

formation to encourage equality or the panel could also utilise the normal setup used during ward meetings).

- b) Alternatively, the whole panel should sit in front with the Chief, Secretary and Headman at the centre.

### 11. Dress Code for the panel

- a) The panel shall dress in a culture specific attire depending on the prevailing culture.  
b) Alternatively, the panel must be formally dressed.

**NB:** It is prohibited to wear political regalia or clothing with political connotations.

### 12. Chief's Opening Statement

The Chief's Opening Statement should have the following key points:-

- a) Purpose of the meeting;  
b) An assurance for members to participate fully and freely;  
c) Ground rules, especially respecting the opinions of others;  
d) Encourage the participants to speak in the local language;  
e) Outline the period the Gukurahundi incidents occurred;  
f) Each meeting should be handled on its own context; and  
g) Directives for Secretariat to capture the relevant information of the meeting;

#### a. Example of Statement in English

*"After an invitation from the National Council of Chiefs, the Chiefs from Matabeleland North and South have deliberated on the issue of*

*Gukurahundi that has been haunting our people and souls of this part of the region hence it has been resolved and seen fit that it was high time that the people of Matabeleland say what is in their hearts on this issue".*

#### b. Example of Statement in Ndebele

Salibonani Mahlabezulu, bobaba labomama labatsha. Ngilihlonipha lonke ngezihlalo zenu, ngilihlonipha nginanzelela ubukhona benu lonke. Injongo yomhlangano lowo yikuthi Sizoxoxa ngodaba olubuhlungu okumangalisayo udaba lombhuqazwe.

uMongameli welizwe usiphe ukukhululeka njengozulu ukukhuluma ngodaba lolu, uMsebenzi lowo usetshenzwa ezigabeni zonke zeMatabeleland jikelele yikho ke abantu bekhululeke ukuze baphatheke kulolu hlelo, ngakho ke Kuza bhalwa ngalokho:-

- (1) Elahlangana lakho;
- (2) Izifiso zabantu lokunye oku Sihluphayo.

- Lokhu Kuzabhalwa kube yireport ezaphindwa iye kuhulumende ukuze abantu baphathiswe ngezifiso ngokuhlukana kwabo.
- Lokho sikwenzela ukuthoba amanxeba lokuthi uhulumende abe lethube lokuphathisa kwezentuthuko.
- Kwezentuthuko, kwezenzuzo yababesebenza ngalesosikathi, abalehlekelwa yimphahla, imisebenzi amapension.

Ngengoba linanzelela ukuthi izigaba zakithi zasalela okumangalisayo ngakho ke zingathola ukuphathiswa.

### 13. Introductions

The best method for introducing people attending the meeting may be done utilising the following the steps outlined below:-

*Note: Decorum should be culture specific.*

**Step 1:** Village Head must bring order to the meeting. (This may be the Village Head who chairs other Village Heads.)

**Step 2:** Village Head should request the members from the community to introduce themselves excluding the panel.

**Step 3:** The Village Head introduces the Headman.

**Step 4:** The Headman introduces the stakeholders at Ward level.

**Step 5:** The Headman should also introduce the Chief to the community.

**Step 6:** The Chief should introduce the panel or allow his/her delegation to introduce themselves.

**Step 7:** The Chief should deliver his/her remarks to officially start the proceedings.

### 14. The purpose of introductions

The introductions are important because they create a safe space for a suspicious community. The identification of those present at the meeting can dispel fear, provides reassurance and a sense safety. Introductions also serve to highlight or reveal the identities and roles of new members in the Chiefs Panel such as Secretariat.

- ii. Restore peace by pacifying emotions through counselling services; and
- iii. Mobilize participants from their religious sects.

### e) Zimbabwe National Traditional Healers Association (ZINATHA)

Advise on traditional and customary rites, particularly on exhumations and guidance on culture specific issues such as "Umbuyiso".

### f) Counsellors

To provide counselling services and psychosocial support to traumatised individuals.

### g) Women Representatives

To assist in women specific issues through creation of a safe space.

### h) Elders

To corroborate evidence on historical events.

### i) Youth

Assist the Headman and Village Head to mobilize the community and provide any other support (technological) required for the success of the programme.

### 10. Sitting arrangement for the panel

- a) The sitting arrangement for meetings may vary depending on culture-specific requirements of the community, (e.g. circular or cow horn

- d) a Messenger/s (i.e., the Chief's Aides);
- e) a Religious Leader such as a Priest, Pastors, Bishops and other Church leader;
- f) a member of the Zimbabwe National Traditional Healers Association (ZINATHA);
- g) Counsellors;
- h) Women representatives;
- i) Elders in the Chiefs Court (Seko lenkosi); and
- j) chosen community elders.

## 9. Roles of members of the Chiefs panel

The specific roles of members of the Chiefs panel are as follows:-

### a) Chief

- i. The Chief chairs proceedings and co-ordinates the process;
- ii. The Chief has discretion to invite other Chiefs for assistance; and
- iii. The Chief has responsibility to outline the objectives of the process.

### b) Headman

Headman are responsible for gathering information and disseminating information to the community as well as provide guidance.

### c) Village Heads

Village Heads have responsibility of identifying victims and major hotspots.

### d) Religious Leaders

- i. To give religious and spiritual guidance;

## 15. Submissions from the participants

- a) The Chief must set the parameters for the discussions e.g. the objectives, period under consideration and ground rules for the proceedings.
- b) Participants must be assured that the process is free and open. Furthermore, that the opinion of others should be respected.
- c) Submission must be done publicly except in special cases which may be sensitive. The Chiefs may adopt an open-door policy to capture the views of those that would have failed to participate in the initial proceedings conducted in a specific area.
- d) Secretariat should utilise a standardised questionnaire template to capture the proceedings in preparation of the report.

## 16. Problem Scenarios.

### Scenario 1:

When the participants choose to remain silent.

### Possible Solution:

It is recommended that the Chief may revisit the opening statement in order to create enabling environment for the people to participate.

Alternatively, the Chief may identify or volunteer a person who is able to freely and openly discuss the matter in a respectful manner.

### Scenario 2:

People may be aggrieved by what happened.

### Possible Solution:

It is recommended that the Chief has an option to involve other stakeholders such as Counsellors and Church Leaders.

### Scenario 3:

People might be in contempt of the proceedings.

**Possible Solutions:** It is recommended that the Chief must de-role for the sake of the meeting's progress.

**Scenario 4:** The Chief might be accused of having a political agenda or for being affiliated to a political party.

**Possible Solutions:** It is recommended that the Chief must reassure the people that the processes is non-partisan and is for the benefit of the victims.

**Scenario 5:** People might choose to withhold information for certain reasons.

**Possible Solutions:** It is recommended that the Chief must encourage the people to discuss the matter openly as this will guide the remedial interventions to be taken for benefit of the victims and the community at large.

**Scenario 6:** There might be failed meetings.

**Possible Solutions:** It is recommended that the Chief must ascertain the reasons why the meeting failed and remedial actions before convening another meeting.

**Scenario 7:** Some members of community might turn up in a drunken state and disrupt the meeting.

**Possible Solutions:** It is recommended that the Chief may utilise his or her Aides to reprimand and politely request that the individual concerned should leave the meeting.

e) Individuals that the Chief may think are necessary such as Government Officials, (e.g. Zimbabwe Republic Police for security), Secretariat, and Counsellors.

## **6. Levels for meetings (ward or village)**

The meetings should be convened both at Village and Ward Level.

## **7. Invitation to meetings**

The best method of inviting communities to meetings should be:-

- a) communications in the local language;
- b) local methods of convening meetings should be utilised;
- c) letters written in the local language should be circulated,
- d) the letters must specify the date, venue, time, and agenda of the meeting (e.g. the letter could be phrased in this manner, "You are being invited by Chief **[Insert Name]** to a meeting where we will be discussing the Gukurahundi issue at **[Insert Venue]**, on the **[Insert Date]** at **[Insert Time]**"); and
- e) the Messenger who understands the customs and decorum of the community can disseminate the information about the meeting.

## **8. The composition of the Chiefs panel**

The Chiefs panel should consist but not limited to the following members:-

- a) the Chief as the Chairman of the Panel;
- b) other Traditional Leaders such as the Headman and Village Head,
- c) members of the Secretariat;

## **2. Purpose of the Manual**

The manual is designed to assist Chiefs in conducting the Community engagement process on the Gukurahundi issue.

## **3. Scope of the Manual**

This manual is only applicable to the Community engagement process on the Gukurahundi issue by the Chiefs.

## **4. Objectives of the Community meetings**

The objectives of the Community meetings are to:-

- a) introduce the programme to the community;
- b) identify the people who were directly and indirectly affected;
- c) develop a record of the events that transpired during the Gukurahundi period;
- d) capture the sentiments of victims and allow them the opportunity to express themselves;
- e) capture the people's views and ascertain possible solutions;
- f) peace build, reconcile, restore, and develop cultural values; and
- g) develop a national narrative on the Gukurahundi experience.

## **5. Meeting Attendance**

The meetings should be attended by, but not limited to the following:-

- a) Traditional Leaders (Chiefs, Headman, and Village Heads);
- b) Religious Leaders;
- c) Cultural Leaders;
- d) The Community at large; and

## **17. Groups Requiring Special Attention**

The Chiefs must take cognisance of the special groups in order for them to participate fully. The following is a list of some of these groups:-

- a) Alleged Rape Victims;
- b) Alleged Victims of Sodomy;
- c) Alleged Victims of Torture;
- d) Lobby Groups and Activists;
- e) Ex-Combatants such as ZAPU and ZIPRA members;
- f) People with Disability; and
- g) The Elderly.

## **18. Special cases (Alleged victims that fail to attend meetings)**

In the event that a known victim by the community fails to appear at the engagement meeting, it is recommended that the Chief may instruct his Messenger accompanied by a religious leader, relative, or Counsellor to visit the person concerned in order to explain the importance of their participation in the programme.

The Chief in this regard is encouraged to continue engaging the person concerned without being authoritative as the process is victim-centred.

## **19. Information or Submissions or Evidence from those outside jurisdiction**

The Chiefs are encouraged to engage people who reside in his or her jurisdiction only. It is easier to identify members living in the same community. Information provided by unknown individuals (strangers) living outside the community can be false or fabricated. However, special

exception may be accorded to known persons who had moved to resettlement areas.

It is recommended that the Chief should refuse such information or consider it with caution. Alternatively, the Chief can request to examine the National Identification Document of the person concerned and identify where that person comes from, and refer them to their respective areas.

## **20. People Living in Urban Areas**

People who migrated to urban areas can participate in their rural areas. Furthermore, those residing in urban areas can receive information on proposed meeting dates (notice of proceedings) from their relatives in order for them to attend the meetings.

An option is open to the Chiefs subject to concurrence with the National Council of Chiefs to conduct outreach programmes in urban areas where they would be allowed to give submissions. (Like what was done for “Wenela”).

## **21. Publicity**

All communications to the media on the Gukurahundi issue must be directed to the President of the National Council of Chiefs.

## **22. Reporting**

The Chief is required to submit his or her Report outlining findings and recommendations to the National Council of Chiefs after completion of the exercise.

## **1. Introduction**

Following the presentation of the report on the 21<sup>st</sup> of August, 2021 to His Excellency, the President Cde. E. D. Mnangagwa by National Council of Chiefs on the stakeholder consultation held from the 29<sup>th</sup> of July to the 1<sup>st</sup> of August, 2021 and from the 4<sup>th</sup> to 6<sup>th</sup> of August, 2021 with Matabeleland Civic Society, it was resolved that the next step would be to develop the methodology and instruments on community engagements by the Chiefs. The National Council of Chiefs convened a workshop with the Chiefs from Matabeleland North and South on the 11<sup>th</sup> of March, 2022 to agree on the modalities of the community engagement on the issues pertaining to Gukurahundi.

After the recommendations that emanated from consultations with the Chiefs from Matabeleland North and South, a resolution to develop a Manual on Community Engagement Processes on the Gukurahundi issue (hereinafter referred to as the Manual) was adopted by the Chiefs. The main objectives of this Manual includes the following:-

- a. identify, examine and outline possible actions that should be implemented at community level;
- b. assist Chiefs in preparing for their sessions;
- c. provide the structure of the engagement process;
- d. equip Chiefs with a set of competencies and tools that allow them to analyse the issues at hand and share knowledge; and
- e. assist Chiefs to craft their findings and recommendations.

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The National Council of Chiefs may request progress reports from Chiefs before the process is completed.

### **23. National Council of Chiefs**

The National Council of Chiefs has the responsibility of consolidating the findings and recommendations of the whole process.

### **24. Request for Resources**

Requests by the Chief for financial and technical support should be directed through the National Secretariat for processing.

### **25. Conclusion**

In summation, the Manual on Community Engagement Processes on the Gukurahundi issue is a guide to assist the Chiefs in discharging their mandate. The Manual contains relevant information on outlining possible actions that should be implemented at community level. This Manual is not cast in stone, there is need for flexibility depending on contextual, cultural and traditional imperatives.





**Zimbabwe**

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17 October 2022

***"Chiefs are Umlamulankunzi/Muyananisi/ Peace Maker"***







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