



# STRENGTHENING CHURCH CAPACITY IN NEGOTIATION SKILLS, CONFLICT PREVENTION, MANAGEMENT, RESOLUTION AND TRANSFORMATION IN ZIMBABWE

Project mid-term review report

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*ECLF in partnership with*



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The Evangelical  
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## Acknowledgement

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We were well received in all the offices and communities we visited. Interviewees and focus group discussants were open and freely shared their views and opinions on ECLF and project performance. Many shared their own personal experiences including how ECLF and the project have touched their lives. We trust that we have fairly represented the views and opinions of the interviewees and focus group discussants in our analysis, conclusions and recommendations. We have made every effort to ensure validity and accuracy of information and we take responsibility for any omissions, inaccuracies and opinions expressed in this report.

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## Abbreviations and Acronyms

AFSC	America Friends Service Committee
AIPPA	Access to Information and Protection of Privacy Act
CCSF	Church and Civil Society Forum
CPMRT	Conflict Prevention, Management, Resolution and Transformation
CSO	Civil Society Organisation
COPAC	Constitutional Parliamentary Committee
DA	District Administrator
DFP	District Focal Person
DisPol	District Police Officer
ECLF	Ecumenical Church Leaders Forum
EFZ	Evangelical Fellowship of Zimbabwe
ELCA	Evangelical Lutheran Church in America
FGD	Focus Group Discussion
GNU	Government of National Unity
GPA	Global Political Agreement
IEHDC	Institute for Environment, Health and Development Communication
LPC	Local Peace Committee
LUCSA	Lutheran Communion in Southern Africa
MDC	Movement for Democratic Change
MLGPWNH	Ministry of Local Government, Public Works and National Housing
MP	Member of Parliament
MYDIEE	Ministry of Youth Development, Indigenisation and Economic Empowerment
MWAGCD	Ministry of Women's Affairs, Gender and Community Development
NPRC	National Peace and Reconciliation Commission
ONHRI	Organ on National Healing, Reconciliation and Integration
OPC	Office of the President and Cabinet
PA	Provincial Administrator
PFP	Provincial Focal Person
PISI	Police Internal Security and Intelligence
PLWHA	Persons Living with HIV and AIDS
POSA	Public Order and Security Act
Rev	Reverend
SGBV	Sexual and Gender Based Violence
ToT	Training of Trainers
UDACIZA	Union for the Development of Apostolic Churches in Zimbabwe and Africa
UNDP	United Nations Development Programme
VELKD	United Evangelical Lutheran Church of Germany
ZCBC	Zimbabwe Catholic Bishops' Conference
ZCA	Zimbabwe Christian Alliance
ZCC	Zimbabwe Council of Churches
ZHOCD	Zimbabwe Heads of Christian Denominations
ZINATHA	Zimbabwe National Traditional Healers' Association
ZRP	Zimbabwe Republic Police
ZPS	Zimbabwe Prison Services

## 1. EXECUTIVE SUMMARY

The evaluation study of the Ecumenical Church Leaders Forum (ECLF) project “Strengthening Church capacity in negotiation skills, conflict prevention, management, resolution and transformation in Zimbabwe” was conducted from 21 July to 15 August 2014. The purpose of the evaluation was to assess project relevance, performance, management and impact and draw lessons and make recommendations for stakeholders to use to improve the design and implementation of this and other peace building programs. The study involved literature review, Key Informants (KIs) interviews and Focus Group Discussions (FGDs). Sixty nine representatives of Churches, ecumenical bodies, government ministries, community leaders, women and youth leaders and ECLF partners and staff were interviewed. 314 people participated in 20 FGDs of community leaders (traditional and elected), government officials, members of Local Peace Committees (LPCs) and people trained in CPMRT by the project were conducted in Nkayi, Silobela, Kezi, Bulawayo, Mberengwa, Bikita, Chivi, Mutasa, Marondera, Seke (Rural), Chitungwiza and Sunningdale (Harare) districts. The evaluation team also observed an LPC capacity building workshop session involving 27 “*peace builders*” in progress at Neta in Mberengwa. On the whole, the evaluation study was smooth and the team is confident that the results are a fair reflection of ECLF and project performance.

ECLF started in October 2008 and registered as a Trust in August 2010. It started as a loose grouping of Church leaders including clergy and lay, male and female, young and old, concerned about the deteriorating socio-economic and political situation in the country. The concerned Church leaders were members of many churches affiliated to ecumenical bodies including Zimbabwe Council of Churches (ZCC), Zimbabwe Catholics Bishop’s Conference (ZCBC), Union of the Development of Apostolic Churches in Zimbabwe and Africa (UDACIZA) and Evangelical Fellowship of Zimbabwe (EFZ). In partnership with the United Nations Development Programme (UNDP), Lutheran Communion in Southern Africa (LUCSA), The Evangelical Lutheran Church in America (ELCA), Bread for the World, American Friends Service Committee (AFSC) and United Evangelical Lutheran Church of Germany (VELKD), ECLF is implementing the project in ten provinces of the country, conducting workshops on conflict prevention, management, resolution and transformation (CPMRT) and establishing and strengthening community based peace building and conflict resolution mechanisms.

ECLF was established against a background of people with pain, hurt and anger at personal, community and national levels. The creation and work of the Organ on National Healing, Reconciliation and Integration (ONHRI) leading to the subsequent provision of a National Peace and Reconciliation Commission (NPRC) in the new constitution is recognition of the need for reconciliation and national healing by the state. ECLF’s work is in support of government and Office of the President and Cabinet (OPC) which has the mandate for peace. It is for this reason that ECLF’s work and project funding from partners such as UNDP had to be approved by the OPC and later by ONHRI. The project is recognised by beneficiaries, stakeholders, government authorities at district, provincial and national levels as relevant.

The magnitude of the challenge of peace building, reconciliation and national healing requires concerted effort by all stakeholders including the state, Church, faith based and civil society organisations and funding partners. Given the long history of violence that the country has experienced, dating back to the colonial period through the struggle for liberation, subsequent episodes of violence during elections and the widespread political polarisation, peace building is “*a marathon race*” calling for long-term programming. ECLF is one of many players involved in peace building at different levels in the country. Its CPMRT program is unique and innovative in that it focuses on the “*inner-person*” for transformation at personal level leading to institutional transformation. The approach, described as “*organic*”

*peace building*", provides for effectiveness, impact and sustainability of project interventions. ECLF's CPMRT curriculum consists of understanding of (a) conflict - nature, types, genesis, analysis, tools and management (b) communication – listening, perceptions and effective messaging (c) negotiation and mediation skills and tools (d) power dynamics, and (e) healing – including trauma counselling. The project is delivering on expected outcomes and ECLF is recognised by many stakeholders as an important and effective player in peace building.

The evaluation received many testimonies of project achievements at personal, family and community levels. Among outcomes indicated by KIs and focus group discussants in project areas are: people better able to deal with intra-personal conflicts; communities better able to manage diversity; increased political tolerance; reduction in domestic disputes; fall in crime rate; changes in leadership style of local leaders leading to increased acceptance and respect by community members; contribution to absence of physical violence during 2013 elections; increased respect among different Churches and decrease in *"holier than thou "* attitude; increased ecumenism and inter-faith collaboration with project seen as having *".....gone beyond being ecumenical to being an inter-faith one"*; harmony in Churches as leaders apply CPMRT principles within and among Churches; fulfilment of pastors from growth *"...from being pastors of congregations and parishes to pastors of communities"*.

The project is supporting establishment of LPCs drawing membership from local leaders (headmen, village heads and councillors), women and youth leaders, Church members, Zimbabwe National Traditional Healers Association (ZINATHA), war veterans, people living with disabilities, business people, farmers' associations, members of residents' associations, neighbourhood watch groups, civil servants [especially from Ministry of Women's Affairs Gender and Community Development (MWAGCD) and Ministry of Youth Development, Indigenisation and Economic Empowerment (MYDIEE)]. The LPCs are promoting peace and social cohesion. LPCs members, calling themselves *"peace makers"* or *"peace builders"* are cascading the peace gospel in their communities. Some LPCs (in Nkayi, Silobela and Bikita) have embarked on income generating and public works projects thereby contributing to social cohesion.

ECLF is using five strategies which contribute to project relevance, effectiveness, impact and sustainability. These include: **ownership** of initiatives by communities; **participation** of women, youth and traditional, Church, civic and political leaders; **inclusivity** of diverse players going beyond ecumenism to interfaith; **partnership and networking** with other stakeholders; and **volunteerism** whereby provincial, district and local structures involve volunteers making ECLF a vision and value driven *"movement"*. These strategies are complimented by a passionate, committed and professional lean establishment and Board of Trustees, thereby making ECLF an efficient organisation that is able to reach out nationally on relatively small annual budgets. While ECLF needs institutional building to improve on staff work overloads, communication, incentives and motivation of volunteers, monitoring and documentation, it will be important to strike the delicate balance with the *"movement"* type approach which is its cutting edge. Continuous inculcation of ECLF vision and values in all people involved with the project should be one of the institutional building measures.

Peace building, reconciliation and national healing is a very complex value chain that makes peace everyone's business as aptly captured by the ONHRI adage, *"peace begins with me, peace begins with you and peace begins with all of us."* The value chain demands collaboration and baton passing between different levels and players with complementary strengths. As many players are working at different levels, ECLF's strength is the bottom up where it focuses on what it calls Track 3 (community level) and Track 2 (provincial, district and CSOs engagements). A KI likened ECLF's bottom up approach to *"...pulling the rug from under the feet of those who achieve and maintain power and positions through use of*

*conflict and violence*". Other players, including ecumenical bodies and ZHOCD who are potential partners, are known to be better placed for influencing and advocacy at Track 1 (national level). ECLF's partnership and networking strategy will, therefore, enable its work at ground and meso levels to feed into the national level. ECLF should continue to focus on Tracks 3 and 2, as that is where its strength lies. It should approach Track 1 in collaboration with partners, potential partners and Church mother bodies already working at that level. To this end, ECLF should continue engaging Church mother bodies and ZHOCD to unlock the potential mutual benefits to accrue from collaboration at the higher organisational structural levels building on (a) the ecumenical and inter-faith collaboration already taking place at ground level (b) the improving relations with ZCC, and (c) the openness already in UDACIZA.

It will be difficult to sustain "*islands of peace in a sea of troubled waters.*" There is a loud call, by those already touched by ECLF's CPMRT, for the project to expand to all districts and Wards and to cover all people and children in the country. This is a task ECLF cannot achieve in its own. There is a strong case for ECLF and partners to strategise the mainstreaming of the "*inner-person*" focused CPMRT into peace building efforts and development work in general. A possible way to achieve this is training trainers in Churches, ecumenical bodies, faith-based and civil society organisations and government departments building on current work with MYDIEE, MWAGCD, Zimbabwe Republic Police (ZRP) and Zimbabwe Prison Services (ZPS). This way CPMRT training will be scaled up through replication by other players. In order to reach out to children ECLF can, through its partners such Action-IEHDC who is already working with the Ministry of Primary and Secondary Education and potential partners like Mennonite Central Committee (MCC-Zimbabwe), explore how aspects of CPMRT can be introduced in the education system.

There are opportunities that ECLF and other peace building players can seize for greater program impact in future. These include: provisions of the new constitution such as the expanded bill of human rights, the creation of the NPRC, devolution of governmental powers and responsibilities; laws and policies on domestic violence and gender; presence of many players working at different levels and state organs' willingness to work with Churches and civil society on peace building; and the UNDP supported programme, "Support to Peace Building, Disaster Risk Management and Increased Access to Sustainable Livelihoods for Resilience Building and Social Cohesion", linking, inter alia, peace building and livelihoods which would address the conflict and poverty nexus especially as it affects the youth.

While taking advantage of opportunities ECLF and other players need to be cognisant of potential threats to peace building, reconciliation and national healing work. Threats include: diminishing donor funding and competition for resources among players undermining collaboration; economic meltdown or collapse that may fuel conflicts and violence; national level administrative structural relations with Church mother bodies that may get in the way of collaboration that has huge potential for mutual benefit from connecting work at ground and national levels; and the current lull in overt physical violence creating complacency in peace building, reconciliation and national healing among stakeholders. In view of the long term nature of peace building, the sustainability of initiatives and organisations supporting them is an imperative. Partners should, therefore, consider supporting ECLF on a long-term programming basis to enable ECLF to build on the foundations and achievements of the project going forward. On its part ECLF, should urgently explore opportunities and develop strategies for self-reliance and organisational sustainability in order to cushion itself against future donor funding shocks. Such strategies could include courting the involvement and support of the local business sector and income generating projects like farming. Some LPCs whose establishment ECLF supported are already embarking on projects for self-sustenance.

## 2. INTRODUCTION

### 2.1 Background to the mid-term evaluation study

The Ecumenical Church Leaders Forum (ECLF) was established in October 2008 and registered as a Trust in August 2010. ECLF started as a loose come together of Church leaders including clergy and lay, male and female, young and old, concerned about the deteriorating socio-economic and political situation in the country. The concerned Church leaders were drawn from many churches affiliated to major ecumenical bodies including the Zimbabwe Council of Churches (ZCC), Zimbabwe Catholics Bishop's Conference (ZCBC), Union of the Development of Apostolic Churches in Zimbabwe and Africa (UDACIZA) and the Evangelical Fellowship of Zimbabwe (EFZ). The concerned leaders wanted to see the Church meaningfully reflect and contribute on issues of peace and nation building in a country with people hurting, angry and traumatized from a history of violence ranging from the colonial era and the conflict-ridden liberation struggle and subsequent episodes of political tensions and systemic violence accompanying elections<sup>1</sup>. Following a process of consultations and development of partnerships the Forum was formalised as a Trust to contribute to national peace building and conflict resolution efforts.

#### Text Box 2.1.1

*"Evil prospers when the saints sit back and do nothing. The difficult environment challenged our faith. It pushed us to do something."* Remark by a KI who has been involved with the ECLF from its early days.

Through partnerships with the United Nations Development Programme (UNDP) and Lutheran Communion in Southern Africa (LUCSA), The Evangelical Lutheran Church in America (ELCA), Bread for the World, American Friends Service Committee (AFSC), United Evangelical Lutheran Church of Germany (VELKD) and other funding partners, ECLF has been implementing a project titled "Strengthening Church capacity in negotiation skills, conflict prevention, management, resolution and transformation in Zimbabwe". The project covers all the ten provinces of the country and focuses on training workshops on conflict prevention, management, resolution and transformation (CPMRT) and establishment and strengthening of community based peace building and conflict resolution mechanisms.

After five years of project implementation ECLF has commissioned a midterm evaluation in order to learn from project experience to date.

### 2.2 Purpose of the mid-term evaluation

The purpose of the evaluation study is to assess project relevance, performance, management and impact and draw lessons and make recommendations for stakeholders to use to improve the design and implementation of this and other peace building projects and programs. The specific objectives of the study are to assess:

1. the project design in terms of its relevance to the overall peace building efforts at national, provincial and district level - relevance to national peace strategies and relevance to beneficiaries,
2. the cost-efficiency of the project,
3. project impact on overall peace building efforts in Zimbabwe as well as the sustainability of the results,
4. relevance and effectiveness of the project's strategy and approaches for the achievement of the project objectives,

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<sup>1</sup> ECLF midterm evaluation terms of reference.

5. performance of the project in terms of effectiveness, efficiency, and timeliness of producing the expected outputs,
6. the quality and timeliness of inputs, the reporting and monitoring system and extent to which these have been effective,
7. relevance of the project's management arrangements - identify advantages, bottlenecks and draw lessons with regard to the management arrangements, and
8. the underlying factors beyond ECLF's control that affect the achievement of the project results.<sup>2</sup>

## **2.3 Study methodology**

### **2.3.1 How the study was conducted**

The study was conducted from 21 July to 15 August 2014. It involved review of ECLF and project documents, interviews of Key Informants (KIs) and Focus Group Discussions (FGDs). Sixty nine KIs (18 female and 51 male) including representatives of Churches, ecumenical bodies, government ministries, community leaders, women and youth leaders, project beneficiaries, ECLF partners and staff were interviewed. Twenty FGDs involving community leaders (traditional and elected), government officials, members of Local Peace Committees (LPCs) and people trained in CPMRT under the project were conducted in Nkayi, Silobela, Kezi, Bulawayo, Mberengwa, Bikita, Chivi, Mutasa, Marondera, Seke (Rural), Chitungwiza and Sunningdale (Harare) districts. A total of 314 people (133 female and 181 male) participated in FGDs. In addition, the evaluation team observed an LPC capacity building workshop session involving 27 "*peace builders*" in progress at Neta Business Centre in Mberengwa.

Tools used for data collection included guidelines for interviewing key informants and for FGDs. The set of tools used in the study, key informants interviewed and FGDs conducted are included as appendices at the end of this report.

### **2.3.2 Study limitations**

On the whole the conduct of the study was smooth. ECLF was supportive throughout the study and the evaluation team was well received by all key informants and focus group discussants. The only limitation experienced was absence of control FGDs of ordinary community members that have not received training directly from ECLF facilitated workshops. However, the interviews of different stakeholders and key informants in the provinces, districts and communities visited provided for independent views from people that have not been directly trained by ECLF.

Two challenges were experienced during the study. One was the presence of known intelligence personnel in two FGDs which could potentially have affected the openness of participants. However, the depth and apparent openness of discussions in the two FGDs appeared to match those of other FGDs which suggests that the presence of the intelligence personnel did not affect the quality of discussions. A second challenge was the tight schedule of the study with part of field work being done concurrently with data analysis and report writing during the latter part of the study. The study, however, managed to cover all the scheduled study sites and key informants.

The study limitation and challenges notwithstanding, the evaluation team is confident that the findings are a fair reflection of ECLF and project performance and achievements.

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<sup>2</sup> ECLF midterm evaluation terms of reference.

## 3. PRESENTATION AND ANALYSIS OF FINDINGS

### 3.1 Project relevance and coverage

#### 3.1.1 Relevance

Zimbabwe has a history of violence dating back from the colonial era through the conflict-ridden struggle for independence and subsequently the episodes of political tensions and violence around elections. The elections of 2008 were particularly violent and the economy was on a free-fall characterised by: high (85%) unemployment rate, unprecedented galloping inflation peaking at 231 million percent; high poverty levels with 90% of population surviving below the poverty datum line; a collapse of social services delivery systems; and severe shortages of basic commodities such as food, fuel, cash and medicines<sup>3</sup>. It is this situation that motivated concerned church leaders to come together, initially to call on Churches and mother bodies to increase efforts towards national peace building, reconciliation and development. This come-together followed by a process of consultation led to the formation and formalisation of the ECLF as a Trust in 2010. The project "Strengthening church capacity in negotiation skills, conflict prevention, management, resolution and transformation" is considered relevant by all the KIs interviewed and FGDs conducted during the evaluation study.

#### Text Box 3.1.1

*"There was negative peace in the country ..... no overt physical violence, but people were hurting ....their money was gone...no food and there was this history of violence. The situation was inflammable and something needed to be done".* Remark by a KI regarding project relevance.

*"Hunger and violence were bedevilling the country".* Remark by a KI involved in the formative stages of ECLF.

*"If this program had come earlier, much of the violence that occurred in the past would not have happened."* Remark by a participant in a FGD in Nkonkoni, Silobela.

KIs and focus group discussants pointed to political polarisation, people needing healing and reconciliation from past anger and hurts, sexual and gender based violence (SGBV), domestic disputes, disputes in and among churches, workplace disputes, conflicts in schools between teachers and school development committees, disputes around field boundaries and livestock straying into neighbours crops as reasons for project relevance. Sentiments like *"the project was late in coming"* and *"the project came at the right time"* were expressed by many KIs and focus group discussants.

Besides the project being considered relevant because of conflict issues obtaining at individual, family, workplace, community and national levels, it is also considered relevant in its approach and content. The project approach has been bottom up, starting with the individual in the community working upwards. By so doing the project is said to be helping people address intra-personal conflicts before they move out as *"peace-builders"* or *"peace-makers"*. The project content is highly regarded by all those that have received training in CPMRT and/or as facilitators under the project. The CPRMT training was described by many as *"very practical"* and useful to individuals and communities. All KIs and FGDs

#### Text Box 3.1.2

*"The facilitation was fantastic. The response by participants was good. During the first day people were suspicious...there was lack of trust. By the second day people were opening up and there was transformation at a personal level that can lead to institutional transformation."* Remark by a KI from a potential ECLF partner who visited and observed a CPMRT workshop in progress.

*"I attended one of the workshops. I found the course content relevant. It was practical and the methodology was up to the level of participants. I was impressed. "* Remark KI (DA) during an interview in Bikita.

<sup>3</sup> ECLF Booklet – Opening and Leading the Path to Community peace Building in Zimbabwe, 2014.

affirmed relevance of all project aspects that they have been involved in or are knowledgeable of. The teaching methods of workshops, poetry, drama, sports for youths, use of documentary videos and exchange/learning visits, were mentioned and commended in different FGDs.

The main enabling factors for project relevance were found to include ECLF's willingness to listen, learn and to be innovative. Project emphasis evolved over time helping the project to remain relevant. While focus was initially (2009 – 2010) on building the capacities of Churches in negotiation skills, conflict prevention, management, resolution and transformation, the focus broadened in 2011 - 2013 to encompass leaders (traditional and elected) at community, district, provincial and national levels. Again in 2013 – 2014, focus broadened further to include community-led conflict prevention and resolution mechanisms in the form of LPCs. This broadening of focus and emphasis has been premised on lessons being learnt and the growing demand for the program. In project communities where there are no LPCs, such as Seke, focus group discussants showed desire to establish LPCs.

### 3.1.2 Coverage

The project is national in character in the sense that it covers all the ten provinces of the country. However, not all districts or Wards have been covered owing to resource limitations and the gradual build up approach used by ECLF. The gradual build up has been strategic given the sensitivities associated with the project. The terms "*peace building*" and "*conflict prevention and resolution*" generally carry undertones that make the project and hence ECLF to be often viewed with suspicion, especially by government officials and representatives of political parties, until they are familiar with CPMRT training content. For this reason ECLF has to engage and sensitise officials before moving into any community. During the evaluation, all KIs and focus group discussants that were sensitised or trained by ECLF in districts and provinces included a recommendation that ECLF should extend its coverage to all districts and Wards. There is general view that it would be difficult to sustain "*islands of peace in a sea of troubled waters*".

#### Text Box 3.1.2

*"We want the initiative to go to other Wards in the district that have not been reached and have no local peace committees."* Recommendation by a participant in FGD at Maphisa in Kezi district.

*"This is training that everyone should receive – every worker in the district so that it is cascaded to all communities."* Remark by a district government official in a FGD in Bikita district.

*"Would like ECLF to take the program to all Wards and villages in Honde Valley."* Recommendation by a participant in a FGD in Honde Valley in Mutasa district.

Besides geographic coverage, the issue of the project being able to address different types of conflicts was raised. The dominant view by those that received training under ECLF was that CPMRT training content is ideal for dealing with intra-personal, community and national level conflicts. Most KIs and focus group discussants that have received CPMRT training indicated that the principles taught are applicable at all levels and in different situations.

Another coverage issue raised in many communities is that of children. While the project is covering women, youth and community leaders it is not directly targeting children. Many KIs and focus group discussants observed the presence of conflict issues affecting and involving children in schools and communities. These include abusive relationship among children and between teachers and children. In all FGDs in communities, there was a call for "*catching them young*" with CPMRT, thereby inculcating a culture of peaceful co-existence and nation building from early ages.

### 3.2 Effectiveness

A review of the “Strengthening Church capacity in mediation skills, conflict prevention, management, resolution and transformation in Zimbabwe” annual work-plans and reports shows the project was designed with a number of mission and one institutional related outputs in mind. Broadly presented, the mission related outputs for the period 2011-14 are:

1. training in CPMRT of women and youth leaders, church leaders, civil servants, community leaders (both traditional and elected),
2. training of Church leaders, members of the Zimbabwe Republic Police (ZRP) and Zimbabwe Prisons and Correctional Services (ZPS) as trainers on CPMRT,
3. monitoring and evaluation, refresher courses, certification and official commissioning of Church leaders trained in mediation skills,
4. capacitating Church leaders and ECLF facilitators in trauma counselling, and
5. strengthening of community-led peace and reconciliation mechanisms.

The institution related output is about the strengthening of ECLF administrative structure.

Table 3.2 summarises the planned outputs and performance of the project to date. On the whole, the project has been effective in delivering on planned activities/outputs. KI interviews and FGDs provided evidence of delivery with, for example, KIs and focus group discussants confirming receiving sensitisation, training and certification, as appropriate. In some FGDs, villagers easily articulated the CPMRT topics, the learnings and how they are applying principles without referring to any notes. There was, therefore, also a clear demonstration of the appropriateness and effectiveness of the training methods used.

**Table 3.2 Project planned outputs and performance**

Planned outputs	Performance to date	Corroboration & comment
Women and youth church leaders (both clergy and lay) trained in CPMRT.	23,653 people trained in CPMRT by ECLF by end of 2013.	The evaluation study came across women and youth trained in CPMRT in the eight districts visited.
Church & community leaders (political party leaders, traditional leaders, MPs, councillors, civil servants, NGOs, etc) sensitised and/or trained in CPMRT.	More than 100,000 people reached through ECLF training and the LPC supported by ECLF.	During the evaluation study most KIs and focus group discussants indicated having been sensitised or trained in CPMRT by ECLF.
Church Leaders, members of the Zimbabwe Republic Police (ZRP) and Zimbabwe Prisons and Correctional Services (ZPS) trained as trainers on CPMRT.	265 received Training of Trainers (ToT) courses by end of 2014 including 28 ZPS & 2 ZRP officials.	Some church leaders, ZRP and ZPS officials confirmed having gone through the training of trainers course. Some Church leaders, ZRP & ZPS officials interviewed are ECLF focal persons points & facilitators.
Church Leaders and ECLF facilitators capacitated in trauma counselling.	Collated statistics not available.	Some church leaders, and ECLF facilitators interviewed during the evaluation study confirmed having gone through trauma counselling courses.
Monitoring and evaluation, refresher courses, certification and official commissioning of Church leaders trained in mediation skills.	All those who went through ToT courses received certificates.	All ECLF facilitators interviewed during the evaluation study confirmed receiving certificates after going through the ToT courses.
Improved community capacities and mechanisms for peace building, conflict prevention and resolution at Ward and village levels (60 LPCs planned).	52 LPCs established, of which 36 are active.	16 FGDs conducted during the evaluation study involved members of LPCs at Ward or district level. The evaluation team observed an LCP capacity building training session in progress at Neta in Mberengwa. FGDs in Nkayi, Silobela and Bikita advised LPCs embarked on livelihoods and public works projects.
Strengthened ECLF administrative structure. <ul style="list-style-type: none"> <li>• Availability of offices, furniture, teaching aids.</li> <li>• Support for ECLF admin costs.</li> <li>• Qualified personnel in ECLF.</li> <li>• Approved management policies, systems and procedures.</li> <li>• Clear ECLF provincial structures.</li> </ul>	ECLF renting offices. Some partners supporting ECLF admin costs. Robust policies and systems in place. Provincial and district structures in place built around PFPs and DFPS.	ECLF offices visited during evaluation. Literature review came across gender and HIV/AIDS policies. Application of financial policies and procedures witnessed in field during evaluation. Provincial and district focal persons interviewed during the evaluation.

Source: project reports and ECLF staff interviews

ECLF annual reports reviewed are strong on outcome level reporting which is important. Workshop reports cover proceedings and indicate participants. The workshop reports are supported by attendance registers. There is, however, no systematic collation of data at output level. The quality of annual reports can be improved by reporting against some denominator so that performance is discussed against plans and variances, if any, explained. Improving data collation at output level will enable ECLF management to better monitor project effectiveness and efficiency.

There were a number of enabling factors for effectiveness. The structure of ECLF with provincial and district focal persons provided for program coordination and penetration into provinces and districts. The respect and use of government administrative structures at provincial and district levels also enabled the project to reach out into communities. All government provincial and district officials interviewed during the evaluation study indicated that ECLF observed government protocols in entering respective provinces, districts and communities. The inclusiveness of stakeholders at all levels by the project also provided for project buy-in in a politically polarised society. For instance, it was easier to reach out in communities with leaders from different political parties participating in the program. Using the Church as a point of entry also provided for effectiveness as 80% of the population are Christians who potentially have respect for Church leadership and the Church itself.

The passion and commitment to peace building of staff and volunteers was also cited by many KIs as a key enabling factor. A number of ECLF staff started as volunteers or interns giving their time for free. Some current positions, e.g. M&E and youth facilitator, are occupied by volunteers. In 2014, staff agreed to take a salary cut in response to fall in ECLF income. All this points to a passionate and committed staff establishment.

There are institutional aspects with potential bearing on future project effectiveness that need attention. These includes increasing numbers of facilitators in provinces and districts, motivation of facilitators and volunteers and strengthening ECLF institutional capacity. These are addressed in more detail under Section 3.5 on management and coordination.

Some KIs from within ECLF noted that project implementation was occasionally slowed down by factors in the operating environment. The Public order and Security Act (POSA) and the Access to Information and Protection to Privacy Act (AIPPA) were cited as inhibiting factors as all workshops had to be cleared with security authorities first thereby slowing down implementation of project activities.

A major lesson on effectiveness, and also on spheres of impact and sustainability, is that the project strategy of focusing on speaking to the person, i.e. "*the inner being*", thereby creating transformation is much more effective than focusing on intellectual space. The project approach translates into real action, the saying, "*peace begins with me ....peace begins with you ..... peace begins with us* " used by ONHRI and subsequently by many other stakeholders in peace building and reconciliation.

### 3.3 Efficiency

The project is being implemented within budget and timeframe. Most planned outputs are being met as discussed under project effectiveness. The evaluation study was told of late "cancellations" and "rescheduling", of workshops planned in districts. What was termed cancellation in the districts turned out to be late approvals of work plans where some workshops are not approved. The delayed approval of work plans and some workshops not being approved was attributed to delays in funding confirmation. Rescheduling of workshops was attributed largely to need to deal with protocol issues, especially at provincial and district levels. These challenges notwithstanding, project implementation was found, on the whole, to be efficient with respect to utilisation of human, financial (budget), material and time resources at the disposal of the project.

ECLF work has been supported by funding partners and donations from individual well-wishers and community contribution. Though the amounts from the latter two sources have been relatively small, it is the thought and gesture by the individuals and communities that carry a huge value. Between 2008 – 2009 ECLF's finances were managed by LUCSA and later in 2010 by the Lutheran Development Services (LDS). ECLF assumed management of its finances in 2011 as it established institutional capacity and the confidence of funding partners grew. Table 3.3 summarises income and expenditure trends over the four year period that ECLF has been managing its finances.

Most KIs interviewed are of the view that the project is efficient in its use of resources. They did not see how else more could have been achieved with the same quantity of resources available. It was noted that ECLF operates at a national level with an annual budget that is less than what some big international NGOs would allocate to a district or Ward project per year. One KI was quoted as saying, *"...give ECLF \$10,000 and you would be amazed at the ground they will cover. With the same amount my organisation will not be able to move out of the offices to do any work."* Representatives of funding partners interviewed during the evaluation study acknowledged ECLF as efficient, professionally run and accountable.

True to good corporate governance and management ECLF's finances are audited annually. In addition, independent audits of projects are conducted for funding partners. A review of the independent auditors' (KPMG) reports management letters for years ended 31 December 2011, 2012 and 2013 corroborate the assertion that ECLF has managed its finances well and has not received an adverse audit report. The draft audit report of the project finances by UNDP for the year ended 31 December 2013 is also unqualified.

Factors for good financial management include: good corporate governance; strict and sound accountability policies and systems; professionalism and financial discipline of staff; the commitment and dedication of ECLF staff and volunteers to work; and the *"movement"* type of approach that ECLF is building and upon which the spirit of volunteerism is premised.

Many KIs interviewed for the study expressed concern about the general decline in donor funding occasioned by, among other things, the general global economic recession. This has a bearing on funding support to peace building and development initiatives by Church and CSOs. The 50% drop in ECLF confirmed income between 2013 and 2014 lends credence to the concern of the KIs interviewed for the study. The current resource efficiency and accountability by ECLF and the *"movement"* type of approach provide a good basis for

sustainability of ECLF as an organisation in the face of dwindling donor funding. Section 3.6.2 on sustainability discusses some possible options open to ECLF in this respect.

**Table 3.3 Source and application of funds trend**

<b>INCOME AND SOURCES</b>				
<b>Funding partner</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014*</b>
	<b>US\$</b>	<b>US\$</b>	<b>US\$</b>	<b>US\$</b>
UNDP	322,906	509,060	507,835	250,000
ELCA	-	125,000	200,000	100,000
Bread for the World	41,494	111,729	72,156	55,560
Martina Basso (Mennonite)	1,419	7,994	260	-
VELKD	8,000	13,000	13,057	-
Rev Enns (Mennonite)	219	-	-	-
Donation (Projector)	1,000	-	-	-
ELCZ Central Diocese	7,162	11,850	-	-
American Friends Service Committee	-	-	15,062	12,780
Lutheran Communion in Southern Africa	-	-	11,975	-
Contributions by Community	-	50	295	-
Rev Haenes Gensbauer (VELKD)	-	500	-	-
Interest income	-	4,739	4,683	-
<b>Total income</b>	<b>382,200</b>	<b>783,922</b>	<b>825,323</b>	<b>418,340</b>
<b>APPLICATION OF FUNDS</b>				
Program expenditure	209,374	496,790	553,430	48,020
Administration costs	139,393	209,540	250,116	47,631
<b>Total expenditure</b>	<b>348,767</b>	<b>706,330</b>	<b>803,546</b>	<b>95,651</b>
Surplus (deficit) for the year	33,433	77,592	21,777	-
<b>EXPENDITURE AS PERCENT OF INCOME**</b>				
Program costs	55%	64%	67%	-
Admin costs	36%	27%	30%	-

Source: ECLF

\* 2014 figures are for confirmed income only. Income and expenditure likely to change as year progresses.

### 3.4 Achievements

The five mission related project outputs for the period 2011 to 2014 (re. Section 3.2) are expected to achieve the following broad outcomes:

1. Women and youth become conflict sensitive and are equipped with skills to contribute to national healing and reconciliation in discharging their mandates.
2. Leadership engage their communities in conflict prevention, management and resolution thereby promoting healing and reconciliation.
3. Traumatized facilitators receive counselling and Church leaders and facilitators are equipped for trauma counselling.
4. Capacity of LPC members strengthened on disaster risk management, livelihoods strategies and early warning and early response.
5. Church Leaders lobbying and advocating for peace building and conflict resolution.

The project is registering many positive achievements in line with the expected outcomes. During the evaluation study, many testimonies were shared of achievements at personal, family and community levels. In communities where the project has operated, Church, traditional, political and security sector leaders were found sensitised on CPMRT and in many cases equipped to engage their communities in peace building. The study revealed that the project is contributing to peace in communities. Communities touched by the project are now able to better manage diversity. Traditional leaders are using the mediation skills acquired from CPMRT training in presiding over cases that come before their courts. Traditional leaders that were interviewed or that participated in FGDs indicated how they are now able to deal with issues rather than persons as a result of the training in CPMRT. Members of LPCs that previously could not work together, not greet each other and not even share platforms because of different political party affiliations were found working together championing peace. Many KIs and focus group discussants partly attributed the absence of violence in their areas during the 2013 harmonised elections to the project. There were reports by KIs and focus group discussants, of increased political tolerance in project communities.

Other project achievements in project communities that were indicated by KIs and focus group discussants include:

1. Reduction in domestic disputes as people have learnt to settle differences amicably,
2. Reduction in crime rate,
3. Changes in leadership style of local leaders leading to increased acceptance and respect by community members,
4. Establishment of LPCs drawing membership from local leaders (headmen, village heads and councillors), women and youth leaders, Church members, Zimbabwe National Traditional Healers Association (ZINATHA), war veterans, business people, farmers' associations, people living with disabilities, members of residents association in urban areas, neighbourhood watch groups and civil servants (especially from MWAGCD and MYDIEE),
5. LPCs members, calling themselves "peace makers" or "peace builders" cascading the peace gospel in their communities thereby promoting peace and building social cohesion,
6. LPCs starting income generating and other public works projects (e.g. in Nkayi, Silobela and Bikita) that promote social cohesion,
7. Increased respect among different Churches that used to look down upon each other because of the "holier than thou" attitude,

**Text Box 3.4.1**

*"The project is relevant to the community. We have seen a reduction in crimes such as public fighting, theft, rape cases and house breaking in project area. We would like the programme to be brought within the police camp as it will help address conflicts in families and at work place in the camp."* A remark by a ZRP official in a FGD at Nkayi DisPol.

*"During the 2013 electoral campaigns, representatives of different political parties were seen walking together giving each other time to campaign for their different parties."* Remark by a LPC member during a FGD in Silobela.

*"ECLF played its part in making the previous election less violent."* Remark by a KI during an interview in Bulawayo.

*"If in 2013 we had not been taught about peace, there would have been disaster in our area."* Remark by a participant in a FGD at Maphisa in Kezi.

*"Would like the program to reach everyone in the country. The country cannot develop without peace."* Recommendation in a FGD in Bulawayo

*"In Chitungwiza the project moved mountains in bridging the gulf between the executive and the councillors and among the councillors themselves from different political parties."* Remark by a KI during an interview in Harare.

8. Harmony in Churches as leaders use the CPMRT principles to deal with conflict issues within and among Churches,
9. Increased ecumenism as different Churches organise joint programmes or invite each other to Church programmes and activities,
10. Promotion of inter-faith collaboration on common issues in the society as Church leaders work with ZINATHA members on peace building, for example, and the engagements that ECLF is having with Moslems. One KI was quoted as saying, *"the project has gone beyond being ecumenical to being an inter-faith one"*.
11. Enrichment of the work of pastors as a number of those interviewed indicated fulfilment resulting from knowledge and learning imparted by project and the growth from being pastors of congregations and parishes to pastors of communities.

The study revealed that ECLF is now recognised by many stakeholders as an important and effective player in peace building and conflict resolution as evidenced by invitations to facilitate on the subject at occasions organised by the stakeholders. Examples of this include Churches and government departments requesting for ECLF peace building and conflict resolution facilitation support<sup>4</sup>. ECLF collaborated with ONHRI facilitating on CPMRT at some of its workshops and submitted position papers to ONHRI and Parliamentary Constitutional Select Committee (COPAC) thereby contributing to the inclusion of NPRC in the constitution. ECLF has also engaged the Chiefs Council in Kadoma early this year with a view of forging a working relationship.

The enabling factors for project achievement include factors for effectiveness discussed under Section 3.2. Other additional factors are: recognition of diversity and hence inclusiveness by the project in working with stakeholders; project preaching peace and reconciliation without *"churchnising"* people; collaborating and networking with other players notably ONHRI, MWAGCD, MYDIEE and other government institutions.

A few KIs, in and outside ECLF, noted that more could possibly have been achieved by ECLF were it not for the slow start when the concerned Church leaders were initially viewed with suspicion and mistrust by ecumenical Church bodies when the vision had not been fully appreciated. During the formative stages of ECLF, some Church mother bodies, especially ZCC, viewed the Forum as a competitor and hence a threat. The evaluation study found the ECLF relationship with ecumenical bodies to have thawed over the years and is continuing to improve. The formative stages were also marked by severe resource constraints which affected ECLF operations, communication and networking.

KIs and focus group discussants pointed out areas for improvement. Among these are the need to: reduce the time gap between CPMRT and capacity building trainings of LPCs; have manuals for LPCs capacity building training; introduce IEC material for distribution at CPMRT workshops to be used as reference material after the trainings; and to include economic empowerment targeting LPCs, youth and women. It was observed that poverty and unemployment make people, especially the youth vulnerable and susceptible to being enticed to engage in social malpractices which breed conflict. One focus group discussant used the adage, *"an idle person is the devil's workshop"* to emphasise the link between poverty and conflict.

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<sup>4</sup> MWAGCD, Bulawayo Metropolitan Province, Reigate District, District Development Officer's letter, 30 June 2014, requesting ECLF facilitation for a peace building workshop targeting 50 residence committee members of Ward 3. MLGPWNH, Nkayi District Administrator's Office letter, 15 July 2014, proposing peace building and conflict resolution workshops in the district to ECLF.

There was also a call for training of facilitators in different government ministries who can cascade the CPMRT training within workplaces. By so doing more people can be reached by CPMRT training and benefit at a personal, home and workplace levels. In a FGD of government district level officials in Bikita, it was noted that many development initiatives fail because of lack of social cohesion. The discussants felt that this problem can be addressed if extension officials are equipped with skills for peace building and conflict resolution as they interact with groups at Ward level. There was a loud call in FGDs to reach out to children with CPMRT messages. Suggestions for reaching out to children were that the project should collaborate with the Ministry of Primary and Secondary Education for inclusion of aspects of CPMRT in the education system.

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### 3.5 Organisational setting

#### 3.5.1 Management and coordination

ECLF is registered as a Trust and in line with good corporate governance has a nine member Board for strategic direction and policy oversight. The Trust Deed provides for up to 12 Board members. The current nine members of the Board bring different skills and experience to the organisation thereby adding value to the work of ECLF. Board members interviewed as KIs demonstrated deep passion and commitment to peace building and conflict resolution, reconciliation and national healing. Below the Board is an Executive Director leading a small and flat establishment comprising of five full time staff members and volunteers serving in support positions and as provincial and district focal persons. One KI observed that *"...ECLF is an organisation of people led by conviction and desire to change the country and this is reflected in the people serving in the Board and management"*.

The ECLF structure is flat. Most KIs who commented on the structure and staff establishment are happy with the organisational structure which they consider lean and efficient. External KIs in provinces and districts and focus group discussants are familiar with provincial and district focal persons and know of a *"head office"* in Bulawayo. Some KIs, in and outside ECLF, noted that ECLF's focus has been very much on delivering the program and has done so with a minimal human resource base. Many could only speak knowledgeably about the provincial and district focal persons that they interact with. The focal persons are known in the provinces and districts for their commitment to peace building and hard work. In most areas there is good rapport between the focal persons and the provincial and district authorities and community leaders. The study, however, came across an incident where a provincial focal person needs to improve on relations with authorities at provincial and district level. This situation is attributable to recent changes in personnel and absence of hand over take over in the process. The study also came across a couple of incidences of inactive district focal persons which can be attributed to volunteerism and also in one of the cases to the changes in personnel in the provincial structure.

#### Text Box 3.5.1

*"Of all the organisations working in the didtrict they (ECLF) are the busiest and they keep us busy. I gave Shadreck (ECLF district focal person) my private number and I now regret because he is always calling me and keeping us on our toes"* A remark by a ZRP official in a FGD at Nkayi DisPol.

Some KIs noted that ECLF has put a lot of emphasis on delivering on mission related work since its formation and that it needs to now pay more attention to institutional capacity

building without losing momentum on programming. Institutional capacity building would address areas noted for improvement, such as:

- Work overloads for some positions owing to the small staff establishment
- Communication involving ECLF office and staff/volunteers in the provinces and districts so that information is received timeously and uniformly through the provincial and district structures.
- Transparency on criteria for selection of DFP and PFP and issues of hand over take over where there are personnel changes.
- Facilitators and volunteer incentives and motivational issues regarding community mobilisation, travel and accommodation support.
- Guidelines for work plans and reporting.
- Monitoring and documentation of work beyond workshop reports.

A key strength that sets the ECLF peace building, reconciliation and healing program apart is the *"movement"* type of approach premised on community ownership and volunteerism. ECLF has an office located in Bulawayo manned by four full time staff and a sub-office in Harare with one staff member. Besides these all the other people in Bulawayo, provinces and the districts are volunteers giving their time for free and only getting reimbursements for costs associated with organising workshops and honouraria for facilitation in the case of facilitators. It is noteworthy that volunteers at the office, in provinces and districts are people that have caught onto the vision of ECLF and/or transformed by the CPMRT training at a personal level. The conflict prevention and resolution mechanisms supported by the project in the form of LPCs are community based. This set up makes the ECLF project more of a value and goal driven *"movement"* than an organisation based on salaries, wages and big allowances for people involved in the project. Therefore, in addressing issues of institutional building and hence communication, incentives and motivation, it is important to strike the right and delicate balance with the *"movement"* type approach which has been ECLF's cutting edge. This calls for continuous inculcation of the vision and values of ECLF in people involved with the project at all levels as one of the institutional building measures.

There were a few and isolated suggestions by KIs to build on the movement concept by introducing provincial chapters and possibly later district chapters. These chapters can take different forms linking to a national apex and could be approached on a gradual and pilot basis for purposes of learning. The tested LPC model could also provide pointers to the form provincial chapters could take. Advantages of chapters were given as (a) providing for conflict issues specificity in different parts of the country and (b) entrenching the community-led nature of peace building processes and mechanisms. A KI addressing this suggestion advised on the danger of creating rigid structures should the idea of provincialising ever be piloted or in any current ECLF institutional building as structures conjure issues of positions, status and associated power relations.

### ***3.5.2 Relationships with stakeholders***

The evaluation revealed that ECLF maintains good cordial relations with stakeholders and partners. With funding partners, ECLF meets its reporting requirements, especially financial and program narratives. Open lines of communication between ECLF and its funding partners provide for regular contacts beyond the contractual reports. This view on cordial

relations is shared by both ECLF staff and officials of some of the funding partners that were interviewed as KIs. A KI in ECLF indicated that because of cordial relations, Bread for the World is facilitating ECLF's migration to EED for longer-term funding as its (BftW) own funding draws to an end. Funding partners are reported to have supported ECLF through training on reporting requirements, results based management (in the case of UNDP) and visiting project sites and offering valuable advice.

ECLF's relation with Church mother bodies was marked with mistrust and suspicion at the beginning with some mother bodies, particularly ZCC viewing it as competitor. This was despite the Zimbabwe Heads of Christian Denominations (ZHOCD) making a resolution to acknowledge and support the efforts of concerned Church leaders in the presence of all Mother bodies General Secretaries on 5 November 2008<sup>5</sup>. However given continued engagements and involvement of Church leaders in both ECLF and Church mother bodies administrative structures, there has been a thawing and improvement in relations at the level of national administrative structures.

The evaluation study found UDACIZA's national level administration ready to work with ECLF and would like the latter to train trainers who can cascade CPMRT within its member Churches. The study also found that EFZ and ZCBC national administration structures acknowledge the presence of ECLF and its ecumenical and interfaith approach on the ground. What the study found missing at the national administrative structure levels of some Church mother bodies is the full formal embrace of ECLF. This lack of formal embrace notwithstanding, there have been participation in some activities. ZCC has participated and officiated at ECLF workshops. ECLF, CCJP, ZCC and Apostolic Christian Council of Zimbabwe participated in the Dialogue Exchange Programme on Regional Knowledge Exchange Forum on Healing, Reconciliation and Integration organised, supported and facilitated by UNDP, AFSC, ZCC and ECLF on 6 – 7 March 2013 at Great Zimbabwe, Masvingo. A KI indicated to the study that ECLF's application for membership of Church and Civil Society Forum (CCSF) is on the verge of approval. Such an approval will further bring ECLF closer to Church mother bodies as they are members of CCSF. There is a need for continued engagement with Church mother bodies for them to fully embrace ECLF's vision, its work and approach.

Besides relations with funding partners and Church mother bodies the evaluation study found ECLF relating well ONHRI and other government agencies, especially MYDIEE, MWAGCD, Zimbabwe Republic Police (ZRP) and Zimbabwe Prison and Correctional Services (ZPS). ECLF works closely with these government ministries and institutions at district, provincial and/or regional levels. Some ZRP members are ECLF facilitators and focal persons and some ZPS members have also served in similar roles in the past.

A KI proffered a key enabling factor for relations with various stakeholders when describing ECLF as *"....they (ECLF) are brave enough to work with anyone to change Zimbabwe for the better."* The relationships with various stakeholders shows ECLF has used a strategy of partnerships and networking which recognises that peace building, reconciliation and national healing requires concerted effort by various players operating at different levels.

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<sup>5</sup> ECLF Booklet – Opening and Leading the Path to Community peace Building in Zimbabwe, 2014.

## 3.6 Impact and sustainability

### 3.6.1 Impact

Further to achievements discussed under Section 3.4, the project is having positive impact as it transforms lives at individual, family and community levels. During the evaluation study, KIs and focus group discussants gave testimonies of how the project is touching and changing lives for the better. Most KIs and focus group discussants who attended CPMRT trainings have stories of how the project has changed their lives at a personal and family level. It was noted that trainings include a healing session towards the end of workshops and this session was particularly commended by most interviewees and discussants. The following changes were mentioned as evidence of project impact: individuals being relieved of intra personal conflict burdens; people, including brothers and sisters, husbands and wives, being reconciled after being separated by family and political based conflicts; pastors growing from being pastors of Church congregations and parishes to being pastors of communities.

#### Text Box 3.6.1

*"I am aware that your organisation is already operating in the district and it is our observation that a lot has been achieved through the training that you have conducted at sub-district level. I am happy that your organisation is here to stay. I hope the education that your organisation is imparting on our community will go a long way in improving the livelihoods of our disadvantaged rural population."* Excerpt from a letter by MLGPWNH, Nkayi District Administrator's Office to ECLF, 15 July 2014.

*"The project is uniting people: people from different political parties and from different churches. There is reduction in incidences of domestic violence and even among gold panners in the area".* Remark by a headman during an interview in Silobela.

*"The program changed me. I am no more a 'Bruce Lee'. My pastor could not believe I have changed."* Remark by a youth in a FGD in Bulawayo.

*"The project improve my teaching as a pastor. I have learnt that not all problems are demons that can be cast away by prayer but that there is need to sit down, listen, advise and mediate between conflicting parties".* Remark by a KI during an interview in Seke.

*"I served the Church for 12 years and 2 years in ECLF on part time. I feel I have helped transform more lives in the last 2 years than I did as a pastor in 12 years. Now I have many people acknowledging that I have touched their lives."* Remark by a KI during an interview in Marondera.

### 3.6.2 Sustainability

The evaluation study revealed that there are two main sustainability measures for project interventions. The first is the quality of the training which focuses on *"inner person"* leading to transformation at a personal level. Many interviewees and focus group discussants indicated that the training received will stay in the communities and that those trained have become *"peace builders"* and *peace makers"*. Knowledge, once imparted cannot be taken away and will, therefore, remain in the individuals, families and communities. KIs and focus group discussants that received CPMRT training under the project demonstrated a sound grasp of the CPMRT curriculum which consists of understanding of (a) conflict - nature, types, genesis, analysis, tools and management (b) communication – listening, perceptions and effective messaging (c) negotiation and mediation skills and tools (d) power dynamics, and (e) healing – including trauma counselling.

A second sustainability measure for project interventions is the LPCs that are supported by the project. The inclusiveness of the membership of LPCs addresses diversities obtaining in communities. The LPCs are community-led conflict prevention and resolution mechanisms.

These were found not competing but complementing existing community leadership and administrative structures. It is noteworthy that some LPCs have realised the need for income generating and public works projects serving communities. This is an important realisation for sustainability by members of LPCs.

The call by all KIs and focus group discussants in project communities for increased project coverage is pointer to the threat to peace building and conflict resolution from outside project communities. One KI aptly observed that it would be difficult to sustain *"islands of peace in a sea of troubled waters."*

#### Text Box 3.6.2

*"Church representatives roll out peace messages in their respective churches.....political party representatives roll out to their members .....people representing other groups also do likewise."* Remark on how LPCs work by a focus group discussant in Nkayi

*"They (facilitators) were teaching. It was like they were possessed by a spirit. It was inspiring. ...Those that attended the workshop are now preaching peace."* Remark by a headman during an interview in Silobela.

*"People that have received CPMRT training become resource persons in their homes, workplaces and communities."* Remark by a KI from Ministry of Primary and Secondary Education during an interview in Mberengwa.

*"LPC members are role models in their families and communities".* Remark by an LPC capacity building workshop participant at Neta in Mberengwa.

Discussions at a workshop organised to receive the draft evaluation report raised the issue of sustainability of ECLF as an organisation. It was noted with concern that ECLF, like many other peace building and reconciliation initiatives in the country, is donor dependent and that donor funding is on the decline owing to the general global economic recession. There is, therefore, an imperative for ECLF to explore opportunities and develop strategies for self reliance and sustainability as an organisation in order to cushion itself against future donor funding shocks. Strategies suggested at the workshop include ECLF courting the support and involvement of the local business sector and income generating projects like farming. The issue of ECLF sustainability as an organisation is urgent in view of that peace building, reconciliation and national healing is a long-term process.

### 3.7 Lessons learnt

KIs and focus group discussants indicated a number of lessons that can be drawn from the project experience to date. These include the following:

1. *"There is enough room for different players on peace building and conflict resolution in the country. What is important is not to compete but for each to make a contribution and for various efforts to complement each other."*
2. An open, collaborative and non-confrontational approach is productive in working with state agencies and institutions and community leaders.
3. Being non-partisan and not *"churchinising"* people improves credibility of the organisation and project.

4. Absence of overt physical violence does not mean presence of peace. Zimbabwe is said to have "*negative peace*" and "*latent violence*".
  5. Focusing on speaking to the person, i.e. the inner being, thereby creating transformation is much more effective than focusing on intellectual space. The project approach translates into real action, the saying, "*peace begins with me ...peace begins with you ..... peace begins with us* " used by ONHRI and subsequently by many other stakeholders in peace building and reconciliation.
  6. It is important to thoroughly analyse conflicts to get to the root of issues. Most of the conflicts that are considered political are just manifestations of other deep rooted issues needing to be addressed. Accordingly and as one KI noted "*ECLF is not just talking about politically motivated conflict and violence but socio-economic issues as well. The broad view of peace building has given ECLF credibility*".
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### **3.8 Opportunities and threats to future work**

#### **3.8.1 Opportunities**

Looking ahead, there are a number opportunities for ECLF and peace building, reconciliation and national healing work in general. These include provisions of the new constitution, laws and policies on domestic violence, presence of many players working at different levels and state organs' willingness to work with Churches and civil society on peace building.

The provisions of the new constitution including an expanded declaration of human rights and freedoms and establishment of five independent commissions for democracy provide an opportunity for peace building and conflict resolution work. These commissions include: Zimbabwe Electoral Commission; Zimbabwe Human Rights Commission; Zimbabwe Gender Commission; Zimbabwe Media Commission; and, the National Peace and Reconciliation Commission (NPRC). In addition to the NPRC providing a window of opportunity, laws and policies on gender and prevention of gender based and other forms of violence also provide an opportunity for tackling domestic violence and SGBV which rank high among conflict issues prevailing in many communities.

The constitutional provision for devolution of governmental power and responsibilities is also an opportunity for peace building, reconciliation and national healing work in general. In the event of provincial councils being implemented for instance, there will be provincial level platforms for influencing and advocacy on peace building. This will allow for specificity in dealing with regional peculiarity of conflict issues. Specificity would make it easier to gain acceptance of peace building efforts and initiatives because of the immediacy of relevance of issues. The decentralisation and devolution concept espoused in the constitution also ties in well with the idea of building provincial chapters of the ECLF movement suggested by a few KIs during the evaluation study.

Another opportunity for peace building and conflict resolution work in the country is the two year UNDP supported programme, "Support to Peace Building, Disaster Risk Management and Increased Access to Sustainable Livelihoods for Resilience Building and Social

Cohesion". The programme focuses on four main complementary pillars, namely: peace building, reconciliation and conflict prevention; dialogue and social cohesion; and disaster risk management and recovery. ECLF is included in the programme as one of the responsible parties alongside NANGO, NPRC and several government ministries. The willingness of state institutions to work with church and civil society is a big plus for peace building work.

The networks that ECLF has with other players is an opportunity for scaling up CPMRT work. ECLF is in partnership with ACTION - Institute for Environment, Health and Development Communication which in turn has a good working relationship with Ministry of Primary and Secondary Education (MPSE). The project can, therefore, front ACTION – IEHDC in influencing MPSE at national level. The Mennonite Central Committee (MCC) Zimbabwe with whom ECLF has recently been engaging is working with the National University of Science in establishing a peace building and conflict resolution module and is also interested in peace education in schools. These are windows of opportunities for collaboration in responding to the call for introducing CPMRT for children and in the education system.

The presence of Churches in all communities in the country and other players provides opportunities for networking and collaboration in peace building, reconciliation and healing work. The entry point for the project was Churches and the project focus has since broadened to encompass community leaders (traditional and elected, political, civil servants, leaders of other faiths and other social groupings). On the part of the Church there are the justice and peace commissions of mother bodies (namely EFZ, ZCC, ZCBC and UDACISA), the ZHOCD, the Ecumenical Peace Observation Initiative in Zimbabwe (EPOIZ) and the Church and Civil Society Forum all contributing to peace building in different ways and levels. The EPOIZ, for example, focuses on researching and advocating for peace at national level. Among CCSF members that were mentioned as doing conflict resolution work in areas visited during the evaluation study are chapters of Bulawayo Agenda in Kezi, Zimbabwe Christian Alliance in Kezi, Catholic Commission for Justice and Peace (CCJP) and Zimbabwe Human Rights Association (ZimRights) in Manicaland, and Habakkuk Trust in Kezi. It is noteworthy that some key players in ECLF are also involved in Church mother bodies, EPOIZ and CCSF initiatives. This is a massive opportunity for collaboration and cross-fertilisation among the various initiatives on peace building and conflict resolution.

Besides Church related players KIs and focus groups discussants also mentioned the work of other CSOs that contribute to peace building at different levels and in different ways. These included: Youth for Today and Tomorrow (YTT) which focuses on peace building among youths through promotion of gardens in Kezi; Msasa Project promoting peace from a SGBV perspective in some Wards in Kezi; Centre for Conflict Management and Transformation (CCMT) doing peace building with Councillors in Mberengwa; Channel of Hope working with Church leaders on peace building and conflict resolution in Chivi; Regai Dziveshiri working on child rights in some Wards in Bikita; and Peace Building and Capacity Development Foundation (PACDEF) and Zimbabwe Lawyers for Human Rights (ZLHR) working on human rights and peace building in Manicaland. In almost all interviews and FGDs a number of other CSOs were mentioned as doing other forms of development in communities. Among these are Church mother bodies' development arms and faith-based organisations such as Christian Care, CARITAS, Catholic Agency for Overseas Development (CAFOD) and Lutheran Development Services (LDS). The presence of these other players doing peace building and other development work is a window of opportunity for the integrated approach under the UNDP supported programme, "Support to Peace Building, Disaster Risk Management and Increased Access to Sustainable Livelihoods for Resilience Building and Social Cohesion".

### 3.8.2 Threats

ECLF and other players have to be alert to a number of potential threats to peace building, reconciliation and national healing work. Among potential threats identified by KIs and focus group discussants are:

1. Diminishing donor funding and competition for resources among players undermining collaboration.
2. Economic meltdown or collapse may fuel conflicts and violence at various levels. State institutions that are key to peace keeping may face financial, human and administrative capacity constraints due to fiscal limitations owing to economic decline.
3. The absence of overt physical violence since 2013 harmonised elections may lead to complacency on the part of key players including Church and civil society, state organs and funding partners. This would lead to current peace efforts losing momentum.
4. Addressing the issue of national level administrative structural relations with ZCC, EFZ and ZCBC, that can easily stand in the way of collaboration that has huge potential for mutual benefit.

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## 4. CONCLUSIONS

ECLF was established against a background of a people that have pain, hurt and anger at a personal, community and national level. The creation and work of the ONHRI leading to the provision of a NPRC in the new constitution is recognition by the state for the need for national reconciliation and healing. ECLF's work on CPMRT is in support of government and Office of the President and Cabinet (OPC) which has the mandate for peace. It is for this reason that ECLF's work and funding from partners such as UNDP had to be approved, initially by the OPC and later by ONHRI. The project, "Strengthening Church capacity in negotiation skills, conflict prevention, management, resolution and transformation in Zimbabwe" is relevant to the country situation and is recognised as such by beneficiaries, stakeholders and government authorities at district, provincial and national levels.

The magnitude of the challenge of peace building, national reconciliation and healing is such that concerted effort is required on the part of all stakeholders including the state, Church, faith based and civil society organisations and funding partners. Given the long history of violence that the country has experienced dating back to the colonial period through the struggle for liberation and subsequent episodes of violence around elections and the widespread political polarisation, peace building requires a long-term perspective. It has been described as "*a marathon race*" calling for long-term programming. While there are many players involved in peace building at different levels, ECLF's CPMRT is unique and innovative in that it focuses on the "*inner-person*" bringing about transformation at personal level leading to institutional transformation. It has been aptly described as "*organic*

*peace building*". This approach provides for project effectiveness, impact and sustainability of ECLF's peace building interventions. ECLF's CPMRT curriculum consists of understanding of (a) conflict - nature, types, genesis, analysis, tools and management (b) communication – listening, perceptions and effective messaging (c) negotiation and mediation skills and tools (d) power dynamics, and (e) healing – including trauma counselling.

The project is delivering in line with its expected outcomes. The evaluation revealed that Church, traditional, political and the security sector leaders in project areas were sensitised on CPMRT and in many cases equipped to engage their communities in peace building. There are testimonies of how the project is: helping people deal with intra-personal conflicts; contributing to reduction in domestic disputes as people learn to settle differences amicably; contributing to peace in communities with communities now able to better manage diversity; and contributing to increased political tolerance in project communities. During the evaluation study, many KIs and focus group discussants partly attributed the absence of violence in their areas in the 2013 harmonised elections to the project.

ECLF has used a number of strategies in implementing the project which have contributed to its (project) relevance, effectiveness, impact and sustainability. The strategies include: **ownership** of initiatives by communities; **participation** of women, youth and traditional, civic and political leaders and civil servants; **inclusivity** of diverse players thereby going beyond being ecumenical to being interfaith; **partnership and networking** with other stakeholders; and **volunteerism** whereby provincial, district and local structures are manned by volunteers making ECLF a vision and value driven "**movement**". These strategies have been complemented by a professional, committed and passionate small staff establishment and Board of Trustees making ECLF a very efficient organisation that have been able to reach out nationally on relatively small annual budgets. While ECLF will need institutional building to improve communication, incentives and motivation of staff and volunteers, work overloads, monitoring and documentation, it will be important to strike the right and delicate balance with the "**movement**" type approach which is ECLF's cutting edge. This calls for continuous inculcation of the vision and values of ECLF in people involved with the project at all levels as one of the institution building measures.

Peace building, reconciliation and national healing process is a very complex value chain that makes peace everyone's business and hence the ONHRI adage, "**peace begins with me, peace begins with you and peace begins with all of us.**" The value chain demands collaboration and baton passing between different levels and diverse players with different but complementary strengths. ECLF's strength is working at the ground level using the bottom up approach where it has focused on what it calls Track 3 (the community level) and Track 2 (the provincial, district and CSOs engagements). Some KIs have likened ECLF's bottom up approach to "*...pulling the rug from under the feet of those who achieve and maintain power and positions through use of conflict and violence*". Other players including Church mother bodies and ZHOCD who are potential partners, are known to be better placed for direct influencing and advocacy at Track 1 (national level). ECLF's partnership and networking strategy will, therefore, enable ECLF's work at ground and meso levels to feed into the national level.

There is a loud call, by those whose lives have been touched by ECLF's CPMRT program, for the project to expand to other districts and Wards and to cover all people and children in the country. This is a task that ECLF cannot to achieve in its own and, therefore, needs to develop strategies for replication and scaling up of the unique CPMRT approach that it is using. Such strategies could include promoting the mainstreaming of CPMRT in peace building and general national development work. ECLF could increase the training of trainers in Churches, Church mother bodies, faith based and civil society organisations and

government ministries and departments building on the work already being done with MYDIEE, MWAGCD, ZRP and ZPS. In order to reach out to children ECLF can, through partners such as Action-IEHDC who is already working with the Ministry of Primary and Secondary Education and potential partners like MCC-Zimbabwe, explore how aspects of CPMRT can be introduced into the education system.

There are opportunities that ECLF and other peace building players can seize for greater program impact in future. These include: provisions of the new constitution such as expanded bill of human rights, the creation of the NPRC, devolution of governmental powers and responsibilities; laws and policies on domestic violence and gender; presence of many players working at different levels and state organs' willingness to work with Churches and civil society on peace building; and the UNDP supported programme, "Support to Peace Building, Disaster Risk Management and Increased Access to Sustainable Livelihoods for Resilience Building and Social Cohesion" linking, inter alia, peace building and livelihoods.

While taking advantage of opportunities ECLF and other players need to be cognisant of potential threats to peace building, reconciliation and national healing work. Threats include: diminishing donor funding and competition for resources among players undermining collaboration; economic meltdown or collapse that may fuel conflicts and violence; national level administrative structural relations with Church mother bodies that may get in the way of collaboration that has huge potential for mutual benefit from connecting work at ground and national levels; and the current lull in overt physical violence creating complacency in peace building, reconciliation and national healing among stakeholders.

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## 5. RECOMMENDATIONS

On the basis of the evaluation study findings, lessons and conclusions, the following recommendations are made to ECLF and its partners:

1. ECLF should continue to engage Church mother bodies and the ZHOCD in order for it to be fully embraced thereby opening spaces for networking and collaborating at the higher organisational level building on (a) the ecumenical and inter-faith collaboration already taking place at grassroots level (b) the improving relations with ZCC, and (c) the openness already in UDACIZA. There is huge potential for mutual benefit from a more open and formal collaboration between ECLF and Church mother bodies.
2. ECLF should regularly share updates and reports with Church mother bodies and ZHOCD and where possible organise sensitisation meetings for its vision and work to be fully appreciated and supported at the higher organisational level.
3. ECLF should continue to put emphasis on Tracks 3 and 2, namely the grassroots and meso levels, as that is where its strength lies. Track 1, national level, should be approached in collaboration with partners, potential partners and Church mother bodies already working at that level.

4. ECLF should continue to engage other players such as the Church and Civil Society Forum (CCSF) to which it has submitted an application for membership to open opportunities for collaboration and sharing and learning from each other's good practises.
  5. Increase effort on institutional capacity building of ECLF, continuously inculcating the vision and values of ECLF in staff and volunteers, to address issues associated with, inter alia, staff workloads, communication, expectations and motivation of facilitators and volunteers, and program monitoring and documentation. In strengthening its institutional capacity, ECLF should maintain the "*movement*" type approach which has proved to be a pillar of strength.
  6. Going forward ECLF and funding partners should explore opportunities and develop strategies for:
    - a. Linking peace building and livelihoods initiatives, in line with the UNDP supported integrated approach, learning from the practises by LPCs that have initiated income generating projects and public works projects for social cohesion.
    - b. Focusing on children and youths as special targets for peace building as a way of inculcating hearts, minds, attitudes and behaviours of tolerance and peaceful co-existence against a background of what some interviewees and focus group discussants termed a culture of violence and impunity. ECLF should engage with partners and potential partners such as Action-IEHDC and MCC Zimbabwe for possible collaboration in responding to the huge demand for CPMRT among children and in the education system which can only be addressed through the Ministry of Primary and Secondary Education.
    - c. Mainstreaming the "*inner-person*" focused CPMRT into national peace building, reconciliation and healing efforts. Among possible ways of doing this is training of trainers in Churches, Church mother bodies, faith based and civil society organisations and government ministries and departments building on the work already being done with MYDIEE, MWAGCD, ZRP and ZPS.
  7. Consider peace building, reconciliation and national healing as a long term process that requires continuous programming, including during lull periods of overt physical violence, and provide necessary support for a long-term programme type support to ECLF to build on the foundations and achievements of the project going forward.
  8. In view of the long term nature of peace building, the sustainability of initiatives and organisations supporting them is an imperative. ECLF should therefore urgently explore opportunities and develop strategies for self-reliance and sustainability as an organisation in order to cushion itself against future donor funding shocks. Such strategies could include courting the support of the local business sector and income generating projects like farming.
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## 6. APPENDICES

### 6.1 Documents consulted

1. ECLF: Four year strategic plan: 2014 – 2017.
  2. ECLF Booklet–Opening and leading the path to community peace building in Zimbabwe.
  3. ECLF: Revised 2011 Annual Work Plan, Strengthening Church capacity in negotiation skills, conflict prevention, management, resolution and transformation in Zimbabwe.
  4. ECLF: Annual Work Plan – Year 2012, Strengthening Church capacity in negotiation skills, conflict prevention, management, resolution and transformation in Zimbabwe.
  5. ECLF/UNDP: Annual Work Plan (2013), Strengthening Church capacity in negotiation skills, conflict prevention, management, resolution and transformation in Zimbabwe.
  6. ECLF/UNDP: Annual Work Plan (2014), Support to peace building, disaster risk management and access to livelihoods for resilience building and social cohesion.
  7. ECLF: Report on Conflict Resolution and Peace Building, Annual Report 2011.
  8. ECLF: Annual Report 2012 on Conflict Resolution and Peace Building Program.
  9. ECLF/UNDP: Report on Conflict Resolution and Peace Building Program, 2013.
  10. ECLF: Conflict prevention, management, resolution and transformation, 25 August – 1 September 2013 Bulawayo Metropolitan Province, Advanced Dialogue and Mediation Skills Training Workshop Report.
  11. ECLF: A report on CPMRT–a peace building program targeting political leaders in Nkayi, 15 – 16 July 2013.
  12. ECLF: Local Peace Committees – The Untold Stories.
  13. ECLF: Post-election peace building strategy consultation, 21 – 22 August 2013.
  14. KPMG: Independent Auditors' Report to the Board of Trustees, ECLF, Management Letters, 10 July 2012, 20 May 2013 and 27 May 2014.
  15. KPMG: UNDP / ECLF, Strengthening Church Capacity in Negotiation Skills, Conflict Prevention, Management, Resolution and Transformation in Zimbabwe project Financial and Compliance audit report for the year ended 31 December 2013 (Draft).
  16. ECLF: Baseline survey 2014 reports (a) Zaka (b) Sunningdale LPC (c) Mutasa LPC (d) Guruve LPC (e) Chivi LPCs for Wards 15, 17 and 19 (f) Bikita LPCs
  17. ECLF: various 2013 CPMRT roll-out workshop reports for Silobela, Kariba, Chikurubi, Binga, Bikita, Bulawayo, Mberengwa, Chegutu, Chipinge, Chitungwiza, Guruve, Glendale, Domboshava, Dema, Chivi and Seke.
  18. ECLF: ToT workshop report for workshop held in Bulawayo, April 2013.
  19. ECLF: Report on Two Day Workshop and Seven Day Camp Meeting for the Youth held at Willow Park, Esigodini, April 2013.
  20. ECLF/UNDP/ZCC/AFSC: Dialogue and Exchange Programme, Zimbabwe - Regional Knowledge Exchange Forum on Healing, Reconciliation and Integration, Great Zimbabwe Hotel Masvingo, 6 – 7 March 2013.
  21. ECLF policies: (a) gender policy (b) workplace policy on HIV and AIDS
  22. ECLF: Sample Workshop Report
  23. ECLF forms: (a) participants register (b) workshop evaluation form (c) guide to focus group discussion (d) bus fare and transport reimbursement form (e) youth attendance register, and (f) stationery distribution form.
  24. ECLF: Presentation on Monitoring and Evaluation at Gweru by Melusi Ngwenya.
  25. ECLF: Monitoring and Evaluation Strategy for the Organisation, 2 November 2013.
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## 6.2 People consulted

#	Name	Gender	Organisation	Position	Date
1	Rev Sikhalo Cele	M	ECLF	Programmes and Training Manager	22/07/14
2	Bishop Dr Ambrose Moyo	M	ECLF	Executive Director	"
3	Bishop Mpande L. Khanye	M	ECLF	PFP (Matabeleland and Bulawayo)	23/07/14
4	Mr Allen Kangausaru	M	ECLF	Finance and Administration Manager	"
5	Mr Gapor Tapkida	M	Mennonite Central Committee	MCC Representative	"
6	Bishop Dhanisa Ndlovu	M	ECLF	Board Chairperson	"
7	Mr Sibadala Ndlovu	M	Nkayi Ward 21	Gwitshi Village head	24/07/14
8	Mr Sicelo Mpofu	M	Nkayi Ward 21	Councillor	"
9	Mr Regai Mandava	M	OPC, Nkayi District	Officer	"
10	Rev Nkosana Muchinda	M	ECLF	Facilitator (Nkayi)	"
11	Rev Shadreck Ncube	M	ECLF	DFP (Nkayi)	"
12	Ms Sihle Mloyi	F	ECLF, Matabeleland North	Assistant PFP (Matabeleland North)	25/07/14
13	Mr Albert Nyoni	M	Silobela Lukuluba/ Neti Ward	Madhinya Village head & LPC Chairman	"
14	Mr Vusa Lukuluba	M	Silobela, Lukuluba	Headman	"
15	Hon M. M. Mpofu	M	Silobela	Member of Parliament	"
16	Mr O. P. Ndebele	M	ECLF, Silobela District	Facilitator (Silobela)	"
17	Mrs Nestle Mlilo	F	Nkonkoni Ward LCP	LCP member/Peace maker	"
18	Mrs Sibongile Sibanda	F	Nkonkoni Ward LCP	LCP member/Peace maker	"
19	Mrs Elizabeth Ndlovu	F	Kezi District, Ward 19	LCP Organising Secretary	26/07/14
20	Mr Ephraim Nyathi	M	Kezi District, Ward 3	Councillor	"
21	Ms Stella Hamandishe	F	Bulawayo Metropolitan	Facilitator	"
22	Mrs Nyasha Chatiga	F	Bulawayo Metropolitan	Facilitator	"
23	Mr Tinomuonga Mhaka	M	ECLF	Board Member and Treasurer	27/07/14
24	Bishop I. Mukuwanda	M	ECLF	Board Member	28/07/14
25	Rev Lovemore Chabata	M	ELCZ	ECLF founding member	"
26	Pastor Stephen Moyana	M	ECLF	PFP (Midlands province)	"
27	Mr Paul Shoko	M	MWAGCD, Mberengwa	District Development Officer	29/07/14
28	Mrs Chiratidzo Gambiza	F	Ministry of Education	Education Inspector	"
29	Rev L. Mavhengere	M	ECLF	Facilitator (Mberengwa)	"
30	Rev Shakemore Shoko	M	ECLF	Facilitator (Mberengwa)	"
31	Mr Bernard Hadzirahwi	M	MLGPWNH	Chivi DA	30/07/14
32	Pastor Isaac Chikovero	M	ECLF	DFP (Chivi district)	"
33	Mr Innocent Matingwani	M	MLGPWNH	Bikita DA	31/07/14
34	Mr Shadreck Machokoto	M	ECLF	Facilitator (Bikita)	"
35	Pastor Nyasha Richi	M	ECLF	PFP (Masvingo province)	"
36	Rev Obert Chatai	M	ECLF	Assistant PFP (Manicaland province)	"
37	Mr Sebedi Dhliwayo	M	MLGPWNH	Mutasa DA	01/08/14
38	Constable G. Mabande	F	ZRP Ruda, Honde Valley	PISI officer	"
39	Inspector Maenga	M	ZRP Ruda, Honde Valley	Officer in Charge	"
40	Ms Chipso Barara	F	MYIEE	Youth Officer, Mutasa District Ward 6.	"
41	Mr Pellet Kamunhukamwe	M	ECLF	Facilitator (Mutasa District)	"
42	Mr. E. Wutahwarova	M	OPC (Mutasa District)	Officer	"
43	Mr Ritsito Batsirai	M	Mutasa district, Muchena area	CPMRT trained youth	"
44	Ms Nyasha Whingwiri	F	Mutasa district, Penalonga area	CPMRT trained youth	"
45	Rev Shierly De Wolf	F	Methodist Church of Zimbabwe	A friend of ECLF	"
46	Ms Shean Mukocheya	F	ECLF	PFP (Manicaland province)	02/08/14
47	Pastor Faith Tambara	F	ECLF	PFP (Harare province)	04/08/14
48	Mr Naison Bhunu	M	ECLF	DFP (Harare) and Facilitator	"
49	Mr Cuthbert Ndarukwa	M	MLGPWNH	Provincial Administrator (Mash. East)	05/08/14
50	Mr Japhet Munakira	M	MLGPWNH	Assistant PA (Mash. East)	"
51	Mr Josiah O. Musuwo	M	Marondera Municipality	Town Clerk	"
52	Cllr Anthony Makwindi	M	Marondera Town	Mayor	"
53	Ms Tariro Mateko	F	ECLF	Facilitator (Mashonaland East province)	"
54	Rev Isaac Chinwa	M	ECLF	PFP (Mashonaland East province)	"
55	Pastor Richard Mukucha	M	ECLF	DFP (Seke District)	"
56	Bishop Edson Tsvakai	M	UDACIZA	General Secretary	06/08/14
57	Rev I. Chitanda	M	UDACIZA	Programmes Director	"
58	Dr Solomon Zwana	M	ZCC	General Secretary	"
59	Mr T. Doba	M	Ministry of Education	Director of Secondary Education	"
60	Prof. Marvelous Mhloyi	F	ECLF	Board Member	"
61	Dr William Tsuma	M	UNDP	Advisor – Dialogue Financing Facility	07/08/14
62	Rev R. Madzivanyika	M	ZPS	Mashonaland Region Chaplain	08/08/14
63	Chaplain R. Enock	M	ZPS	Mashonaland Region Prison Officer	"

#	Name	Gender	Organisation	Position	Date
63	Mrs Definite Mudzingwa	F	AFSC	Project Officer	"
64	Mr Innocent Masikati	M	AFSC	Accountant	"
65	Miss Monica N. Chekera	F	MYDIEE	Principal Administration Officer	08/08/14
66	Dr Rudo Chitiga	F	ECLF	Board Member.	"
67	Father F. Chiromba	M	ZCBC	General Secretary	13/08/14
68	Rev Lindani Dube	M	EFZ	General Secretary	"
69	Mr Calvin E. Mazula	M	Mavambo Orphan Trust	Education Specialist	20/08/14

### 6.3 Focus group discussions conducted

Date	Group	Meeting venue	Number of participants		
			Female	Male	Total
24/07/14	Nkayi: Ward 21 LPC representatives.	Guwe Primary School, Nkayi	6	11	17
"	Nkayi DisPol	Nkayi District ZRP Offices	-	6	6
25/07/14	Silobela: Lukuluba, Muneti & Nkonkoni Wards LCPs representatives.	Nkonkoni Crenche	13	15	28
26/07/14	Kezi: Wards 2, 3, 10 & 19 LCPs representatives.	Presbyterian Church, Maphisa Growth Point, Kezi.	7	9	16
"	Bulawayo Metropolitan – Facilitators and other people trained in CPMRT.	ECLF Offices, Bulawayo	9	11	20
29/07/14	Mberengwa: Neta and Wenezi Wards LCPs representatives.*	Neta Business Centre.	-	-	27
29/07/14	Mberengwa: Makuva LCP representatives	ELCZ Makuva.	8	20	28
30/07/14	Chivi: Wards 12, 15, 16 & 30 LCP representatives.	Chivi District Centre.	7	8	15
"	Chivi: Ward 8 LCP representatives.	Mhandamahwe, Chivi.	6	7	13
"	Chivi: Wards 17 & 19 LCP representatives.	Chikota Primary School, Chivi.	9	9	18
"	Chivi: Ward 25 LCP representatives.	Ngundu Business Centre.	3	3	6
31/07/14	Bikita: Bikita District Government departments representatives.	Bikita District Centre.	2	3	5
"	Bikita: LCPs representatives and Church and Youth leaders trained in CPMRT.	Duma Apostolic Mission Church, Bikita centre.	3	8	11
"	Bikita South: Matsai Area LCP representatives.	Odzi Business Centre.	7	11	18
"	Bikita: Wards 1 & 3 LCP representatives, Church, women and youth leaders trained in CPMRT.	Chirewaremwa Business Centre.	7	8	15
01/08/14	Mutasa: Wards 6, 8, 10 & 27 LCP representatives.	Hauna Growth Point, Honde Valley.	11	9	20
04/08/14	Harare: Chitungwiza LPC representatives.	ZAOGA Church, Makoni, Chitungwiza.	6	7	13
04/08/14	Harare: Sunningdale LPC representatives.	Sunningdale Municipal Hall.	8	6	14
05/08/14	Marondera: Churches & Government departments representatives from Mudzi, Wedza, Murewa, Mutoko & Marondera districts that were trained in CPMRT.	Marondera Country/Sports Club.	3	9	12
"	Seke: Churches, government departments, traditional leaders, war veterans, business association & political parties representatives from Seke district that were trained in CPMRT.	AFM Church, Ziko, Dema Growth Point.	16	12	28
08/08/14	Harare: ZPS Mashonaland Region prison officials who received training in CPMRT.	ZPS Offices.	2	9	11

\*Evaluation team observed group in a LCP capacity building workshop session. No discussions held with group.

## 6.4 Interviews and focus group discussion guides

### 6.4.1 ECLF staff interviews guide

The evaluator will steer the discussion around the following areas:

1. How well has the project performed in each of its outputs areas:
    - Making women and youth leaders conflict sensitive and equipped with skills to contribute to national healing and reconciliation through training on CPMRT?
    - Making local leaders [church, traditional, elected (e.g. councillors & MPs), political party leaders, civil servants, ZRP, ZPS, NGOs/FBOs] promote healing and reconciliation through training on CPMRT?
    - Monitoring & evaluating, certification & commissioning of leaders trained in CPMRT?
    - Training of Church and community leaders in lobbying and advocacy on peace building and conflict resolution
    - Strengthening community-led peace building and reconciliation mechanisms – e.g. Local Peace Committees (LPCs)
    - Capacity building of Church & community leaders and ECLF facilitators in trauma counselling?
    - Strengthening of ECLF administrative structure?

.....in which output areas has performance been strong and in which ones has it been weak? .....what could be the enabling and hindering factors?
  2. Reflection on the project structure:
    - How well has the structure served the project?
    - What is working well .....and enabling factors?
    - What needs to improve and how .....inhibiting factors?
  3. Reflection on project performance to budgets?
    - Enabling and inhibiting factors?
  4. Reflection on relations with Church bodies (ZCC, EFZ, CBCZ and UDACIZA) and their member Churches
    - What is working well .....and enabling factors?
    - What needs to improve and how .....inhibiting factors?
  5. Reflection on relations with funding partners
    - What is working well .....and enabling factors?
    - What needs to improve and how .....inhibiting factors?
  6. Linkages and collaboration with other processes on national healing and peace building.
  7. Reflection on project impact.
  8. What lessons can be drawn from the experience of the project to date?
  9. Looking ahead, what changes in the national and international contexts do you foresee and what opportunities and threats do they present to ECLF and the project?
  10. What recommendations does the interviewee have for the project for the future?
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#### 6.4.2 Key informants (KIs) interview guide

The evaluator will steer discussion around the following areas:

- 1) Knowledge of ECLF and project
    - a) how KI knows about project
    - b) has she/he been involved with the project – when, how and where?
  - 2) In KI's view, how relevant is the project to the local or national contexts?
  - 3) How well (and notable achievements/outcomes) or otherwise has project fared in pursuit of each of its mission related outputs, namely:
    - a) Making women and youth leaders conflict sensitive and equipped with skills to contribute to national healing and reconciliation through training on CPMRT?
    - b) Making local leaders [church, traditional, elected (e.g. councillors & MPs), political party leaders, civil servants, NGOs representatives] promote healing and reconciliation through training on CPMRT?
    - c) Monitoring & evaluating, certification & commissioning of leaders trained in CPMRT?
    - d) Training of Church and community leaders in lobbying and advocacy on peace building and conflict resolution
    - e) Strengthening community-led peace building and reconciliation mechanisms – Local Peace Committees (LPCs)
    - f) Capacity building of Church and community leaders and ECLF facilitators in trauma counselling?
  - 4) What organisational structures of ECLF is KI's familiar with?
    - a) How well are the structures working?
    - b) What are the enabling factors? .....
    - c) What can be done better (and the hindering factors) and how?
  - 5) What are the positive impacts (both planned and unplanned) and negative impacts from the project .....KI to give specific examples, if any.
  - 6) How sustainable are the project interventions?
    - a) If sustainable, what makes the interventions sustainable?
    - b) If not sustainable, why not? .....and any suggestions to make them sustainable.
  - 7) Are there other conflict resolution and peace building processes at local and/or national levels that KI is aware of and how is the project linking with those processes?
  - 8) What lessons (positive and negative) and good practices can be drawn from the experience of the project to date?
  - 9) Looking ahead, what changes in the local and national contexts do you foresee and what opportunities and threats do they present to ECLF and the project?
  - 10) What recommendations does the KI have for the project for the future?
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### **6.4.3 Focus Group Discussions (FGDs) Guide**

The evaluator will steer discussion in the following areas:

- 1) Group's understanding of the project and how it started?
  - 2) Project relevance to local and national contexts
    - in relation to past and present conflict situations
  - 3) Knowledge and understating of project interventions/activities
    - a) training of women and youth leaders in conflict prevention, management, resolution and transformation (CPMRT)
    - b) training of Church leaders
    - c) training of local leaders – chiefs, MPs, councillors, political party leaders, civil servants and NGOs
    - d) certification and commissioning of Church and community leaders trained in CPMRT
    - e) establishment of Local Peace Committees (LPCs),
  - 4) What transformation is taking place in the community with respect to conflict resolution and peace building and how is project contributing to that?
  - 5) Different social, religious, political and administrative organisations/structures promoting peace building in the area/community?
    - roles played by different organisations in healing and reconciliation
    - how is project contributing to their effectiveness
  - 6) What lessons can be drawn from project experience to date?
  - 7) Looking ahead, what changes in the local and national contexts do you foresee and what opportunities and threats do they present to on projects on healing and reconciliation?
  - 8) What recommendations does the group have on the project?
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### **6.4.4 ECLF funding partners (donors) interview guide**

The evaluator will steer discussion around the following areas:

- 1) Knowledge of the action/project and how the interviewee has been involved.
- 2) Funding partner support to project .....ballpark figures for funding support?
  - Besides funding, how else is partner supporting ECLF and project?
- 3) In interviewee's view, how well is project performing in each of the output areas and funding partner expectations?

- Making women and youth leaders conflict sensitive and equipped with skills to contribute to national healing and reconciliation through training on CPMRT?
- Making local leaders [church, traditional, elected e.g. councillors & MPs] political party leaders, civil servants, NGOs representatives) promote healing and reconciliation through training on CPMRT?
- Monitoring & evaluating, certification & commissioning of leaders trained in CPMRT?
- Training of Church leaders in lobbying and advocacy on peace building and conflict resolution
- Strengthening community-led peace building and reconciliation mechanisms – Local Peace Committees (LPCs)
- Capacity building of Church and community leaders and ECLF facilitators in trauma counselling?
- Strengthening of ECLF administrative structure?

.....in which output areas has performance been strong and in which ones has it been weak? .....what could be the enabling and hindering factors?

- 4) How efficient is the project in utilizing resources.....enabling and hindering factors?
  - 5) How accountable is ECLF to funding partners and other stakeholders?
  - 6) Is interviewee aware of any outcomes and impacts of project (positive and negative)?
  - 7) What lessons (positive & negative) can be drawn from the experience of the project to date?
  - 8) Looking ahead, what changes in the national and international contexts (including donor and development agencies community) do you foresee and what opportunities and threats do they present to ECLF and projects on conflict resolution and peace building?
  - 9) What recommendations does the interviewee have on the project for the future?
  - 10) Any other observations about ECLF and project by interviewee?
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