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FACULTY OF SOCIAL SCIENCES

DEPARTMENT OF POLITICS AND PUBLIC MANAGEMENT

DISSERTATION

**TRADITIONAL LEADERSHIP SUCCESSION AND APPOINTMENT
PROCESSES IN ZIMBABWE: THE CASE OF MASVINGO PROVINCE**

DONE BY

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DEDICATION

This is dedicated to my brother James Gumbi and my beloved mother.

ABSTRACT

The institution of Traditional Leadership is as old as history and it has been part and parcel of governance processes since time immemorial. The issues of succession and appointment were being handled by spiritual mediums following the different systems pertaining to each culture and tribe during the pre-colonial era. With the coming of post independence Zimbabwe the succession and appointment processes of traditional leaders raised a lot of questions and connotation because of political involvements in the selection and appointment of traditional leaders. The conflicts which has emanated from the succession and appointment of traditional leaders have resulted in chaos and at the end it have attracted many scholars and students to dig deep investigating the subject matter. There are also irregularities in the nomination processes used in different tribes which have made it difficult to come up with policies to reduce these conflicts.

LIST OF ACRONOYMS

TLA	Traditional Leaders Act
MDC	Movement for Democratic Change
ERC	Election Resource Center
D.A	District Administrator
ZANUPF	Zimbabwe African Unity Patriotic Front

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CHAPTER ONE

1.0 INTRODUCTION

This research have been undertaken so as to analyze the succession and appointment of Traditional Leaders in Zimbabwe. The appointment of traditional leaders started a way back before colonialism, but the changes that are evolving in regards to the selection and appointment systems in Zimbabwe, Masvingo Province have called for research so as to review the real cause of conflicts witnessed in the selection of traditional leaders. The study in this chapter will also give a clear picture of what surrounds the subject of selection and appointment of traditional leaders. Another challenge is emanating from the desire by traditional leaders to compete for political room in post-colonial era. Their desires have actually called for their manipulation by politicians to enlarge their hegemony and influences detaching them from their cultural and traditional way of doing things. Relevant information will also be used in the background of the study. The reasons of carrying out the research will be explained by the statement of the problem, and other parts like purpose of study, justification of the study, limitation, delimitation ethical consideration and chapter breakdown will be used to articulate the main thesis of the study.

1.1 BACKGROUND

The institution of Traditional Leadership is as old as history. It has been part and parcel of governance processes since time immemorial and it had its role in solving disputes and mobilizing people or the mass for development issues. The issue of succession and appointment was being handled by Spirit Mediums following the different systems pertaining to each culture and tribe during the pre-colonial era. The collateral system (which rotates among family), the Primogeniture (a chief begets a chief or Induna iyazali Induna) and the Matrilinear system (from uncle to cousin) were the succession and appointment processes used to appoint traditional leaders.

The chiefs were the ears, eyes and mouth for the king. They relayed community needs to higher authority and informed their followers about royal goings-on, injunctions and other matters of import. The chiefs thus became nerve centre in the communication network.

According to the Sundaynews.co.zw (2014) power and wealth were being deliberately directed to consciously identified social units or institutions. In the first place, power was to be kept within the chiefly family. As will become apparent, the patriline was strictly safeguarded so that the office was held by the qualifying son after the demise of his father. The eldest qualifying son took over the reins from his father. Practically, that translated to keeping power within the male line. This contrasts sharply with the matrilineal arrangement that is practiced by the Tonga. Power was transmitted through the matriline. Whatever principles and measures were put in place was carefully calculated to achieve certain objectives.

The principles in question are fairly well known but what is less appreciated is how they had some bearing on the retention of power and wealth within the identified social institutions and ethnic classes. War was used to grab political power and wealth from another king or chief. To avert potential war among the great men, marriage arrangements were entered into as a way of avoiding conflict among the politically powerful and wealthy. A son-in-law would generally avoid engaging his father-in-law in a military conflict which has a bearing on the acquisition or loss of both political power and economic wealth. The rich engaged in exchange of wealth through marriage arrangement. The chief marries the daughter of another chief or king. Son-in-law accessed wealth from his in-laws through marriage arrangements.

Traditional leaders were appointed by their family members following Traditional Succession Ceremonies and after that they could then inherit power. The appointment during this time was done to the people who were obedient to the spirit mediums. Lutz and Linder (2004) posit that these authorities derived their power especially, to control over land and direct descent from great ruling ancestors or membership in a particular ruling family. Traditionally, chiefs were anticipated to administer impartiality and social equality in their areas of influence. They were not dictatorial leaders who wield the authority of life and death over their subordinates nor did they use extreme power to preserve law and order. The ancestral spirits used their human

agents, spirit mediums and subjects all the time removed authoritarian rulers from authority with the backing of neighboring chiefs.

With the surfacing of colonialism it ushered a new dispensation in terms of appointments, succession and authority of traditional leaders. This was witnessed by the random selection of individuals by colonialist not following, procedures according to Beke (1999) which again have been explained by other scholars as imposing Traditional leaders without traditions of chieftaincy. Colonial masters introduced managerial structures and governmental laws that abridged the function of Traditional Leaders to that of management officer. Traditional Leaders were no longer accountable to ancestors in issues pertaining to day-to-day activities in their chiefdoms but rather to colonial administrators. Their legal powers were abrupt. They were only permitted to try minor cases similar to disputes among their subjects, while grave cases like fights, witchcraft, murder and thefts were all to be referred to colonial authorities.

During the colonial era all this was done to facilitate divisions and white settlers imposing their own puppets such that they would administer as they desire not as per tradition or culture. The one who got appointed by the white settlers did as told since they wanted to survive the politics of the time. There have been noted differences in the way original pre-colonial traditional leaders get appointed and succeeded the throne. In the Pre-colonial period Traditional leaders, legitimacy was mostly derived from culture and their history which was normally supported by divine references.

The appointment and succession of Traditional leaders appeared or proved to be effective since it was not by desire but design by the mediums and anything outside that was taboo or one trying to force self would receive life curse which have actually different from the way appointment and succession of the contemporary world which have been mixed with globalization, technology, economic crises, climatic changes all these factors supported by the greed and grievances theory have drawn a new paradigm and a new system in regard to the appointment and selection of Traditional leaders.

Traditional leaders during the pre-colonial era performed their duties effectively and all the judgments they passed were based on justice and fairness since they were accountable and answerable to the one who appointed them in this case the ancestors or spirit mediums. It is also

important to note that during this period the appointment and succession differed from one society to another. They used different types of succession like the Rota system and primogeniture system and this made Traditional leaders to execute their duties effectively with accountability and transparency.

1.2 PROBLEM STATEMENT

The appointment of traditional leaders have been recently accomplished with chaos and conflicts due to other family members rescinding in regards to the succession and appointment systems being used and also the person appointed. This before was rarely witnessed especially during the pre-colonial period since the succession and appointment was specifically done by family members using hereditary system with the consultation of Spirit medium and confirmation from the spirit mediums would authenticate the nomination of a candidate to take over the thrown without political interference which is currently causing commotion within family members.

1.3 PURPOSE OF THE STUDY

- To analyze and assess the succession and appointment systems used in Zimbabwe
- To access the effects of political interference in the succession and appointment of Traditional leaders.
- To evaluate the measures used by Traditional leaders to promote or uphold the cultural values in the relation to appointment and succession of Traditional leaders.
- To analyze the roles played by District Administrators and Provincial Administrators in regards to the appointment and succession of Traditional Leaders.

1.4 RESEACH QUESTIONS

- a) What are the succession and appointment systems used in appointing traditional leaders in Zimbabwe.
- b) Are there traditional systems that have been established to monitor and check if the nomination of traditional leaders is done properly?
- c) What has been the role of traditional leaders to ensure that the succession and appointment of traditional leaders has been done customally.
- d) Is the succession and appointment of Traditional leaders determined by politics or shaped by politics

1.5 JUSTIFICATION OF THE STUDY

Traditional Leadership succession and appointment is very crucial in relation to the administration of the local people especially at community level. The appointment of Traditional Leaders is important as postulated by Ramose (1999) for they represent the interest of the local people. It is also essential to analyze the appointment of Traditional Leaders and understand how their succession can result in serious conflicts. The nominations of Traditional Leaders assist to establish structure through which the distribution of resources is ensured or achieved. This can also ensure that the people of a certain area are also under the leadership of a recognized structure where they can report issues of concern for example conflicts in relation to land boundaries, theft and many others.

The chaotic atmosphere formed due to succession and selection systems have led to controversy and have called for interest of many scholars and students to want to research on the subject matter to as to find the root causes of the conflicts. Before the colonial era the succession and appointment dispute were very rare due customary system they used. Adewumi and Egwurube's (1985) defined Traditional Leadership as the group referred to as traditional leaders or rulers or tribal leaders occupying communal political leadership positions sanctified by cultural mores and values and enjoying the legitimacy of particular communities to direct their affairs. Their bases is consequently tradition which comprise the whole collection of hereditary customs and

the way of life, people's history, ethical and societal ethics and the customary institutions which live to provide these values.

Basing on the definitions given by the two scholars it is crucial to note that appointment and succession should be rooted in culture, history and tradition. Failure to have this in place automatically means that traditional leaders existed only during the pre-colonial period, the once existing in post colonial era are political institutions established in the name of traditional institutions so as to lure people to their political ambitions.

Traditional leaders are influential structures in their jurisdiction areas. They help establish social and moral order in their communities and also assist curb drought disasters through the practice of "Zunde Ramambo" and they also restore justice and peace in their areas of jurisdiction. Traditional leader's succession and appointment is crucial for they preserve culture and tradition through their respect of the community laws and their practices of traditional ceremonies. They also use their wisdom to articulate issues of sovereignty and accountability.

This study is going to bring to light what of significance are traditional leaders in relation to their succession and appointment. It is also to analyze how they have managed to solve conflicts without partiality using their powers. Have they managed again to respect their subjects will also other answers which will be answered after the research have been completed. It is going to evaluate how traditional leaders betrayed their duties to their community by their cooperation with the state. The conflict resulting from succession and appointment of traditional leaders how it have limited their respect from their subjects all will be reviewed at the end of this research.

1.6 LIMITATIONS

The researcher faced some challenges in gathering information needed to complete the study due to the limited sources on the appointment and succession of traditional leaders. Other challenges faced were of the political debate that surrounds the area on the succession and appointment of Traditional Leaders who are supposed to be none partisan and their selection being strictly by virtue of ancestry and as a result the informants were afraid to reveal such information. The data needed to complete the research was not given out easily since it was going to bring out

irregularities surrounding the selection and appointment of Traditional Leaders. However the researcher managed to be open on the reasons for the research and its confidentiality and the data required for the completion of the research was obtained.

Other limitations were on the reliability of the information. Some would give false information hoping that the researcher would view traditional leaders as they perceive them. Traditional leaders are also difficult to approach since they are conservative so any study or research that involve issues of politics they certainly give false information so as to protect or cover their images. Data collection was also difficulty to come across since much literature in regards to the succession and appointment of traditional leaders is not much given on websites and little books have been written on the subject matter. This has not however stopped the research from being undertaken.

1.7 DELIMITATION

The research was carried out in Masvingo Province. The information will be collected from Traditional Leaders of the area from village heads, headmen and chiefs of the area.

1.8 EATHICAL CONSIDERATION

These are ethics which were undertaken when carrying out the research. This is mainly because each society has got its norms and values which differs from one community to the other. Respect for these values will be applied so as to be able to harness information relevant to the study. The collection of information was done with the permission from authorities and keeping the information academic. Traditional leaders also ought to know that the succession and appointment should be strictly done following the traditional values and norms following the succession system of a particular area. Politics is a sensitive area of and it calls for confidentiality which has been maintained throughout the research and through assuring the respondents that the research will be kept strictly academic and confidentiality assured.

Moreover dealing with traditional leaders is a very sensitive and a difficulty part since they are the watchdogs of cultural values and tradition. There researcher research on cultures of different chiefs, headmen and village heads before interviewing them. This have been witnessed by some cultures which forbids people to shake hands with the Chief when greeting him, ti became of much benefit for the researcher to know the values and norms of different kingdoms before approaching with questions.

1.9 BREAK DOWN CHAPTER

The research covers the background, problem statement, objectives, research questions, justification, and scope of study, limitations, delimitations, literature review, conceptual frame work, theoretical frame work, methodology and ethical considerations. These categories will help the researcher to gather information from different angles.

CHAPTER TWO

CONCEPTUAL AND THEORITICAL OVERVIEW

2.0 INTRODUCTION

In this chapter the research is going to focus on the analysis of data that have been researched on by other researchers and evaluate its significance to the research that have been undertaken. More of literature will be given through literature review and theoretical framework. Traditional leadership is important structures which have managed to survive since the pre-colonial era, colonial era and the post colonial era. All these phases they passed through made the whole process of succession and appointment systems to change. These changes in the post colonial era in Masvingo Province brought about a lot of controversies despite the existence of appointment systems in existence. This chapter is also going to give an evaluation on how the emergence of multi-parties system in Zimbabwe changed the whole operation of Traditional leaders and also their nomination processes became enshrined with the state administration. Succession and appointment can also affect the administration of traditional leaders and for that reason it needs to be done following proper customary procedures.

In Zimbabwe, traditional Leaders were integrated into government structure based on Westminster model. Most customary authorities' legality is derived from history and culture, which are usually supported by divine references (Lutz and Linder 2004). Traditional leaders are selected within their communities according to their traditional norms and values. The study revealed detailed information in relation to what should be done so as uphold the cultural standards in regards to the selection and appointment of Traditional Leaders. There are no uniform systems or procedures in the appointment of chiefs, headmen and village heads in Zimbabwe and this can be ascribed to diverse of norms, standards, lineage and different acts governing different provinces and districts. The multiplicities of the sources of control and their diverse but simultaneous effects have resulted to number of problems that are calling for a clear policy in regards to the appointment of traditional leaders in Zimbabwe.

Much of the literature has been on the appointment and succession of traditional leaders and how it has generated conflicts among families of the chieftainship. Most of traditional authorities'

legitimacy is derived from their history and culture which are usually supported by divine references according to Lutz and Linder (2004). This is valid when assessing the succession and appointment of traditional leaders despite some irregularities being experienced due to political interference in the nomination processes. This can be explained by different nomination systems that exist or used for example the Primogeniture which is the precedence by the eldest son of the dynasty and his descendants.

Some use Absolute Primogeniture where all the children of the elite succeed despite gender or the Rota System which is passed from brother to brother. In Zimbabwe societies still value the position of traditional leaders and listen to their passed judgments on a matter they resolve which indicates that they still have their legitimacy. Some scholars have posits that the respect rendered to Traditional Leaders is determined by their ability to make influential decisions. The appointment and succession procedures which are causing conflicts have actually made the subject of traditional leaders' appointment very interesting. This is because the one who takes over the throne if deemed not to be right successor people will revolt against and they will ignore his judgments when they are passed and they do not present their issues before his court. For proper celebration of the role of the traditional leaders there should be a plausible succession done following the hereditary systems in agreement with family members depending with the system used in a particular family.

2.1 THE IMPORTANCE OF SUCCESSION AND APPOINTMENT OF TRADITIONAL LEADERS IN SUSTAINING TRADITIONAL CULTURE AND GOVERNANCE

In each society there are people who are of particular significance in ensuring the smooth operation and nourishment of tradition and culture. Traditional Leaders top the hierarchy of the people who presides over villages, tribes, and clans. The Traditional Leaders system remained the key feature in many societies. The Traditional Leaders have been the custodians of several villages with the assistance from the Chiefs' Council so as to preserve traditional customs as well as dealing with disputes. Their appointment and succession in this regard became so crucial so as to execute these duties with effectiveness representing their communities and also acting as

mouth piece of the ancestors. As the custodians of the community they do also act for the ancestors.

The researcher by undertaking this study wanted to establish how the succession and appointment of Traditional Leaders has managed to follow the hereditary systems and processes used in each and every family and the main duties and roles undertaken by Traditional leaders in sustaining the traditional culture and governance in Zimbabwe the case of Masvingo Province. This research was again aimed at revealing the causes of irregularities in the succession processes and how it affected the traditional culture and governance in regards to the selection and appointment of traditional leaders. The gap to be filled by undertaking this study is that of establishing the factors which generated conflicts during the selection and appointment of traditional leaders and analyzing how these conflicts differ from the ones experienced in the pre-colonial era.

Traditional leaders' provides the necessary leadership within their communities. According to Gwaravanda E (2011) traditional leaders engendered some esprit de corps so that the community members worked with a common vision. They also provide the necessary motivation that helped release energy within individuals who worked as a team to accomplish group goals and objectives. Some scholars argued that Traditional leaders are can be argued that the chiefs were the custodians of culture. They epitomized the cultural identities of their communities and that of wider society. Through the court system they enforced certain community values and ensured their subjects adhered to the norms and customs of the community. The spiritual dimension was important and the chief had some role to play. There were, for example, rituals attending to the first fruits ceremonies. Some medicines, for ukuchinsa, were relayed from the royal headquarters to the communities under the jurisdiction of a chief — the local representative of the king and the people.

The position of Traditional Leaders being hereditary, the majority of instances along deceased who might be the Chief, Headmen or Village Head is succeeded by a kinsman although not necessarily their own sons. However it should be clearly noted that to succeed or be appointed as Chief, Headmen or Village Head the personality and social conduct of the predecessor is an important attribute or a determinant factor and a potential Traditional Leader is supposed to be equipped and groomed starting from early childhood. In most cases the Traditional Leaders

embodies traditional authority and they are selected from senior members normally of their lineage that have been considered to be within the founders of the ethnic group or community. This have changed in the post colonial era especially in the area under study, the appointment and succession have been accompanied by irregularities in terms of conflict erupting as a result of their succession.

The other reason that the researcher observed was that of proxies of the Chiefs especially, in the Shona name (Mufambiri waMombo) when the Chief is deceased they have the tendency of wanting to take over since they will be the once with essential information in regards to how the late Chief wanted his kingdom to be ran, forgetting that some of the maybe not of the Chieftainship or out of the family tree and as a result conflicts are inevitable in this regard. Despite the clear structure of how the succession and appointment of Traditional leaders is being done some individuals seeing the benefits of attached to the leadership they tend to adore and at the end the force themselves through as to have accesses to the throne and in the process they will be causing conflicts with the families and the divide along these line. Some have reached a point that even other Traditional Leaders could not solve these disputes till they call for the attention or court intervention. This showed that the issues of succession and appointment of Traditional leaders is crucial to be examined and suggest ways of reducing these conflicts and to preserve people's culture and tradition.

According to Webdev (2011) in some chieftainships, succession and appointment of Traditional Leaders is from older brother to younger brother, following the death of their father. When the youngest brother dies, the eldest grandson of the eldest brother becomes chief. Each brother in the family then forms his own branch of the extended family commonly referred to as the kraal. These kraal-heads are next in rank to the chief. They provide counsel and information in decision making and enforce the chief's commands. These form the official heralds of the villages. This has proved to be true and the problem only comes when the ones in the family tree have a little knowledge on the hereditary systems in their lineage.

In decision making processes, decisions on grave issues for example those made in Traditional Leaders courts like the chief's court are usually bases on extensive deliberations and consultations with elders' envoy or delegate groups of the accused and the plaintiff. By tradition, legislation has been of less significance the Traditional rulers were largely set in

accordance with the customs. Deliberations are normally focused on expedience of the concrete proceedings within the structure of customary regulations. Decisions when being undertaken by the Traditional Leaders they are usually taken by chiefs in the council and not by tyrannical fiat.

Legislation of traditional authority thus has typically been based on the public agreement authorized by custom. Even though Traditional leaders come from chosen families clans the interest of the general populace of the area under study are never ignored.

2.2 POLITICAL INTERFERENCE AND SUCCESSION OF TRADITIONAL LEADERS

There have been much content by different scholars in regards to the effects of political interference in the succession and appointment of traditional leaders. Mandondo (2000) argues that faced with a serious political challenge from an emergent popular opposition movement in the late 1990s which culminated in the formation of the MDC in 1999, ZANU felt they faced a real threat in that the growing opposition would garner support from the communal lands, the traditional support base of the ruling party. The state opportunistically moved quickly to incorporate the traditional leaders, as an important, but hitherto alienated, political constituency. The respect given and the allowances and vehicles according to other scholars then moved the traditional leaders and they mobilized the mass to rally or give their support to the ruling party which again fulfilled the objectives of the incorporation of traditional leader because they have been once stripped off their powers after independence.

Some school of thought again posited that the government of Zimbabwe in relation to the succession and appointment of Traditional Leaders inherited the colonial legacy where chiefs were no longer appointed by their ancestors in consideration of one's behavior, personality and many other attributes. This has been seen by the stipulations of the Traditional Leaders Act (17) (TLA) which gives the appointment of Chiefs as the duties of the President. Khan and Lootvoet (2005) argued that Traditional Leaders responsibilities are supposed to be focused on development and resolution of disputes so that the society may live in harmony with one another and also facilitating projects that can improve the state of their area.

Furthermore In spite of the co-option of traditional leaders, it is viewed as a fallacy that they did remained marginal in the management of natural resource and merely occupies traditional position under the disguise of Traditional Leaders Act. Many scholars have argued that their power is metaphorical and a meager appendage of ZANU PF to enlarge their hold in rural constituencies, which they were actually losing popularity. Many argued that restoration of these traditional leaders was but only a political gimmick which was geared to woe votes. Government Commission Report (1994) indicated the land tenure commission report reported that the traditional leaders used in executing their meaningful influence in regards to the use of natural resources have been eroded. Chiefs, headmen and village heads almost in many places had illegitimately reacquired their redundant power over land and they were distributing lands exchange for fees thus creating tension and clashes with the VIDCOs. This was because they had gained much of their powers through political offices and as such people were left alone without effective representatives who could manage the distribution of scarce resources at local levels.

According to Mamdani (1996) traditional leaders are continuing to regulating most of imperative rural survival strategies such as land allocation, communal labor practice and in some cases law and order. Nyambara (1997) echoes f again in support of other scholars that following the loss of 1999 referendum to opposition party MDC (Movement for Democratic Change) powers of the traditional leaders were restored through the establishment of the Traditional Leaders Act of 1998, and this co- option has been marred with a lot of controversy and used as a mere smokescreen to increase support for the ruling ZANU PF which was on the verge of collapsing.

According to the Constitution of Zimbabwe Chapter 15(15.4) the appointment, removal and suspension of Chiefs must be done by the President on the recommendation of the provincial Council of Chiefs through the Minister responsible for traditional leaders and in accordance with the traditional practices and traditions of the communities concerned. Disputes concerning the appointment, suspension and removal of traditional leaders must be resolved by the President on the recommendation of the provincial Council of Chiefs through the Minister responsible for traditional leaders. The involvement of other members outside the family tree always brings some irregularities in the nomination and appointment of Traditional Leaders. One can also give an analysis that the modern political situation is Zimbabwe which has been characterized by multi-party system have actually witnessed the full incorporation of Traditional Leaders in to the

politics of the day. People in rural area respect their Traditional Leaders since they are the custodians of the community laws and as such the gap have been realized so they try even to influence the candidate to be selected to succeed which is creating a chaotic environment which is not conducive for the full operation of traditional values and norms.

Other scholars have actually argued that Traditional Leaders should only be ceremonial leaders without political clout. They argued that traditional leaders are greedy and politically they abuse their powers, practice nepotism and tribalism. In this regard the appointment of traditional Leaders will be specifically to execute custom duties which are free from political influence. Some are also of the view that since these traditional leaders inherited their positions in most instances from their fathers in spite of the fact that a number of them have utterly no leadership qualities. So they are not capable of running the administration and the subject of easy manipulation comes into play. And as a result they argued that anyone who desires to lead should face the secret ballot box. In other words Traditional Leaders should remain or maintain their ancestry post not otherwise. The reality of the matter if to be told is traditional leaders have circuitous influence in politics whether people acknowledge that not especially in the modern politics coursed with different ingredients of different unexplained issues.

Traditional leaders as postulated by other scholars have distinctive claims to the political authority in the modern era. Traditional leaders can assert to be carriers of political influence and authenticity that is resultant starting from the pre-colonial period. Traditional leaders occupied structures and they were supported by authorized and unauthorized constitutions and laws that, whereas they might have been changed in changeable degrees by colonial and post-colonial states, they still retained a core of traditional legitimacy that states the imposition of colonialism. In simpler way traditional leaders have a unique historical claim to the pre-colonial root before Zimbabwe was colonized so in this regard it is very important to note that the appointment and succession of the traditional leaders is crucial since it existed before the coming of colonial master. Traditional Leaders have better history in terms of culture preservation and community security though not ignoring the fact that clever politicians are messing around with their offices so as to spread their hegemony in different communities especially during the times of elections.

The predicament with traditional leaders has been of over-politicized of the field to the point of being given orders by the District Administrators (DA) as viewed by some scholars. This left the

Traditional leaders without an alternative of break away from route has caused more of the failures of traditional leadership system. There are also a number of leaders who are being chosen for their support of some behavior or even some political party. It appears that, the potential nominee in the house due to get the throne would be considered politically wrong and the disagreement would be presented to the District Administrator which might also yield some powers in favor of the one close to the DA. How traditional leaders are appointed leaves much to be adored or desired.

In terms of the voter mobilization, candidates fully endorsed by traditional leaders have always tended to have greater access to communities than those not endorsed. Such access includes the authority to convene meetings, the authority to invite subjects to the meetings and the introduction of the candidate to the community. In constituencies such as Bikita West, the role of traditional leaders in this regard was quite evident during internal party processes of ZANU-PF and during the July 31 election itself. Traditional leaders, if willing, can call communities to meetings and all subjects are obliged to attend. The same leaders can allow candidates to access their communities while at the same time denying others similar access. On Election Day, traditional leaders, by virtue of their convening power can instruct how voting would occur in their communities. Such instructions, coming from a traditional leader, cannot be refused or ignored. Reports of marshalling of voters were received during the 2013 elections; similar to what was experienced in June 2008 presidential election runoff.

Furthermore globalizations have also played a role especially in destabilizing the even growth of traditional leaders and their systems. By definition globalization is about the compaction of world into a global village or community and this has negatively affected development of traditional leaders systems due to the alienation of beliefs and cultures which have been introduced and technology worn some of the duties previously coupled with traditional leaders. It also brought the concept of urbanization and in this case people from unlike backgrounds, religions and cultures meet. In these occasions, traditional law failed to apply effectively. Western education was also introduced with the breakthrough of globalization which later placed most of the generality of people well ahead of their traditional leaders knowledge-wise and materially to the extent that the latter could no-longer give any guidance to their subjects or

regulate them to be present at their courts. Globalization as a political tool have managed to destabilize the operation of traditional leaders and diluted the whole processes of their succession and appointment due to the mixture of cultures.

2.3 GENDER MAINSTREAMING AND THE INSTITUTION OF TRADITIONAL LEADERS

Teffo (2006) advocated for social change and the inclusion of women in the traditional leadership circles. For time men have been view as the only one capable for leading since they are positioned to be wise than women. With the breakthrough of gender issue women became more flexible in the execution of their Traditional leadership roles since even through the United Nations Resolution women became empowered. Molutsi (2004) argued that some patriarchal traditions have silenced women and youth which have crippled the development of many traditional institutions. Some scholars have also argued that women have been part of traditional leadership

Zimbabwe has been failing with traditional leadership systems which have been dominated by men for long time. These systems restricted human conduct, resource use and the general religious and political domains. These Traditional leadership systems were, accountable for the desolate conditions of women. Women have been always part of traditional leadership though they participated behind the scenes. In 2000, Chief Mabhena becomes prominent after she led her subjects in a popular campaign for the political change in her jurisdiction area. Consequently, her hard work led to the election of the candidate she was rallying behind. Since Zimbabwe's political self-government in 1980, five substantive female chiefs were appointed and they also managed to solve issues specifically troubling women. Khutsoane (2007) defined violence against women as capricious deprivation of freedom, whether happening in the public or private life.

2.4 THEORITICAL FRAME WORK

The Greed and Grievance theory is where the study is based. The researcher used the theory to explain the irregularities that have been experienced in relation to the succession and appointment processes used when appointment traditional leaders. These conflicts are viewed as resulting from the political involvement in the succession and appointment of traditional leaders and at the end of the day there is manipulation of traditional leaders by the politicians to meet their objectives. According to Murshed and Tadjoeeddin (2007) greed refers to and reflects the elite competition over valuable resources. This have been observed by the shift of succession and appointment of traditional leaders from appointment by family members and by virtue of ancestry for example the appointment of Chiefs is now by the President which maybe be done to achieve greed interest. This at the end will result in tension within members of the chieftainship.

Furthermore Murshed and Tadjoeeddin (2007) argued that grievance is about relative deprivation and the hurt it produces fuel conflicts which may result in rebellions, civil wars or justice seeking motivation. Relative deprivation according to Tedd Gurr (1970) is the discrepancy between people think they deserve and what they actually believe they can or just between aspirations and achievements. The succession and appointment of Traditional Leaders is no longer done as per customs or by virtue of ancestry but driven by the accumulation of personal gains like gaining cars, monthly allowances and smart phones. Realizing this gape as propounded by other political philosopher like Hobbes who argued that human beings by nature they are antagonistic and greed the politics of the day took advantage and played around with the sacred positions of the traditional leaders to win themselves populace during the elections. How this has caused conflicts is that they are imposters by the government sometimes which are not necessarily of the lineage of chieftainship appointed to take over. This undoubtedly creates an upheaval environment full of commotion and disorder.

Furthermore Maggie Mzumara (2013) postulated that the role played by traditional leaders in Zimbabwe has over the past decade become questioningly political with some analysts accusing them of undermining democracy and perpetuating political harassment and discrimination. In particular, the role of the chiefs and village heads in the electoral process and in the distribution of food aid, among other functions and processes, has been brought into question as their bias towards the ZANU-PF party has distorted their role to being affiliates and at times touts of the

ruling party. Chiefs and headmen have repeatedly been engaged to distribute agriculture inputs, land, food aid, farming inputs and welfare funds to ZANU-PF party faithful. Corruption is one of the concepts that can be well explained by the greed and grievance theory. Traditional leaders have been alleged to be involved in issues of corruption so as to continue accumulating wealth for themselves. Their operations have left a little to be desired especially to the ones being administered. Realizing this gap most of people have desired the post of Traditional leaders so as to engage themselves in these acts of corruption

This can be well explained by the scandals following the corruption of traditional leaders. According to Atkinson and Reitzes (1998) traditional leaders still have notable support within the rural population. They have constitutional protection and have been vested with powers and responsibilities which cannot easily be taken away from them. Traditional leadership has to function in a manner that embraces democracy and contributes to the entrenchment of a democratic culture, thus enhancing its own status and standing among the people. The critical challenge that is facing the government and traditional leadership is to ensure that custom, as it relates to the institution, is transformed and aligned with the Constitution and Bill of Rights. It became clear that those who expressed satisfaction were those closest to traditional leaders. Even though, participants expressed mixed fee. Tapfumanei Emmanuel Machingura, was stripped of his chieftainship last week over allegations of corruption.

The role of traditional leaders in political processes in general and elections in particular remains a major threat to democracy and a challenge to the credibility of electoral processes. Such a role, as defined by politics not only affects national elections as seen in most of Zimbabwe's political contests but even internal party democratic processes such as primary elections or the election of office bearers within parties as postulated by Tawanda Chimhini the director of the Election Resource Centre (ERC). Although the Constitution of Zimbabwe (Section 282) captures the functions of the traditional leaders as to promote cultural values, preserve culture, tradition, history and heritage of their communities, facilitate development, resolve disputes, administer communal land, and protect the environment, the evidence on the ground shows they are heavily ingrafted in the politics of the day.

In section 281, the Constitution specifically forbids traditional leaders to be members of any political party or in any way participate in partisan politics, act in a partisan manner, further the

interests of any political party or cause or violate the fundamental rights and freedoms of any person. Contrary to provisions above, in the July 31 elections alone, the role of traditional leaders was a central cog around which the electoral processes revolved in most rural areas. ERC says the activities of traditional leaders were noted in voter registration, voter mobilization and in getting out the vote on polling day.

2.5 CONCLUSION

The appointment and succession of traditional leaders in Zimbabwe has been and accompanied by lot of controversies that have been highlighted by different scholars in regards to the selection processes. This has been discussed versus the political interference in the appointment of Traditional Leaders and their impacts in sustaining traditional culture. This chapter was about giving the overview of literature proposed by different scholars as to how they perceived to be the major component of what make traditional leaders. An analysis is that with the time passing a lot have left to be desired in the appointment of traditional leaders since the breakthrough of technology, globalization where there are cultural mix up and the upheaval in the political environment traditional leaders lost originality.

CHAPTER 3: METHODOLOGY

3.0 INTRODUCTION

The researcher used phenomenological study and its purpose was to explore on the succession and appointment of traditional leaders in Masvingo Province. By means of qualitative research devise, this study used a phenomenological method in gathering information which examined the succession and appointment of traditional leaders. Participants in the study were traditional leaders, the Chiefs, Headmen, and Village Head in consultation with the District Administrator and also individuals who were of the chieftainship. The study placed much of its focus on how the succession and appointment of traditional leaders shifted and the involvement of politics in its execution. The researcher conducted the research through in-person interviews and the use of questionnaires. The researcher is also going to give full information on the method that was used for this study. The aim of this phenomenological method of the study was to investigate how the succession and appointment of traditional leaders has caused conflicts among member families and also analyzing the effects of political involvement and analyze how it have damage the whole traditional system.

3.1 RESEARCH DESIGN

The research focused its examination on qualitative phenomenological study which detailed the appointment and succession of traditional leaders. This research used phenomenological approach so as to examine lived experiences in relation to the selection of Traditional Leaders. As defined by Selltiz (1962) research design is the arrangement of conditions for collection and analysis of data in a matter that aims to combine relevance to the research purpose. In this study the researcher used phenomenology so as to descriptively analyze the data looking at the problem at hand. This has also been accompanied by the researcher's own analysis in relation to how the researcher perceived the situation on the ground. This method of collecting data used by the researcher enables one to harness the data on different people in terms of their background and how they live their life in line with the issue of succession and appointment of Traditional leaders.

The goal in carrying out the research was to acquire a full understanding of how the succession and appointment of traditional leaders can cause conflicts and again the systems of traditional leadership appointment used in Zimbabwe specifically in Masvingo Province. It was again designed to establish how the involvement of politics in the selection of these leaders have affected the appointment and selection processes and how the issue of gender has been tackled in regards to the selection of women chiefs. The researcher on this study sought to discover measures to be used in reducing the conflicts associated with the selection and appointment of traditional leaders. According to Moustakas (1994) Phenomenology is a method of qualitative research that allows researchers to unassumingly examine participants' lived experiences and steer clear of presuppositions, relying instead on the responses of the study participants.

3.2 QUALITATIVE RESEARCH

Creswell, (2009) indicated that in the latter half of 20th century, there has been a shift of interest in using quantitative approach by social sciences to the use of qualitative approach in collecting data. During the latter half of the 20th century, interest in qualitative research increased and the value of qualitative work in addressing matters of equity and social justice. Qualitative research according to Creswell (2009) has been said to be the means for exploring and understanding is a means for exploring and understanding groups and human problem. It can also be used to allow individuals to share their stories. According to Becker (1970), to understand an individual's experiences, there is need know how that individual views the situation or the obstacles that the individual believes he or she faces and options available to be used.

The researcher opted to use qualitative research so as to be able to gather data on the succession and appointment of traditional leaders. This enabled the researcher to have a deep insight about the experiences of individuals under study. Problems related or emanating from the selection and appointment processes of the traditional leaders were discussed in detail and some scholars have argued that qualitative research approach may be used when there is a lack of literature. The lived experiences of people in relation to the succession and appointment of traditional leaders made the research a success since relevant information was given in response to the interviews held and the questionnaires ushered to the respondents.

3.3 TARGETED POPULATION

The researcher when carrying out the study targeted to interview 6 Chiefs, 20 headmen, 24 village heads and 30 family members of the chieftainship. The questionnaires 70 were made targeting the same population.

3.4 SAMPLE POPULATION

The estimated sample population by the researcher was 80 people which were the chiefs, headmen, village heads and family members of the chieftainship. Sample population is chosen since it was not possible for the researcher to interview the whole of Masvingo Province for it is too large.

3.5 SAMPLING METHODS

Purposive Sampling

The researcher on this study used purposeful sampling to select research participants. This was because the participants selected captured most of the lived experiences linked to the succession and appointment of Traditional leaders which is the topic being investigated. According to Cresswell (2007) in purposeful sampling, the researcher selects individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study. Cooper and Schindler (2006) again argued that Purposive sampling uses non-probability sampling based on criteria within the study. In purposeful sampling, the researcher selects particular elements from the population that will be representative or informative about the topic. This form of sampling generally considers the most common characteristics of the type it is desired to investigate, tries to figure out where such individuals can be found and then endeavors to study them Baker (1994). On the basis of the researcher's knowledge of the population, a judgment is made about which participants should be selected to provide the best information to address the purpose of the research.

The use of purposive sampling in this study allowed the researcher to identify participants who would provide the deep description of phenomenon in relation to the succession and appointment processes used in the selection of traditional leaders. As posited by other scholars, in phenomenological study, participants should be the individuals who have experienced the phenomenon under study and who can also articulate all their lived experience. In purposive sampling, a sample group is selected that is believed to be representative of a given population Gay and Mills (2009). The purposive sampling was used in selecting individuals for this study. The sampling frame constituted of Chiefs, Headmen and Village Heads. The researcher was capable of interviewing four Chiefs, six Headmen, the District Administrator, eleven village heads and 20 family members of the chieftainship that matched selection criterion. The research involved conducting interviews with chiefs, Headmen, Village Heads and family members of the chieftainship.

3.6 DATA COLLECTION INSTRUMENTS

Marshall and Rossman (2006) argued that observing directly, participating in the situation, interviewing in depth and analyzing documents and also material culture are methods to be used when gathering information using qualitative research method. For the objective of the study, the researcher managed to interview twenty traditional leaders. The research focused more on how the succession and appointment of traditional leaders have caused conflicts and also unveiling the position of politics in fueling conflicts in regards to the selection processes. The participants responded to questions based on reflections usually of their own lived experiences as Traditional Leaders or members of the chieftainship.

Kensit (2000) posits that researchers are cautioned to allow the data to emerge while conducting phenomenological studies because engaging in phenomenology means capturing rich descriptions of phenomena and their settings. The objectives of the researcher in this study were to describe as precisely as possible the observable fact about the succession and appointment of traditional leaders. Through in-depth interviewing conducted the researcher managed to capture the true essence the participant's experience with the phenomenon under study. The researcher

anticipated that the phenomenon of interest would open up as the participants relayed their views and experiences.

3.7 INTERVIEWS

The researcher selected the technique of interview as the central way of collecting data. The researcher managed to give every participant a chance to rebuild their experiences as to their personal intellect of what was significant and important. Field notes were also used as secondary data storage technique. These field notes as postulated by Dyson and Genish (2005) contain descriptions, and observer comments. In an attempt to guarantee reliability, the researcher used field notes right through the data gathering course to capture and record the observations. The field interview involves asking questions, expressing interest and recording what was said. The field interview is a joint production of a researcher and a member. Members are active participants, whose insights, feelings and cooperation are essential parts of a discussion process that reveals subjective meaning. According to Clark and Sartorius (2004) interviews are qualitative, in-depth and a semi-structured procedure of conducting research.

3.8 QUESTIONNAIRES

The researcher also used a questionnaire as a technique of gathering information. According to Bless and Higson-Smith (2000) a questionnaire is a tool of data collection that consisting of a standardized sequence of questions linking to the research topic to be answered in writing by participants. The researcher chooses or constructs a set of appropriate questions and asks the participants to answer these questions, usually in a self-administered form that requires the participant to check the responses. Mouton and Marais (1996) define a questionnaire as a set of questions on a form, which is completed by the respondent in respect of a research project. A questionnaire was developed and issued to the participants, who filled in the questionnaire; the information was then collected through home visits and at municipal offices. The respondents had an opportunity to ask the researcher for clarifications. The data were personally collected by

the researcher, with the advantage that some of the questionnaires were completed in the presence of the researcher.

The researcher distributed questionnaires by hand, so that sample respondents could complete it. This method was a challenge, because it proved to be time consuming, as the participants were not readily available at the time of the visit. Other challenges encountered during the process were that some of the participants were illiterate, but well versed with the matters in relation to their roles. Written questionnaires were directed mostly at those who were perceived to be more enlightened and whose responses were based more on personal perceptions and knowledge. A recording was made of each interview. The management of questionnaires in the field was organized in accordance with the means that were used such as observations.

3.9 ETHICAL CONSIDERATIONS

Ethical considerations are of great significance in all interviews involving the participant and the interviewer. Ethics deal with individual behavior and moral duty, which are perceived as good and bad, right and wrong with moral duty and obligation. The researcher ensured that confidentiality was maintained and secrecy potted. The standard supposition in research according to Seidman (1998) is that participants' identities remain unidentified in studies which involve in exhaustive interviews. During the research processes each contributor was given an informed consent form to sign before they entered in the research. The form agreed to the protection of participants' rights throughout data collection. The participants signed the informed consent form indicating that they were very aware of the recording or noting of the interviews.

3.10 CHALLENGES FACED IN GATHERING THE DATA BOTH IN QUESTIONNAIRES AND INTERVIEWS

Some respondents were unavailable and others were unwilling to participate in the research since they were de-motivated and demoralized as they assert that no upgrading will ever take place in relation to the traditional succession and appointment of traditional leaders systems, even after this research. Respondents were not readily available for interviews resulting in unnecessary delays in the interview process. There were those who lacked interest in the research as they claimed to have participated in a lot of researchers' work, which did not produce any fruit. In

addition, the vastness of the area also contributed to the delay. Of the 50 questionnaires issued, only 40 questionnaires were returned, which left 10 questionnaires outstanding. This was basically due to the lack of apathy among the respondents. Since the response from most of the participants was relatively common and related, the researcher noted that those who did not return the questionnaire would not compromise the purpose of the research and the researcher managed to reach a logical conclusion. A positive attitude and words of encouragement by the researcher motivated the participants to take part in the research.

3.11 CHAPTER SUMMARY

The aim of the study was meant to explore the detailed information on the succession and appointment of traditional leaders. This research study intended to comprehend the experiences and the knowledge of traditional leaders systems and how their appointment could lead to conflicts. In this chapter it included an introduction of qualitative research method and the basis for the phenomenological research method typical for the study. The chapter again addressed the research methodology used, data collection and analysis, the approach for participant selection. The questionnaire and closed ended questions were used in order to get an in-depth understanding of the participants on the respective roles and responsibilities of both traditional leaders and ward councilors so as to arrive at an informed conclusion. The choice of using observations was due to the fact that the researcher had to look at the physical expression of the respondents, when responding to some of the questions. The findings emanating from the interviews will be discussed in the next chapter.

CHAPTER FOUR

4.0 INTRODUCTION

The main objective of the research undertaken was to analyze the succession and appointment processes of traditional leaders used in Zimbabwe the case of Masvingo Province. The researcher managed to do a thorough analysis of the data collected from the field which was given by different interest groups using qualitative method. The information collected from the ground helped the researcher to understand more on the succession and appointment of Traditional Leaders. Using the phenomenological research approach the researcher managed to conduct interviews with different groups of people in the field of traditional leadership. Patton (1990) postulated that the purpose of the interview is to find out what each participant has in mind. The information gathered from the field by the researcher was recorded so as to ensure that all interviews held and focus group discussions give the information revealed by the participants during the interviews.

4.1 RESPONDENTS TABLES

QUESTIONNAIRES

Targeted participants	questionnaires distributed	questionnaires returned	response rate in %
Chiefs	10	8	80
Headmen	10	7	70
Village heads	20	15	75
Family members of the chieftainship	30	15	50
Total	70	55	79

4.2 INTERVIEWS

Targeted participants	Intended number of people to be interviewed	Actual number interviewed	Percentage (%)
Chiefs	5	2	40
Headmen	10	8	80
Village Heads	25	15	60
Members of the chieftainship	40	20	50
total	80	45	56

4.3 HEREDITARY CONFLICTS EMANATING FROM THE SUCCESSION AND APPOINTMENT PROCESSES OF TRADITIONAL LEADERS

The succession and appointment of traditional leaders as reviewed by the respondents is characterized by tension, quarrels and conflicts and in most cases they are permanent conflicts which may exist for the whole life time. This is because some of the family members might not be fully vested with the succession processes used in a family and for the same reason they always create a chaotic environment during the selection process. The 60% of the participants again revealed that they are permanent struggles of power and influence with the family of the chieftainship. These have been followed by the allowances given to village heads which they said it was at \$25.00 per months. Despite the issue of allowances they also do receive some token of appreciation when they are solving disputes at their traditional courts and sometimes they may charge the complainant much more than a token. The struggles as revealed by the respondents emanate from the benefits enjoyed by Traditional leaders and every member of the family will enter into a race to grab the position since it is a gate way of way. Hence some will claim to be the rightful heirs to the throne even if the really know that they are not. This can be

supported by other scholars like the Prince Machiavelli who argued that power is sweet and once one grabs power he or she must use that power to crush their enemies and put into accomplishment their own heart desires. The participants during the interviews responded very well to the questions ushered to them by the researcher in regards to the succession and appointment processes used in the appointment of traditional leaders.

During the interviews it has been reviewed by 85% that the appointment and succession is done or conducted in the presence of all family members. Those absent are informed about the succession and appointment occasion but this however does not mean the elimination of conflicts during the selection processes. Another issues of concern that has been brought to light by the participants was that of the proxies or in the Shona name (Vafambiri) which are normally chosen by the village heads to be their messenger sometimes they end up interested in taking over in the case of the death of the traditional leader and in the end it will create conflicts within the family. This is because sometimes they are trusted with the information which is secret by the village heads and as such they might regard themselves to be of value than anyone else. Given the opportunity of ruling every human being is willing especially considering that it will eventually lead to the accumulation of personal gains.

The phenomenology examination looks at participants' responses as it is reflected on the questions asked. The researcher during the interview also noted that some respondents were not very familiar with the type of succession processes in the families. This followed the situation where the Village Headship did not originate from the family but rather bought from other families. This causes tension within families since some took it as the family thing which should rotate from house to house yet in reality it should be of the house which bought that Village Headship. Conflicts emanating from this angle have proved to be very difficult to solve especially using the same traditional courts. Information was given by other family members and some did not want the information to be revealed since they are the issues at hand which they are struggling with. These Shona customary court systems are still applicable and so crucial especially in solving disputes in regards to the selection and appointment of traditional leaders. Some scholars like Gombe (1990) argued that the Chiefs court, the village court and the family court are types of courts used when solving disputes traditionally. According to Gwaravanda (2011) the above mentioned types of courts used are the foundation of the Shona ethics and law.

4.4 POLITICAL INTERFERENCE IN THE SUCCESSION AND APPOINTMENT OF TRADITIONAL LEADERS

In addressing the relations which exist between the politician and Traditional leaders 65% of the participants said that the relations are not good but rather there tension between the two have resulted in difficulties in the execution of traditional leaders' duties and roles. The two are political groups which build their famous in the support they get from the people. There is a Shona proverb which supports this which says (Ushe Varanda) and politicians are also after the masses and sometimes they want to put their own puppets to achieve their agenda. This have been witnessed during the colonial period according to Ribot (1999) who argued that the colonialist turned all traditional leaders to become their own puppets so as to stir their mode of governance. The new Constitution Section 281 clearly states that "traditional leaders must not be members of any political party or in any way participate in partisan politics, act in a partisan manner, further the interest of any political party or cause or violate the fundamental rights and freedoms of any person". Yet in reality this cannot be achieved since the Chiefs are answerable to the ones who appointed them and in the case of Zimbabwe is the President.

This have again been supported by cases recorded in Cameroon and Northern Ghana according to Reddy where individuals were randomly selected by the colonial masters not of the chieftaincy and at the end it crippled the preservation of culture and tradition since some of the appointed individuals were not groomed from childhood to become Chiefs or village heads. In this case the politicians in the views of the researcher always manipulate traditional leaders and sometimes they might want to forcefully impose their own puppets to take over the throne even if they are not the right successors so at to fulfill their political motives. There have been measures put in place so as to reduce these tensions. Traditional leaders are always guided by the traditional leaders' Act to solve such conflict or they might sometimes be solved with the assistance of the District Administrator and if the case is complicated thus when it can be taken to the Majesty's Court and then to the High Court.

This research has also revealed that it is not possible for Traditional Leaders to be non partisan. Traditional leaders are mere human being like everyone else and no matter how they might try to

hide it but it is true that they cannot be none partisans. Traditional leadership is politics at its own since these leaders are trusted with the responsibility to distribute resources. According to Harold Lasswell he defined politics as who gets what when and how. The distribution of resources to the people is politics on its own and as such traditional leaders are in politics and their positions are political and it cannot be possible for them to be non partisan.

The issue of allowances given to traditional leaders is one of the factors which have drawn the attention of many people to have interest in analyzing the neutrality of traditional leaders. Recently as revealed by the 90% of the participants Chiefs receive \$300.00 as allowances from the government adding to the token of appreciation they receive from their subordinates. Other scholars have argued that Chiefs, Headmen and Village Heads they are mostly manipulated especially during election time such that they may mobilize the masses to rally behind the ruling party in Zimbabwe which in none other than ZANUPF. These Traditional leaders may also discourage people to vote for a certain party and as such some have shown concern in how these leaders tend to manipulate the people to vote for a certain party such that at the end they would receive rewards of people mobilization.

Furthermore some of these problems have been caused by the politicians' interest to involve themselves in the selection processes which might not be in accordance with the hereditary system of that family. The benefits enjoyed by the Traditional leaders have attracted most of people have interest in becoming traditional leaders. This can be explains using the behavior that has been portrayed by some leaders who used their positions to overcharge people and also receiving bribes. These benefits everyone wants to enjoy them to the extent that when the post of any traditional leader become vacant all the members of the chieftainship though knowing that they are not the ones to take over will always make some efforts to break through which at the end of the day will cause more conflicts than expected.

4.5 CULTURAL PRESERVATION AND THE SUCCESSION AND APPOINTMENT PROCESSES USED WHEN SELECTING TRADITIONAL LEADERS.

During the interviews the 50% respondents revealed that since time immemorial traditional leadership occupation was ancestry and it was done in consultation with the elders of the community and also spirit mediums. For this reason there were little despites in regards to the succession and appointment of traditional leaders. The participants indicated that recently the spirit mediums are only informed about the selection and appointment of traditional leaders. This is mainly because they have been stripped off their powers by the Constitution of Zimbabwe which says that the appointment of Chiefs is done by the President and the Headmen is appointed by the Chief and the Village Head by the Secretary with the approval of the Minister. Spirit mediums are informed not consulted as to who is the appropriate candidate to take over the throne after the death of the ruler. This has been attributed to culture and tradition that has undergone the processes of transformation. Spirit mediums of the modern day are no longer executing their duties effectively due to the issues of religion and some said that they have expired.

One of the concepts that have been said to be lacking especially to the current selected Traditional leaders was that of lacking of personality. It have been said that other Chiefs' personality is just the same as that of criminals. It have been brought to light that even though the Traditional leadership Circular of 2009 stipulates that traditional leaders can receive token of appreciation due the service they render some of them have turned this into bribery since they now over charge people beyond their economic capability and in a way it have created tension and conflicts among the rulers and the ruled. The researcher observed on the ground that most people no longer trust their traditional leaders and according to them people the appointment of these leaders does no longer call for celebration as it was before the pre-colonial era. The concept of personality is no longer of important since it is hereditary and those with criminal records are the only ones who are not allowed to succeed the traditional leadership.

4.6 WOMEN AND THEIR OCCUPATION OF TRADITIONAL LEADERSHIP POSTS TO THE BEST OF CULTURE AND TRADITION PRESERVATIONS.

The appointment or selection of women to occupy traditional authority was one of the issues discussed during the interview. Despite the efforts done by the government to consider women to occupy Village Headship or Chieftainship, this has proved to be difficult in Masvingo due to the systems used when selecting traditional leaders. Most women have been side lined to submissive duties where they remained inferior to men. The 80% participants argued that for women to occupy Village headship it would only disturb the family tree since it would involve the family of where that woman is married to and as a result it will be difficult to know the lineage in regards to the selection and appointment processes used in that family. Since time immemorial women were regarded as weak subjects not capable of making effective decisions thus why they were not among the Chief's Council.

Regardless of the guiding values it have been noted that there are numerous challenges in regards to the traditional jurisprudence. Traditional court system in Masvingo have continued to excludes women especially in decision making because they are regard them as minors who should always represented by men in issues affecting their daily lives. Mostly women's opinions are not represented well. When there are court proceedings women are regarded as inferior to men and as such they have the weaker position to challenge men which have lead to the men's decisions always overriding that of women.

Furthermore the Chiefs' Council was made up of men only. Culturally and traditionally it is a taboo for a woman to be giving orders to men in Masvingo Province as revealed by the participants. Chiefs also responded to the issue of women also supporting the same view as given by the family members of the Chieftainship. The researcher's view on the issue is that it's not fair to deny women the privilege to occupy traditional leadership post since it is ancestry and every one of the Chieftainship should enjoy despite issues of gender. It will be much fair to correct the injustices done by men to women by allowing women access to the occupation of traditional leadership post. The government recently has also incorporated the rights of women in the Constitution and despite its efforts some cultures still deny women occupation of these posts.

However in some instances it has been said by the 20% of the respondents that women might occupy traditional leaders' positions especially is there in no male child in the whole family to take over the throne. Another scenario might be that the rightful heir might be very young to take over hence women are able to occupy such positions. In some instances as revealed by the

participants it differs from society to society some they use absolute primogeniture where child of the chieftainship succeeds to the throne regardless of gender and female enjoy the same rights of succession as males.

4.7 THE PLATFORMS ESTABLISHED BY THE GOVERNMENT TO MONITOR THE SUCCESSION AND APPOINTMENT PROCESSES OF TRADITIONAL LEADERS

Traditional chieftainship though highly respected, 65% of the respondents have argued that due to some corrupt Chiefs and Headmen and also Village Heads have lost their since they use their positions to advance their own selfish interest. There are many cases that have been reported of traditional leaders who were said to have canvass for bribes especially from the offenders such that they could adjudicate in favor of the offender. What the researcher realized was that the issue of succession and appointment of traditional leaders have been abused and manipulated by politicians, the government and even the traditional leaders themselves so that they could benefit from it. The establishment of the office of the District Administrator to monitor the appointment and succession processes has been viewed by other scholars as the means by the government to further its influence at local level.

The office of the District Administrator according to the 35% reveals of the study is only allowed to support the ruling party and the end of month's meeting they held advising the traditional leaders means automatically that it is the government that is addressing the people. There is no way a normal person can fail to realize that the succession and appointment of Traditional Leaders has been a planned move by the Government to further its own political agenda Traditional customs are intentionally abused by those who want to derive benefits from it. It have been brought to the researcher's attention that during election time the Governors will hold their meeting but the office which they give the task to coordinate this is the office of the District Administrator. The politics played by this office will certainly be extended to the Traditional leaders as well and from there these leaders will coordinate their people.

Chiefs who have been interviewed by the researcher indicated that there are good relations between the office of the Traditional Leaders and that of the District Administrator. The reasons for these cordial relations was that the Office of the D.A advises the traditional leaders on how

best they should run their administrations and even issues of resource distribution. An analysis of the researcher is that the District Administration is a watchdog of the central government. Most of the issues that Traditional leaders are advised on they are orders from the Minister of Local government. This has created issues in regards to the succession and appointment processes used in Masvingo Province when selecting traditional leaders into their offices. The same office has the duty to monitor the selection processes of these Traditional leaders and give recommendation of one's appointment. As indicated by the information collected from the ground it seems as if the District Administrator can not initiate the installation of the wrong candidate but rather use the already selected traditional leaders to further spread their party hegemony.

Furthermore it has been argued by some scholars that Traditional Leaders especially Chiefs are not an alternative to the state, but rather a particular manifestation of state intervention in the localities. According to Von Trotha (1996), while integrating traditional leaders politically and administratively into central government, and utilizing tradition as symbolic, legitimizing resource for government power, they simultaneously attempt to folklorise the traditional side of the traditional leaders. Moreover without taking traditional structures into account, social and political engineering are likely to fail at local level. Geschiere (1993) argued that when Chiefs have no official role party politics. When Chief has no official role in party politics, this does not mean that they are politically important. The underlying issues presented by these scholars in simpler terms were that it is difficult to isolate the office of traditional leaders from the affairs of the government.

The issue of the salary gate of these traditional leaders has attracted many scholars and mostly even the attention of students to want and analyze or unpack what has been behind the curtains all along. The payment of salaries to the traditional leaders by the government enables them to discharge provisions of salaries could diminish the traditional leaders incentive for self enrichment or corruption in the discharge of their responsibilities and for clinging on customs, as long as those customs bring financial benefits.

Moreover the payment of salaries can also be seen as a way to transform Traditional leaders into civil servants, accountable to their senior masters and thus the reason why they are viewed as agents of the central government. This has got the elements of truthiness in it especially when looking at how the appointment and succession of traditional leaders has been conducted in

Masvingo Province. Conflicts after conflicts have resulted due to irregularities in the appointment of traditional leaders. There is the Provincial Chiefs' Assembly which is chaired by an elected member from the Chiefs and the provincial assembly is fundamentally a meeting for discussing burning issue both at local and national level.

The researcher observed that the succession and appointment processes used in Zimbabwe the case of Masvingo has a lot to be amended especially following the conflicts whenever there will be the selection of traditional leaders. Some of these conflicts there are caused by some family members who might not be well vexed with the succession processes used in that family. The participants showed interest in revealing such information since it have been said to have created permanent hostility among family members. These conflicts do not only emanate from the succession disputes but rather even form inheritants as to who gets what and for that reason it is difficult to resolve these conflicts especially using traditional courts but rather it will call for the High Court attention.

The researcher also observed that despite the differences in the succession and appointment of traditional leadership processes it is of significance to make sure that tradition and culture are preserved to the betterment of the whole country. The appointment of traditional leaders though carried out following the provisions of the Constitution it should also contain some aspects of cultural values which include monitoring the behavior of the selected candidate and monitoring their operations effectively so that everyone will come to a point of celebrating the succession and appointment of traditional leaders.

4.8 CONCLUSION

In conclusion the succession and appointment processes used in Masvingo Province vary from family to family depending with the history of the traditional leadership. The succession and appointment of traditional leaders is one of the most crucial events which should normally call for celebration but because of misrepresentation given by the traditional leaders to their subjects it's now regarded as the glory of the past. Family members as revealed during the research some of them have entered into permanent enmity with their family members because of traditional leadership. This according to some schools of thought is because of the benefits attached to the role of traditional leadership. It also came clear that politicians can also manipulate traditional

leaders so as to get the masses and sometimes it may actually result in serious tensions between the two. The office of the District Administrator has been said to be extension of central government's party hegemony such that with the influence they have on traditional leaders they may through them get the populace. The issue of women occupying traditional leadership post has proved to be un-entertained in most families of the chieftainship. This is due to the issue of disturbing of the family tree and some arguing that women are not capable of preserving cultural values and norms and besides it's a social taboo for women to pass decisions on men and as such no matter how much the Constitution calls for their inclusion it is practically difficulty to achieve due to culture differences across the country.

CHAPTER FIVE

SUMMARIES, CONCLUSIONS AND RECOMMENDATIONS

5.0 INTRODUCTION

In previous chapters the researcher assessed the succession and appointment of Traditional leaders. The major objective of the research was to identify the succession and appointment processes used in Masvingo Province. The research was carried out so as to unveil or dig deeper to the root causes of conflicts associated with the selection and appointment of traditional leaders. The appointment and succession processes in most parts of Masvingo have received criticism due to the way it is conducted. The succession and appointment of traditional leaders created more problems than expected like permanent enmity within the family member. The phenomenological research used was very important in analyzing the succession and appointment processes used in the selection of traditional leaders

5.1 SUMMARY

Chapter one gave a brief statement of the problem of the research study, which was examined. The chapter also supplied a brief background of the duties played by ancestors in the appointment and selection of traditional leaders and how it has changed with the coming of self-government. It again established the Traditional Leadership succession and appointment processes used in Masvingo and how political interference fueled conflicts in the selection processes. The main objective of the study was to assess the appointment and succession processes of traditional leaders. Chapter Two literature review of the study was explicated in this chapter. This provided an exposition of the different works of literature by a number of scholars on issues of traditional leadership selection. Chapter Three elaborated on the research design and methodology that were followed during the interaction with the participants. Qualitative research methodology was employed as appropriate approaches in conducting research of this nature. Such research methodology assisted in conducting a systematic research process to its logical conclusion. Chapter Four of the study centered on the presentations and analyses of the results in the light of the research objectives and the research questions posed, hence this Chapter Five.

5.2 CONCLUSIONS

The appointment and succession processes of traditional leaders have been accompanied by lot of controversies. This has been discussed versus the political interference and their impacts on the succession and appointment of traditional leaders. It has been brought to the attention of the researcher that there have been more involvement of politics in the execution of traditional leader's duties and for the same reason conflicts have dominated the succession and appointment processes used. The emergence of the opposition party as revealed by some other participants has necessitated the desire by the government to incorporate traditional leaders in government affairs the opposition. In a bid to win the favors of traditional leaders the government raised the social status of Traditional Leaders by giving them incentives that surpassed those of the most senior civil servants. The chiefs were given brand new trucks and free fuel for personal use. Those who could not drive were chauffeur-driven.

The salaries of the traditional leaders were also reviewed from time to time. The chiefs benefited from the beautiful houses constructed for them by the government. The government saw to it that the homes of the chiefs had electricity and that water pipes were put in place. The chiefs were also given the mandate to distribute government food handouts in times of drought. In addition, they benefited from the Land Reform Programme and the Farm Mechanization Programme. Some of them now own vast tracks of land which they cannot even use effectively. Through the latter programme, they received tractors, seeds, ploughs, carts and fertilizers. In return for these benefits, the chiefs were supposed to be loyal to the government. Most chiefs rendered their support to the ruling party unconditionally for fear of losing their privileges. All these issues affected the main essence of the selection and appointment of traditional leaders

Traditional leaders in Zimbabwe still have influential political capacity as actors in contemporary Zimbabwe especially in rural local government, regardless of their manipulation by politicians during the colonial and the post-colonial periods. Although some Traditional leaders have lost much of their legitimacy as they formed part of the colonial and post-colonial government machinery, others did maintain the traditional system of accountability and consultation in their areas of jurisdiction. They still command respect and dignity from their people. Most of these are

elderly people who, by virtue of their social and moral standing, deserve reverence and obedience from the people. In rural areas where people are still influenced by African traditional religions, the chief is viewed as the link between the spiritual world and the people. The people look up to him in times of difficulty, including drought and other natural disasters, just as in the pre-colonial period. It is important to recognize the significance of their successions and appointments.

5.3 RECOMMENDATIONS

It is important to use the data obtained from the ground to analyze and suggest ways of improving the succession and appointment of traditional leadership processes used especially in Masvingo Province. Although the selection and appointment of traditional leaders is no longer the duty of ancestors, they should be consulted so that the appropriate person with good personality will be nominated. In case of misbehavior the ancestors are also capable of disciplining such an individual even the issue he do in private places. Proper measures should be put in place so as to monitor how the nomination and selection of traditional leaders is conducted.

There is need to give a strong emphasis on how best traditional leaders can execute their duties without necessarily engaging themselves in issues of corruption and bribery. It should be clear to the people what it means if it's said that traditional leaders are allowed to receive token of appreciation after they render services to the people. Moreover the other issue which must be clear is that of the responsibility of each and every member of the Chieftainship to understand the hereditary systems used in their families so that unnecessary and permanent conflicts will be reduced. With the effort placed by the government in trying to incorporate the right of women in all most every sector of life so should be the occupation of traditional leadership positions. If it's hereditary it means that everyone has the right to enjoy such privileges regardless of gender.

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APPENDICES

APPENDIX 1

RESEARCH INTERVIEW QUESTIONS

RESEARCH INTERVIEW QUESTIONS

1. What is your understand onthe succession and appointment processes of traditional leaders?
2. Are spirit mediums still consulted when appointing Traditional leaders?
3. From 1980 up to date what are the notable changes in regards to the succession and appointment of Traditional leaders?
4. If there are changes, what factors have contributed to these changes?
5. Is culture still the major concern of Traditional leaders when they are executing their duties or roles?
6. Are there any conflicts emanating from the succession and appointment of Traditional leaders?
7. If yes what do you think are the main causes of these conflicts?
8. Are there personal attributes that are considered before one is appointed a Traditional leader?
10. Is there any political involvement in the succession and appointment of Traditional leaders?
11. Do you think traditional leadership processes are still being followed in relation to the appointment of Traditional Leaders?

QUESTIONNAIRE

IMPACT ASSESSMENT TOOL

This research instrument has been developed so as to assess the Succession and Appointment Processes of Traditional Leaders.

RESPONDENTS

This questionnaire has been designed and prepared for the participation of Traditional Leaders, District Administrators and family members of the chieftainship.

Guidelines

The information collected will be treated within the confines of the research ethics.

Process

The Researcher will interact with the respondents directly and administer the questionnaire.

Communication

The Researcher will communicate both in Shona and English, nevertheless all responses will be captured in English.

QUESTIONNAIRE

1. **NAME OF PARTICIPANT**.....

2. **TRIBAL AUTHORITY**.....

3. **GENDER**

Female

Male

4. How do you see the traditional leadership processes of succession and appointment in relation to peace and stability?

5. Does the appointment and succession of Traditional leaders done in the presence of all family members?

YES

NO

6. Do you understand the appointment systems or processes used in your family?

YES

NO

7. How would you rate the appointment systems used in appointing traditional leaders?

POOR	
AVERAGE	
GOOD	

8. Are there any tensions between Traditional Leaders and politicians in regard to appointment and succession of traditional leaders?

YES

NO

9. If the answer is yes, in your view, what are the issues that cause tensions?

10. To what extent do they affect the effective selection and appointment of traditional leaders?

11. Who monitors the selection processes during the appointment of traditional leaders?

12. Are Spirit mediums informed when you are carrying out traditional ceremonies?

YES

NO

13. If no, why?

14. Are there any measures put in place by traditional leaders to uphold and promote cultural values in relation to the appointment and succession of traditional leaders?

YES

NO

15. If yes, to what extent have it managed to preserve the culture and tradition?

16. If No, what do you think might be the reason for that, in your views?

APPENDIX 2

QUESTIONNAIRE FOR TRADITIONAL LEADERS

IMPACT ASSESSMENT TOOL

This research tool has been developed to assess the Succession and Appointment Processes of Traditional Leaders

RESPONDENTS

This questionnaire has been prepared for the participation of Traditional Leaders only. Traditional Leaders are traditionally appointed to represent the local people through their administration and as such they should be in touch with issues that might be hindering their operations.

Guidelines

The information received will be handled within the confines of research ethics.

Process

The Researcher will interact with the respondents directly and administer the questionnaire.

Communication

The Researcher will communicate both in English and Shona, however all responses will be captured in English.

QUESTIONNAIRE FOR TRADITIONAL LEADERS

1. NAME OF THE TRADITIONAL LEADERS _____

2. TITLE _____

GENDER

 Female Male

3. Is it possible for Traditional Leaders to be non partisan?

YES

NO

4. If NO, what might be the reason?

5. How do you rate the relationship which exists between the District Administrator and Traditional Leaders?

Poor	
Average	

Good	
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6. Are there any tensions which exist between the two?

YES

NO

7. If YES, what are the causes of these tensions?

8. If no, what do you think is the factor contributing to these relations?

9. What is your position in regards to the appointment of women to occupy Traditional leadership positions?

10. In your views, are women capable of ruling as Traditional Leaders to the best of culture and tradition preservations?

YES

NO

11. If YES, to what extend?

12. If no, why?

13. Is it possible to have the appointment of traditional leaders without quarrels in the family?

YES

NO

14. If Yes, are there any platforms to resolve these quarrels?

YES

NO

15. If Yes, what are the platforms?
