - PEACE AND GOVERNANCE

MIN. OF WOMEN AFFAIRS, COMMUNITY,
SMALL & MEDIUM ENTERPRISES DEV.
PROVINCIAL DEVELOPMENT OFFICER

2 1 APR 2023

P. BAG 982
BINDURA

B Kunatsa
0775 836 738

Bindura District Development Coordinator

FACULTY OF SOCIAL SCIENCES & HUMANITIES

P. Bag 1020
BINDURA, Zimbabwe

Tel: 263 - 71 - 7531-6, 7621-4

Fax: 263 - 71 - 7534

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dmakwerere@buse.ac.zw

Cell 0772 596 562

BINDURA UNIVERSITY OF SCIENCE EDUCATION
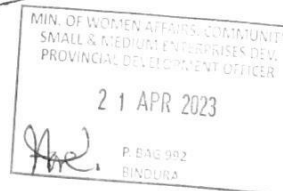
Date: 21 / 04 / 23

TO WHOM IT MAY CONCERN

==

RE   :   REQUEST TO UNDER TAKE RESEARCH PROJECT IN YOUR
ORGANISATION/AREA

This serves to introduce the bearer --- KUWATSA BLESSING ---, Student Registration Number -- B190281B -------------- who is a HBSc Peace and Governance student at Bindura University of Science Education and is carrying out a research project in your area.

Your usual cooperation and assistance is therefore being sought.

Yours faithfully

BINDURA UNIVERSITY OF SCIENCE
PEACE & GOVERNANCE
CHAIRPERSON

1 0 FEB 2023

FACULTY OF SCIENCE EDUCATION
PRIVATE BAG 1021, BINDURA, ZIMBABWE

D. Makwerere (Dr)
CHAIRPERSON - PEACE AND GOVERNANCE

DISTRICT DEVELOPMENT CO-ORDINATOR
BINDURA DISTRICT OFFICE

2 7 APR 2023

P.O. BOX 240, BINDURA
MASHONALAND CENTRAL

Home affairs: ZRP Bindura

OFFICE OF THE PRESIDENT AND CABINET
MASHONALAND CENTRAL PROVINCE

		Secretary for Provincial Affairs and
TEL: (066210) 6971/ 7598		Devolution
opcmashcentral@.gmail.com		P.O Box 300
All communications should be addressed to the Secretary for Provincial Affairs and Devolution	ZIMBABWE	1ˢᵗ Floor Mutungagore 567 Thurlows Avenue BINDURA
REF:		

April 2023

The District Development Coordinator

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C. Chiringa
Director Provincial Coordination
FOR-THE SECRETARY FOR PROVINCIAL AFFAIRS AND DEVOLUTION
MASHONALAND CENTRAL PROVINCE

OFFICE OF THE PRESIDENT AND CABINET
DIRECTOR
PROVINCIAL COORDINATION
2 4 APR 2023
MASHONALAND CENTRAL PROVINCE
ZIMBABWE