

**COMBINING SPORT AND MEDIATION SKILLS FOR COMMUNITY HEALING.  
A MULTIPLE CASE STUDY OF TWO POST-CONFLICT COMMUNITIES IN  
SOUTH AFRICA AND ZIMBABWE**

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A thesis submitted in partial fulfilment of the requirements for the degree of Doctor Philosophiae, in the Department of Sport, Recreation and Exercise Science, Faculty of Community and Health Sciences, University of the Western Cape.

**Supervisor:** Professor Marion Keim Lees



May 2014

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**KEY WORDS**

Sport

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Community healing

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Reconciliation

Development

Peace

Conflict transformation



## **ABSTRACT**

### **COMBINING SPORT AND MEDIATION SKILLS FOR COMMUNITY HEALING. A MULTIPLE CASE STUDY OF TWO POST-CONFLICT COMMUNITIES IN SOUTH AFRICA AND ZIMBABWE**

C. Chikwanda

PhD thesis, Department of Sport, Recreation and Exercise Science, Faculty of Community and Health Sciences, University of the Western Cape.

The realisation of sustainable post-conflict reconciliation, integration and community healing faces uncertainties due to numerous reasons including insufficient research in the field. Researchers and practitioners continue to seek answers that adequately explain why conflicting parties perpetually revert back to violence after settlement of disputes. A good example is in South Africa and Zimbabwe, where, after the harrowing injustices of the colonial epochs, their successive post-conflict governments failed to adequately provide sustainable solutions, forcing polarisation and the cycle of violence to escalate in communities.

There is no single explanation to what drives the cycle of violence in these post-conflict communities but one dominant discourse is that it could be because most governments have mandated politicians to spearhead such initiatives, yet their impartiality and objectivity is often questioned. Governments have also failed to engage grassroots communities in such initiatives, making the achievement of genuine reconciliation and community healing elusive since it does not address the real causes of conflicts.

This paper argues that post conflict communities need capacity to effectively deal with violent conflicts. This study therefore examines avenues through which sport can be used as a catalyst for mediation programmes in Zimbabwe and South Africa, to address sustainable community healing. This will capacitate communities with the skills to mediate and resolve their own conflicts, thereby contributing to knowledge and changing the paradigm of post-conflict community healing.

Grounded in the structural functionalist theory and John Paul Lederach's Multilevel Leadership pyramid, this study was carried out in Mfuleni, Western Cape and Highfields, Harare, where mediation training for sport participants, community coaches, sports men and women were carried out. It was assessed at all the stages using the qualitative research methodology.

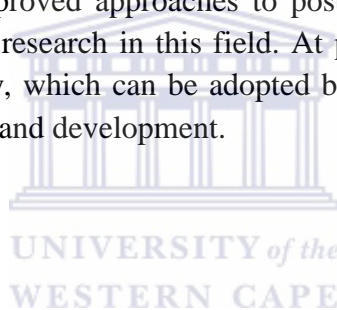
This study discovered many benefits derived from the sport and mediation training. However, successful implementation of sport and mediation training in post-conflict communities can face challenges around language, different ways of interpreting terms and related issues by stakeholders; the extreme dominance of religion; superstition and use of magic in sport; lack of

acceptance in communities on issues around age and gender, owing to patriarchy. It also noted that the school system is replete with loopholes that threaten the security of learners. Also, the school system is caught in the net of propagating patriarchal values, albeit in subtle ways. As such, the need to take all these into consideration cannot be overemphasised.

This paper argues that in order to maximise the said benefits, there is need to include all stakeholders in the planning and implementation of such interventions, including the allocation of resources. It concludes that a thorough research needs to be carried out in order to understand and respond to specific community dynamics before this model can be rolled out in schools and communities. Additionally, there is need to take into consideration the ages of participants, gender, religion and spirituality, the culture of the people, and individual participant needs, among others.

The findings of this research greatly assist in formulating strategies for adoption by practitioners and other stakeholders in using combined sport and mediation skills to achieve post-conflict community healing. The knowledge generated contributes to the realisation of new and unique knowledge that contributes to improved approaches to post-conflict community healing. This lays a firm foundation for further research in this field. At policy level, the findings help with evidence-based influence to policy, which can be adopted by governments and help to achieve durable community healing, peace and development.

May 2014



**DECLARATION**

I declare that *Combining sport and mediation skills for community healing. A multiple case study of two post-conflict communities in South Africa and Zimbabwe* is my own work, that it has not been submitted for any degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged by complete references.

Clever Chikwanda

May 2014

Signed.....



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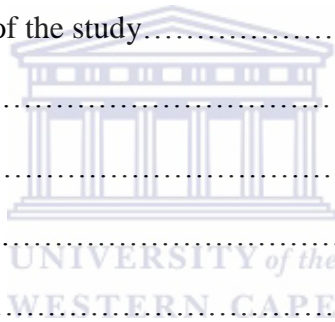
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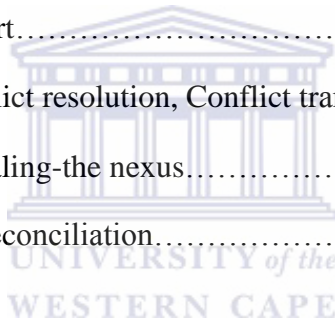
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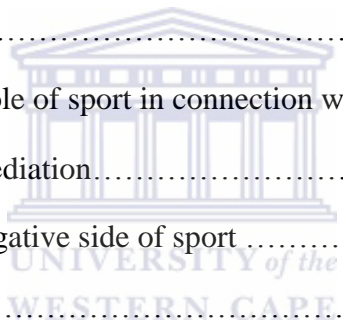
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## CHAPTER 1: INTRODUCTION

### 1.1 Background and rationale of the study

In countries directly affected by...conflict..., many civil society institutions stop functioning, critical health and education systems break down, physical infrastructure is destroyed, agricultural activity is interrupted, food supplies become scarce, commerce and trade shrink, poverty increases, populations are uprooted and made homeless, disease epidemics spread unchecked, discrimination against vulnerable populations increases, and violence and criminality become widespread. Lives are lost or shortened by violence, hunger and disease; survivors are left with permanent psychological scars and often physical disabilities; families are separated and deprived of their livelihoods; and countless children are orphaned. Where landmines have been used, civilians continue to be killed, maimed and prevented from returning their land to productive use, long after wars themselves are over,

(Sport for Development and Peace, International Working Group 2008, p.204).

While the above helps in providing the devastating effects of violent conflicts, research has shown that even in situations where disputants have agreed to enter into peace pacts or have signed peace agreements, their chances of reverting back to violence soon after are very high. The World Bank (2004, cited in Junne and Velkoren, 2005) propounds that, in 44 percent of all conflict situations, war resumes in the first five years after the violence has stopped, and about 50 percent of post-conflict countries revert back to war in the first decade of peace.

The above observations may assist in providing a general overview of what historically characterised Zimbabwe until the formation of the Transitional Government, after the 2008 Global Political Agreement. Such a reality gives rise to the need for sustainable post-conflict community healing initiatives which are aimed at achieving durable peace and development.

In the case of South Africa, although the country has made many progressive advances, it continues to face many challenges. This is reflected in the fact that it has overtaken Brazil as “the most consistently unequal country in the world” with a Gini coefficient index of 0.679 (Bhorat, 2009) with half of the population living below the poverty line, a high crime rate and an estimated unemployment rate of 24.9%, with 18% of adults infected with HIV/AIDS (CIA Fact book, 2012).

The post-conflict realities in both countries paint a gloomy picture, exacerbated by the fact that many approaches currently employed to promote peace in violent settings or after cessation of hostilities are not sustainable as they do not address the underlying causes of the conflicts.

In the case of South Africa, many scholars agree that the Truth and Reconciliation Commission (TRC) was relatively successful, but mostly in ensuring political stability. It did not adequately address the underlying causes such as racialised inequalities and poverty that continue to threaten stability in communities. Consequently, community conflicts continue to emerge, resulting in violence and high crime rates.

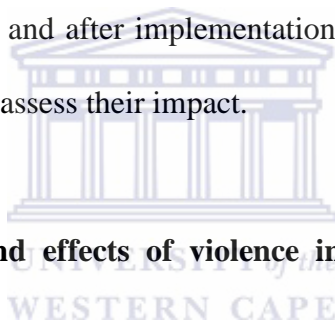
With Zimbabwe and South Africa emerging from a shared history of colonialism, and a legacy replete with violent conflicts, it is refreshing to note that both countries have a passion for sport.

This research attempted to look at the role sport and mediation can play in community healing in both countries involving youth in two similar communities, one in Mfuleni, a township outside Cape Town and one in Highfield, a township outside Harare. As the majority of the youth in townships like these in South Africa and Zimbabwe are not employed and lack opportunities to spend most of their time productively, they have become highly susceptible to involvement in acts of crime and violence. Although there are various efforts being undertaken by different



stakeholders to involve the youth, many are not holistic as they do not address the root causes of the conflicts, which makes them ineffective and unsustainable. As such, there is a need to generate innovative approaches that help the youth living in disadvantaged communities to get out of their dire situation and empower them to play a role in their environment in the promotion of peace and development.

This research is unique in that it combines sport and mediation in its approach to gain and create an understanding of the actual problems facing young people in post-conflict communities in the two countries. It further designed a **locally** appropriate intervention strategy for both case studies using sport and mediation. During and after implementation, the results were measured against the respective community needs to assess their impact.



## **1.2 Some of the root causes and effects of violence in post-conflict South Africa and Zimbabwe**

Scholars and practitioners of peace and conflict concur that the cycle of violence increases more in post-conflict communities (Mbofana, 2011). This research contends that the above-mentioned argument applies to South Africa and Zimbabwe. As was mentioned above, the two countries have not yet fully recovered from the stereotypical, violent and divisive legacy of colonialism and in South Africa's case, apartheid.

In an attempt to explain why post-conflict communities are so violent, some authors suggest that, humiliation by the perpetrators of violence plays a big role in contributing to the cycle of violence. Porter (2011,n.p.), in her article entitled, 'The Shame that turns ordinary people into

terrorists,' describes humiliation as, "... *the experience of being placed against one's will, in a situation where one is made to feel inferior; where,...the victim is forced into passivity, acted upon, made helpless....*"

According to Porter (2011,n.p.),

The discrimination and abusive behaviour directed at them... is experienced as deep humiliation, acute loss of dignity and, possibly, trauma,...These feelings in turn can lead to a drive for vengeance at any cost....In this context, what could be described as "evil" can arise when the pain of trauma grows so great that its victim can no longer sustain the feeling and becomes susceptible to perpetrating terrible acts.

This implies that those who humiliate others may themselves have been humiliated at some point in their lives. This is further demonstrated by Freire (2000, p.45) when the author states that,

But almost always, during the initial stages of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or, 'sub-oppressors.' The very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they were shaped. Their ideal is to be men; but for them, to be men is to be oppressors. This is their model of humanity. This phenomenon derives from the fact that the oppressed, at a certain moment of their existential experience, adopt an attitude of 'adhesion' to the oppressor.

The above illustration that those that are oppressed and humiliated are also likely to humiliate others in future is quite instructive. This propagates and perpetuates the cycle of violence and its cascading effects in communities. In both South Africa and Zimbabwe, it is well documented that most blacks were subjected to various forms of humiliation by the colonial master. Although this period is now over, they are yet to fully recover from the effects of those damaging experiences and healing is needed on both sides.

To put this discourse further into a context, although outside of Africa, Porter (2011,n.p.) observes that,

During and after the US invasion of Iraq in 2003,... the discrimination and abusive behaviour directed at these Arab and Muslim communities at home and in the diaspora is experienced as deep humiliation, acute loss of dignity and, possibly, trauma, according to peace-building activists Scilla Elworthy and Gabrielle Rifkind.

Further to the above, violence can also be a consequence of gross inequalities in communities. This is also inter-related with other intractable social challenges such as poverty, unemployment, lack of health services, social exclusion and marginalization. These phenomena feature very conspicuously in both post-colonial Zimbabwe and post-apartheid South Africa and can be seen as drivers of violence.



The high level of inequality in South Africa is eloquently demonstrated by the 2010 research carried out by the Centre for the Study of Violence and Reconciliation (CSVR) whose statistics show that in 2008, the richest 10 per cent of households in South Africa earned nearly 40 times more than the poorest 50 per cent, and nearly 150 times more than the poorest 10 per cent. The same 2010 research report of the CSVR further observes that societies with high levels of inequality tend to have high levels of violence. Although the causes of violence are multifaceted, it argues that the gap between the rich and the poor vindicates the notion that inequality itself is a key driver of violence<sup>1</sup>.

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<sup>1</sup> Why South Africa is so violent and what we should be doing about it Statement by the Centre for the Study of Violence and Reconciliation, <http://www.csvr.org.za/docs/study/CSVR>

### **1.2.1 Root causes of violence in Zimbabwe**

In Zimbabwe, which became a colony of Britain in 1890 and attained political independence in 1980, people were exposed to untold traumatic experiences owing to structural and other forms of violence, throughout all these epochs. Until the signing of the Global Political Agreement, Zimbabwe had never comprehensively attempted to prosecute or compel perpetrators of violence to acknowledge their transgressions, because the national leadership regularly exploited constitutional prerogatives to pardon them. Political expedience had always outweighed the imperatives of victim-sensitive national healing after all the major political crises. These included the Liberation War of the 1970s, the Gukurahundi Inferno of the 1980s, the recurring election-related violence in the post-colonial era, the land reclamation exercise and the anti MDC violence after 2000 (Mashingaidze, 2010).

At Zimbabwe's independence, reconciliation was not prioritized, in the South African sense of public truth uncovering and apology, promoted by means of official policies and practices at all levels. The closest attempt by the political leadership was to advise communities to "forgive and forget" without any attempt to consult the victims. Due to the weaknesses of this approach, one can conclude that Zimbabwe currently sits precariously on a time bomb. The victims' hopes for redress have been shattered as their efforts to seek recourse have been suppressed. There is a huge feeling of disempowerment (Mac Candles, 2001).

These effects are substantiated by the Commonwealth Secretariat (2007, p.29) in the following way:

Those who are most disadvantaged may even internalize their disadvantage and feel a sense of worthlessness, whilst acutely aware of their position. They may be profoundly disempowered by it, particularly

if previous attempts to change their status came to nothing. They may endure their situation without protest, in case their demand for justice incites worse repression. This form of violence is rarely heralded by loud protest.

There is much mistrust, lack of cooperation and polarisation amongst nationals along socio-economic, political, racial, tribal and ethnic divides, making Zimbabwean communities very fragile. In situations where violence seems to have subsided, latent conflicts have continued to manifest themselves, throughout the country's history. The above was demonstrated on the occasion of the launch of the National Dedication Programme towards Healing, Reconciliation and Integration (July 24, 2009), when the then Zimbabwean Prime Minister, Morgan Tsvangirai highlighted that the scope of the new programme would cover the pre-independence era, the post-independence Matabeleland massacres and the more recent political violence. (All Africa, 2008). The basis for this Dedication Programme is reflected in Article 7 of the country's Global Political Agreement which provides for the promotion of equality, national healing, cohesion and unity. Thus, it says,

The Parties hereby agree that the new Government ...shall give consideration to the setting up of a mechanism to properly advise on what measures might be necessary and practicable to achieve national healing, cohesion and unity in respect of victims of pre and post-independence political conflicts... will strive to create an environment of tolerance and respect among Zimbabweans and that all citizens are treated with dignity and decency irrespective of age, gender, race, ethnicity, place of origin or political affiliation,

(All Africa, 2008, n.p.).

Despite all these efforts aimed at achieving national and community healing, not much progress has been made due to of several challenges. As observed by Mashingaidze (2010, p.25), any

initiative to address post-conflict reconciliation and social cohesion in Zimbabwe

... should, have been probably instituted along the lines of TRCs..... [which should] operate impartially, free of political interference, have adequate resources and access to the information they deem necessary, be implemented as quickly as possible after the period they are expected to investigate, work for a limited specified period, and be empowered to make widely and expeditiously distributed recommendations for further action to governments with the expectation that those recommendations will be considered seriously.

In line with the above observation, although the Unity Government of Zimbabwe attempted to address this by setting up state institutions such as the Organ on National Healing, Reconciliation and Integration (ONRI), the parent Ministry and other stakeholders did very little on the ground, making community healing elusive. Part of the explanations could be lack of capacity, which was one of the gaps identified (Mbofana, 2011). The other reality is that the national healing initiatives that came up as a result of the Government of National Unity were only led by politicians, some of whom are victims, perpetrators or observers of violence. There is a need to develop a proper bottom-up strategy in order to sustainably address the impact of trauma (Mbofana, 2011).

It was because of such an array of shortcomings of the earlier attempts that prompted the researcher to carry out this study. This research was hoped to facilitate a paradigm shift which sought to establish sustainable community healing through sport and mediation. The study anticipated to generate new awareness, knowledge and strategies to address post-conflict situations sustainably.

In further attempting to establish more causes of violence in Zimbabwe, it is historically well documented that violence was the instrument of oppression used by the colonialist regime and has been passed on to the post- independence era. Although after the attainment of independence in 1980, Zimbabwe did not experience any major armed conflict internally, outside of Matabeleland and Midlands, politically motivated violence targeting ordinary citizens has continued unabated. Its multifaceted effects have been conspicuously felt throughout the country. One of these effects has been the emergence of huge numbers of Internally Displaced Persons.

According to the UNHCR Report (2005, p.6), Internally Displaced Persons are,

... individuals or groups of people who have been forced to flee their homes to escape armed conflict, generalized violence and human rights abuses. Millions of other civilians who have survived natural disasters, such as floods are also generally classified as IDPs but apart from exceptional circumstances, do not fall within the operational capabilities of UNHCR.

The same Report estimates that there are about 25 million IDPs in 50 countries of the world and half of these are in Africa. Of those in African countries, Sudan is at the top with about 6 000 000, followed by DRC with 2 330 000, then come Uganda with 1 400 000, while Algeria has 1 000 000. These are closely followed by Zimbabwe with 570 000 IDPs, while Cote D'Ivoire has 500 000, followed by Somalia with 400 000, Kenya with 350 000 and lastly Angola which has a total of 340 000.

It is clear that when juxtaposed against countries that are still in or are just emerging from armed conflict, Zimbabwe's numbers are quite high. There is no single explanation to the causes of such high internal displacements in the country, particularly in the absence of an armed conflict.

However, Zimbabwe's history is replete with evidence of politically motivated violence which has always forced people to flee their communities.

The major one though was the 2005 'Operation Murambatsvina' in which all the informal structures in urban areas were forcibly destroyed on the instructions of the government. According to the report by the International Crisis Group<sup>2</sup>, as of 7 July 2005, for example, 92,460 housing structures had been destroyed, affecting 133,5345 households at more than 52 sites; some 700,000 people in cities across the country lost either their homes, their source of livelihood or both. Again, an estimated 500,000 children were forced out of school or had their education seriously disrupted while at least six people, including four children, were dead as a result of demolitions and prolonged exposure to cold. Overall, some 2.4 million persons-18 per cent of Zimbabwe's population were directly or indirectly affected.

Since most Zimbabwean communities function as systems, if something traumatic such as forced displacements happens, it affects the whole community. As such, many Zimbabweans were traumatised by this experience which gave them sad reminders of their repressive colonial past. This set a bad precedent whose repercussions have been carried over and continue to be felt in communities.

Due to the above disturbances and other injustices in Zimbabwe, individuals and communities that have been traumatized are very angry. Such continuous anger is likely to compel them to divert the energy packed within them, to violate others. If the victims, perpetrators and even

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<sup>2</sup> *Zimbabwe's Operation Murambatsvina: The Tipping Point?*  
Crisis Group Africa Report N°97, 17 August 2005



witnesses of violence are not healed, their chances of becoming a danger to themselves and to others will be high. Based on the above argument, it may be concluded that the unresolved causes and effects of political violence in the Zimbabwean communities have caused immense trauma and psychosocial ailments. These need healing, to enable Zimbabweans to regain long lost social cohesion.

### **1.2.2 South Africa's situation**

On the other hand, until 1994, apartheid South Africa structurally entrenched racial boundaries in all walks of life. Separate education for different groups was a major force for instilling acceptance of institutionalised racism. Furthermore, sport in schools was a major means of instilling racism. In 1984, for example, the government spent R9.84 on sports facilities for each White school child and 0.41 cents for every African child (Hargreaves, 2000).

This thesis submits that although there were many efforts to achieve reconciliation, there was more emphasis at the top, political level. There has been very little effort to address grassroots, community healing. This is because the underlying causes which encompass gross levels of inequality and poverty, *inter alia*, were not resolved, prompting a surge in violence levels. It is one of the reasons why this research sought to institute sport and mediation skills as an approach to achieve durable peace and development in post-conflict communities.

Furthermore, while the major causes of violence in South Africa are so intertwined, complex and not easy to single out one by one, in its study called 'The Smoke that Calls', the Centre for the Study of Violence and Reconciliation (2011,p.18), observes that,

...the transition to democracy has unleashed profound and violent forces of class formation and are shaping much of social life at a local level in townships and informal settlements, generating dislocation, contestation over status and hierarchy, fundamental instability..., undermining and weakening the local state, and producing the a 'precarious society' characterised by embedded cycles of violence. Local community life is marked by the formation of two major active classes-the rapid formation of a new elite which monopolises positions of power, privilege and control over resources in the state and local business, and the formation of a 'precarious underclass' of those who have been expelled from work, or have never experienced work, those engaged in informal survival activities, as well as the working poor in the growing zone of casualised and precarious work.

Again, in the same document, CSVr (2011, p.19) undertook a study of a particular conflict-ridden area in South Africa and found out that,

There is just too much poverty here. People are frustrated and angry. The youths are roaming the streets, hopeless and are resorting to drugs. Unemployment is rife, particularly among the young, and protest marches were directed towards a new mine which had employed people from other areas above residents of the town. The lack of access to basic services, particularly clean water, was a major grievance, as was the shortage of housing and tenders issued to incompetent contractors who failed to complete their housing contracts...

The same study argues that in South Africa, society seems to have accepted violence as part and parcel of their lives, something that all should expect to happen and not a challenge that needs to be addressed. The study further explores the root causes of violence in South Africa, and the reasons why so much violence seems to be entrenched in the citizens. It came up with many explanations, most of which can be traced back to the apartheid days.

Thus, CSVr(2011,p.27) observes that,

Violence is integral to insurgent citizenship in South Africa. Violence-

both against the state and against collaborators in the community-was very much part of the insurgent movement of the anti-apartheid struggle, which, at its heart was a struggle to assert the rights to citizenship of the black majority, and provides a repertoire of practices when frustration and anger become too much.... Violence is understood as a language, a message, a way of calling out to higher authorities about the state of things in their town but its violence makes it a warning at the same time.

### **1.2.3 Challenges of the youth**

Again, in an attempt to understand the nature of life most Southern African youths are living and what causes violence, a research by the You Decide Programme,<sup>3</sup> presented the following significant findings:

One in two teenagers in the average South African home drinks alcohol.... Teens that use alcohol are three times more likely to be involved in violent crime. Half of the students who admitted to drinking (23% to 35%) said that they had had a binge drinking session (had five or more drinks on one occasion) in the month of the survey).... People who begin drinking before the age of 15 are four times more likely to develop alcohol dependence than those who have their first drink at age 20 or older. According to the research, 67% of the teens who drink before the age of 15 will go on to use illegal drugs, are 22 times more likely to use marijuana and 50 times more likely to use cocaine... 60% of Grade 8 to 11 learners who abused alcohol in a local research study had to repeat their grade.

The above-mentioned evidence provides a poignant picture of the situation in the South African communities regarding the challenges the youths are going through. These alcohol-related statistics may be related to conflicts, either as causes or symptoms of violent conflicts, as the phenomenon of alcohol and drug abuse may be a result of societal challenges that have not been

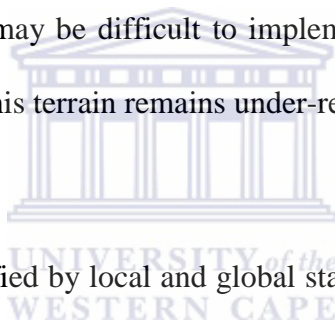
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<sup>3</sup> <http://youdecide.org.za/dl/parentguide.pdf>

addressed. However, alcohol and drug abuse itself may lead to numerous cascading effects, which makes it both a cause and an effect.

#### **1.2.4 Sport and Mediation**

It has been noted above, that the youth in post-conflict communities are faced with many challenges that compel them to adopt violent tendencies. Despite such observations, these communities do not have many alternative programmes and initiatives designed for the youth in both countries to engage in healthy interaction. As such, Junne and Verkoren (2005) recommend that organisations should endeavour to rebuild war torn societies in a way that avert future violence. Such recommendations may be difficult to implement because little has been written about how this can be done since this terrain remains under-researched.



Fortuitously, sport has been identified by local and global stakeholders as one of the appropriate tools for psychosocial intervention (Borms, 2008) Many authors concur that sport cuts across religious, tribal, ethnic, and racial boundaries, creating an environment conducive to conducting mediation to address national healing in affected communities (Abdin, 2007; Right to Play, 2008).

In the wake of the need to use sport and mediation skills to achieve post-conflict community healing, this research looked at two case studies. In South Africa, we approached a non-governmental and community based organization called Women for Peace. It works in the field of community development and involves various age groups in sport such as dance and soccer. It

works hand in hand with the nearby Manzomthombo Secondary school, where the participants to this study were enrolled.

Similarly, in Zimbabwe, we approached a non-governmental and community based organization called Zimbabwe Young Women's Network for Peacebuilding, in Highfields Township, Harare, which involves the youth in sporting activities. This is where the participants to this research came from. Using these two platforms, this intervention trained participants in sport and mediation in both settings, with the aim of giving them the capacity to apply mediation skills in resolving conflicts in their own communities through the use of non-violence.

### **1.3 Statement of the problem**

From the pre- to, the colonial and the current post-colonial epochs, Zimbabwe experienced violence of various shapes, forms and magnitudes. Throughout the said periods, its citizens have experienced forced displacements, abductions, torture and killings. Women and girl children have been raped. Families have lost their livelihoods while many children were orphaned. This has left them psychologically, socially and economically wounded (Martin & Johnson 1981; Couzens, 1992).

Many of these acts were committed by known community members. Today, the majority of perpetrators, victims and witnesses of violence suffer from anger, fear and guilt, thereby engendering a culture of intolerance and stereotyping of those different. This cycle of violence, antagonism and bitterness, broken relationships, perpetual craving for revenge, suspicions, susceptibility to criminality as well as polarization along economic, political, ethnic, tribal and racial lines inform everyday life. Since Zimbabwe is arguably at the post-conflict phase of its

history, there is a great need to implement a more innovative, inclusive and sustainable healing processes for the country to move forward.

It is quite telling to note that Zimbabwe's 2008 signing of the Global Political Agreement that led to the establishment of the Organ on National Healing, Reconciliation and Integration (ONRI) brought hope that the perpetrators of violence would be engaged. Many thought that for the first time in the country's history, this would create space for truth telling and disclosure, through confessions, forgiveness, reparations and where appropriate, reconciliation and closure. However, the implementation of this initiative has remained elusive.

Alongside the above-mentioned Organ, other institutions were established during the period of the Inclusive Government to curb the escalation of violence. One such body was the Joint Monitoring and Implementation Committee (JOMIC) which was established under Article XX11 of the Global Political Agreement (GPA) between ZANU (PF), MDC-T and MDC. This study was carried out during the tenure of the Government of National Unity. It was felt that the knowledge and lessons that would be learnt from this study would help to capacitate these two bodies as well as government and the civil society, for them to work together to successfully implement this mandate. Beyond this period, it was hoped that sport and mediation would provide a new platform to approach post-conflict community healing differently, using sport and mediation skills in the two settings.

South Africa, on the other hand has, since 1994, experienced some semblance of relative peace, due to its political stability, brokered during the transition to democracy. There are some who give credit to the political will, which enabled the establishment of the Truth and Reconciliation Commission (TRC). Others, however, argue that the TRC did not do enough. Most critics argue

that the South African Government made this worse by failing to address the recommendations of the Commission, particularly on reparations and other benefits that were meant to compensate the victims of apartheid's structural violence as well as those who lost their loved ones. There are also those who argue that the victims of politically motivated violence have still not even been adequately recognised. As such, there has not been closure on their part.

Closely related to reparations is the issue of land, the unequal distribution of which is seen in many quarters as the driver of violence. Most argue that South Africa has not done enough to address these imbalances and bring this to finality.

The above-mentioned shortcomings of the TRC have been echoed by Ahmed Motala, the Director of the Centre for the Study of Violence and Reconciliation<sup>4</sup>, who said,

Although victims and survivors were paid a small amount of money, there hasn't been the broad communal reparation that was promised by the government during the TRC process. There hasn't been support for those who need psycho-social counselling, for example, educational support and broad institutional transformation that one would have expected, coming out of the TRC.

The same viewpoints have been echoed by Charles Villa-Vicencio, the former Truth Commission's research director who stated that<sup>5</sup>,

... the TRC, in retrospect, should have probably spent more time talking to politicians, government leaders, political parties than what it did. It stood perhaps a little aloof and should have been more ready to engage

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<sup>4</sup> <http://www.khulumani.net/khulumani/in-the-news/item/104-govt-has-ignored-trc-recommendations.html>

<sup>5</sup> <http://www.khulumani.net/khulumani/in-the-news/item/104-govt-has-ignored-trc-recommendations.html>

government, knowing that ultimately it was government that would need to carry out its recommendations.

Today, most South Africans continue to live under conditions of grinding poverty, perpetuated by yawning economic disparities. The majority of people have no proper accommodation, and live in informal settlements. A 2012 research conducted by the Housing Development Agency<sup>6</sup>, reports that,

According to the 2001 Census, 1.11 million households in South Africa (9% of all households) live in informal settlement Enumeration Areas (EAs). Of all provinces, Gauteng has the highest number of households who live in informal settlement EAs. That province accounts for 31% of all households in informal settlement EAs in the country (it accounts for 24% of all households overall). In terms of penetration, the Free State has the highest proportion of households who live in informal settlement EAs (14% of households in that province live in informal settlement EAs)..... Estimates based on the GHS from 2002 to 2009 indicate that the number of households who live in shacks, not in backyards has grown, although this may well reflect changes to the sampling frame rather than underlying dynamics.

Such conditions of living and other factors have compelled communities to witness a surge in violent conflicts, gangsterism, rape, xenophobia, teenage pregnancies, drug abuse, students' indiscipline and general intolerance to diversity (CSVR, 2011).

## **1.4 Research Aims and objectives of the study**

### **1.4.1 Aim of the research**

The aim of this research was to assess the effects (process, outcomes and impact) of mediation

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<sup>6</sup> [http://www.thehda.co.za/uploads/images/HDA\\_Informal\\_settlements\\_status\\_South\\_Africa.pdf](http://www.thehda.co.za/uploads/images/HDA_Informal_settlements_status_South_Africa.pdf) An Enumeration Area (EA) is the smallest piece of land into which the country is divided for enumeration, of a size suitable for one fieldworker in an allocated period of time. EAs typically contain between 100 and 250 households.



skills training for youth involved in sports programmes on conflict resolution in two post-conflict communities in South Africa and Zimbabwe.

#### **1.4.2 Objectives**

**This study focused on the following aspects which constituted its objectives:**

1. To describe the different contexts post-conflict communities in Mfuleni township in Cape Town, South Africa and Highfields township in Harare, Zimbabwe.
2. To describe the implementation of a training intervention in mediation skills with the youth in the two townships.
3. To assess the outcomes of the mediation skills training intervention in the two mentioned townships.
4. To describe the impact of the mediation skills training for youth involved in sport on conflict resolution in the two communities.



#### **1.5 Significance of the study**

The area of combining sport and mediation is generally under-researched. There is also little literature in this field. This study therefore sought to contribute to a new paradigm in addressing post-conflict reconstruction, helping to generate new knowledge and strategies for implementation, thereby creating a platform for further research in community healing through sport and mediation. Since this is a relatively new and unique approach, it hoped to assist other researchers in designing appropriate and responsive sport and mediation tools, thereby contributing to successful post-conflict community healing which is a natural pre-requisite for peace and development.

The above argument is supported by Gray (2006) who contends that combining sport and

mediation is a new but an emerging practice in the field of conflict transformation. Little study has been done in this area, making this particular research project both innovative from a scholarly standpoint and important for its potential value of informing the practise by applying sport as a tool for conflict transformation with the focus on sport and mediation. As such, this study hoped to help in grounding/linking the emerging practise within a strong theoretical base equipping scholars, as well as practitioners and policy makers with additional tools for nation building and post-conflict reconciliation and reconstruction.

### **1.6 Motivation for the study**

Coming from a peace building background which encompasses mediation, the researcher felt personally motivated to undertake this study. Having facilitated conflict resolution training of numerous young peacebuilders in Zimbabwe, South Africa, the SADC region, the African continent and beyond, the researcher felt highly enthused to carry out this study in order to make a contribution to knowledge in post-conflict research and practice in the field of sport for development.

The researcher was certainly convinced that this study would provide better and more effective alternatives to the usual methods that have been historically used to address post-conflict community healing with a particular focus on the youth.

In his other various capacities, the researcher directly worked with civil society, the NGOs and policy makers both in South Africa and Zimbabwe on issues of post conflict community healing, which often neglect the youth. The researcher noted that most of the community healing approaches employed are piece-meal, stop gap and therefore do not holistically address

community healing. As such, this research was meant to contribute through widening and deepening the practitioners' understanding of such issues and therefore give them capacity to address community healing in a more sustainable way.

Lastly, the researcher was spurred to pursue this study owing to personal experiences while living in violent post-conflict communities, both in Zimbabwe and in South Africa. There were some situations in which his own immediate family members were direct victims of violence in both countries. This spurred him to get involved in the pursuit of such an alternative which showed the potential to provide lasting solutions to post-conflict community healing in the two countries.

### **1.7 Overview of case studies and research methods**

This research was carried out in two case studies. The first one was carried out in Mfuleni, at Manzomthombo Secondary School, which works hand in hand with an NGO, Women for Peace, on various initiatives. We consulted with the director of Women for Peace, and the principal and staff of Manzomthombo, who decided to involve learners from this school. These learners are involved in sporting programmes at Women for Peace and at their school. They were selected by their teachers because of their involvement in sport as well as their leadership qualities. Forty one participants were trained in mediation skills, to play a proactive role in emerging community conflicts, as sport role models and apply their learnt skills in mediation to facilitate dialogue for conflict resolution between disputing parties, beginning at the school and then in their community.

The second case study was in Highfields Township in Harare, where twenty-eight youths involved in sporting activities were similarly trained in mediation. The participants were

identified by the Young Women's Network for Peacebuilding. They were expected, as sports people and potential role models to use the acquired skills to initiate various mediation activities in their communities. The data was recorded over a period of two months. There was an initial assessment, process evaluation during the intervention, outcome, then impact evaluation after the intervention.

The training programme was discussed in terms of duration and availability with the stakeholders and lasted for four months in Mfuleni and two months in Highfields with one two-hour session per week. However, depending on the availability of the participants, the sessions were increased to three or more hours per week, thereby reducing the overall period for the training.

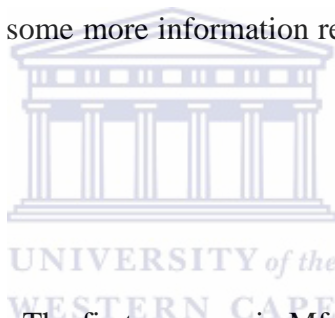
The researcher co-facilitated in the sessions together with identified assistants from the respective communities. The content of the course included the following: the importance of alternative ways of resolving conflicts; traditional conflict resolution mechanisms; analysis of and responses to various local conflict situations; mediation-theory, practice and case studies in the community and those related to sport. It also included approaches and techniques to successful mediation.

The methodology was qualitative in nature. The research gathered data through the use of questionnaire, focus group discussions, interviews, participant observations and review of policy documents.

The activities employed during the training were highly participant-centred as they included individual and group tasks; self-study and home works, role plays and drama, for various mediation situations. There were also facilitator and peer assessments as well as community

work and follow up activities.

With regards to the phases of this study, it was grounded within the framework of the Logic Model, which describes logical linkages among the programme context, the process, the outcomes as well as the impact, in relation to a specific problem or situation. The Model is structured in such a way that once a programme has been described in this way, critical measures of performance can be identified (McCawley, n.d.; Coalter, 2007; NORAD, 2005; W.K.Kellog Foundation, 2004). As such, the assessment of this intervention was measured against clearly defined parameters of context, process, outcomes and impact. While more details are in the Methodology section of this study, some more information regarding the case studies is outlined below.



### **1.8 Case studies**

There were two case study settings. The first one was in Mfuleni Township, outside Cape Town while the second one was in Highfields Township, outside Harare. The description below was noted by Njomo (2007) while describing Mfuleni Township. It was observed that this setting equally applies to Highfields in Harare.

These two case studies are similar in that they are both post-conflict communities located in high density, urban areas and are predominantly black townships. They are both divided into formal and informal areas and are administered by poorly resourced municipal councils, headed by councillors. Communities in both cases experience high unemployment rates and low wages, for those few who are fortunate to be employed. There is extreme poverty, violence and high

polarisation. Cases of murder, rape, thefts, assaults, burglaries, domestic violence, and other such related conflicts are common acts, mostly committed by the youths. The violence currently witnessed in both cases could be attributed to deeply rooted and unhealed wounds and trauma, emanating from decades of systematic structural violence, exacerbated by huge inequalities.

### **1.8.1 Case study 1: Mfuleni**

The initial arrangement was that the participants would be drawn from the Women for Peace, a non-governmental organisation that closely works with the community in Mfuleni Township, which is 45km from Cape Town, and trains the youth in different sporting activities, mostly dance and soccer. The request for a similar type of intervention was then made by the authorities of Manzomthombo Secondary School, which works hand in hand with Women for Peace on various initiatives. As such, instead of involving 50 unemployed youths who generally take part in the sports programmes, we consulted with the director of the NGO, Women for Peace, and the principal and staff of Manzomthombo and subsequently decided to involve learners from this school, who are also involved in sporting programmes at Women for Peace and at their school.

### **1.8.2 Case study 2: Highfields**

In Harare's Highfields Township, twenty-eight youths who are involved in sporting programmes in the community were similarly trained in mediation. We could not secure enough numbers to match the ones for Mfuleni owing to various challenges and dynamics on the ground. The participants were identified by the Young Women's Network for Peacebuilding, a non-governmental organisation with similar activities as the Women for Peace in Mfuleni.

All the various levels of assessment were carried out as prescribed in the Logic Model. Data was

gathered, transcribed and analysed.

### **1.9 Interpretation of key terms**

A number of key terms were used in this study and there is need for them to be unpacked. The first one is sport. In order to bring it into context, the term **sport** can be understood to mean “...all forms of physical activity that contribute to physical fitness, mental well-being, casual or organized participation and social interaction, such as play, recreation, organized or competitive sport and indigenous sport games” (UN, 2003, p.2).

Of much significance in this definition are the aspects of physical and mental fitness, recreation and relationship building. It was the assumption of this study that participants who had obtained such attributes through their involvement in sport were therefore well placed to be trained in mediation, for them to contribute to the achievement of post-conflict community healing. In this study, sport was taken to mean all ball games, athletics, dance, music and traditional games and recreation in line with the definition by the UN, above.

**Conflict** is another term that features prominently in this study. Fisher, et al (2000, p.4) define **conflict** as, “a relationship between two or more parties who have or think they have incompatible goals.” Serena (2009) defines **conflict** as a form of a competitive behaviour between people or groups. This occurs when two or more people compete for actual or perceived incompatible goals or resources.

On its own, conflict is neither negative nor positive but a neutral and necessary cause for social change. The manner in which it is handled determines whether or not it will benefit both the conflicting parties and the community.

The other term is **post-conflict**, which Junne and Verkoren (2005) perceive as a situation in which open warfare has come to an end or the stage at which hostilities have ceased. It may be the period just after disputants have entered into a ceasefire agreement, either in writing or verbally.

On one hand, this thesis considers post-conflict as that period mentioned above. It may also mean a period long after the cessation of hostilities but communities still continue to experience the legacy of the violent conflict because its underlying causes have not been addressed. There are some schools of thought that argue that there are truly few such situations, because practically, conflict will always continue to exist, although this will be beneath the surface.

**Development**, being another key term in this study can be understood as improving the standard of living for all people. It includes improvements in such areas as health, environment, education and political participation (Junné and Verkoren, 2005). Sen (1999) sees development as freedom. It can be concluded that both definitions perceive development as aimed at achieving the same goal in a participatory process. This thesis argues that once community healing has been achieved, it naturally follows that peace and development will be enjoyed by communities.

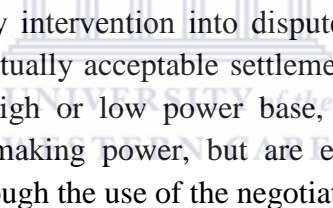
Fisher, et al (2000, p.7) define **conflict transformation**-another key term, as efforts meant to “...*address the wider social and political sources of a conflict and seeks to transform the negative energy of war into positive social and political change.*” Another term which is closer to this is conflict resolution, which refers to the strategies that address open conflict in the hope of finding not only an agreement to end the violence (conflict settlement) but also a resolution of some of the incompatible goals underlying it.



**Conflict transformation** is the most thorough and far reaching strategy, the one that needs the longest and wide-ranging commitment. It is an ongoing process of changing relationships, behaviours, attitudes and structures, from the negative to the positive (Nyago, et al, 2003).

Kruk (1997) defines **mediation**, another central term in this research, as a collaborative conflict resolution process in which two or more parties in dispute are assisted in their negotiation by a neutral and impartial third party and empowered to voluntarily reach their own mutually acceptable settlement of the issues in dispute. The mediator structures and facilitates the process for the parties to make their own decisions and determine the outcome, in a way that satisfies the interests of all parties in the dispute.

The same term is defined by Anstey (2006, p.245) as,



...a form of third party intervention into disputes, directed at assisting disputants to find a mutually acceptable settlement. Although mediators may operate from a high or low power base, they are not accorded authoritative decision-making power, but are empowered to facilitate settlement searches through the use of the negotiation process.

This study acknowledges both schools of thought and further takes mediation to be a voluntary process where the conflicting parties are at liberty to withdraw anytime. The agreements arrived at should come from the disputants themselves and not the mediator, whose major task is only to create the platform for dialogue and regulate the process of mediation itself.

On the other hand, the concept of **community healing**, as unpacked by ESST (2005) is,

...a reconciliation mechanism achieved via a process called restorative justice which gives the victim and community a chance to speak. It provides a forum in which all people affected by the crime can express their anger and demand answers. The atmosphere here, unlike in a court, is caring and protective. This process does not pit parties against one

another, but seeks the best possible outcome for all: healing for the victim and community, remorse, compensation and lasting change for the offender.

The above is supported by, Mbofana (2011, p.191) who contends that,

... **community healing**... is well defined ...as a process which aims to help communities deal and come to terms with a divided and violent past...Community healing is, like transitional justice, which is the development, analysis and application of strategies for confronting past human rights abuses in order to create a just and democratic future-suggests processes that come after an end to, or at least cessation of the violence or abuses. It denotes a society in transition from a violent past to a peaceful one. Otherwise it will be pointless to talk of community healing when violence is still being perpetrated.

Community healing is generally realised through disclosure, confessions, forgiveness, **reconciliation**, closure and social integration. This study takes sport and mediation as means towards achieving that end.

Another equally important term in this study, **reconciliation** is a long-term process aimed at (re)building positive relationships between conflicting groups. What is required is to (re)build a more liveable and psychologically healthy environment between former enemies where the vicious cycle of hate, deep suspicion, resentment, and revenge does not continue to fester (Assefa, 1995, Kriesberg, 2003).

The task of post-conflict development is not just **rebuilding** or **reconstruction**, because this may lead to the rebuilding of the very old structures that have given rise to the devastating conflicts (Junne and Verkoren, 2005). It demands another type of development that addresses these structures and helps to avoid violent conflict. This study perceives community healing as all the

efforts aimed at achieving reconciliation, rehabilitation and social reconstruction and cohesion, all of which will make development initiatives possible to implement.

## **1.10 Conclusion**

This chapter provided the background and rationale for the study, including the problem statement, the aims and the research objectives.

As was alluded to above, the aim of this research was to assess the effects (process, outcomes and impact) of mediation skills training for youth involved in sports programmes in two post-conflict communities in South Africa and Zimbabwe, namely Mfuleni township in Cape Town and Highfields township in Harare.

The chapter also endeavoured to explore the significance of this study, part of which is to contribute to a new paradigm in addressing post-conflict reconstruction, helping to generate new knowledge and strategies for implementation, thereby creating a platform for further research in community healing.

On the other hand, the researcher was highly spurred to pursue this study owing to the vast amount of conflict transformation work he undertook with peacebuilders from the across the African continent. Thus, the researcher was not only enthused to bring the skills closer home, to South Africa and Zimbabwe, but also to generate ways in which they can be made more effective, here and elsewhere. The study was also informed by the researcher's own personal experience with violence and he felt he was therefore compelled to contribute in finding lasting

solutions to it.

Overall, this study intends to break new ground and bring new knowledge and lessons that can be learnt as a way of addressing post-conflict community healing in a more sustainable way.

### **1.11 Overview of the chapters and structure of the thesis**

**The research is divided in the following six chapters:**

**Chapter one** gives the background to this study and examines the statement of the problem. It looks at the research aim, which is to assess the effects (process, outcomes and impact) of mediation skills training for youth involved in sports programmes on conflict resolution in two post-conflict communities in South Africa and Zimbabwe.

It also identifies the objectives of this research and gives an overview of the research methods used in this study, which are all qualitative in nature, including such instruments as questionnaires, focus group discussions, review of policy documents, participant observations and semi-structured interviews which were deemed to be appropriate for this intervention because of the nature of two case studies which are Mfuleni in Cape Town and Highfields in Harare.

Chapter one ends with the interpretation of key terms to this research and the conclusion of this chapter.

**Chapter two** focuses on the theoretical framework and literature review of this thesis and how it applies to its major theme, which is the combination of sport and mediation skills as a vehicle for post-conflict community healing.

**Chapter three** focuses on the methodology used in this research while **Chapter four** will present the findings of this research.

**Chapters five and six** will focus on data analysis as well on the conclusions and recommendations respectively.



## CHAPTER 2: THEORETICAL FRAMEWORK OF THE RESEARCH AND LITERATURE REVIEW

### 2.1 Theoretical framework

This study is grounded within two methodological frameworks, the Structural Functional theory and the framework of John Paul Lederach's Multi-level Leadership Pyramid.

#### 2.1.1 Structural Functionalism

According to the Structural Functional theory, society is made up of small units that collectively work together towards its better good. The more closely connected and united these units are, the less violent that society will become. The less united they are, the more violent that society will be. One of the major proponents of the Structural Functionalism theory is the 19<sup>th</sup> Century Sociologist from France, Emile Durkheim.

According to Durkheim,

One of the assumptions of Structural Functionalism is that a society is cohesive if it consists of various intermediate groups which share the same norms...The higher the level of integration between these intermediate groups, the more cohesive society will be as a whole. The absence of social cohesion can result in greater violence toward others and one's self.<sup>7</sup>

To amplify the above argument, according to Structural-functionalism, society is: an organism, a system of parts, all of which serve a function together for the overall effectiveness and efficiency of society. Structural-functionalism is a **consensus** theory; a theory that sees society as built

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<sup>7</sup> [http://en.wikibooks.org/wiki/Sociological\\_Theory/Structural\\_Functionalism](http://en.wikibooks.org/wiki/Sociological_Theory/Structural_Functionalism); Hak, Durk. 2007. "Stark and Finke or Durkheim on Conversion and (Re-)Affiliation: An Outline of a Structural Functionalist Rebuttal to Stark and Finke." Social Compass. 54, 2:295-312.

upon order, interrelation, and balance among parts as a means of maintaining the smooth functioning of the whole. Structural-Functionalism views shared norms and values as the basis of society, focuses on social order based on tacit agreements between groups and organizations, and views social change as occurring in a slow and orderly fashion.<sup>8</sup>

When it comes to sport, which is the domain of this study,

Structural-Functionalists would say that sports serve important functions in our society... In fact, a sports team is a microcosm of the broader society, where everyone learns their roles and contributes to the broader running of the system (winning games). People who are not as qualified or talented should not make it to the top ranks, and those who do must have the best character, discipline, and skill level of all competing athletes. Durkheim would say that sports serve the ritualistic function of keeping society bonded and people (fans and teams) in solidarity with each other. Furthermore, Structural-Functionalists would say that when rapid social change occurs (e.g. high school sports suddenly become commercialized), sports must make some adaptations and changes but that they will survive and remain pretty much unchanged.<sup>9</sup>

Applicability of this theory to this study

This theory fits very well into the general argument in this study which propounds that sporting has the capacity to bring people together in a very unique way. The more community members relate with each other, the less likely they will become violent. If such a society is further equipped with mediation skills, it is likely to go a long way in helping people to resolve their own conflicts without resorting to violence.

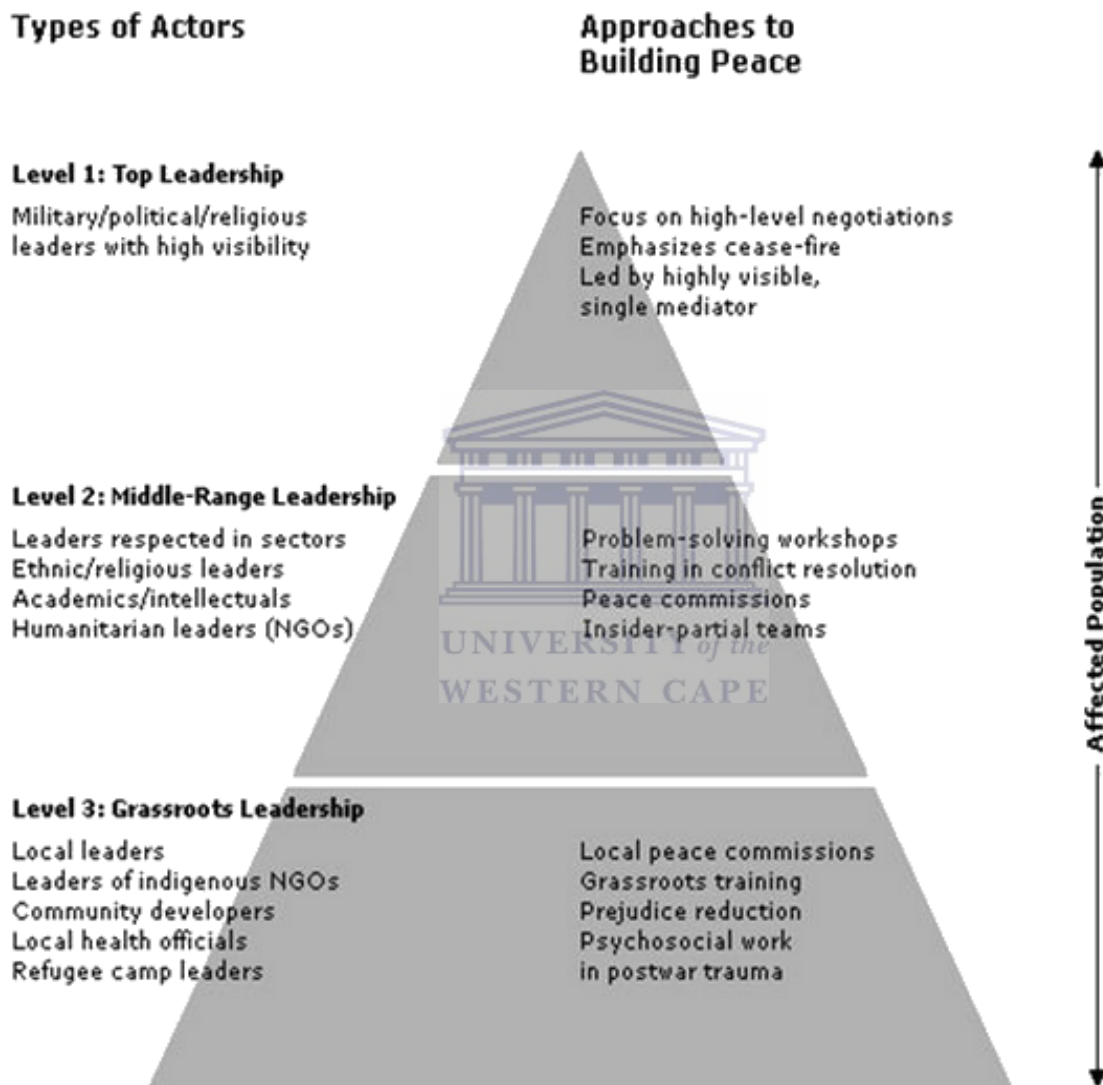
### **2.1.2 John Paul Lederach's Multi-level Leadership pyramid**

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<sup>8</sup> [http://www.google.co.za/?gws\\_rd=cr#bav=on.2,or.r\\_qf.&fp=a68632266a633860&q](http://www.google.co.za/?gws_rd=cr#bav=on.2,or.r_qf.&fp=a68632266a633860&q)

<sup>9</sup> [http://en.wikibooks.org/wiki/Sociological\\_Theory/Structural\\_Functionalism](http://en.wikibooks.org/wiki/Sociological_Theory/Structural_Functionalism)

Below is an illustration for the said leadership pyramid, followed by an explanation of its applicability to this study:



John Paul Lederach’s Multi-level Leadership Pyramid: source-: Lederach (2004).

The Pyramid is a graphical tool showing various stakeholders in a conflict. It helps to locate key actors or critical resource people who are strategically placed in networks that connect them vertically and horizontally in a specific conflict. This assists to identify potential allies and



appropriate intervention approaches at each level as well as the ability to work simultaneously at all levels (Fisher, 2005 & Lederach, 1997). This set up/structure has a potential to make any peace building intervention effective.

This study had envisaged that community/grassroots mediation training would be undertaken with such actors as youths in the two countries who form the majority in each setting. These youths at grassroots levels would be in local leadership positions, as community developers, local officials in various departments of government, or ordinary residents, *inter alia*. With appropriate planning and implementation, it was assumed that such a sport and mediation intervention could prove to be a strong vehicle for social inclusion, integration and equal opportunities. As such, various activities were tailor-made to suit each objective, meant to address each peculiar issue in this research.

This sport and mediation training was aimed at helping to reduce prejudices and stereotypes, addressing post-conflict trauma, fight against racism, xenophobia and the general culture of violence that has gripped post-conflict South African and Zimbabwean communities.

While for Mfuleni, Cape Town, South Africa, the participants for this research were obtained at Manzomthombo High School, in Highfields, Harare, Zimbabwe, the participants were identified by the organisers who are referred to as mobilizers. The mobilisers are the individuals who live in the communities and know different stakeholders including the youths who are involved in sporting activities very well. These are also people who are very familiar with the political terrain. Thus, they became responsible for creating the space for all the trainings. According to the Lederach's Leadership Pyramid, the participants mentioned above and other beneficiaries of such an intervention in communities fit very well at the lowest level of the pyramid.

The mobilizers constantly worked hand in hand with the officials and organisers of the Zimbabwe Young Women's Network for Peacebuilding (ZYWNP), who are at the middle level (level 2) of the pyramid. Each time they suspected that the situation was not safe to discuss mediation issues, they would inform the researcher, and then the meeting would either be cancelled or be convened below the radar, and by a smaller group, which is at level 2, as mentioned above. This group of participants proved to be very useful in this research.

The selection criteria that they used was two pronged. First, the selected youths were those who were potential leaders or in leadership positions in the community. These youths were also involved in various sporting activities in the Highfields suburb and in Mfuleni.

As was alluded to above, the selected youth in Mfuleni, Cape Town, South Africa were identified by the influential community members at Level 3, the elders such as the Women for Peace NGO director and principal of Manzomthombo Secondary school. In Zimbabwe, the Director of Zimbabwe Young Women's Network for Peacebuilding closely consulted with the mobilisers on the ground and managed to identify the participants to this training.

Using this approach, the trained participants were in turn, expected to work with grassroots actors such as local leaders, community developers, local health officials, and the youth, among others to pass on these skills.

As a mechanism to apply Lederach's Leadership pyramid in this research, it would have been ideal to also train the officials at Level 2 and Level 3 as well. However, this was not possible owing to time constraints, resources and other considerations. Nevertheless, their involvement in this research was paramount as they were instrumental in the process of identifying participants

and helping to make other behind the scenes strategic decisions. Since it was assumed that all would go on well at the grassroots level, this bottom-up acquisition and application of the learnt skills and expertise in communities would eventually help to influence the next group of people on the ladder and ultimately reach the top members of the community.

As a way of making the above more applicable, the plan for this study was that the researcher would follow up to ensure the trained facilitators lobby and engage top local and national leadership through the established networks. This is the supreme policy making stage which could include the executive arm of government, the legislature, the military, business, religious or political figures with power to influence national policy. During the evaluation of the intervention, participants would be assessed on the extent to which they engaged the said structures. This study contends that the individual and combined application of these two models would help to strengthen the depth of the study and the sport and mediation intervention's capacity to contribute towards tolerance, forgiveness, peace and community healing in the two case studies

In support to the importance of employing Lederach's Multi-level Leadership pyramid, Miall et al (1999, p.15) argue that,

A new pattern of conflicts is prevailing in the post-Cold War period, which is evoking a fresh pattern of responses. The main focus used to be on international wars; now it is on internal conflicts. Much of the theory of conflict resolution developed in response to symmetric conflicts;...Moreover, given the varied sources of contemporary conflicts and complex political emergencies, responses are required at different levels. Changes in the context of conflict may depend on international and regional arrangements, conflicts within or over the state may demand structural change at state level, the conflict between the parties will still require resolution at the relational level, and cultural

change at all levels may be necessary for the transformation of discourses and institutions which sustain and reproduce violence. Greater emphasis is now placed on integrating the different levels at which the peacebuilding and conflict resolution need to work within affected countries, with particular emphasis on the significance of ‘bottom-up’ processes.

Similarly, the data collection scope for this study was located within the framework of the Logic Model, which describes logical linkages among programme contexts, inputs, resources, activities, outputs, audiences and short-, intermediate-, and long-term outcomes related to a specific problem or situation. Once a programme has been described in terms of the logic model, critical measures of performance can be identified (McCawley, n.d.; Coalter, 2007; NORAD, 2005; W.K.Kellog Foundation, 2004).

This model was therefore deemed appropriate for this research because it is methodical and allows a systematic analysis. As such, the success or failure of this intervention would be measured against clearly defined indicators of input, activity, output, outcomes and impact.

Firstly, this approach assessed the actual post-conflict contexts in which these communities in South Africa and Zimbabwe are living, as is elaborately provided for in the methodology section. Understanding of this context helped to craft more responsive interventions at all the stages. As such, this sport and mediation training was tailor-made to suit these peculiar situational realities. This in turn helped to increase objectivity when evaluating the results and the short- and long term impact made, to ascertain the effectiveness of this intervention.

## **2.2 Sport as a tool for post-conflict community healing and peace**

### **2.2.1 The concept of Sport and its potential to contribute to community healing when combined with mediation skills.**

As research on sport and physical activity continues to unfold, various definitions of sport keep on emerging. Lauff (2008, p.105) suggests that the latest internationally accepted definition takes sport to include,

*“...all forms of physical activity that contributes to physical fitness, mental well-being and social interaction. These include play; recreation; organized, casual or competitive sport; and indigenous sport or games.”*

In corroboration, but more comprehensively, (UN, 2003,p.2) perceives sport as *“...all forms of physical activity that contribute to physical fitness, mental well-being, casual or organized participation and social interaction, such as play, recreation, organized or competitive sport and indigenous sport games”*

Of significance here are issues to do with the physical and mental fitness, recreation and relationship building. In this thesis, the researcher strongly felt that participants with such attributes were therefore well placed, and likely to do well if taken through mediation training which, in turn would contribute to community healing. In this study, sport was taken to mean all ball games, athletics, dance, music as well as traditional games.

Again, it is important to note that sport and physical activity are more organized or competitive and that they involve all kinds of activities that get people moving. The idea of perceiving sport as a leisure form/as recreation and to include kicking the ball, flying a kite, involvement in traditional dance or playing with friends adds an important dimension to the traditionally held views. This thesis sees sport as sport and recreation and does not emphasize the aspect of competition.

Most authors concur on the positive effects of sport on individuals and communities. Among the

several gains obtained from participating in sport, Hylton & Bramham (2008) add that the individual can benefit physically and emotionally through a reduction in the risk of coronary heart disease by up to fifty per cent; control of blood pressure; maintenance of strong muscles and healthy joints; enhancement of sleep quality and quantity as well as weight control. Other benefits range from stress reduction; work productivity; increased opportunities for socializing and personal, to community development. Spurred by the same school of thought, this study sought to harness this power and align it with mediation skills training as a mechanism to achieve community healing.

When managed and organised properly, sport has the ability to bring people in war affected nations together, foster unity, enhance community development; understanding, tolerance and love among people in conflict. It also can serve as a universal language that cuts across social, physical and political barriers. It fosters mutual respect, unity of purpose; brings positive change in our lives; creates jobs and environmental regeneration (Abdin, 2007; Hylton & Bramham, 2008; Right to Play 2008).

As a way of demonstrating a firm belief in the above-mentioned advantages, the Olympic Movement promotes development, progress and spiritual elevation through peaceful competition, attracts young people from all sides and promotion of dialogue, conflict resolution skills and tries to put wars on pause (Georgidis, 2007; Karon, 2010).

In the same vein, Keim (2006) identified a number of positive values that sport can inculcate in individuals and communities. These comprise improvement to health, fitness and education; creation of business opportunities and employment; fostering of non-violence, fair competition; team work and respect; bridging of cultural and ethnic divides as well as contribution to cross

cultural dialogue, understanding, unity, tolerance and peaceful coexistence. Sport can also be a tool for conflict prevention, peace building and development. It can be a more cost-effective approach to addressing social problems than correcting the consequences of aggression, crime, violence, and abuse through police or correctional or social services.

### **2.2.2 The Role of Sport in Peace Building in South Africa and Zimbabwe**

It is instructive to bring the above into a context in order to understand it better. One good example is that, while the apartheid system in South Africa fought very hard to use sport to entrench division and inequality between races, the affected groups indirectly took advantage and used it as a mobilization tool. Archer (1987 quoted in Hargreaves, 2000) argues that in spite of the segregations facing black groups, there was a surprisingly active sports movement in all communities throughout the apartheid rule. Ironically, apartheid made sport popular, as it served as a form of political and cultural resistance to White domination (Sellstrom, 2010).

According to Allison (2000, p. 69),

In few countries could institutions of civil society (such as sport) outflank and manipulate what appears to be a powerful state in this manner; in no other country, perhaps, could sporting institutions have played so large a part in forming the direction that the state would take.

At international level, the capacity of sport to contribute to community peace building is largely acknowledged.

Sport, with its joys and triumphs, its pains and defeats, its emotions and challenges, is an unrivalled medium for the promotion of education, health, development and peace. Sport helps us demonstrate, in our pursuit of the betterment of humanity, that there is more that unites than divides us (Ogi, 2006, n.p.).

Sport is a universal language. As its best, it can bring people together, no matter what their origin, background, religious beliefs or economic status. And when young people participate in sports or have access to physical education, they can experience real exhilaration even as they learn the ideals of teamwork and tolerance. That is why the United Nations is turning more and more to the world of sport for help in our work for peace and our efforts to achieve the Millennium Development Goals (Annan, 2004, n.p.).

To advance the above-mentioned argument, Lauff (2008, p.106) notes that,

Sport... can provide a safe, structured and friendly environment for people to begin to share their emotions through verbal and non-verbal communication. The emphasis is on building social cohesion, to encourage community members to interact and communicate with each other. Sport and physical activity can allow brief periods of relaxation, focus attention away from the experience of loss, and provide an opportunity to reinforce educational and safety messages along with welcome respite of parents and caregivers.

While some scholars emphasize on the centrality of competition in sport, there are others who perceive the broader contribution of sport particularly in a post-conflict environment. To advance this notion, Lauff (2008, p.106) notes that,

Psychosocial sport and physical activity programmes do not have a primary focus on competition and winning but rather an emphasis on the cultivation of cooperative and supportive environment. The culture of cooperation will contribute significantly to the restoration of psychological and social functioning, especially after the trauma of disaster has caused upheaval. People benefit from having regular contact with providers of physical activity who provide trustworthy and reliable role models, which is an important aspect of building resilience and overcoming trauma.

Similarly, a United Nations report (2003) provides an array of skills and values that can be acquired through involvement in sporting activities. These comprise cooperation,



communication, respect for the rules, problem-solving, understanding, connection with others, leadership, respect for others, value of effort, how to win, how to lose, how to manage competition, fair play, sharing, self-esteem, trust, honesty, self-respect, tolerance, resilience, teamwork, discipline and confidence.

The same report further propounds that many of the core values that are found in sport are compatible with the principle necessary for development and peace. Such values range from fair play, cooperation, to sharing and respect. The life skills learned through sport help empower individuals and enhance psychological well-being, such as increased resilience, self-esteem and connections with others. The report further notes that these features of sport are beneficial to people of all ages, but they are especially vital to the healthy development of young people.

As has been illustrated earlier, the cycle of violence in communities emerging from conflicts lead to the breakdown in the social fabric. Thus, there is a great need for social healing in such communities if cohesion is to be restored. This thesis applied a new approach. It was thought that the combination of sport and mediation would help to provide new thinking and solutions to these and other social ills.

In further recognising sport as a vehicle for peace, a report of the United Nations Inter-Agency Taskforce on Support for Development and Peace (2003), assert that sport teaches very important cross-cutting societal ethics which include cooperation and respect. It improves health and reduces the likelihood of disease, provides employment, thereby contributing to local development. Again, because of the cross-cutting nature of sport, it has the ability to break down political, ethnic, racial, traditional, religious, economic and all other barriers and can even bring

conflicting parties together and facilitates social dialogue. It also can be a cost-effective tool to meet many development and peace challenges, and help to achieve the MDGs.

The same report again argues that well-crafted sports interventions teach respect, honesty, communication, cooperation, empathy, and how and why to adhere to rules as well as the ability to understand and to respect one's opponent. Sport is a powerful way to communicate these values, especially to young people, in a way that is fun and participatory. It teaches life skills, creates connections and networks and integrates marginalized groups back to their communities. The report cites such examples as refugees, displaced persons, orphans and former child soldiers, where sport offers a sense of normality by providing structure in destabilizing environments, and serves as a means to channel energies positively.

Again, in the same report, such crucial attributes of sport as reduction of such high risk behaviour as abuse of drugs, drinking, smoking, juvenile crime, vandalism and delinquency can be reduced, if well designed, and if responsive sport programmes are instituted by well skilled coordinators.

To demonstrate the above, several eloquent success stories are cited in this report. These include the Brazilian case where UNICEF supported detention centres in which the young detainees play football, learn judo, and practice gymnastics, helping them to channel frustration and learn new ways to deal with anger. Another one is in Georgia where more than 4 6000 children from 2 028 schools have participated in regional football tournaments sponsored by government agencies, UNICEF, businesses and NGOs. The matches are designed to encourage a healthy lifestyle for young people, promoting the message that "smoking, drinking and taking drugs can't compare to the extraordinary high of kicking a winning goal."

It also presents the youth with the opportunity to interact with role models, which helps them to shape their future with a strong sense of purpose. It further helps to empower women and the girl child, who are often excluded from sporting activities. This can help to reduce gender related prejudice which often leads to discrimination.

In a way that could summarise most of the above-mentioned positive attributes brought about by sport, Coalter (2007, p.19) says,

The presumption that sport can help to address the multi-faceted aspects of social exclusion (i.e. reduce crime, increase employability, improve the health) and contribute to community development and social cohesion implies that participation in sport can produce outcomes which strengthen and improve certain weak, or negative aspects of processes, structures and relationships, or change negative behaviour thought to characterize deprived urban areas...In summary,...potential benefits of participation in sports are: physical fitness and improved health; improved mental health and psychological wellbeing, leading to the reduction of anxiety and stress; personality development via improved self-concept, physical and global self-esteem/confidence and increased locus of control; socio-psychological benefits such as empathy, integrity, tolerance, cooperation, trustworthiness and the development of social skills; broader sociological impacts such as increased community identity, social coherence and integration (collectively referred to as social capital).

### **2.2.3 Sport, Mediation and Community healing**

A closer look at the submissions made above clearly shows that there is a clear connection between sport, mediation and community healing. As was demonstrated above, many authors concur that involvement in sport can help cultivate attitudinal shifts resulting in the spirit of tolerance. It is evident that the benefits derived from sport are closely related to the ones derived

from a successful mediation process. Anstey (2007) indicates that the major focus and aim of mediation includes the establishment of a clearer understanding of issues at stake and removal of obstacles to bargaining and a broadened search for alternatives. The author argues that mediation helps to reduce tension in the relationship and improves it, as well as assisting the parties to improve their negotiation skills for future engagements. The writer further propounds that mediation leads to improved communications/understanding between the parties and promotes a clear understanding of the power realities in a relationship.

In a similar fashion, these are also countless benefits obtained when post-conflict communities are involved in sporting activities. Firstly, it has been noted that if there is less emphasis on winning and losing, sport can contribute to empathy, tolerance, cooperation, trustworthiness, social coherence and integration, among others. The result of such attributes is social cohesion and the achievement of social capital and community healing,

According to Mbofana (2011, p.207),

Community healing is a process that has the following elements: acknowledgement of the atrocities committed-voluntarily through own conscience or involuntarily through trials at community courts; truth seeking or recovery as there are contested truths-tied to the above ...; taking responsibility of the wrongs done through reparation or compensation, attempts to the extent possible to compensate the victim of their loss; reintegration of affected members of the community; reconciliation-reverting to normal relations.

While Mbofana's suggestions regarding community healing may necessarily need to take the formal route in which all the parties get involved, this study argues that some of these benefits can be obtained simply and quickly through involvement in sporting activities. This is because literature has confirmed that sport has the capacity to break all barriers which includes all the

formalities. As such, it can be safely concluded that the nexus between sport, mediation and community healing is great.

#### **2.2.4 The Negative Aspects of Sport**

While sport proves to be such a unifier, it is also capable of producing destructive results, if not properly managed. This should serve to provide caution to researchers and practitioners who consider it for post-conflict community healing initiatives. The first reality is that moral standards in sports are changing their priorities since positive values such as health, fitness, perceived competence, self-respect, fun and social interaction are losing ground to power, honour and money. More emphasis on these egocentric values is leading to aggression, intolerance, depression and fear and self-absorption. In managers and coaches, this tendency leads to cynicism, corruption, ill-treatment and abuse (De Donder, 2006).

Again, sport is becoming highly commercialized and mostly benefits a few successful individuals. This makes it the key preoccupation of major stakeholders. Keim (2006, p.104), analyses the South African scenario which seems to have the above-mentioned bias and says,

We must honestly ask if sport in South Africa has been too consumed with developing professional players so that it can win international competitions...Until the priorities of South African Sport are realigned to meet the desires and needs of all the people of South Africa for healing, transformation and genuine peace building, there is no doubt that conflicts due to scarcity of resources, aggression, crime, corruption and violence in the communities and in sport will continue.

The above observation by Keim is very much telling. When the commercial aspect of sport becomes the major priority, all the resources are likely to be channelled towards that end. This completely ignores and therefore neglects the more important aspect of its capacity to transform

communities through contributing to social cohesion, community healing, peace and development. This aspect of sport is more inclusive, as opposed to strict competition, which excludes and therefore marginalises the majority of the community members, those who cannot make it to the top.

On a related note, when sport is done only to reward the winners, competitors feel the urge to cheat. As such, dishonesty becomes another downside. Curry et al (1984, p.214), articulate this very well when they say,

The most visible cheating takes place on the playing field...Basketball coaches teach their athletes how to pull an opponent's shorts to impede his running, how to stand on his toes to hinder his jump, and how to fake fouls..., it happens because there are games to be played and to be won; and when won, rewarded....Because it is rewarding, large doses of aggression and the willingness to hurt, and be hurt, get injected into players....

On another note, while in post-apartheid South Africa, sport has been employed as a vehicle for social integration, this might only be effective under certain conditions (Keim, 2003). Apart from obvious obstacles such as inadequate infrastructure, there are other factors that can have a negative influence. These range from fear of rejection and isolation in collective sports, poor physical conditions of participants from disadvantaged groups, limited awareness about sports as a leisure activity, and the disadvantaged position of women.

Additionally, the other downside of sport is that it can also be manipulated to settle ominous vendettas. To advance this school of thought, Karon (2010,n.p.) views the soccer pitch as a battlefield on which more scores are settled than those seen on the scoreboard, where they re-enact war, although in a less violent form.

The above argument fits very well into the context of Zimbabwe's premier soccer league, where Dynamos Football Club is mainly supported by the Shona, while Highlanders is mainly a Ndebele domain. The two teams are from Harare (a Shona stronghold) and Bulawayo (a Ndebele stronghold) respectively. Each time these two teams play, the atmosphere becomes tense and transcends beyond a mere football game. Similarly, other related games that pit teams from these two dominant tribes always create a stage for a fierce battle for supremacy for them, which typify the two tribes' long-standing history of antagonism since the pre-colonial aeon.

To further demonstrate the said tribal hostilities, during the 2010 World Cup in South Africa, Tolsi (2010, p.10) observed it and reported that,

Civil society organisations are up in arms about the Zimbabwean government's invitation to the North Korean national football side to base itself in Zimbabwe during the Soccer World Cup in June. The Korean side is scheduled to train and play practice matches in Bulawayo, in the heart of the Matabeleland and Midlands areas, where the North Korean army-trained Fifth Brigade [mainly Shona]allegedly went on a rape, torture and murder spree that is said to have left 20 000 people dead between 1982 and 1987.

Similarly, Kruger (1986), laments how sport has historically been used in waging inter-state wars while Karon (2010) gives examples of how soccer has been used by foes to settle old scores. The first one was the 1986 World Cup match, in which Argentineans did not see anything wrong with Diego Maradona's "hand of God." The author argues that this could have symbolised Argentineans' quest for revenge since the two countries had just emerged from the Falklands war in which England had allegedly killed 323 Argentinean sailors. Secondly ,the 1969 "football war" between Honduras and El Salvador also served as a fierce battleground, owing to the two countries' long standing border tensions.

Furthermore, the violence that marred the Egypt versus Algeria, 2010 World Cup qualifying matches triggered a week of insurrections and withdrawals of ambassadors by both countries. Closely connected to this is the perpetual antagonism between the fans of Real Madrid and Barcelona which most critics argue that it must be understood in the context of Spain's fascist history.

In the same line of argument, the United Nations (2003, p.2) observe that,

Sport... is a reflection of society. It should be acknowledged that sport, like many aspects of society, simultaneously encompasses some of the worst human traits, including violence, corruption, discrimination, hooliganism, excessive nationalism, cheating and drug abuse. However, these negative aspects of sport by no means outweigh its potential for positive benefits.

Another recent, eloquent testimony where sport was manipulated to settle long standing scores was witnessed in Port Said, Egypt, on the night of the 1<sup>st</sup> of February 2012 in a soccer match between traditional rivals, Port Said team al-Masry and Cairo's Al Ahli. The violence was triggered by Al-Masry's 3-1 victory and left seventy-four supporters dead while one thousand were injured.

As was noted by the journalist, Yusri Mohamed (2012) the fans of the two teams have a history of fierce rivalry. Thus, they had brought machetes, knives and iron bars to the game, which were then used in the fighting. It was ignited by insulting banners that were waved at each other by the rival fans.

According to the author of this article, a close analysis of the real triggers to these clashes will reveal that this match was turned into a political demonstration against the military, which had taken over power from the ousted Hosni Mubarak during the 'Arab Spring'. It also included



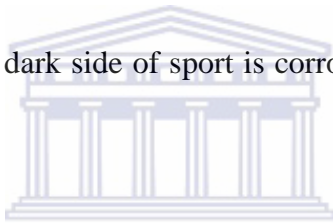
activists who had been hardened by Egypt's prolonged political demonstrations at Tahrir Square in Cairo.

Thus, Yusri Muhamed (2012, n.p.) reported that:

Many of the Al Ahli fans involved were “ultras”, dedicated fans of the team with years of experience confronting police at football matches and who played a leading role in hitting back at heavy-handed security forces during the uprising that toppled Mubarak.

They have been seen as the vanguard of subsequent clashes with police and the army in violence that followed Mubarak's ousting, and were also among those who protested outside the Israeli embassy and tore down walls that the army erected to protect the embassy.

The above argument regarding the dark side of sport is corroborated by Petry et al (2011, p.99) who observe that,



...the problematic issue with terms such as “Sport for Development” or “Development through Sport” is that they convey the image of sport as the ideal remedy for combating poverty and underdevelopment, thereby underestimating the dangers sport can proliferate, e.g. aggression, nationalism, drug abuse, sexual harassment.

In order to come to terms with the necessity of studying the limitations and perspectives of sport as a development tool, “Sport-in-Development” seems more appropriate due to the fact that it “represents the perception that the use of sport may assist the international development process

Lovemore et. al (2009, p.9).

On the other hand, there are individuals and or organisations that are quick to use sport in order to achieve peace in communities but fail to execute it properly and end up obtaining undesired results. Studies carried out by Ley and Rato (2010) reveal that most organisations that purport to use sport for post conflict rehabilitation initiatives are reducing their activities to simple

donations of equipment, the construction of sports facilities or just commemorating special events. Long-term strategies, which are meant to guarantee sustainability of activities and benefits, are mostly left out. Also, among the mostly adopted sporting activities, football has been found to be dominant. Very little attention is paid to traditional games and other sporting codes. Furthermore, the beneficiaries are mostly young men and children, while the old, women and the girl child are left out.

Again, some organisations formulate ambitious goals with very limited and at times vague strategies to achieve them. Some NGOs go to the extent of just reproducing universally adopted strategies in different contexts but without adapting them to specific goals and local circumstances. In addition, critical reflection about one's own projects and strategies is often absent. Furthermore, only a small number of projects are thoroughly evaluated (Craig, 2005; Keim, 2003; Ley & Rato, 2010; NSD, 2009).

As such, in order to use sport for effective intervention, there is need for proper planning, taking a number of factors into consideration. Keim (2007) argues that the way in which sport can successfully play this role depends on how it is organised and presented. Sport programmes can take societies forward but if not properly conceived, managed and assessed, it can reinforce old prejudices, stereotypes and divisions.

Thus, properly managed sport can be a unique tool for successful mediation, peacebuilding and community healing. One fundamental principle of mediation is that parties to the dispute have to volunteer for the process and should be able to negotiate for themselves. They should also have the skill and willingness to separate positions from interests. This will enable them to bargain in

good faith and promote cooperation, enabling them to reach a voluntary, informed, mutually understood and acceptable agreement (Kruk, 1997).

Arguably, amongst participants who have been involved in properly organised sport, there is team work, respect, cooperation, coexistence, mutual understanding and tolerance. Such attitudes make them favourable for involvement in successful mediation initiatives. As such, stakeholders on community healing should properly manage sport to prepare participants accordingly.

As an attempt to provide answers to some of the identified ills associated with sport , but also in trying to explore mechanisms to harness the power of sport, Kunz (2006,p.29) advises that if a sport intervention is well managed, initial aggression and hostility among participants in a post-conflict situation will be channeled into a cooperative team play, where weaker or mentally absent participants that were made fun of in the beginning could be integrated into groups, giving birth to friendships, thereby enhancing their self-confidence and wellbeing. Thus, sport and play activities then become an important part of the children's lives that bring stability into their shattered lives.

### **2.3 The concepts of Conflict, Conflict resolution, Conflict transformation and related ones**

The term conflict is defined in various ways, but has also been contested by different authors and practitioners in the field of conflict transformation. Fisher et al (2000, p.4) define this term as, “a relationship between two or more parties who have or think they have incompatible goals.”

According to Coser (1956), quoted in Anstey (1999, p. 5), “.....*conflict is a struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralise, injure or eliminate their rivals.*”

According to Anstey (1999, p.6),

Social conflict is a relationship when two parties believe that their aspirations cannot be achieved simultaneously, or perceive a divergence in their values, needs or interests (latent conflict) and purposefully employ their power in an effort to eliminate, defeat, neutralise, or change each other to protect or further in the interaction (manifest conflict).

Closely related to this is Serena (2009), who defines it as a form of a competitive behaviour between people or groups. Thus, Serena argues that this occurs when two or more people compete for actual or perceived incompatible goals or resources.

Most practitioners and researchers concur that, on its own, conflict is neither negative nor positive but a neutral and necessary cause for social change. What is fundamental therefore is the manner in which a conflict is perceived and then handled. If conflicting parties perceive a conflict with negativity, they are likely to be aggressive. If they see it positively, they are likely to take it as an opportunity for dialogue. This is what determines whether or not it will benefit both the conflicting parties and the community.

According to Angi et al (2005), in their booklet called Community based Psycho-social Services in Humanitarian Assistance, whenever more than one person is involved with anything, there is bound to be conflict. Conflict can be constructive and build trust in relationships if handled well. The authors argue that in its most benign form, conflict is the difference in thoughts, behaviour or feelings between two or more people. In its most intense form, violence erupts, emergency situations are intense, as a result, conflicts can easily erupt.

The management, transformation or resolution of conflicts should be handled differently in different cultures primarily because it is experienced and expressed differently. As such, timing,

communication and sensitivity to the above are issues of paramount importance. In the same book, Angi, et al (2005) note that special attention should be paid to local norms, values and customs.

Where the traditions are individualistic and preferences are made by individuals, the conflict resolution initiatives should be directed at personalities. However, in cultures where people live as a community, initiatives should be aimed at achieving community togetherness and group cohesion. This is what generally distinguishes the western culture from most cultures in Africa where individual rights receive first priority over group rights.

To advance the above argument, Angi et al (2005, p.5) argue that,

Cultures that are individualistic confront or talk directly with those persons with whom they disagree. This allows for private and rapid resolution of disputes. It is a method that is vulnerable to rapid escalation. In collective cultures, the desire to keep harmony dictates that a neutral third person talk to the offending party in a calm manner, thereby preventing any escalation of emotions. This third party's role ranges from a neutral mediator, an advisor, an advocate or a director, depending upon the culture and status of the persons involved. This third party has a function of preserving the public face of the person involved...

In relation to the above is the term **post-conflict**. Junne and Verkoren (2005) perceive post-conflict as a situation in which open warfare has come to an end. These authors argue though that, practically, there are truly few such situations. This thesis therefore takes post-conflict to mean that stage at which hostilities have ceased. It may be the period just after disputants have entered into a ceasefire agreement, either in writing or verbally. It may also be a period, some years after the cessation of the said hostilities, where communities are still taken hostage by the legacies of the preceding era, especially apartheid or colonialism, situations in which South

Africa and Zimbabwe find themselves in respectively, where communities are highly divided and therefore unstable.

**Conflict transformation** is another term which is gaining increasing attention from peace researchers and practitioners in conflict and post-conflict zones, the world over. Fisher et al (2000, p.7) define conflict transformation as efforts meant to “...*address the wider social and political sources of a conflict and seeks to transform the negative energy of war into positive social and political change.*”

**Conflict transformation** is the most thorough and far reaching strategy, the one that needs the longest and wide-ranging commitment. It is an ongoing process of changing relationships, behaviours, attitudes and structures, from the negative to the positive (Nyago, et al, 2003).

Meanwhile, the term **conflict resolution** refers to the strategies that address open conflict in the hope of finding not only an agreement to end the violence (conflict settlement) but also a resolution of some of the incompatible goals underlying it.

Closely connected to this is the **concept of community healing**, which, as unpacked by ESST (2005) is,

...a reconciliation mechanism achieved via a process called restorative justice which gives the victim and community a chance to speak. It provides a forum in which all people affected by the crime can express their anger and demand answers. The atmosphere here, unlike in a court, is caring and protective. This process does not pit parties against one another, but seeks the best possible outcome for all: healing for the victim and community, remorse, compensation and lasting change for the offender.

In the same vein, according to Mbofana (2011, p.192),

The question above fall into the realm of community healing which is well defined... as the process which aims to help communities deal and come to terms with a divided and violent past.... Community healing, like transitional justice-which is the development, analysis and application of strategies for confronting past human rights abuses in order to create a just and democratic future- suggests processes that come after an end to or at least cessation of the violence or abuses. It denotes a society in transition from a violent past to a more peaceful one. Otherwise it would be pointless to talk of community healing when violence is still being perpetrated.

Community healing may be achieved through an array of avenues, some of which are disclosure, confessions, forgiveness, reconciliation, leading to closure and social integration. As a way to achieve community healing in the two case studies in South Africa and Zimbabwe, this study takes sport and mediation as means towards achieving that end through facilitation of dialogue between and among conflicting parties as well as among ordinary community members.

The task of **post-conflict development** therefore is not just rebuilding or reconstruction, because this may lead to the rebuilding of the very old structures that have given rise to the devastating conflicts (Junne and Verkoren, 2005). It demands another type of development that addresses these structures and helps to avoid violent conflict.

**Reconciliation** which is another major focus of this study is a long-term process aimed at (re)building positive relationships between conflicting groups. What is required is to (re)build a more liveable and psychologically healthy environment between former enemies where the vicious cycle of hate, deep suspicion, resentment, and revenge does not continue to fester (Assefa, 1995, Kriesberg, 2003).

In this research, community healing is taken to mean that stage in the community at which reconciliation, rehabilitation and reconstruction have all been or are being achieved, where social cohesion and social capital are the hallmark of community life, which makes the implementation of peace and development initiatives possible for the realisation of economic and social transformation.

On the other hand, **development** can be perceived as the improvement of the standard of living for all people in poor countries. It includes improvements in such areas as health, environment, education and political participation (Junne and Verkoren, 2005). This thesis argues that community healing is a prerequisite for peace which in turn prepares fertile ground for development.

One of the vehicles to the realisation of post-conflict community healing is **mediation**, which is the corner stone of this research. As defined by Kruk (1997), mediation is a collaborative conflict resolution process in which two or more parties in dispute are assisted in their negotiation by a neutral and impartial third party and empowered to voluntarily reach their own mutually acceptable settlement of the issues in dispute. Their mediator structures and facilitates the process for the parties to make their own decisions and determine the outcome, in a way that satisfies the interests of all parties in the dispute.

## **2.4 Mediation and Community Healing-the nexus**

According to Anstey (1999, p.201),

**Mediation** is a form of third party intervention into disputes, directed at assisting disputants to find a mutually acceptable settlement. Although mediators may operate from a high or low power base, they are not



accorded authoritative decision-making power, but are empowered to facilitate settlement searches through the use of the negotiation process.

Moore (2003, p.15) says,

.....**Mediation** is generally defined as the intervention in a negotiation or a conflict of an acceptable third party who has limited or no authoritative decision-making power, who assists the involved parties to voluntarily reach a mutually acceptable settlement of the issue in dispute. In addition to addressing substantive issues, mediation may also establish or strengthen relationships of trust and respect between the parties or terminate relationships in a manner that minimizes emotional costs and psychological harm.

With regards to the objectives of mediation, Anstey (2007, p.254) observes that,

There is a tendency to assume that the sole purpose of mediation is to achieve a settlement, and that an intervention has failed if no settlement was not reached. This is a crude measure of the effectiveness of third party assistance. While it may be first prize, there are many other criteria against which to evaluate the usefulness of mediation. The range of objectives and criteria for an effective intervention include: achievement of a settlement; achievement of sufficient movement to allow the independent bargaining to continue; clearer definition of issues at stake; removal of obstacles to bargaining; a broadened search for alternatives; tension reduction in the relationship; preparation of the parties to accept the consequences of continued conflict, that is, reality appraisal; assistance to the parties to improve their negotiation skills for future engagements; improved communications/understanding between the parties; and promotion of a clear understanding of the power realities in a relationship.


The above observation is quite revealing. So many stakeholders are very quick to judge many mediation processes as failures simply on the basis of the absence of an outright, tangible result in terms of an agreement. There is a massive failure to appreciate the small movements and shifts that take place that definitely form the basis and the building blocks for future peacebuilding work.

Once the above shifts are beginning to take place in communities, these can be taken as positive steps geared towards community healing.

## **2.5 The nexus between sport and reconciliation**

Serena (2010) conceives reconciliation as a long process of social change, of rebuilding relationships, of finding a way to live with hope for a peaceful future, of forgiveness and achievement of justice. The author strongly argues that sport has the potential to bring about breakdown of barriers, create dialogue, heal trauma, foster resilience, rebuild relations, build empathy, increase tolerance, predispose forgiveness and leads to social change, which in itself is a process of reconciliation.

According to The Africa Community Publishing and Development Trust (2009, p.8), the term,



Healing comes from an old German word 'to make whole'. It is about dealing with the wounds of the past, overcoming divisions and restoring our sense of identity, dignity, potential and belonging. In Africa, healing is about weaving together the broken threads of our torn social fabric, and building constructive relationships in all sectors and spheres. Through healing, we can free ourselves from victim mentality and begin to make choices... healing enables us to rehumanise our opponents, restore justice and renew our lives.

Reconciliation is bringing people together after a conflict has divided them. In Zimbabwe, the word is not quite understood, because twice there have been reconciliation policies-in 1980, after the independence war and in 1987 after the Unity Accord brought an end to the Gukurahundi, however, these policies were not effectively planned and implemented...Reconciliation is the most abused word in Africa... preached to please journalists or supporters but without the necessary actions. Reconciliation should be deep, coming from the bottom of the heart, and expressed through actions.

In an attempt to demonstrate the nexus between the two, and how they can speak to each other, Serena (2010), hints that on its own, sport should not be taken to be good or bad. It can be

equated to an empty and neutral box which needs to be filled in. It only serves as a tool that is waiting to be used together with values, ideas and meaning. All the above should be dependent on the cultural context in which it takes place and people who take part in it.

To further drive the point home, the author cites examples of the ingredients that need to be added to this process and these will be in form of peer educators (coaches); the process; the context; the meaning as well as the ideas and values that need to be advanced.

She further cites the log frame as the appropriate tool while the following illustration could be perceived as one of the most effective practices:



### **Suggested example of a sport project cycle**

In order to advance this concept of a sport project cycle, Serena (2010) clarifies that the identification stage is about getting to understand the local community conditions and resources, while the formulation one deals with the establishment of the programme aims and objectives.

She further recommends the next stage to be that of training peer leaders and, or coaches while assuring the inclusion of sport, taking into consideration the nature of the participant(s). Controlling the process of providing the programmes is one important stage which should lead to the measurement of sporting outcomes through indicators. Lastly, she recommends that there should be an assessment of the personal and social impact on participants as well as instituting an assessment of the non-sporting outcomes.

By non-sporting outcomes, the author refers to the ability of the intervention to lead to the development of citizenship values and commitment to collective responsibility, and to heal psychosocial trauma. She also argues that it should have the capacity to address gender-related issues and to build relationships among different communities, to develop a commitment to education and to inculcate in participants, the skills of conflict resolution and conflict management, to reduce social isolation and tension, to provide opportunities to empower participants, to address health-related issues, including HIV/AIDS.

Serena (2010) concludes this by introducing what she terms a “Nested Paradigm” of sport and reconciliation, which seeks to address the *what*, the *how* and the *who* of the whole concept.

The *what* aspect, is what she takes to be the positive results of a successful intervention which includes individual trauma healing, rebuilding of relationships which leads to social change.

The *how* component of the matrix pertains to understanding of the context, which leads to the process as the end, leading to the best practice to be spread.

Lastly, the *who* aspect refers to the implementers of the intervention, who in this case can be the grassroots Community Based Organisations(CBOs), the middle level elite NGOs and local

NGOs, the top level government officials and the international community, as espoused in John Paul Lederach's Multi-level Leadership pyramid.

The above shows the complexity of sport and recreation programmes on one hand, on the other, the opportunities sport and recreation programmes can offer to facilitate dialogue and assist as a tool in the mediation processes.



## **CHAPTER 3: METHODOLOGY AND STUDY DESIGN**

### **3. Methodology**

The purpose of this chapter is to present in six sub-sections, the research design and the case study methodology, followed by explaining the utilized research methods for collecting the qualitative data for this research. Furthermore, the process of data collection including sampling, time and setting is revealed and ethical considerations will be clarified. The chapter concludes with the description of the data processing and analysis as well as outlining the limitations of this study.

#### **3.1 Study design - Case Study Methodology**

This study used the qualitative case study design. Growl (1993) describes qualitative research as the kind of research which is characterised by findings that can be expressed and described verbally. The author strongly argues that qualitative research is fundamental and goes on to provide examples where it is best suited, such as in historical studies, in various case studies and other kinds of studies relying on observation made by the researcher.

The above school of thought is corroborated by Blaxter et al (2001) who argue that qualitative research has to be concerned with collecting and analysing information in as many forms, chiefly non-numeric as possible, smaller numbers of instances or examples which are seen as being interesting or illuminating and aims to achieve “depth” rather than “breadth”. On the whole, the research method can describe events, persons and so forth, scientifically but without the use of numerical data.

The researcher decided to base this research on two case studies, a scientific research strategy to examine in-depth social phenomena in a real-life context ( Soy 1997, Tellis 1997).

Critics argue that case studies are just beneficial for exploratory studies and that findings from case studies cannot be generalized as they are only based on one or only a few cases and that they are rather unscientific because of the ‘inherent subjectivity’(Becker et al. 2005).Due to the researcher’s intense exposure to the case, the researcher concurs with Tellis and Soy that the advantages of case studies are that they are not only based on statistics, but that they represent a “detailed contextual analysis” of processes and outcomes and that they include the views of the respective actors to present their different perspectives ( Ibid Soy 1997 , Tellis 1997).

### **3.2 Case Studies**

The case study settings, Mfuleni Township, outside Cape Town and Highfields Township, outside Harare are similar in that they are both post-conflict communities located in high density, urban areas and are predominantly black townships. As Njomo (2007) notes, about Mfuleni, which is also similar to Highfields, the two case studies are both divided into formal and informal areas and are administered by poorly resourced municipal councils, headed by councillors. Communities in both cases experience high unemployment rates and low wages, for those few who are fortunate to be employed. There is extreme poverty, violence and high polarisation. Cases of murder, rape, thefts, assaults, burglaries, domestic violence, and -related conflicts are common acts, mostly by the youths. The violence currently witnessed in both cases could be attributed to deeply rooted and unhealed wounds and trauma, emanating from decades of systematic political violence, exacerbated by huge inequalities.

The following characteristics of qualitative research, as provided for by Blaxter et al ((2001) demonstrate the suitability of the case studies:

a. Events can be understood adequately only if they are seen in context. Therefore a qualitative researcher immerses her/himself in the setting.

As has been alluded to, the research focussed on Mfuleni and Highfields Townships and its intention was to firstly obtain a deeper understanding of the nature of life in those two communities. As such, the researcher used these two settings as case studies. He personally went into these two communities, first to meet with the director and staff of the NGO, Women for Peace, in Mfuleni Township, Cape Town which provides sporting (dancing and soccer) activities for the local youth which is closely linked with the adjacent local high school, Manzomthombo. He then met with the Principal and teachers of the school in Mfuleni. Through the meetings and exchanges, he learnt about the background, set up and challenges of the community. In Zimbabwe, he was introduced to the communities in Highfields, Harare by the ladies who work for an NGO called Zimbabwe Young Women's Network for Peacebuilding who are already involving the different community members in various sporting activities. Owing to very high security risks in Harare, due to the tense political environment, the organisation gets access into the communities through individuals who have come to be called mobilizers. These are well known individuals who are trusted by the community members.

The researcher spent a substantial amount of time with participants of both organisations involved in sporting activities and taking them through mediation trainings. He conducted qualitative research using such research methods as interviews, having focus group discussions with the participants as well as observations of the participants on a continuous basis .This



accorded the researcher the opportunity to gather the required data in the respective areas that constitute these two case studies. Obtaining first-hand information about the people's various experiences at all the different stages of the study became a key component of this research, making this method very crucial.

b. An additional advantage of qualitative research is that it requires for the subjects to speak for themselves as a way of providing their perspectives, both in words and actions. This makes it a highly interactive process in which the persons studied 'teach' the researcher about their lives.

The advantages mentioned above, helped very much to illuminate this research. The combination of the various qualitative methods of questionnaire and interview techniques as well as the participant observations allowed the researcher to maximise the data collection process with the participants from the communities of Mfuleni and Highfields. The use of this method also facilitated interactions that enabled the researcher to craft follow-up questions through probing the respondents in cases where inadequate data had been supplied.

c. Another advantage is that 'qualitative' implies a direct concern with the experience of the participants as it is "lived" or "felt", or "undergone." This has been understood as the context. As such, this study paid particular attention to the living conditions of the participants in both the Mfuleni and Highfields communities. The study went on to make an assessment of the process of the intervention itself, the outcome as well as the impact of the sport and mediation trainings in the two settings. The case study methodology allowed getting a holistic understanding of the complex process of situation and needs analysis, assessment of the training itself as well as the outcomes and impact of the intervention on the two settings.

The researcher's motivations for choosing Highfields Township for the case study can be explained with the following arguments:

Initially, the research aimed at carrying out the intervention in Mfuleni Township and GlenView in Harare. However, when the researcher travelled to Harare, the activities were threatened by a very tight security due to continuous outbreaks of violence. There was a heavy police presence that had been triggered by the recent murder of a police officer during politically related violence. Due to the risky security situation in GlenView, people were too scared to participate. This compelled him to shift and relocate to Highfields Township, which is just adjacent to it.

In Zimbabwe, some of the provisions of the Public Order and Security Act (POSA) and the Access to Information and Protection of Information Act (AIPPA) require that wherever more than 14 people gather, they should secure police clearance first, except for religious gatherings. This was not possible since the process itself takes very long and the chances that the researcher could fail to secure the letter were very high. This is exacerbated by the fact that if one comes from the diaspora and works closely with NGOs on matters of violent conflict, they are likely to be held in high suspicion.

The other reason for relocating to Highfields was that there are more sport and recreation activities taking place in that township as informed by the community 'gatekeepers' and coordinators there. These are key individuals who spend their lives there and therefore are very familiar with the socio-economic and political terrain in those communities. The researcher got introduced to these gatekeepers by an organisation called Zimbabwe Young Women's Network for Peacebuilding (ZYWNP). This made relocating to Highfields more convenient since there were no suspicions by the community members themselves who knew these gatekeepers well as

people also want to be assured of their security first and foremost. The other consideration was that since Glenview 1 and Highfields Township are just neighbours, their conditions are the same, which are also similar to Mfuleni, in Cape Town. Lastly, the beauty of working with the Zimbabwe Young Women's Network for Peacebuilding was that the organisation has already been cleared by the various stakeholders to undertake its community activities in the area.

### **3.3 The Research Instruments**

The researcher used a number of instruments which include questionnaires, interviews, focus group discussions, participant observations and review of policy documents to gather the required data from the respondents which are described in the following sub sections:

#### **3.3.1 Review of policy documents**

The review of policy documents was considered to be of immense importance for this research since it would provide vital background information on a couple of issues on this subject both in South Africa and Zimbabwe. As such, a thorough review of the said documents regarding sport, mediation and community healing with specific reference to the two countries under study was conducted. Documents on South Africa's Truth and Reconciliation Commission (TRC) were reviewed to establish the gaps that emerged between what the Commission intended to achieve and what it eventually achieved as well as the implications of such shortcomings. Zimbabwe's policies on community healing were perused to locate the place of sport and mediation. These reviews helped to deepen the researcher's understanding and appreciation of community healing trends in the two countries, which contributed towards formulating research question one, which sought to understand the life in the communities in greater detail. The findings were fed into the

knowledge generated from the mediation training efforts. This helped in formulating the overall recommendations and final strategy deemed appropriate for community healing.

### **3.3.2 Participant observation**

To obtain a systematic and in-depth insight into the two settings, the researcher used the qualitative method of being an observer, with the respective people being informed about the researcher's role (The World Bank Group 2007). This was an essential research strategy as there were no existing resources that provided a sufficient documentation of the settings, especially not with a perspective of empowering communities through combining sport and mediation processes. Therefore, it was indispensable for the researcher to experience the training himself as one of the facilitators, not only to collect detailed information for a comprehensive documentation as the first important part of the data presentation, but also to experience the direct effects of the training on the participants. It was also important for building up trust and relationships with all participants, and to be able to develop an appropriate questionnaire and a guideline of questions for the face-to-face interviews as well as the focus group interviews. The challenges of this method are that through the researcher's presence, the observed persons' behaviours might be influenced and might not reflect the actual activities as without the researcher's participation. In addition, Flick (2002) points out, that the researcher in the field faces a 'role conflict' due to him trying to integrate among the observed group for better information access, while keeping the role of an objective, scientific observer at the same time (Flick 2002). Therefore other research methods like questionnaires, face to-face interviews and a focus group interviews were deployed to double-check information and to collect further data.

### 3.3.3 Questionnaires

Questionnaires proved to add immense value to this research as they presented many advantages. The other instruments also helped by way of triangulating the data gathered through the questionnaires.

The main advantage of the questionnaire is articulated by Cozby et al (1989, p.11), who maintain that “*With questionnaires, the questions are presented in written format and the subjects write their answers.*” This worked very well since, in this instance, the participants filled in the questionnaire forms at their own convenient times and in their own safe spaces. For Zimbabwe, due to the sensitivity of any matter related to peace/conflict in general and violence in particular, participants felt safe to give their responses in their private spaces.

Other advantages of the questionnaire include time management and efficiency.

Gay (1992,p.224) contends that, “... *a questionnaire is much more efficient in that it requires less time, is less expensive and permits collection of data from a much larger sample.*”

Also, as submitted by Gay (ibid), the questionnaire comes in very handy, especially when one needs to use it when the time is limited. Since many respondents can fill in the given questionnaires concurrently, even in the absence of the researcher, significant levels of time will be saved. This worked well in Mfuleni Township and was even more helpful before, during and after the Highfields Training in Harare. For Harare, this was primarily due to the tense security situation in the country, part of which had been brought about by the fact that politicians from both ZANU(PF) and the two formations MDC continued to announce that the elections dates

were getting closer and closer since 2009 when the Government of National Unity came into being. This kept people in a mode of constant fear. Thus, collecting the required data in a public place would not only scare away the constantly suspicious participants but would also make it very risky for the researcher.

The same author argues that the questionnaire affords participants the time to reflect on their answers. In this study, participants were given enough time to fill in the questionnaire and to ask questions for clarification where needed. It allowed participants to relook and reflect on the responses that they gave in order to verify if this was the actual data they wanted to provide. This enabled the researcher to capture exactly what the participants felt at each stage of the intervention.

Gay (1992) also states that questionnaires allow wider coverage, yet at affordable costs. As has been mentioned above, distribution of questionnaires in both case studies was done to forty-one participants in Mfuleni and the other twenty-eight in Highfields and collection was carried out after. The same author contends that respondents can easily supply even highly sensitive data in writing and anonymously. In this study, this applied very well and worked to both the researcher and the participants' advantage. Respondents provided some of the most sensitive but most important data to this research, which they would otherwise not have supplied verbally, particularly due to the volatility of Zimbabwe's political landscape which is replete with fear and compels most respondents to shun discussing issues around violence.

The other advantage was that the researcher used the language that was convenient and easily understood by individual respondents. For the general data gathering and during the training in Zimbabwe, the explanations were done in both English and Shona, but for the questionnaire,

only English was used. All participants understood it. They however agreed to respond in Shona, in cases where they felt they would best express themselves in that language. This helped communication of the required ideas to flow easily and overall enhanced the data gathering process.

However, as much as there has been a plethora of advantages that have been identified above, the researcher encountered many difficulties in managing successful interactions with respondents owing to security issues, particularly in Zimbabwe. Due to the delicate security situation in the country, the absence of sufficient guarantee of safety gave rise to continuous uneasiness, lack of adequate trust, giving rise to some level of suspicion. In most instances, participants only gradually opened up as they began to feel more and more secure.

Table showing data collection methods undertaken in Mfuleni and Highfields.

<b><u>Methods</u></b>	<b><u>Mfuleni</u></b>	<b><u>Highfields</u></b>	<b><u>Total</u></b>
Focus group discussions	3 X8 participants = 24	3 X8 participants = 24	6
Questionnaires	4 X 41 participants=	4 X 28 participants	8 sets =(276)
Semi structured interviews	3 x 20 participants	3X20 participants	6 sets=(120)
Participant observations	41 participants	28 participants	69

### 3.3.4 Face-to-Face Interviews

Face to face interviews (see Appendix ) were used as a qualitative research method to get more detailed information and a deeper insight into the participants' experiences. They were conducted with twenty participants in each setting, after they filled out the questionnaires. In contrast to the structured questionnaire whose focus was on closed questions, open questions regarding complex issues were asked in the semi-structured interviews. This allowed the interviewer to vary questions or pose additional ones for further clarification, to avoid misunderstandings, while the respondent had more freedom to express him/herself.

### 3.3.5 Focus Group Interviews

The focus group interview is another qualitative research method and is described by Gibbs as an *“...organised discussion with a selected group of individuals to gain information about their views and experiences of a topic,”* (Gibbs 1997, p. 1). Kitzinger understands them as a form of group interview, which allows the researcher to collect more information from different individuals at the same time, which is therefore an easier and quicker way of data collection than one-on-one interviews (Kitzinger, 1995). However, both authors point out that a focus group discussion is based on interaction between the participants (ideally four to eight persons) in contrast to a simple group interview, to gain insights into the different perspectives of the participants within a group context (Gibbs,1997).

The researcher decided to use this method as it is often applied for impact assessments of programmes to learn about the participants' experience and to give a safe platform for constructive criticism to achieve service improvement.



The focus group interview (see Appendix ) was conducted with sixteen participants, eight in each setting, to understand - apart from the personal evaluation of the mediation training - the reasons for their current situation and to find out, how the intervention could prepare the participants better during the mediation training and how to improve the aftercare support for participants.

As the researcher spent some time in focus group discussions with the different groups of participants, the study of body language and gestures, further helped to get some clues on what their opinions as verbalised in their responses to various issues of the questionnaires were. This worked even better in situations where participants did not feel comfortable to express themselves openly.

### **3.3.6 Semi structured interviews**



Semi structured interviews were used since this form of questioning has many advantages. According to Haag (2004, p.225), “ *Semi-structured interviews are widely used, since the interviewed subjects can more likely express themselves relatively open as compared to a standardised interview or a questionnaire.*”

Although this form of questioning has the said advantage, Haag (2004, p.225), cautions that “*Semi-structured interviews may result in the departure from the aims of the research question therefore interview training is recommended.*”

### **3.3.7 Case Study 1: Mfuleni**

The initial arrangement was that the participants would be drawn from the Women for Peace, a non-governmental organisation that closely works with the community in Mfuleni Township,

which is 45km from Cape Town, and trains the youth in different sporting activities, mostly dance and soccer.

The request for a similar type of intervention was then made by the authorities of Manzomthombo Secondary School, which works hand in hand with Women for Peace on various initiatives. As such, instead of involving 50 unemployed youths who take part in the sports programmes, we consulted with the director of the NGO, Women for Peace, and the principal and staff of Manzomthombo and subsequently decided to involve learners from this school, who are also involved in sporting programmes at Women for Peace and at their school. These were then selected by their teachers because of their involvement in sport as well as their leadership qualities. These were trained in mediation skills. They were expected, as sport role models, to play a proactive role in emerging community conflicts and apply their learnt skills in mediation to facilitate dialogue for conflict resolution between disputing parties, beginning at the school and then in their community



### **3.3.8 Case study 2: Highfields**

In Harare's Highfields Township, twenty-eight youths were similarly trained in mediation. The participants were identified by the Zimbabwe Young Women's Network for Peacebuilding, a non-governmental organisation with similar activities as the Women for Peace in Mfuleni. A gender balance was strived for. They were expected, as sports people and potential role models, to use the acquired skills to initiate various mediation activities in their communities.

The data was recorded over a period of two months. There was an initial assessment, process evaluation during the intervention, outcome, and then impact evaluation after the intervention.

### **3.3.9 Description of the intervention**

The training programme lasted for four months in Mfuleni and two months in Highfields with one two-hour sessions per week. However, depending on the availability of the participants, the sessions were increased to three or more hours per week thereby reducing the overall period for the training.

Since the researcher is a qualified and experienced continental trainer of trainers in conflict transformation, he facilitated in the sessions together with identified assistants from the respective communities. The content of the course included the following: the importance of alternative ways of resolving conflicts; traditional conflict resolution mechanisms; analysis of and responses to various local conflict situations; mediation-theory, practice and case studies in the community and those related to sport. It also included approaches and techniques to successful mediation.

The methodology was highly participant-centered and included individual and group tasks; self-study and homework, role plays and drama for various mediation situations. There were also facilitator and peer assessments as well as community work and follow up activities.

### 3.4 Phases of the assessment

As has been indicated, above, this study was grounded within the framework of the **Logic Model**, which describes logical linkages among the programme context, the process, the outcomes as well as the impact in relation to a specific problem or situation. Once a programme has been described in terms of the Logic Model, critical measures of performance can be identified (McCawley, n.d.; Coalter, 2007; NORAD, 2005; W.K.Kellog Foundation, 2004). This model was therefore deemed appropriate for this research as it is methodical and allows a systematic analysis. As such, the assessment of this intervention was measured against clearly defined parameters of context, process, outcomes and impact. Below are the phases of the assessment in detail.



Assessment phase	Nature of the assessment
One	Context/Situation analysis
Two	Process assessment
Three	Outcome review
Four	Impact appraisal

#### 3.4.1 Assessment Phase 1: Context assessment/Situation analysis

The aim of this assessment was to understand, in detail, the context and the situation that this intervention was attempting to address. The context covered such issues as the general history, welfare and behaviours of the community members, the nature of family and community

challenges. It was also meant to understand the types of conflicts that they experience as well as what they needed as communities in order to resolve those conflicts. It also sought to understand the role of sport in the community and the potential role of sports people, e. g. role model status.

#### **3.4.1.1 Review of policy documents**

A part of the context analysis of assessment phase 1, the study conducted a thorough review of policy documents regarding sport, mediation and community healing in the two countries. Documents on South Africa's Truth and Reconciliation Commission were reviewed to establish the gaps. Zimbabwe's policies on community healing were studied in order to locate the place of sport and mediation. Although this was a case study, these reviews helped to deepen the researcher's appreciation of community healing trends in the two countries. The findings were very important as this knowledge helped to inform the type of mediation efforts required in those communities. This greatly helped to improve the training programme as well as to formulate the overall recommendations and the final strategy deemed appropriate for sport and mediation meant to address post-conflict community healing.

#### **3.4.1.2 Focus group discussions**

As is provided for in the Logic Model, these focus group discussions were held in order to gather data on the situations of participants before training. In both Mfuleni and Highfields, a total of six focus group discussions were held in order to explore their respective contexts. Here, information pertaining to the types of conflicts they experienced and the expressed need for mediation was gathered. Separate discussions were carried out with male and female participants who were equal in numbers to enable them to speak about their peculiar issues freely. Eight

representatives participated in each focus group. The participants were selected purposively, based on data gathered through initial participatory observation in order to obtain a balanced group. Data regarding their levels of motivation and their readiness to participate was gathered. A total of six focus group discussions were carried out in both countries.

### **3.4.1.3 Questionnaires**

The questionnaire was used to further assess the context that prevailed in both cases. It contained open questions. Some of the data captured in this questionnaire included family status, interests, personal, family and community types of conflicts as well as their conflict resolution needs. The analysis of the questionnaire was descriptive. Summary statistics were used to illustrate categorical responses.

All the participants who took part in the training intervention were included in this assessment. For Mfuleni, a total number of 164 questionnaires (4 X41 participants) were administered while in Highfields, a total of 112 questionnaires (4X28 participants) were administered.

### **3.4.2 Assessment Phase 2: Process assessment**

In assessment phase 2, the aim of this process was to establish the participants' respective attitudes and motivations regarding the training, their attitudes towards facilitators' approaches and activities during the training. It also sought to understand participants' perceptions of the importance attached to the activities, and relevance of the topics to their community needs.

### **3.4.2.1 Participant observation**

The participant observations were carried out by the facilitators who comprised the researcher and two identified assistants throughout the training processes. This was done to determine the importance attached to the whole course by the participants. Field and diary notes were used. All the combined sixty-nine participants in both cases were observed in order to acquire a deeper and wider understanding of these participants. It was also intended to find out what value they attached to the training intervention.

Indicators such as their levels of participation throughout the training, their motivation, the extent to which they accepted the training methods/approaches and the relevance of the training curriculum to their individual and community needs were used to inform the observation. The said observations from the researcher were discussed together with those of the co-facilitators, who assisted in the sessions to critically contrast the possible personal bias, influences, and to improve credibility of the process. In addition, observations were compared to data obtained from other research instruments for purposes of triangulation. The researcher described carefully and in depth, all processes of this research and discussed them with peer researchers and the supervisor.

### **3.4.2.2 Semi structured interviews**

Ten participants were interviewed after the training in order to determine their different perceptions on the importance of the training and their levels of satisfaction. They were chosen on the basis of their outstanding work both in their daily training contributions as well as in the

community. It also intended to understand the extent to which participants thought this training was participatory, especially considering the particular activities undertaken, the methodology used by the facilitators and the relevance of the topics to the community needs.

### **3.4.2.3 Questionnaires**

These were administered to all the sixty-nine participants (41 in Mfuleni and 28 in Highfields) in order to further establish the participants' levels of satisfaction with the whole sport and mediation training process and their perceived effectiveness of the training.

### **3.4.3 Assessment Phase 3: Outcome review**

As is provided for by the Logic Model, the outcome review was aimed at describing the extent to which there were noted shifts and changes in the skills, motivations, attitudes, awareness, behaviours and practices, of people in the community as a result of the intervention.

#### **3.4.3.1 Focus group discussions**

In order to gauge the outcome of this intervention, eight representatives participated in each focus group. Through such discussions, the researchers were able to determine the participants' understanding of the taught concepts in mediation as well as their levels of satisfaction with, and acceptance of the training.

#### **3.4.3.2 Questionnaire**

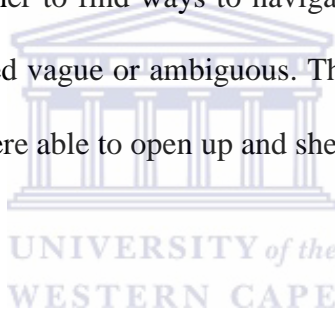
Again, as a way of gauging the outcome of the intervention, a questionnaire was administered to all the sixty-nine participants from both Mfuleni and Highfields. This questionnaire attempted to capture data on participants' understanding of concepts, their perceived relevance of the course,



the training methodology, the organisation of the training as well as their individual perceptions regarding various other aspects of the sport and mediation intervention.

#### **3.4.3.3 Semi-structured interviews**

These were face to face interviews meant to deepen the gathering of data on the outcome of the sport and mediation intervention in both case studies. Interview guidelines were prepared corresponding to the indicators mentioned in the analysis of data. Twenty participants were interviewed in both Mfuleni and Highfields, in order to seek their different viewpoints. Selection of the interviewees was based on the results obtained through the questionnaires. Also, face to face interviews helped the researcher to find ways to navigate round the various issues that the participants raised but had remained vague or ambiguous. Thus, the researcher was able to keep on probing until the participants were able to open up and shed more light on various issues.



#### **3.4.3.4 End of course assessments**

The assessment was done in form of open questionnaires as well as group and individual tasks. They were assigned to all participants where each of them was expected to demonstrate some understanding of the concepts and respective acquisition of the skills taught. Some of the tasks included asking them to resolve various given conflict scenarios both before and after the intervention. Assessment criteria were made flexible in order to cater for different individual abilities, aptitudes and educational qualifications.

#### **3.4.3.5 Community healing training outcomes**

It was envisaged that by the end of the training, participants should be able to:

1. understand conflict in general, and any particular conflict, in its context
2. understand the concept of mediation and the role of the mediator
3. demonstrate competence in the knowledge and skills required to undertake elementary mediation work inclusive of facilitation, communication, conflict analysis problem solving and conflict transformation
4. identify relevant techniques and approaches for effective mediation
5. understand and apply basic mediation principles to their own lives and practise and promote skills for preventing, managing, resolving and transforming conflict have gained knowledge to contribute to mutual understanding and relationship building

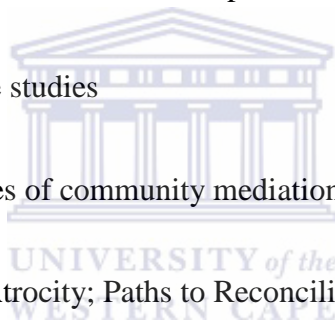
#### **3.4.3.6 Course Content**

The content of this training advances theoretical, conceptual and practical understanding related to the issues of conflict transformation and mediation. More generally, it is designed to highlight the important role of mediators be it in families, workplace, communities, civil society and in different aspects of sport.

Foundational knowledge and understanding of the importance of alternative ways to conflict transformation and in particular of mediation to enhance community peace building and social transformation in families, workplace and communities.

- Traditional and contemporary ways of dealing with conflict
- The analysis of conflict situations

- The context of human diversity
- Responding to a conflict situation
- Root causes and ultimate purposes of a conflict
- The origins, principles, objectives, importance and limits of mediation
- The role of the mediator
- Communication, facilitation, negotiation and mediation techniques
- Various methods and stages of the mediation process
- Mediation practice and case studies
- Opportunities and challenges of community mediation
- Dealing with Trauma and Atrocity; Paths to Reconciliation
- Promoting relationship building
- Mediation in sport



#### **3.4.4 Assessment Phase 4: Impact appraisal**

The impact appraisal was undertaken to ascertain the extent of the change in the original social conditions in the communities owing to the intervention. It was carried out in the following format:

#### **3.4.4.1 Participant observation**

Participants were individually observed in order to ascertain the extent to which they acquired the taught skills. Researchers also observed participants in order to understand the extent to which **the sport and mediation skills had been transferred** into the communities and perceived decrease in violence levels. It also sought to gauge communities' acceptance and willingness to implement the mediation intervention after the training processes. This was used to determine the importance attached to the training by both the participants and their communities. It would therefore be used to gauge the general impact of the sport and mediation intervention.

In order to gather all this requisite data, field and diary notes were used. All the participants were observed, as a mechanism to deepen and widen some understanding of the various issues. Observations from the facilitator, who in this case was the researcher, were discussed together with the co-facilitators, who assisted in the sessions in order to critically contrast the possible personal bias, influences, and to improve the credibility of the study. In addition, observations were compared to data obtained from the use of other instruments as a mechanism for triangulation.

#### **3.4.4.2 Focus group discussions**

Again, at the conclusion of the intervention, four focus group discussions were held in each of the two case studies in order to get a deeper insight into the impact of this intervention using some of the indicators as specified in the participant observation segment, above. Separate

discussions were carried out with male and female participants to enable them to speak freely about the intervention's impact on issues peculiar to them. Eight representatives participated in each focus group. The participants were selected purposively, based on results obtained through participatory observation. This was done in order to obtain a balanced group.

#### **3.4.4.3 Semi-structured interviews**

These were face to face interviews meant to gather in-depth data on the impact of the interventions in each of the case studies. Interview guidelines were prepared corresponding to the indicators mentioned in the analysis of data. The researcher selected ten outstanding subjects, with whom some personal interviews were undertaken. The selection criteria were informed by the continuous evaluation until the best ten were obtained. Issues such as gender, age and innovativeness in implementing the acquired sport and mediation skills in communities were also considered at the selection.

Selection of the interviewees was also based on the results of the questionnaires and observations made throughout the training.

Furthermore, there were three community meetings in Mfuleni and Highfields to gather more in-depth data regarding the impact. However, where some key participants lived far away from the meeting points, follow ups were carried out via emails or telephonically.

#### **3.4.4.4 Questionnaires**

Questionnaires were administered in order to further deepen and widen the assessment of the impact of these interventions in each of the case studies. Indicators of impact that were measured were as follows: the relevance of the trainings to communities; adaptation of learnt skills to the actual community situations; acceptance and recognition by the communities; participants' levels of development; changes in the original context- particularly a decrease in violence, as well as sustainability of the intervention. All the sixty-nine participants were used as subjects in order to secure a balanced assessment. In cases where the participants were far away, the impact assessments were conducted also via emails or generally internet based. The questionnaires contained open questions.

The whole data collection process took six months, with four months in South Africa and two months in Zimbabwe.



#### **3.5 Data analysis**

The narrative analysis was adopted since it objectively captured the real experiences of all the participants at all the stages of the intervention. Richardson, (1995) argues that if we wish to understand the deepest and most universal of human experiences and make our work faithful to those experiences, then we should value the narrative approach. In this context, the approach was more than mere story telling. It encompassed obtaining all the required data via all the mentioned research instruments for analysis.

As such, the researcher recorded participant observations through field and diary notes. He also recorded and transcribed interviews and went on to analyse the data qualitatively, according to various indicators /categories. The indicators for establishing context ranged from family status, interests, personal, family and community problems, the conflicts they experience all the time and what they needed for their wounds of the past to begin to heal. Process indicators comprised participants' respective motivations, facilitators' approaches, activities, participants' perceptions of importance attached to the activities, and relevance of the topics to the community needs and their potential role as change agents being sports people.

The indicators of output included the understanding of the concepts, level of knowledge and skills transfer as well as levels of satisfaction by the participants.

Lastly, to measure the impact of the intervention, the researcher considered such indicators as the application of acquired skills, acceptance by communities, adaptation of learnt skills to the communities, participants' development (e.g. recognition by communities), healing processes in the communities, sustainability of the activities as well as the change of the originally undesirable context. The data was captured through questionnaires and analysed for qualitative study purpose. These research techniques were applied in the triangulation model, in order to enhance the trustworthiness of the obtained data. Triangulation was done through the review of all documents, member checks and feedback from all participants and facilitators in the process.

### 3.6 Trustworthiness

Since this research was qualitative, we considered using the terms rigour, credibility and trustworthiness, to substitute reliability and validity. The strategies for establishing trustworthiness comprised triangulation, member checking and peer examination. Thus, in this research, the facilitators' observations were compared to, discussed and triangulated, together with the data obtained using other research instruments. As a way of providing credibility to such an approach, Creswell (2003) provides eight courses of action required for data verification. These range from prolonged engagement and persistent observation, triangulation, rich thick description, external audits, negative case analysis, member checks, clarification of researcher bias and peer review or debriefing.

As such, trustworthiness in this research was achieved through triangulation, in which we used multiple sources and techniques (focus group discussions, interviews, questionnaires and participant observations). This helped to reduce systematic bias, while enhancing the depth of the gathered data. We made sure that all interview guidelines and questionnaires underwent a process of verification/control before they were used with the actual sample group, when people with similar characteristics as the participants took part.

Also, interview guidelines and questionnaires were translated to the respective languages and then retranslated back to English to provide evidence for consistency and congruency. Prolonged engagements and persistent observations were conducted with the various groups, while in the same process, field notes were thoroughly recorded. Again, member checks were conducted, where participants were asked to verify the accuracy of all the recorded data they provided. Lastly, platforms were sought from the supervisor and other colleagues for debriefing sessions.



This exercise was necessary since it helped to remove any possible biasness. It also kept us in track of the research objectives. Follow up review processes were conducted together with the supervisor. These were tape recorded and transcribed, thereby helping to enhance the trustworthiness of the research.

### **3.7 Limitations/Assumptions of the study**

This research assumed that all the participants that were identified had had, or were being involved in sport, which was assumed to increase their levels of tolerance to diversity. The other assumption of this research was that the different motives for the participants to join this sport and mediation training were not exclusively and entirely driven by the desire to compete and win the prizes that comes with it, but that zeal to make a contribution to post-conflict healing and social cohesion as sports people in their communities. For Zimbabwe, the other assumption was that, owing to the signing of the Global Political Agreement in September 2008, which gave birth to the Government of National Unity in Zimbabwe on 12 February 2009 comprising ZANU (PF), MDC-T and MDC, there would be high levels of political tolerance, Such an atmosphere would allow participants to freely involve their post-conflict communities in mediation activities as a mechanism to foster some healing.

Lastly, it was ironically assumed that there would be elections in Zimbabwe in 2011 and they would be free and fair, with little or no violence, unlike in previous years. This would make it possible to lobby all the stakeholders at different levels in communities in order to get their buy-in. Such buy-in would enable this sport and mediation intervention to be successfully carried out in the communities. Then lastly, it was assumed that the safety of the participants would be

guaranteed before they filled in any questionnaire or even took part in the whole intervention itself.

Then there was the element of the researcher who also doubled up as the facilitator in the mediation trainings. This dual role could have a tendency of affecting his objectivity in judgement when assessing the participants from time to time during the period of the study.

### **3.8 Ethical Statement**

Permission to undertake this research was sought from the Higher Degrees Committee of the University of the Western Cape and later from the relevant authorities in Mfuleni at Manzomthombo Secondary School and the Zimbabwe Young Women's Network for Peacebuilding, in Highfields, Harare. Permission was also sought from the Provincial Department of Education, as it became apparent that students at Manzomthombo High School were going to participate in the research. All respondents were sufficiently informed that their participation would be on voluntary basis and that they were free to withdraw from the process at any time. Once they had agreed and fully understood all the information regarding this research, they were each requested to sign a consent letter. They were also informed that the information they provided would be confidential as their anonymity would be guaranteed.

Zimbabwe's political atmosphere was generally not quite conducive. As such, some relevant and strategic authorities at different levels were notified of the sport and mediation interventions in their respective areas. This was done to secure their support and positive influence. This was also done to guarantee security for participants in cases where their lives would be under threat. However, in cases where participants were deemed likely to be exposed to traumatic

experiences, counselling services were provided for, at each of the two cases and were on standby to cater for any such eventuality. Fortunately, that was not experienced during the trainings.

In all situations, participants were communicated to, in the language they understood best. The information sheet with details of the study was translated into the relevant languages. These were Xhosa and Afrikaans for South Africa, while Shona was done and made available for the Zimbabwean participants, although they later on confirmed that they did not need it since they were comfortable with the English one. A translator for each respective individual or group of participants was made available to make communication easy for them throughout the study.

### **3.9 Delimitation of the study area**

Ngarm and Miletic (2006) suggest that Peace Research Methodologies need to be targeted towards communities who are, or have experienced conflict and violence, or other socially-oriented issues that may require substantial consideration of the purpose, and value and ways that research is being conducted. As such, this research was aimed at generating new knowledge in addressing community healing, focusing on affected communities in South Africa and Zimbabwe, using sport and mediation.

Mfuleni Township outside Cape Town is witnessing violence, drug abuse, crime and general indiscipline among the youth. This research submits that some of the causes lie in economic disparities and poverty that can be traced back to apartheid, whose negative cascading effects are yet to be fully addressed. Thus, this study was carried out with students at Manzomthombo

Secondary School, which works closely with Women for Peace, a non-governmental organisation in Mfuleni working in the field of community and youth development.

Equally, Highfields, a township outside Harare city has been affected by violent conflicts throughout the periods stated above. Like Women for Peace, the Zimbabwe Young Women's Network for Peacebuilding, a non-governmental organisation located in Harare is working with the youth, using sport as a tool. As such, mediation training targeted the youths who are already involved in sport with both the Zimbabwe Young Women's Network for Peacebuilding and Manzomthombo Secondary School. These were expected to carry out further sport and mediation activities as a way of resolving violent conflicts, firstly with their peers, at schools and in their communities generally.



## **CHAPTER 4: DESCRIPTION AND SUMMARY OF THE MAIN RESEARCH FINDINGS/RESULTS**

### **4.1 Introduction**

As was mentioned, above, two case studies formed the basis of the study. The first case study was conducted at Manzomthombo Secondary School in Mfuleni Township, Cape Town, South Africa, while the other was conducted in Highfields Township, Harare, Zimbabwe. The participants in these case studies were conveniently selected because of their background and involvement in sport. We sought to find out their different views on sport as well as their views regarding the combination of sport and mediation in bringing about community healing.

This chapter presents the results obtained from both case studies. It starts with brief descriptions of the participants in each of the samples. It proceeds to describe the context of both cases before making an assessment of the process itself. It assesses the outcome of the sport and mediation intervention as well as its impact. It concludes with some highlights of the results, analysis and recommendations, although the latter receives more coverage in the fifth chapter.

#### **4.1.1 The two samples and their respective characteristics**

##### **4.1.1.1 Sample 1: Participants in the Manzomthombo Case Study Set up, training participation and attendance challenges**

The sample in Mfuleni emerged from discussions with the principal of Manzomthombo Secondary and with the NGO, Women for Peace where he is also a board member. This resulted

in the request by the principal of Manzomthombo Secondary school and the educators to involve their learners in this mediation training. As such, the participants were, selected from Grade 8 to 11 learners. We had requested to include Grade 12 learners since they are senior and therefore would be quicker to understand concepts and have more influence and impact, back in their communities. However, the school felt that they were too busy preparing for the final Matriculation examinations. Instead, they recommended that the training be offered to Grade 8 to 11 learners who still had more time at the school. It was decided jointly with the school that this would work well since they would implement their learnt skills to help their fellow learners at the school. This would help to address issues of ill-discipline for the duration of their stay at the school.

The learners were drawn from different classes and were selected by the teachers according to the criteria of leadership potential and passion for sport. Some were prefects while others were ordinary students. Others were involved in the after-school programme of the NGO, Women for Peace. The participants demonstrated their grounding in sport since they emphasised their involvement in sporting activities, particularly soccer. Almost all of them identified sport as one of their hobbies.

In addition, the school allocated a teacher to all the training sessions. All the training was conducted in the afternoon, after the normal day's lessons and it was mainly between 2pm and 4.30pm, for two days per week for a period of sixteen weeks. At times it would spill into 5pm, depending on the mood of the students on that day, as well as other circumstances. We did not have a permanent venue for the training. From time to time, we would be allocated a different classroom if the one previously used was going to be used for other purposes. Again, since the

training took place in the afternoons, generally, there was a heavy movement of learners in different directions and noise was experienced from different angles.

As was mentioned above, the selected learners were involved in sport and recreation activities at the school. Ideally, a total number of fifty students was expected to participate in the study. However, their numbers fluctuated from time to time depending on the various circumstances that each day brought. One such circumstance experienced in the Mfuleni community, was that learners excused themselves from school from time to time. Thus, when the students were absent on a particular day, they would automatically be unavailable for the training sessions later that day. The other one is that since only one teacher was seconded to this training programme by the school's administration, he could not be present at all the times either.

Additionally, some students were also involved in other extra-curricular activities. As such, from time to time, their teachers would assign them to other activities during the training. Some students were available throughout the duration of the training while others could not make it to the end. Others joined in along the way while the majority continued to come up until the training was concluded.

We strived to have equal numbers between male and female learners, although in most cases, the female participants dominated the sessions.

Since the majority of Mfuleni residents come from poor socio-economic backgrounds, food had to be provided to the participants because most of them came hungry. We managed to access food through the school administration and the District Office of the Department of Education. Thus, when food was available, we spent more time training them. The learners' presence and

participation levels were visibly high. However, when there was no food, the contact time had to be reduced in order to dismiss them earlier. This overall had an effect on the quality of the training.

Again, since the training was carried out in the afternoons, after their school day, a time when most learners would be tired and some of their school mates going home, this generally affected their attendance patterns and their general attention spans. We could have carried out more training sessions on Saturdays, but this was the time when most of them would be busy with household chores. Some of them would be going back to their home areas such as Eastern Cape, for weekends. Also, the food they were provided would not be available during weekends since the arrangement was only for the weekdays.

Most participants demonstrated much enthusiasm in the training from the first day. Those who made it to the end applauded the usefulness of the intervention in their evaluations.

The actual training started on the 10th of May and was concluded on the 23rd of August 2012. Although there was buy-in from the educator seconded to this research, it seemed difficult for him to constantly multi-task and commit one hundred percent of his time since he was also supposed to adhere to his official work schedule. He may also not have fully appreciated the benefit of the mediation training for the school. As such, each time he was not there, it posed challenges on learners' discipline and logistics.

Altogether, forty one participants were trained in numerous sessions which were spread across a period of close to four months.



#### **4.1.1.2 Sample 2: Participants in the Highfields Case Study Set up, training participation and attendance challenges**

Many attempts were made to secure participants as planned from the Youth Empowerment and Transformation (YET), in Harare. However, this was unsuccessful, at least by the time this training was supposed to take place. This is because they were involved in many other activities which were scheduled at the time of the planning of the training with the organization. As such, other efforts were made to include participants of the Zimbabwe Young Women's Network for Peacebuilding (ZYWNP), an Organisation based in GlenView, Highfields and other parts of the Harare and the country. ZYWNP carries out similar youth empowerment work as the organization Women for Peace, in Mfuleni, South Africa. An agreement was reached and the Organisation helped to identify the participants for the training.

We held several meetings with them in Highfields, Harare. The training started on the 1<sup>st</sup> of September, and ended on the 31<sup>st</sup> of October 2012. This included the time for the situation analysis, in order to understand the context, prior to the training, as well as the one for follow-up activities thereafter. More follow-up meetings took place each time the researcher went to Zimbabwe, well after the end of October.

The majority of the participants in this research were female, primarily because the organisation mainly works with young women, hence its popular slogan, 'Sister-sister!' However, there were some male youths who regularly got involved in sport and recreation activities together with the female youth and were therefore included in this training.

Although the home language for the participants is Shona, they generally understood English quite well. During the discussions, we interchanged between Shona and English after participants had emphasized that there was no need for even translating the questionnaires to Shona since they were all comfortable with the English language.

As was mentioned earlier, the Mfuleni sample comprised the youths who were in high school because that was in direct response to a specific request by the school authorities. The Highfields participants constituted the originally envisaged sample in terms of age but also some slightly older participants than the Mfuleni group. Some of the youths were already single mothers. The majority of them walked for long distances to the venue.

All of the participants were brought together by their love for sport. This was evidenced by the references they made in most of the interactions we had with them. Some kept making reference to their experiences in sport while others often referred to the positions they occupied in sport administration and on the pitch, particularly in soccer.

As the organisation under which participants operated had generally been allowed to carry out youth activities in Zimbabwe, we did not seek clearance from the police as is required in Zimbabwe before any gathering of this magnitude can take place. However, this did not remove fear in the participants, due to the sensitivity of peacebuilding issues in Zimbabwe and therefore the security threat this is perceived to pose. We also could not secure a public venue due to lack of financial resources. Instead, the training took place at the home of one community mobiliser, in Highfields, where there was reasonable amount of space in the yard. She mobilized the youth each time we had a training session. As had become the norm in the community, the gate to the premises was constantly locked to keep away any ‘suspicious’ eyes.

The numbers of participants who were present fluctuated a bit from week to week as some of them would get busy with other personal commitments from time to time. Ideally, food was supposed to be provided during the training since most of the participants were poor and they came hungry. However, owing to our tight budget, this was not possible. We only managed to provide money for transport, drinks and snacks, as and when the meagre resources we had permitted. Because of this, the actual daily contact time for the training sessions took shorter periods than anticipated for most of the time. This also compelled the overall training period to be shorter. There are some participants who attended the training throughout the scheduled period while others failed to make it up to the end.

Again, due to the grinding poverty levels in Highfields, coupled with participants' long experience working with other NGOs, they expected to be paid. We had to explain that this exercise was purely meant for research. They understood it but they still demanded at least one United States dollar each for transport every time they came for training.

Some of the participants were single mothers but lived at home. The sizes of families were generally smaller than those in Mfuleni. Some of these numbers ranged from two to three, while the majority ranged from four to seven. There were a few whose numbers went up to nine. Most of the occupants in these households were below the age of 18.

Altogether, 28 participants were trained in various sessions within two months. There were 20 female participants and eight male ones.

## **4.2 Context results, discussions and analysis for the two case study samples**

### **4.2.1 The nature of daily living conditions in the two post-conflict communities and challenges faced by the youth.**

Although the two case studies were conducted in different countries and the individual settings were such that one included youth from a secondary school and the other one, youth from a community sports and recreation group, both of them reflect a microcosm of typical post-conflict communities in the two countries.

The two neighbouring countries have a shared history of colonialism, and are confronted with similar post-colonial challenges. Communities in both Mfuleni and Highfields Townships face high levels of poverty owing to unemployment and lack of access to education for children. When the Highfields participants were asked about the estimated unemployment rate in their country, few described it as between 56% and 70%. The majority of those respondents put it at 95 and 100%, which is quite frightening since it could be taken to imply that almost all Zimbabweans are completely out of employment. However, there could be some element of truth in this, because the country's economy has been on a downward spiral for years, owing to an array of dynamics emerging from its conflict.

#### **4.2.1.1 Family Set up**

Most of the respondents in both communities do not live with both parents. Either they live with only one and mostly their mothers, or other relatives such as uncles, aunts or grandmothers.

In both case studies, there is a relatively weakened family unit. The participants are faced with problems associated with drug and alcohol abuse. In Mfuleni, some indicated that they do not

know who their fathers are and where they could be. In Harare, at least most of them had this knowledge although most also do not stay together with them.

*‘I’m not living with my family,’* said one of them. *‘I am growing up without my own mother and I want to keep this in my mind,’* said another. *‘I don’t stay with my father,’* said another participant.

Observation and interviews revealed that such thoughts are not the exception and that many of the participants carry a lot of anger and are in need of healing. It was noted that participants harbour a lot of uncertainties and have a lot of questions they would want answers to. However, this is not possible because they have not been given such a platform.



#### **4.2.1.2 Poverty and lack of service delivery**

Communities in the two areas under study are faced with challenges of poor service delivery and there is a general absence of recreational facilities. This compels people, particularly the youth to spend their time loitering and gossiping. *‘The bins are not being collected, the garbage is too much.’* said one of them. *‘We have problems with access to education and jobs.’* said another participant, both of whom are from Highfields. Some mentioned hunger in the homes and illnesses in the face of expensive health facilities.

Others mentioned heartbreaks and deaths of close family members and significant others. Some have not recovered from the impact of inflation and shortages of basic commodities that have come to characterise the Zimbabwean economy for so many years. *‘Shortage of basic commodities in the country between 2000 and 2008,’* said one participant.

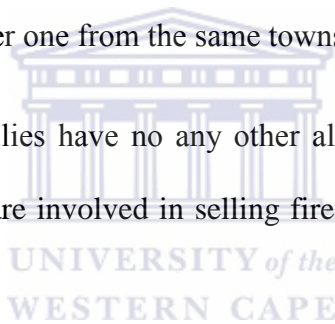
### **4.2.1.3 Unemployment**

Most families have no one who is employed. There are a few, who have one family member employed. There are also very few cases where two people in the same family go to work. Families with no one employed had an average of three members in each household.

*“They need to be helped to establish co-operatives and get involved in income-generating projects,”* said one participant from Highfields.

Participants attributed some of the problems to lack of access to identity documents. *“Those without birth certificates and those who are ill are suffering a lot. So we want to help them make peace with each other,”* said another one from the same township

The majority of participants’ families have no any other alternative ways of earning a living. Those that have alternative ways are involved in selling firewood, fish, vegetables or offer hair dressing services.



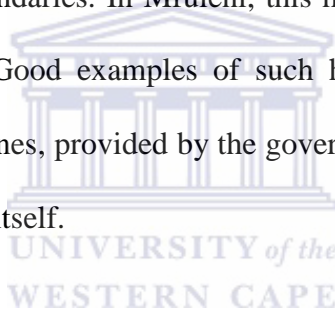
### **4.2.1.4 Youth and health challenges**

In Mfuleni, people run small *spaza* shops, taverns and shebeens. It was reported that there are betting games that are played there, with alcohol and drugs being at the centre of these activities. Their medical facilities are not enough and participants shared that at times they are forced to walk to East River in Khayelitsha which is far away and this makes life very difficult for them.

#### **4.2.1.5 Violence**

While in both cases, poverty makes them vulnerable and increases their susceptibility to committing crime, including theft and violence, in Zimbabwe, the youths end up being used by the elite to commit acts of politically motivated violence due to high levels of political intolerance. The study also showed that domestic violence is widespread in the two communities. People are generally angry with themselves as individuals and with each other, yet there is lack of capacity to deal with conflicts through non-violent means.

In both cases, there are disputes and fierce fights over limited resources, most of which emanate from disagreements over land boundaries. In Mfuleni, this has more to do with the distribution services and access to houses. Good examples of such houses are the Reconstruction and Development Programme (RDP) ones, provided by the government. However, in Zimbabwe it is mostly to do with sharing the land itself.



#### **4.2.1.6 Crime and corruption**

Corruption levels are high on the part of officials and other local leaders in government, politics and in other sectors in the communities. This seems to have become a custom that has filtered down to the most ordinary men and women on the ground. *“There is massive corruption, people no longer resolve issues due to the love of money and they use the language that, the one with money is the king,”* said one of the participants from Highfields.

This study also found that hatred and intolerance to diversity are rife and still on the increase in both communities. In Highfields, Harare, it mainly emanates from political differences. One participant said, *“We are being haunted by the ruling party. I had my house destroyed.”*

*“Unemployment [is a problem] because many people do not have anything to do, hence they indulge in crime as a source of livelihood,”* said one of the participants from Highfields, Harare.

While in Mfuleni, most participants are Xhosa speaking, a few speak Zulu, Afrikaans and English. In Highfields, they all speak Shona but understand English well. Participants in both settings live side by side with other foreign nationals. These range from Mozambicans, Nigerians, Malawians, Zambians, Chinese, Pakistanis and Somalis. Their differences and competition for resources are the usual drivers of violent conflicts.

Although there are families in the Highfields with members who are not employed, unlike in Mfuleni, most of them are highly qualified professionals such as artisans, engineers, mechanics and carpenters.

Also, this research showed that most of the participants’ recreational activities include watching television and movies; reading newspapers; involvement in sporting activities such as soccer, basketball, netball, swimming; reading; writing; knitting and selling vegetables. One of the participants said, *“I read novels and share my ideas with neighbours.”*



#### 4.2.2 Causes of conflicts and crime in the communities of the two case studies

There are so many commonalities regarding the causes of conflicts in the two case studies. However, for more particular cases, conflicts in the Mfuleni case study are mainly fuelled by the inequalities in the distribution of resources such as houses provided by the government and lack of service delivery.

The drug issue is another contributing factor among the youths and some adults. *“Crime is caused by the drugs, because people rob other people to buy those drugs, the drugs are expensive, like tik, so I think the crime is caused by the drugs, because the drugs are expensive,”* said one male participant from Mfuleni.

In Highfields, most of the causes of conflicts are also similar, although there are others that are unique to it. Some of these emanate from family disputes, where couples have their parents or brothers interfering too much in their private misunderstandings. Some have to do with divisions in the family around inheritance. In some cases, due to unemployment, people borrow each other money and fail to return it, then they end up fighting.

On the other hand, some of the conflicts among the youth are fuelled by love matters. *“With us the youth, the issue is that we can fight over ladies, for example if I am going out with this lady, then another guy, unknowingly, comes and wants to go out with her, if we meet, there will be violence,”* said one of them from Highfields.

Gambling is also another cause for conflicts in Highfields. Ironically, this mostly happens during such recreational games as snooker, playing cards, especially at taxi ranks and such sporting events as soccer. *“...one can go to the extent of bringing the money meant to buy relish, thinking*

*that they will win... or they can bring \$200, or the whole pay and they lose it, they will become angry and that will result in violent conflicts,”* said one of male youth.

There are also conflicts at taxi ranks where rank marshals get involved in fierce fights, as they compete for passengers. There was a time when officers from the Zimbabwe National Army were compelled to intervene. This was confirmed by one participant who said it was known as *“Tsunami, the running battles between members of the army and the rank marshals/touts.”*

Other causes of conflicts have to do with election-related violence, particularly in Zimbabwe. *“Tsunami, Violence during the election period,”* said one of them. *“Murambatsvina because the houses we destroyed...[the government-initiated] Operation drive out filth, which took place in 2005,”* said the other participant.

Then there are men who fight for women, and the reverse is also true for some of the women. However, one good example was brought about by one participant who said, *“...one may be playing games with someone else’s sister. If you see your sister late in the evening with a guy whose unsustainable background or promiscuity are enough to convince you that there is no future, there will be problems.”*

The study found that in Mfuleni, most of the violence is fuelled by gangsters from locations that are hostile to each other and it is mostly about access to RDP houses, offered by government. This degenerates into some enmity which eventually goes beyond fighting for access to housing alone. *“We find that here in Mfuleni we have extension 4 and extension 6, we find that extension 4 is fighting with extension 6,”* said one of the boys.

When people go, people wanted houses in extension 6 then ...They will say that people of extension 4...are the ones who are getting houses first, maybe some of extension 4 boys have an argument with extension 6 boy so they, the ones who were fighting,

said another one. This was echoed by a number of participants from Mfuleni. They emphasized that these fights are usually by South Africans only since no foreigners are allowed, by law, to have access to allocated RDP houses.

In both communities, participants reported that some of the conflicts are caused by xenophobia. Most of them bluntly mentioned that they live with 'aliens', a derogatory term that refers to foreign nationals, both in Zimbabwe and South Africa and has been associated with triggering xenophobic tendencies. This phobia was explained by one of the boys in Mfuleni when he said,

You see... the foreigners coming from another country, when they travel here, then the [South] African people don't want them. They say [they] must go back to their country, yeah that's a serious problem especially a lot of Zimbabweans and other countries, Somalia, Ethiopians, Moslems, Bangladesh.

Participants suggested that one of the solutions to these conflicts lies in putting a stop to gangsterism. Some mentioned that the councilors in the community should spearhead such an initiative while others suggested that the police should take the lead. Others said the community should call for meetings and explore ways of resolving these issues collectively.

Other participants said one of the causes was that people do not understand each other. Thus, one participant said, "...some of other deepest needs of all human beings are to feel understood." Then the other participant just said, "Always put yourself in other person's shoes this will help you to understand how they are feeling." All these suggest that the people of these communities

have already embraced some kind of mediation tendencies. When offered, they showed enthusiasm and readiness for the mediation training, which was the basic assumption of this study and which it sought to do.

#### **4.2.3 Drug abuse and related issues in Mfuleni and Highfields**

It was found that more than 70% of participants in both communities are experiencing massive problems of drug abuse either directly or indirectly. Participants reported that most acts of violence are committed by perpetrators under the influence of drugs, since they are unable to make rational judgements.

In both settings, the drugs are abused by both the old and the young. However, there are specific drugs that are peculiar to each of the areas under study and to specific age groups. For example, in Mfuleni, the youth use a drug called Dagga muffin (muffin mixed with dagga), which is mostly common with girls because of its sweetness. Girls like it, *“because it’s a scone, it is sweet, it’s a normal scone but it’s having that dagga inside,”* said one of them. This drug is brought by boys to the school environment but it is supplied by the ‘Rastas.’

The other drug is a mixture of scones and eggs. When one of the boys described it, he said, *“Yes. It’s a scone but its having dagga inside and the fried egg, they make the dagga egg, and then you put the dagga inside.”*

Most of these drugs are prepared in the homes. Thus, one of them said, *“There in Cape Flats, they are doing it and people see that and others make scones for themselves, with the dagga as well. So they don’t need to buy.”*

When they were asked what they thought should be done, they proffered many suggestions. These were summed up by one of them who said,

I think people who are selling drugs must be arrested and be kept in jail for many years so that when they come back they mustn't start again selling drugs. The thing is, people who are selling drugs... get arrested and tomorrow you will see that person again in the streets doing the same thing.

Some of the drug suppliers are alleged to work closely with the police while others use 'Xhosa medicine' to make the police 'ineffective'. 'Xhosa medicine' is a form of traditional magic which is believed to have mysterious powers. For example, *"When the police want to arrest them they will disappear. When the police arrive they will [say] that the person was inside [the house] but he ha[s] already gone. The muti works like that,"* said one of them. This was supported by the whole group of participants in Mfuleni.

Still on the issue of corruption, we noted that other dealers get away with these crimes through bribing the police officers. One of the participants put this into context and said, *"If I am a drug dealer and police comes and arrests me, when I am on the van I will pay the police 200 Rand [then] they will leave me."*

On the effects of drugs on the girl child, one of the participants said, *"The number of pregnancies is increasing, in school children, because...of drugs, because if you are drunk, you don't think straight -you just do, because of the drugs and tomorrow you will regret it."*

While Dagga muffin is the mostly abused drug in Mfuleni, in Highfields, they commonly abuse what is locally known as Bronco, which takes its name from Broncleer Cough mixture.

*“Yes, here there are very dangerous drugs as well as gambling. Broncleer is a medication for coughs and sore throat,”* said a participant from Highfields.

It was discovered that Broncleer is a medication which is banned in Zimbabwe but is smuggled from Botswana and used as a drug. A participant who attempted to shed more light on it said, *“Now, Broncleer, does not make you drunk but you become mad and behave like a ZIMCARE (zombie). You do not drink but just pour into your mouth and make sure it does not get into contact with your teeth because they will rot and fall,”* said another one.

The other one went further and said,

So after taking that drug, you will be hungry and angry, when you reach home, you will have problems with your parents since you will be a nuisance to them. People will not like that because at times you will be throwing plates and pots in the fridge. Because of alcohol and drug abuse, there are times when you will not be thinking normally and they will end up being upset with you.

In order to resolve the above-mentioned problems, most of them said they would teach the community about the ills of drugs. *“Yes I would advise them [youths] to do that and stop drugs because drugs are dangerous, especially the students. And these drugs are being [sold] by our fathers,”* said one participant from Mfuleni.

In Highfields, Harare, conflicts are also caused by the fights for the limited market space and for customers; for passengers by marshals at taxi ranks; when people jostle for transport at the very taxi ranks; gossiping, as well as loitering and overcrowding. Participants identified job creation, more police patrols, allowing customers the freedom to make their own choices without coercion as well as prayer as some of the possible solutions.

It is interesting to note that participants mentioned prayer as a solution. This could say a lot about the religious nature of the two communities. It may also reflect the notion that generally, owing to poverty, uncertainty and other such issues, people in post-conflict communities are giving up to their problems and feel better if they leave everything in the hands of a superior power.

Others mentioned theft and robberies, breakdown in marriages, rampant prostitution and women fighting over men as some causes for violent behaviour. They attributed this to poverty, hunger, dissatisfaction with one partner by spouses and the general deterioration of the moral fabric. They said this can be solved by digging more boreholes; more mediation skills training; individual women finding their own men as well as provision of counselling services.

Additionally, there is much politically motivated violence; corruption and nepotism at work places which they attributed to polarization, jealousy and patronage. Some of them said part of the solution lies in advocacy and lobbying in order to make people understand the ills of such practices and the need to tolerate diversity.

Another cause for conflicts, something which is felt everywhere in Zimbabwe is the alarming shortage of loose bank notes and coins for provision of change, after making purchases. This is because the country uses multiple currencies, chief among which are South African Rands and United States Dollars.

Another one is the issue of long queues at the few available health and other service centres. When asked to suggest solutions, most participants said this could be solved by providing more transport and more health centres together with availing qualified staff in hospitals, clinics, schools, in municipalities and other service centres. Participants in Zimbabwe also complained

about high rentals and shortage of housing, the proliferation of street kids and the escalation of school fees. They said solutions lie in the provision of houses, resuscitating appreciation of the family unit as well as subsidized or free education.

#### **4.2.4 Family, sizes and livelihoods in the two communities**

In Highfields, while in some cases, participants live with as few as two or three other people in the same household, most of them live with many members, ranging from five to ten. In some outstanding cases, they live with twelve to thirteen members in each household.

Furthermore, it was noted that families where none of the members is employed tend to have more people in the household. These ranged from five up to nine members.

In Mfuleni, the households where at least one member is employed are less overcrowded, ranging from three to six members, although there are few exceptional cases where there are seven members in each household. In Highfields, the above scenario is also similar in families with no extra income-generating activities.

Furthermore, those involved in some income-generating initiatives offer just basic services such as selling fruits and vegetables, washing cars, hairdressing, domestic work or operating small *spaza* (grocery) shops. For the Mfuleni case, a few indicated that they get government grants.

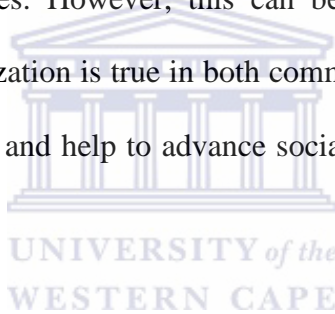
The following are some of the statements made by the participants from Highfields to demonstrate the nature of their backgrounds and how this might have contributed to their attitudes:



*“I am suffering about my children, how can I survive?”; “I want more food in this country and support this group.”; “We are poor and we don’t have anywhere to earn a living, me and my parent.”; “What happened in my life is that I got ditched by my boyfriend after he had impregnated me.”*

Then one participant from Mfuleni said, *“My parents are suffering and I will lea[r]n and fight for that.”*

Lastly, we found out that the family institution in both case studies is confronted with challenges, resulting in children not growing up with, and under the direct care of their immediate parents, or children living with other relatives. However, this can be seen as a reflection of a strong extended family. If the above realization is true in both communities, this could be used as some form of glue that could strengthen and help to advance social cohesion, resulting in community healing.



#### **4.2.5 The expressed need for capacity building to deal with conflicts in communities**

In both communities, participants expressed their dire need for mediation skills to enable them to deal with conflicts. There are various ways in which participants communicated their need for such skills. Some were direct while others communicated it indirectly in their various contributions via questionnaires, focus group discussions and conversations with individual participants.

When asked, just before the commencement of the training, some gave good justifications for such a sport and mediation skills training if offered. One of them said that such training would be

good in order, *“To ensure that people reunite, do not continue to fight, so that they can reconcile without the involvement of the police.”* The other one, from Highfields added and said, *“Such training is important because it will make people not to hate each other for the rest of their lives. They will not kill, divorce or hate each other.”*

Participants also expressed this through the various reasons they gave for their interest in this training. Some said that it would help them to live without grudges; to be nonviolent and to enable them to learn to respect each other and to live in peace. Others argued that such training would provide knowledge to the community and serve as a motivation for people who have reconciled to continue to live in peace.

Others said this would cultivate the spirit of good neighbourliness, which enables community members to give assistance to each other even if they are not related. Thus, one of them said, *“Yes because every day different people are fighting because of petty issues. Mediation training is very important because I’ll be able to help the conflicting parties to come to peace with each other,”*

The other Highfields participant said this was important *“So that we reconcile because the spirit of betrayal, backstabbing and rising against each other is on the increase.”*

Some participants demonstrated their interest and need to learn such skills when they mentioned in various ways, how they intended to use them during this training for their future personal, social and professional lives. There are some who said they would use these skills to mediate in community conflicts in an effort to bring peace. Others contended that once they all became peaceful, there would be a reduction in crime and violence and this would keep the police away

from their community. Then, others said they would be empowered by the acquisition of such skills since they will now be aware of what needs to be done at all times.

Overall, one participant from Highfields summed it up by saying, *“Fights will be reduced, deaths will be reduced and the frequency with which people report each other to the police will be reduced.”*

Some also demonstrated this need when asked to suggest areas they strongly felt were important, would contribute to addressing conflicts in their community and should therefore be part of this training. They mentioned that they needed more knowledge on gender-based violence; rape; home based care; food and nutrition; conflict management and peacebuilding.

While people in poor communities are usually thought to be powerless, vulnerable and not aware of the solutions to their problems, we found out that they in fact have the power and that they are very aware of the exact nature of the underlying causes of their problems and what they need in order to address them. It also demonstrates eloquent cases of resilience and resourcefulness in post-conflict communities.

To prove the above-mentioned argument, when participants in both case studies were asked what they thought needs to be done to reduce the rate of crime in their neighbourhood, most of their responses ranged from creation of more income-generating activities and more job opportunities which would reduce cases of theft.

They also mentioned the need for skills development through education, and the need to provide more market stalls for small-scale businesses. Thus, one of them, from Mfuleni said, *“People must be educated so that they will get jobs and stop drinking beer.”*

Others said there was need for 'being fair' to, and judging each other correctly, with less suspicions, no grudges and living peacefully in the community. The above-mentioned submission is important because it speaks to the root causes of conflicts in communities.

Additionally, with regards to the need for sport facilities, one of them summed it up and said, *"Create more recreational facilities in our community."*

However, despite the above argument, other participants proved that they could not offer solutions to given conflict scenarios. For example, when asked to offer a solution to a given conflict, one of the participants from Mfuleni said,

I am going to talk to him and if he doesn't listen I am going to beat him hard because I don't sleep, and the morning I must go to work. I am not going to lose my job because of him. I am not a woman that let Thabo do whatever he wants.

Another one said, *"I will take that hi-fi I put it into a [cupboard] ...if some do this thing like Thabo, I should destroy that radio hi-fi. If he want[s] to kill me, I should beat him."*

In addressing the request, we first of all established the needs of the participants. After that, the training started on the 10<sup>th</sup> of May 2012 and ended on 23 August 2012.

## **4.3 Process results**

### **4.3.1 Participants' impressions on the training and process**

Participants in both case studies were asked to provide their impressions of the training experiences. About 85% of them gave positive feedback and indicated that they had enjoyed the training in mediation. They particularly mentioned their appreciation of the various methods that were employed by the facilitator.

Additionally, participants indicated that they benefitted from the training and that their needs were satisfied by this intervention. *“Yes, my needs and expectations are satisfied by the way the course was managed,”* said one female participant in Mfuleni. Another one remarked, *“Way beyond my expectations, I was actually impressed.”* And another one affirmed, *“Yes, I gained a lot and could give out some knowledge to other people.”*

Most of the participants indicated that they had enjoyed the training very much. *“...the course is well organised and it gives us a lot of knowledge if it was by me, [I] would attend every day,”* said one female participant.

Some participants said they had benefitted by way of making new friends and forming relationships as a result of their interactions in this training. Again, some, particularly in Mfuleni said this gave them the platform to understand other students better, while others said this opportunity had enabled them to acquire insights regarding what to do after high school, since they had obtained little career guidance in the school system.

Other participants said they would want to use the skills and knowledge they acquired to solve community problems, particularly violence.

Then there were some who said they benefitted from the ground rules they collectively proposed and adopted during the training. They were the ones who generated these rules and therefore owned them. As such, they were bound to abide by them. They emphasized that this greatly contributed to the discipline that prevailed throughout the training.

Others attributed the success of the training to the team work that they had embraced.

#### **4.3.1.1 Language**

One issue which the researcher thought was covered but emerged during the interviews and afterwards was that of language. Although the participants in Mfuleni had earlier on confirmed that they were comfortable with the use of English during the training, it became evident, only during the evaluation at the end that some of them did not quite comprehend as much as was assumed. One of the participants said, *“What I think did not work well is that other participants did not understand English, so they were busy making noise, disturbing others.”* Their challenges with written English were also evident in the general quality of their language when they filled in their questionnaires. Some of the statements were not grammatically well structured, while other participants failed to articulate learnt concepts. Furthermore, there were some wrong spellings and other gross errors.

While some participants confirmed that the training went on well, the unavailability of food at times negatively contributed to the smooth flow of things. *“Catering was not well organised,”* said one of them from Mfuleni, who was supported by a number of others.

#### **4.3.1.2 Facilitator**

When asked to comment on facilitation, participants said they liked the way the group and individual activities were conducted. Some said that they enjoyed the group activities because they helped to clarify and simplify issues. Others said the languages used and the general atmosphere that was created made the concepts easy to understand.

Thus, one of the participants said, *“I like it because it gives us more explanation in the right way even in our mother language.”* Yet another one from Highfields said, *“I like the way the facilitator conducted because he spoke the two languages I understand, i.e. English and Shona.”*

With regards to the individual tasks they were given, most of them also indicated that they had found them to be very useful. *“It was clear and interesting and we were looking forward to another session,”* confirmed one participant.

However, others had different impressions. One of these said, *“It is boring and sometimes you think you had understood but you did not, so group work is much better.”*

Most participants indicated they had benefitted a lot from the facilitator, and had therefore been spurred to do better things in their individual lives and in their communities. Thus, one of them said, *“He was very good, and I also experienced that I can also be able and I am able to lead everyone, like my peers by example.”* Again, one of them said that there was *“Clear understanding [which made them] more exposed to different approaches of different situations.”*

Other participants found this to be very helpful. One of them from Mfuleni said,

This course is very important because it is showing how to solve problems. The course is very educational, advising and it has a lot of opportunities. This course is something special to me, it makes me understand who and what I am, it makes me to be aware about life and success.

*“This course is very helpful to me and other pupils at school, so the course should continue helping the youth,”* commented one of them.

*“This course made me realise that I am a good leader and that I can help many people with the personality that I have,”* said another one.

About 95% of the participants indicated that all their expectations were fulfilled and they were satisfied with the training in so many ways, starting from its organization to the way in which facilitators were prepared, including the whole process.

Almost all the participants concurred that the facilitators were well prepared. One of them said, *“The facilitators were well prepared because we did not run short of things to do.”*

*“The course was well organised and it was facilitated well, because the facilitator had time to prepare,”* said one of the participants. *“The [training] was organised to summarise agreements, to be realistic, clear and simple,”* said another one.

Most of them indicated that the facilitators’ direct input was good, made things easier as it provided a platform to generate new ideas and information.

#### **4.3.1.3 Organisation**

Generally, the majority of the participants applauded the training and provided an array of reasons to support that.

*“It was well organised because we started and finished in good time,”* said one participant. *“The course was well organised and the way people participated was fine, the facilitator did his best to facilitate the course,”* said one participant. Another one said, *“The course was well organised and the facilitator was able to facilitate it with skills and role plays.”*

Others made some suggestions. Thus, one of them said, *“I was organised well but they must improve,”* said one of the male participants from Mfuleni. The other one said, *“It [the training]*



*was covered but there was a need to add extra time for us.”* The need to provide more time for such training was also echoed by a number of participants from both Highfields and Mfuleni.

The above-mentioned testimonies and written feedback help to show how much participants appreciated the benefits of this training and further demonstrates the importance and cross-cutting nature of the skills they acquired and how that positively impacts on their lives.

However, there were mixed views regarding the extent of the level of difficulty of this training. While the majority said it was easy, others indicated that it was difficult.

Those who said it was easy attributed this to the ‘the straightforward methodology’ that made it easy to understand and the guided discussions that were part of the training. Thus, one participant said the training was *“Easy. Well-presented and demonstration through short plays.”* *“The course was so easy. I learnt more things in my lifestyle,”* said another one.

Those who felt the training was difficult to understand gave many reasons. Some said that this was a new area altogether, with new vocabulary, which brought its own challenges. *“It is very difficult because these questions are hard to me but I tried my best to answer,”* said one participant. Another one said, *“It was difficult because we haven’t ever learned such topic.”*

When asked to comment on the general environment that was created during the training, more than half of the participants concurred that it was quite conducive. Others mistook ‘environment’ to imply the weather, and therefore went on to indicate that it was hot, which was however true, particularly for Highfields, Harare.

*“The environment was good and the way that the training was conducted was good,”* said one of them. *“The training is so good because the environment was persuading...”* said another participant.

All the participants concurred that the handouts that were distributed were quite sufficient and very useful. They also applauded the group discussions and activities which they said were effective, although a small fraction of less than 5% in both communities indicated that some were not useful.

In support of the above, one of them said, *“They were very effective and participants in their groups were very happy with the lessons.”* *“Yes, with the understanding that we are not always effective at listening to others,”* said another one. *“There were very effective and participants were very happy with the lesson,”* said yet another one.

Almost all of them indicated that they were happy with their levels of participation during the training. One of them said, *“I was very satisfied because I participated in the lesson and understand the lecture.”*

Half of the participants from Mfuleni said that the level of discipline (punctuality, respect for others and the general behaviour in class, etc.) of participants throughout the whole training process was good, while the other half indicated it was average. Some decided to give it in terms of percentages. *“It was about 85%,”* said one of them, while the other one gave it 90% and yet another one 70%. Others said that they were very respectful. *“Punctuality, respect and general behaviour was very well,”* said one participant.

Participants described a lot of other things that they thought worked well during the training. These were role plays; the facilitation itself; the concept of peace; teamwork; cooperation; sharing of ideas; individual assignments and homework; the actual sport and mediation training as well as group discussions. One participant said, *“The method used was so simple because all seem[ed] [easy] to understand.”* Another one said, *“The topics [were] covered and the methods used nicely.”*

However, one participant said that nothing worked well. He particularly mentioned that some of the individual presentations by participants were the ones that did not work well. Some singled out the shortage of money, which they had expected. In both Highfields and Mfuleni, some participants said that on the first day, people were not sufficiently informed of this training.

Again, in both case studies, due to their large numbers, some said they did not get the chance to participate fully and even listen properly to others. Thus, one of them said, *“It is not good because in bigger groups some people did not listen.”*

However, some said even working as individuals was a lonely business. *“It is difficult to do it on your own,”* said one of them.

#### **4.3.2 Participants’ feedback in terms of training topics**

When asked to rearrange the topics that were covered in order of their importance, participants gave mediation the highest priority. Topics such as reconciliation, peace and conflict were the next in the hierarchy. This was followed by good communication, then non-violence and conflict management. Issues around the importance of body language, sport, music, forgiveness and

drama were also mentioned. Those that received little attention were, politeness and agreement and seeking sustainability, after the mediation process. About half of the participants recommended that more trainings of this nature should take place in their community.

One of them said, *“I hope this training will come back again with new techniques.”* Lastly, the other one said, *“The importance of this course is that I will tell some other people to do... this course.”*

#### **4.3.3 Ideas for Improvement**

Most participants said if they were to have a similar training, they would not do anything differently since everything was done the way they expected. Others, however, put forward some suggestions on how a similar training could be done better. One of them said, *“... I would like it if the meetings could be more regular.”* The other one from Mfuleni said, *“I think we could have people who also speak IsiXhosa so that we can understand more.”*

Others suggested that more learners at the school should be part of such an intervention since it will impact positively in the community. To this, one of them said, *“Encourage learners to join, make them gain confidence and have them to make change in the community.”* Another participant said, *“I think the facilitators should come more often to visit us and have more assignments, because assignments were useful.”*

Some said they would make more handouts while others suggested the need for having more combined sport and mediation initiatives. Others said they would require skills in resolving conflicts in the family.

There were also concerns about the inadequate training space that was used. Thus, one participant said, *“I would inform him to rent a big place.”* In support to this, and in a more elaborate fashion, one female participant from Highfields said,

Indeed we used this premises for training because it belongs to one of our colleagues but it is not enough. We would prefer a hall such as that big one with more space, where we will also not fear the police suspicions because here, some people may tell the police that there are people involved in some sinister gathering and we will be in trouble. [If we are] at the [community] hall, we will be protected.

On another note, and pointing to the issue of organization of the training, another participant said, *“I would let the facilitator give us the topics to be done on the next lessons.”*

Another one, however, said he would recommend more role plays and working *“In small groups because it is good to some of the participants to listen.”* The other participant said we, *“should have to use more examples, examples can be simply understood.”*

Participants said they would need more lessons and more time in each lesson. *“Let our lesson take a lot of time e.g. 3 hours.”* The other one said, *“I like to join the group or to be one of the teachers.”* *“There should more of these trainings in other communities-especially in sports clubs,”* said another participant.

#### **4.4 Outcome assessment: Results for Highfields and Mfuleni (understanding of concepts)**

Participants were asked various questions to gauge their levels of understanding of concepts used and acquisition of skills taught during the training. In both cases studies, most of them (more

than 90%) demonstrated a good acquisition of these taught skills. As such, about 10% of participants from both case studies did not adequately grasp these concepts and skills.

#### **4.4.1 Participants' understanding of the mediation training objectives**

Most participants were able to articulate the objectives of this mediation training well. This could demonstrate how they are concerned about the conflicts they face and how they want them to be resolved. They generally stated that this training was intended to provide knowledge on the skills they did not have; to help people in resolving their conflicts, for them to stop fighting, killing each other and divorcing and live safely and peacefully in their community. Others said that it aimed to make them appreciate the importance of forgiveness and to give them a deeper understanding of mediation, as a way of helping them to build their communities.

Thus, one of them from Mfuleni said, *"The goals of this training are to make people not fight and not ending up destroying property."* Another one from Highfields said, *"So that we know the importance of the problems we face every day, such as gender-based violence."* The other one said, *"To ensure people understand each other in their neighbourhood in order to end [the] suspicions they have of each other."* *"To mediate between two conflicting parties so that they reconcile,"* said one participant. *"To teach each other how to live together in harmony,"* said yet another one, all of whom come from Highfields.

#### 4.4.2 Understanding of key concepts used during the training

As a mechanism to gauge participants' understanding of the concepts used during the training, they were asked to tell their understanding of each of them. This was also done through observations of these participants throughout the training process. When asked what they understood by the term *peace*, most of those in Highfields used the term *runyararo*, a Shona term for peace. This meaning, however, is contested since some schools of thought contend that it denotes negative peace, because when the term is directly translated, it means silence. They argue that instead, the term *rugare* should be used because it denotes happiness and therefore would be suitable since it promotes durable peace.

Some participants said that peace means living in an environment where there is no violence or war. Thus, one of them said it is, "*Living in harmony, where there is no war.*" Others said that it is a situation where people understand and trust each other and are living freely.

Some understood peace to mean love; seeking an apology and forgiveness after a fight or an argument, a good process capable of bringing happiness in the community.

However, some saw it differently and used terms that made it difficult to understand. Thus, one of them said, "*Peace is to die forever.*" The other one said [peace] "*is to die for the rest of your life.*"

On the term **mediation**, most participants from Highfields interchanged the meaning between *muyanansi* and *kuyanansa*. These are both Shona terms, one of which is a noun while the other is a verb, meaning a reconciler and to reconcile respectively. Others used the term *mununuri*, which means saviour. Some defined it as a way of ensuring that community members understand

each other and appreciate the need to coexist while others defined it as *kugadzirisana*, which denotes peacefully resolving conflicts or differences. Others just said that it is the restoration of peace among the people in a community.

One of them said, it “*is a middle man between two or more people who are not understanding to each other.*” The other one said, “*It is helping conflicting parties to find a solution without being biased.*”

Other than the above, most of them defined mediation as helping people to stop fighting and let them make peace with each other. Lastly, one of them summed it up and said, [mediation] “*is when 2 people are fighting and I came in and stop the fight and talk to them and [give them the]reason that it is wrong to fight.*”

On their understanding of conflict, some participants took it to mean an argument, a disagreement or dispute. Some defined it as instability and or violence between conflicting parties, while others defined it as *makakatanwa* which in Shona means contestations.

In Mfuleni, similar definitions were given with some taking conflict as a fight between people in a family or community. Others understood it to mean a fight or argument between two or more people. “[*It*] *is a war between two people; it can be friends, family and strangers,*” said one of the participants.

In one other interesting case, some participants felt that conflict is all about sharing. Such a response can be full of rich meaning. This could be in reference to the glaring unequal distribution of resources which is, historically the major source of conflicts, in Mfuleni, Cape



Town and South Africa generally. This phenomenon is also the same in Highfields and most other post-conflict communities.

Instead of just defining it, others went a step further to describe what successful mediation would entail. One participant said, *“The one who is affected should have satisfaction.”* The other one said, *“The one who is affected should present the story well so that the mediation process can proceed well.”*

On **non-violence**, some participants said it means living in peace and harmony. The majority of those in Highfields stated that it is ‘Living without violence.’ Others mentioned such terms as *getting along, stability* and *runyararo*. Others said that it is where there is no crime or when people deal with their conflicts without getting physical.

Some participants in Mfuleni said it is a situation where people are not being violent or rude to one another; where there is peace, forgiveness; no conflict; no killings; no crime; no corruption but only respect. Non-violence is *“a place that doesn’t have problems of conflicts,”* said one of them. Another one said it *“is when people don’t do crime and don’t fight one another and there is peace in that community.”*

On **forgiveness**, almost all participants said it is forgiving after ‘wronging’ each other. In Highfields, other participants mentioned *kuregererana zvachose* which denotes elements of total reconciliation. The other one said, *“Forgetting after forgiving someone who has wronged you.”* Yet one other one said it is, *“Sharing what they have.”*

On why it is important for communities to forgive each other after a conflict, most of them said, like a family, a community needs to be peaceful. *“Neighbours cannot be peaceful without loving,”* said one of them.

One participant from Mfuleni said, *“Because it is your community and you love it.”* The other one said it was necessary in order, *“To see everybody’s view and what is the problem exactly.”*

Another one said, *“Because there is nothing [that] can go further if there is no forgiveness in communities, everything will go down.”* *“It is important because they have to think for their children that they will grow up in bad communities,”* said one of the participants. *“They must forgive each other because one day you are going to want something [from] that person,”* said another participant. Then the other one said, *“Because if they do not forgive [each] other they’ll fight again.”* Lastly, the other participant said, *“So that they won’t hold anger to each other.”*

On **reconciliation**, most of the participants from Highfields said it is an act of getting back to each other with no hard feelings over one another. Some called it a reunion, while others defined it as unity. Others took it to mean putting aside any differences and forgiving those who have wronged you for purposes of living in harmony with each other.

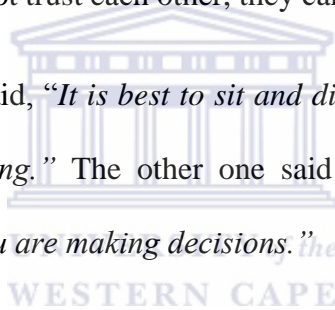
In Mfuleni, most of the participants were unable to define it. Their few responses ranged from forgiving each other to helping and showing peace to each other after fighting. One of them said, *“The two people that were fighting and now they have forgiven and they become... friends.”*

#### 4.4.3 Importance of dialogue, forgiveness and effective mediation

The participants gave many explanations on the importance of using dialogue to resolve conflicts in the community. Some of the reasons they provided were that it is fair, peaceful and better, and lets one understand the conflict and therefore know the appropriate way to resolve it. Others contended that it teaches people to resolve their differences amicably, making them not to fight but to guarantee good and sustainable relations.

In Mfuleni, participants said dialogue is important since it enables the mediator to identify the source of the problem. It is also a way of inculcating a culture of trust, to ensure that even in cases where people ordinarily do not trust each other, they can begin to find one another.

One participant from Highfields said, *“It is best to sit and discuss issues because you can never resolve differences through fighting.”* The other one said it is good *“Because you will be knowing steps to take whenever you are making decisions.”*



##### 4.4.3.1 Forgiveness

On why it is important for people in **communities to forgive** each other after a conflict, participants said that forgiveness brings peace, unity and harmony, and this needs to be maintained. Some said this facilitates building of normal, loving and long lasting relationships, free from continuous shouting and fighting. One of them said, *“To do good to others is important because others will emulate it, thereby bringing peace in a community.”*

Another one said, *“It enables you to live together in peace, thereby setting each other free.”* However, there is another one who said, *“We must put our signatures down in order to seal our agreement.”*

In the same vein, one participant from Mfuleni said, *“It is [a situation] whe[re] somebody has hurted you and you are able to make peace with that.”* The other one said, *“...to forget and forgive and carry on with the future, leave the past.”* Others indicated that it is to make peace with each other. *“[It]is when you find it in your heart to make peace and forgive that person who did a wrong thing to you,”* said one of them. *“It is someone that you fight with, and thereafter, you apologise,”* said the other participant.



#### **4.4.3.2 The role and attributes of an effective mediator**

They were asked about the role they should play and attributes they should have as mediators, to effectively resolve conflicts at school, in the family and in their community. Some of the highlights of their responses were that the mediator should be neutral, should not to take sides and be non-judgemental, not to be stereotypical and should not have personal interests in the conflict. They said the mediator should help the parties to talk and not provide answers or conclusions; should listen to both sides; unite and unify the conflicting parties; should make conflicting parties understand and forgive each other for peace to prevail and should help resolve the issues peacefully.

Other participants said that the mediator is one who understands people’s problems and should sit the conflicting parties down for a dialogue, in order to ensure that people live in harmony. On

this, one of them said the mediator should “control the discussion, facilitating- not giving decision, non- judgmental.”

When asked what preparations the mediator needs to make before getting involved in the mediation process, some suggested that the individual must ask questions first to understand what exactly happened before suggesting a solution to the problem. They further suggested that the mediator must evaluate the conflict and solve it and educate them so they can see sense in not fighting but value the need to make peace. Others said that the mediator must ensure that the conflicting parties fully reconcile.

Regarding the key things that the mediator should watch out for, for the process to be successful, some said that the mediator must demonstrate love and peacefulness, because for most of the time, the disputants would have been angry and were continuously accusing each other. They would therefore need such a different and much better experience. Others said the mediator should regulate his or her tone and voice. Some emphasized the importance of effective communication which encompasses intentional listening, carefully listening to both sides, and various gestures that include eye contact.

Again, on what **attributes** would make an **effective mediator**, some said s/he should be patient and peaceful; not to be one sided; should be trustworthy; should have good communication skills such as good listening, value clarification and being non-judgmental; one who understands the conflict in detail first and strives to help them find a solution at the end. A successful mediator should show respect, be humble and confident. One of them said, *“If you are a person who is able to forgive, then you will live in harmony with others.”*

Participants also said that the personality should be able to unite and make disputants understand each other. They said that such a mediator should not make own conclusions but should help them to tell their stories, build trust and resolve the conflict through addressing their hopes and concerns. The said mediator should maintain peace and not propagate hatred. Such a person should have an unbiased interest in the story and have the confidence to resolve it. S/he should be of sound composure, be constructive and have a mindset of consoling.

Furthermore, they said an effective mediator is the one who is ready to make conflicting parties apologise to each other and is supported by his or her community. Others said it is the one who respects other people that s/he works with; the one with love, who likes making peace and seeing people forgiving and caring. The person should be full of respect and openness to the people involved. Thus, one of them said the effective mediator should be the one who, *“...is to look where did it start, whom did start it, why did he/she start it, listen to them.”*

They also said such a personality should be able to effectively use body language such as eye contact, focusing on what one is doing, the ability to demonstrate truthfulness and listening and helping to solve the problem at hand.

Participants also said that the mediator should have good communication and conflict management skills and should be driven by the passion to make peace in the community as well as respecting the role that sport plays.

When asked which methods and techniques had worked for them when doing their practical work in communities, they singled out communication, and the whole mediation process and techniques.

However, in contrast to the above positives, some participants suggested that the mediator is the one who should come up with a solution to the conflict.

Then there is also one participant who said, “...*solve something in your own ways.*”

When asked about what steps the mediator needs to take **for a mediation process**, one participant said that the individual should, “*Introduce himself and take the opponents for a counselling session and give them some advice.*” Some participants said that the mediator should be fair and listen to both sides in order to understand the cause of the conflict; should help to resolve the conflict without resorting to violence; unite the conflicting parties and be calm and get in the mood of discussing with the two. The mediator should state the goals, emphasizing that it is a voluntary process for parties to reach mutual agreement; should build trust in them at the introductory stage and create an atmosphere of understanding.

One of them said, “*First he or she must greet the people and he or she must not talk [while] standing, must sit down with them.*” Then the other one said, “...*face, appearance, behaviour and language to use is very important.*” Others said that the mediator should understand the conflict first and prepare to provide guidance and knowledge.

Lastly, another participant from Highfields said, “*To ensure that people leave the dialogue session having resolved the conflict and not to disrupt people while they tell their stories.*”

On what important things the mediator should do to ensure that after the mediation process, **the follow-up stage is successful**, most participants said both parties to the conflict should come up with the solution themselves and there should be effective communication, good listening and

respect for other people`s values. Some said the mediator needs to follow up with them, have a day for a reunion with them and see that both sides are happy.

Some said the **agreement** should ensure that there is durable reconciliation and forgiveness. Others said the mediator should retell the story of each conflicting party, to demonstrate that they have heard them correctly and to make follow-ups to ensure that they have indeed reconciled. Thus, one of them said the mediator should, *“ensure that all the parties to the conflict understand in the same way what they are agreeing to.”* The other one said, *“It is important to listen to the story, then help them to find a solution to it.”* Lastly another one said, *“The mediator should ensure that the conflicting parties are living in harmony after the settlement of the dispute.”*

On the **need to understand a conflict** in detail, they said it enables the mediator to know what happened, who caused the disagreement and help to find the solution. One of them said, *“It makes it easy to resolve the conflict unlike when you don`t know why there [was] the conflict.”*

Some said it enables you to find the right decision and to determine the chances of the parties reconciling.

One of them said, *“If the mediator has not fully understood your story, s/he will think you are not telling the truth.”* Another one summed it up and said, *“You may fail to understand the story, making you unable to help resolve it.”*

When asked what **important things** the mediator should have in mind **during mediation**, to ensure the success of the process, they said s/he should be kind and endeavour to make peace with the conflicting parties; to know that they are going to face challenges and think of those



possible questions and challenges and have answers or questions in place; to be strong and have faith; to be positive, happy and always smile and know how to speak to people; to be very mindful and not to gossip. They also said the mediator should speak to them well and let them talk- the more they talk the more they listen. *“He must be patient, should not shout when talking to them and should aim at achieving peace through nonviolence,”* said one of them.

One participant from Highfields said, *“He/she must be a good listener and be respectful to both of them.”* *“Mediator[s] should have peace and forgiveness in mind so that they can resolve people’s problems,”* said another. The following statements were said by the participants: *“To be clear about everything and be careful of what they say and not give up.”*; *“To help the two people not to fight again and they have to make peace.”*

With regards to the role they should play as mediators to resolve conflict at school, in the family, in the community and in sport, participants from Mfuleni said they will show kindness to others and always be there when conflicts happen in the community. They said they need to bring those who are fighting-to sit down with them, listen, talk about their problems and work towards finding a solution.

One of them said, *“I have to sit down with the people who are in conflict and try to hear the story.”* Then the other one said, *“I should tell them where they are coming from and [that]we are the same blood.”*

**When asked** why it is **necessary to adequately understand a** conflict before working to find a solution, those in Mfuleni generally demonstrated a deep appreciation of the need for this. Some mentioned the need to first comprehend what is happening between conflicting parties and to

bring them to the same level of understanding. Thus, one participant said, *“It’s because you must understand what you are talking about and you must not take sides.”* The other one said, you need *“To first hear their stories,”* Lastly, the other one said, *“Because you have to know what the problem is because you can’t solve a problem without knowing it.”*

When asked what important things the mediator should make to ensure that after the process, the follow-up stage is successful, they provided diverse responses. Some said the mediator must be kind, forgiving and should teach them how fighting can affect their lives. Others said the mediator must not fight or talk very loudly and should know where they went wrong and ensure that they forgive each other.

*“[They] must check if the people who were conflicting are making peace with each other,”* said one of them. *“To see that both of the people are now working in peace,”* said another. This realisation is quite an important component of mediation because even starting from family, to community to intra- and interstate conflicts, most of the peace agreements become ineffective once there is lack of follow through implementation mechanisms.

Yet another one said, *“You should tell them where they come from and who are they and that we are the same blood.”* Others said that the mediator must ensure that they truly forgive each other and not fight again.

#### **4.4.3.3 Who should resolve conflicts in communities?**

A variety of responses emerged when they were asked **who they thought should** resolve conflicts in their community. One of them said, *“I am the one who must resolve these conflicts in*

*our community.*” “*Me, by doing the mediator,*” said yet another one. “*By us,*” said another one. “*It should be resolved by me,*” said another participant. One of them said, “*If people understand my ways of mediation and reconcile, they will be happy with it.*” Such refreshing responses from participants demonstrate that this training gave most of them the skills, knowledge and confidence to take the sport and mediation initiative forward in the communities.

However, some said that it should be done by anyone with skills. Thus, one of them said, “*By learning, mediating and it should be learned by anyone in the community who is willing.*” Others said that it should be done by grandmothers; aunts and relatives; through dialogue by people in the community and by respected relatives.

On another note, some participants said it should be carried out by a mediator since s/he understands this better. Others said that it should be carried out by the conflicting parties themselves because they know how they have to resolve it.

In **Mfuleni**, most of them **said they should involve the** Mfuleni community members and if they are matters regarding children, then it should be the parents. Those **in Highfields** echoed similar sentiments. They said they should be resolved by the people themselves who should sit down, listen and talk to each other through local mediation mechanisms.

In support to the above, one of them said, conflicts “*Should best be resolved by forgiveness, by the community people themselves.*” “*I would build a big hall so that people must come with their problems and the[re] will be people to help them,*” said one of them. However, on the contrary, some participants emphasized that their problems should be resolved by people such as the president, the mayor or the police.

Just like in Highfields, one major highlight in Mfuleni was when a participant indicated that he should be the one responsible for this. Thus, he said, *“Their problems should be resolved by me, because I know more...”* Another one with a similar view gave the following reasons, *“Yes because I want to make peace and love in my community.”* They mostly applauded this approach as it is inclusive of, and owned by them as members of the community. They argued that one cannot make it without the support of other people in the neighbourhood.

*“My views are [that] people who are living in the same city, communities must make peace and they must [re]solve their problems,”* said another participant.

#### **4.4.3.4 Traditional conflict resolution mechanisms**

When asked to describe how, **traditionally**, conflicts in their communities were resolved and what they thought about such methods, some participants in **Highfields** said these were resolved by kings and chiefs.

Some generally thought that this was not a good way of resolving conflicts and gave several reasons for that. One of them was that in instances when such individuals are not feeling well, no one will be able to squarely fit into their shoes and help to resolve conflicts. Some argued that traditional leaders are too rigid, while others said these people do not always have the expertise to deal with them. For example, some argued that in most cases, they did not have the skills of taking the views of both parties in a more professional manner, thereby making it unfair since it compromises the outcome of the mediation process.

However, others mentioned that traditional leaders such as Headmen and Village heads had the powers to compel offenders to pay. This would deter them from committing similar offences again. This way, perpetrators would think twice before committing such crimes, thereby helping communities to be stable.

Some participants said traditionally, conflicts were resolved by the civil and community courts while others said that they were resolved by elders. They argued that going to court was not always the best idea because the conflicting parties will not get the opportunity to dialogue and reconcile.

In **Mfuleni**, some said conflicts were resolved by the police, while others said by the communities where the wrongdoers would be made to pay. One of them then said, *“The traditional chiefs who would call the whole community.”* Some also argued that conflicts were resolved by the elders and said although this was no longer the case, it was the right thing to do in the community. *“Yes, because it brings peace in our community,”* said another one. Another one said, *“Yes, you [will] not stay if you have no support from] people in your community.”*

Some mentioned that traditionally, the police would be called in, while others said this was done by going to court where parties in conflict could end up in jail. While some mentioned that it was done through corporal punishment, others said different people used to sit and have meetings and help to solve issues. Clearly, there were different interpretations of the word ‘traditional’ by the participants. It may be possible because this term did not specify the exact period under review. As such, participants interpreted it the way it suited them, thereby providing responses relevant to them.

Others said they were resolved through wars, and they were quick to point out that that was not good because there would be bloodshed, loss of human lives and destruction of property, thereby perpetuating poverty and underdevelopment.

Some said they were resolved by elders, regardless of whether or not they were one's parents. However they said this had changed with times. One of the participants indicated that. *"...if it's not my parent tell[ing] me that, [I] will tell [them] that [they] are not my parent you don't have right to tell me that,"* said one of them.

#### **4.4.3.5 Importance of effective communication**

**When** asked if they thought effective communication is necessary for sport and mediation to be successful, most of the responses for those in **Mfuleni** were that it is indeed necessary. Some of the reasons given were that "it is important to know the conflicting parties' stories, what they are fighting for, and to allow mediation to take place as a way of resolving the dispute." Others argued that without it, the mediation process will be compromised, reducing the chances of the attainment of peace.

One of them said, *"It's because you have to be a good listener and be respectful."* The other one said, *"People can report their problem to a mediator if she /he communicates with people."* Then the other one equally concurred, saying, *"Because the[y] were fighting, so it's hard to communicate."* Lastly, one of them said, *"Because you will understand each other better."*

On another note, one of them said it is necessary in order, *"To gain trust and to be a good role model to solving conflicts."* Most participants argued that this helps a lot in that it prevents

heated arguments and creates understanding. Others said that if there is no dialogue, the problem will get worsened by the deepening of suspicions and mistrust. They emphasised that it is good to ensure that each person listens to the other's story and that the mediator should be unbiased.

#### **4.4.3.6 Approaches to communication problems**

In order to address **communication problems**, participants said they would teach them the mediation procedures, how to listen to both sides of the story, but also to accord them the all-important time to relax. Some said they would take them to silent places and help them to take time to reflect and resolve their differences through reaching an agreement and embark on the path of reconciliation. Others said they would teach community members how to speak to others properly.

Again, participants in Mfuleni said they would call for community meetings and educate each other on how important it is to unite and build peace and work towards resolving their problems collectively. Thus, one of the participants said he would *"Sit with them and discuss what is really wrong and we share our views about that."* The other one said, *"I will go to them and sa[y] you are friends, so friends make peace."*

Regarding family differences, participants suggested that they will engage family members and help them to begin to value forgiveness, love, equality, respect and non-violence. However, some of them bluntly said that they did not know how to tackle such problems.

There was one participant, however, who said, *"I will let the older family people to solve it."* This could suggest that although Mfuleni and Highfields are urban settings, people there still uphold the wisdom of the elders and their ability to resolve complex conflicts.

#### **4.4.3.7 Challenges within the peers, family and bullying**

On how they would resolve problems among peers, some of them said they would teach them mediation skills and to communicate well as well as to ‘maintain balance in community’. Others said they would teach them communication techniques such as the importance of eye contact, appropriate language, and correct way to dialogue and to reconcile with other parties to their disputes.

With regards to family problems, participants also suggested that they would apply mediation skills. Some said they would approach the elders in the community to seek their assistance in that regard. Others said they would provide counselling, where they would advise parties to consider talking, only when they are no longer angry. They would also teach them how to improve the way they talk and communicate better as family members. The other participants said it would depend on the problem and they would dwell on neutrality and not to rush to make premature conclusions on any issue.

On bullying problems, most participants also recommended that they would apply mediation skills, teach them how bad bullying is and teach them how to find solutions amicably.

Closely connected to the above, this study found out that there were less cases of bullying mentioned in Highfields than in Mfuleni. It could be because the Highfields setting mainly comprised young adults but it is also possible that there are fewer youths who bully others.

Participants from Mfuleni said they would help them to stop calling each other bullies, and other derogatory names. They said they would educate them on how bad bullying is, then advise them to stop the practice.



Others said if it is about food, as was the case here, they would advise those who bully others to ask for food and not just grab what does not belong to them. Thus, one participant said they should begin, *“To ask for food and do not just take something that doesn’t belong to you.”* The other participant said, *“I will call the bully and the person who is bullied and solve the problem.”*

While some said they would, by themselves, help to resolve the conflicts, others said they would involve such professionals as social workers and or the police. This could imply that this training did not fully prepare some of them to deal with conflicts themselves because its major intention was to equip them with the necessary skills to offer mediation in community conflicts. However, it may also imply their preparedness to share the responsibilities with other stakeholders in the communities.



#### **4.4.3.8 Challenges with xenophobia**

On xenophobia and other related issues, some in Mfuleni admitted that this was a complicated issue and therefore they would tread with caution. However, others suggested that they would use mediation skills to find solutions. While some said they would hand over such cases to the police, others said they would not take sides but to ‘go between’ and encourage them to talk to each other.

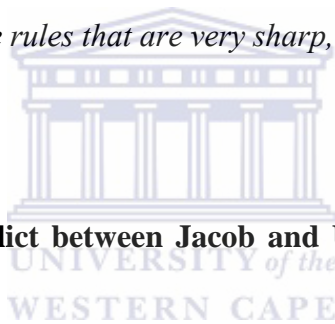
Some participants suggested that they would teach the community why xenophobia is wrong through bringing both locals and foreign nationals together and provide a platform for dialogue sessions, as a mechanism to cultivate a culture of peace in the community. Thus, one participant

said, *“We are all the same people, same blood, we don’t have to undermine them.”* Then another one said, she would try, *“to not call all foreigners by naughty names.”*

However, some saw it differently and suggested that they would get help from of the churches to solve the problem.

Then there were others who said that they would help to deport foreign nationals back to their original countries. This was quite a surprising development especially after such training.

However, one of them said he could resolve this, *“By bringing motivational speakers and inform the community.”* The other one said, *“They should not give foreigners name[s] and they should not beat them.”* *“There must be the rules that are very sharp,”* said yet another one.



#### **4.4.3.9 The case study of a conflict between Jacob and Uncle Simba (Highfields)/Radebe and Thabo (Mfuleni)**

Participants were asked to suggest a solution to a given case of the conflict between Jacob and uncle Simba, in Highfields (whose names changed to Thabo and Uncle Radebe in Mfuleni), in which the two shack neighbours fought because Jacob could not turn down his Hi-fi volume which kept his neighbour awake throughout the night and compelled him to be late for work every day. Some of them said they would mediate in order to make the two forgive each other.

To this, one participant said,

I will take them both to my house and sit down, greet them and I will ask the story, will tell them not to interrupt... I will make them to understand each other. I would first build trust and introduce myself. Try mediate and this might take days...

While some participants in Highfields said they would educate them on respecting each other`s different values but remain neutral as mediators, others emphasized the need for them to firstly understand each other and then ask for forgiveness after they have resolved the conflict between them.

While some said that they would call the two for a meeting and ask Jacob to reduce his volume then they would ask each other for forgiveness, others mentioned that if they failed to resolve it, they would report the matter to the police. Thus, one of them said, *“Jacob should report to the police or uncle Simba must pay for the hi-fi.”* Such statements removes the participants from the equation and does not make them part of the solution, which is contrary to the purpose of the training.

In Mfuleni, the responses were varied and yet greatly related to the ones in Highfields. Some participants said they would seek the audience of the conflicting parties and tell them why they were wrong. Others suggested that each of them must pay fifty percent for the hi fi. The other one said, *“Uncle Radebe [will] have to pay for the hi-fi and Thabo must not ever do it again because Mr. Radebe is going to be fired at work. If he does it again Mr. Radebe must take [the hi-fi during the] nights.”*

Some said they would call both of them for dialogue, to enable them to iron out their differences. Thus, one of them said, *“I would first try to make Thabo calm down and then I will sit down with both of them, then I will tell Thabo not to put [the volume] on top his Hi-fi because some people do not like noisy place[s].”* This was corroborated by other participants.

Others mainly emphasized that they would need to understand the nature of the conflict between them first, then go on to assist with resolving it before reconciling the two through apologies and forgiveness from both parties.

Another participant said, *“I can talk to them both and resolve their problem especially his uncle. I can let no one go to jail.”* The other one was more radical and said, *“I would advise her to not call the man because that is [not] going to bring back the hi-fi, it’s just [good to]put him in jail for the rest of his life.”*

Others emphasized the role of the community in this conflict. Thus, one of them said, *“I would call them both and the community and ask the community and ... talk to them and see the problem.”*

*“I must talk to both of them ask what happening between Thabo and uncle Radebe and resolve their problem to talk with Thabo,”* said one other participant. Lastly, the other one said, *“I should tell Thabo to [reduce] the music [volume], if he does not do that, I should call the police.”*

#### **4.4.3.10 Feedback on conflict tools for practical application in communities**

On whether they thought they had obtained sufficient practical tools and techniques to apply in the community and how, most of the participants concurred that they had become much more skilled in various aspects. Some said that this had given them the skills to help, care, love and respect other people. Others said that they had learnt how to communicate well with diverse personalities.

Some said they had learnt how to make peace in the community through mediating between parents and children, among other conflicting parties, through giving them opportunities to talk to each other. *“Yes because I can come out with a solution to [the] problem[s] and help the community,”* said one of the participants. Another participant said, *“The course was very nice, I enjoyed it. I want to say the words of thanks to Clever.”* Yet another participant said, *“NO! this topic was the best and I have learned many things.”*

However, there were some who confessed that the information and skills they obtained were not enough. *“Not yet. I think they can feed us with more information about this,”* said one of them. The other one raised the issue of food unavailability at times and said, *“Yes, these last days there was no food and we were very hungry.”* This sentiment was largely shared by participants from both Highfields and Mfuleni communities.

One other participant said, *“Not so sufficient because it has started soon, but the lecturer speaks well...”* The other one said, *“...not so sufficient but well tried the best.”* Other participants said they had understood how to make summaries of agreements reached. Therefore it had given them those techniques required for instituting sustainable mediation interventions.

Participants were asked to rate different aspects of the training on a given scale of 1-6. As follows:

1= very poor 2=poor 3=average 4=above average 5=excellent 6= not applicable

The questions that were asked hinged on the importance of the new theoretical knowledge gained; importance of the skills gained; whether or not they enjoyed the training; the relevance of the content to the community challenges and whether or not they thought this sport and

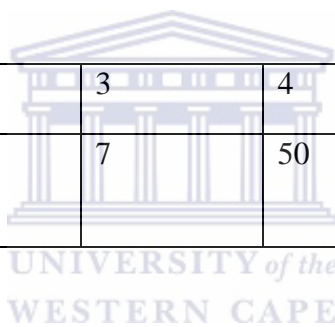
mediation training was a success. The majority concurred that this was excellent, suggesting that they had benefitted from it immensely. Again, almost all of them said they had had fun and joy during the training. The tables below demonstrate this, as well as the responses that were obtained:

1. Importance of theoretical knowledge acquired to the community

Scale	1	2	3	4	5	6
% of respondents	0	0	7	18	68	7

2. Importance of skills

Scale	1	2	3	4	5	6
% of respondents	0	0	7	50	32	11



3. Enjoyment of the training

Scale	1	2	3	4	5	6
% of respondents	4	0	0	39	57	0

4. The content was relevant to the challenges in my community

Scale	1	2	3	4	5	6
% of respondents	0	0	0	18	71	11

## 5. This sport and mediation training was a success

Scale	1	2	3	4	5	6
% of respondents	0	0	0	18	71	11

When participants were asked to suggest any other topic they would want included in the training, most of them submitted that what was covered was enough and relevant to their community. *“No, because all our topics were based on my community,”* said one of them, registering much satisfaction. However, some proposed such topics as drama, abuse- of different kinds, fitness and maintaining a healthy body, as some of their requirements.

### 4.5 Impact Assessment

#### 4.5.1 Results for the two case studies

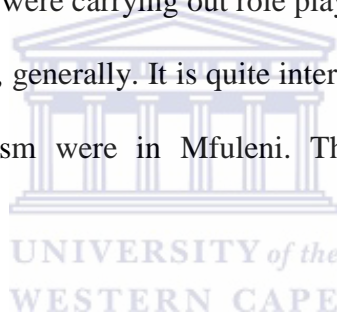
The participants described, in various ways, how they had benefitted from this training. Some said they had learnt to listen to different kinds of opinions and to deal with people from different backgrounds. Others praised the idea of first learning to deal with their own emotions and pressures as well as proper ways of communication with people. Some indicated that they had learnt to participate, to cooperate, to respect and to be patient with others. Others said they had become more confident, as they could now speak in public while the others applauded this training, in that, it had given them the opportunity to work on something that would change their lives and those of others in the community.

While some said this had taught them how to live with each other peacefully, others said they now knew how to mediate in a conflict with neutrality. They said they had learnt to relate very

well with others in their community. As some way of recommendation, one of them encouraged us to *“Keep on doing this type of course to young leader[s] mostly in community.”*

When asked which methods and techniques had worked for them during their involvement in community mediation, some of them said they now know how to show respect when talking to someone or when someone is talking to them. Others said they are now able to solve various problems in their community. Most of them however, did not elaborate much but equally maintained that they had benefitted immensely from the community mediation exercise.

When asked to identify the ones that did not work for them, some said they were disturbed by some noisy participants when they were carrying out role plays on mediation. Others complained of gangsterism in their community, generally. It is quite interesting to note that most participants who complained about gangsterism were in Mfuleni. There were no such complaints in Highfields.



#### **4.5.2 Participants’ thoughts on what effective mediation should entail**

On this issue, participants demonstrated a lot of understanding of this field, although it was new to them. Some said when speaking, the mediator should continue focusing on the conflicting parties and should avoid being rude. Others suggested that the mediator should remain calm, must not be aggressive but be respectful to both parties and be professional throughout, in order to successfully resolve the problem at hand. To this, one participant said, *“When you solve a conflict, you must not make one person to suffer, you must make sure that both people end up forgiving each other.”*



On what they thought was the **importance of mediation**, some said it brings the two conflicting parties together so that they get to know each other better, eventually, helping to solve the problem at hand. Others said it inculcates love and peace in communities.

On how acts of violence can be reduced in their community, some just suggested that they need to work together to stop violence, for their community to be peaceful. Others said they themselves must lead in mediating in their community.

On how conflicts in the Mfuleni community should be resolved, some suggested the need to bring together all the community members to dialogue forums, where they discuss important issues that affect them. Others said that they need to see more programmes and people coming to help resolving conflicts. *“More peace programs or projects [must] be made for the community,”* said one participant. *“There should be our leaders and mediators,”* said another one. Some suggested that there should be professional mediators who would help resolve problems, since they have that ability. Others suggested that the best way is to sit and talk to them but if that fails, it will be good to report the cases to the police ‘fast and quickly’.

#### **4.5.3 Successes and challenges regarding participants’ acceptance and buy-in by communities**

After the training course, participants applied their skills practically by working in the communities for a period of one month, carrying out community mediation in their own environment, sport clubs, schools and families. After that, they reported back on their experiences.

#### 4.5.3.1 Successes through support

With regards to the types of support they received from their peers and other community members when they carried out community mediation activities, most of them said it was very good as they were with them ‘through thick and thin’. Others said they got support through ‘shared teaching’ on how to solve problems in the community. Some got support from their parents, from community members while others were greatly supported by friends.

One of the participants said, *“It is my mother and my father,[who supported me] because they are going to support me with solving problems.”* Some said they were supported by their parents because they wanted to treat them well as their children, to make them benefit and become successful. Others said that they got such support because they now knew how to handle conflicts in their community. *“We can now solve a conflict without fighting,”* said one participant. *“Because they like what we are doing,”* said another one.

*“[The people who supported me] are my community members, and I think the reason for this is that they want to make change in their community,”* said another participant. Yet, another participant who got support from friends said, *“They are my friends, they say it is good to do this and they want to join us.”*

Most participants said they got support because people wanted to make peace with each other in order to see change in their communities. Others said it was a show of appreciation on what they, as mediators were doing in those communities.

Some indicated that this helped the community to see the value of assisting each other since they had learnt a lot regarding mediation and helping their community to progress.

One of the ladies from Highfields said,

I am now realizing that this training helped us a lot because if we get to a place where people are fighting or in a dispute, I can mediate successfully and they will listen to me. Now I realize that where we find people in conflict, we are now able to help them.

Another participant fully supported this and said,

Yes, they trust us when we go in between them... for example, as recent as yesterday night, there were some conflicts in our neighbourhood. This was a story of a female relative of mine who lives here in Harare but the husband stays in South Africa. She lives with her husband's brother and his wife. So the two wives had a quarrel and the lady whose husband resides here came and started beating his young brother's wife. This is where we rushed and asked the brother-in-law what exactly was happening. He tried to explain, but we told him that he should not have jumped into beating her. He should have listened to both women and understood what each of them had to say. After that mediation, we realized that the issue was getting better and better and yet it was tense in the beginning. When we left, they were now understanding each other.

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#### **4.5.3.2 Challenges**

However, there are some participants who faced challenges of failure to get any support from the communities they worked in. They specifically indicated that when they tried to offer solutions to conflicting parties, they were chased away and this did not help. *"They didn't treat me well,"* said one of them. Some were just not welcome in the communities.

There were several reasons that were given, to explain this. One of them said, *"They say that I must be sure of what I'm doing and be respectful."* As a way of addressing this issue, the training increasingly became responsive and we tailor-made it to encompass community entry strategies.

This included consideration and respect of traditional and local leadership structures. Most participants understood the importance of this and to some, it worked well.

Still on challenges, one lady from Highfields said,

One of the challenges we come across is that you may have men as disputing parties and you are a woman. It may take long before they accept you and what you are trying to achieve because you are a woman. They look down upon us when we mediate because they will say, you have just emerged from nowhere. Where have you come from? Where did you get that education from? As a result, they will not listen to what you will be saying.

This is very important as it goes on to prove that in such communities, age and training does not outshine wisdom in age in a lot of societies.

In support to the above, one male youth from Highfields said,

...for example a conflict can arise where someone is fighting to get their money back and you go there to mediate, they will scrutinize your body size and say you are too young, what do you know? Such things can make your efforts unsuccessful.

Another one said,

Yes, you are young, like in my case I am 19 years old, when you want to help 38 year olds, they will say, young man, what are you trying to say? Are you old enough to be talking about these things?

One male from Highfields youth added,

The other one relates to drugs, the people who are in a conflict will be under the influence of drugs such as Bronco and marijuana, so it is difficult for you to understand them, they will be drunk. It is a problem. Instead, they are the ones who will start lecturing to you, while you keep quiet.

Another male youth said,

The other challenge I see is that some conflicting parties will be relatives and if you try to make them reconcile, they will tell you to leave them so they can resolve their differences on their own, and yet all the signs will be there, that their agenda will not be to reconcile but to continue fighting.

One other male youth added,

Let us say someone had borrowed money and they are not able to return it, when the two are fighting and you want to mediate, they will say if there is no money returned, we will continue to fight. So they will end up asking you to pay the debt since you seem to have a lot of sympathy and you so much want people to live in peace. The whole issue will end up being your responsibility.

#### **4.5.4 Participants' development, extent of acquisition and transfer of learnt skills and how this led to recognition by their local communities**

Participants were asked whether or not the mediation training programme had benefitted them as individuals and as a community. All of them confirmed that indeed they had reaped a lot of benefits from it. They concurred that they had acquired sufficient tools to apply to the community. One male youth from Highfields said,

Yah, this training helped us a lot because all along we did not know that when mediating, you don't just tell people to stop what they are doing. Now we know that you introduce yourself first, for them to trust you..., then you will ask them what happened before you help them to reconcile.

The above was highly supported by another youth from Highfields, who said,

Before, we used to think that it is a case of just stopping people, now we have gained actual skills and when a conflict takes place, we are now

able to help.... We now even know the approach that needs to be used when engaging parties in a conflict, because there are some approaches that may make them end up turning against you and beating you. So we learnt good ways of approaching people when there are such issues. These are some of the things that help us. We also know that we can give it time. It doesn't mean to say when a conflict takes place, you have to force things and resolve the problem right there. You may give people space to calm their emotions, you speak to them at a later stage, then you help them find a solution. You do not pass judgements. You must first hear at least what the people are agreeing on then you build the case from there.

Another lady from Highfields said,

The other recommendation I might want to make is that since we have received this training, it would be good if we could meet, say every month where we can discuss issues that we come across in the course of the month to check if there is anywhere we need to share ideas on....then you will help us again. It can be a month end where we evaluate if things are really working and checking where we will need to help each other, because there could be challenges some of us will be facing while others will not be experiencing them. So we will need to help each other.

Participants in both case studies expressed their delight at the knowledge and skills they had obtained during this sport and mediation training. While some said they were now able to mediate in community conflicts, others said this training had taught them how to live in peace with each other in the community.

Furthermore, almost all the participants said the new theoretical, practical knowledge and skills they gained were very important for their communities. All of them submitted that the training was fun and quite relevant to their community challenges, which made them to conclude that this mediation training was a success.

When asked who they thought had benefitted most, some of them mentioned that the community in general had. Some said they had personally benefitted in that through their community mediation initiatives, they had gained respect. *“I am now respected,”* said one of them. *“I have gain respect from peers,”* said another.

In assessing the extent to which the communities had managed to adopt the learnt skills, participants were asked if there were some members who had started or had shown an interest in implementing these mediation skills. To this, all of them indicated that there was at least a person in their family and, or circle of friends, or neighbours in their community who had shown an interest in starting an initiative of this nature. Most of them confirmed they also had a number of such activities lined up in that regard. In Highfields, this involved working on conflicts in their various sport teams and in their neighbourhood. In Mfuleni, this involved mediating in various conflicts at Manzomthombo Secondary School and forging new relationships with like-minded organisations in the community such as Afrika Tikkun. They felt this was very important because it was helping them to resolve the conflicts they faced, since their communities needed peace.

Regarding the extent to which they had managed to transfer their acquired skills into their communities, some applauded their efforts as they were helping community members to apply mediation skills when faced with conflicts. Others said they were working to discourage their community members from name calling. As was mentioned above, those in Mfuleni mentioned that they were now working together with Afrika Tikkun, an organization working in their community and whose ‘Mission is to make a meaningful difference in South Africa by caring for

the vulnerable children living in townships as well as caring for those who impact the lives of these vulnerable children.’

Furthermore, with regards to how participants had been recognised by their communities while carrying out mediation activities, some of them reported that they were quite encouraged by the recognition they got. Some even said they were urged to take this intervention seriously because it is good. *“They see me as a leader of South Africa, they say I have potential,”* said one of the participants.

Others said the communities received them well but not their peers. *“Excellent, but my peers were not, because they were rude,”* said one participant.

On whether there had been noted changes as a result of this sport and mediation intervention amongst the community members they had involved in their mediation training activities, all their responses were that indeed there were a lot of changes witnessed. They said that previously, most of the people lacked respect and tolerance to each other but now all that had changed as they were displaying good attitudes towards each other. Thus, one of them said, *“...because we are no longer fighting as a community.”* The other one said, *“They now do not fight, they sit down and talk.”*

Participants indicated that they had greatly managed to transfer their acquired skills into their community members. In that regard, most of them said the groups of community members who had benefitted most were the young men and women since they had witnessed changes such as perceived decrease in violence. *“Now people have better relations, now they trust each other...,”* confirmed one of the participants from Mfuleni.



Others, especially in Mfuleni mentioned that teenagers had mostly benefitted, arguing that they are the ones who are always fighting in the community, but they now no longer fought and, even the name calling that they had been known for, had stopped.

The other participant from Mfuleni said the situation, “... *is that, now there is not much fighting people, because they know they are mediators.*” This was corroborated by one participant from Highfields who said “*We are now knowledgeable and are no longer violent ourselves, we know that if we become violent, there will be the need to mediate.*”

“*We, who received the training are no longer causing conflicts because now we know,*” added one of the ladies from Highfields.



#### **4.5.4.1 Future plans**

Asked about their future plans, some said they would continue teaching their communities in conflict management activities, particularly mediation. Others said they would involve their communities in learning about their heritage.

Other participants said they would work hand in hand with community members to ensure that they take mediation as their preferred choice to resolve conflicts. One participant summed it up and said, “*I have recognised that if we work together as a community we can make the change in our community.*”

#### 4.5.5 Participants views on the role of sport in connection with mediation

Since these participants were conveniently selected because of their background and involvement in sport, we sought to find out their different views on sport. We also sought to find out their views regarding the combination of sport and mediation in bringing about community healing.

With regards to the contribution of sport, some participants mentioned that they had enjoyed a variety of sporting activities and said this had taught them how to take good care of their families. Others said that they had learnt an array of dispute resolution skills at various levels, which they will use for the rest of their lives.

Furthermore, participants mentioned that although they were faced with various challenges in their day to day lives in their communities, one thing that they enjoyed a lot was involvement in sport in their community. *“I enjoy playing soccer and watching movies,”* said one participant whose statement was repeated by various others. Yet another one said, *“In my family, I am a first born and my parents are farmer[s], I am a soccer player, I am a goal keeper.”*

In providing a direct connection between the two, some participants said that the mediation skills they had acquired also apply to their situations when involved in sporting activities. Thus, one of them said, *“The training was so useful because I can use the methodology when I’m playing football.”*

Even when asked to identify the topics they had found most helpful for the learning process during the course, some participants said everything that was used during the training was

helpful for them. Others singled out sport and mediation. A number of others however just mentioned sporting alone. *“Sporting was good,”* said one of them.

About half of the participants said that the recreational, sporting activities and the use of icebreakers were great. One of them said *“Sports were exciting,”* while the other added and said, *“Sporting activities were so good.”*

This reflects their joy in the activities they carried out, even outside of this mediation training intervention. This is because the comments they made were two pronged. On one hand, they referred to their activities during their sporting activities just before this training. On the other, they were commenting on activities they were engaged in during the mediation training for this study.

#### **4.5.5.1 Advantages of sport and mediation**

Participants mentioned that they had benefitted a lot from this. *“It was an eye opener for me, I was not into sport at all, [this] made me see how important physical fitness in our lives,”* said one participant who appreciated the link between involvement in sport and conflict resolution. Yet another one said, *“[ Yes] sport can keep teenagers busy or off the street to avoid teenage pregnancy.”* The other one said, *“Wonderful, exciting, because it lifted my mood...Sporting activities and the use of icebreakers [helped] because they make your mind to concentrate to what is going to happen.”*

*“Playing soccer has helped me to have wisdom and understanding,”* said one female participant from Highfields.

Another participant said,

Yah, as I see it, you can be enemies but when you are playing for the same team, the coach will counsel you and order you to stop your grudge and you end up giving hugs to each other. At times you will end up passing the ball to your enemy in order for them to score and, after that, you celebrate together. So it helps, in that you will forget about your grudges because you are supposed to play as a team, in soccer. Even when you are in a team and you have a conflict, there should always be people of your age who will be there to restrain you or talk to you, unlike when you are out there where people have nothing to do with you and they will just leave you.

Sport is helping us because we no longer spend the whole day at home and picking arguments. Now we spend our days in training, teaching each other, so violence is reduced. Also when we are involved in sport, our bodies become strong, unlike when we spend the day busking in the sun,

said another participant from Highfields.

One lady, who was the convener said,



Because of their involvement in sporting activities, people avoid spending their time in the home, where they will have conflicts. Plus, when all of you are now in the same team, if there is any development elsewhere, you will end up missing each other, looking for each other and having very good relationships. Sport makes you united, wherever people will be.

Additionally, one female participant from Highfields said,

This means to say if there is something or there is another programme, which may not necessarily be related to sports, since you will now be one team, you will just decide to work as that team again. As a group, you will call each other, and will be closely coordinated. You will work as one body.

Another participant from Highfields said,

The way I see it, sport brings good things because you will always have a strong body and not a weak one, even diseases such as flu will not easily attack you because you will be strong, since you will be exercising.

When participants were asked to suggest any other topic that they would want to receive more training in, the majority of them mentioned sport, particularly soccer and cricket. Some suggested more training in conflict management and peacebuilding, particularly mediation.

When most participants said that this training had given them sufficient practical tools and techniques to apply in their community, they mentioned that it had given them more skills to work on in order to prevent conflicts and disputes, starting from the sport field. *“Now I know how to manage conflicts in my sport club between players and other community members,”* said one of them. The other one said, *“Yes, because whenever we do our sports, people have conflicts, so I have the techniques to solve the conflicts,”*

Some said they had learnt good communication skills. Others said in order to be a functional sporting team, there is need to know each other well and this will translate into the community, once you leave the sporting field. Thus, one participant said, *“If you are in a soccer match and you are kicking it to each other, you must understand each other.”*

*“The course was helpful because when we are doing our sports we know how to help and solve our problems,”* said another. *“The course helps us to solve all our problems when we are playing sports,”* said one participant. Another one said this, *“helps when we are doing our sports and solve all the problems that we face when we are playing games.”*

Another female participant from Highfields described the benefits of such training as well as the importance of training of coaches or sport managers and participants in mediation when she said,

What I have discovered is that when people are involved in sport, they spend most of their time together, particularly the youths. They spend the morning at home and go for training in the afternoon, then on Saturdays, they go for the games. This reduces their chances of gambling and spending most of their time in dark corners. Plus, most sportsmen are prohibited from using drugs. This helps. Even in the sporting field, coaches first sit with their players and teach them about discipline, so there will not be incidents of violent conflicts because if they do, they will be suspended or expelled. So the people will be compelled to be disciplined and remain non-violent to ensure that they remain in the team.

Most of them said this had come at the right time since it would improve the tools they would use in netball and football. Thus, another participant said they had learnt to live in harmony with others. *“It’s a good thing because if you are a good mediator, people will live peacefully,”* said another youth. Another participant said, *“It is good because it empowered us as young women.”*

#### **4.5.5.2 Causes of conflicts: The negative side of sport**

Although there were many advantages of sport that were noted, there were a couple of disadvantages that participants managed to identify. One male youth from Highfields said,

Yah, sport can cause violence, especially in a situation where there is sponsorship and some win while others lose. The losing team will not easily accept it and end up causing violence. They may also end up being rough to each other in the field of play and exacerbate the enmity.

The other one, a female participant from Highfields said, *“So this gets worse if one player injures the other one from the opposing team, who then fails to accept that it happens in football, people will begin to fight.”*

Another participant said,

Parents may also end up getting involved especially in situations where their child is in our team and our team has no sponsorship, even in a small way. Then their child's leg gets injured and the team has no money to pay for the medical bills, the parent will insist that we pay for the child's treatment and yet we will not have that money. There will be violence in the end.

Yet another one said,

Some end up seeking the services of traditional healers, particularly in such cases where we are playing soccer and everyone wants to be selected in the first 11, yet, someone knows that so and so is better than them. They end up going to the traditional healer to make that person's leg swell, which automatically have them excluded from the team, and makes them to be allowed in.

Another male youth from Highfields said, *"It can be a game where there is money to be won. Some would consult the sangoma (traditional healer) to give them magical powers to win the tournament, causing their opponents to be injured in the process."*

I want to add and say if as a community you are involved in sport, sponsorship is necessary since it makes them successful because if there is no sponsorship, they will play the games here and there, not consistently, which will not help. It will be good if they know that there is sponsorship and that they have balls and other related sporting items to use,

said another youth from Highfields.

Closely connected to the above is the fact that they may be involved in sport and they spend most of their time training and competing, but they have nothing tangible to bring home. This is quite a huge disadvantage. Due to the economic hardships, this will tempt them to withdraw and

concentrate on other things which they perceive as capable of bringing immediate financial gains. To amplify this, one of the ladies in Highfields said,

The other challenge is that if some people spend much of their time focusing on sports and spend, say the whole Saturday there but at the end of the day, come back home with no money and yet if they spent the day gambling they can get some money. They will end up withdrawing from sport.

#### 4.5.5.3 Conclusion

This chapter has presented the results of the study. This was done by providing details regarding the context, the process, the outcome and the impact of this sport and mediation training.

In order to understand the **context** of the two case studies, the chapter described their respective characteristics, then looked at the training participation, attendance challenges as well as the nature of daily living conditions in the two post-conflict communities. It also looked at the causes of conflicts in the two communities, drug abuse and related issues in Mfuleni and Highfields. Again, it looked at the family, family sizes and livelihoods. Lastly, it presented data on the expressed need for capacity building to deal with conflicts in communities.

For the **process results**, the chapter presented data on participants' impressions on the training process, the language used, the facilitation, its organization, and participants' levels of satisfaction with the training as well as their views regarding some ideas for improvement.

As a mechanism to assess **the outcome** of this sport and mediation training, the foregoing chapter presented results for Highfields and Mfuleni which ranged from participants' understanding of the mediation training objectives, their understanding of key concepts used



during the training, importance of dialogue, forgiveness and effective mediation as well as the role and attributes of an effective mediator. It also presented data on who participants thought should resolve conflicts in communities. It focused on traditional conflict resolution mechanisms, importance of effective communication and explored several approaches to address communication problems. The foregoing chapter also presented data on the challenges within the peers, family and bullying, challenges with xenophobia as well as feedback on conflict tools that the participants dealt with, in this training, for practical application in communities.

In order to assess the impact of this training in these two case studies, this chapter presented results on the acceptance of participants and buy-in by their respective communities. It also looked at the successes and challenges met, participants` development, the extent of acquisition and transfer of learnt skills as well as recognition by their local communities. It also presented data on the community reactions/ support, future plans as well as participants` views on the role of sport in connection with mediation. Lastly, it presented data on the advantages of sport and mediation, causes of conflicts as well as the negative side of sport, as articulated by the participants in the two communities.

The next chapter makes an analysis of the data that was presented.

## **CHAPTER 5: ANALYSIS OF THE FINDINGS**

### **5.1 Summary and discussion of salient points in this research**

#### **5.1.1 Sport, poverty, conflict and violence**

The previous chapter presented the data that was gathered in this study. One of the fundamental findings in this study is that the two post-conflict communities that constituted this research's case studies continue to live under very difficult conditions, characterised by acute unemployment, poverty and squalor, which have greatly contributed to their vulnerability and general levels of social instability.

This study found out that there is a strong view amongst the participants from South Africa as well as Zimbabwe that the relationship between conflict and poverty is quite close. Participants strongly argued that as long as poverty and inequality levels continue to escalate, their community would continue to be riddled with violent conflicts. In light of the above and closely related to that, it was noted that communities are quite aware of their capacity needs. They generally know what kind of expertise they require in order to deal with their conflicts using non-violent means. While they suggested that economic empowerment can provide some solutions, they also strongly mentioned that provision of sporting infrastructure and the ushering in of related activities has the power, not only to reduce criminality and violence, especially amongst the youth, but also to instil and strengthen social cohesion and therefore social capital in their communities.

Also, the results of this study reveal that a combination of sport and mediation can have a positive impact in bringing about community healing in post-conflict settings. However, any

(training) intervention in this regard has to be conducted under certain conditions, depending on the context of each given setting and other related dynamics. While participants directly or indirectly mentioned the several requisite conditions, there were some that emerged as a result of the researcher's continuous interaction with them and through close observations throughout the training.

In the same vein, one other disturbing development this research found out is that most sport and recreational facilities are used for that violent form of gambling and other such related activities. This is ironical in that when such venues get used for activities associated with violence, it defeats the whole purpose for which they were established.

Closely related to this is the use of sport as a platform to cause harm on others. Other than the high levels of competition and the real, physical violence that people employ in sport in order to 'dislocate' their competitors for purposes of winning games, this study found out that there is also immense superstition and the use of traditional magic (juju) in sporting activities. People go to great lengths, pursuing very unorthodox means in order to indirectly cause injury and incapacitate or eliminate their opponents for the sole purpose of being included in teams and win games and secure the glory and monetary gains that go with this.

### **5.1.2 The perceptions of winning and losing**

In the same vein, we also noted that there are so many conditions for a successful sport and mediation intervention both in a school and a community environment. One condition which seems to receive little attention despite its criticality is the need to put less emphasis on winning

and losing in sport and mediation training in post conflict communities. One of the major reasons is that competition tends to reinforce the faultlines that might have fuelled those conflicts. Research has shown that once sport is viewed within the realm of winning and losing, it is likely to exacerbate the hostilities and escalate the tensions that contributed to the very conflicts in communities.

The other reality is that in such post-conflict settings, winning means a passage to economic glory, while losing suggests a return to the original state of poverty and squalor. This therefore makes winning a do or die endeavour. In such cases, instead of bringing communities together, sport will cause to further tear them apart, thereby contributing to the cycle of violent conflicts.



### **5.1.3 Religion, spirituality, prayer and the nuclear family in post-conflict communities**

As a seeming extension of the above, we also noted that religion, spirituality and prayer play a very pivotal role in the lives of people in post-conflict communities. Because of this reality, people are more likely to fully contribute in any such activity if their religion and all the rituals associated with it are recognised and respected. It is therefore imperative for stakeholders, particularly implementers of sport and mediation initiatives in communities to acquaint themselves with the knowledge of the practices that people value, for such interventions to be successful.

It was also found out, in these two case studies that the nuclear family unit is weakening. There is abundant evidence that it is slowly disintegrating, resulting in more and more children growing up under the care of other relatives. Admittedly, extended families are faced with challenges of

enough income to cater for larger family numbers. However, the mere fact that there are more and more extended families that are taking care of relatives' children could suggest that this is an overlooked and yet credible source of community glue, whose full strength in uniting families still needs to be further explored and utilised. Once its strength is established, there is a great need to nurture this 'glue' since it is still capable of keeping families together.

This study has revealed that children who live with single parents face a plethora of challenges. This gets worse for those who live without both parents. As such, the disintegration of the nuclear family unit seems to play a big role in the problems that the youth in these communities are faced with. This has a direct effect on children while they are still young. However, it seems to increase and continue to haunt them into their adult life since such pain, anger and open wounds do not seem to heal easily. The void that is created by the absence of the parents does not seem to easily fill in. This could be one explanation why both the youth and adults demonstrate very high levels of anger in these post-conflict communities.

#### **5.1.4 Socially prescribed community roles and social problems of communities**

This research also found out that most participants felt that they had now been fully equipped with the requisite skills and knowledge in order to effect sport and mediation initiatives in their communities. However, despite the attainment of such level of empowerment that enables them to carry out mediation interventions, there is a dominant perspective that other stakeholders in the communities also need to play their socially prescribed roles. This is a significant aspect of African communities. On one hand, such stakeholders as traditional, faith based, and political

leaders need to play pivotal roles in community conflict mediation initiatives. This can be seen as a fulfilment of the true spirit of *ubuntu* which perceives the community as a product of a collective, and not just as an individual. It is also informed by Parson's perspective of the Structural Functionalist Theory which views individual efforts as being socially regulated.

The need to include such key people as elders in the community, as well as close family members demonstrates the above. This is coupled with the need for these trained mediators to work closely with the above-mentioned stakeholders and others. This is because they are specialists in the area. Such a combination of people who have become experts and those that are key and culturally preferred individuals and personalities in society is capable of ensuring effectiveness and sustainability to such initiatives.

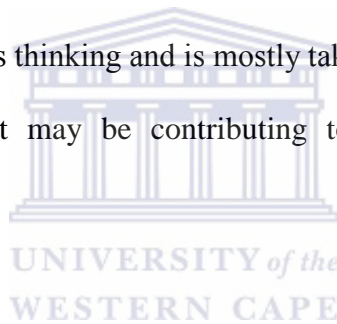
Another discovery in this study is that **xenophobia** was seen to be rife in the two post-conflict communities. This can be attributed to the histories of the two countries which are replete with segregative laws and highly divisive practices. As a result of the said histories, people who harbour xenophobic attitudes do not see any problem with that. However, what is not easy to understand is why these xenophobic tendencies are perpetrated by black nationals and are directed towards black immigrants only and not their white counterparts.

### **5.1.5 The community and sport mediator**

The other important aspect that has the capacity to ensure successful sport and mediation is for the mediator to first go through some thorough reflection and self-introspection in order to increase their self-awareness. This increases their emotional intelligence, since it puts them in

touch with their inner feelings and enables them to take charge of their emotions. This raises their chances of understanding, accommodating, empathising and being flexible to others. It also improves their ability to cooperate with, motivate and objectively advise other people, particularly those involved in a conflict. Once mediators are aware of and in close connection with their inner selves, they are likely to help inculcate the belief in the true spirit of forgiveness, which is a vehicle to peace and reconciliation.

Another curious and interesting development noted in this thesis is that in some communities, corporal punishment has been regarded as a conflict management mechanism since it has been used from time immemorial and therefore is now considered as part of the communities' tradition. It is engrained in people's thinking and is mostly taken as part and parcel of their life. It is such an acceptance of it that may be contributing to the high levels of violence in communities.



On another interesting note, people in the two communities view peace to be generally inclined to state security, which would translate to the absence of war. This conception needs to be shifted in people's mind-sets, so that people can begin to embrace peace in terms of human security, which greatly contributes to durable peace and development.

Again, the importance of follow-up mechanisms in any peace agreement was seen as paramount to the success of any mediation process. This is because this stage is where the actual implementation takes place, which makes it one of the most crucial aspects of the process. If the

implementation stage is not properly effected, then the whole mediation process can be rendered useless.

### **5.1.6 Training goals and expectations of trainers and trainees**

Lastly this research noted participants' ability to link their own expectations of the course to the goals of this training and connecting these to the real problems they face on a day to day basis. The fact that people in their communities are quite aware of their challenges and are also conversant with what needs to be done is something that researchers and practitioners need to be aware of all the time. This was further demonstrated when they eloquently described how they would apply the learnt skills in order to resolve the actual conflicts in their communities. This is an indicator that individuals, organisations other stakeholders who want to work in post-conflict communities should engage the people at the grassroots in order to get ideas on the real situation on the ground and plan, implement and evaluate the initiatives together.

## **5.2 Drawing together findings with the reviewed literature**

The results obtained from the field and from the literature that was reviewed have helped an array of insights to come to the surface and much knowledge to emerge as the following section shows.

### **5.2.1 Language**

This study revealed that the language used as a medium of communication in sport and mediation training for post-conflict community healing is critical. If the vernacular is not used, it



cannot always be guaranteed that participants will find the training beneficial. The use of the local language contributes a lot to the success of such an intervention in so many ways.

Furthermore, this research has found out that the best people to facilitate in such trainings are the ones from the local community, who are conversant with, not only the language but also the customs and traditions of the area. They know the social terrain much better. As such, one of the approaches that can be employed will be to train the trainers in sport and mediation interventions first. Such training can also include the teachers, local leaders and even youths in leadership positions who will in turn train the youths. This research also found out that there are different stakeholders in each community who should be part and parcel of such interventions. Since they command a lot of respect, if they get the training, they are likely to implement successful sport and mediation interventions in post-conflict communities.

The involvement of influential members of the communities at different levels of the intervention is informed by the views shared in John Paul Lederach's Multi-level Leadership pyramid, as is explained earlier on in this study.

### **5.2.2 The role of the community in post-conflict healing**

As has been emphasised elsewhere in this thesis, Structural Functionalism, which is one of the driving theories in this study dictates that people in a community work in close cooperation with each other. A community with such high level of cohesion is likely to be less violent. This is also the philosophy behind *ubuntu*, which is has come to be synonymous with South Africa and the entire Southern African region.

The results of this study show that most participants may feel that after going through the training, they will have mastered the expertise required for them to champion sport and mediation initiatives in their communities. However, it is worth noting that despite all this, there is a deeper feeling that the larger community still has a big role to play in that regard.

It is quite important to note that each community has got examples of key stakeholders who it thinks should be involved in order to complement the work of the trained participants. Amongst the stakeholders who are supposed to play this role are parents, who should provide support and guidance. The term parent can be loosely understood to imply the actual, biological ones, step ones and even legal guardians. They may also not necessarily be one's actual parents, or related with them directly, but can be any parents from the neighbourhood. This, again emphasises the strength of the spirit of *ubuntu*.

Other important role players are relatives or family members of the disputing parties. This could be because 'blood is thicker than water'. It is therefore noteworthy that despite the challenges that threaten to tear the family unit apart in the two communities, the inclusion of community members continues to attract immense consideration, for durable conflict resolution to take place and to make such initiatives sustainable. Although it cannot be guaranteed that everyone values family in the same way, it may, however, be true that if a family is involved in resolving its own internal disputes, it brings the family members together and helps them to find each other and appreciate their differences and those of others. In the same vein, a community with stronger family ties is likely to be able to retain stronger social cohesion in which elements of forgiveness, love, equality, respect, non-violence and tolerance are upheld. A community with stronger family ties is a community which is progressing towards achieving healing.

Again, elders in the community play a very significant role in resolving conflicts. Historically, people have always had bottom-up, home-grown, indigenous solutions to their problems. In Southern Africa, no matter how much people may become urbanized, or socially transformed, they will always have an ‘indigenous’ way of doing things. This is what they identify with and makes them who they are. In this case, they still uphold the wisdom of the elders and their ability to resolve conflicts in sustainable ways.

The other important role players are the traditional leaders. These are individuals who wield a lot of power, bestowed upon them culturally and play a pivotal role in resolving conflicts in communities.

What the above suggests is that effective and sustainable community conflict resolution takes place where there are established synergies, partnerships, close collaborations and relationships amongst the various local players. This complementarity makes it more effective, unlike when they work as separate entities. Again, where there are such synergies, this would automatically address the challenges of acceptability in communities because they will now be planning and implementing their activities together.

This squarely fits into the framework of John Paul Lederach’s Multi-level Leadership pyramid, as mentioned in the early chapters of this thesis. The different players that have been identified fit into all the various horizontal and vertical levels and categories as espoused by Lederach, from the bottommost, grassroots level, to the middle level as well as the policy makers who are at the top. The engagement of all the community members at all these levels, both vertically and horizontally is what makes such an intervention home-grown, wholesome and all inclusive. It

will directly respond to the real needs of such communities, thereby making it more effective and sustainable.

The other key community players are the political leaders. These are very important because most politicians in a community make the government of the day. Some may also be those in opposition, who keep the government in check and provide the oversight role in order to address accountability. Securing such buy-in, and working hand in hand with them is likely to help to unlock most of the resources that will be required for such sport and mediation interventions.

Another equally essential component worth mentioning is the entire community, particularly when it is working as a collective entity in dealing with their issues and challenges. It can be involved through organising community meetings where members exchange ideas and share experiences on the importance of unity, building peace and working towards resolving their problems collectively. This enables them to sit and discuss the underlying causes of their conflicts and work to find solutions together. This is quite key in that once a community begins to value the beauty and efficacy of collective work, it begins to own the initiatives the community members come up with. This is likely to bring them much closer to each other, enabling them to find every reason to closely guard such initiatives, thereby guaranteeing the sustainability of such peacebuilding mechanisms in communities.

### **5.2.3 Effective mediator characteristics: the need to reflect and self-introspect**

This research highlights the importance of peacebuilders in general and mediators in particular to self-introspect and to find their inner selves. This enables them to deal with their own egos and

emotions first before endeavouring to assist conflicting parties in seeking solutions to their disputes. This is a very critical prerequisite to a successful mediation process, yet it seems to be under researched and often receives very little attention from stakeholders. Arguably, most mediation processes fail because of biases and stereotypes that mediators themselves carry as baggage since they go into those facilitation processes with their own conclusions and therefore with ready-made solutions to those conflicts.

To demonstrate the above, this research found out that a good mediator is someone who is determined to forgive others. The individual should be a true and firm believer of what s/he ‘preaches’ to the conflicting parties. A true mediator should be able to walk the talk, which is one way that can give her/him the conviction that reconciliation and forgiveness between any conflicting parties is indeed possible. This is because there are many mediators who do not necessarily believe in the efficacy and beauty of their cause. Such mediators will not so much value the need for conflicting parties to make concrete agreements and are not likely to be keen to pursue the implementation of the agreements more sustainably.

Similarly, many schools of thought mostly concentrate on the idea that the mediator should be acceptable to the conflicting parties. Alongside the need for acceptability is that of the competency of the mediator. This tends to put less emphasis on the inner part of that individual, yet it is very crucial. Such a way of seeking to address mediation is not holistic in nature and will always produce ‘half baked’ results. It is therefore important for the mediator to exercise self-awareness and be fully conscious of themselves, their feelings, their fears, their biases, their preferences, their strengths, their weaknesses, their stereotypes and other related aspects about

their inner selves. This enables them to exercise objectivity when they deal with the conflicting parties in their communities.

Furthermore, even if the individual is a traditional, faith-based or ordinary community leader, once they self-introspect, they will be emotionally stable, giving them the appropriate capacity to unite and make disputants understand each other well. They will be able to build trust among disputants first and are not likely to rush and make their own conclusions, which propagate hatred. Such an approach helps disputants to genuinely address their hopes and concerns, which greatly helps to achieve peace and community healing.

To sum it up, a mediator who is self-aware is less likely to keep grudges, prejudices and stereotypes, but has the potential to jealously observe the notion of nonviolence and value the enthusiasm to help people to respect each other, to enable them to live in harmony with each other. This promotes good neighbourliness, which greatly capacitates communities to resolve their own disputes without resorting to violence.

#### **5.2.4 Age and community acceptance**

This study noted that this training has benefitted the youths a lot. However, after such training, the same young people have to go into the communities to apply their learnt skills. Ironically, it has been discovered that these young people get little acceptance when they go back into their communities. This is because people in communities are not readily convinced that the youths have gained enough expertise, skills and maturity to deal with issues around social cohesion and

community healing. Such thinking is also informed by the fact that the communities themselves have not come to appreciate the very sport and mediation skills, due to lack of exposure.

This means that you can empower young people with the necessary knowledge and skills for use in the communities since communities really know what they want. However, if the youths gain little acceptance by their own communities, primarily because they are young, to what extent is it going to make much difference? It will be good to explore ways of going round such situations. One solution could be carrying out community awareness initiatives, among others, as the way forward, for the real impact of such an intervention to be felt.

#### **5.2.5 Challenges of acceptability in communities around gender**

The challenges facing women acceptability is similar to the one on the youth. This study has revealed that although the female participants benefitted a lot from this training, they may not find enough acceptance in their communities, due to patriarchy which is dominant in South Africa and Zimbabwe. If communities look down upon women, then even if they are empowered, they will not be able to transfer those learnt skills into those communities in order to change people's lives.

So the question one would continue to ask is that when you give a female mediator some skills to train others in communities, will that be beneficial or not, and in what context can it be beneficial especially if they are not accepted as much as men do? Alternatively, even in situations where females are accepted as mediators, could they be accepted to become, for example referees, say

in sport? Again, an analysis of the two case studies reveals that they are generally still very patriarchal. Because of this, there are numerous cultural limitations on what females can do.

So the questions that might be asked could be, to what extent could female mediators be accepted in Zimbabwe and South Africa? Could it be for conflicts between females and or girls? The other one that may need to be asked, looking at international cases is, do females make better peace makers? Lastly, another question that might also require some answers is that if sport females are equipped with mediation skills, what will it take for communities in post-conflict stages to accept and benefit from their acquired skills?

#### **5.2.6 The nexus between poverty, violent conflict and development**

One important realisation this study made is that there is a strong nexus between poverty and violent conflicts, particularly in the two post-conflict case studies, all of which impact on social cohesion, community healing and development. The young community members and participants in this study felt that people who are affected by inequality, poverty, squalor and that sense of hopelessness are vulnerable to manipulation by different forces, some of whom are the powerful and influential individuals. As such, they become more and more susceptible to committing crime and violent conflicts.

In its analysis of the insecurity in South Africa, Southern African Liaison Office-SALO (2014, p.11) observes that,

The culture of violence that characterises South African society, plus the widely held belief that the denial of basic rights to the majority is itself a form of structural violence, means that violence responses to these



conditions are seen as legitimate by many social activists...this legitimisation of violence could feed into and influence social protests by large sections of society against poor service delivery and against perceptions of poorly managed or corrupt forms of local government...but increasing state repression in response to community protests is escalating tensions, and contributing to a culture in which violence is fast becoming an inevitable part of community...

Again, SALO (2014, p.10) state that,

The daily experiences of social exclusion amongst the people on the fringes of society are a stark reminder of the legacy of class and race discrimination. These divisive dynamics combine with a deeply unequal society to create conditions for social and political insecurity.

The above clearly serve to confirm that poverty and marginalisation can give rise to violent conflicts and crime in communities. These observations have indeed been found to apply in the two case studies.

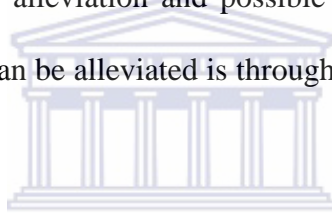
However, on the other hand, poverty may also act as a bond that unites community members, who will find something to mobilise around and fight for a common cause. This is what happened during the apartheid era in South Africa. It was also the same in Zimbabwe, during the era of colonialism where the masses and the freedom fighters joined hands and waged a protracted war of liberation that helped to bring independence.

In this study, the above observations were demonstrated by participants in both case studies when they identified causes of conflicts and crimes in their communities. They repeatedly made passionate references to their real, immediate physiological needs, which are the very challenges they face every day, as a result of poverty. For example, in Mfuleni, most conflicts are fuelled by the unequal and unfair distribution of resources, poverty, unemployment, drug abuse and xenophobia, *inter alia*. In Harare, conflicts mainly result from fights for the limited market space

and for customers; for passengers at taxi ranks where people who jostle for transport are coerced by marshals. Indeed, other reasons mentioned were loitering, overcrowding as well as runaway levels of nepotism and corruption. It is instructive to note that most of these seem independent but they speak to the issue of economy, although they may be disguised as political intolerance.

This makes it reasonable to conclude that the poor conditions under which the communities live create a fertile ground for crime and violent conflicts.

The above-mentioned argument is further supported by the realisation that when participants were asked to prescribe solutions to the cycle of violent conflicts they experience, one of the popular recommendations was the alleviation and possible eradication of poverty. One of the suggested ways in which poverty can be alleviated is through the provision of income-generating projects.



The other eloquent examples of the income generating projects required in communities are buying and selling, catering, dress making, hair dressing, poultry and other small scale businesses. Once the above projects are realized, this could contribute to the reduction of violence, cases of theft and other social ills. In addition to small scale businesses, there is also the need for the establishment of more recreational facilities in their communities.

By considering the above evidence, it can also be argued that poverty has the capacity to impact negatively on the way people relate with each other in their communities. Since people from poor socio-economic backgrounds tend to compete for the few available resources, there is a possibility to develop worse suspicions, mistrust and anger, resulting in high levels of violence.

This study found out that polarization along many faultlines amongst locals, and between locals and foreign nationals could be a result of poverty and high levels of inequality. Such an environment is a recipe for social instability since these conditions are likely to make them susceptible to committing crimes and violence, thereby increasing levels of hatred and violent conflicts and further continue to tear the social fabric apart.

In order to understand inequality better, it is important to note that South Africa has overtaken Brazil as “the most consistently unequal country in the world” with a Gini coefficient index of 0.679 (Bhorat, 2009), cited in Sanders (2012). Other social indicators are similarly poor. Half the population live below the poverty line, unemployment is estimated at 24.9% and 18% of adults are infected with HIV/AIDS (CIA Fact book, 2012).

Zimbabwe is in a similar position regarding the shrinking of the economy and its cascading effects. According to Solidarity Peace Trust (2007, p18),

Between 1998 and 2001, foreign direct investment in Zimbabwe dropped by 99%. The risk premium on investment jumped from 3.4% in 2000 to 153,2% by 2004. Zimbabwe...experienced a tremendous drop in agricultural production, with maize, groundnuts, cotton, wheat, soya bean, sunflowers and coffee production contracting between 50% and 90% between 2000 and 2003.

This is corroborated by Southern African Liaison Office, SALO (2013,p107) which observes that, *“Zimbabwe’s economy reached ‘crisis’ conditions in the early 2000 and continued spiralling down from there until 2009, in essence, throughout Mbeki’s entire period in office.”*

Furthermore, Churches in Manicaland (2006, p.95) concur, when they observe that,

The majority of our people now live in abject poverty, are unemployed and are severely threatened with hunger and diseases...in instances

where investigations have been done to establish the cause of the situation, the results have pointed to bad governance, unjust laws, corruption, lack of integrity and the unfair distribution of resources as some of the root causes.

All the above therefore help to demonstrate that poverty and violent conflict are interrelated and if not addressed, they can have a negative impact on development in communities, which further fuels the cycle of violence.

### **5.2.7 How stakeholders define the same terms differently**

This study noted that different stakeholders interpret similar terms that are used in this field in many different ways. It noted that academics define them in their own ways, practitioners also do the same, and the same goes for ordinary community members.

One good example is when the term peace is generally perceived in the negative sense by communities. They mostly defined peace as the absence of war, which technically implies negative peace. There are some who argue that it should not be seen in the sense of state security but that of human security, which has the potential to bring about durable peace.

On the other hand, most authors concur with the general definition of peace, as observed by Ngarm and Miletic (2006, p.9), who say that, “ *Peace is both the absence/reduction of violence of all kinds and non-violent and creative conflict transformation. Peace work then is the reduction of violence by peaceful means...*”

Despite the above observations from scholars, this study discovered that most people in the grassroots communities perceive peace as the provision of their immediate needs-such basic

commodities as water, food, shelter, health and education for their children as well as employment opportunities. Such a context suggests that peace and development can only be realised if those fundamental needs are fulfilled, which is part of the human security perspective. As such, durable peace is realized in an environment where human security is addressed, as opposed to state security, which only addresses the needs of handful elites in governments.

Furthermore, an array of other terms equally received different definitions from stakeholders in the field. Good examples are reconciliation, forgiveness, sport and a lot others.

Reconciliation, which is a long-term process is aimed at (re)building positive relationships between conflicting groups. What is required is to (re)build a more liveable and psychologically healthy environment between former enemies where the vicious cycle of hate, deep suspicion, resentment, and revenge does not continue to fester (Assefa, 1995, Kriesberg, 2003). Much as this is the definition provided by the said scholars, the majority of participants took it to mean such simple things as apologising or sharing as neighbours. Others just saw it in terms of improvement in service delivery from governments so that the economic imbalances experienced during the apartheid system are reversed.

The other term is sport. As research on sport and physical activity continues to unfold, various definitions of the term continue to emerge and most agree with Lauff (2008, p.105) who suggests that the latest internationally accepted definition takes sport to include,

*“...all forms of physical activity that contributes to physical fitness, mental well-being and social interaction.”*

It is noteworthy that when participants talked about sport, they referred to competitive sport. They did not refer to recreational aspect or even traditional games.

The few examples given above demonstrate that different stakeholders have different definitions of the same terms. This suggests that they are not always on the same page with regards to what exactly needs to be done as a way of addressing their peculiar challenges in order to achieve post-conflict community healing. There is therefore a need for more ground work in order to ensure that all stakeholders see their issues from the same angle. This is one way in which they can prescribe solutions with the same mind-set. It will be easier even to mobilise resources, get support from others and collaborate successfully for sustainable outcomes in the long term.



### **5.2.8 Sport as a tool for achieving social cohesion and community healing**

As was pointed out in the literature reviewed, work in the field also proved that sport can be used as a tool to unite divided people in post-conflict communities. Indeed, Keim (2006) correctly argues that sport can contribute to improvement in health, fitness and education; creation of business opportunities and employment; fostering of non-violence, fair competition; team work and respect; bridging of cultural and ethnic divides as well as contribution to cross cultural dialogue, understanding, unity, tolerance and peaceful coexistence. Sport can also be a tool for conflict prevention, peace building and development. The author further argues that it can be a more cost-effective approach to addressing social problems than correcting the consequences of aggression, crime, violence, and abuse through police or correctional or social services.

However, the author rightly cautions that this can only happen if used properly and in an environment which is conducive. This has also been proven by the results obtained in the field. Post-conflict communities are confronted with so many realities and challenges on a day to day basis which have often not been understood. One of them is that sport is mostly seen as competitive, which informs the way resources are prioritised and channelled. This is despite the fact that emphasising on competition in post conflict communities has the damaging potential to exacerbate the social faultlines that may have fuelled the original conflicts.

Other challenges have to do with involvement of women and the youth and the extent to which they are accepted in those settings. If these and other challenges and expectations are not adequately understood and factored in before implementing sport and mediation initiatives, realising community healing will be elusive and can remain a pipe dream.

In light of this, it might be instructive to have a thorough understanding of most of the conditions that would need to be addressed before any sport and mediation intervention is administered. This is one way in which the success of each intervention can be guaranteed.

### **5.2.9 Conditions necessary for a successful sport and mediation training**

The results of this study reveal that if implemented under appropriate conditions, the combination of sport and mediation can have a great impact in bringing about community healing in post-conflict settings. It is a fact that participants can acquire invaluable knowledge, skills and expertise through such an involvement. Some of the benefits include making new networks, new friends and relationships. Such a web of relationships is what John Paul Lederach

refers to as the ‘critical yeast’ that is a prerequisite for sustainable peacebuilding interventions in communities.

This gives them the platform and opportunity to understand the world and each other better. If it is in a school environment, participants may acquire insights on what future careers to pursue. Since many students confessed that the current curriculum did not accord them enough career guidance, such an involvement can enable them to face the future with a sense of purpose and confidence.

In order to realise the above-mentioned benefits, during the training, participants should be given the opportunity to set and agree to their own ground rules. This can include setting the yardsticks for winning and losing, without necessarily following the conventional definitions of such. These are the social contracts that they collectively agree to own and adopt. Such bottom-up approaches can greatly contribute to discipline amongst them, both during the sport and mediation training and in real life situations, back into their community.

Additionally, if the sport and mediation training does not employ a variety of methodologies, it will fail to cater for participants’ individual differences, specific training needs and their attention spans. Examples of activities that can be employed to demonstrate variation of methods are individual or group tasks, group discussions and role plays. These help to inculcate teamwork; cooperation; sharing of ideas and experiences-all which immensely benefit the participants. There is also the need for the trainer to play the facilitative role as opposed to the lecture method which does not promote interactions.



One other fundamental condition is the timing of the training. Timing could be understood to firstly mean the time of the day. If they take place in the afternoons, participants will most likely be tired. Therefore, the time scheduled for the training has to be appropriate and suitable to the situations of the individual participants.

Timing of the year is equally important. There are some who argue that having such interventions in the early months of the year is better because there will still be time at their disposal, unlike towards the end of the year when they will be rushing to finish up the remaining parts of their respective targets for that year. However, this may only apply to the urban settings because in the rural areas, the later part of the year is the rainy season, the time for ploughing and planting in the fields. Researchers and practitioners alike therefore need to consider what timing suits the peculiar circumstances of each group of participants in order to get the best out of them.

If it is in a school environment, the timing of the term is also crucial. Some schools of thought contend that the beginning of the term is the most conducive, since learners will still be fresh from the holidays. However, others believe that this is the time when they will be introduced to the new curriculum. They will therefore need maximum attention, suggesting that the later part of the term will be better, since they will have settled.

However, the other school of thought argues that towards the end of the year, they will be busy preparing for end of year examinations. This reiterates the notion that each group of participants needs to be taken as a unique 'outfit', with unique needs, when we consider the timing of the training.

The other condition that also needs attention is the provision of resources, mostly the financial one. For example, in such poor communities, people are used to receiving stipends in form of per diems, money for transport, food and other necessities. In the case of the two communities under study, precedence had already been set in that they were so much used to getting food and their other provisions from various organisations that work in there. It is therefore imperative that any organization that intends to work in those communities put all this into consideration. Such incentives to do not only contribute to an increase in their participation levels, but also work towards boosting them financially, especially if one looks at their poverty levels.

While the above should be perceived as appropriate, since it addresses participants' immediate financial problems, it is quite instructive to also ask ourselves if this should be the correct approach that researchers and peacebuilding practitioners in communities should be taking. The quick question we might want to ask is whether participants in such communities will be able to make objective and unbiased contributions to the very people who are providing such incentives. If for some reasons, the researchers may have weaknesses, will the participants be able to point at those weaknesses, without fearing for the loss of such favours?

It also implies that if an organization or like-minded individuals have some good initiative for the community and yet they do not have such incentives, they are not likely to be accepted or at least be given priority. This would therefore suggest that only those projects with a heavy financial outlay are likely to receive more priority at the expense of those that could even impact more positively, leading to social change.

As was discovered in this study, the initiative to combine sport and mediation is very new in South African and Zimbabwean communities. As such, more interventions of this nature need to

be provided. The facilitators may need to sufficiently inform the participants about the whole programme and what will be covered well in advance, to allow them to carry out thorough research. This will enable them to make more meaningful and long lasting contributions during the trainings.

Another important condition is that if it is a school environment, it will be appropriate to conscientise teachers first before training participants. This is because if the teachers seconded to such programmes are not sufficiently trained, to give them a clear understanding of the knowledge to be gained and concepts that the participants will learn, they will not adequately appreciate them. This will therefore make it difficult for the seconded teacher to be present and attentive all the time and contribute in every way possible.

It is also worth noting that in most cases, participants who come for such trainings will have other commitments elsewhere, be they in a school environment or in a community. This means that the training should not just narrowly focus on acquisition of the content, without paying particular attention to the circumstances of the trainees. Putting participants' circumstances into consideration will allow for making the necessary adjustments in order to cater for specific individual needs during the training. This will help to maximize their attendance, their contributions, acquisition of knowledge and therefore the effectiveness of their training.

Furthermore, this study found out that most of the responses that participants gave reflect the real problems they face in their communities. These responses could be seen as their attempt to seek answers to resolve those challenges. As evidence to the above, most participants mentioned that some of their needs include acquiring more knowledge on how to address gender-based violence; rape; home based care; food and nutrition; conflict management and general peacebuilding. As

such, one of the conditions should be for the actual community members to spell out what their real needs are, so that any intervention is tailor-made to respond to those particular needs. The idea of a one size-fits-all type of an intervention has no capacity to address the real community problems. Rather, it has the capacity to do more harm in the community, since it is not conflict sensitive.

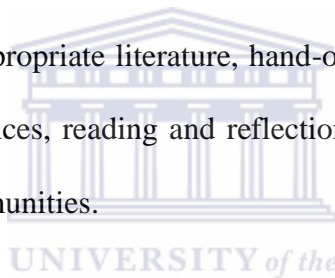
Again, in both case studies, it is evident that the cycle of violence continues with no clear, effective and sustainable solution in sight. There are no long term mechanisms in place to manage conflicts. This is why mostly, conflicting parties constantly revert back to violence, making the need for a more durable approach all important. As such, one of the conditions could be that there should be a thorough and continuous investigation on what these communities say and how they see themselves achieving this sustainability.

On another note, judging by some of the challenges that were faced during this training, one other condition could be that the sessions provided should be regular in order to give participants more contact time, for them to sufficiently acquire all the knowledge, skills and competencies required in their communities. There is also the need for the training to take longer periods in order to cover all the necessary concepts. This gives them ample time to go into their communities and implement their learnt skills and therefore make long term differences in people's lives.

Closely associated with the above is the use of the local languages as the medium of instruction during the training. One of the lessons learnt in this study is that participants can give an assurance that they understand the English language but they will always learn more when the language of instruction is their mother tongue. This, however, may not work well in such

situations where many members in the same group speak various dialects or languages. In such a situation, this could require the use of various translators to cater for the needs of each subgroup.

Since it has been found that training that combines sport and mediation is quite new, this brings in a wide range of new ideas, new arguments, new concepts, skills and competencies in the process. As such, one critical condition is to provide sufficient resources in order to cater for the various individual participants' learning needs. Other resources such as a variety of teaching and learning media also help participants to quickly grasp each concept taught. This will enhance the quality of the newly acquired knowledge and strengthen the participants' retention spans. Some of the resources would include appropriate literature, hand-outs, individual and group tasks and training manuals for future references, reading and reflection when they get involved with real issues on the ground, in their communities.



Again, it should be noted that his study targeted participants who were already involved in sporting activities, both in the school environment and in the community. The actual training in sport could not be undertaken concurrently with the mediation training due to unavailability of adequate time and resources. One of the conditions that can make this type of an intervention more successful is to ensure that participants actually get involved in sporting activities while they concurrently receive training in mediation skills and techniques. It is highly likely that some of the skills they learn in sport would be immediately transferred and applied to mediation techniques and the reverse.

Still on the need for more resources, one other important condition is to provide adequate physical space for such training, to enable participants to have hands-on involvement in role

plays, drama, various individual and group discussions and other related activities. Together with this, there would be a need to cover more topics, for participants to thoroughly understand the combination of sport and mediation in more detail. The provision of a facility with more space will accord participants with the opportunity to have more time for longer lessons.

### **5.3 The negative aspects of sport**

In furtherance to the above argument, this research found out that if the notion of competition is emphasised, where winning and losing is the centrepiece of the focus, sport can also be used negatively to hurt, injure and even maim real or perceived enemies. People can go to great lengths to ensure that they disadvantage each other for the sole purpose of winning. The benefits that can be brought about by implementing sport and mediation interventions may be difficult to achieve if such training is undertaken under the said circumstances.

Again, in this thesis, literature has provided numerous examples in which sport has been used to settle long-standing grudges between tribes, races, between individuals, organisations and even nations.

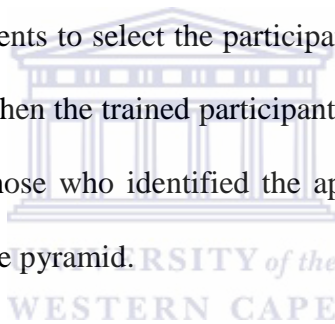
Another surprise finding is the magnitude of the belief in superstition and magic used in sport. It is surprising how people are prepared to even kill, for the sole purpose of winning games. This is quite a scary discovery which has the potential to overshadow the benefits that can be obtained from sport.

It is imperative that researchers, practitioners and funding organisations alike get to understand the histories of the people they would involve in sport and mediation interventions. This will

therefore enable them to apply the conflict sensitive approaches to ensure that such interventions do not cause further divisions and more harm.

#### **5.4 Theoretical framework and research results**

It was also discovered that the theoretical framework in which this research is grounded, speak very well to the results that were obtained. The first example is John Paul Lederach's Multi-level Leadership pyramid. The results of this research were applicable in that, the participants interacted with each other at the lower level of the pyramid. There was also a lot of interaction at middle level through the arrangements to select the participants for training, the venue and even the whole training process. Even when the trained participants entered into communities to apply their learnt skills and expertise, those who identified the appropriate community leaders were operating at the medium level of the pyramid.



The research results will be shared with the politicians and government representatives and an array of other stakeholders who are policy makers in both countries. This is one mechanism in which the results of this research can be used to influence policy. Policy derived from this study could be in form of rolling out the sport and mediation programmes in communities as well as in schools, with the aim of addressing violent conflicts that they continue to face. This way, community healing may be achieved in these two post-conflict settings.

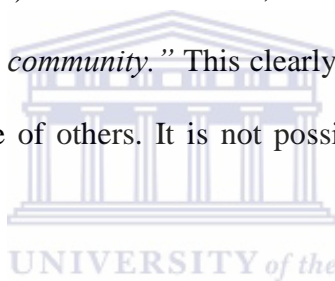
The second theory is the structural functionalism, which posits that society is made up of small units that collectively work together towards its better good. These units are closely connected and united, and hold society together. If they are not connected and less united, the risk is that

society will be torn apart and more conflicts and more violence occur. Structural functionalism speaks to this study in that it provides a theoretical background into understanding reconciliation in communities, which contributes to social cohesion and community healing.

The above is further elaborated by Msukwa (2012, p.234), who says,

Parson's Structural Functionalism perspective contends that the means that people use to foster cooperation in a particular society are socially and morally regulated, with views of right and wrong, proper and improper, etc...

This observation is in line with the *ubuntu* way of life, a concept which is better explained by Munyaka and Mothlabi (2008, p.68) who contend that, "*The ubuntu philosophy holds that one cannot be human alone only in the community.*" This clearly suggests that in the African setting one can only be complete because of others. It is not possible to separate one from the other community members.



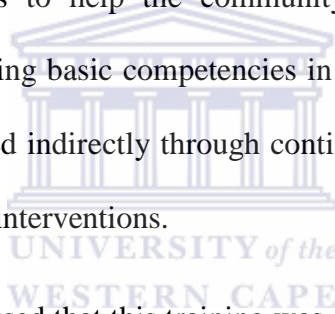
Furthermore, Mangaliso and Damane (2001, p.29) observe that *ubuntu*, "...dictates the sharing of burdens during hard times, because in so doing, the suffering is diminished."

Taking a leaf from the above, it is therefore logical to say that once the community structures are united, the community members are less likely to be violent to each other. Their understanding of each other will be improved and they are likely to choose to resolve their conflicts through non-violent means as they work together towards a common future. As such, this goes beyond mere validation of this study but applies to the practicalities within communities. As was demonstrated by participants in this study, sport proved to contribute immensely to holding society and its members together and to improve social cohesion, reconciliation and community healing in post-conflict situations.



## **5.5 Adequacy of the training to the needs of the participants and communities**

This study found that participants came out of the training much more skilled in various aspects. They mentioned improvement of such capacities as helping and caring, increased love and respect to other people, more skills on how to communicate well with diverse personalities, how to summarise agreements reached and how to make peace in the community through mediating between parents and children and other conflicting parties. What is important to note from this development is that participants said they can now come up with solutions to their own unique problems and use that awareness to help the community. This implies that although the intervention was aimed at inculcating basic competencies in sport and mediation, there were so many other skills that they obtained indirectly through continuous interactions, all of which are required for sustainable mediation interventions.



However, the fact that some confessed that this training was not enough implies that some of the conditions mentioned above which are necessary for a successful sport and mediation intervention were not created. It should be therefore born in mind that it is not always automatic that once such as training is carried out, it becomes successful, especially if the conditions identified above are not factored in.

Although some participants in both cases indicated that they had not fully understood the concepts taught, this does not overshadow the fact that most of them showed a clear understanding of the knowledge, skills and an array of concepts taught during the training. There are so many examples of quite insightful responses that were provided by participants, which

reflect a clear and deepened acquisition of knowledge, skills and expertise in the core subject of sport and mediation for post-conflict community healing.

Participants' ability to define the important terms and answer some of the key assessment questions just helped to demonstrate the above. Although their responses varied, most of them eloquently demonstrated a good level of understanding, which went even beyond the expectations of the facilitator. To demonstrate this, some described peace as not being violent or rude to one another but living in harmony, full of forgiveness and with no conflicts, killings, crime or corruption but where people respect each other and live in peace. All these responses are a clear demonstration of participants' appreciation of the need for peacefulness in the community and the resolution of conflicts through non-violent means.

Again, on what role they should play as mediators, in order to resolve conflicts at school, in the family or in their community, most of their responses were very encouraging. The same was demonstrated by their understanding of the qualities of an effective mediator. There was also unanimity and sufficient consensus that such a mediator should be non-judgmental and neutral, not to be stereotypical and should not have personal and biased interests to the conflict. Such a personality should help the parties to talk and not provide answers or conclusions; should listen to both sides; should unite and unify the conflicting parties and make them understand and forgive each other for peace to prevail. They also said such an individual should help resolve the conflicts peacefully and be able to understand people's unique problems. Lastly, they said the mediator should engage the conflicting parties in a dialogue which is tailor-made to ensure the removal of mistrust and suspicions so that people live in harmony.

All the above-mentioned responses reflect a thorough understanding and to some extent, some level of success to this sport and mediation intervention.

Consensus was also built on the fact that an effective mediator should be patient; peaceful; trustworthy; respectful and should have good communication skills such as intentional listening, and value clarification. It should be that kind of an individual who seeks to understand the conflict in detail first and strive to help the parties to find a solution at the end. Such an individual should show humility and confidence.

Participants also showed that they had benefitted a lot from the training and in so many direct and indirect ways. Some said they had now begun to appreciate the need for being fair, and the beauty of looking at others with objectivity- with no prejudices and suspicions, with no grudges but just seeking to live peacefully in the community. Since this was said by an array of participants, an indication that they indeed benefitted immensely from this training.

They also indicated that they had learnt various techniques required in mediation, some of which comprise being calm, helping the parties to engage, making good introductions and clearly stating the goals, emphasizing that it is a voluntary process for parties to reach mutual agreements and creating an atmosphere of trust. These also include confidence building, making appropriate facial expressions and mutual understanding; display of correct behaviour and use of appropriate language as well as the need to understand the conflict first and prepare to provide guidance and knowledge.

It was refreshing when participants demonstrated that they themselves should be responsible for helping resolve conflicts. This is a clear testimony that this training indeed enabled them to

acquire the skills, knowledge and confidence to take such initiatives for mediation interventions to another level in the communities.

It is, again, encouraging to note that there are participants who said that the best approach to finding a solution to any conflict would be to treat each case on its own. Indeed, it is paramount to treat each conflict as a unique case and judge it on its own merits. Each approach to any mediation process should be tailor-made to specifically address that particular conflict. There should not be a one size fits all type of intervention. This demonstrates a clear understanding of the concept taught during this training.

Another way in which participants demonstrated their understanding of the knowledge, concepts, skills and other dynamics around sport and mediation training was through some of them who suggested that they would provide counselling to the conflicting parties. Here, they said they would advise them to talk only when they are no longer angry. They would also teach them the appropriate ways of talking, with specific reference to proper ways of communicating in the family and in the community.

## **5.6 The power of sport as felt in the two case studies**

Even while coming from different backgrounds, participants from these two case studies demonstrated that they had found a common ground in sport. They became united and immensely benefitted from it in so many ways. As such, despite the picture of doom and gloom that seem to be painted by the poverty, destitution, squalor, polarization and hopelessness in their

respective post-conflict communities, there is a silver-lining which emanates from their involvement in sport.

Sport has therefore highly proven that it can effectively play a pivotal role, like some form of glue that can bind people from different backgrounds together. To prove this, participants in Highfields indicated that after the training they have now formed a very close network of team mates and colleagues who work together in projects that are initiated in the community. The beauty of it is that these projects may not always be related to sport, but it was sport that brought them together. These range from income generating activities to community development initiatives.

One can also argue that the reason why most of the participants kept on coming back for the training was because they saw a lot of benefits in it. In Highfields, for example, they sacrificed their valuable time and even volunteered to pay their own bus fare for most of the time, which could testify the benefits they enjoyed through the training.

However, another interpretation could be that, although participants in Highfields went on to form cooperatives of different forms, it could be because they were more mature and not so much in a restricted environment such as a school. Therefore, the element of age and maturity could also be seen to aid the effectiveness of such interventions.

Participants also confirmed that the benefits they derived from their involvement in sport and in this training are seen as lifelong since the acquired skills can be applied to real life situations, helping to address those challenges they come across on a daily basis, while others are cross cutting. They also expressed that some of the benefits were even more than what they

anticipated. One of the examples is the power of networking and formation of synergies even when involving themselves in income-generating activities. It is something very powerful by its ability to bring people from diverse backgrounds together because such networks greatly assist in enhancing social cohesion, something which is lacking in many post-conflict communities.

Again, participants emphasized that at a personal level, some of the benefits they had obtained from their involvement in sport and mediation include the realization and discovery of various talents and leadership qualities that they have and are now able to tap into. Most of them confessed that for the first time, they had discovered who they really are and what they are capable of doing in life. Some of the attributes they mentioned include self-confidence; public speaking; being tolerant to people of opposite backgrounds; awareness of proper community entry strategies as well as respect for local leadership hierarchies. Such an understanding of who they are and what they are capable of doing enables them to explore other potentials and avenues in life, which they ordinarily did not know they possessed. This further suggests that they benefitted immensely from their involvement in sport. One can therefore conclude that this intervention produced the results that it aimed to achieve, although there is room to make it more effective.

### **5.7 Gender dynamics related to sport and how this impacts on community healing**

In this research, it emerged that there are many obstacles that can affect the success of sport and mediation interventions in post-conflict communities. Some of these are societal issues related to

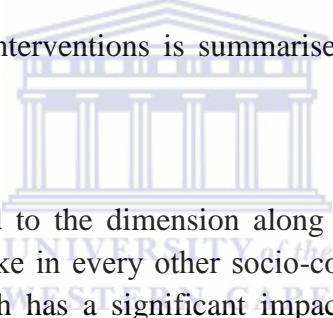
gender. As such, various authors concur that practitioners need to be aware of them if they are to find sustainable solutions that make their interventions successful and effective.

An analysis of the results of this study reveals that some of the obstacles affect the girl child and young women during the training. Others affect them after the training. For example, young women and girls have less time to attend to the training sessions because they are mostly responsible for household chores. When the training is done in the afternoon or late in the day, the young women will be expected to be in the home. This suggests that women are less likely to get the best out of the training as compared to their male counterparts. To make matters worse, when the women complete the sport and mediation training, they would be equipped and therefore would need to go into communities and help mediate in conflicts. However, here, they face a plethora of challenges regarding their acceptance in the communities.

This study also discovered that poverty in communities affect girls the most. As a result, this increases their vulnerability to those with money, be it during sporting activities or in the community in general. The above findings serve as proof of the argument by Coalter (2007), who identifies some obstacles to the successful involvement of women in sport-in-development organisations and programmes. These range from physical and social risks against women through exposure to possible abuse by coaches and trainers when travelling to and from sporting events as well as poverty, which, he argues, affects the girl child most. One of the solutions lie in the provision of gendered sports such as netball, which may enable girls and young women to improve their fitness and health, develop certain types of skill, competence and self-efficacy and take greater control and ownership over their bodies.

While the above is manifested in the community, such a practice, sadly, seems to have its roots in the school system where it is equally rampant. This study found out that more boys are selected into leadership positions while more girls are left out despite their testimonies that they generally work harder than boys. It is evident that girls seem even more resilient than boys. For example, if, say girls are dismissed from school after falling pregnant, they are much more ready to re-join the school system. This is unlike boys who, when they drop out of school due to their involvement for example with drugs. It also came out clearly in Mfuleni that the number of girls at school is much higher than that of boys, which could vindicate the above-mentioned argument.

The way the two communities stereotype women and the extent to which they should be involved in sport and mediation interventions is summarised by Kunz (2006, p.25) when the author observes that,



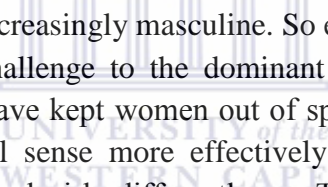
Sport is closely related to the dimension along which the society as a whole is structured...like in every other socio-context, gender is one of these dimensions which has a significant impact on beliefs and about physical capacities, typical attributes and sexual differences that all are reflected and reproduced within sport.

The other perception is about gender and infrastructural conditions, where the same author suggests that in religious environments with strict observance of socio-cultural norms, it can be difficult for girls to undertake some or all types of sport if it is played outdoors. In such environments, the norms also determine what a girl should wear and what body movements will be appropriate for them. This may negatively affect the girls' willingness to take part in these activities, especially if they are in mixed classes or various groups of participants. The solution here may lie in creating separate classes for male and female participants together with their respective coaches if participation by the girls is to be maximized.



While in Highfields and Mfuleni, there have not been any noted stringent religious rules that restricted the manner in which the women should behave, it can be argued that the salient cultural expectations are not very different from this. There are many restrictions that affect women's participation but are not publicly debated.

The above, however, is an attempt to provide answers to why more females find it difficult to take part in sporting activities. It was observed in this study that one of the problems lies in what has become a universally accepted tradition of male dominance. This phenomenon stretches from local communities up to policy making level. Over and above the authors' positions in the literature reviewed, the findings of this study took the researcher to Warrel (2008, p.84) who amplifies the above school of thought, when he propounds that,



The image of sport is increasingly masculine. So even the participation of women represents a challenge to the dominant values of the sporting world...Many factors have kept women out of sport. Parents teach basic physical skills like ball sense more effectively to boys than to girls. Education treats boys and girls differently.....The pressure on girls to help their mothers around the house restricts leisure time. The burden is frequently replaced by marriage and the greater burden of serving a husband and raising children. Sport facilities have often been designed without consideration of women as participants. Few women are active in sport organisation and so their voice is not heard nearly enough at policy level...

Krane and Beeler (1997) concur with the above observations and identify six factors which they perceive to be barriers to women participation in sporting activities. These range from cultural limitations, sport for males, child care, immodest dress, parental pressure and language barriers.

Cultural limitations pertain to contexts in which the tradition has little or no consideration for sport for women especially where the very women perceive it as a male domain. In such a situation, those affected will find no rationale and therefore no reason to participate in sport.

Although this did not directly affect the female participants because they were either in a school setup or a community club, they indicated that other females in their communities would find it difficult to fully take part because of such challenges. In such post-conflict situations, it will become difficult to institute sport as a tool for community healing since the involvement of women and the girl child will be fraught with so many challenges.

### **5.8 Discussion of anomalies, surprise findings and deviations in this study**

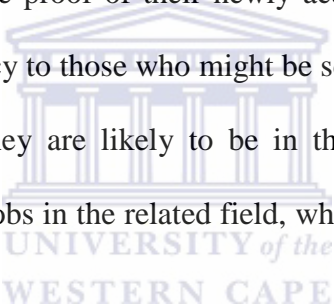
One anomaly that was noted was the astronomical levels of fear, particularly among the Zimbabwean participants. No matter how we tried to convince them that we were carrying out a study only meant for academic purposes, that perpetual element of fear and suspicion was always visible amongst the participants in the said community. It was written all over their faces as they vividly expressed increasing reluctance to provide some of the more detailed and at times sensitive information that was important for this research. On many occasions, participants demonstrated less and less enthusiasm to go deeper into issues that they suspected could have a potential to jeopardise their individual and collective security. Therefore a mediation and sport training in Zimbabwe should be implemented taking into consideration a number of realities.

Again, since the communities are poverty-stricken, the provision of resources during the trainings is very necessary. This can be in form of money for transport and food. Since they

come hungry most of the time, they will not concentrate and their attendance may also lack consistency.

Adequate resources are also necessary for all logistical requirements during the training. In addition to food, they also need such resources as appropriate stationery and other training materials. Again, due to safety and security concerns, they also need transport to their homes if it is late in the day when all have gone.

Other than all the obvious requirements necessary during facilitation, it may also include the production of certificates as a way of recognising their efforts and a form of motivation for them. Certificates will also serve as some proof of their newly acquired knowledge and skills in the field, to demonstrate their legitimacy to those who might be sceptical. The more they prove to be legitimate, the more acceptable they are likely to be in the communities they work. It also improves their chances of getting jobs in the related field, which is a perfect way of empowering them socially and economically.

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Also, due to the poverty levels in such communities, participants mostly expect payments in form of pediem and other allowances due to precedence set by most organisations who work there. As such, if participants do not get such benefits, they will most likely not participate fully or may even absent themselves more often.

In order to ensure that participants do not always expect a lot of money, it is therefore significant to thoroughly communicate the objectives of such a project and how their involvement will benefit themselves and the community. This will enable them not to anticipate much, in terms short-term monetary gains but to see the bigger picture. Through adequate communication,

participants will get to appreciate the long term vision and how the community will stand to benefit in the long run.

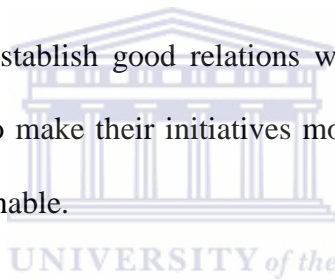
For a country whose systems of governance are repressive- characterised by the general disregard of the rule of law, where citizens are denied their fundamental rights and freedoms, participants in such situations need to be assured of their security before the training. This will enable them to participate fully and freely, making it one way in which such an intervention can bring the best out of the members of the community.

On another note, together with the sport and mediation training, participants also need to be equipped with skills in community entry strategies in order to guarantee success in their interventions. They need to know the key people in authority in those areas so that they can form symbiotic relationships with them. Such people are the ones who will make it possible and easy for them to access and operate in the communities. They also need to know all the key players and potential partners, who they would need to work with, in those communities. Furthermore, they should know what related work has already been done on the ground and by whom. Lastly, they also need to know what success stories there have been, as well as failures, to enable them to build from those successes and to take lessons from the failures and avoid falling into the same 'pitfalls'.

Again, as was found out in this study regarding the nexus between poverty and violent conflicts, there is a need to find ways of expanding the scope of such an intervention in order to harmonise sport and mediation initiatives with economic empowerment endeavours. When communities are economically empowered, this makes such an intervention holistic, wholesome and sustainable.

Also, as was noted elsewhere, above, gender plays a big role in influencing the acceptability of mediators and success of the peacebuilding processes in a community. Although in South Africa there have been some inroads made in curbing the excesses of patriarchy, Zimbabwe still has a long way to go in this regard. The Zimbabwean society does not easily accept initiatives championed by women. This helps to highlight the suspicions communities have on women, even when they have very noble initiatives. Thus, the traditional structures and other dynamics have to be well understood and taken into consideration all the time. It is also very important to note that age and training does not outshine wisdom placed in some people in some societies.

However, while gender, age and a number of other considerations matter in influencing mediators' acceptability, if they establish good relations with all the stakeholders when they enter communities, this is likely to make their initiatives more bottom-up, communally owned, more effective and therefore sustainable.



For a sport and mediation training that will be carried out in a school or related environment, it is good to note that the teachers may have the experience and exposure to sport. However, their grasp of the concept of mediation may be limited. This is likely to impact on the amount of support they will give. They therefore need some initial training for them to have a deepened understanding of how sport and mediation can be combined in order to foster community healing.

Also, since the teachers will be required to conduct their day to day teaching, among other duties, they may not find enough time to avail themselves and offer adequate support throughout the training. Once the teachers are not there, participants' discipline will not be guaranteed.

Other logistical issues will also be affected since the sport and mediation facilitators will not necessarily be part of the school establishment, unless they are recruited from the community.

Further to the above, it has been learnt that such trainings should also consider one crucial component, which is the timing of the day. Conducting training during the mornings can be better because the students will still be fresh, energetic and with high attention spans. In the afternoons, they are likely to be tired and hungry and may not concentrate long enough. In the case of Manzomthombo, the afternoons were the times when most of the participants were also required to take part in other co- and extra-curricular activities, in addition to their involvement in the training. This distracted them a lot from this sport and mediation training.

Equally important is the timing of the year. The early months of the year should work better, because there will still be relatively enough time for such activities. Towards the end of the year, schools will be rushing to complete their syllabi and other related mandates. There may therefore not be ample time left for them to put adequate attention to interventions of this calibre.

Additionally, communication among all the stakeholders within the school system is very important and warrants priority. Communication among educators will enable everyone within that system to know what the different students will be involved with, all the time. This will compel them not to interrupt the students even in times when they need them elsewhere. Students also need to communicate amongst themselves. This will be important in order to obtain some buy-in from them. In turn, they will volunteer to participate from an informed perspective. Their close involvement is likely to make them more articulate with such issues and therefore become acceptable both at school and in communities when they intervene to help resolve conflicts.

It has also been discovered that teachers do not have a deepened appreciation of mediation as a concept and a process that needs to be adopted in communities. Most of them also do not quite see the link between sport and mediation, and therefore the importance of combining the two to resolve conflicts. If there can be efforts made to ensure that teachers appreciate this, it will go a long way in bridging this gap.

In this study, it has also been discovered that the ages of participants are of paramount importance and have an impact on the success of the training. On one hand, the younger ages would seem better positioned for such training. However, they may still be too young for major tasks such as those that involve mediating in conflicts in the school and the community environment. This is because communities do not readily accept younger people when they carry out such activities. Most community members do not take them and their initiatives seriously, no matter how noble they might appear to be.

Going by the above argument, older students/participants would seem more mature for such tasks. However, in the majority of cases, they will happen to be preoccupied with preparations for their final examinations.

In addition to the above, one other consideration is that there is need to secure buy-in from parents and or family members. This is because the very parents or guardians will be required to provide the much needed permission, which is central to the success of any such intervention. If there is no buy-in, it will be difficult to get their cooperation on various related issues. If it happens to be a girl child, this even increases the need to work hand in hand with the parents all the time, so that a two-way form of communication is established and maintained. Naturally, each party will need to know what the child will be involved with at any given time.

The other anomaly which we noted was that, despite popular assumptions, the school environment cannot always guarantee a conducive atmosphere for success in sport and mediation interventions if other factors are not put into consideration. Indeed, it is a well organised set-up, which ordinarily should guarantee some level of success but there is a lot that needs to be done first to guarantee that.

One example to explain the above is that teachers need to appreciate all these new concepts first before their buy-in and cooperation can be secured. This is because learners do not always adequately pay attention if their teachers are not present. When the facilitators are outsiders, they encounter challenges associated with discipline, attendance and even attention.

The other factor worth noting is that communication in the school system does not always flow smoothly for everyone within that system to know what will be happening. As a result, there will always be teachers or other members of staff who will come by to pick learners for involvement in other school activities. This puts glitches to any intervention that is meant to be carried out in a school environment.

It was also discovered that participants always expect some direct material benefits once they see anyone entering communities to introduce some initiatives. While this is true to the adult participants, it also squarely applies to learners, although their expectations differ. In addition to the above, the other expectation is that of certificates of participation in order to guarantee their recognition in communities. This suggests that when participants come for involvement in such initiatives, they will be having more than one expectation. While one of the expectations is to work towards improving their relationships and therefore the lives of people in their communities, they will also be expecting to improve their knowledge, skills and expertise as a



way of preparing a better future for themselves. During this training they always expected this, despite repeated explanations that this intervention was only meant to be a study.

## **5.9 Challenges to sport and mediation**

### **5.9.1 Challenges regarding drugs**

There are a number of findings that this study discovered which pose a challenge to sport and mediation. The first one is the realisation that in Mfuleni, drug abuse is high in the community and some people invest much time, effort and a mosaic of resources in order to process drugs. This also includes the number of different stakeholders and systems that are involved in the whole chain. Again, to further complicate this surprise, most community members, including the government leaders, politicians and even the police allegedly know who these individuals are. Everyone in the community knows that this is illegal and yet there is some element of acceptance to this practice.

The other finding is that although these drugs are manufactured elsewhere, they readily find their way into the school system, one of their lucrative markets. The school environment is what everyone would expect to be water-tight in terms of security, but in contrast, it was noted that drugs easily find their way into the school premises. It has become a haven for the underworld dealings, as opposed to serving its sole purpose of teaching and learning. It is therefore appropriate to mention that learners in post conflict communities, even in the school environment are increasingly becoming quite vulnerable and much more unsafe, than is often assumed.

The study also found out that dealing in drugs seem to be more and quickly rewarding than other formal channels of earning a living such as going to school and acquiring skills for entry into the job market. Once a certain group of people begin to acquire resources, they continue to pile up while the rest will be suffering. This tempts community members to take the shorter routes which in most cases are morally wrong and legally risky.

On another note, this study managed to unearth a variety of drug related stereotypes that communities have, which hinge around religion and race. There is a firm belief that there are some races or religions that are naturally more prone to dealing in drugs than others. This raises a lot of unnecessary suspicions, hatred and friction amongst community members.

Another challenge is the popularity that is found in Broncleer, yet it is not a product made or even recognised in Zimbabwe. Ironically, this medication is manufactured in Botswana and is a banned substance in the country. It does not get into the country through formal channels but is smuggled onto the Zimbabwean market through underhand and highly clandestine means, since it is solely meant for consumption to satisfy the quest for quick and cheap methods of intoxication by the poor communities.

What this suggests is that as long as communities are faced with such high rates of unemployment, coupled with high levels of inequality and poverty, they will continue to cut corners and get involved in selling drugs, because it provides quick returns. This in turn presents huge challenges to sport and mediation training in post-conflict communities.

This might continue to exacerbate the faultlines that exist in the communities. It might mean that such activities may be affected in so many ways. Such communities might even continue to pose

danger for the practitioners when they go out to implement their sport and mediation work. If communities continue to be immersed in drugs, it may reverse the gains that will be made through sport and mediation because people are likely to revert to violence when under the influence of drugs because they will not be acting rationally. This might also affect their performance, understanding and general appreciation of concepts even if they get involved in sport and mediation interventions. This might remove objectivity and neutrality when they mediate conflicts in their communities.

### **5.9.2 Challenges regarding the excessive influences of the church and the notion of prayer**

One interesting discovery that this study made is the mushrooming of prosperity gospel churches that has gripped the post-conflict communities. This research arguably links that phenomenon to acute poverty and hopelessness. These mushrooming churches are popular because they put much emphasis on prophecy, the power of miracles and earthly prosperity, whose major objective is to address the present needs, here and now. They emphasize that their followers should live a high quality of life and they are assured of wealth, particularly cars, jobs, houses and huge amounts of cash, some of which is purported to be miraculously deposited into their bank accounts. They are promised very stable marriages, instant healing of all ailments and an assortment of miracles that include fertility and conception to those who do not have children.

However, the belief that they should pay more and more to the church for them to quickly reap the above-mentioned results raises a lot of questions. This culture of reaping massive, instant benefits, even with minimal efforts could be a reflection of people who are fed up and have lost

hope in the conventional ways of making a living and no longer see any solution in sight. Because of the above, they have been compelled to become escapist and are now surrendering everything to the powers that are beyond human comprehension. This conclusion could be partly informed by some of the definitions of concepts that were given by different participants. For example, some defined peace as dying. The reasons for such an association are not clear but may emanate from the old adage 'rest in peace' which we associate with the departed.

Despite the amounts of money people are expected to pay, in anticipation of receiving more rewards, they have remained poor, although they continue to be faithful and hopeful.

The above reality might pose a challenge to sport and mediation interventions in that participants may undertake the training half-heartedly, with the assumption that this may not be the ultimate solution since they may not necessarily be responsible for their problems.

It may also turn out that even after going through such training and therefore having gained the requisite skills, participants may still inwardly feel that most of the solutions to their poverty and violent conflicts lie solely in prayer. This is instructive in the sense that they might be prepared to surrender everything to prayer, and fail to fully attend to their responsibility of advancing peace and reconciliation through the sport and mediation skills they now possess.

On a positive note though, the trained participants mentioned that other community leaders need to take charge of sport and mediation interventions. This includes the churches and other faiths which command a lot of respect. Although this might sound as if they intended to delegate or relegate their responsibility to others, it can also imply that they will be intending to include other stakeholders so that the projects are owned by all the members in the community. This is

one way in which sustainability can be promoted by such initiatives. So, in this case, religious institutions may negatively influence sport and mediation initiatives, but, they may also help to provide the necessary solutions.

### **5.9.3 Other challenges faced in this sport and mediation training**

On top of the challenges that were mentioned above, there are numerous others that were faced. Most of these revolved around participants' failure to conceptualise the basics in sport and mediation. Some clearly failed to define even the most straightforward terms that were used during the training. Others openly testified that this training was not successful, as it did not give them enough skills to help resolve conflicts in their communities. Other participants demonstrated this by clearly failing to provide solutions to given problems. For example, there are many participants who indicated that the mediator to the conflict is the one who should provide the solution. This is in direct contradiction to the fundamentals of the mediation process which they were taught. These stipulate that the solution should come from the conflicting parties themselves to enable them to own the product of that negotiation process and follow through with the implementation after the agreement.

Again, in direct contradiction to the basic provisions of the mediation process, there are a lot of recommendations that participants gave, which digressed from what they learnt. For example, some said most of the conflicts in their community would only need to be resolved by the police or by sending people to jail. Similarly, when asked about resolving the xenophobia challenges that have besieged their communities, some participants suggested that they would resolve this

by helping to repatriate foreign nationals back to their original countries. This directly contradicts the aim of this training, which was to inculcate a tradition of tolerance to diversity- to capacitate them to coexist in their communities even in their different backgrounds.

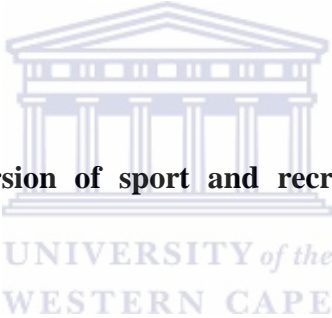
Even in given case studies in which they were supposed to provide solutions to the given conflict between Thabo and uncle Radebe/ Jacob, some of them came up with solutions that do not speak to restorative justice but bent on destroying relationships. This could be testimony that such participants did not fully understand one of the basic expectations of this training, whose aim was to unite rather than divide the communities.

Also, there was supposed to be a thorough background study on the real, individual and collective needs of the participants before the training commenced. In the two case studies, such needs would range from the requirements around food and other related resources. However, for the Mfuleni participants, this worked well because food was eventually provided, although it was not quite sufficient. In Highfields, food could not be provided, yet people came very hungry. Even the issue of money for transport, particularly for the Highfields participants was not enough.

As was mentioned above, the issue of language also affected the quality of the training to some extent. This is because the participants in Mfuleni assured the facilitator that they were very conversant with the English Language, yet it was proved at the end of the training that this was not entirely the case. Some, for example, eventually complained that they would have preferred the medium of instruction to be Xhosa for them to understand the concepts better. There are others who failed to understand the various issues that were covered during the training. Others demonstrated this through their failure to express themselves, but also through the many glaring

grammatical errors that littered their written responses in English. Had this issue been thoroughly scrutinized and addressed well before the training, a better approach might possibly have been adopted.

The other related issue is that of community entry strategies. In the initial stages of the training, participants were not equipped with such skills and yet these are very crucial for the success of community interventions. It was only realized much later, that a number of participants had faced hurdles as they tried to be accepted by their communities. It was only then that the discussions around effective community entry strategies were carried out, as some form of response mechanism.



#### **5.9.4 Challenges around conversion of sport and recreational facilities into gambling havens**

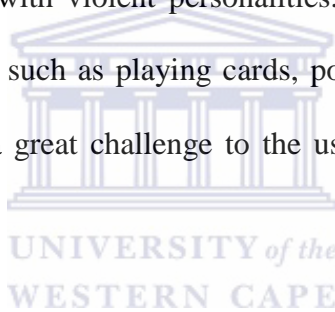
It is ironical that most of the gambling problems in the communities that were reported take place using infrastructure and other media associated with sport and or recreation. Ideally, such facilities should be perfect venues where people meet, interact and get to know each other better. However, the fact that they are converted into media for gambling implies that they have become closely associated with violence. In poverty- stricken communities, where there is gambling, there is bound to be winning and losing .This greatly triggers violence. This is quite ironical if one considers the real recreational purpose for which such facilities were established.

Participants also reported that a lot of gambling takes place during soccer matches, either for those who are in the stadia or even those watching on televisions at home or elsewhere. The mere

fact that soccer is used as a basis for gambling makes a mockery of the noble game and totally defeats its purpose of entertaining and bringing people from diverse backgrounds together.

This study also found that gambling also take place in volleyball matches, women's soccer, basketball as well as netball. This is an eloquent example of abuse of such facilities and sport codes. This implies that facilities for recreation may be available, especially in post-conflict communities, but it does not automatically follow that they will be put to good use.

This research also discovered that gambling also takes place at taxi ranks, railway stations and bus termini. Such venues could sound a bit more befitting for such an activity since they could be perceived as naturally associated with violent personalities. However, they will still be using sport and recreation-related media such as playing cards, pool tables and mini-soccer tables to advance this agenda. This poses a great challenge to the use of sport to achieve post conflict community healing.



### **5.9.5 Challenges around traditional magic and superstition in post-conflict sport and mediation**

This research found out that both communities believe in traditional magic although they are in different settings. It seems as if when people are faced with numerous problems, they succumb to the whims of superstition. From the focus group discussions and other engagements carried out during our work in the field, traditional magic which sometimes is known as *mushonga*, *muti* or *juju* is widely used in most aspects of life, and sport and mediation is no exception.



Furthermore, it was found out that in both case studies and indeed in both countries, it is mostly sought after when people are in real desperation, as a way of ‘rescuing’ someone from danger. For example, crime suspects in Mfuleni use it to become ‘invisible’ and ‘disappear’ from the police when they are being pursued. In Zimbabwe, they use it for similar purposes and at times to ‘win’ cases in the courts of law.

However, for purposes directly related this thesis, it was discovered that this comes in handy in cases where someone intends to cause harm on, or injure the next person in a game. It is also used to bring good luck, particularly when there are sporting competitions where the intention is to win at all costs. The other example is when *juju* is used in order injure others in sport or to spell bad luck to them. However, there is also a belief that the magic can cause some negative consequences other than the intended ones-a boomerang effect of some sort. Throughout our discussions, there were also indications that if the opponent also uses *juju*, all the damage may backfire and the one who initiated that might be affected negatively.

What therefore is important to note is that sport can be misused as a tool to harm others when the real intention should be unite people and make them coexist peacefully with each other, to achieve social cohesion and community healing in post-conflicts.

### **5.9.6 Conclusion**

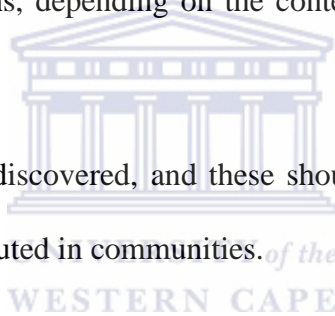
This chapter analysed data that was presented in this study, linking it to the theoretical framework and literature reviews. One of the fundamental findings in this study is that post-conflict communities are living under very harsh conditions, which has greatly contributed to

their vulnerability and general levels of instability. Due to poor socio economic backgrounds- there is need to provide resources to maximise participation when involving participants from such communities in training of this nature.

This research discovered that the relationship between conflict and poverty is arguably close. As long as poverty and inequality levels continue to escalate, their communities will continue to be riddled with violent conflicts.

In addition, the results of this study reveal that a combination of sport and mediation can have a positive impact in bringing about community healing in post-conflict settings but this has to be conducted under various conditions, depending on the context of each given setting and other related dynamics.

Several possible conditions were discovered, and these should be understood before any sport and mediation intervention is instituted in communities.



One other disturbing development found out in this thesis is that most sport and recreational facilities are used for gambling and other such related activities. This is ironical in that such venues get used for activities associated with violence, which defeats the whole purpose for which they were established.

The other issue that emerged was the use of sport as a platform to cause harm on others. Other than the real physical violence people use in sport, this study found out that there is immense superstition and the use of traditional magic in these activities. People go to great lengths to employ very unorthodox means for the sole purpose of securing inclusion in teams and win games after injuring others.

It was also found out that the nuclear family unit in the two case studies is gradually diminishing. However, the mere fact that there are more and more extended families that are taking care of relatives' children could suggest the prevalence of a source of community glue, whose strength needs to be further explored and utilised. There is therefore a great need to nurture this glue that is still capable of keeping families together.

This research also realised that although participants feel empowered to carry out mediation interventions after the training, there is a great feeling that other stakeholders in the communities need to play a significant role. Working closely with these stakeholders is seen as capable of bringing effectiveness and sustainability to such initiatives.

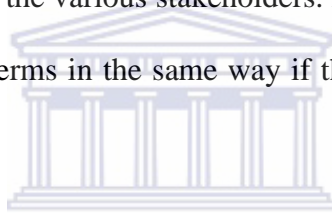
The other important aspect that has the capacity to ensure successful mediation, is for the mediator to go through some thorough reflection and self-introspection in order to increase their self-awareness levels, before they begin to advise others involved in a conflict. Once mediators are aware of their inner selves, that is likely to help inculcate a belief in the true virtue of forgiveness, which will lead to peace and reconciliation.

In the same vein, we noted that there are so many conditions that contribute to a successful sport and mediation intervention both in a school and a community environment. One of them is to observe the belief systems of the communities. Since religion, spirituality and prayer play a very pivotal role in the lives of most people, and more so in post-conflict communities, it is important for peacebuilding researchers and practitioners to acquaint themselves with such knowledge, for their interventions to be successful.

One other development that is interesting is that corporal punishment is considered as a traditional method of conflict management. It is engrained in people's thinking and is mostly taken as part and parcel of their life. It is such an acceptance of it that may have contributed to the high levels of violence in communities.

Also, the importance of follow-up mechanisms in any peace agreement was seen as paramount because this is where the implementation component takes place, which makes it the most crucial aspect and defining moment of the mediation process.

This study also discovered that the same concepts in this field are defined numerously and therefore understood differently by the various stakeholders. As such, there is need to ensure that all stakeholders understand these terms in the same way if they are to come up with responsive sport and mediation interventions.



Another discovery in this study is that xenophobia was seen to be rife in the two post-conflict communities. However, owing to the histories of the two countries, people who harbour xenophobic attitudes do not see any problem with that.

The next chapter looks at the conclusive remarks in this thesis, followed by the recommendations for future research.

## **CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS**

### **6.1 The larger relevance of this study and aspects that need further research**

This study is very relevant in a variety of ways and to a plethora of stakeholders. Firstly, it is apparently relevant to the welfare of post-conflict communities. It is relevant in that it attempts to equip communities with the requisite skills that will enable them to appreciate diversity and manage their conflicts using non-violent means. This is one way in which healing can be achieved in post-conflict communities.

Furthermore, this study has unearthed a very close relationship between poverty, crime and violent conflict. In many related studies, this link has not found enough attention to warrant thorough investigation. Without a thorough understanding of this link, most efforts made to address violent conflicts in post-conflict communities will be without foundation, since they will be focussing on the symptoms only. Such approaches might be the ones that have contributed to the shortcomings of most efforts made in this regard by different stakeholders. This study is therefore important in that it looks at the problem holistically. If this holistic approach is implemented, it has the potential to address challenges faced by post-conflict communities in a sustainable way.

Closely related to the above debate is the reality that policy makers and related stakeholders tend to perceive the developmental agenda as a stand-alone entity. On the other hand, peace, human security and conflict transformation practitioners treat their practice as separate from development. This failure to connect the two has brought problems because these have been allowed to run parallel to each other in communities, yet they should be seen as two sides of the

same coin and therefore complementary. This thesis strongly disagrees with the assumption that development can take place without peace and human security because such a basis will make the realisation of post-conflict community healing a pipedream.

Owing to the above observation, there is the need to have a deeper understanding of the real extent of the nexus between peace and development and how the two can be aligned and to include sport, so that their respective and combined strengths can be fully utilised. As a way of achieving the above, there is the need to create a web of relationships between individuals and organisations from the developmental and peacebuilding and also sport and recreation domains, so that stakeholders begin to understand and 'see' the connection between them and therefore appreciate each other's work better. This will give birth to partnerships and the all-important synergies from both sides. There is also the need for further research in order to deepen and broaden knowledge on the magnitude of the nexus between them. This knowledge needs to be established and then applied in real life. Its implementation will need to start from the grassroots, then go to the middle level and eventually to top level, where there are policy makers, in line with the provisions of John Paul Lederach's Multi-level Leadership Pyramid.

This study is also very relevant to academics and practitioners alike in the sense that ordinarily, there is a tendency to only see sport through the lenses of competition. The potential for sport to be used as a tool for the realisation of peace and development has been under-researched. The knowledge that is in the public domain so far is too limiting. As such, this research serves as a launching pad for further research, which will spur stakeholders to think outside the box and explore several other mechanisms in which sport can be employed as a tool to better people's lives. We therefore recommend that such further research be done.

Additionally, so far, there doesn't seem to be well-coordinated scholarly efforts to explore the full capacity that sport has, in bringing communities together. We therefore recommend that such efforts be further explored in order to ensure that stakeholders such as NGOs, CBOs, civil society and other entities involved in advocacy and lobbying, for purposes of influencing policy will find this very useful as they endeavour to realise communities and indeed a world in which positive and durable peace prevails.

In the same line of thinking, little seems to have been done to ascertain the role of sport in the achievement of the Millennium Development Goals. Since this study comes at a time when the period scheduled for the conclusion, and therefore the realisation of the Millennium Development Goals is getting close, the provision of a deepened understanding of the above-mentioned nexus will serve to make individuals, organisations and multi-lateral institutions such as SADC, the African Union, the United Nations and other Global Policy Makers realise that the agenda for development needs to be married to community healing and peace and human security. This has to take a bottom-up approach as opposed to the current configuration which is top-heavy. This is one way in which the next Millennium Development Goals (if they will be known by that name) may be successful.

As a recommendation, it is quite critical to state that all the issues mentioned above need further research in order to fully appreciate other benefits that can be derived from such a research and intervention.

## **6.2 Some of the possible implications of this study, either for policy or practice.**

There is an array of possible implications of this study for the practitioners at grassroots level, at middle level leadership in communities as well as for policy makers at each of the mentioned levels up to the top.

If this is properly implemented by, and for the people at grassroots levels, it has the potential to change the way they perceive each other and remove the countless stereotypes that they have held for each other for too long. This will contribute a lot to enhancing social cohesion, which this study views as a *sine qua non* for community healing, leading to peace and development.

For the policy makers at various levels, this study will enable them to understand the role that sport can play. These will therefore help them to craft and enact laws and by-laws that seek to promote sport and mediation initiatives in communities. Such an environment will then enable governments to consciously design and roll out programmes of this nature throughout their countries. They could therefore follow up by providing resources that are primarily aimed at maximising the benefits of such initiatives.

Again, as a way of nipping the scourge of violence in post-conflict communities in the bud, sport and mediation interventions can be designed and rolled out in schools so that learners can be exposed to such rich knowledge and expertise while they are still young. The youth need to be taught to speak the language of conflict transformation, forgiveness, tolerance to diversity, reconciliation, peace and development at early stages of their lives. This is one way in which stable communities, with less violent conflicts and where those conflicts are resolved peacefully can be established.



In the same vein, efforts should be made to ensure that communities are given knowledge and skills in mediation techniques and general conflict resolution mechanisms, to ensure that the very communities are sufficiently equipped to deal with violent conflicts in their midst. This will not only enable them to deal with them but also to make them understand that conflicts are part and parcel of their lives and all they need is to be skilled in how to deal with them using non-violence.

In a similar fashion, it is also important to mention that communities will need this knowledge but it will not be the end. They will need to ‘domesticate’ the knowledge and skills in order to align them to their own unique circumstances as well as their respective traditional conflict resolution mechanisms. This will give them complete ownership of the methodologies since they will be home-grown. This is a fundamental tenet of successful sport and mediation intervention.



## **6.3 Recommendations**

### **6.3.1 Recommendations specific to mediation**

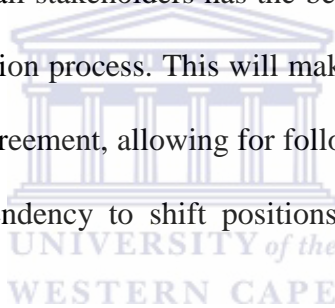
As has been demonstrated above, mediation has the capacity to provide sustainable solutions to community conflicts since it goes deeper to address their root causes through dialogue between protagonists. However, it can equally present a number of challenges for practitioners that work in the field. This calls for diligence, careful and well calculated navigation, if its effectiveness is to be realised.

Firstly, there is need to have a deeper understanding of the balance of power in a conflict as well as understanding of the power dynamics within that conflict. There is also the need to fully

appreciate the underlying needs and interests of the conflicting parties, hence the need for a comprehensive analysis of the conflict, using an array of tools, before any intervention is initiated.

Further to the above, the mediator needs to engage all formations or stakeholders in a conflict, while the requirement for neutrality and impartiality is non-negotiable. The mediator also needs to remain grounded, seized to the cause or that which the mediator believes in and to avoid being distracted by other factors or influences. This is because it is very easy to get derailed as the mediation process unfolds.

The important factor of involving all stakeholders has the beauty of enhancing ownership of the agreement at the end of the mediation process. This will make it possible to hold the conflicting parties accountable to their own agreement, allowing for follow through initiatives and for future reference, since parties have a tendency to shift positions later on, or after the negotiation process.



Furthermore, the mediator should escalate only those issues which prove to be too difficult or impossible and not everything. Otherwise one would be misconstrued as weak or incompetent and therefore unfit for the mandate to mediate. Once that happens, the mediator may lose the protagonists' trust and confidence.

The mediator should also be flexible enough and get prepared to move up and down, back and forth and in most cases, to act as a punch bag from the disputants.

Throughout the whole process the mediator needs to institute effective listening. This creates a platform for the mediator to gain trust from all the parties, a very crucial attribute to successful mediation.

The above practical suggestions are corroborated by the Community Based Psycho-social Services in Humanitarian Assistance (2005) which, through testimonial experiences of various practitioners in post-conflict communities, suggests that in the mediation process, there is need to build and nurture relationships, trust and respect, which is brought about by taking time to carefully listen to all the conflicting parties and stakeholders, smoothening out small problems before they grow into bigger ones, learning local traditions and understanding the intentions of the different parties as well as efficient time management.

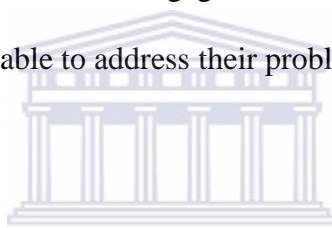
Thus, the same document (2005) makes the following recommendations to ensure a successful mediation process:

Respect for the dignity of the conflicting parties and their local customs; avoiding being too demanding of them; inquiring carefully to understand, rather than judging; maximising the use of 'I' statements, rather than the accusatory 'you' statements; being patient with the process and using the third party if appropriate.

In addition to the above-mentioned suggestions, the document argues that the mediator is likely to gain the respect of both parties if he/she works towards helping them to secure a clear understanding of each other's position before seeking a solution. Once they have this trust in the mediator, they will be willing to give up their own power. The mediator will then have the leverage even to make recommendations that help both parties in the resolution process.

Again, communities in this research mentioned that they needed these skills. It can be generalised to say, indeed, the majority of people in these two post-conflict communities have already begun to see the benefits of a combination of sport and mediation skills. It would be good for the practitioners to engage those communities and introduce such initiatives in order to fully realise sustainable post-conflict healing.

In this study, it has also emerged that communities are not always helpless and continuously need ideas on how they can get out of their problems. This is quite key in that it is against long-held views about how miserable communities are and therefore devoid of solutions. Owing to this realisation, stakeholders must therefore engage these communities and work closely with them so that, together, they will be able to address their problems.



### **6.3.2 Recommendations regarding the combination of sport and mediation**

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Owing to high levels of poverty that characterise most post-conflict communities, when involving participants from such communities in sport and mediation trainings, there is need to provide food and other resources to maximise participation and therefore understanding of concepts.

It was also found out in this thesis that as long as poverty and inequality levels continue to escalate in such environments, these communities will continue to be riddled with violent conflicts. However, we also noted that the very community members are quite aware of their capacity needs, that is, the kind of expertise they require in order to deal with their conflicts. We therefore recommend that any interventions in such communities should not only focus on

conflict resolution mechanisms but should tie this endeavour to economic empowerment initiatives, so that the challenges they face are addressed holistically. If post-conflict communities are economically empowered, that has the capacity to even make sport and mediation interventions more successful since participants will worry less about their pressing financial issues and their physiological needs. This is likely to increase their concentration and participation levels.

In addition to the above-mentioned recommendation, we acclaim, therefore, that this subject needs further exploration in order to provide a deepened understanding of the real nexus between poverty and violent conflicts.

Furthermore, this study found out that a combination of sport and mediation can have a positive impact in bringing about social cohesion, the social capital that is conspicuously absent in most post-conflict environments and yet it is the prerequisite for community healing. However, this has to take place if several conditions are put into place, depending on the context of each given setting and other related dynamics. We therefore recommend that before any intervention of this nature is carried out, there should be a thorough research in order to provide a comprehensive understanding of the context of each setting. This will greatly help in making such trainings successful.

Yet again, it was found out, in this research, that most sport and recreational facilities are used for gambling and other related activities that give rise to violence. This is ironical in that such venues are used for activities associated with violence, which defeats the whole purpose for which they were established. We therefore recommend that politicians, community leaders or government representatives and other policy makers should, together work towards ensuring that

such facilities are used to serve the sole purpose of promoting social cohesion, peace, development and other related endeavours.

This study found out that there is also immense superstition in sporting activities, as demonstrated by the strong belief in, and massive use of traditional magic. Since there was not enough time and resources to get to fully understand this phenomenon, we recommend that more research needs to be carried out in order to bring about a deepened understanding of this. This will equip practitioners with the knowledge and skills that will enable them to engage post-conflict communities in sport and mediation initiatives in more responsive ways.

Again, since we noted that religion, spirituality and prayer play a very pivotal role in the lives of people, especially in post-conflict communities, we recommend that peacebuilders need to fully acquaint themselves with deepened knowledge and understanding of community members' respective spiritualities and observe them, for their interventions to be successful.

In the same vein, we noted that there are many conditions that contribute to a successful sport and mediation intervention both in a school and a community environment. One condition which seems to receive little attention, and yet it is very crucial is the need to remove too much emphasis on winning and losing in sport and mediation training for post conflict communities. One of the major reasons is that competition tends to reinforce the faultlines that might have been there originally.

Once more, post-conflict settings are generally decorated by grinding poverty. Winning in sporting activities therefore means a passage to economic glory, while losing suggests a return to the original state of poverty. This makes winning a do or die affair. In such cases, instead of

bringing communities together, sport can help to tear them apart, thereby exacerbating the cycle of violent conflict.

We therefore recommend that those who are involved in instituting sport and mediation interventions should be cognizant of the above and therefore come up with more creativity in such interventions. They need to be innovative in order to make their activities enjoyable. In addition to the above, they should 'reinvent' and redefine the meaning of winning and losing so that these two concepts are not perceived in their current, divisive form. To demonstrate the above, they could ask participants to come up with new rules for the games they will be playing, which they will all observe. This will make their sense of winning and losing different and will be likely to increase the effectiveness of such interventions. Again, the interactions that emanate from the involvement of all the stakeholders in coming up with the new rules of the game will most likely help them to improve the way they understand and perceive each other. A focus should also be placed on games and play, instead of competitive sports in the communities as well as games played involving both genders. Traditional games and sporting activities are recommended due to their inclusivity for communities and Physical Education at school level should receive much more attention.

We also recommend that a more in-depth study of the above needs to be carried out. A better understanding of this will provide a more grounded appreciation of this problem. This would therefore make it possible for practitioners and other stakeholders to craft responsive training for them.

On another note, this study discovered many pointers that demonstrate that the nuclear family unit is likely to be under threat since there are fewer people coming from such setups. However,

the mere fact that there are more extended families taking care of relatives' children could suggest that on its own, it is a source of community glue. We therefore recommend that a thorough investigation needs to be done. Such a study will enable researchers and practitioners and even policy makers to determine the full potential that the extended family has, in uniting families. Once established, such knowledge will be applied in order to remove the long held pessimism around extended families, but rather use its advantages to promote the realisation of social capital and post-conflict community healing.

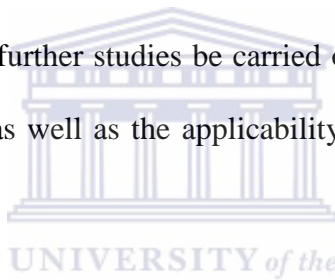
Furthermore, it was also realized that after the training, most participants feel empowered to carry out mediation interventions. However, there is a dominant narrative that other stakeholders in the communities also need to play their socially prescribed roles. This is a significant aspect of African communities. On one hand, such stakeholders as traditional, faith based, and political leaders need to play pivotal roles in community conflict mediation initiatives. This also includes such key people as elders in the community as well as close family members. On the other, there is need for these trained mediators to work closely with the above-mentioned stakeholders and others since they have become specialists in the area. Such a combination of speciality and key culturally preferred personalities in society can ensure effectiveness and sustainability to such initiatives. It is therefore recommended that combinations of such stakeholders be explored and implemented in communities, rather than leaving them to operate as individual entities. The results obtained from the study of such an inclusive intervention will be useful in informing other methods that might need to be employed to make them effective.

Additionally, this thesis suggested that the mediator should undergo some comprehensive reflection and self-introspection, in order to increase levels of their self-awareness, before they



begin to advise others involved in conflicts. Once mediators are aware of their inner selves, they are likely to help inculcate a belief in the true forgiveness, which will lead to durable peace and reconciliation. We therefore recommend that mediators who aim to achieve effectiveness in their interventions should make this their first priority and consciously go through such processes first. Facilitators of such training would also need to involve participants in related exercises in order to promote increased emotional intelligence in them as well.

Similarly, this study has discovered that corporal punishment has been part and parcel of the lifestyles of communities under study. It may therefore be considered in some families and communities as a socially accepted method of conflict management, dating back from time immemorial. We recommend that further studies be carried out in order to determine the extent of community acceptance of this as well as the applicability of such a seemingly cruel way of discipline.



On another note, the importance of follow-up mechanisms in any peace agreement is paramount to the success of any mediation process. This stage is very important because this is where the actual implementation of the terms of the agreement takes place, which makes it one of the most crucial aspects of the process. Our recommendation therefore is that in any sport and mediation training, there should be more emphasis on following-up with the implementation of the agreements made by both parties to the conflict.

The other issue of equal importance is that the very agreement entered into by the conflicting parties should be crafted in such a way that it delivers durable reconciliation and forgiveness. One way of ensuring that this happens is for the mediator to repeat the contributions of each conflicting party to demonstrate that they understand what they are agreeing to in exactly the

same way. Mediators should also make follow-ups to ensure that the former disputants have indeed reconciled as demonstrated by the way they will be relating with each other. As such, we recommend that mediators be taught all these skills to enable them to undertake such tasks.

On another interesting note, people in the two communities take peace to imply state security, which could just generally translate into the absence of war. Most post-conflict communities have generally come to understand it this way. However, this conception needs to be changed in people's mind-sets, so that they embrace peace in terms of human security, which greatly contributes to durable peace and development. It should therefore be the preoccupation of policy makers and practitioners alike to ensure that in all the work they do, it should be helping to make this understanding filter down to the ordinary people in the communities.

Another discovery in this study is that xenophobia is rife in the two post-conflict communities. There is no single and direct explanation which can adequately address this. One of them may, however, be the similar violent histories of both South Africa and Zimbabwe. There is need to carry out more studies around the issue of xenophobia in order to understand it better and to establish its underlying dynamics at play. This might enable practitioners and policy makers alike to craft more sustainable solutions to this problem, as opposed to the usual stop-gap measures that most of them come up with.

Further to the above, participants to this study always found a link between the goals of this training to the real problems they face on a day to day basis. As such, they saw this training as a crucial opportunity to equip them with skills that they would apply in order to resolve the conflicts they face in their communities. What can be deduced from this is that people know what their problems are and they know what they require in order to get out of their sad

situations. We therefore recommend that practitioners need to sit with the communities and understand all these dynamics in order to craft responsive interventions together. This may also include strengthening the readily available interventions that people have initiated or those that have always been there in their communities. Surely, such a strategy will likely increase communities' ownership of such interventions, which will lead to its effectiveness.

In addition to the above, this study sadly observed that the youths that do not stay and grow up with their parents, particularly their fathers, carry in them a lot of hurt, anger and are in dire need of healing.. It was quite clear that participants harbour a lot of uncertainties and have a lot of questions they would want answers to. However, this was not possible because they had not been given such a platform. There is therefore a need to provide such platforms for some of the youths to express the way they feel about such challenges. Such a platform will also help the youth to obtain answers to some of the questions they may have. This thesis sees sport and mediation interventions as having the perfect capacity to create such a platform.

This research also noted that participants singled out prayer as a solution to some of their challenges. This says a lot about how religious these two communities are. It may also be that, owing to poverty, uncertainty and hopelessness, people in post-conflict communities are gradually giving up to and escaping their problems. They tend to feel hopeful if they leave everything in the hands of a superior power. As such, we recommend that practitioners need to carry out a thorough research on issues around religion in order to understand the people they deal with better. It may also be good to demonstrate some level of appreciation of this important issue of prayer when dealing with them.

The other interesting issue is that of sharing. A number of participants felt that “conflict is all about sharing”. This could be in reference to the glaring unequal distribution of resources which is, historically the major source of conflict. It can also be understood to mean what these communities need in order for them to heal. Failure to share can therefore be a cause for conflict while ‘sharing what they have’ can be one of the solutions. We strongly argue that both observations are correct. We recommend that more research be carried out in order to understand this dynamic more, which is different from the usual, day to day understanding of solutions to conflicts.

Furthermore, the fact that in both case studies, after the training, some of the participants were unable to define some given terms was so instructive. It shows that they did not understand them, implying that this training did not fully prepare some of them to deal with conflicts themselves. As such, an intervention may be seen as successful when considering some indicators but not to the extent where everyone understands all the learnt concepts. A good example was when some of them, instead of demonstrating tolerance to foreign nationals in their midst said that they would help to deport them back to their home countries. We therefore recommend that those who intend to undertake a study or intervention of this nature would need to establish the factors that make it impossible for some participants to understand concepts. All their planning, implementation and evaluation should be participant centred. Lessons learnt from such an approach will help to inform how similar interventions would need to be improved.

It has been found out that the key things that the mediator should watch out for, to make the mediation process successful include the need to demonstrate love and peacefulness. This is because for most of the time, the disputants were angry and were continuously accusing and

fighting each other. We therefore recommend that this new thinking be explored. This is informed by the reality that many mediation initiatives may have failed just because the mediator was not at peace with him/herself and therefore failed to provide objective guidance to disputants.

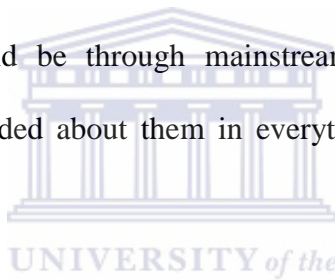
In addition to the above, such an individual should have an unbiased interest in the conflict and have the zeal and confidence to resolve it. S/he should be of sound composure, be constructive and have a mind-set of consoling. Indeed there has been more research on the nature of the conflicting parties themselves, but not as much on the mediator himself/herself. We recommend that there should be equal emphasis and focus on the mediator in order to gauge how successful the mediation process can be. This knowledge will be very useful in similar studies and interventions.

As more attention begins to be given on the personality of the mediator, more qualities that should be found in him/her continue to emerge and are quite telling. Such attributes include the ability to respect other people that s/he works with; the one full of love, who enjoys making peace and seeing people forgiving and caring. This needs to be pursued in order to provide more knowledge to the stakeholders.

On the other hand, communication is key to successful mediation. This was reflected in presentations by different participants. The mediator should have good communication and conflict management skills and should be driven by the passion to make peace in the community as well as respecting the role that sport plays. While there is sense in the belief that there are some people who are born good communicators, we argue that this is a skill that is acquired and therefore needs to be inculcated in people. We therefore recommend that participants to such

interventions should be elaborately taught all the actual communication techniques in order to facilitate successful sport and mediation interventions.

On the issue of the character of the mediator, one issue that kept recurring was that the mediator should have peace and forgiveness in mind so that they can resolve people's conflicts. This is very important because conflicting parties will learn from the example set by the mediator him/herself. Many people learn quicker through what they see as opposed to what they are taught. Such lessons will also filter down to communities who, in turn will begin to put them into practice. We therefore recommend that more training that centre around inculcating a culture of forgiveness and reconciliation be invigorated so that it becomes part and parcel of communities. One mechanism to do this could be through mainstreaming these values to ensure that communities are constantly reminded about them in everything that they do on a day to day basis.



Another way of tracking progress regarding implementation is to continue following up on the trained mediators themselves. This could be through ensuring that they could regularly convene meetings in order to discuss issues that they come across, say in the course of the month. This will give them the opportunity to check if there are any issues they need to share ideas on, then they would seek help from each other or from the trainers. It can be at the end of each month when they evaluate what worked and what did not and checking where they will need to help each other. This is because there could be challenges some of them would be facing while others will not be experiencing any. As such, they would need to help each other through sharing such experiences.

Lastly, this study found out that different people interpret different terms and therefore practices very differently. A good example is the gap that lies between grassroots and policy makers in the manner in which they define certain terms. While academics and policy makers have their own definitions of say, peace, as has been observed in earlier chapters, some understood peace to mean love. Others saw it as seeking an apology and forgiveness after a fight or an argument, or a good process capable of bringing healing in the community.

Another example includes understanding of sport and the confusion some have, that it should only be competitive. Another example is that of reconciliation, where most said it is an act of getting back to each other with no hard feelings over one another, while others called it a reunion and, or unity. Others took it to mean putting aside any differences and forgiving those who have wronged you for purposes of living in harmony with each other.

Owing to this observation, we recommend that stakeholders should ensure that they and the grassroots communities work extra hard in order for all of them to arrive at similar definitions of such terms and all the others they will be using to ensure understanding and avoid miscommunication and tensions. This is one way in which they can plan and implement successful interventions in order for post-conflict communities to experience healing.

This research has demonstrated a plethora of advantages that can be brought about by involvement in sport and mediation. It has been noted that participants put a lot of value in such training if they are made available. They even recommended that others from their community should be given the opportunity to take part in similar initiatives. They also recommended that they should be accorded more time for the training. We therefore recommend that sport and mediation training should be rolled out in communities and schools to ensure that the spirit of

tolerance and reconciliation is inculcated in post-conflict communities. This is one way in which community healing can be achieved. This can also be applied to sporting clubs, federations and other forms of social gatherings.





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<sup>1</sup> Why South Africa is so violent and what we should be doing about it. Statement by the Centre for the Study of Violence and Reconciliation. Retrieved December 15, 2013 from <http://www.csvr.org.za/docs/study/CSVStatement091110.pdf>

<sup>2</sup> Zimbabwe's Operation Murambatsvina: The Tipping Point? Crisis Group Africa Report N°97, 17 August 2005

<sup>3</sup> <http://youdecide.org.za/dl/parentguide.pdf>

<sup>4</sup> <http://www.khulumani.net/khulumani/in-the-news/item/104-govt-has-ignored-trc-recommendations.html>

<sup>5</sup> <http://www.khulumani.net/khulumani/in-the-news/item/104-govt-has-ignored-trc-recommendations.html>

<sup>6</sup> [http://www.thehda.co.za/uploads/images/HDA\\_Informal\\_settlements\\_status\\_South\\_Africa.pdf](http://www.thehda.co.za/uploads/images/HDA_Informal_settlements_status_South_Africa.pdf)  
An Enumeration Area (EA) is the smallest piece of land into which the country is divided for enumeration, of a size suitable for one fieldworker in an allocated period of time. EAs typically contain between 100 and 250 households.

<sup>7</sup> [http://en.wikibooks.org/wiki/Sociological\\_Theory/Structural\\_Functionalism](http://en.wikibooks.org/wiki/Sociological_Theory/Structural_Functionalism); Hak, Durk. 2007. "Stark and Finke or Durkheim on Conversion and (Re-)Affiliation: An Outline of a Structural Functionalist Rebuttal to Stark and Finke." *Social Compass*. 54, 2:295-312.

<sup>8</sup> [http://www.google.co.za/?gws\\_rd=cr#bav=on.2,or.r\\_qf.&fp=a68632266a633860&q](http://www.google.co.za/?gws_rd=cr#bav=on.2,or.r_qf.&fp=a68632266a633860&q)

<sup>9</sup> [http://en.wikibooks.org/wiki/Sociological\\_Theory/Structural\\_Functionalism](http://en.wikibooks.org/wiki/Sociological_Theory/Structural_Functionalism)



## APPENDICES

### *Appendix A: Participant Information Letter (English)*



UNIVERSITY of the  
WESTERN CAPE

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

PARTICIPANT INFORMATION SHEET

DEPARTMENT OF SPORT, RECREATION & EXERCISE SCIENCE

I am a research student from the ICESSD and Department of Sport, Recreation and Exercise Science at the University of the Western Cape. This information sheet serves to invite you to be a part of my research, entitled “Combining sport and mediation skills for community healing. A multiple case study of two post-conflict communities in South Africa and Zimbabwe.” There will be group discussions, questionnaires and interviews to explore the role of sport and mediation on community healing. A combined sport and mediation intervention will be made with participants from within the community. The details of the research and your role as a potential research participant are explained in detail below.

#### **Title of research**

Combining sport and mediation skills for community healing. A multiple case study of two post-conflict communities in South Africa and Zimbabwe.

#### **Purpose of the Study**

The purpose of this study is to analyse the combined role of sport and mediation skills in addressing community healing in South Africa and Zimbabwe. This will generate knowledge required for sustainable post-conflict development at community level.

#### **Description of the study and your involvement**

The group discussions, questionnaires and face to face interviews will be conducted at various stages of the research. The discussion will be audio – tape-recorded, but you will be free to ask the tape to be switched off at any time during the discussion.

### **Confidentiality**

Your name will be kept confidential throughout the research. I will personally handle the records of your participation, inclusive of a signed Consent form, should you agree to assist in this research. Records will be locked away at all times and used only for research purposes.

### **Voluntary participation and withdrawal**

Your participation in this research is entirely voluntary. If you participate, you are free to withdraw at any stage of the research. You may also choose not to answer specific questions. You have no obligation to answer or discuss any part of the research items. You will have access to all the information you contribute towards the research and will be available to you at your request, should you feel you need to retract or amend any part of the information provided.

### **Risks**

In cases where there might be some risk of injury during participation in sport activities, a fully qualified First Aid practitioner will be appointed at all the organised sport activities. There might also be exposure to traumatic experiences during mediation activities. As such, counselling services will be provided to address such developments. No other perceived risks are expected in the study. However if there are health related questions resulting from the study, participants will be given referral information that may be used if needed.

### **Informed Consent**

Before embarking on the research, I will kindly request you to sign a Consent Form to participate in the study. The consent form is enclosed for you to go through and decide whether you would like to participate or not. A copy of this Information letter and the consent form will be for you to keep.

### **Questions**

Please do not hesitate to contact me or my supervisor, for any further information or clarity regarding research you may require. If you have any complaints to make with regards to this study, you may contact Professor Marion Keim Lees, who is my supervisor.

**My contact details:** Clever Chikwanda

**Student number:** 3058785

Email: clever.chikwanda@gmail.com

Telephone: +27 73 002 6981

**My Supervisor's Details:** Professor Marion Keim Lees

University of the Western Cape

Fax: (021) 959 3688

Telephone: (021)959-3137

Cell: 082 2023 454

**Email:** mkeim@uwc.ac.za



Appendix B: Participant Consent Form (English)



UNIVERSITY of the  
WESTERN CAPE

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

**PARTICIPANT CONSENT FORM**

**Title of Research Project:**

Combining sport and mediation skills for community healing. A multiple case study of two post-conflict communities in South Africa and Zimbabwe.

The study has been described to me in language that I understand and I freely and voluntarily agree to participate. My questions about the study have been answered. I understand that my identity will not be disclosed and that I may withdraw from the study without giving a reason at any time and this will not negatively affect me in any way. I also undertake to keep everything that happens in the focus group discussions private and confidential and that I shall not disclose it to anyone.

**Participants name**.....

**Signature**.....

**Date**.....

**Witness Name**.....

**Signature**.....

**Date**.....

Should you have any questions regarding this study or wish to report any problems you have experienced related to the study, please contact the study coordinator:

**Study Coordinator's Name:**

Professor Marion Keim Lees

University of the Western Cape

Fax: (021) 959 3688

Telephone: (021)959-3137

Cell: 082 2023 454

**Email:** [mkeim@uwc.ac.za](mailto:mkeim@uwc.ac.za)



Appendix C: Initial Questionnaire 1.



**UNIVERSITY OF THE WESTERN CAPE**  
Private Bag X 17, Bellville 7535, South Africa

**Sport and mediation course**

**Initial questionnaire 1**

Date: \_\_\_\_\_

*This questionnaire is anonymous. The purpose of this evaluation is to have a better understanding of the situation in your community in order to make this course suitable to your community requirements. Therefore, we need your collaboration. Please, answer each question carefully. Your feedback is very much appreciated. Thank you.*

**A. Personal and family background information:**

*Please **fill in** your responses to the items below.*

1. Please, write the last 4 numbers of your cell phone (This is only to identify your initial and other questionnaires for the course evaluation purpose):

--	--	--	--

2.                                      Date                                      of                                      Birth                                      (dd.mm.yyyy):

\_\_\_\_\_

3. Gender:      Male/Female

\_\_\_\_\_

4. Your home language: Xhosa; Afrikaans; English; Other, please name:

\_\_\_\_\_

5. Marital status:

Married/Not

married/Widowed/Divorced\_\_\_\_\_

6. Which people do you live with, in the same house and how are they related to you? (Do not mention their names).

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7. Give the total number of persons living with you in the same house?

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8. Of these, how many are children under the age of 18?

---

9. How many people are employed in your family?

---

10. What are the other means of earning a living in your family?

---

**11. About your involvement in sport:**

(a) What kind of sport are you

into?

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(b) How long have you been involved with

sport?

---

(c) Why are you so much interested in

sport?

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**12. Please describe, in detail, how you, as a responsible member of your community would resolve the following conflict:**

Jacob owned an expensive hi-fi which he was always boasting about. At night, he played his hi-fi very loudly. Uncle Simba had asked him many times to turn the volume down. Jacob would turn it down, only for a while, but the next night it would be the same-loud music until late. Uncle couldn't sleep, and it was now affecting his job as he would wake up late every morning.

One day while Jacob was out, uncle kicked down the door of Jacob's room and smashed the hi-fi! When Jacob came home and found his precious hi-fi in pieces, he went mad and tried to kill Uncle Simba.

What would you do?

---

---

---

Thank you very much for your participation. If you would like to contact us with regards to this research, below are our contact details:

Researcher: Clever Chikwanda: 073 002 6981 or [clever.chikwanda@gmail.com](mailto:clever.chikwanda@gmail.com)

Supervisor: Professor Marion Keim Lees, Telephone: 021 959 3859 or [mkeim@uwc.ac.za](mailto:mkeim@uwc.ac.za)



Appendix D: Initial Questionnaire 2.



**UNIVERSITY OF THE WESTERN CAPE**  
Private Bag X 17, Bellville 7535, South Africa

**Sport and mediation course**

**Initial questionnaire 2**

Date: \_\_\_\_\_

*This questionnaire is anonymous. The purpose of this evaluation is to have a better understanding of the situation in your community in order to make this course suitable to your community requirements. Therefore, we need your collaboration. Please, answer each question carefully. Your feedback is very much appreciated. Thank you.*

**A. Personal and family background information:**

Please **fill in** your responses to the items.

1. Please, write the last 4 numbers of your cell phone (This is only to identify

--	--	--	--

your initial and other questionnaires for the course evaluation purpose):

2. Date of Birth (dd.mm.yyyy):

---

3. Gender: Male/Female

---

4. What are your biggest personal challenges at school or in the community?

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5. In your family, what kinds of sport recreational activities do you have?

---

6. What are your personal hobbies?

---

7. Who do you share your secrets with and why with this person?

---

---

**B. About this course**

1. (a) What do you think mediation is?

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(b) What do you think sport is?

---

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2. What do you think are the goals of this training?

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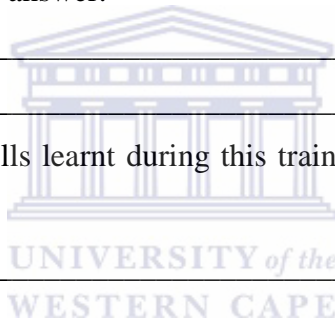
3. Do you think that this sport mediation training course will be important to your community?

Please give reasons to support your answer.

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4. How do you plan to use the skills learnt during this training for your future personal, social and professional life?



---

---

5. Suggest an area or topic that you strongly feel is important, will contribute to addressing conflicts in your community and should therefore be part of this course.

---

---

6. Make any other comment you would like to, regarding this course.

---

---

**C. Crime and conflicts in your community**

1 What do you think are the causes of crime in your area? Support your answer?

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2. What do you think needs to be done to reduce the rate of crime in your neighbourhood?

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---

3. Select three types of conflicts commonly found in your community. Say what you think are the causes of, and solutions to each of them. e.g.

<b>Conflict</b>	<b>Causes</b>	<b>How it can be resolved.</b>
a) _____	_____	_____
b) _____	_____	_____
c) _____	_____	_____

**D. More about your community**

1. Briefly describe the area where you live by answering the following questions:

a) Which different groups of people live there?

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b) What is the general rate of unemployment?

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2. Who is your role model in your neighbourhood? Give reasons for your answer.

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3. Do different people in your neighbourhood get along well? Yes / No

Give reasons for your answer.

---

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4. What event or occasion gives you the strongest pain in your life? What do you think should be done to address this pain?

---

---

5. What career do you want to work in when you finish school?

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6. What is the situation like, regarding drug abuse in your area?

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**7. Please make a comment regarding each of the following service delivery aspects in your community:**

a. The number of schools compared to what the people really need in your area.

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b. The number of medical facilities such as hospitals and clinics, as well as the availability of qualified medical personnel such as nurses and doctors.

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c. The availability of roads, railways and other transport facilities.

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d. Provision of housing and other amenities.

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8. Are there any activities that hold your community together?

Yes / No. Provide more information on this.

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9. In some communities, elders give advice to young ones even if they are not their own parents or guardians. The children have the duty to respect and act as advised. Does this happen in your neighbourhood? Give reasons for your answer.

---

---

10. Do foreigners and local citizens relate peacefully in your neighbourhood?

Yes / No Give reasons for your answer.

---

---

11. Are there any problems of teenage pregnancies and cases of abortion in your community?  
Yes / No. What do you think might be the cause for this?

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---

12. What are your thoughts on the following groups of people generally?

a.Coloured people \_\_\_\_\_

b.Xhosa-speaking groups \_\_\_\_\_

c.foreign nationals \_\_\_\_\_

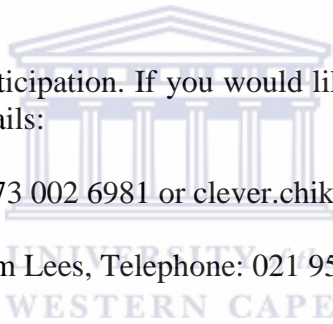
d.Zulu-speaking groups \_\_\_\_\_

e.White people \_\_\_\_\_

Thank you very much for your participation. If you would like to contact us with regards to this research, below are our contact details:

**Researcher:** Clever Chikwanda: 073 002 6981 or [clever.chikwanda@gmail.com](mailto:clever.chikwanda@gmail.com)

**Supervisor:** Professor Marion Keim Lees, Telephone: 021 959 3859 or [mkeim@uwc.ac.za](mailto:mkeim@uwc.ac.za)





**UNIVERSITY OF THE WESTERN CAPE**  
Private Bag X 17, Bellville 7535, South Africa

**Sport and mediation course**

**Process Assessment questionnaire**

Date: \_\_\_\_\_

*This questionnaire is anonymous. The purpose of this evaluation is to have a better understanding of your satisfaction regarding the training. Therefore, we need your collaboration. Please, answer each question carefully. Your feedback is very much appreciated. Thank you.*

**B. Personal and family background information:**

*Please fill in your responses to the items below.*

1. Please, write the last 4 numbers of your cell phone (This is only to 

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 identify your initial and other questionnaires for the course evaluation purpose). In case you changed your cell phone number and are now using a different one, please use the same cell phone number as the one you used in the first questionnaire.

2. Date of Birth (dd.mm.yyyy): \_\_\_\_\_

3. Gender: Male/Female \_\_\_\_\_

**Organization of the training:**

1. Were you informed about the objectives of this workshop?  
\_\_\_\_\_  
\_\_\_\_\_

2. Were your needs and expectations satisfied by the way this course was managed?  
\_\_\_\_\_  
\_\_\_\_\_

3. Were the facilitators well prepared during the whole training process?

---

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4. What is your comment regarding the way the course was organised and how it was facilitated?

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**Methodology and related activities:**

1. Would you say this course was easy or difficult? Support your answer.

---

---

2. Did you like or dislike the way the facilitators conducted group and individual activities?

---

---

3. What is your comment on the general environment that was created during the training?

---

---

4. Did you find the hand-outs that were given to you useful?

---

---

5. Were these hand-outs and other materials given to you sufficient?

---

---

6. Do you think the discussions among the participants in their groups were effective?

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7. Are you satisfied with your own level of participation during the course?

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8. What was the level of discipline (punctuality, respect for others and general behaviour in class, etc.) of participants throughout the whole training process?

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9. What do you think worked well regarding participants, facilitators, the topics covered and the methods used?

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10. What do you think did not work well during this training?

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---

11. What were your experiences in each of the following during the course:

i. Working in small groups

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ii. Working in bigger groups.

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iii. Individual assignments during the sessions.

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iv. Assignments between the sessions/homework.

---

---

v. Facilitator's direct input.

---

---

vi. Recreational, sporting activities and the use of icebreakers.

---

---

12. Which of the above did you find most helpful for your learning process during the course?

---

---

13. If this training was to be done again, how would you improve it?

---

---

14. What other recommendations would you make about the training methods used by facilitators and activities that you as a participant were involved in?

---

---

---

**Levels of Satisfaction:**



1. On these topics that were covered, select your best five topics that were covered in this course, and rearrange them in order of their importance to you. Explain why you put them in that order.

- a)
  - b)
  - c)
  - d)
  - e)
- 

2. Make any other comment you would like to make about your general impression of the importance of the course.

---

---

Thank you very much for your participation. If you would like to contact us with regards to this research, please make use of our contact details below:

**Researcher:** Clever Chikwanda: Cell phone - 073 002 6981 or [clever.chikwanda@gmail.com](mailto:clever.chikwanda@gmail.com)

**Supervisor:** Professor Marion Keim Lees: Telephone - 021 959 3859 or [mkeim@uwc.ac.za](mailto:mkeim@uwc.ac.za)



Appendix F: Outcome Assessment Questionnaire



**UNIVERSITY OF THE WESTERN CAPE**  
Private Bag X 17, Bellville 7535, South Africa

**Sport and Mediation course**

**Outcome Assessment Questionnaire**

Date: \_\_\_\_\_

*This questionnaire is anonymous. The purpose of this evaluation is to have a better understanding of the outcome of this training. Therefore, we need your collaboration. Please, answer each question carefully. Your feedback is very much appreciated. Thank you.*

**C. Personal and family background information:** *Please fill in your responses to the items below.*

1. Please, write the last 4 numbers of your cell phone (This is only to 

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 identify your initial and other questionnaires for the course evaluation purpose): In case you changed your cell phone number and are now using a different one, please use the same cell phone number as the one you used in the first questionnaire:

2. Date of Birth (dd.mm. yyyy): \_\_\_\_\_

3. Gender: Male/Female \_\_\_\_\_

**Outcome assessment:**

1. What do you understand by the terms below?

i. Peace

\_\_\_\_\_

ii. Mediation

\_\_\_\_\_

iii. Conflict

\_\_\_\_\_

iv. Non-violence

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v. Forgiveness

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vi.Reconciliation

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vii.Sport

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2. Why is it important to use dialogue when resolving conflicts in your community?

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3. Why is it important for people in communities to forgive each other after a conflict?

---

---

4. As a mediator, what role should you play to resolve conflicts at school, in the family and in your community?

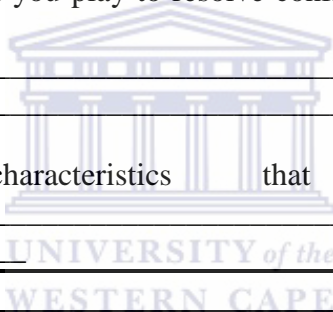
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5.What are the characteristics that make an effective mediator?

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6.What steps should the mediator take in preparation for a mediation process?

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7.What important things should the mediator have in mind during mediation for this process to be successful?

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8.What important things should the mediator make to ensure that the follow-up stage after the mediation process is successful?

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9.How do you think conflicts in your community should best be resolved and by who?

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10.Long ago, how were conflicts in communities resolved? Do you like this method of resolving

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conflicts? Support your answer. \_\_\_\_\_

11. Why is it necessary to understand a conflict in detail before you start working to find a solution to it?

12. Why is effective communication necessary for mediation?

13. Please rate the following statements regarding the training on the scale 1-6 provided:

**1=very poor    2 =poor    3=average    4=above average    5=excellent    6-not applicable**

a) Importance of theoretical knowledge acquired to my community	1	2	3	4	5	6
b) Importance of skills and new knowledge gained.	1	2	3	4	5	6
c) I enjoyed the training. It was fun.	1	2	3	4	5	6
d) The content was relevant to the challenges in my community	1	2	3	4	5	6
e) This mediation training was a success.	1	2	3	4	5	6

14. Is there any other topic which was not included in this course, which you would like to get training in?

15. Do you think this course has given you sufficient practical tools and techniques to apply in your community? How?

**16. About sport:**

(a) After going through this training, why would you say it is important to be involved in sport at school and in communities? \_\_\_\_\_

(b) What have been some of the benefits of getting involved in sport on your part and your group members? \_\_\_\_\_

(c) What is your comment about the importance of this sport and mediation training that you have just completed?

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17. Now that you have gone through this training, how can the skills you learnt assist you to mediate in situations where there are:

a)communication problems?\_\_\_\_\_

b)problems with your peers?\_\_\_\_\_

c)-family problems?\_\_\_\_\_

d)-bullying problems?\_\_\_\_\_

e)-xenophobia related problems?\_\_\_\_\_

(f)-in dealing with conflicts in the sporting environment?\_\_\_\_\_

18. Please explain how you would resolve this conflict between Jacob and Uncle Simba.

Jacob owned an expensive hi-fi which he was always boasting about. At night, he played his hi-fi very loudly. Uncle Simba had asked him many times to turn the volume down. Jacob would turn it down for a while, but the next night it would be the same-loud music until late. Uncle couldn't sleep, and it was now affecting his job as he would wake up late every morning.

One day while Jacob was out, uncle Simba kicked down the door of Jacob's room and smashed the radio! When Jacob came home and found his precious hi-fi in pieces, he went mad and tried to kill Uncle Simba.

What would you do?

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Thank you very much for your participation. If you would like to contact us with regards to this research, please make use of our contact details below:

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Appendix G: Impact Assessment Questionnaire



**UNIVERSITY OF THE WESTERN CAPE**  
Private Bag X 17, Bellville 7535, South Africa

**Sport and Mediation Course**

**Impact Assessment Questionnaire**

Date: \_\_\_\_\_

*This questionnaire is anonymous. The purpose of this evaluation is to have a better understanding of the impact of this training in your community in order to gauge its successes and or failures. Therefore, we need your collaboration. Please, answer each question carefully. Your feedback is very much appreciated. Thank you.*

**D. Personal and family background information:** *Please fill in your responses to the items below.*

1. Please, write the last 4 numbers of your cell phone (This is only to identify your initial and other questionnaires for the course evaluation purpose). In case you changed your cell phone number and are now using a different one, please use the same cell phone number as the one you used in the first questionnaire:

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2. Date of Birth (dd.mm.yyyy): \_\_\_\_\_

3. Gender: Male/Female \_\_\_\_\_

**A. Ability of participants to apply the acquired skills**

1. Now that you have been involved in community mediation, so far, which methods and techniques have worked for you?

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2. Which ones did not work for you?

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3. In your own opinion, what knowledge, skills and characteristics do you think a successful mediator should have?

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3. What have you found out to be the importance of mediation?

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4. What preparations do you think the mediator needs to make before getting involved in the mediation process?

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5. What are the key things that the mediator should watch out for, during the mediation process for it to be successful? Give the reasons for your answer.

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6. How do you think the acts of violence can be reduced in your community?

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7. Explain how you think conflicts in the Highfields community would need to be resolved successfully.

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8(a) Traditionally, how were conflicts in your own Zimbabwean communities resolved?

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8(b) What is your comment regarding these traditional methods of resolving conflicts?

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**B. Acceptance of participants and the buy-in of this training by the communities**

1. As you carried out your practical community mediation activities for this course, what kind of support did you get from your fellow peers and other community members?

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2. What do you think were the reasons for this?

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3. What are your views on the success of this mediation programme in your community?

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**C. Adoption of learnt skills by the communities**

1. Do you have some particular members of your community who have started or have indicated an interest in implementing these mediation skills?

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2. If your answer is YES, explain who they are and what you think could be the reasons for this.

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3. If your answer is NO, what do you think could be the reasons for this?

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4. Has this mediation training programme benefitted you as an individual and as a community?

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5. If your answer is YES or NO, explain in what way and why.

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**D. Participants' development e.g. recognition by their local communities**

1. As a result of your involvement in this mediation training, how have you personally been received or recognized by your peers and community members?

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2. How do you aim to ensure that your recognition by your community members strengthen your work within the community?

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3. Are there any further similar activities that you aim to start introducing in your community?

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**E. Extent of acquisition and transfer of learnt skills**

1. Do you think you have acquired sufficient practical tools and techniques to apply this in your community?

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2. To what extent have you managed to transfer your acquired skills into your community members?

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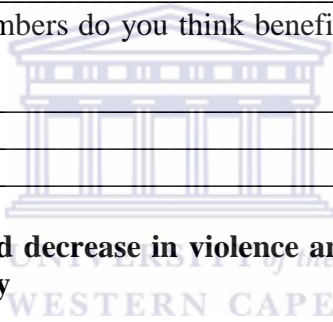
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3. Which group of community members do you think benefitted the best out of the use of these skills? Explain further.

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**F. Changes such as perceived decrease in violence and sustainability of the mediation activities in the community**

1. Amongst the community members you have involved in your practical mediation training activities, have there been some noted changes as a result of this sport and mediation intervention?

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2. If your answer to the above is YES, please provide more details on what exactly has happened and what has contributed to the changes.

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3. If your answer to the above is NO, what are the reasons for this and what do you think should have been done better in order for the desired changes to take place?

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Thank you very much for your participation. If you would like to contact us with regards to this research, please make use of our contact details below:

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