



**LEADERSHIP STYLE(S) AND CULTURE(S) THAT SHAPED THE FAST TRACK LAND REFORM PROGRAMME IN ZIMBABWE: A CASE OF MATABELELAND SOUTH PROVINCE**

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**Dedication**

I dedicate this academic achievement to my spouse, Tsitsi, my daughter, Perseverance Faith, my son, Michael, my grandsons, Jayden Rukudzo and Joel and granddaughters Joana and Joanne for being my motivation, my strength, and source of courage, determination and commitment to undertake and successfully complete the programme. Your endurance in the face of uncountable needs and wants inspired me to continue on the trajectory of academic success. To Perseverance, Joana, Joane, Joel, Michael and Jayden, I say, I have set the pace which all of you should match or surpass.

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**ABSTRACT**

This study investigated the leadership style(s) and culture(s) that were applied in the execution of the Fast Track Land Reform Programme (FTLRP) in Zimbabwe. The unit of analysis for this research was Matebeleland South Province and the sub-units were Gwanda, Matobo and Umzingwane Districts being three out of the seven administrative Districts in the Province. The study used both the deductive and inductive approaches to facilitate data, methodological and results triangulation, whilst the research design applied was the case study survey. Three levels of leadership, namely Provincial, District and Traditional leadership participated in this study under the deductive phase and there were 61 respondents. It was hoped that the outcome of this study would reflect the National picture since all rural Provinces have homogenous land reform structures. Two patented instruments, the Your Leadership Legacy Instrument (YLLI) and the Organizational Legacy Instrument (OCAI) were administered to 61 respondents. A review of literature on leadership practices for decolonization led to the adoption of the legacy based transformative leadership as the primary theory for this study. The theoretical framework for the study was built around participatory leadership by land officials; community participation in land reform decision making processes; leadership decision on access to land by women, and leadership decisions on livelihood status of land beneficiaries post land reform. There was no sufficient evidence from literature that the theory has been tested under African conditions of land reform in a decolonizing environment. The major finding on the application of this theory was that both transactional and transformational leadership as well as clan, adhocracy, market and hierarchy cultures influenced the execution of the FTLRP. However, it was inadequate in addressing aspects of decolonization under African conditions. The main weakness of the theory was the ambiguity underlying its influence process and failure by the OCAI and YLLI to capture the specific intimate relationship between leadership

practices for land reform and the leadership qualities measured by the instruments since these are meant for universal application. The theory fails to satisfactorily explain the interacting variables between the land officials' natural style and personality with positive work outcome in the land reform process. To compensate for these underlying inadequacies, the study employed the inductive approach incorporating secondary data, 17 key informants and 24 focus group discussion participants comprising of directors at national level, community and local authorities' leadership, non-governmental and government officials at district and provincial level and land beneficiaries involving 123 participants. The inductive approach closed the glaring gaps in the deductive approach through the development of a secondary theory, the Leadership-Cultural Land Reform Model in a Decolonizing Environment which rests on Restorative leadership and Equalizing Culture. The major finding of the research showed that the FTLRP was influenced in the main by restorative leadership and equalizing culture. According to the outcome of the research, the leadership was intent on delivering equality, parity and equity in land ownership, access and control between those who had land and the landless. It can be concluded that the outcome of this study is an evidence of the existence of strong social capital powered by clan culture and Ubuntu at all leadership levels from the community, district and provincial through to national levels.

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### **Declaration**

I, Benjamin Chinyai, declare that the work described in this thesis was carried out in the Graduate school of Business, NUST, from November 2010 to November 2018. This work represents my own work and has not been reproduced from someone's work. Where use has been made of the work of others, it has been duly acknowledged in the text.

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## **1. THE PROBLEM AND ITS SETTING**

### **1.1 Background to the Study**

This research seeks to examine the dominant leadership style(s) and culture (s) that shaped the Fast Track Land Reform Programme (FTLRP) in Matebeleland South Province of Zimbabwe. Leadership style can be referred to as a composite leadership quality incorporating many leadership traits, simultaneously (Galford & Maruca, 2006). The research is based on the perspectives of community leaders, civil servants and farmers or land beneficiaries in the three Districts of Matebeleland South Province, namely, Gwanda, Matobo and Umzingwane. The FTLRP comprises of a complex mix of ingredients that have put Zimbabwe on the global and local spot-light, especially on what land and agrarian reform mean in a decolonizing environment. The way how the FTLRP was implemented raises question on how land should be developed and managed to enhance production efficiency, productivity and increasing access and rights of the landless to the finite resource.

Existing literature suggests that the fast track land reform in Zimbabwe was chaotically executed as it was characterised by radical repossession, mistrust, corruption, centralised decision-making process on land reform, unprecedented political and social upheaval undermining the rule of law, violence and unstructured land acquisition and allocation to beneficiaries (Chitiga & Mabugu, 2000; Gratwickle & Stapelkamp, 2006; Shaw, 2008; United Nations Food and Agricultural Organisation, 2013). This is an indictment on the leadership that superintended over the execution of the land reform, from the President of the Republic of Zimbabwe down to the implementers of the government land reform policies and guidelines. The above projection suggests existential weak social capital trajectory in the implementation of the FTLRP in that the institution were not oriented towards nurturing an orderly land reform programme.

Nonetheless, there is literature to suggest that the implementation of the fast track land and agrarian reforms had a semblance of order with overly involvement of the people in land- related decisions despite the radical repossession, planned and fortuitous amendment of policies and laws to effect the land repossession (Scoones, et al., 2010; Moyo, 2011; Matondi, 2012; Pulosff, 2012; Hanlon et al., 2013). This acknowledgement attests to the existence of a strong social capital which is anchored on institutions which were inclined towards an orderly, fair and transparent land reform.

This dichotomous position which is characterised noticeably by a divided society with some people being for or against the land reform approaches used to repossess the land lost through operation of colonialism motivated this study. It is imperative to reconnoitre the leadership practices, policies and decisions in relation to the execution of land reform in Africa in general, and Zimbabwe in particular. The purpose is to

establish the various land reform approaches with applicability to diverse environments in order to discern persuasive leadership styles and cultures which characterise land reforms in Africa.

### **1.1.1 Contextualisation of the problem**

The Zimbabwe land question is perhaps the most crucial and most bitterly contested social political and economic issue in the colonial and post-colonial history of the country. The indigenous Zimbabweans resisted the occupation of the country by the settlers through the 1893 (Shona/Chimurenga) and 1896 (Ndebele/Umvukela) uprisings as well as the Second Chimurenga that officially began in 1966 as epitomised by the legendary Chinhoyi battle of 1966 (Moyana, 1994; Moyana & Sibanda, 1991). The cause of all these wars had one defining and homogenous characteristic, and this was the issue of land. The leadership values displayed by the indigenous people as characterised by the two historical epochs, presented a shared or common vision with regards to the significance of land as a key ingredient to economic growth and social transformation of communities. Land ownership or access deprivation tampered in a large way with the most valuable asset bequeathed or endowed to the indigenous people by God (George, 1904). The liberation fighters of the Second Chimurenga (1960s) called themselves Mwana Wevhu (son/ daughter of the soil), highlighting the main cause for the war and the importance of land to mankind (Moyana & Sibanda, 1991; Moyana, 1994).

Zimbabwe experienced disparate land ownership patterns between the settlers (white farmers) and indigenous Zimbabweans during the colonial and post-colonial period until 2000. These imbalances in Zimbabwe's income and wealth distribution structure, reflected an unchanged legacy of colonial hegemony (Moyo, 2000). Thus, in spite of the liberation war, a narrow racial and class monopoly over land has been consolidated through control of markets for decades due to the function of the continued existence of the remnants of colonial legacy in Zimbabwe (Moyo, 1998; Gregory, 2004; Fraser, 2007).

The acutely skewed land ownership patterns in Zimbabwe in favour of whites as a function of colonialism, and the apparent delays associated with addressing the land imbalances, was catalytical to a heightened sense of urgency on the need for land redistribution. The largely redistributive land reforms in Zimbabwe were informed by the desire for equity and fairness in land ownership, growth of the economy, poverty reduction, efficiency in the use of land to spur high productivity, and improved security of tenure through consensus on property rights on land. It is imperative to acknowledge that property right is a social relation, and thus, land policy and land reform are about social relations and invariably about politics of a nation (Bruce & Migot – Adholla, 1993).

As it is the characteristic of land reforms globally, the FTLRP in Zimbabwe was characterised by controversy surrounding the appropriate implementation strategies between the whites who owned the land and the blacks who needed land. As aptly observed by Saravia-Matus (2009) land reforms have tremendous national, regional and international implications, requiring the leadership to display properly marshalled behavioural complexity to satisfy the expectations of interested parties.

Atuahene (2010,p.5) posited that "if past property theft is not addressed in a timely fashion, the possibility of severe backlash is high. The world has already witnessed this possibility realised in Zimbabwe." The land invasions by the masses gave birth to the FTLRP which sought to bring order, stability and predictability to the agricultural sector in Zimbabwe (Marongwe, 2003; Moyo, 2011; Matondi, 2012). The radical and revolutionary nature of the land reforms motivated the researcher to investigate the leadership and cultural factors that shaped the FTLRP from the perspective of the officials who were on the ground leading the programme and those who were led in the same programme.

The Government of Zimbabwe (GoZ) launched the FTLRP on 15<sup>th</sup> July 2000 following the massive land invasions (Jambanja) by the landless who were demanding a fair share of the land (Chaumba et al., 2003; Muzvondiya, 2007; Munyuki-Hungwe, 2011; Pilosoff, 2012). It was expected that land reforms would address the unequal land ownership patterns between white commercial farmers, the blacks and to improve land access and rights, especially for women who have been discriminated against for a long time. The land reforms were expected to address congestion in the rural areas, improve the livelihood status of beneficiaries and to alleviate high unemployment levels, poverty and food insecurity at household level (GoZ, 2001).

Mitchell (1936) in her famous literary works once described land as the only thing worth dying for, adding that people should protect their homeland at all cost as it is a lasting inheritance. Mitchell (1936, p.15) observed that, "... the land is the only thing in the world worth working for, worth fighting for, worth dying for, because it is the only thing that lasts." Mukherjee (2018) and UN (2009) concurred with Mitchell (1936) finding that land is the most important asset to mankind. Zimbabweans, as if motivated by Mitchell's expression, waged an armed liberation struggle to reclaim the lost glory and treasure which is land lost to the white settlers through expropriations as a function of colonialism which began in 1890 (Moyana & Sibanda, 1991; sibanda, 1991). Rukuni et al. (2006) and Moyo (2006) agreed with the observation by Moyana and Sibanda (1991). Colonialism engendered inequality in land ownership between the whites and the aboriginal natives of Southern Rhodesia (Shonas, Ndebeles and any other ethnic groups regarded as indigenous to the land) through legislative processes which favoured whites (Jacobs, 1984; Herbst, 1990; Muzondidya, 1996). Raftopolous (1996), Moyo (2000a), Moyo, (2006) and Hussein Ranchhod and Company, (2016) backed the view of the foregoing authors on the role by colonialism to cause inequalities in land ownership and control.

Eventually, the liberation struggle culminated in independence being realized in 1980 (Herbst, 1990; Moyana & Sibanda, 1991; Moyo, 1998). This position was confirmed by Mlambo (2000) and Rukuni et al., (2006). The structural roots of Zimbabwe's political conflict and economic crisis remained largely defined by racially-based inequalities in land ownership (Jacobs, 1984; Gaidzanwa, 1988; Herbst, 1990; Moyo 2000a). The delays associated with resolution of the land question, whereby the attainment of independence did not immediately restore land to the majority black community, brewed disgruntlement which culminated in the invasion of white-owned farms in 2000. The GoZ capitulated to the demands of the landless by launching the FTLRP the same year.

Land officials were representatives of central government at the lower echelons of the land and agrarian reforms as they got their mandate from the national authorities as dictated to them by the ruling party, ZANU (PF). While the land officials were using a nationally agreed upon template for land reform, which spelt out the structure of the Provincial and District Lands Committees actual execution of the programme on the ground required objectivity, impartiality, honesty, accountability and commitment, virtues which were influenced by the cultural values, ethos, customs and beliefs inherent in the land officials and the communities in which the reform took place. The land officials had to grapple with direct influences of economic, political and societal forces as well as complex interactions between these forces.

Thus, this background contextualised the leadership, cultural issues which had a bearing on gendered land rights with specific focus on women access and rights to land, livelihood status of beneficiaries post land reform, decisions on farm sizes and institutional post-settlement support as they relate to the FTLRP. In recognition of the importance of agriculture as the mainstay of Zimbabwe's economy, the Zimbabwean leadership prioritised agricultural-led industrialisation on its economic policy framework, with the intention

of ensuring that the majority of large-scale commercial farms are transformed into small holder schemes in order to give many poor people access to agricultural land (GoZ, 2001). This is so because of the substance of some of the objectives of the 1992 National Land Policy which the GoZ formulated as given out below:

- To ensure equitable and socially just access to land and reduction of poverty.
- To democratise land tenure systems and ensure security of tenure for all forms of land holdings.
- To provide for participatory process of management in the use and planning of land.
- To promote sustainable and efficient use and management of land.
- To decongest the over-populated and over-stocked wards and villages for the benefit of landless people, under Model A1 (villagised, self-contained and D 3-tier land use plans)
- To indigenize the large scale commercial farming sector through Model A2 – small, medium and large scale commercial settlement scheme.
- To reduce the extent and intensity of poverty among rural families and farm workers by providing them with adequate land for agriculture use.
- To increase the contribution of the agricultural sector to GDP and foreign currency earnings.
- To create conditions for sustainable economic, political and social stability.
- To promote environmentally sustainable utilisation of land through agriculture and eco-tourism.
- To develop and integrate small-scale farmers into the main stream of commercial agriculture (GoZ, 2001).

### **1.1.2 Leadership and cultural perspective**

Leadership is a set of processes that creates organizations and adapt them to significantly changing circumstances, aligning people with the vision of the organization while inspiring them to make it (vision) happen, despite the obstacles (Kotter, 2007). Culture incorporates shared patterns of behaviour and interactions, cognitive constructs, as well as building of a society based on knowledge and understanding that are learned through socialization by a society (Tylus, 2016). Culture is embedded in both the 1948 Universal Declaration of Human Rights (Article 27) and the International Convention on Economic, Social and Cultural Rights (Articles 1 and 15) as a vehicle through which nations can build their identities as well as finding their development agenda. It was necessary in the Zimbabwe scenario for the leadership to understand and interpret the cultural environment in which the land reform programme was being implemented, develop winning strategies in line with cultural values, execute the strategies effectively, measure the impact of strategies as they were being implemented and to build national executional capabilities informed by culture.

Overall, culture and leadership are two major social constructs that have been studied in various other fields, but links between leadership styles and culture and performance in a land reform environment have not been explicitly studied (Mozaffari, 2008). Organisational culture alludes to the role of leaders in 'creating and 'maintaining' particular types of culture (Kotter & Heskett, 1992; Schein, 1992; Bycio et al.,1995) as backed by Kotter (2007) and Jarnagin and Slocum (2007). Leadership and culture are important constructs which have empirically been found to be essential to organisational success (Yukl, 1989; Bass & Avolio, 1993). In support of the foregoing position, Schimmoeller (2010) citing Pfeffer (2002) and Lamond (2003) determined that leadership is the single most important factor in a business maintaining its competitive advantage, while culture is one of the most influential forces in a community and critical to community effectiveness. Indeed, Tylus (2016) and Tsui et al. (2006) found culture to be the most important factor of development, observing that culture is an intrinsic value, real factor of economic development and an active factor of social development based on knowledge, tolerance and creativity.

As a result of a strong culture of collaboration, shared sense of identity, shared norms and value and the adhesive role of traditional leaders, Zimbabweans were producing adequate food when the settlers invaded the country for themselves as they had unfettered access and right to land (Moyana et al., 1991). The traditional structures ensured that the needs of the communities were met (Arrighi, 1970; Moyana, et al., 1991) and this view was supported by Mlambo (2002). However, the colonial systems established the whites as dominant and powerful in order to have control over the African natural resources and tamper with the strong social capital that characterized the indigenous communities (Cheater, (1994). This view was supported by Ambang (2008). Noteworthy is that the African culture was characterised by less power distance as propagated by the Globe study of 2011 on Africa which is aligned to the Traditional African Leadership configuration anchored on Ubuntu which is a philosophy based on involvement of the people and uses consensus or African structures of participation (Indaba or Imbizo or Dare) as a medium to reach decisions (Stolle, 2003; Rukuni, 2007; Wanasika et al., 2011).

As the leadership responsible for superintending the implementation of the land reform programme, the land officials were expected to make decisions regarding the farms to acquire, the land beneficiaries, the proposed land use and design of farms, obviously guided by the guidelines and policies from central government. The Constitution of Zimbabwe Section 196 (3) provides as follows:

Public officers in leadership positions must abide by the following principles of leadership: objectivity and impartiality in decision- making; honesty in the execution of public duties; accountability to the public for decisions and actions; and discipline and commitment in the service of the people.

### **1.1.3 The land question in Zimbabwe**

Moyo (1998), Atuahene (2010) and Mamdani (2008) asserted that during the colonial and post-colonial eras, over six million people lived in Zimbabwe's marginal rural lands which were characterised by infertile soils and unreliable rainfall, lack of control of water rights and lack of access to the bulk of the nation's resources, while between 4500 and 6000 mainly white farmers dominated Zimbabwe's largely agrarian economy. The white farmers owned about 15.5 million hectares of prime land, which is (39%) of the land in the country, contrasted with about 4.5 million farmers (a million households) in 'communal areas' who subsisted on 16.4 million hectares of arid land, to which they had been thrust or confined by a century of colonial rule as advanced by Moyo (1998) and supported by Mamdani (2008). Hanlon et al. (2013) posit that settler farmers were using less than a third of their land, adding that at independence, a third of white farmers were insolvent and a third were only breaking even, while the rest were profitable, with a few hundred farmers spectacularly successful.

The colonial legislation was critical in condemning the indigenous people to infertile and semi-arid soils as well as mountainous areas which were characterised by very little, or, worse still, no economic activity at all; thus, they were submerged in a sea of poverty (Cheater, 1994; Ember et al., 2007). The indigenous people were socialised to become servants of the settlers (masters) rather than being their own master. Western or Eurocentric values were imposed on indigenous Zimbabweans by the colonisers, as alluded to earlier on, with a net effect of tampering with traditional structures and culture by usurping the powers of traditional leaders and through the introduction of Christianity as a form of religion to dilute the African religion as highlighted by Moyana and Sibanda (1991) and vouched for by Mlambo (2000) and Ambang (2008). According to Herbst (1990) as cited by Rukuni (2006), the fundamental decision by the British South African Company (BSAC) to change focus of its economic strategy from mining to agriculture in Zimbabwe



engineered poverty of the blacks through dispossessing them of their land while guaranteeing white economic hegemony during the colonial period.

Both the first and second Chimurenga were anchored on the goal of recovering land that had been forcibly taken away from the blacks and to redress the historical inequalities between the races in the country (Moyana & Sibanda (1991) and supported by Rukuni (2006) and Moyo (2006). Observations by Jacobs (1984), Gaidzanwa (1988), Herbst (1990) and Moyo (2000a, 2006) were that inspite of the liberation struggle, the structural roots of Zimbabwe's political conflict and economic crisis remained largely defined by racially-based inequalities in land ownership.

Beach (1997) posits that rights to land prior to colonial occupation in Zimbabwe were previously strongest at household level, characterised by communal ownership of land under the authority of traditional structures. Pre-colonial agriculture was eminently traditional and it backdated some 2000 years (Beach, 1997) as supported by Knight (2010). The traditional leaders had powers to allocate land to their subjects who would have unfettered access and right to the land. Moyana (1984), Tshuma (1997), and GoZ (1998, 2001) as quoted by Moyo (2006) argue that land resettlement was thus part of government policy to address the unequal access to land with the hope of creating political stability and socio-economic development.

However, the political independence in 1980 did not immediately translate into economic independence as envisaged by the majority of Zimbabweans as access and right to land remained constrained since most white farmers did not positively respond to the government's willing seller-willing buyer policy (Matondi, 2012; Pilosoff, 2012). Faced with costly land, poor infrastructure and limited access to water, the GoZ had only resettled 52,000 families by 1990 and 75,697 families by 2000 (GoZ, 2001; Rukuni, 2006). It is important to note that the land reform in Zimbabwe was characterised by three epochs these being willing seller-willing buyer phase from 1980-1990, and the compulsory acquisition phase from 1990 to 2000. These two phases which preceded the FTLRP which was launched in July 2000 were heralded by the Western world as a model for Africa as constitutionalism was strictly complied with by the GoZ, with reprisals being harshly meted on law breakers. The two land reform epochs accounted cumulatively for a total of 127,697 newly resettled farmers over a twenty year period (GoZ, 2001). However, the ordinary, poor and marginalised members of the Zimbabwean society continued to demand for expeditious resolution to the land question in the country. Transaction leadership style majorly characterised the two land reform epochs which saw traditional land reform being implemented despite huge demand and public outcry for land by the landless.

As a consequence, in 1998 there were spontaneous land occupations in numerous parts of Zimbabwe that were subsequently suppressed by the government before the end of the year to pave way for a negotiated settlement. The government formally opposed land invasions or private occupations and instructed the police, in collaboration with large-scale commercial farmers and local authorities, the regular eviction of squatters, at times through violent removals, such as torching of squatter houses, destruction of personal effects, dumping the squatters at places without facilities (Alexander, 1994) as corroborated by Chan and Primorac (2004) and Moyo (2011). The Government of Zimbabwe adopted this approach to show the world that it (GoZ) was sincere in its negotiations and will to seek a peaceful resolution to the land question in Zimbabwe (Moyo, 2011). The expectation was that the land question would be addressed through constitutional provisions. However, the GoZ construed Britain as having been negotiating in malafides, prompting it (GoZ) to change the approach and resolved to take a radical stance in its quest to resolve the matter (Ibid). The GoZ's policy on controlling occupation was mired in legal and political complexity that has shaped Zimbabwe's land question and the nature of its land reform since 1980 (Alexander, 2006; Moyo,

2011). The delays in resettling people in Zimbabwe forced the landless to invade farms and cause social unrest (Moyo, 2011).

With the land invasions, the land reform process in Zimbabwe changed course from the 'top-down' initiatives like the post-war land administration in Japan, to a 'bottom-up' popular movement like the Chinese revolution (Boyce and Ndikumana, 2005; Easterly, 2008). According to Easterly (2008), the top-down approach views institutions as determined by laws written by political leaders and which laws are supposed to be observed by the followers. On the other hand, the same author views the bottom-up approach as institutions emerging spontaneously from the social norms, customs, traditions, ethos, beliefs, and values of individuals within a society. The written laws derive from these persuasive ethical considerations to formalise what is already shaped by the attitudes of individuals. Zimbabwe's land reform programme was a mix of top-down and bottom-up approaches characterised by massive land invasions by landless people, signifying that government was insidiously losing control of the situation and thus it had to launch the FTLRP to avoid catastrophic consequences (Alexander, 2006; Moyo, 2011).

However, despite the evident capitulation of the government to the demands of the people, the GoZ continued to rally the followers to follow laid down processes and procedures of accessing land, which was a sign of the presence of the transformational leadership in the implementation of the land reforms, as well as legislating new laws to blend with the emerging land reform environment characterised by radicalism. It is this pragmatism by the leadership characterised largely by transactional leadership style that has helped to bring about success to the land reform process where over 250,000 new farmers were allocated land within a very short time (Moyo, 2006). According to Pilosoff (2012, p. 52) "...it is this government support that clearly differentiates the land occupations after 2000 from those earlier in Zimbabwe's post independent history." The statement shows that the GoZ encouraged and supported the land invasions by the landless. Success of the FTLRP in this study is viewed from the lenses of; equitable distribution of land among citizens; the greater number of land beneficiaries being poor people; and transformation of peasant farmers into commercial farmers due to improved access, control and ownership of land. Another success factor is the general improvement in the state of the economy buoyed by the improvement in productivity by the newly resettled farmers which also enhances the improvement in their own standards of living. The FTLRP was coined a programme by the GoZ because it was a fast-fix strategy with a short tenure (15 July, 2000 to 31 August, 2003) meant to address and annihilate debilitating land invasions by land hungry peasants.

Pilosoff (2012, p. 54) states that, "... the Court (Supreme Court) duly reversed its previous decisions that had declared the FTLRP unconstitutional. The Court now became a pliant instrument of state power that would allow the government to curtail the organised political opposition and clamp down on criticism and dissent." It is discernible from the above statement that in the post 2000 era the GoZ leadership's (executive) heart was beating in harmony with the hearts of the leadership of the various arms of government (legislature and judiciary), as well as the community in as far as land reforms were concerned. The reversal of the Supreme Court judgement on the illegality of the FTLRP, as well as non-arrest and prosecution of land invaders bear testimony to this observation. Transformational leadership, abetted by distributed leadership, ubuntu, situational and charismatic leadership were manifestly omnipresent to drive the implementation of the FTLRP. Legality is equated to respecting the rule or constitutionalism, while illegality is the wilful violation of the constitution in pursuit of a set agenda. The GoZ turned a blind eye on the land invasions and even supported the action by the land hungry masses in clear violation of the property rights.

It is critical to understand that land occupations were a colonial creation and phenomenon that remained part and parcel of Zimbabwe's history (Alexander, 2006). The policy's legal basis was to give land rights to occupiers of the land (white settlers) whilst disenfranchising the dispossessed (indigenous people) who sought restitution (Ibid). The GoZ reacted to the land invasions through launching the FTLRP on 15 July 2000. Under FTLRP, activities which could be done quickly were done in an accelerated manner. The land occupations and a number of other events and issues, among others, influenced the adoption of the fast track land reforms:

- The collapse of the 1996 negotiations with the British government over finances for land acquisition.
- Ambivalent donor's responses to the inception phase framework plan and lack of mobilisation of resources at the 1998 donor's conference.
- The continued legal challenges by white commercial farmers, especially with respect to the 804 farms of the 1471 farms identified in 1997 that had been delisted.
- The compelling need by the GoZ to remain relevant to its people by showing that it was sensitive to the needs and desires of its people.
- There was need to bring order and sanity to the land invasions, and
- The rejection of the 2000 Draft Constitution which could have facilitated orderly and speedier government land acquisition (Moyo, 2011).

In 2000, the legal framework governing land acquisition, streamlining of various procedures on the acquisition process and compensation rules were done to bring them in line with the constitution. The constitution re-affirmed the financial obligations of the British government towards land reform in Zimbabwe, particularly as it relates to compensating the white farmers for land acquired by government for resettlement (GoZ, 2001; Pilosoff, 2012)

#### **1.1.4 Agrarian sector**

The Zimbabwean economy is agro-based (Rukuni, 2007; Moyo, 2011). The agricultural sector contributed about 70% of formal employment and accounted between 30% percent and 79% of national exports, and the average contribution to Gross Domestic Product (GDP) was 15.02%, whilst 50% of the Zimbabwean manufacturing sector depended primarily upon agriculture from 1965 to 2017 (GoZ, 2001; Kariuki, 2009; Moyo, 2011; World Bank, 2019 and Kanyeze et al., 2017).

The highest contribution of agriculture to the GDP was in 1967 where it recorded 21.86% while the minimum of 6.75% was recorded in 1992 majorly due to the severe drought in that year (World Bank, 2018). It is noteworthy that the highest GDP growth was recorded in 2010 (19.7%) and the least GDP growth was recorded in 2008 (-17.7%) from 1990 to 2018 (World Bank, 2019: IMF, 2019). In 2008, Zimbabwe was in a hyperinflationary environment and that is the reason why she recorded her worst GDP growth rate. The country recorded its highest growth rate in 2010 as a positive response by the economy to the dollarization of the economy and the Global Political Agreement of 2008 which gave birth to the Government of National Unity (GNU) between ZANU PF, Movement for Democratic Change (MDC)- Mutambara and MDC- Tsvangirai political formations.

Agriculture is the key source of livelihood for the majority of Zimbabweans who remain largely a rural people and whose access and right to land determine the livelihood resilience and poverty levels. It is noteworthy that from 1990 to 2017 between 72% and 76% of all rural Zimbabweans were considered poor and between

29% (4.7 million) and 34% (5.7 million) of the population were living in extreme poverty (Kanyenze et al., 2017; World Bank, 2019; FAO, 2019; United Nations Economic Commission for Africa, 2018).

The land reforms involve restructuring of access to land, and an overall transformation of the existing farming system, institutions and structures. It includes access to markets, credit, training and access to means of production, social transformation, productivity, leading to industrial and economic empowerment and macro-economic growth in the long term (GoZ, 2001). The poor category of the citizen was the major target to benefit from the FTLRP in order to improve the livelihood status of the population.

According to Moyo (2011) and Atuahene (2010), the colonial regime nurtured an unequal race-based farming system comprising differentiated farming classes indexed to industrial interests wholly-owned by the local white minority. As a result of colonial conquest characterised by land dispossession, a largely dual agricultural system marked by the growth of a large-scale mechanised sector alongside a small-scale subsistence sector in less arable zones emerged (Ibid, 2011). It is important to note that the peasant sector which produces 70% of staple foods (maize, millets and ground nuts) and about 70% of the livestock herd is vulnerable to droughts as it relies heavily on rain-fed agriculture and thus compromising on productivity. These farmers are beset with low investment, shortages of farm power labour and draught animals, poor physical and institutional infrastructure or support, poverty and recurring food insecurity (FAO, 2019). It was hoped that by improving access and rights of peasant farmers to more productive and rich land it would help improve productivity in terms of crops and livestock and access to agricultural loans from Banks.

#### **1.1.5 Women land rights**

Chinyemba et al. (2006) citing Weinrich (1979) argued that among the Shona, surplus was mainly produced through the agricultural labour of women. Women carried out most of the regular agricultural work and so produced the largest component of food. Arrighi (1970) as supported by Shumba (2011) is of the view that among the Ndebele, a more highly structured society existed. Women were the main food producers with the help of the lower-caste men. The other men were incorporated as warriors and livestock herders. In Zimbabwean society, women play multiple roles in the agricultural sector, particularly in the communal land and small-scale commercial farming sectors. Gaidzanwa (1992) who was backed by Goebel (2005) argues that women in Zimbabwe suffered marginalisation in land and resources control and that women and daughters only derived their land use rights from patrilineages.

To highlight on that, Chimedza (1989) with the support of Fao (2011b) shows that irrigation land is normally allocated to married couples, with Goebel (2005) showing how women, after working the land, are unable to make independent decisions on how the income is used. Chenaux-Repond (1994) and Goebel (1998) as supported by Goebel (2005) show how men use religion as a basis for polygamy, control of land and household resources, mobilisation of labour and others. The authors argue that Christianity emerged as a “modern” form of entrenching women discrimination because it treats a woman as subservient to a man in the household.

According to Chinyemba et al, (2006), inspite of the Zimbabwean government demonstrating its commitment to women’s rights by ratifying several international human rights instruments, the gains have been modest. In addition, the authors assert that gender has been acknowledged as critical in development programmes and, in particular, in agriculture. It was important to establish in this research how the leaders dealt with the issue of gendered land rights with specific attention directed at women.

It should be noted that women constitute about 52% of Zimbabwe's population, of which 86% live in rural areas (Chinyemba et al., 2006; Census, 2012). About 70% of the farmers in the communal and resettled areas are women (Chidzonga & Chigudu, 1991; Zimbabwe Farmers Union, 1998) as supported by Oliver (2014) and Goebel (2005). In the nuclear family or extended family Model in Zimbabwe, women are constantly under the surveillance and control of the husband or his relatives, further buttressing lack of independence and equality between men and women. Walker (2000), Chinyemba et al. (2006) and Matondi (2012) posit that growing evidence suggests that women could increase agricultural output if they had less access to land and inputs such as improved seeds, fertilisers, credits and extension information.

It was therefore critical and necessary to establish the dominant leadership style and culture shaping the FTLRP from the perception of land officials themselves, land beneficiaries as well as key informants and focus group discussants in as far as women access to land is concerned. The study took place in three Districts of Matebeleland South Province namely, Gwanda, Matobo and Umzingwane. Matebeleland South Province is largely a cattle ranching province with very limited crop production due to a poor rainfall pattern characterising the region which falls in agro-ecological region IV and V. Most researches on the FTLRP took place in Mashonaland and Masvingo provinces hence it was fitting to have this study undertaken in Matebeleland South Province.

#### **1.1.6 Livelihood profiles of research areas**

Matebeleland South Province falls in regions IV and V whose main economic activity is livestock production, with rain fed cultivation of maize and small grains as well as exploitation of forest resource also being eminent economic activities characterising the region. The main livestock species that are produced in the province are cattle, goats, sheep, pigs and donkeys for draught power. The provincial cattle herd continues to witness growth due to the function of both endogenous and exogenous factors to the household and the community at large.

#### **1.1.7 Cattle ownership**

ZIMVAC (2017) noted that nationally 45% of rural households owned cattle in 2017, which is a 9% increase from 2016, with 32% owning more than 2 beasts and 13% owning 1 or 2 beasts. Further, the highest proportion of household's owning cattle was in Masvingo (54%), followed by Matabeleland North and Midlands provinces (53% each). Matabeleland South province had 47% of households owning cattle. The lowest proportion of household with cattle was in Manicaland province (26%). Matabeleland North (28%) had the highest proportion of households with more than 5 cattle followed by Matabeleland South province (26%). In 2017, Matabeleland South province had the 2<sup>nd</sup> highest cattle population (990,031) out of 8 rural provinces in the country representing a growth of 69.06% (see Table 1). The cattle herd increase in the research areas during the research period was attributed to births (92%), purchases (5.4%) and assistance from various institutional sources (4%), ZIMVAC (2017). It is also pertinent to note that the percentage of households that did not own cattle in Gwanda (49%), Matobo (47.4) and Umzingwane (46.8%) shows the depth of poverty in the research areas (see Table 2). For the Ndebele people, cattle are a symbol of wealth and one is classified a poor person if she/he does not own cattle. A lot of initiatives have also contributed to the increase in the cattle herd in the province and these include:

- Households being trained in participatory disease surveillance (Matabeleland south -50%)
- Livestock extension services (Matabeleland south received support from government (89%), NGOs (4%), lead farmers (7%) and others (1%)

- Provision of livestock advice from government, UN/NGOs, research organizations and lead farmers (Matabeleland south is one of the provinces with the highest number of households that sought livestock advice).
- The presidential livestock input support scheme, among other initiatives.

However, the research areas faced numerous threats to livestock development programmes, amongst which are frequent drought spells, endemic livestock diseases resulting in livestock deaths, lack of adequate water and pastures leading to livestock becoming emaciated, animal becoming increasingly vulnerable to theft and predation as a result of transhumance. As a consequence of drought, livestock prices fall because markets become glutted with sick and emaciated animals (ZIMVAC, 2017).

It is notable from Table 1, that the second highest growth (35.25%) was recorded in Masvingo province although it is carrying the largest herd (1059946), while the highest decrease in growth (19.43%) of cattle was recorded in Matabeleland North province with a total herd of 661232. Matabeleland South province, which carried the second highest national cattle population (990,031) recorded the highest increase (69.06%). However, the increase in cattle herd for Matabeleland South province comes against a sustained and consistent growth which began with 4.9% recorded by the province nationally in the 2011/12 year. The growth of the cattle herd in Matabeleland South province on a sustainable basis is due to a number of initiatives by both the local and national leadership who include traditional leaders, churches, local authorities, UN/NGO agencies, ex-freedom fighters associations, government institutions and reciprocal kind gestures by members of the community and relatives in the research areas. It is noteworthy that ex-freedom fighters (war veterans, war collaborators, ex-political detainees and restrictees) play an important leadership role in Zimbabwe in general and the research areas in specific terms. The freedom fighters fronted the land invasions which culminated in the launch of the FTLRP and thus they remain key in mapping the development agenda in the communities they live. It is important to note that at societal level social capital is considered 'collectively owned capital' which is associated with trust, civic norms, association membership, voluntary activities, cooperation, reciprocity and shared values. The above norms and networks which characterize the Ndebele culture and community in the research areas facilitate efficiency, cooperation and effectiveness of the community by triggering coordinated activities coalesced around the local leadership and institutions.

**Table 1: National cattle herd by province-2010-2018 provinces**

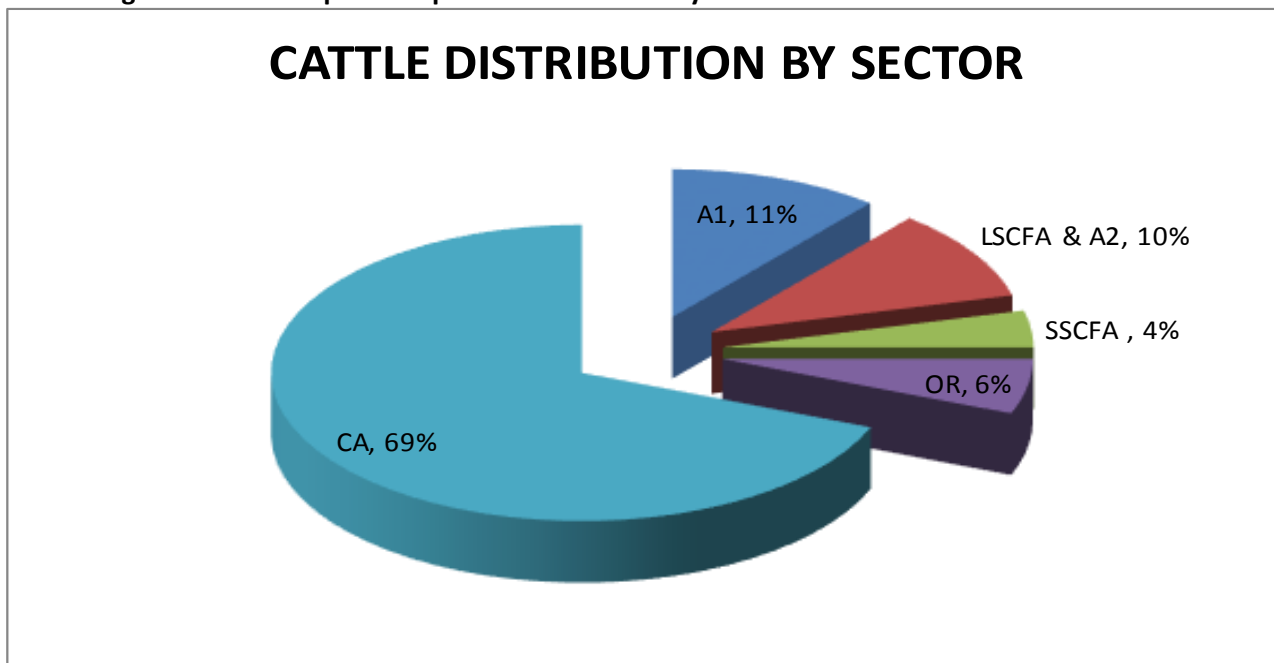
YEAR	GRAND TOTAL	MANICALAND	MASHONA LAND CENTRAL	MASHO NA LAND EAST	MASHO NA LAND WEST	MASVINGO	MATABELE LAND NORTH	MATABE LELAND SOUTH	MIDLANDS
2010	5334761	632988	560206	960842	590725	783708	551858	585614	668820
2011	5102544	609705	550251	592038	707883	998945	427758	555372	690384
2012	5359055	633726	571944	615123	741320	1050222	444456	553422	695173
2013	5345891	622832	543638	578687	751107	1024833	581405	534856	708533
2014	5247936	688120	585747	571161	474817	1002446	585792	616108	723745
2015	539055	687942	605131	586730	490383	1007165	600219	630111	75133745
2016	5313874	675190	603293	579697	483390	998427	627380	615198	731299
2017	5579569	708950	633468	608682	507560	1048348	658749	645958	767864
2018	5593617	711745	631989	606311	506760	1059946	661232	990031	769051

Source: Zimbabwe, livestock production development (LDP), OEI (2019)

Using year 2010 as the base year, the following growth/reduction trends were recorded over the comparative period (2010 to 2018).

Manicaland	=	12.44% growth
Mashonaland Central	=	.12.81% growth
Mashonaland East	=	36.9% reduction
Mashonaland West	=	14.21% reduction
Masvingo	=	35.25% growth
Matabeleland North	=	19.82% growth
Matabeleland South	=	69.06 growth
Midlands	=	15% growth

**2. Figure 1: Cattle Population per land model from year 2010 to 2018**



Source: Zimbabwe, Department of Veterinary Services (DVS) (2019) and LPD (2019)

The acronyms in the figure stand for:

LSCFA	-	Large Scale Commercial Farming Areas
SSCFA	-	Small Scale Commercial Farming Area
OR	-	Old Resettlement
CA	-	Communal Areas
A1	-	A1 Model
A2	-	A2 Model

Data show that the largest herd is located in the communal areas but, according to DVS and LPD, the cattle growth rate is much higher in the A1 resettlement areas than the communal areas due to availability of better and quality pastures as well as care for the animals.

**Table 2: Matebeleland South Livestock (Cattle, Sheep, Goat) Production and Development 2011-2017**

Year	2011			2012			2013			2014			2015			2016			2017		
District	CATTLE	SHEEP	GOAT	CATTLE	SHEEP	GOAT	CATTLE	SHEEP	GOAT	CATTLE	SHEEP	GOAT	CATTLE	SHEEP	GOAT	CATTLE	SHEEP	GOAT	CATTLE	SHEEP	GOAT
BEITBRIDGE	114095	2565	3075	102201	21472	114493	104967	20274	116250	120008	34628	162151	123923	36214	165321	120541	40701	164545	107660	40664	164465
BULILIMA	90761	1473	15553	82609	3473	67925	84408	3943	68815	99415	3068	69332	101060	4023	71302	92676	18283	73619	96285	21386	63214
GWANDA	112657	37303	27758	114478	22945	70581	118977	31950	69690	131981	45020	73347	133991	55890	73790	130881	76228	107343	138799	87217	107191
INSIZA	124210	13307	55900	110721	9942	35560	114208	8670	36642	125752	14007	22685	126834	14981	23657	127225	80009	43927	384460	7464	43439
MATOBO	42855	6191	28144	3857	15993	64125	41091	14112	65521	49503	25579	48102	51431	27381	38970	50051	8575	36364	52957	7485	31024
UMZINGWANE	41001	2695	13055	39912	2292	10832	41411	2145	11238	50738	2322	12716	52851	2986	13355	51438	2446	15025	53725	2482	14088
MANGWE	29793	32511	124987	27794	14006	67784	29793	13992	68478	38710	14038	74998	40020	14996	75680	39003	28881	68267	69993	29995	69895
<b>TOTAL</b>	<b>555372</b>	<b>96045</b>	<b>268472</b>	<b>553422</b>	<b>427671</b>	<b>495315</b>	<b>534856</b>	<b>77086</b>	<b>436754</b>	<b>616108</b>	<b>138662</b>	<b>552006</b>	<b>630111</b>	<b>126471</b>	<b>543063</b>	<b>615198</b>	<b>183123</b>	<b>525893</b>	<b>990031</b>	<b>146836</b>	<b>575482</b>

Source: Zimbabwe livestock production and development (2019), Department of Veterinary Services (2019), OIE (2019).

Growth/reduction in cattle /sheep/goat population in the research areas between 2011 and 2017

Matobo-cattle -  $125547 \times 100$  = 12.55% growth  
121689

-Sheep -  $7485 \times 100$  = 20.90% growth  
6191

-Goats -  $31024 \times 100$  = 10.23% growth  
28144

Gwanda – cattle- $138799 \times 100$  = 17.45% growth  
11.8180

- Sheep-  $87217 \times 100$  = 233.81% growth  
37303

- Goats-  $107191 \times 100$  = 386.16% growth  
27758

Umzingwane- cattle- $53725 \times 100$  = 22.89% growth  
43717

-sheep  $(2695 - 2482) \times 100$  = 7.90% decrease  
2695

-Goats-  $14088 \times 100$  = 7.91% increase  
13 055

The Zimbabwe small stock population is made up of sheep (about 2,500,000), goats (about 3 million) pig (about 420,000) and donkey (about 370,000) (Department of Veterinary Services, 2017). Matabeleland South has the largest sheep and donkey herd, about 1,500,000 and 120,000 respectively, and has the second largest goat herd (575482) and is number six populated pig herd province (28,498) (DVS, 2019; OIE,2019).



Noteworthy is that about 46% of households owned goats, an increase from 2016 (38%). Of these 34% owned 3 or more goats, while 13% owned 1 to 2 goats. The highest proportion of households which owned goats was in Matabeleland South province with 60%, while the lowest proportion was in Manicaland with 34%. The increase in goats during the research period was due to births (91.9%), purchases (6.5% and assistance from various institutional sources (0.7%) (ZIMVAC, 2018; OIE, 2019). About 67% of goat deaths were due to disease, 14.6% due to drought and 10.6% due to predators (ibid).

All the three research areas Gwanda, Matobo and Umzingwane recorded modest increases in cattle growth. Matobo, Gwanda and Umzingwane recorded the following increases: 12.55%, 17.45% and 22.89% respectively. Most of the cattle in the three Districts are concentrated in the communal areas although growth is mainly registered in the resettled areas as alluded to earlier on. The subdued increase recorded in the research areas was predicated on drought which negatively impacted on pastures and water source. The drought also impacted on food availability thereby resulting in increased cattle sales in order to purchase food, and meet both educational and medical expenses, among other expenses. However, overall, the performance of Matabeleland South province in relation to other Provinces in as far as cattle production and development is concerned is encouraging since the Province is experiencing consistent growth of livestock.

**Table 3: Cattle profile in view of the drought situation – 2015/2016**

District	Beitbridge	Bulilima	Mangwe	Gwanda	Umzingwane	Insiza	Matobo	Total
Cattle numbers	90182	74403	76218	99964	50731	140803	82772	515109
% of cattle at risk	68	46	51	60	41	35	53	60.3
Number at risk	61323	36457	38871	59978	20799	49281	43869	310578

Source: Zimbabwe, livestock production and development (2019)

The following are the drought mitigation strategies put in place in 2015 and 2016, which was the worst drought period, to avoid serious shocks from unprecedented livestock (both cattle and small livestock) loss. It is noteworthy that roughly every 3-5 years the research areas are affected by a drought which reduces both crop harvest and the grazing land. The strategies included:

- Enhanced provision of livestock extension support services (government departments, UN/NGO, Universities, international research institutions).
- Enhanced training in participatory disease surveillance
- Provision of supplementary feeding (stock feed)
- Transhumance for cattle
- Voluntary destocking of both cattle and small livestock
- Establishment of an innovation platform to facilitate information flow between all players along the value chain and support the development of appropriate markets for the livestock
- To increase the competitiveness of livestock producers
- Improvement in farmer advisory services, mobilization and group formations
- Enhanced livestock strategy designs

It is significant to note that households relatively maintained their livestock holdings through 2015, but in 2016 the proportion of households owning livestock decreased and percentage of households recording losses of livestock phenomenally increased despite the spirited drought mitigatory measures (ZIMVAC, 2017). According to the ZIMVAC (2017) report, Matabeleland South was the second most food insecure province after Matabeleland North (18%) , with the proportion of food insecure households pegged at 16%. However, the research areas are relatively more food secure as they lie in Region IV, as compared to other districts in the province which lie in Region V. The research areas are characterised by an annual average rainfall of around 650mm which gives more agriculture potential than neighbouring zones. It is noteworthy that food insecurity by districts in Matabeleland South province puts Umzingwane, Matobo and Gwanda on a range of between 40% and 54% of households, with Umzingwane being the highest and Gwanda being the lowest (ZIMVAC, 2017). A number of Non-Governmental Organisations (NGOs) were operating in the Districts under study to feed the food insecure households and this has resulted in the gradual nurturing of a culture of dependency among the people.

## **1.2 Livelihood coping strategies**

It is important to note that due to the negative effects of drought and erratic rains in the research areas 31.3% of households sold their cattle and 46.7% of households sold goats to buy food, and 18.7% of households sold cattle and 22.1% sold goats to pay educational expenses for their children (ZIMVAC, 2017). In addition 10.9% of households sold cattle and 5.9% of households sold goats to meet medical costs, while 10.4% of households sold cattle and 7.2% of houses sold goats to meet other pressing commitments (ibid).

As part of the livelihood coping strategies as a consequence of drought, the communities in the research areas sold their livestock in an unusual way, sold their assets (at times productive, assets there by tampering with future productivity). Further, the communities at times withdrew children from school, reduced non-food expenditure, borrowed money from relatives, spent their savings as well as selling their last breeding livestock in order to buy food.

In order to improve crop production, significant number of households in the research areas received agriculture training (38% in 2014/2015; 35% in 2015/2016; and 34% in 2016/ 2017) (ibid). Government is the most common provider of crop extension service in Matabeleland South Province, followed by UN/NGOs, lead farmers and churches. This is evidence of existence of relatively strong institutions in the community. Inadequacy of agriculture labour in the research areas has affected production on the fields, with 54% of households reporting shortage of agriculture labour, an issue which calls for transformation of the agriculture sector to embrace agriculture labour saving technology. The wealth status of a household is determined by the size of land cultivated, the method of cultivation, their dependence on the market for disposal of their farm produce (crops and livestock) (ibid). Better off households have bigger land, using animal tractive power, with middle income households also using animal traction although with smaller areas under cultivation, the poor cultivate their land by hand. A better off household owns 30-40 cattle, about 40 goats/sheep and about 5 donkeys for draught power. On the contrary poor households usually do not own cattle but have about 20 goats/sheep, and they have limited or no access to loans for investment or to cover for eventualities (ibid). School attendance in the research areas has improved as 88.4% of the children of school going age were in school during the research period. The proportion of children out of school during the research period decreased from 15.3% in 2016 to 11.6% in 2017 (ZIMVAC, 2017). It is hoped that the school dropout rate will continue to decrease as productivity improves at household or farm level. The resettlement areas had better school attendances as compared to the communal areas due to affordability reasons.

Matabeleland South province in general and the research areas in particular had about 10.7% of households on the Isal / Mukando groups during the research period, which is the second from the least province, Mashonaland West (9.4%) in terms of participation (ZMVAC,2017). Isal/Mukando is an internal savings and lending (ISAL) initiative which involves pooling together resources to the benefit of group members. The largest proportion of ISAL groups were cash only groups (66%), groceries (11%), cash and food (8%), food only (5%), household utensils (7%) and productive assets (4%) (ZIMVAC, 2017). It is discernible that due to drought spells which affect crop production, the thrust of ISAL is more on cash and food than productive assets. However, the existence of ISAL is testimony of strong social capital within the research areas in specific terms, and Zimbabwe in general.

The land reform programme was therefore embarked upon with a view to address the short-term socio-economic challenges as discussed above with a view to improve the living standards of communities in Matobo, Gwanda and Umzingwane districts of Matabeleland South province and the nation at large. Access to land by the landless people was projected to result in enhanced production which was supposed to lead to better opportunities for the communities.

### **1.3 Statement of the Problem**

The unprecedented delay associated with addressing skewed land ownership between white commercial farmers and indigenous black communities in Zimbabwe has provided evidence of how procrastination in dealing with colonial injustices can lead to self-destruction and destabilisation of a nation/state (Atuahene, 2010). Land lies at the heart of social, political and economic life in Africa in general and Zimbabwe in particular, where agriculture and other land-based activities are pivotal and central to the livelihoods, traditional religious rites, food security, incomes, employment and existence of nation/state (Quan et al., 2004). Zimbabwe fought a bitter and protracted liberation struggle aimed at recovering land lost through the function of colonialism which spanned for almost a century beginning in 1890. Political independence in 1980 did not immediately translate into economic independence as the Lancaster House Constitution agreed to at Lancaster in Britain in 1979 had constraints on the acquisition and transfer of land, which is a key economic variable, from the land owners to the landless indigenous communities (Pilosoff, 2012). A feeling of neglect, despair and abandonment by the government began to grow within the Zimbabwe communities and it reached effervescent level in 2000 when impatience took over from abstemiousness leading to prodigious land invasions by the landless people.

It was hoped that the land reform in Zimbabwe would continue to be guided by the international best practices where the rule of law would guide its implementation in line with African Union (AU)'s expectations since agriculture and land are central to the social and economic development of the African Continent. Restoration of right to the disadvantaged members of the society including women is key and fundamental in the development process of nations. The land reform in Zimbabwe was expected to address the above key considerations in an orderly fashion and in accordance with constitutionalism (Kujawila, 2004).

However, the unduly extended unresolved historical and colonial legacy of land alienation provoked social and political conflict which was punctuated by land invasions and intermittent violence. The action by both the GOZ and the landless Zimbabweans alike raised serious leadership and cultural issues by the international community in as far as the implementation of the FTLRP was concerned. It is important to note that Western view on leadership and culture is not widely applicable in Africa due to significant differences in values concerning authority, spirituality, group loyalties and interpersonal harmony (Blunt & Jones, 1995).

The FTLRP delivered land to over 250,000 new farmers mainly the poor people but without adequate concomitant institutional support, financial and extension services.

The GoZ launched the FTLRP following the massive land invasions (Jambanja) by the landless who were demanding a fair share of the land (Chaumba et al, 2003; Muzvondiya, 2007; Munyuki- Hungwe, 2011; Pilosoff , 2012). The land reform was expected to address congestion in the rural areas, improve the livelihood status of beneficiaries and to alleviate high unemployment levels, shortage of grazing lands, and poverty and food insecurity at household level.

In addition, as part of the livelihood coping strategies as a consequence of drought, the communities in the research areas sold livestock in an unusual way, sold their assets (at times productive), withdrew children from school, reduced non-food expenditure, borrowed money from relatives, spent their savings, as well as selling their last breeding livestock in order to buy food.

Although a number of scholars, including Chitiga and Mabugu (2000), Shaw (2008) and United Nations Food and Agricultural Organisation (UNFAO) (2013), Scoones et al., (2010), Moyo (2010), Matondi (2012) and Hanlon et al., (2013) have written on FTLRP from various angles, no study has provided an in-depth analysis and understanding of the various leadership and cultures that shaped and underpinned the FTLRP. Mufune (2010) and Swinnen (2003) identified leadership, culture and history of land alienation as key imperatives when addressing colonial land imbalances. This means that leadership, culture and history are relative to a particular situation and environment and that explains why there is a difference in how land reforms are executed from one country to the other. De Villiers (2003) made a reflection on what he referred to as Mugabe's contagious influence process threatening to affect the whole region. This was in apparent reference to the violent land repossession in Zimbabwe. Green (2013) observes that black South Africans are losing patience over delays in effecting massive land reforms in the country and many were beginning to look at the land reform process implemented by ZANU PF under the leadership of Robert Mugabe in Zimbabwe and are questioning whether the same approach should be followed by the African National Congress (ANC). This shows that there is something about the Zimbabwe land reform which is different from the South African one. This literature gap motivated this current research.

#### **1.4 Purpose and Significance of Study**

The research study was designed as an evaluation survey with the purpose of exploring and describing the dominant leadership style and culture that shaped the Fast Track Land Reform in Zimbabwe. Previous studies have examined the link between leadership and culture in influencing organisational performance, but it appears from the literature available that there is no link that has been done between the two constructs and the execution of land reforms. Therefore, the aim of this study is to investigate the relationship between leadership, culture and the FTLRP. This study will help clarify the role of leadership and culture in land reforms. In addition, the study attempts to contribute to knowledge through field research thereby assisting scholars and other researchers in the field of leadership and culture.

The study has the following significances to the scholars, the nation and the international community, especially countries still marooned in land reforms in a decolonizing environment.

- The study will help to contextualise and epitomise the importance that leadership and culture play in expunging gender discrimination in developmental programmes
- The study will help identify key leadership and culture imperatives in shaping developmental trajectory in a community

- The study will come up with an integrated leadership and culture model for land reforms in a decolonizing environment.

### **1.5 Research Questions**

Three questions arise from this problem that the study seeks to answer. The three questions are guided by the main research question: what were the leadership styles and cultures that informed and guided the FTLRP? The sub-research questions which are all the function of leadership and culture are as follows:

- i. To what extent did leadership and culture help to improve the livelihood status of the land beneficiaries?
- ii. To what extent did leadership and culture help to change the configuration of women's access and rights to land post FTLRP?
- iii. In what ways can leadership and cultural issues be infused in land reform process to ensure optimal outcome?

### **1.6 Research Objectives**

The study is designed to assess the role leadership and culture played in nurturing the land and the agrarian reforms and to establish the general contribution of the land reform programme to the livelihood status of beneficiaries at household level in Zimbabwe. The main objective of the research was to establish from the perspective of land officials, the community and land beneficiaries in Matobo, Gwanda and Umzingwane districts: the dominant leadership styles and culture that shaped the FTLRP. The sub research objectives arising from the main objective are as follows:

- Examine the impact of leadership and culture in changing the livelihood status of land beneficiaries post FTLRP
- Analyse the effectiveness of leadership and culture in addressing women land ownership rights in Motobo, Gwanda and Umzingwane districts
- To develop an integrated leadership and culture Model for land reforms in a decolonizing environment

### **1.7 Limitations of the Study**

Due to financial limitations, the researcher was not able to carry out a national study. In order to mitigate against the negative effects of a tight financial budget, the researcher ensured that a multidimensional data gathering technique involving both qualitative and quantitative approaches were employed with a view to take advantage of data and result triangulation. This would ensure the validity of the research methodology used. The use of key informant, focus group discussion, administration of survey questionnaires and use of secondary data helped to mitigate against the effect of financial inadequacy to carry out the research nationally. The research also ensured that qualified field assistants were recruited to participate in the study. The local leadership (traditional, bureaucrats and elected leadership) were also sensitized about the study so that they informed the communities about it to ensure a high participation and response rate.

### **1.8 Conclusion**

Zimbabwe skewed land ownership during the colonial and post-colonial eras presented a complex economic social and political order, characterised by tension and high expectation by highly distraught citizens yearning for restoration of their land lost through the function of colonialism. Land and agriculture are key variables in the socio-economic development of Zimbabwe. It is noteworthy that agriculture is the main driver of Zimbabwe's economy contributing an average 19% annually to GDP before the launch of the FTLRP,

and about 11% annually in the post-FTLRP era. Agriculture attracts almost 70% of Zimbabwe labour, and is a source of expunging poverty which characterise the nation. Noteworthy is that about 70% of households in Zimbabwe are deemed poor and 34% of households were classified as extremely poor during the research period from 2011 to 2017. In the research areas the food poverty prevalence during the research period was Gwanda (18%), Matobo (26%) and Umzingwane (36%) of households. To mitigate against poverty, the government of Zimbabwe and other support organisations extended an average 3.2% livestock input and 42% crop input to the communities. It has been noted that gender parity in school enrolments and literacy rate, as well as decision making processes has reached encouraging levels. The land invasion by the landless which culminated in the launch of the FTLRP in 2000 has raised leadership and cultural value issues about the manner in which the land reform was implemented. The research intended to establish the leadership style and culture that shaped the FTLRP in Gwanda, Matobo and Umzingwane districts.

## **2. LITERATURE REVIEW**

### **2.1 Introduction**

The main purposes of literature review were to; (i) develop a conceptual framework for the research by reviewing research literature (ii) compare and contrast research methods and data collection instruments used by peers researching in the same field and (iii) identify research findings in literature that are similar to this study that will be important in discussing the research data results. It is important to note that there are different approaches to land reforms, with social capitalists advocating communal ownership of land while individualists support private ownership of land through issuance of title deeds. There are also two broad views on the size of land one can own, with one school of thought subscribing to large-scale farms while the other supports small size farms. The literature on culture shows how land is important in the existence of a nation state and growth of an economy. In that regard, the conceptual framework was built around:

- i. Leadership theory of transformation and legacy developed by, among others, Burns (1978), Bass (1985) and further entrenched by Sullivan and Decker (2001), Antonakis et al., (2003), Daszko and Sheinberg (2005) and Galford and Maruca (2006, 2011).
- ii. Culture theory basing on competing values framework developed by Cameron and Quinn (1999), as well as the World Bank (2014), United Nations Educational, Scientific and Cultural Organisation [UNESCO] (2016), Tylus (2016) and Owusu-Amoah (2012).
- iii. The land reform theories of social capital/communitarianism and individualism fronted by, among others, Coleman (1988) and fortified by Obeng-Odoom (2012).

### **2.2 Leadership Theory of Transformation and Legacy**

Leadership is in fact a process of influencing followers, and characteristics are a function of time and situation, and these differ relatively to culture and countries (Taleghani et al., 2010). Leaders should have an insight, particularly through the use of emotional intelligence, with which they can see what occurs in the society and diagnose the way it could be resolved. Silagi (1986) with the corroboration of Antonakis et al. (2003) and Taleghani et al. (2010) assert that in most land reforms, the leadership should be convinced that the existent socio-economic order is inadequate, and that the inadequacy is due to a false relationship between people and land ownership and a conviction that a better socio-economic order can be founded through establishment of a warm and compact relationship between mankind and land. Land reforms are a product of incisive insight by the leadership on the land needs of communities, as well as the demands for land by the communities. The insight gives leaders the energy and power to work, which energy and power can be created and transferred to the communities through inspiration and motivation anchored on the

process of idealised influence (Zahedi, 1999) with the support of Sullivan and Decker (2001), Antonakis et al. (2003) and Taleghani et al. (2010).

Land reform programmes are bound to vary from country-to-country and situations. Specific land reform programmes in any particular country is related to the problems presented by the agrarian structure background in which these problems are sought to be solved. Thus, land reforms need to reflect specific historic and geographical conditions which may be unique to the particular country or region. This assertion was supported by Swinnen (2003) when he observed that in all Central and Eastern European Countries (CEECs), land reform has been a key part of the overall agrarian reforms and land reform procedures differ significantly among CEECs. Key factors in the choices of land reform approach are the history of the land ownership, including the post-collectivisation ownership status, length of communist rule, and the ethnicity of pre-collectivisation asset distribution (Ibid). These factors influence the distributional consequences of the land reform, including the (potential) conflicts between efficiency, social equity, and historical justice, and consequently the political economy equilibrium. Reference to social equity and historical justice invokes relationships with social capital or communitarianism, transformational leadership and clan culture, while efficiency in land reforms is identifiable more with transactional leadership and market culture as well as the individualised land tenurial systems (Coleman, 1988; Cameroon & Quinn, 1999; Obeng-Odoom, 2012).

The history of the land question and the personality of the leadership and cultural values of any nation determine the approach to be used in acquiring land from land holders and whether or not to pay compensation for acquired land (Saunt-Aeon, undated; De Villiers, 2003; Mufune, 2010; Marimira, 2010). The leadership of governments are motivated by various socio-economic, legal and political factors in choosing whether to pay full or partial compensation or no compensation at all for expropriated land (Harrington, 2001).

The payment of compensation to expropriated land, whether partial or in full, is largely consistent with transactional leadership, while non-payment of compensation is associated with transformational leadership. The Zimbabwean government placed the responsibility for the payment of compensation for land acquired from white farmers on Britain, the former coloniser, through amendments to the Lancaster House Constitution Section 16 (B) (Pilosoff, 2012). It is important to compare and contrast transactional and transformational leadership as they are the key leadership reference point in this study. What is important to note is that all organizations require an equitable mix of the two leadership styles in order to be effective and produce the desired results. In an organization, middle management and below normally focus on transactional leadership whereas, top management and the board of directors normally focus on strategic leadership issues and motivation of followers to achieve more than expected outcomes.

**Table 4: Difference between transactional and transformational leadership**

Transactional Leadership	Transformational Leadership
Leadership is responsive	Leadership is proactive
Works within the organizational culture, process and control measures.	Works to change the organization culture by implementing new ideas.

Followers achieve objectives through rewards and punishment set by the leader. Follower achieves objectives through ideals and moral values.

Management by exception, maintain the status quo, stress correct action to improve performance. Individualized consideration, each behavior is directed to each individual to express consideration and support.

Intellectual stimulation or motivation is zero. Intellectual stimulation promote creative and innovative ideas to solve problems.

Strict management structure and hierarchy is critical. Focuses on inspiring others to follow, and it requires a high degree of coordination, and communication.

Looks at how things are done, listening to followers needs is not a priority. Looks at how to motivate people to do things through listening to their needs.

Idealized influence is very weak and at times non-existent. Idealized influence: leaders hold, share and demonstrate care, value and trust.

Motivate followers by appealing to their own self- interest. Inspirational motivation: leaders motivate followers by conveying confidence and a sense of purpose as well as encouraging them to put the group interest first.

Risk averse, maintaining compliance with the norms of the organization. Ability to take higher risks, take tough decisions and are adaptable.

Source: Adapted from Weber (1947), Bass (1985), Burns (1978), Downton ( 1973),

Sullivan and Decker(2001)

An analysis of the manner in which land reforms were being implemented in various African countries shows different degrees of the impact of culture on the implementation of land reforms. For instance, the revolutionary nature of land reforms in Zimbabwe suggests a post-liberation policy progression consistent with a deep culture and desire to achieve pre- independence set goals of economic sovereignty and social transformation as well as re-establishment of the nation, Zimbabwe, with its customs, values and belief systems anchored on land. On the other hand, the South African scenario suggests deep seated colonial present which advocates for the maintenance of the structure of large-scale, capital-intensive farming at the expense of landlessness in the country (Cousins, 2002). Central to the South African approach is the voluntary acquisition of land coupled with the methods of beneficiary selection, farm planning and post-settlement support , all of which have been influenced by the market-led approach and its concomitant transactional leadership style which serve to discriminate against the very poor (Lahiff, 2007). The policy of exclusivity practised by the South African authorities resembles transactional leadership and hierarchical and



market cultures (Gran, 2009). In contrast, the Zimbabwean landless were spurred by a deep, magnanimous, and dynamic culture of collaboration, cohesion and revolutionarism to mobilise and put pressure on the leadership through massive farm invasions to nurture the Fast Track Land Reform Programme (FTLRP) (Marimira, 2010).

According to Mufune (2010), while the Zimbabwean government has supported and encouraged land invasions, the Namibian and the South African governments were unyielding to the demands of the land invaders, while insisting on an orderly process. The researcher observes that there are varying reasons accounting for the different reactions in the management of land reform, as well as dynamics at play in encouraging the forceful nature of reforms in Zimbabwe, but not in Namibia and South Africa. Indeed, the researcher notes that successful land and agrarian reforms are an important vehicle for delivering social justice and peace in communities where land alienation meant extreme forms of land division by race. This is the reason why land officials who spearheaded the land reform in Zimbabwe were subjected to instinctive leadership self-evaluation test in this study to establish their personality, natural conduct and leadership styles.

The leadership practices and decisions for land and agrarian reforms are informed by either the theory of social capital or communitarianism or the individualised tenurial systems which give exclusive land rights to land beneficiaries (Stilwell & Jordan, 2004; Kerekes & Williamson, 2010; Obeng-Odoom, 2011; Bourdieu & Wacquant, 1992; Putnam, 2001). Individual land rights connote the idea that it should be possible for property rights to be privately appropriated and sold, and in the process give rise to a market-led land reform programme which in itself has proved to be exclusionary as many potential land beneficiaries failed to raise or access the finance required to purchase the land (De Villiers, 2003). In contrast, in Zimbabwe, the government, under pressure from its citizens acquired land and distributed it to the landless gratis. The capitulation by government to the pressure imposed by the landless people denotes a transactional trait of being responsive. The Occupier Act, 2002 (Chapter 20:206) has given the state full title and ownership of resettlement land on behalf of the citizens, while granting the land beneficiaries occupation and user rights through issuance of 99 year leases, offer letters and permits (Munyuki-Hungwe, 2011). However, the legislation of the occupier Act, 2002 shows a transformational trait as the government fortified the land interests of the landless by creating and amending land laws and regulations. This was in recognition of the need to address historical land ownership imbalances, the desire to decongest the communal areas by ensuring that many poor have access to land and the need to involve many people in commercial agriculture (GoZ, 2001). The Zimbabwe land reform goals have their roots in the communitarian school.

The leadership practices and decisions made by the land reform practitioners define the leadership style (s) and culture employed in the execution of the land reform programme. The theory of transformation by Daszko and Sheinberg (2005) is the bedrock of transformational and transactional leadership styles which this research used as deductive tools to determine the leadership styles that characterised Zimbabwe land reforms, with particular focus on the FTLRP. Transformation places upon all members of an organisation the personal responsibility to create new futures, to be prepared to take risks and to make a difference in the life of an organisation or nation (Daszko & Sheinberg, 2005; Sullivan & Decker, 2001). Transformation involves continual questioning, challenging the present status with a view to establishing a new state which is better and satisfying. Land reforms fit well in this observation in that it seeks to diffuse wealth, income and production capacity throughout the society thereby changing the socio-economic condition and livelihood status of communities. The transformational factors or indicators are deduced from existence of inspirational motivation, idealised influence (attributed), idealised influence (behaviour), intellectual

stimulation and individualised consideration during the engagement of the leadership and the communities as articulated by Sullivan and Decker (2001) and confirmed by Antonakis et al., (2003).

The Zimbabwean leadership displayed attributes like perceived power, focus on higher –order ideals and values, thereby motivating followers to develop an emotional tie to their leadership. The relationship consisted of trust, collaboration, cooperation, unity of purpose and confidence which are hallmarks of social capital and Ubuntu. Idealised influence (behaviour) emphasises a collective sense of mission and values as well as acting upon these values. The sporadic, intermittent and unrelenting farm occupations by land-hungry Zimbabweans was a clear manifestation of desire by the Zimbabweans to recover land they lost through the function of colonialism, in keeping with the protection of the right to agricultural land as enshrined in Section 72 (7) ( c) of the Constitution of Zimbabwe which provides that:... “the people of Zimbabwe must be enabled to re-assert their rights and regain ownership of their land.” The leadership and the communities were united by a common mission to recover and restore their dignity that had been taken away through function of colonialism and its attendant land dispossession as postulated by Alexander (1994) and confirmed by Chan and Primorac (2004). Transformational leaders have longer-term and far reaching positive effects on the organisation or nation in their performance when compared to transactional leaders whose influence is limited by the terms of the contract of their offices as advanced by Yukl (1989) and endorsed by Schimmoeller (2010) and Centers for Disease Control [CDC] (2013).

It is imperative for a leader to comprehend and anticipate subordinates’ individual land needs and to appreciate their abilities, with a view to capacitate them and to develop their strengths (Sullivan & Decker, 2001). In that realm, while addressing the 71<sup>st</sup> Session of the United Nations General Assembly (UNGA) Mugabe (2016) noted that:

As a country, we are being collectively punished for exercising the one primordial principle enshrined in the United Nations Charter of Sovereign Independence. We are being punished for doing what all other nations have done, that is, possessing and owning their natural resources, and listening to and responding to the basic needs of our people.

Further, Mugabe (2016, p. 2) argued that, “... those who have imposed these sanctions would rather have us pander to their interests at the expense of the basic needs of the majority of our people.” Implementation of empowerment programmes such as land reform should, thus, be informed by individualised consideration of the socio-economic situation and needs of the population. Relatedly, according to Sullivan and Decker (2001), individualised consideration ranks among the major characteristics of transformational leadership. In an organisation, the transformational leaders treats each follower as a “whole” rather than as an employee, and considers the individual’s talents and levels of knowledge to decide what motivates him or her to reach higher levels of attainment, and it is against such consideration that land and agrarian reforms are achieved. It is important to note that when Zimbabwe attained independence in 1980, the ZANU PF led government promised to embark on a land reform programme which was to ensure that the landless people were to get access and right to land. The ruling party in Zimbabwe is supreme in driving the national development agenda through government, which is the implementing arm of the ruling party. That is the reason why the ruling party has authority to recall an elected state president judged to be lethargic and replace him/her with someone deemed vibrant and task oriented. It is important to note that democracy in Zimbabwe presently is guided and meant to serve specific social economic and political objectives as enshrined in the ZANU PF party’s Constitution as highlighted below. ZANU PF is running government on the basis of ideology

firmly founded on socio-economic empowerment for all Zimbabweans. The ZANU PF Constitution, Article 2:11 provides as follows:

To establish and sustain a socialist society firmly based on our historical, cultural and social experience and to create conditions for economic independence, prosperity and equitable distribution of wealth of the nation in a system of economic organisation and management in which elements of free enterprise and market economy, planned economy and public ownership are combined.

Lenneiyi (2000) posited that Mugabe like Kenyatta before him and Mandela after him, recognised the need for land as the basis of economic development in Africa. However, land reforms in Zimbabwe did not take-off at the speed at which the citizens expected due to a plethora of factors, chief among them a moratorium on compulsory acquisition of land, the South African factor and the existence of colonial present. With regards to the South African situation, Zimbabwe, on the advice of the African National Congress (ANC) and the Commonwealth, deferred the Land Reform Programme after the elapse of the 10 year moratorium on land reform imposed by the Lancaster House Constitution for fear of hardening the stance of the apartheid regime in its negotiations with liberation movements (The Herald 23 February 2016; Mbeki, 2016). Through this gesture of taking on board the concerns of neighbouring countries, the GoZ demonstrated strong social capital/ Ubuntu which gives prominence to interconnectedness, co-operation, social cohesion and interdependence (Shuttle, 2001).

Whilst the GoZ heeded the ANC call to delay massive land reforms, the Zimbabweans waited patiently and obeyed the country's laws in anticipation of getting a reward in the form of quick access to land. As alluded to earlier, the land redistribution programme in Zimbabwe can be divided into three periods: from 1979 to 2000, where a principle of willing seller-willing buyer and compulsory acquisition was applied with minimal financial support from the former coloniser, Britain and the post 2000 era which was characterised by the FTLRP. In the pre-2000 era, behaviour which was contrary to the dictates of the land reform regulations and procedures was punished through prosecution, and land invaders were referred to as squatters (Alexander 2006; Moyo, 2011). The colonial present and continuities (actions, omission and commissions designed to promote and protect the interests of the colonial regime), compounded by the new government's reconciliation gesture ensured that the colonial interests of the whites were sustained in the post-independence era (Gregory, 2004; Frazer, 2007; Platteau, 2010; Dersso, 2010). Platteau (2010) citing Dersso (2010) says that post-colonial African rule did not shake-off the vestiges of European legal, social and economic structures, with the grand failure being that African states did not seek to reformulate pre-colonial socio-political ties but, rather, went fully into the globalising state of affairs. His argument here is that failure by the African states to reform their laws in sync with their culture took away their right to global African indignity.

Western individualism uses the "traditional concept of authority" that "allowed for the epic hero, the bold leader, the imaginative warrior, the conqueror of the unknown " p. 30). Western individualism is patriarchal, idiographic, and oriented toward external success, rather than diligent implementation of the community norms and values under the Eastern and traditional African leadership perspective influenced more by the social capital philosophical thinking. Thus, effective leadership, according to Traditional African Leadership (TAL), involves the integration of Ubuntu – Unhu- Botho (Rukuni, 2007). Ubuntu has a particularly important place in the African value system and group relationships. The ultimate objective is of motivating people as co-owners and not as mere employees, that is, both leaders and the community would be jointly responsible

and accountable for outcomes. TAL espouses that the most effective leader is the one who can lead others to lead themselves (Naidoo, 2009). The land and agrarian reforms seek to empower the landless as owners of the means of production and not as mere employees, and further they seek to transform the socio-economic condition of the landless, thus uplifting them from a position of need to a position of control of the determinant of economic value and wealth. Ubuntu subscribes to the communitarian school of thought processes as it views an individual through the collective lenses. Land reform decision, policies, strategies and approaches are shaped by leaders and thus the leadership style is a key success factor in the implementation of land and agrarian reforms.

A review of research literature on leadership practices for decolonization prompted the study to adopt the transformative theory as the best fit theory to apply in this research. Land reform is a developmental tool for socio, economic and political transformation that is why there is an imperative for transformation, not merely incremental or transitional change. Traditional change represents incremental improvements, while transitional change represents transition from old to new or lower level to higher level (Daszko & Sheinberg, 2005). Traditional change focuses at bettering ways of doing things and transitional change targets at fixing a problem, while transformational change is associated with survival of people, environmental management, adapting to world changes and the need for breakthrough and is associated with revolutionarism and motivated by necessity, rather than routine occurrences or programming (Daszko & Sheinberg, 2005). The thinking behind traditional change is improvement of the current situation, while transitional change is inclined towards change management and strategic planning. The transformational change thinking, on the other hand, is associated with radical shifts in mind-set, thinking and actions which result in whole system change: complete overhaul of mind-set, paradigms, culture, communication systems strategies, structure, actions as well as systems and processes (Sullivan & Decker, 2001; Antonakis et al., 2003; Daszko & Sheinberg, 2005). Traditional change actions are associated with manage and control process, while transitional change is characterised by designing the plan and implementing the plan in a certain predictable and predetermined pathway. Transformational change actions poignantly and pungently fall under the aegis of transformational leadership style (Sullivan & Decker, 2001; Antonakis et al., 2003, 2004).

Land and agrarian reform involves change in land ownership configuration, laws, regulations or customs, tenure systems and land use as propounded by Abu Zarin (1994) and validated by Pedersen (2014) and Swinnen (2003). The traditional land reform is associated with incremental process and systems improvements and there is no intention or plan to 'rock' the boat. The leadership in the context of land reforms is intent on following and respecting constitutionalism (obtaining rules and regulations, statutes and policies) in the implementation of land and agrarian reforms. The leadership is content, complacent and arrogant through resisting the demands of the followers and is unaware or pretends to be ignorant of significant changes in the world and the nation which demand the leadership to capitulate to the desires and needs of the masses (Daszko & Sheinberg, 2005).

The three types of change- traditional, transitional and transformational are thus influenced in part by what the leadership of an organisation or a nation wants its legacy to be amongst community members (Galford & Maruca, 2011). Transactional or transformational leadership is determined by the leader's ability, measurable performance, and strategic savvy as she/he does her/ his work and interacts with the community. This has everything to do with one's personality, the natural role as opposed to one's title and responsibilities (Galford & Maruca, 2006). Indeed, although natural tendencies are subject of accentuation by external or environmental influence, the leader's goal should always be to align her / his intended legacy as closely with her/his natural style as possible. According to Galford and Maruca (2011), most people share

characteristics of several types of leaders which are ambassador, advocate, people mover, truth seeker, creative builder and experienced guide.

To determine the above leadership types, an instinctive, self-leadership legacy assessment test is used to measure leaders' natural roles with a degree of clarity as distinct from their career path, current position or current condition of their organisations (Galford & Maruca, 2011). The self-evaluation test helps the leader to sort out the distinctions between his/her natural role and titles, and to identify where one's greatest satisfaction and strength lie (Galford and Maruca, 2011). Consequently, the outcome of the self-evaluation leadership test should give a leader something to think about when planning about the kind of legacy to leave in the organisation or the community. Hereunder, a brief discussion of each of the leader types identified above is described.

### **2.2.1 Ambassador**

This is a leader who knows how to handle a variety of situations with grace and they tend to be trouble shooters and involved in conflicts on broad constituencies as opposed for their own benefit. They show respect to others and are persuasive rather than authoritative or directive in their dealings with the community they lead. The land reform programme is an emotive task that requires a balanced, adept, adaptive leadership capable of handling the varied needs of the landless and the land owners, and it plays an important role in land reforms due to its social capital inclination. This trait belongs majorly to the transformational leadership sTable (Antonakis et al., 2003; Yukl, 1989).

### **2.2.2 Advocate**

This leader instinctively acts as the spokesperson in a group, and tends to be articulate, rational, logical and persuasive. The leader tends to be relentless in championing ideas or strategic positions in an organisation or community that they serve. Indeed, top leaders who are natural ambassadors in organisations may do well at navigating through rough waters, but for advocates being in rough waters is part of the reason why they revel in their work (Galford & Maruca , 2011). The FTLRP needed official and community leaders who championed the community needs as well as government policy in order to have the best results. This trait straddles between transformational and transactional leadership stables as argued by Yukl (1989) and Den Hartog et al., (1997), and endorsed by Antonakis et al, (2003) and Schimmoeller (2010).

### **2.2.3 People mover**

These leaders instinctively take the lead in building teams through talent spotting, career building, motivation, nurturing qualities, coaching and an embodiment of parental qualities (mentoring). These leaders tend to introduce new people to new ideas and new paths, and they care for their followers' lives. It is incumbent upon land reform officials to embrace effective organisational and mobilisation skills in order to rally the communities behind the goal of the reforms. This trait is majorly founded on transformational leadership and is important in ensuring broad participation of the community in land reform (Sullivan & Decker, 2001).

### **2.2.4 Truth seeker**

These leaders seek fairness, good judgement, equalisation, level headedness, process orientation, scrupulous neutrality and objectivity. These leaders are known to instinctively level the playing field for those in need, help in understanding new rules and policies, act to identify the root cause of pivotal issues, act to preserve the integrity of processes, and to ensure just and fair outcome of the process (Galford & Maruca, 2006, 2011). Land reform practitioners should seek fairness, equity and equality when rolling out the land redistribution programme to ensure that the goals, mission and purpose of the land reforms are

met. Their trait, which borrows heavily from transactional leadership but with significant existence of transformational leadership, is important in a land reform setting in marshalling followers to follow the due process of land reforms as posited by Den Hartog et al. (1997) and reinforced by Schimmoeller (2010).

### **2.2.5 Creative builder**

These individuals are visionaries and entrepreneurs who are happiest and most driven at the start of things, and they instinctively see new opportunities, initiate or take new ideas and actualise them (Galford & Maruca, 2006, 2011). Land reforms as a vehicle for distributed wealth, and the generation of wealth through enhanced production and productivity by the land beneficiaries requires the leadership associated with land reforms to be practical, agile and forceful in urging the land beneficiaries to productively utilise the land in order to expunge poverty. Creative builders are spurred by the strength of belief in the end result, not the means, as well as the ability to tolerate the process of transformation. This trait is overly transformational and change-inclined in character (Daszko & Sheinberg, 2005).

### **2.2.6 Experienced guide**

These are leaders who possess rare qualities and ability to listen, and to put themselves in others' shoes and they help people to think through their own problems. According to Galford and Maruca (2011), the experienced guides are natural therapists and are seemingly bottomless wells of information on a diverse range of topics and sectors, including the right historical connection on the issue at hand. Despite not being an expert in mediation, experienced guides often see themselves in the middle of conflicting parties giving advice which, in most cases, proves to be the solution to a problem. Land reforms require practitioners who are versatile and good at playing complex and seemingly contrasting roles in furtherance of the achievement of set goals. The land reform officials needed this trait that is founded on transformational setting to help with land disputes resolution as upheld by Antonakis et al., (2003, 2004).

## **2.3 Social Capital and Individualism Theories of Land and Agrarian Reforms**

Communitarian philosophy is based upon the belief that a person's social identity and personality are largely moulded by community relationships with a smaller degree of development being placed on individualism. Under communal property, exclusive rights are assigned to a group of individuals, for example, irrigation scheme or common grazing land, while in private property, an individual is assigned the exclusive rights as advanced by Berkes et al. (1989) and endorsed by Uslaner (2005) and Hofstede (2001). Changes in economic relations and power structures that characterise the socio-economic development process result in changing needs for property rights and the associated institutions that regulate or enforce them as posited by Feder and Feeny (1991) and corroborated by Heine (2010). Further, Feder and Feeny (1991) observe that agricultural development land rights are mainly identifiable in community and individual terms with individuals being assigned use rights where the right to sell land or transfer the (use) right is retained by the community. It is important to note that in many liberalising regions, particularly Southern Africa and South East Asia, property systems are deeply imbedded in communal values that prop up rent sharing and non-exclusive use of property as posited by Ault and Putnam (1979) and vouched for by GorodniChenko and Roland (2011).

Property as a social institution implies a system of relations between individuals and it involves rights, duties, power, privileges and forbearance of certain kinds (Feder & Feeny, 1991). Property rights therefore denote a bundle of characteristics, chief among them being exclusivity, inheritability, transferability and enforcement mechanisms as proposed by Alchian and Demset (1973) and backed up by Uslaner (2005). The institutional arrangement relating to the transfer of (use) rights is dependent on a number of factors, which include the

formal procedures for enforcing property rights as well as the social customs and attitudes concerning legitimacy and recognition of those rights as asserted by Taylor (1988) and attested to by Heine (2010).

Collectivism is associated with higher ability for coordination and comparative advantage at coordination - intensive production, higher ability to overcome collective action problems possibly leading to better public good provision and higher efficiency of government organisation (Hofstede, 2001; Gorodnichenko & Roland, 2010; Heine, 2010; Gorodnichenko & Roland, 2011). The collectivist culture is associated with the desire and demand for political and social stability and less or absence of rebellious actions against the status quo. According to Putnam (1993), and Knack and Keefer (1997) and supported by Uslaner (2005), high levels of trust in a society are associated with social capital and an active community characterised by active participation of citizens in all sorts of associations and nation development. This observation is congruent with Tylus (2016) conclusion that changes in the economies of highly developed countries are indexed to increased significance of social capital as a key driver of economic development.

The theory of social capital identifies more with African traditional culture driven by Ubuntu, while individualism is Western in form and character (Mbaya, 2011). This is so because the concept of Ubuntu from an African world view puts communal interests above the individual, respecting people, being honest, learning to listen and being patient with others, showing good behaviour, living in harmony with others, caring for others, having values in life and promoting and defending shared principles (Mbiti, 1969; Gelford, 1970; Samkange & Samkange, 1980; Babu, 1981; Tutu, 1999; Mbigi, 2005; Chivaura, 2006; Rukuni, 2007) as cited by Munyuki Hungwe (2011).

While these characteristics are present in an individualized set up, they manifest significantly lower as compared to a communitarian set up. The Social Capital Theory concurs with the Georgian Theory which holds the view that the ownership of the soil belongs inalienably to the whole community due to the fact that it was created for all by God. The collectivist culture insists more on the importance of having a benevolent government rather than a malevolent one, as the former is meant to play a crucial role in creating stability and order between different tribes and clans. Benevolence is a critical factor required to keep order between and among different collectivities that a social welfare-maximising leadership can use as an intervention measure (Gorodnichenko & Roland, 2011). Land and agrarian reforms in a Decolonizing environment seek to bring stability and order in a nation between those who possess land and those who do not as a function of dispossession in order to bring equality, fairness and justice to all.

A decolonising environment in this study means transformation from a privilege of the few in land ownership as a consequence of colonialism to the right and access to land by the less number in society. This is a high stake and highly conflicting environment represented by the massification in the agricultural sector through forced acquisition of land from land owners and allocating it to the marginalised communities, poor people and the women. Decolonising environment also represents the restoration of the centrality of indigenous cultures, promotion of national identity and social cohesion, promotion of justice through empowerment of citizens through giving them access and rights to land. The above factors which are critical socio-economic indicators for the health of a nation or community are central in deducing the success or failure of the FTLRP in Gwanda, Matobo and Umzingwane districts in particular and Zimbabwe in general. However, the dramatic growth of newly resettled farmers within phenomenal record time without adequate support services in the research districts in particular and Zimbabwe in general shows relatively strong social capital as the few potent institutions available worked hard to ensure that the implementation of the FTLRP

had some semblance of order despite reported incidents of chaos in certain respects due to administrative deficits.

Those who subscribe to the theory of individualism spawned by neoclassical economists believe that going it alone is the prescription for success as put forward by Triandis et al. (1990), Anderson and Hill (1990) and De Soto (2000) with collaboration by Hofstede (2001), Oyserman et al. (2002), Alik and Realo (2004), Heine (2008 , 2010), Gorodni-chenko and Roland (2010, 2011). Individualism emphasises personal freedom and achievement as well as protection of property rights. Individualist culture awards social status to personal achievements such as important nascent discoveries, innovations, creativity, great artistic or humanitarian achievements and all actions that make an individual stand out (Gorodni-chenko and Roland, 2010, 2011). Thus, individualism can make collective action more difficult because individuals pursue their own interests without internalising and mastering collective interests.

#### **2.4 Cultural Values that Influence Land and Agrarian Reforms**

Walzer (1983) as supported by Cohen and Prusak (2001) posits that communitarians favour communal formulations and ownership of the goods which are necessarily particular to each community since communities are vulnerable to the dictates of ethical relativism, or to the claim that there are no absolute good but only different goods for different communities, cultures or societies. In this respect, religion and life perspectives determine cultural views, values and behaviour towards development, and in this instance, land reform (Van Der Walt, 1997) as backed by Moyo (2011) and Shuttle (2001). It therefore follows that each country, continent, clan and organisation has got its peculiar culture to it, and that certain leadership styles are suited to certain cultures in any setting. The peculiarity of culture informs the variations in land reform approaches across countries. As Rukuni (2007, p. 50) observed, "Africans understood the essence of cultural branding well before we were colonised or exposed to the principle of capitalism. The importance of the cultural or clan 'brand' is that it bestows upon one, in an instant, all the heritage by your ancestors." Culture is a motivational tool that helps communities to acquire, preserve and provide access to national heritage, and the promotion of nationhood and statehood. It is the view of the researcher that culture creates an environment that fosters communities' participation in rural development, strengthen and empower traditional leadership structures and enhancement of strong social capital structures within communities. Thus, culture is central to the identity, survival and development of human species. Any tampering with cultural values and beliefs affects the identity of a group of people who share that culture.

Tylus (2016) expresses that observable changes in the economies of highly developed countries demonstrate the increased significance of social capital as a significant factor of economic development which, in large part, determines the effective and efficient functioning of the economy. Further, Tylus clarifies that culture, which comprises one of the primary elements of preparation of life in society, plays a key and particular role in development of social capital through contribution to an increase in the intellectual potential of regions and the building of a conscious, open and tolerant citizen society. Indeed, culture constitutes a link of social integrations. Tylus (2016) observes that social capital of a state is created by institutions and increased by their capacity to work together, with the quantity and quality of the institutions being measured on the basis of their ability to build a society based on knowledge platform, exuding creativity, innovativeness, open to change, capable of nurturing permanent social and economic bonds. Further Murdock (1965) argues that a culture consists of habits that are shared by members of a society, which are a product of learning and not heredity.



It is the United Nations Educational, Scientific and Cultural Organisation [UNESCO] (2016) and Tylus's (2016) finding that by incorporating culture into all development policies, be they related to education, science, communications, health, and environment, among others, culture will be contributing to national identity, gender equality, social equality, social solidarity within a community and nation/ state and poverty alleviation through the vehicle of social cohesion. The land reform programme is a socio-economic game changing instrument designed to transform the socio-economic condition of the landless, poor and the marginalised members of the society. Land reforms, therefore, represent the impact of culture practices, values and attitudes of the leadership towards social and economic progress through indicators such as social/community participation in the land redistribution programme. It was therefore important to establish what role culture played in the FTLRP as one of the key pillars influencing development in a nation. This is so because the FTLRP was executed in a social (cultural) and political environment.

Literature on land reforms across the globe makes reference to gender equality, empowerment of citizens through access to land, promotion of social advancement through possession and utilisation of land, promotion of national identity and social integration as some of the important landmark features in land reform objectives. These are products of culture considerations in the development thrust of a nation (Moyo, 2000; De Villiers, 2003; Lahiff, 2007, 2011; Matondi, 2010; Derude, 2011; Moyo, 2011). The success or failure of a land reform programme as part of the development effort of a nation is largely defined and viewed from a cultural perspective. UNESCO (2016) outlines that culture is the overarching issue that should be placed at the heart of development policy in order to constitute the essential investment in the world's future and a pre-condition to successful globalisation processes that incorporate the principles of cultural diversity. It was UNESCO (2016) observation that the major challenge to incorporation of culture in developmental programme and decision- making processes is to convince political decision-makers and local, national and international social actors to integrate the principles of cultural diversity and the values of cultural pluralism into all public policies, mechanisms and practices, particularly through public and private partnerships.

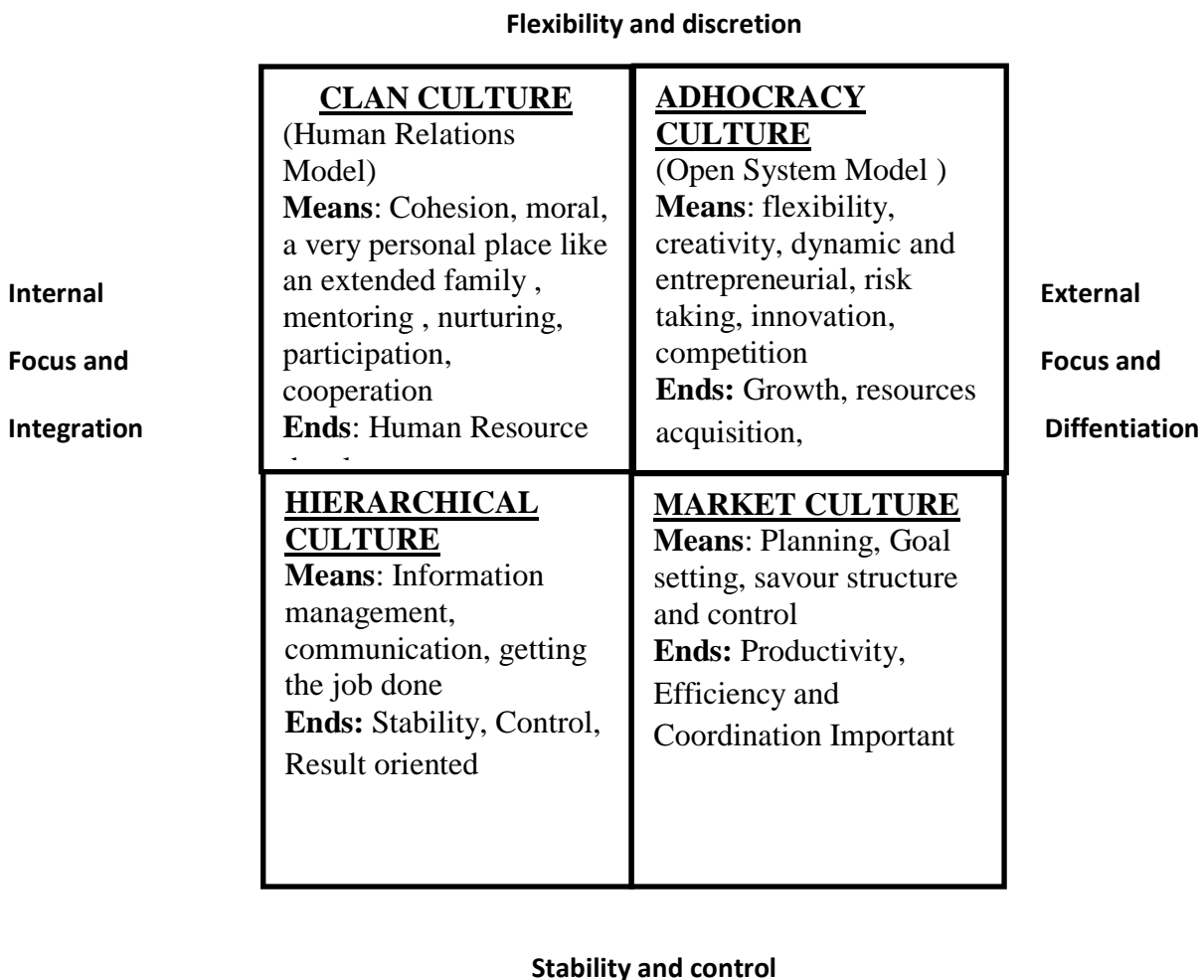
The Zimbabwe culture on land reform is a hybrid of organic cultures, Clan, Adhocracy, Market, Hierarchy under strong influence of Africa's equivalent of Social Capital, Ubuntu, as will be discerned later in this thesis (see also figure 2). The IsiNdebele, which is a conservative culture, practised in the research areas has got traces of all the cultures mentioned above, but Ubuntu and clan culture overshadow the other cultures in their influence since the community resembles a large family. It is important to note that social conservatism encompasses a range of what may be regarded as typically liberal and reactionary positions on social issues and which need to be upheld through duty, traditional values and established institutions the land invasions is one such issue that can be cited as reactionary moments by the people in the research districts. The Ndebele community is highly patriarchal in architecture and it traditionally treats women as minors irrespective of one's age. However, due to continuous education, and enlightenment courtesy of GoZ's gender mainstreaming programmes as well as advocacy programmes by human rights organizations there is gradual but conspicuous acceptance of women as equals with men in all spheres of life. Women are now being allowed to take traditional leadership positions a practice which was hitherto taboo. It is now also acceptable for women to own land in their own right as would be perceived in this study. This is testimony to the existence of social capital in these communities since social capital is sensitive to gender relations and promotes equality in relation to cultural diversity. The Ndebele culture practised in the research districts has the flexibility focus of the Clan, Ubuntu and Adhocracy values. The community cooperates and collaborates within teams and it value cooperation over competition. The extended family relations are relatively strong in this community. The Ndebele community has got the stability and control focus of the Hierarchy and

Market culture, as well as the external focus of the Market and Adhocracy cultures. The community also has the internal focus of the Clan and Hierarchy culture. The leadership is largely transformational but also embraces transactional, distributed and situational leadership values. As the land invasions took centre stage in Mashonaland, Manicaland, Masvingo and Midlands provinces of Zimbabwe, Matabeleland provinces joined in the land invasions thereby giving the land invasion a national character. The community was united in fighting to regain their land lost through force of expropriation by the colonial masters. It was the community's wish to restore the centrality of indigenous culture which was tampered with at the instance of settler occupation.

The research districts are characterised mainly by the communal and leasehold (resettlement tenure system and to a lesser extent freehold (private) and state land. The A1 villagised model which the research focused on is similar to the communal set up in scope except that the land allocated to the resettled farmers is bigger in size than in the communal areas. Both the villagised scheme and the communal areas have common grazing land for the inhabitants' livestock, and thus no one has exclusive use- right for the grazing lands there by confirming the existence of communitarianism in Zimbabwe's tenure system. Shared tribal rules determine the individual access to the land held in common. The tenure system in the research areas embodies responsive communitarianism which allows communal ownership, semi- private and free hold tenure system to exist side- by-side. Further, the omnipresence of the values such as trust, norms and networks that promote efficiency of society by facilitating coordinated developmental activities through local leadership such ex-freedom fighters, traditional leadership, members of parliament as well as church leaders, among others is testimony to the existence of a strong culture.

In unpacking the culture (s) that influenced the FTLRP, this study used the Competing Values Framework (CVF) developed by Cameron and Rorbaugh (1983), which identified and collapsed cultures into four categories , namely Clan, Adhocracy, Market and Hierarchy culture (see figure 2). The implementation of land reforms requires ambidextrous leadership and demonstration of a fair mix of the multifarious cultural creeds that define a community in order to ensure a buy-in by the community members in the areas where the reforms are happening. In that purview, this study employs the CVF because it is a broadly applicable Model that fosters successful leadership, improves organisational effectiveness, promotes value creation, helps leaders think differently about value creation and shows them how to clarify purpose, integrate practices, and lead people (Cameron, Quinn, Robert, Thakor & Degraff, 2007). Land reforms are an empowerment tool to the landless and through the land reform programme value is created to the land beneficiaries at household level, and cumulatively at community and national levels. Through gaining access to land, the landless get ownership and control of the country's means and factors of production.

**Figure 2: Competing Values Sets and Effectiveness Model**



Adapted from Cameron and Quinn (2006, p. 31), Schimmoeller (2010, p. 10) and Mozaffarri (2008, p. 679-688), Tharp (2009).

The quadrants of the CVF represent opposite or competing values or assumptions. From left to right along the “Focus” (people-organisation) continuum or axis of the chart, the emphasis shifts from an internal focus within the organisation to that of an external focus outside the organisation. From the bottom of the chart along the “structure” (flexibility – control) continuum or axis, the emphasis shifts from control and stability within the organisation and the environment to that of flexibility and discretion within the organisation and the environment (Mozaffari, 2008). The quadrants represent the cultural decisional processes that took place in communities, and within the government set-up when nurturing land reform policies that universally apply to the nation. The cultures can simultaneously be considered when coming up with a decision, depending with the obtaining situation.

The CVF analyses the behaviour of different cultures along the trajectory of internal focus and integration against external focus and differentiation, as well as stability and control versus flexibility and discretion. Six key aspects of aspects of organisational culture are applied to the organisation and assessed by organisation members, and these are dominant characteristics, organisational leadership, and management of employees, organisational glue, strategic emphasis and criteria of success.

The net result of the assessment will establish whether the dominant culture of an organization is clan, adhocracy, market or hierarchy. However, Quinn and Cameron's (1999) extensive research has found that most organisations have developed a dominant culture style, but further highlighting that an organisation rarely has only one culture type: there is often a mix of the four organisational cultures. Cameron and Quinn (1999) caution that there is no best organisational culture, and only in a certain context will one type of culture serve better than the other. In this study, an organization is an entity made up of people with a particular purpose and it included the GoZ which comprised a group of people with the authority to govern Zimbabwe. Similarly, the provincial lands committee for Matabeleland South, and the District lands committees for Gwanda, Matobo and Umzingwane districts are organizations whose purpose is to spearhead the administration and management of land related issues in their respective jurisdictions and these are the structures that fronted the implementation of the FTLRP.

#### **2.4.1 Clan culture**

The working environment is a friendly one, with people having a lot in common, and this is similar to a large family. The leaders are seen as mentors and father figures, with loyalty and tradition being the adhesive and source of social integration and cohesion. This culture encourages every member of the community to be an active player and do what is best for society as a whole rather than themselves. The rights of families' communities and the collective supersede those of the individual. There is more drive to help others or communities in this type of culture built on collectivism than in individualist culture. Relation is based on effective functional social group that include interpersonal action, a shared sense of identity, a shared understanding, shared norms, shared value, trust, cooperation and reciprocity. There is great involvement of units that make up the whole, the community and the land officials, with success being defined in terms of satisfaction of the needs of the people. The organisation promotes teamwork, participation and consensus (Cameron and Quinn, 1999; Mozaffari, 2008).

#### **2.4.2 Adhocracy culture**

This is a dynamic and creative working environment, where members take risks, and leaders are regarded as innovators, risk takers, entrepreneurs and visionaries. Value drivers in this environment are innovative outputs, transformation, agility, prominence of leaders, anticipating needs of members of the community, continuous improvement basing on a transformative trajectory and ability to find creative solutions. The organisation promotes individual initiative and freedom, with the long term goal being growth of the organisation and creation of new resources (Cameron and Quinn, 1999; Mozaffari, 2008). This culture promoted extremely matter of fact people, spontaneous and impulsive person who like to follow their sudden inspirations. Relying or being dependent on other is frequently seen as a shameful thing, and is the premise upon which competition is based. This culture is high on individualism. The land reforms under the argis of adhocracy culture sought to decongest rural areas, and entice productivity on allocated land in order to increase food security at household level.

#### **2.4.3 Market culture**

This is a result-based organisation that emphasises finishing work and getting things done. Leaders are hard drivers, producers and rivals at the same time, with the environment being competitive and goal-focussed. Leaders are tough and have high expectations. Emphasis on winning keeps the organisation, together, with maintaining reputation and success being some of the most important aspects of this culture. Long-term focus of this culture is on rival activities and reaching goals at all cost. The organisational distinctive style is based on competition (Cameron & Quinn, 1999; Cameron and Rorbaugh, 1983; Mozaffari, 2008) This culture strongly cultivates individualism and the people enjoy applying their abilities to new task, and are

very rational and strive for their own success which become the bedrock for organizational and or community success. Relations are based on trust shared values and reciprocity. This culture is mainly characterized by individualism over collectivism.

#### **2.4.4 Hierarchy culture**

This is a formalised and structured work environment like the government system where procedures and processes decide what people do and do not, and where leaders are proud of their efficiency-based coordination and organisation. With this culture, keeping the organisation functioning smoothly is the most crucial thing, with formal rules and policy keeping the organisation members together. The long-term goal is stability and results, paired with efficient and smooth execution of tasks. The value drivers are trustfulness, honesty, integrity, efficiency, timeliness, consistency and uniformity of purposes and mission.

In this culture, rules promote unity, brother-hood and shared ethics and values. The power relations are defined by unequal power with clear vertical lines characterising the command structures. This is so because Hierarchy culture is internally focused and values integration like is the case with the government systems and structure. In this culture there is higher presence of collectivism than individualism in line with the internal focus and integration thrust of hierarchies.

The application of the Organisational Culture Assessment Instrument (OCAI) under the broader armpit of the CVF to land reform officials who superintended over the implementation of the FTLRP helped to give a picture regarding the dominant culture that shaped the land reforms. The CVF is a system which integrates finance, trust, companionship, strategy, management, innovation, and leadership to boost the corporate bottom-line (Quinn & Rorbaugh, 1983). Figure 2 demonstrates how the CVF system works.

#### **2.4.5 Summary of cultures**

It is important to note that all the four cultures exist in the Zimbabwean societal set up and they transcend all socio-economic developmental projects or plans.

### **2.5 Impact of Leadership and Culture on Security of Land Tenure**

Security of land tenure is a key feature of any land reform which the leadership invests energy and effort in to come up with an appropriate strategy. Security of land tenure in Africa is largely defined by two schools of thought, being the social capital or communitarian school and the individualised tenurial system (Obeng-Odoom, 2011). Security of land tenure is linked to the concept of property rights. It is noteworthy that the concept of property rights in a given community is determined by legal, historic, economic, religious, political, and philosophical considerations and views regarding ownership of property (Vorster, 2006). Economists and sociologists believe in the need for secure land tenure for human development (Obeng-Odoom, 2011) citing Kerekes and Williamson (2010). The leadership and cultural values in a community should nurture a land tenure system which is characterized by legitimacy, institutional backing, clarity of purpose and non-ambiguity on excludability (Unruh et al., 2005). There is bitter controversy on the strategy of bringing secure tenure which is sensitive to gender relations in as far as land ownership is concerned. Thus, the leadership would have to make a choice between the two systems or come up with an equitable mix based on some historical, economic and political consideration. The communitarian school is characterised largely by the transformational leadership approach which regards the people as having a lot in common, and the community is similar to a large family.

Toulmin (2006) argues that:

One of the key questions for poverty reductions in Africa is whether support for land titling and registration will benefit poorer group. Will it safeguard the livelihood of small holder and pastoralists who make up the majority of all households in Africa and who are responsible for most agricultural production? (p.2).

It is Toulmin's (2006) further averment that "...for the vast majority of people, cheaper, simpler, locally grounded systems of rights registration can better meet their needs for secure tenure," (p.3).

Advocates of communal land rights claim that it is sensitive to gender relations and promotes equality in relation to cultural relativism (Walzer, 1983). In that realm, they celebrate cultural difference, and view women as part of a group, the household, and so not really discriminated against in terms of the land question (Hellum, 1998). Indeed, shared interpersonal relationships, a shared sense of identity, a shared understanding, shared trouble norms and values, as well as trust and cooperation among the people determine the individual's access to the land held in common. The foregoing values are the premise upon which social capital is built. The common dislike of the individual rights to a "common good" is grounded in African reality driven by Ubuntu and clan culture. Ubuntu is a key characteristic of transformational leadership as outlined by Gelfand (1970) and Mbigi (2005). Communitarians emphasise the importance of social institutions in the development of individual meaning and identity as propounded by Walzer (1983) and MacIntyre (1988) and as confirmed by Mbigi (2005) and shuttle (2001). Indeed, a growing literature points to the importance of social capital in economic development, these being features of social organisation such as trust, norms and networks that can facilitate the efficiency of society by engendering coordinated actions as highlighted by Putnam (1993) as reinforced by Adu-Febiri (2013).

In Zimbabwe, both A1 and A2 Model farmers were given user rights (permits, offer letters and 99 year leases) and not land ownership rights with title deeds (Munyuki – Hungwe, 2011; Moyo, 2011; Matondi, (2012). All agricultural land belongs to the state, with farmers only having usufruct rights. Unlike in the communal land where occupants of land are impliedly allowed to sell or rent out their land, a process that Chimhowu and Woodhouse (2006, p 347) term " vernacular rural sales and rental markets", the A2 and A1 Models of resettlement do not allow for sale or renting of properties to third parties. At the societal level the land which is owned by the state on behalf of the people is considered collectively owned capital which is associated with trust, investment, civic norms and creation of institution to meet basic and fundamental needs of society in line with dictates of social capital. That is contrary to the observation of Bush and Cliffe (1984) as cited by Thebe (2012) who posit that land had to be largely individually owned, and kept as far as possible in economic sized holdings, which if it has any meaning, means capable of generating a marketable surplus. Alexander (1994) says what Bush and Cliffe (1984) suggested above was in line with colonial reforms widely resisted by rural people. It was Alexander's (1994) observation that policy continuities after independence were dictated by ZANU (PF)'s policy of moderation and reconciliation towards the white population, thereby allowing remnants of colonialism through existent bureaucratic structures to influence the course of events and policies. This view was supported by Gregory (2004) and Fraser (2007) who blamed colonial present for the delays in implementation of progressive land reforms in Zimbabwe and other countries in Southern Africa.

## **2.6 Community Participation in Land and Agrarian Reforms as a Product of Leadership Style and Cultural Values**

Sikor and Muller (2009) suggest that the limitations of state-led land reforms have paved the way for contemporary programmes that recognise and embrace the significance of "community" in the process of

land and agrarian reforms. Community as used in this study refers to the Zimbabwe people in general and the inhabitants of the research areas in particular. These people are bonded by common values, customs and normative practices which give them an identity as Zimbabwean community and/or Ndebele community. In other words, the community here implies the population from which the sample of participants in this study were drawn. Community-led land reform espouses the importance and significance of actual land tenure arrangements and authority relations fronted by the bottom-up political initiatives. Indeed, the success of land and agrarian reforms hinges on active participation of local people and nurturing of proper institutional administrative structures at local level to necessitate the formulation and establishment of efficient land reform administration to meet the basic and fundamental needs of the communities to meet the basic and fundamental needs of the communities. Community Involvement is consistent with the social capital/communitarian philosophy and transformational leadership whilst the opposite is true for non-involvement of communities where transactional leadership and individualism are dominant.

According to Arnstein (1969) as endorsed by Sikor and Muller (2009), community participation is a political exercise that gives the community a role in decision making process for issues that affect them. In reality it means involving in the process of making a decision those people who are directly affected by the resultant decision. It is important to note that the process of community participation is normally informed by the normative practices, values, customs and belief system attendant to that community. Thus community participation is relative to the culture inherent in a specific community. Arnstein (1969) posits that there are different forms of participation and these are manipulation, therapy, informing, consultation, placation, partnership, delegated power and citizen power. Manipulation and therapy constitute non participation as these forms only allow the power holders to “educate” or “cure” the participant, while informing, consultation and placation levels constitute “tokenism” as these forms allow the community to have a voice but lack the power to ensure that their contribution will be incorporated by the powerful (Arnstein, 1969). This level can be referred to as the participation level as there is limited participation by the community.

Partnership, delegated power and citizen control are level of increased community inclusion in decision making process. Power here is redistributed through negotiations between citizens and power holders. Partnership can be equated to active participation as it enables the community to negotiate and engage in compromises with traditional power holders. Further, Arnstein (1969) indicated that delegated power and citizen control are the top most level of participation where the community obtain full managerial power and direct the course of events. These two levels can be equated to involvement of the community as community take full responsibility and ownership of the decision through existential dominant decision making authority.

The leaders should, therefore, pay special attention to four important issues in the community-led land reform process and these are, responsiveness to local livelihoods, connections with broader dynamics of authority, interactions with social inequalities and environmental repercussions (Sikor & Muller, 2009). Tanzania’s reform has been heralded as a Model for other countries to follow, despite the fact that implementation is slow and local-level institutions are only established to a very limited extent (Bruce & Knox, 2008; Pederson, 2012). In spite of the slowness in implementation of land reform programmes, decentralisation is applauded as a step in the right direction as it has emerged from empirical research for instance in Tanzania and West Bengal (India) that state-led land reforms encounter significant problems on the ground because of lack of support (Muller & Sikor, 2009). On the other hand, Lund (2008) argues that rather than achieving clarity, reforms may add to the repertoire of rules and regulations at the local level,

making local politics decisive for implementation, and consequently local elites tend to benefit the most from reforms. However, this is an indication of deficiencies in active institutional structures such as political property rights and their governance structures which fail to constrain opportunistic behaviour.

In the research areas, the community is subservient to the institutions of traditional chief and local authorities such as the ward councillor and elected Member of Parliament. The majority of the community members subscribe to Christianity and are members of various denominations which are entrusted with imparting trust, cooperation and therefore are sources of social capital. It is important to note that higher degree of cooperation, collaboration and trust among communities particularly the Ndebele communities as highlighted above foster a sense of mutual obligation and permits them to be more versatile and effective in pursuing shared community development and social objectives. The higher the level of social capital the lower the level of crime rate as people focus on concurrent personal and community development as is characteristics of the research areas.

Deficits in social capital may act as a serious obstacle against institutional innovation, especially cooperative arrangements or self-organised mechanism of conflict resolution, co-production and co-management between government agencies such as courts, police, emergency services and government department and social groups such as NGOs in policy implementation (Paldam & Svendsen, 2000; Rose-Ackermann, 2001; Gatzwiler & Hagedorn, 2003; Theesfeld, 2004). Indeed, the lack of trust as a pre-requisite for collective action, corrupt tendencies by state actors, and lack of social cohesion have been cited as important indicators for deficits in social capital, thereby severely affecting property rights reform, agricultural restructuring, political decision making and implementation and management of natural resources, including land (Rose-Ackermann, 2001; Gatzweiler & Hagedorn, 2003).

## **2.7 Evaluation of the Impact of Culture and Leadership Decisions on Farm Sizes**

The farm sizes in the hands of the land beneficiaries deduce a story line on the leanings of the leadership towards the social capital or individualistic tenurial system. In coming up with the decision on farm size, leaders should be guided by the vision of the country and cultural dictates in as far as ownership and land use is concerned. The larger the farm sizes, the more individualistic thinking the leadership is, and the smaller the farm sizes, the more social capital – inclined the leadership is because it seeks to ensure that the less number benefit from the available land. Empirical research on land reforms in Kenya, Ethiopia, Namibia, to name a few has shown that most governments in Africa were not particularly concerned with the size of land allocated to beneficiaries; instead, the main agenda for governments was to parcel out as much land as was possible to the landless in fulfilment of both political and economic agendas. Fewer countries in Africa redistributed land by setting ceilings on how much land could be owned and leased by individuals such as Egypt, Zimbabwe and to a lesser extent, South Africa (Lahiff, 2007; Kariuki, 2009; Scoones et al., 2010; Obeng-Odoom, 2011; Hebinck et al., 2011; Moyo, 2011; Matondi, 2012). Buzdalov (2009) and Scoones et al., (2010) weighed in with the observation that in European countries small farms are the foundation and pillars of agriculture and the most important factor or catalyst for rural development.

In addition, Buzdalov (2009) motivated his argument by positing that in Italy, for instance, three quarters of all land owners have parcels (including forest lands) that do not exceed five (5) hectares, and more than one third of Italian farmers have tracts of land with an area less than one hectare, with only 1.6% of land owners in that country having tracts of land larger than fifty (50) hectares. It is Buzdalov's (2009) view that there is no empirical research that links higher production to large-size farms only. The researcher supports



the small size or maximum farm size policy as it allows many people to have access to land and encourages maximum production and utilisation of the allocated land.

In Zimbabwe, ostensibly informed by the values of collaboration, communalism and sharing, the government sought to change the agrarian structure by reducing the large-scale commercial farms in individual hands to between 200 hectares and 2000 hectares, depending on the agro-ecological zones. The policy had the net effect of increasing the number of commercial farmers from 6,000 to over 300,000, split into small and large farms (Moyo, 2011; Matondi, 2012). The decision to reduce the farm sizes is in line with social capital powered by Ubuntu tenets and transformation leadership as well as clan culture. The A1 farms were designed to range from 6 to 30 hectares in Agro-Ecological Regions (AER) i to iii, with farmers living in villagised or self-contained units, depending on the size of the plots. The villagised land scheme is associated with common grazing land. In recognition of the fact that the Matabeleland region is a cattle-ranching region, the GoZ established a three –tier grazing system which enabled the resettled farmers to graze their cattle on commercial lines. As such, many areas in the research districts including Matobo District, Ward 20 are dedicated exclusively for grazing (3 tier system). It was planned that the size of land would increase in AERs iv to v (based on climate and other physical conditions suitable for different types of agriculture) (GoZ, 2001, Matondi, 2012). According to Moyo (2001), GoZ (2001), Matondi (2012) and Marimira (2012), the main purpose of the A1 scheme was to decrease land pressure in the communal areas as well as to provide assets to the poor, hence the massive and large scale land and agrarian reforms witnessed in Zimbabwe.

As alluded to earlier on in this thesis, the main economic activity dominating the research districts is ranching and thus allocating grazing areas for the areas was a noble idea earmarked to see the growth of national livestock herd. The farmers jointly manage the common grazing lands to make sure that they are not affected by wild fires and to rid the grazing areas of plants and weeds which are dangerous to livestock. Only strong social, networks are conducive to the formulation, implementation and enforcement of clear path ways, ideas or vision and needs of the community. Despite the threat of modernization to the organic of unity of society due to unlimited growth and influence of individualism seen through increasing desire for autonomy and independence by individuals who make up the community, the communities in the research areas still subscribe to tenets of social capital (Juri Allik, 2004). The culture of sharing and working together as well as the leadership practice of idealised influence and individualised consideration continued to dominate the research areas and the country at large prompting the leadership to come up with maximum farm size for land beneficiaries as well as reserving areas for common grazing.

## **2.8 Examining the Impact of Leadership and Culture in Changing the Livelihood Status of Beneficiaries Post FTLRP**

The socio-economic impact of land reforms acts as a barometer to measure the success or failure of the goals and objectives as enunciated or envisaged by the leadership in the land policy framework (GoZ, 2001). As alluded to earlier, most governments in Africa sought to empower the landless through increasing their access and rights to land when they launched the land reforms. The impact of the reforms is inferred from the livelihood status of the land beneficiaries as a collective (community) but through assessing the socio-economic performance at individual household level (Coleman, 1988; Obeng-Odoom, 2012). The success of land reform, therefore, should be measured in terms of how extensively and sustainably it advances the cause of justice and restoration of human dignity by enabling people dispossessed by the settlers to secure livelihoods and regain control of their lives (SACC, 2004). Other developmental indicators to judge the success or failure of the land reform and the manner in which leadership packaged the land reforms include extent of poverty, unemployment level, and distributional factors of the income generated by the growth

and other (in) equalities in the economy (Abu Zarin *et al.*, 1994; Birdsall & London, 1997; Deininger & Squire, 1998; Obeng-Odoom, 2012). Thus, it has been argued that the redistribution of land from wealthy owners of large farms to land-poor farmers, renters, or farm workers would result in enhanced productivity and economic growth would enable a country to feed its growing population, generate employment, earn foreign currency, provide raw materials for industry and engender poverty reduction. It is critical to note that the leadership decision to reduce farm sizes on the premise of the culture of collaboration, sharing and communalism was informed by the desire to have more poor own the means of production and there by improve on their living standard.

Hanlon *et al.*, (2013) give insights into how beneficiaries of the land reform programme have improved agricultural production across Zimbabwe, thereby buttressing the fact that if you empower poor people with land, the economy will grow and there would be marked socio- economic transformation in the country. That could be the reason why De Villiers (2003), Walker (2005), Vorster (2006), Fraser (2007), Lahiff (2007) and Gran (2009) overly criticised the implementation of the land reform in South Africa which appears to favour the interests of the land owners and not the poor. Redistribution of land from wealthy owners of large farms (settlers in the context of Africa) to land-poor farmers has long been associated with enhancement of productivity, economic growth, food security at household level, and generation of employment, provision of raw materials to industry, foreign currency earnings and poverty reduction.

According to Mookhrjee (1997), African Development Bank (ADB) Group (2013) and Byamugisha (2014) land reform constitutes a more efficient and effective policy instrument for achieving equity among citizens than a mere distribution of income. Equity in this study refers to the existence and adequacy of socio-economic order within the society premised on fairness and justness in access, and control of land. This is particularly true in Africa in general, and Zimbabwe in particular, where about 80% of the population still relies on agriculture for their livelihoods, (ADB Group, 2010; Byamugisha, 2014). However, the existence of sound land policies and efficient land administration is a critical success factor to achieving multiplier effects on a nation's socio-economic and industrial fabric because of the multifunctional nature of the agricultural sector in Africa.

The above findings confound De Janvry's (1981) capitalist view and thinking that land reform is not a device to help the poor but to benefit the non-reformed sector. His conclusion was drawn after examining the Latin-American experiences and it certainly portrays the socio-political tensions that arose in the process of land reform. The above observation gives credence to the argument that land reforms present a different meaning to different people in different regions and in different circumstances. Whilst there are costs associated with a gigantic programme such as land reform punctuated by socio-economic and political tensions and uncertainty regarding the future in Zimbabwe, the land reform was, to a larger extent, beneficial to poor people. This is further supported by Scoones *et al.*, (2010) when they posit that the debate on Zimbabwe's land issue was unduly politicised and that the criticism lacked objectivity, adding that:

About two-thirds (2/3) of people who were given land in Masvingo were "ordinary" low-income-Zimbabweans, and these are the people that President Mugabe always said his reforms were designed to help most, the remaining one-third (1/3) includes civil servants(16,5%), former workers on white-owned farms (6,7%), business people (4,8%) and members of the security services (3,5%) , around 5% are "linked to the political-military-security elite", that is, they were given land because of their political connections, rather than their economic need or agricultural skills (p.15).

## 2.9 Analysis of the Effectiveness of Leadership and Culture in Addressing Women Land Ownership Rights.

A review of empirical evidence on gender differences in land and agricultural inputs, technology and services in developing countries, including Sub-Saharan Africa by Peterman *et al.*, (2010) shows that women are discriminated against in access to technological and agricultural inputs such as fertilizer, insecticides and seed varieties. Further, the review noted sharp gender differences in access to natural resources such as water and soil fertility between the two sexes. It was also the observation of Peterman *et al.* (2010) that there were deep-seated gender differences in access to human resources such as labour, extension services, and so was the case in access to social and political capital. The World Bank (2009) warns that the failure by governments to recognise the roles, differences and inequalities between men and women poses a serious threat to the effectiveness of the agricultural development agenda. This is so because of a commonly held and shared view that gender inequality and lack of attention to gender in agricultural development contribute to lower productivity, lost income, higher levels of poverty as well as under-nutrition (Peterman *et al.*, 2010). It was desirable in this research to study how the leadership in Zimbabwe dealt with the issue of women's access and rights to land during the FTLRP with a view to establish whether the social capital or individualised systems and culture influenced the leadership's decisions.

Matondi (2012) posits that radical land transfer programme such as the FTLRP could work for women only if there is a strong political will by the leadership to prioritise women in land allocations, adding that the execution of the FTLRP, when it was launched, was premised on the need to address gender inequality and that the understanding was that both men and women would benefit equally. Despite the existence of a clear and conscientious need for gender-sensitive reforms, the author claims that the implementation of the programme proved that the leadership still promoted discrimination of women in land allocations as the land reforms were heavily biased in favour of men. This assertion was supported by Scoones *et al.* (2010), whose findings show that land was unevenly allocated to men and women as evidenced by the fact that it is men whose names appear on the "offer letters", and the "permits" issued to new settlers by the government. This assertion by Scoones *et al.* (2010) ignores the fundamental and existential marital, family customs and normative practices in Zimbabwe in general and the research area in particular where essentially the man as the head of a household and the first among equal is the leader of, and senior partner in, the family.

The Ndebele culture treats women in general and wives alike as minors, although lately as would be seen later in this thesis, due to enlightenment as a function of human rights advocacy and gender activities, there is insidious positive acceptance for women as equal partners to men. The Ndebele society is gradually accepting and recognizing women traditional leaders as would be expounded later in this thesis. In light of the foregoing, to the Zimbabwean society in general and the Ndebele culture in particular, it is not a misnomer to have an 'offer letter' or 'permit' registered in the husband name leaving out the name of the wife. However, leaving out the wife's name on the registration certification of land jointly held by the family has negative consequences to the family in the patriarchal society as Zimbabwe in the event of the husband passing on as observed by the participants in this research. According to Chinyemba *et al.* (2006), In spite of the GoZ demonstrating its commitment to women's rights by ratifying several international protocols, the gains have been modest, adding that the government has not done much to incorporate women in agriculture as key stakeholders. The authors say the main cause for concern is the actual gender practices in agriculture in the face of increasing feminisation of poverty and weakening gender rights.

However, an encouraging development along the gender equality continuum is that Zimbabwe has made great strides on gender equality, with notable gender parity in primary school enrolment and literacy

(Odero, 2019). It has been noted that participation of women in political decision making process has improved with representation in parliament having doubled from 17% to 35% between 2008 and 2013 despite lagging behind the 50:50 gender parity standard advocated in SADC and other international bodies and protocols (ibid). Zimbabwe is ranked 27 out of 188 countries in the inter- parliamentary union (IPU) world classification of women in parliament and number 4 among SADC countries (ibid). The foregoing is clear demonstration of the Zimbabwe leadership commitment to gender equality, powered by the value of communality, inclusivity and the 2013 Constitution which declared gender equality as a foundational value which affirmed womens' rights.

## **2.10 Analysis of Leadership and Culture Values behind Institutional Farm Support Programmes for Land and Agrarian Reforms**

Matondi (2012) observes that good political and economic institutions are central to the promotion of sound economic development and the welfare of society. Institutions provide assurance in respecting the actions of others, and give order and stability to expectations in the complex and uncertain world of economic relations (Runge 1981; Ruttan, 1984) as cited in Hagedorn (2004). Land and agrarian reforms are generally known to be formidable and arduous in implementation and management, and thus require extensive research and constant supervision by multidisciplinary teams for the duration of a programme. This will help to determine the success or failure, make alterations to policy and develop new initiatives to address shortcomings. Proper planning and availability of accurate information regarding the constitutional order, instructional arrangements and normative behavioural codes in the implementation of land reforms are key determinants to the success or failure of any reforms as submitted by Feder and Feeny (1996) and corroborated by De Villiers (2003), Hagedorn, (2004), Moyo and Yeros (2005), Chang (2009), Moyo (2011) and FAO (2013). Land reform should be backed by sufficient institutional, infrastructural and post-settlement support to ensure meaningful contribution by the newly resettled people to the economy of any nation.

The South African leadership was more transactional and market oriented in its land reform approach, backed by a relatively strong social institution or property rights than for instance, Zimbabwe, Namibia and Australia as advanced by Hallowell (1943; Schlatter, 1951) and confirmed by De Villiers (2003) and Chang (2009). The Land Bank in South Africa is adequately funded to transform the rural financing sector to facilitate rural development and alleviate poverty (De Villiers, 2003). The Bank's major preoccupation is to provide services to disadvantaged communities such as emerging black commercial farmers and rural people, particularly women.

In contrast, Zimbabwe's resettlement process has been described as "chaotic", with little attention to implementation or support services such as clinics, schools, roads, clean water, access to agricultural inputs which include fertilizer and seeds (De Villiers, 2003). However, despite the criticism, literature shows that the GoZ modestly assisted new farmers with agricultural inputs, mobilising funds from financial institutions for farming, mainly from the Commercial Bank of Zimbabwe (CBZ) and Agricultural Bank of Zimbabwe (Agribank) on flexible conditions which included lower interest rates and relaxed collateral requirements which only made reference to land permits and offer letters (Marimira, 2010). The GoZ also ensured increased deployment of agricultural extension officers through the merger of the Department of Research and Specialist Services (DRSS) and the Department of Agricultural Extension (Agritex) to form the Department of Agricultural Research and Extension (AREX). The flexibility and adaptability by the GoZ through institutional changes saw the training of about 8000 extension workers, courtesy of an accelerated curriculum that was even decentralised to other non –agricultural training centres (Moyo, 2004; Marimira, 2010). The changes in the institutional mandates of the Reserve Bank of Zimbabwe (RBZ) and the Grain

Marketing Board (GMB) ensured that new farmers were able to access mechanised equipment and agricultural inputs in a modest way in the face of adversity brought about by the imposition of sanctions by the West (Marimira, 2010). The flexibility and adaptability by government is consistent with transformational leadership and Clan and Adhocracy cultures (Sullivan & Decker, 2011).

The availability of different state sponsored services to new farmers has been limited mainly because of the economic sanctions (Marimira, 2010). Thus, the institutional pre-requisites of proper decision making and implementation process, and the relationships between policy instruments and the emergence as well as strengthening of democratic and participatory institutions were heavily compromised by sanctions (Hagedorn, 2004). The political and administrative systems were often imbalanced and allegations of corruption and lack of effective involvement of communities to bring about transparency and accountability in the land reform programme beset the exercise, thereby creating uncertainties and causing hesitation by some farmers to invest on their farms. However, in the research areas of Matobo, Gwanda and Umzingwane districts, the GoZ worked closely with the Zimbabwe Farmers Union (ZFU), Zimbabwe Commercial Farmers Union (ZCFU) and the General Agricultural Plantation Workers Union (GAPWUZ) as key stakeholders in agriculture to engender trust, confidence, commonality and production among the resettled farmers and the former farm workers who were still resident in the allocated and resettled farms (Matondi, 2012).

Notwithstanding the positive things that the GoZ did to support the newly resettled farmers there is need for access to farm equipment, new farming technologies, agricultural infrastructure, farm produce markets input and market information in order to enhance productivity and efficiency in operation (Odero, 2018). It is also an imperative for the GoZ to complete the process of establishing a legal framework to give effect to bankable 99 year leases as well as putting an end to arbitrary farm repossessions in order to bring certainty and facilitate access to financing, and thus escalate small holder farmers from subsistence agriculture to farming as a business (ibid). This observation shows that while the leadership was proactive in coming up with initiatives and institutional interventions meant to uplift agricultural activities in Zimbabwe, a lot still needs to be done to guarantee growth to the agro- sector in Zimbabwe.

## **2.11 Conclusion**

The conceptual framework for this research was constructed based on the leadership theory of transformation and legacy, culture theory basing on the competing values framework and the land reform theories of individualism and communitarianism. Through interaction with the literature, it emerged that leadership should have the emotional intelligence to discern the false relationship between land ownership and mankind with a view to address factors that threaten the economic, social and political fabric of the nation as well as the nation's territorial integrity. It was established that the transformational, transactional, and Ubuntu leadership are integral and form a nexus in shaping land reforms in Africa. However, the contribution of these leadership value is dependent on the stakes at hand. In a decolonizing environment transformational leadership powered by Ubuntu is usually omnipresent thereby dwarfing transactional leadership. Transformation leaders usually see themselves as change agents; are brave and risk takers; believe in people; are driven by a strong set of values; are life long learners; cope with complexity, uncertainty, and ambiguity; and they are visionaries. On the other hand, transactional leaders are performance, goal and transaction oriented, with linking of goals and rewards being eminent. The leader watches followers' performance with a view to correct the mistake as they occur. They make clear what performance targets they want.

Culture has been identified as one of the primary developmental factor in the development of social capital through contribution to an increase in the intellectual potential of policy makers and implementers and the building of conscious open and tolerant citizen society. Culture constitute a link of social integration. It has been noted that culture is an over-arching issue that should be placed at the heart of development policy in order to constitute and nurture a socially acceptable paradigm which incorporate the principles of cultural diversity. Clan, Market, Hierarchy and Adhocracy culture were regarded as contributing variously to the land reform programmes in Africa relative to the nature of the land reform. There is no better culture, but each culture is suitable for application in different situation. Clan culture is friendly and discretionary and is inward focused, while Adhocracy is friendly and discretionary as well as externally focussed. Hierarchy culture is inward focussed but promotes stability and order. While Market culture actively encourages stability and order and it is externally focussed.

Literature on land reform theories clearly showed different and distinct thrusts between individualists and communitarianists. Individualists advocate independence, exclusive right and access to land, they prefer issuance of title deeds in order to secure their exclusive rights to the property. On the other hand, the communitarians favour communal ownership of land where no one would have exclusive right to land which is commonly owned by a community. The common dislike by communitarianists of individual right to land jointly owned by a community is dictated upon by Ubuntu values. However, literature has also shown an effort to bridge the gap between individualism and communitarianism.

### **3. RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter encapsulates the research methodology applied in conducting this study whose main objective is to establish the leadership styles and cultures which shaped the FTLRP in Zimbabwe. The specific research design, study population, various survey methods, sample selection, validity, ethical considerations, and the data analysis techniques employed are explained. This study was undertaken in three of the seven administrative Districts of Matebeleland South Province, namely Gwanda Ward 5 (Sigodo) and Ward 22 (Thornwood), Matobo Ward 21 (Sivume) and Ward 23 (Malundi) and Umzingwane Ward 17 (Crocodile) and 20(Mbalabala). The three Districts of Gwanda, Matobo and Umzingwane, as well as the Wards were purposively selected due to their convenient location and accessibility. The choice of Matebeleland South was influenced by the fact that most research on the FTLRP were taking place outside the Matebeleland region where the major economic activities are crop production or mixed farming, whereas the chief economic activity in Matebeleland is ranching.

Land officials (Provincial and District Land Committee members) were selected as participants in this study because they represent central government from the President of the Republic of Zimbabwe to the lowest ranks of government and the leadership styles they exhibited during the FTLRP is what matters in this study. The involvement of land beneficiaries as respondents was premised on the grounds that they witnessed the execution of the FTLRP and thus they have the first hand and unadulterated account of the manner in which the land reforms were implemented. The research was phased, with the first phase employing a pilot study to test research protocols, patented data collection instruments, (YLLI) and (OCAI), gauge how much time it takes to complete the two instruments, identify potential problem areas and deficiencies in research tools prior to implementation of the main study (Abu, Haasan et al., undated). This was a parallel forms reliability test as both YLLI and OCAI measures leadership style and culture in reverse order. Twenty-one (21) adults that is seven (7) in each of the three (3) research districts participated in the pilot study. Ten (10) females

and eleven males (11) participated in the pilot study and these were purposively selected from the middle level of management within the civil service in the research districts. These civil servants who participated in the pilot study did not participate in the main study.

The researcher trained and employed twenty-five (25) research assistants all of whom were graduates from various universities and technical colleges in Zimbabwe. They helped with data collection and analysis from the pilot phase to the main study across research areas. The outcome of pilot study showed that (i) the instruments used were valid to a less extent (ii) there is need for other methods of data collection to address short comings in the YLLI and OCAI instruments as it relates to specific and in-depth questions regarding the execution of the FTLRP (iii) key informant interviews, focus group discussions, secondary data and farmer survey were necessary additional data collection methods to be employed for the main study. The farmer survey questionnaire was to be informed by the outcome of the key informant interviews and focus group discussions.

The second phase saw the execution of the main study through employment of the deductive approach where patented instruments YLLI and OCAI were administered to land officials. The third phase employed secondary data, key informant interviews and Focus Group discussions as well as farmer surveys to close gaps which emerged from the use of the YLLI and OCAI instruments (See Table 5 for categories of research participants).

### **3.2 Research Paradigm**

Two major research philosophies which have been widely used in the western tradition of science are positivists or scientific and interpretivist or anti- positivist with the former having been more popular with researchers (Galliers, 1991; Johnson and Onwuegbuzi, 2004). It is important to note that the overarching purpose of science is to transfer things believed (doxa) into things known (episteme) (Ibid). Philosophy therefore is a belief about the way new data should be managed from collection, analysis through to its use in the quest to contribute to knowledge and to fully unpack reality.

It is the respectable submission by Levin (1988; Johnson and Onwuegbuzi, 2004) that positivist believe that reality is firm and solid and as such can be observed and profiled from objective viewpoint without interfering with the phenomena being studied. Hirschheim (1985.), Kuhn (1970), Bjørn-Andersen, (1985), Remenyi and Williams (1996) as supported by Johnson and Onwuegbuzi, (2004) however expressed reservations on the satisfactory applicability of positivist approach in social science and thus they vouched for a more pluralistic attitude towards research methodologies.

On the other hand, interpretivists are of the view that only through the subjective interpretation of and intervention in reality can that reality be fully appreciated (Galliers, 1991). This assertion was supported by Marshall (1996) and Small (2009) who pointed out that while probability methods are suitable for large scale studies concerned with representativeness, non-probability approaches are more suitable for indepth qualitative research where the primary outcome is to understand complex social phenomena. Marshall (1996) and Small (2009) further animated their argument by propounding that indepth analysis of a small size purposive sample or a case study enable the discovery and identification of patterns and causal mechanisms that do not draw time and context free assumptions. Yin (2014) and Strauss and Corbin (1990) supported the interpretivist approach when they asserted that studies based on non-probability samples are based on the premise of theoretical saturation and analytical generalization or inference

#### **3.2.1 Discussion and rationale for choice of approach for this study**

Leadership and culture are two constructs that are studied in a complex social environment and thus required a mix of positivist and interpretivist approaches in order to address the desired objectives. Kaplan and Durchon (1988) and Benbasat et al. (1987) with corroboration of Johnson and Onwuegbuzi, (2004) have poignantly pointed out that there is no single research methodology which is better than the other but advocated a combination of research methods in order to improve the quality of the research. This study therefore embraced the use of the bi-methodological approach as enunciated in the research design.

### **3. 3.3 Design of Study**

The case study survey was used for this study. Case survey methodology bridges the gap between nomothetic surveys and idiographic case studies to combine their respective benefits of generalizability, cross sectional analysis and in-depth, processual analysis (Attewell & Rule, 1991; Danziger and Kreemer, 1991; Larsson, 1993; Gable, 1994) as confirmed by Denzin and Lincoln (2000), Mikkleson (2005) and Bryman (2004). Thus, in this study multi-methods employing both qualitative and quantitative methods were applied in order to facilitate data, theory and methodological and results triangulation (Bogdan, 1984; Denzin, 1989; Greene et al., 1989) as corroborated by Bryman. (2004, 2008), and Taylor and Millelsen, (2005). As quoted by Munyuki- Hungwe (2011). A qualitative approach was applied in order to understand phenomena in their natural settings as proposed by Langmaid, (1998) and Anderson and Arsenhault, (1998), and later confirmed by Bryman (2004), among others. Quantitative research made use of structured questionnaires to gather data that was computed and tabulated in numbers, allowing data to be manipulated through statistical analysis as observed by Stake, (1995) and Hittleman and Simon (1997) and attested to by Bryman (2004). The basic distinction between qualitative and quantitative research is in the form of data collection, analysis and presentation. While qualitative research presents data as a descriptive narration, quantitative research presents statistical results represented by numerical data (Denzin and Lincoln, 2000).

Case study survey designs have relied on a mix of information gathering approaches, including structured interviews, self-administered questionnaires, archival materials and observation. This study utilised key informant interviews, Focus Group Discussions, administration of structured questionnaires to land officials who executed the land reforms as well as land beneficiaries. The use of archival records as part of a secondary source of information was employed. The strength of the case study survey is that it incorporates the use of mixed methods as is the case in this study, and thus tap from the strengths of the various methods and allow for triangulation of results (Taylor & Bogdan, 1984; Greene et al., 1989; Bryman, 2004, 2008; Mikkelson, 2005) as cited by Munyuki- Hungwe (2011). The study principally used a descriptive paradigm.

This study in earnest was conducted between 2011 and 2017. The administration of (YLLI) and (OCAI) to land officials, the key informant interviews, focus group discussions and administration of questionnaires to land beneficiaries was done in 2013. As alluded to earlier in this research, the collection of data for the main study was preceded by a pilot study which was conducted in November 2012 in the three research districts of Matobo, Gwanda and Umzingwane. The Desktop research continued until the end of 2018.

### **4. 3.4 Study Population and Sample**

A combination of purposive sampling, cluster sampling and simple random sampling techniques were employed to ensure the representativeness of the sample that participated in the study. All in all, the sample size in this study was 225 participants. Table 5 shows the various categories of respondents in this research.



**Table 5: Categories of respondents**

Types of respondents	Name of organization	Data collection method	Total	Selection criteria	population
Assistant district administrators, provincial education director, medical superintendent, chief planner, provincial social welfare officer, traditional chiefs, NGO representatives, social services committee, chairpersons, district veterinary officers . A1 / farmers (men/women )	Rural district councils of Umzingwane, Matobo and Gwanda in Matebeleland South Province  GoZ Farming community	Focus group discussion	24	Purposive sampling	
Headmen, district social welfare, officers, district education, officers, ward councillors, dip attendants, officials from non-governmental, organizations, businessmen (women), directors for land acquisition and resettlement, permanent secretary for lands	Traditional leadership , local authority (Matobo, Gwanda , Umzingwane)  GoZ	Key informant interviews	17	Purposive sampling	
AI / farmers	Matobo, Gwanda, Umzingwane	Survey questionnaire	123	Stratified simple random sampling	3124
Districts land committee, members, ( including 11 traditional chiefs), provincial land Committee members	Matobo, Gwanda, Umzingwane	Survey questionnaire ( your leadership legacy and organizational culture assessment instruments )	61	Purposive sampling	61
<b>Total number of respondents</b>			225		

Source: Field survey (2013)

### 5. 3.5 Data Collection Method and Procedure

Case study survey is both a positivist and interpretivist based research which requires multiple data collection methods whose results hopefully would converge in order to engender construct validity (Yin, 1984,2014). In that regard, key informant interviews, focus group discussions, distribution of questionnaires to land officials who administered the implementation of land reforms and to land beneficiaries, and as well

desktop research were employed as data gathering techniques. The procedure for conducting each data collection technique is below.

### **3.5.1 Secondary data**

Analysis of data already in existence (secondary data) through desk research, in the related field of land reform formed an axiomatic foundation upon which this research was built. Desk research helped to show the behaviour, practices, values of leaders (the executive leadership and traditional leadership) through the decisions and actions of Cabinet as represented by the President and Government Policy on land reform. Such documents provided readily available data which was synthesised and analysed in accordance with the research objectives. The documentation such as written, printed or electronic information, newspaper cutting, records and chats about the land reform programme in Zimbabwe formed the pillars of secondary data (Yin, 1984).

### **3.5.2 Key Informant interviews**

Before coming up with a survey questionnaire for land beneficiaries, it was critical to conduct key informant interviews in order to backstop the survey questionnaire, and also close gaps which emerged in the deductive approach by ensuring that essential elements pertaining leadership and cultural values relating to land reforms were adequately addressed. Key informant interviews were used because they are data collection tools aimed at obtaining information from community residents who are in a position to know the community as a whole, or the particular portion the researcher is interested in (Howell, 1980; Caffarella, 1982; Mckillip, 1987; Butler et al., 1990) as supported by Writing (2019) and Reddy (2016). The community residents were a mixture of professionals who worked with the group the researcher wanted more information about, and members of the target audience, or from a variety of socio-economic levels or ethnic groups Ndebele, Sotho, Kalanga (Mckillip, 1987). (See Table 5).

The key informant interviews for this research were arranged in such a manner that eight (8) people were targeted for interviews in each of the three administrative Districts of Matobo, Gwanda and Umzigwane. The nomination and position based invitation selection strategy was used to nominate participants for the study. The key informant interviews for each district comprised Headman (to take care of traditional matters), District Education Officer (to give his/her perception on school enrolment, dropout rates of pupils, payment of school fees, school uniforms in resettled areas and communal areas). It was also important to get the view of ward councilor as developmental agents regarding the patterns of development in communal and resettled areas. Dip-tank attendants were handy to provide information on livestock (cattle) growth in communal and newly resettled areas. Staff from the non-governmental organization (NGOs) gave a pattern of their social relief services in both communal and resettled areas. The business owners also helped to give spending pattern by both people from communal and resettled areas. It was significant to include women as participants in the study in recognition of the critical leadership role that women play in the social and the business world. Women provide transformative leadership by redefining socio-economic and political priorities, placing new items on the agenda and thus providing new perspectives on mainstream and topical issues in society as advanced by Drage (1997) and supported by Chiweza (2016).

In addition, three key informants at national level, being the Permanent Secretary in the Ministry of Land and Land Resettlement, and the Directors responsible for land acquisition and land resettlements were shortlisted for interviews. However, only seventeen key informants who included the two directors out of a projected twenty-seven eventually participated in the study. The Permanent Secretary could not participate due to a busy schedule. An unstructured interview schedule was used for the purpose. The researcher was

assisted by a team of four people in each research district to conduct the interviews. This study used key informant interviews as a source of data because of the following convenience and advantages:

- It provided an opportunity to establish trust and rapport and hence helped the researcher to get insider's view.
- It provided in-depth data about causes of the problem
- It allowed the researcher to clarify ideas and information on continual basis
- It allowed the researcher to obtain information from many different people including minority or silent majority view points, and
- It could be used with all age groups, including the elderly as attested by Mckillip (1987); and confirmed by University of Illinois Extension Service – Office of Programme Planning and Assessment, (2012)

### **3.5.3 Focus group discussion (FGD)**

The purpose of conducting FGDs were to explore the depth and nuances of opinions regarding the leadership's implementation of land reforms, to understand differences in perspectives relating to the execution of the FTLRP, understand what factors influence opinions or behaviours, capture opinions and perspectives of a programme's target audience. Further, it was to learn about participants by observing their interactions as a way of closing gaps that emerged through use of the deductive approach as advanced by Mckillip, (1987) and authenticated by Fielding et al., (2008) and Stewart and Williams (2005). This researcher held four Focus Group discussions as discussed below.

In each District the researcher conducted one Focus Group Discussion (FGD) of six people comprising the following- Assistant District Administrator, Traditional Chief, Social Services Committee Chairperson (Rural District Council), District Veterinary Officer, male land beneficiary and female land beneficiary. In addition, there was another FGD at provincial level made up of five people comprising the following- Provincial Education Director, Planning Officer (Local Government), Gwanda Provincial Hospital Medical Superintendent, Provincial Social Welfare Officer and a Non-Governmental Organisation Regional Coordinator. It is important to note that the ideal size of a focus group is usually five (5) but it can go up to eight (8) participants especially when the topic becomes more important or as people have more expertise on the topic or when they are likely to have strong feelings about the topic (Kruger and Casey, 2000). Some studies have even reported as few as four participants (Fern, 1982; Mendes de Almeida, 1980). Thus this research's use of 5 to 6 participants in a focus group discussion was considered rational.

The nomination and position-based invitation selection methods were used to pick participants, and in addition, the participants were selected basing on their roles in society and relevance to the research area (Mckillip, 1987). The researcher was assisted by four field research assistants in each research district to conduct the discussions and in taking field notes of discussions. The participants' feedback was manually recorded in notebooks that were provided by the researcher.

This is a qualitative research method meant to address research questions that require depth of understanding that cannot be achieved through quantitative methods, just as is the case with key informant interviews. The purpose of the Focus Group Discussion was to enable pretesting, triangulation, exploratory works and phenomenology. The advantages of the Focus Group Discussions were that:

- It presented a platform for the researcher to meet the group members in person and to follow up on questions, and to help clarify areas which were not quite understandable to the group in an effective way.

- Group members felt at equal footing with the researcher as the proceedings were non-directive with the members being allowed to discuss freely but within the outlined context (Krueger & Casey, 2000).
- The proceedings were unstructured and thus it allowed the discourse to have a controlled free play and flexibility which led to positive outcomes and
- It provided concentrated data in participant's own words on the study area, richness to the data that could have been missed in an individual interview (Kimel, 2003).

The above advantage of the focus group discussion are hallmarks of a phenomenological study which is anchored on participant experience with regards to traditions, culture, customs, norms and preconceived ideas about life experiences (Giorgi, 2012; Starks & Brown Trinidad, 2007). It is important to note that the issue of land is an emotive one, and has potential to raise tappers and dysfunctional conflict if not properly handled. The researcher had to contrive interlocking strategies which ensured that the discussions remained aligned and focused to the area of study, and not allow the discussion to levitate and digress into unintended areas.

#### **3.5.4 Questionnaires**

The quantitative part of the study involve the administration of questionnaires to land officials who superintended over the implementation of the FTLRP, as well as land beneficiaries. The advantages of using questionnaires were as follows:

- These reached a large number of respondents in the study areas, and were cheaper to administer with little resources at the researcher's disposal.
- They allowed data to be generated quickly across the study areas, and
- Respondents' answers were not adulterated by researcher's and facilitators' intervention and hence there was little bias recorded in the analytical framework of the outcome of the research, if any.

Two different sets of questionnaires were distributed to land officials who superintended the execution of land reforms and these were the YLLI and the OCAI, while another questionnaire was distributed to land beneficiaries. The farmers' or land beneficiaries' questionnaire was structured in a way that it would cater for the research problem, objectives and study purpose as it captured factors that incorporated practices, decisions, policies of leaders as well as the socio-economic impact of the FTLRP with a view to deduce leadership styles and cultural values that informed the land reforms. Thus, the questionnaire was instrumental in gathering the land beneficiaries' perception and experiences relating to the implementation of the FTLRP. The questionnaire adhered to the following objectives as outlined by Lucey and Giannangelo (2006), that:

- It should meet the aims of the research
- It should contain accurate information and
- It should meet with the research objectives

The patented (your leadership legacy instrument) questionnaires administered to land officials sought to get an instinctive leadership self-appraisal by the state actors involved in the implementation of land reforms. The intention was to establish what leadership values drive their ego or action. The other set of patented questionnaires (Organisational Culture Assessment Instrument) administered to the same land officials sought to establish what cultural values the officials attach to the government of Zimbabwe as their employer. It is imperative to note that the researcher obtained written authorisation from the patent holders of both instruments before using them. Despite the weakness of stifling participatory process with

the research participants, the researcher used the questionnaires as data collecting instruments for the purpose of triangulation with other methods.

### 3.6 Study Population, Sampling Procedure and Sample Size for the Farmer Survey

**Table 6: Study Sample Size**

<b>Beneficiaries of land</b>	<b>Sex</b>	<b>Number Population</b>	<b>% Contribution</b>	<b>Actual sample (% out of 123)</b>
Matobo	Male	489	16	23
	Female	67	2	3
Gwanda	Male	1124	36	43
	Female	200	6	7
Umzingwane	Male	1080	35	42
	Female	164	5	6
<b>Total beneficiaries' population</b>		<b>3124</b>	<b>100</b>	<b>123</b>

Source: Field Survey (2013)

In coming up with a sample size deemed appropriate for the farm/land beneficiary survey the research took into consideration the homogeneity of the population in the research districts. In homogeneous samples, research undertakes to study a socio-demographically homogeneous population, such as age, sex, culture, status (Jager et al., 2017; Krus & Blackman, 1988; Chambers & Clark, 1992; Sudman, 1976). Homogeneity in statistics means similarity which may not be the same for all situations, but is the same for a particular research. Homogeneity depends on what the objective of the study is. In that vein this research characterised the population for the research areas as homogeneous on the following basis:

- The population shared the IsiNdebele culture as a broad culture across all the districts studied (cultural homogeneity)
- The population composed of A1 Villagized Model farmers' allocated land under the FTLRP.
- The population comprised farmers largely from a poor background (the lowest class of farmers were allocated in the A1 villagized model).
- The population shared common grazing lands in the wards that they were settled.

It was expected by the researcher that there was no auxiliary information that would distinguish between different population units, and that the population would assume equal expected value and variance for the variables to be measured. Sudman (1976) recommended a minimum of 100 units for each major group or sub group in the sample, and for each minor sub group, a sample of 20 to 50 elements is necessary for homogeneous population. Kish (1965) recommended between 30 to 200 elements when the attribute is present 20 to 80% of the time but propagated for large sample or a census where skewed distribution in population exists. The latter position was supported by Yamane (1967) where assumption of normal population is poor, and thus call for sampling of the entire population. Gupta et al., (2016), among other contemporary authors, argue that homogeneous populations need smaller size samples as variance and standard deviation will be less in such populations.

Another consideration with sample size is the number needed for data analysis, with descriptive statistics employing the mean and frequencies needing nearly any samples size while a good size sample such as

between 200 - 500 being needed for multiple regression analysis, analysis of covariance, or log -linear analysis which may be performed for complex and intergrated state impact evaluation (Sudman, 1976; Kish,1965; Yamane,1967; Israel,1992). In the selection of the sample unit, the researcher was informed by the various sample selection techniques available, and settled for pre-calculated sample size (see Table 7).

**6. Table 7: Pre-calculated Sample Size Table**

Population	Average population	Confidence level (5%margin of error)		
		95%	90%	85%
less than 2 million	1094706	118	87	68
2.5 million	3530463	132	94	73
5-10 million	7193033	135	96	74
10-20 million	15214169	137	97	74

Source: 102 Association of public Health laboratories, July 2013

In the above Table, a minimum sample size of 118 participants was adjudged to be representative of an average population of 1094706 in the population category of less than 2 million people, at 95% confidence level with a precision level of 5%. The researcher, bearing in mind the homogeneity of the population as discussed earlier, given the population size of 3124 land beneficiaries across the research district conveniently picked a sample of 123 for the study at 95% confidence level and 5% precision level which is above the minimum 118 participants threshold in Table 7 above. In selecting the 123 participants the researcher embarked on cluster sampling where the research districts were cluster sampled and two electoral wards per district in the resettled areas were randomly sampled for participation in the study. This was done to enable individuals to be selected in geographic batches. Stratified sampling was done to ensure that male and female land beneficiaries were adequately represented in the sample in proportion to the number of beneficiaries in the two categories. The total population (land beneficiaries) per each district were split into male beneficiaries and female beneficiaries and a proportionate contribution of each sex to the total proportion of land beneficiaries in each district in percentage terms was obtained

To ensure the representativeness of the sample across the research area the researcher decided to apply the contribution percentage of each category by sex to the total number of land beneficiaries in a district on a pro-rata basis. That was done to avoid prejudicing the research district of adequate representation in accordance with their respective population. The categories percentage contribution was then applied to 123 participants in order to establish the number of males and females who were to be picked in each research district. After establishing the total number of male and female to be picked per district, simple random sampling was done to pick male participants and female participants from their respective strata populations using the land beneficiaries stand numbers. This technique provided the unbiased and equal opportunity character as all units had an equal chance of inclusion in the sample. The technique was suitable since the population was homogeneous. The researcher placed safeguards to ensure that the sample was bias free (Nesbary, 2000; Dilman, 2000; Wallen & Fraenkel, 2001; Leedy et al ., 2001; Pattern , 2004).

The questionnaires distributed to 123 farmers were intended to establish whether the objective of the leadership in launching the land reform programme was met and also to measure the leadership and cultural issues from land beneficiaries' perspective. Some socio-economic indicators in accordance with the Millennium Development Goals were used to measure the achievements of the land reform programme or lack of. A Likert response scale social capital- based questionnaire was used as the measuring instrument for

land beneficiaries as proposed by Bullen and Onyx, (1998) and supported by Grootaert et al., (2004), Claridge (2017) and Vill alonga - Olives and Kawachi (2015). The opinion per respondent to be tested was rated on a four-point likert scale and was adapted for this research as 1. **No**, 2. **Not much**. 3. **Yes** and 4. **Very much**.

The instrument was used to measure responses of survey participants. According to this instrument, a person's attitude score is the sum of his/her individual ratings. The questionnaire contained questions based on decisions and practices exuded by the leadership in the implementation of the land reform programme as the basis for discerning leadership styles and cultural values. One of the social effects of land reforms is that the resettled farmer is forced to blend with the traditional and cultural practices respected in the area he/she is resettled. This has led Shona people resettled in Matebeleland to adopt the cultures, languages and totems used in Matebeleland and vice versa for Ndebele- speaking people who were settled outside Matebeleland. It should also be noted that the majority of land beneficiaries who constituted the study population subscribed to the Zimbabwe African National Union Patriotic Front (ZANU PF) ideology as the party actively participated in the selection of land beneficiaries under the capacity of the Deputy Chairperson of the Provincial and District Land committees. The opposition political parties at first frowned at the land reform programmes, thereby giving advantage to ZANU PF to dictate the pace of land reforms (Pilosofo, 2012).

### **3.7 Study Population, Sampling Procedure, Sample Size for YLLI and Relevance of the Instrument**

The study population equalled the sample size for the YLLI questionnaire which was 61 respondents and thus a census for the construction of the sample was employed through selecting the land officials who participated in the FTLRP in the Province at Provincial and District levels as well as traditional leaders. This is a self-evaluation, validated and patented instrument developed by Robert M. Galford and Regina Fazio Maruca in 2006. The central idea of this instrument is that one's desired leadership legacy should be a catalyst for action rather than a result considered after the fact. Indeed, Galford and Maruca (2006) believe that the earlier leaders begin to consider their leadership legacy, the better leaders they will be. It is a fact of life that people look forward to achieving success in organisational or performance terms, but looking back, they want to know that their efforts were seen and felt in a positive way by the individuals they worked with directly and indirectly –superiors, subordinates and peers alike.

This is a universally applicable instrument designed to measure the instinctive leadership styles of leaders to determine the prominent leadership styles in a leader, and by free association and extrapolation the cultural persuasion of the same leader. The instrument was suitable for application in this research because, through the leaders' instinctive self-evaluation the researcher was able to discern a persuasive leadership style and the dominant culture observed by the leaders who led the land reforms. Through the computational Model developed for the purpose by Galford and Maruca (2006), but modified by the researcher it was possible and easy to match the perceived leadership style to the culture of the leaders who participated in the identification of farms, allocation of farms to beneficiaries and settlement of land disputes. For the purpose of computing the outcome of this instrument, the questions were grouped according to their corresponding and persuasive cultures, these being Clan, Market, Hierarchy and Adhocracy. The highest score depicts the persuasive dominant culture and, through free association, the corresponding dominant leadership style, whilst the least score showed the least influential culture and corresponding leadership style in the land reform implementation.

### **3.8 Study Population, Sampling Procedure, Sample Size for OCAI and the Instrument's Relevance to the Study**

As per the YLLI, the study population and sampling size was the same as all officials who superintended the implementation of the land reforms participated. The Organisational Culture Assessment Instrument (OCAI), a tool for diagnosing culture developed by Robert Quinn and Kin Cameron in 1999, was distributed to 61 leaders who led the FTLRP in Matabeleland South Province, who comprised government officials and traditional leaders. It was befitting that the 61 land officials be subjected to this research as participants as they were the representatives of central government in all respects as they drew their mandate from Cabinet, which also draws its authority and mandate from the ruling party. This instrument assesses the dominant culture based on four culture types: Clan, Hierarchy, Adhocracy, and Market. It gives a validated and quantified image of overall culture as a starting point for change, and it is timely and focused. It measures six key dimensions of organisational culture that make a difference for success, and both assessment and change strategy can be done quickly. The six dimensions are: “Dominant Characteristics”, “Organisational leadership”, “Management”, “Organisational glue”, “Strategic emphasis”, and “Criteria for success”. The dimension labelled as “Dominant characteristics” is concerned with what the overall organisation is like. “Organisational leadership” is related to the dominant leadership styles and approaches used by leaders and administrators in the organisation. The “strategic emphases” dimension is concerned with the definition of areas of emphasis that drive the organisation’s strategy.

The “Management” dimension embodies how the organisation is managed, while the “organisational glue” dimension looks at what stitches the organisational members together. The “criteria for success” looks at the critical success factors in the organisation. It is important to note that this study looked at the culture that influenced implementation of the FTLRP and that is what the instrument measured through the perceptions of land officials on what cultural values they perceive the government of Zimbabwe to hold.

The strength of the dominant culture type is related or determined by the number of points assigned to a specific culture type. This framework refers to whether an organisation has a predominant internal or external focus, and whether it strives for flexibility and individuality or stability and control. The leaders appraised the government of Zimbabwe as an institution to establish the dominant culture which informed the land reforms. The OCAI instrument was adapted and used, through a modified version of the computational analysis, to describe the dominant culture characterising the government of Zimbabwe. This was a perception-based research and thus the outcome of the instrument gave the perception of the land reform leadership’s view about the cultural values observed by the government of Zimbabwe. The organisational culture profile was based on the core values assumptions, interpretations, and approaches that characterise organisations (Cameron & Quinn, 1999).

The cumulative total of weighted marks allocated per category of culture across all the six key aspects that make a difference for success in the organisation were aggregated to come up with a dominant culture. The highest value denoted the dominant culture and the lowest value denoted the least influential culture, as per the respondents’ perception. The outcome of the computational analysis was cross-referenced with the corresponding leadership styles based on empirical literature in similar circumstances to establish the inherent leadership style (s) which characterised land reforms.

### **3.9 Data Presentation, Analysis and Interpretation**

The results of the survey were analysed using the Statistical Package for Social Sciences (SPSS). Descriptive statistics and data relationships were calculated. The response frequencies and percentages of this data was computed and tabulated. From the Tables, graphs and pie charts, interpretations were inferred and relationships with the research objectives were established through application of correlations, standard



deviation, variance and the multiple comparison Least Significant Difference (LSD) test. The one-way simple analysis of Variance (ANOVA) was applied to determine whether there were significant differences between the means of the four cultures, Clan, Market, Adhocracy and Hierarchy which are critical in determining the dominant leadership styles of the land officials who spearheaded the FTLRP. Variance measures closeness of responses. The smaller the variance, the more consistent the responses are and the less the variance, the more scattered the responses are. The standard deviation has the same effect as the variance.

The multiple Least Significant Difference (LSD) test was applied through hypothetical propositions to establish the inter-relationships of the cultures and the attendant leadership traits exuded by land officials in their daily lives which could have influenced their execution of the FTLRP. Saville (2003) suggested that LSD is the most useful of the measures to gauge the inter-relationships between means. In this research the LSD between two means, which was regarded significant was at the 5% level of significance (LSD-5%). The outcome of the YLLI was also subjected to the Pearson Correlation Coefficient testing in order to show how strongly pairs of cultures and, by extrapolation and free association, the leadership styles are correlated. The process of data analysis and interpretation involved the categorisation and organisation of data in search of emerging patterns, critical themes, concepts and meaning deriving from the data (Bogdan and Biklen, 2003). The process also entailed classification and tabulation of collected data so that they are in sync with the analysis and interpretation (Kothari, 2005). The transcribed data from the study was reduced to simpler Tables and phrases and categorised and synthesized under specific themes that emerged and related to the research objectives. The use of both primary and secondary data increased the chances of reliability and validity of the study findings (Wallen and Fraenkel, 2001; Pattern, 2004). Conclusions were drawn based on the detailed interpretations of the data sets.

### **3.10 Ethical Consideration**

Land reform is an emotive and sensitive issue. Numerous studies have shown that most of the poorest on the planet share three traits: they live in rural areas, rely on agricultural labour to survive, and do not own the land they till (Landesa, 2014). Many people are eager to own a piece of land, and once they have it they want to retain it for life. Land-reform based research is a source of discomfort to many especially when the land beneficiaries are participants in the study. Politics influence the research process as, "... the field does not exist in a moral vacuum" (Bryman, 2008, p. 130) as quoted by Munyuki-Hungwe (2011). In order to get cooperation of land beneficiaries in an environment characterised by political uncertainty and instability, it required flexibility and assurance of confidentiality, and declaration of no harm to respondents arising from the researcher outcome by the researcher (McNamara, 1994; Muzvidziwa, 2007). The researcher's position was complicated by the fact that he was a civil servant who many land beneficiaries construed to have been on a mission to identify under- utilised land for eventual repossession and allocation to other people on the government's land allocation waiting list. However, the research used district administrators who were the District Land Committee chairpersons, and local traditional leadership to inform the communities in the research areas about the objectives of the study and to allay their fear of possible land repossession as a consequence of the academic research.

The researcher ensured that participation of respondents was completely voluntary to ensure quality and reliable outcome of the survey. However, voluntary participation can sometimes conflict with the need to have a high response rate. Low return rates can introduce response bias (McNamara, 1994). In order to encourage high response rate, the researcher engaged the local leadership, among them councillors and traditional leaders, to sensitise communities about the importance of the study to the communities themselves and the nation at large. In addition, the research participants were assured by the researcher

that they would not lose their plots as a consequence of their participation in the study. On the other hand, some land beneficiaries wanted to coerce their way as participants in this study fearing that their non-participation would render them targets for land repossession. The researcher assured non-participants in the study that they would not lose their land on the basis that they were not involved in the study.

### **3.11 Validity and Reliability Issues**

Validity and reliability are two major important aspects of a study to be considered when evaluating a particular instrument. Validity can be defined as the correctness or credibility of an account, explanation or interpretation that a researcher may come up with in his/her study. According to McCaig (2010), validity is also concerned with the integrity of the conclusions that are generated from a piece of research.

Internal validity concerns cause-effect interpretation. This study is both an analytic and descriptive survey. Internal validity exists on the quantitative analysis, while value judgements were made on the qualitative analysis. External validity refers to the extent to which the research trends can be generalised or extrapolated. The study focuses on the leadership styles and cultural values that shaped the FTLRP in Zimbabwe. The sample for the farmer survey selected was representative as it covered A1 farmers who were resettled during the fast track phase in the three administrative districts of Gwanda, Matobo and Umzingwane, and thus all farmers in that category had an equal chance of being sampled, thereby removing bias. Further, the YLLI and OCAI as well as key informant and Focus Group participants' selection and interview schedules were bias-free. An instrument is valid if it measures what it is intended to measure and accurately achieves the purpose for which it was designed (Wallen and Fraenkel, 2001 and Pattern, 2004). Pattern (2004) emphasises that validity is a matter of degree and discussion should focus on how valid a test is, not whether it is valid or not. According to Pattern (2004), no test instrument is perfectly valid. The researcher needs some kind of assurance that the instrument being used will result in accurate conclusions (Wallen and Fraenkel, 2001). In addition, the duo said, validity involves the appropriateness, meaningfulness, and usefulness of inferences made by the researcher on the basis of the data collected.

According to Pattern (2004), content validity is determined by judgements on the appropriateness of the instrument's content, and that this is based on three principles: (1) use a broad sample of content rather than a narrow one, (2) emphasise important material, and (3) write questions to measure the appropriate skill. These principles were addressed when writing the survey items in this study. Pattern (2004), reiterates the point that, "...validity is more important than reliability." However, reliability does need to be addressed. Reliability relates to the consistency of the data collected (Wallen & Fraenkel, 2001). Reliability is the extent to which repeated observations of the same phenomena by different, independent administrations of the same instrument or research methodology would yield the same results under comparable conditions (Bless & Higson – Smith, 1995; Palys, 1997; De Vos, 1998). Reliability is therefore synonymous with dependability, stability, consistency, predictability and generalizability (De Vos, 1998, p 95).

This research combines the use of qualitative and quantitative methods in one study in order to strengthen the reliability and validity of measuring instruments, and statistical analysis techniques. Indeed, Maxwell (1996) posits that triangulating qualitative research findings with those of quantitative methods is one of the accepted methods of ensuring validity where the sample size is insufficient to offer validity on its own. The contribution by Maxwell (1996) helps to solve the challenge faced by many researchers of lack of use of representativeness of sample sizes as the use of both positivist and interpretivist approaches can be the answer as was applied in this research. The application of multi-method data collection and analysis techniques, over and above the use of qualified research assistants of academic repute helped to allay the

validity and reliability concerns in this Thesis. The researcher ensured that research assistants would not carry out multiple or duplicate roles in order not to cloud the findings or outcome of the research.

### **3.12 Conclusion**

In order to establish the dominant leadership style and culture that shaped the FTLRP in Zimbabwe it was necessary to apply an appropriate research paradigm, research design, study population and sample as well as data collection and data analysis and interpretation methods. A bi-methodological approach incorporating both a positivist and interpretivist research procedure was used for this research. This was meant to provide the fair mix of probability methods suitable for large scale studies concerned with representativeness as well as non-probability methods which are more relative in in-depth qualitative research where the primary outcome is to understand complex social phenomena. Leadership and culture are two social constructs which are studied in a complex, composite and compounded environment which requires an amalgamation of research approaches to achieve the desired results. The case study survey was used for this study deriving from the application of the bi-methodological paradigm as stated above. The study employed several data collection methods such as administration of questionnaires to land officials and beneficiaries, focus group discussions, key informant interviews and secondary data to enable data and results triangulation. The research used 225 participants selected through purposive, cluster and simple random sampling techniques and it was hoped that the sample size was fairly representative to result in the generalisability of the outcome.

The results of the survey were analysed using the SPSS, and descriptive statistics and data relationship with the research objective were established through application of correlation, standard deviation, variance as well as multiple comparison least significant difference (LSD) test. The process of data analysis and interpretation of qualitative data involved categorization and organization of data into critical emerging thematic patterns and trends and link the outcome to the research objective and questions. The research employed a pilot study to measure and evaluate the correctness of the instruments used as well as the integrity of the conclusion that were to be generated from the research. The application of the multi-method data collection and analyses techniques guaranteed the validity and reliability of the research outcome. The researcher ensured that participation in the study was completely voluntary to ensure a dependable outcome. The researcher also assured the participants that their contribution to the study was highly confidential.

## 4. DATA PRESENTATION, ANALYSIS AND INTERPRETATION

### 7. 4.1 Introduction

The chapter presents, analyses and interpretes both quantitative and qualitative data which are the product of data collection instruments applied in this study. The quantitative data analysis methods used in this research are descriptive statistics. The descriptive statistics helped the researcher to summarise the data and establish patterns, and the mean and frequencies were mainly used for that purpose. Inferential analysis was used to show the relationships between multiple variables to generalise results and make predictions, and in that vein, correlation, analysis of variance, cross-tabulations and multiple comparison least significant difference test were applied to the results of the questionnaires administered to land officials and land beneficiaries, these being the YLLI, OCAI and land beneficiaries' survey. The OCAI and YLLI are instinctive data gathering tools applied to land officials who implemented the land reforms on behalf of the whole state hierarchy from the president of the republic of Zimbabwe to the lowest echelons of government authority ( District land Committees ) involved in land reforms, with a view to establish what they characterize their leadership behavior and style in their daily lives to be , and what they regard the GoZ's cultural values to be in its dealings with the citizen . The two instruments can be universally applied to all sectors and situations without any need for modifications (unless there is a compelling need to do so, as they are correctly generalized). This researcher opted to use the instruments in their original design since they met the minimum requirements of the current research. The findings of the YLLI and OCAI are simultaneously triangulated with the findings of the land beneficiaries' survey, key informants, Focus Group Discussions and secondary data in order to establish the dominant leadership style and culture that shaped the FTLRP in Zimbabwe.

### 8. 4.2 Leadership Legacy within the Newly Resettled Areas

In this research, the following response, "I am nearly always like that "and "I am like that some of the time" denote affirmation, while "some people say that about me", occasionally that describes me" and would almost never be me" are considered as rejection.

### 9. Table 8: Breakdown of participants by research area

N= 61

District	Sample	Percent	Valid Percent	Cumulative Percent
Matobo	13	21 %	21 %	21 %
Umzingwane	13	21 %	21 %	43%
Gwanda	35	58 %	58 %	100.0
<b>Total</b>	<b>61</b>	<b>100.0</b>	<b>100.0</b>	

Source: Field survey (2013)

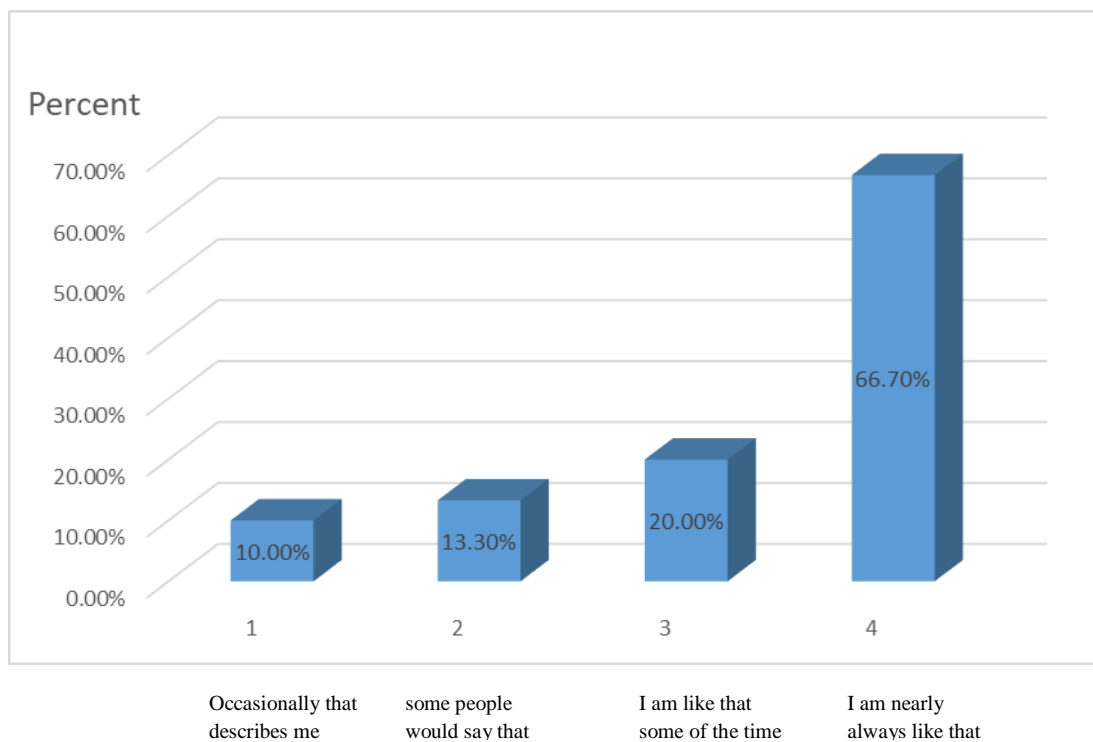
Of the total respondents, 13(21%) were from Matobo, 13(21%) from Umzingwane and another 35(58%) from Gwanda. These respondents comprised land officials (District and provincial land committee members and traditional chiefs from the three Districts). When discussing leadership transformation and experiences under the Fast Track Land Reform Programme in Zimbabwe, it is important to focus on 30 key questions that can help in gauging the legacy of those who were at the forefront of the land reform processes.

### 10. 4.3 Innovation and Reputation for Breaking New Ground

Respondents were asked: "Do you have a reputation for breaking new ground, without breaking glass?" Results indicated that 35(57%) of the respondents said that they are nearly always like that, 12 (20%) said

that "I am nearly always like that some of the time." Figure 4 shows that 47( 77%) of the sampled land officials thought they had a reputation of breaking new ground. The result shows that the land officials embraced more of transformational leadership which has got the characteristics of going beyond managing operations of an organisational entity by crafting strategies that take the organisation, government department or community to the next level of performance and success(Kelly, 2003). It is also clear that the main culture driving this trait is Adhocracy (Cameroon and Quinn, 2011). The key informants and Focus Group discussants attested to the selflessness and altruistic character of the land officials when they discharged of their duties.

**Figure 3: Reputation for Breaking New Ground**

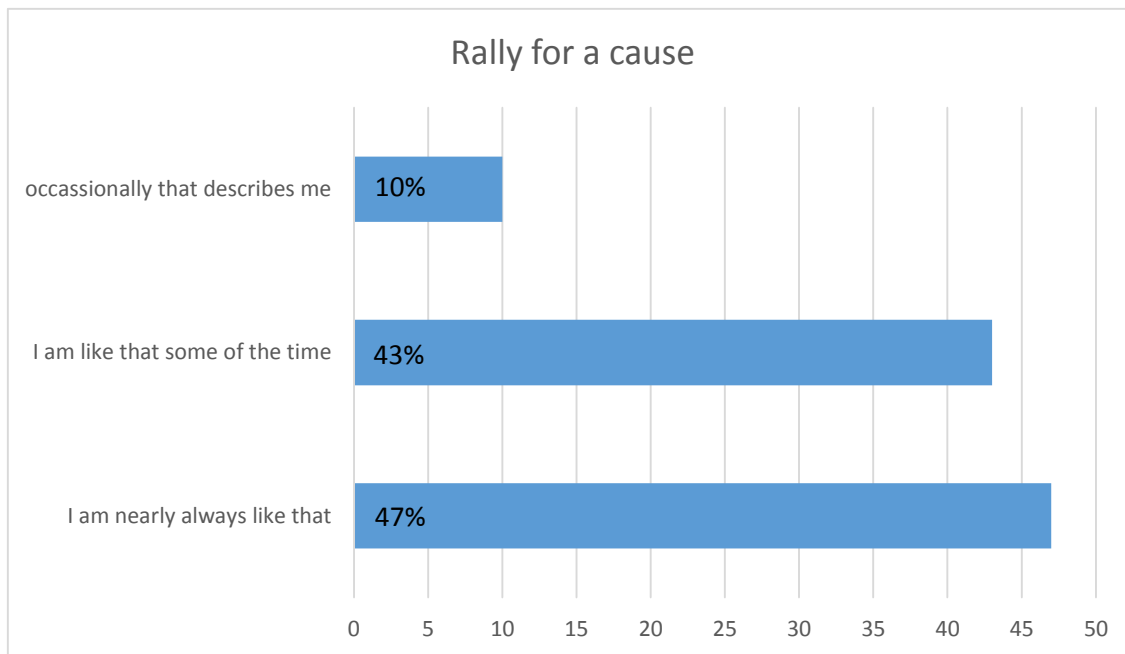


Source: Field Survey (2013)

**11.**

**12. 4.4 Commitment and Dedication to Work**

**Figure 4: Rally for a cause at work**



Source: Field Survey (2013)

Results showed that 29(47%) of respondents are always rallying for a cause at work, whilst 26(43%) are like that some of the time, with 6(10%) reporting that occasionally that describes them. The Key Informants and Focus Group discussants from across the research areas concurred that the land officials were committed to their work. Rallying for a cause at work straddles between transformational and transactional leadership. This is so because transformational leaders set goals, visions and incentives to push their subordinates to higher performance levels while providing opportunities for personal growth for community members (individualised consideration) (Sullivan and Decker, 2001). This dovetails well with the role and purpose of land officials during the implementation phase of the FTLRP. The land officials pursued the successful implementation of the programme through achieving and surpassing set goals. The achievement of set goals relates well with transactional leadership style while exceeding set goals and attaining higher level of performance is in sync with transformational leadership. It is discernible that Clan, Adhocracy and Market cultures had significant presence during the execution of the FTLRP.

**Table 9: The Leadership Legacy Assessment Instrument outcome**

Question number	Summary question	share of respondents in each answer %	
		Rejection	Affirmation
4	A strong sense of justice in dealing with the public	10%	90%
5	Attitude towards invention and caring about others	10%	90%
7	Role in conflict resolution and management	17%	83%
8	Relentless about pursuing new initiatives	16%	84%
11	Haven of new ideas	30%	70%
14	Sometimes referred to as perfectionist in a negative way	47%	53%
15	Always in the habit of introducing new people to new ideas and new paths	23%	77%

22	Accused of being too rational when dealing with people	20%	80%
27	People depend on them for career advice	47%	53%
29	The vast majority of people who visited me left with a less understanding of things that they did not know	7%	93%

Source: Field survey - 2013

### 13. 4.5 A Strong Sense of Justice in Dealing with the Public

In a country where people are polarised by politics, it was interesting to analyse how leadership at sub-national level in Matebeleland South was affected by this politics. It was necessary to establish if land officials went beyond the politics when dealing with communities. 55(90%) of respondents have affirmed that they have a strong sense of justice in dealing with the public not directed by politics, whilst 6(10 %) rejected the assertion (see Table 9) . It is important to note that seeking equality, justice and fairness is the characteristic of majorly transformational leadership and Clan culture. Key Informants and Focus Group participants' results from across the research areas show consensus in their regard of land officials as having been largely fair and just in the discharge of their mandate (see appendices 8 and 9).The land beneficiaries also made a similar observation that the land officials performed their duties in a just manner.

### 14. 4.6 Attitude towards Invention and Caring about Others

Results showed that 55(90%) of research participants are nearly always happiest and driven at the start of things and are like that some of the time while 6(10%) of the land officials rejected the assertion. Relatedly, 51 (84%) respondents affirmed the position that they are sometimes and nearly always relentless about pursuing new initiatives, while 10(16%) rejected the assertion that they are relentless about pursuing new initiatives (see Table 9). The majority of land officials, 32(53 %) land officials indicated that people depend on them for career advice and they are trusted by people to provide helpful guidance on important issues like career choice, whilst 29(47%) of respondents rejected the assertion. The above results are corroborated by Key informants and Focus Group participants who described land officials as mentors and role models. Transformational leaders seek to transform people and organisations to a higher level of cognitive state and performance through changing them in mind and heart (Kelly, 2003; Covey, 1992). Adhocracy culture on the other hand seeks new initiatives and being creative and innovative so as to improve one's status (Berrio, 2003; Schimmoeller, 2010).

### 15. 4.7 Role in Conflict Resolution and Management

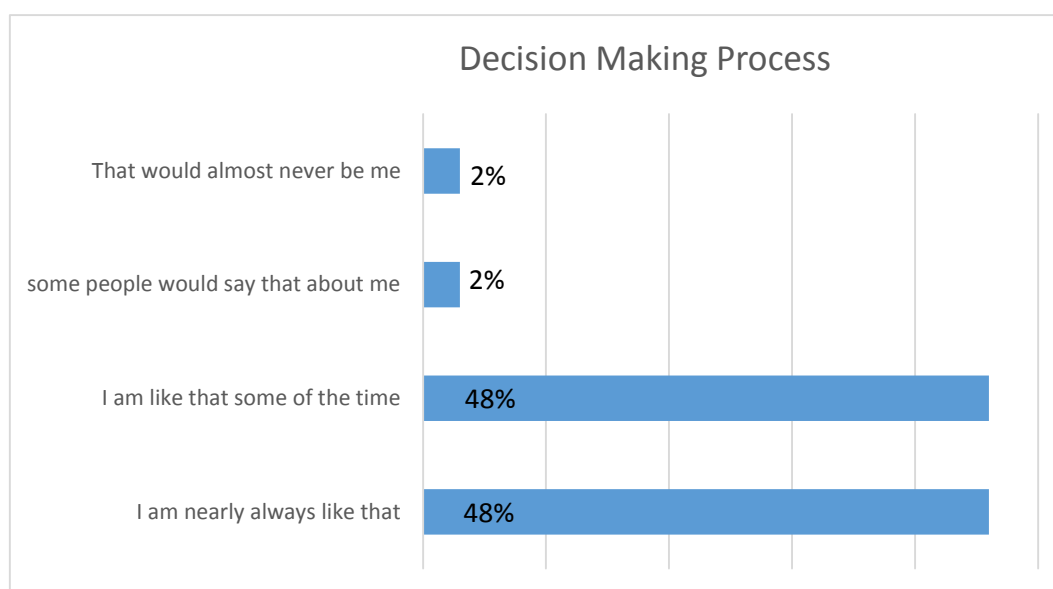
Another characteristic that makes for great leadership is the ability to mediate in conflicts. Effective leaders are able to mediate in such a way that all the people in the conflict are satisfied with the outcome. 51(83%) of respondents noted that they are always nearly good at being go between in conflict situations and are sometimes like that, while 10 (17%) rejected the assertion (see Table 9) . The key informants and Focus Group discussants attested to the role of land officials in resolving land related disputes although noting that there is need for a separate land dispute resolution committee to handle disputes to guarantee transparency and justice in the process. Transactional leaders ensure stability, predictability, order, control, continuity and they involve themselves in the restoration of tranquillity to guarantee meeting of targets for an organisation and to build strong goodwill (Antonakis et al., 2003).

### 16. 4.8 Decision-Making Process

The research also sought to understand how respondents perceived their own work ethic and planning rigour. Figure 5 shows that 59 (96% ), respondents (48% say I am nearly always like that and 48% say I am like that some of the time) regard themselves as being methodical about collecting facts before decision

making, while 2(4%) of respondents rejected the statement on decision making. Involvement of people in decision making is normally associated with transformational leadership style and Clan culture as the goal is to empower the followers and ensure a buy-in to the decision so reached (Antonakis et al., 2003; Berrio, 2003). The followers are expected to take own initiatives once broad goals have been set and outlined through a vision which sufficiently and persuasively inspire and build trust and reliability among the followers (Sullivan & Decker, 2001). Key informants and Focus Group discussants concurred that the decision making process during the execution of the FTLRP was largely consultative. This position was also endorsed by land beneficiaries. Relatedly, 49 (80%) of respondents say they are always being accused of being too rational when dealing with people or were of the view that they were sometimes accused of being too rational while 12 (20%) of the land officials rejected the statement that they were methodical about collecting facts before decision making (see Table 9).

**Figure 5: Regarded as being methodical about collecting facts before decision-making**



Source: Field Survey (2013)

#### 17. 4.9 Haven of New Ideas and New Initiatives

Results showed that 43(70%) of the respondents noted that they can be described as people full of ideas and drivers of new initiatives while 18(30%) rejected the assertion (see Table 9). New ideas and initiatives are important for farming communities where livestock is the basis of livelihoods. Related to this is that 32(53%) of the land officials felt that they are sometimes referred to as perfectionists in a negative way, with 29(47%) rejecting the statement (see Table 9). The results of the research show that the working environment is both friendly as well as dynamic. This is evidenced by the fact that 47(77%) of land officials attest to the fact that they are always in the habit of introducing new people to new ideas and new paths or are sometimes involved in introducing new people to new ideas and new paths. 14(23%) of respondents rejected the assertion that they introduce new people to new ideas and new paths (see Table 9).

The land reform exercise required all stakeholders to be soundly united behind the vision crafted by the leadership, with the involvement of the communities. The involvement of the communities required that the leaders take bold steps to communicate effectively the purpose of land reform in order to engender a buy in from the people. The research results also show that 57(93%) of the land officials concur that the vast



majority of people who had visited them left with a less understanding of things that they did not know or said the majority of people who visited them left satisfied with their explanations of things that they did not know about. 4(7%) rejected the notion that the majority of people left satisfied with their explanations (see Table 9). Pragmatism, versatility and agility have their strong appeal in transformational leadership and Clan and Adhocracy cultures (Cameron & Quinn, 2011). New ideas drive phenomenal changes in an organisation or community, and thus it is deductible from the perception of research participants that the FTLRP engendered a new social, economic and political order and complexion to communities in the research areas. The key informants and Focus Group discussants attested to the mentoring role and flexibility of land officials when they discharged their duties. Selflessness and sacrifice exhibited by land officials are hallmarks of transformational leadership powered by shared values grounded in African reality.

#### 18. 4.10 Determination of Statistical Outcomes Using the YLLI

The researcher applies the one-way analysis of variance (ANOVA) to determine whether there are significant differences between the means of the four cultures, Clan, Market, Adhocracy and Hierarchy, which are critical in determining the dominant leadership styles of the land officials who spearheaded the FTLRP. The outcome will help to establish the dominant culture and subsequent significant cultures, which by free association and extrapolation will help to determine the leadership styles of respondents.

To be able to calculate the ANOVA a computational Table which arranges the thirty questions on the YLLI questionnaire according to like terms (groups of questions that persuasively appeal to a culture and corresponding leadership traits) is done.

**19. Table 10: Computation of the YLLI (N=61)**

Culture Type	Questions from YLLI					Leadership Traits
Clan	7	11	20	24	25	Ambassador
Market	2	8	22	26	29	Result Oriented
Market	3	9	15	21	27	People driver
Hierarchy	4	10	13	16	28	Truth seeker
Adhocracy	1	5	14	17	23	Creative builder
Clan	6	12	18	19	30	Experienced guide

Source: Adapted from Galford and Maruca (2006)

The responses by land officials are added together by culture type to come up with totals per each culture type. For the purpose of computation, the two clan culture outcomes and two market culture outcomes are aggregated and treated as one because they give effect to the same cause.

#### *Presentation of Mean Scores Variances and Standard Deviations after application of ANOVA*

The variances for all cultures, Clan Market, Hierarchy and Adhocracy, will be compared to establish the culture with more consistent responses and which, by extrapolation, should give the corresponding leadership traits and styles.

**Table 11: ANOVA mean scores for the YLLI (N=61)**

Culture	Clan	Market	Adhocracy	Hierarchy
N Valid	30	30	30	30
N Missing	0	0	0	0
Mean	44.77	43.30	21.13	22.30
Median	47.00	47.00	22.00	23.00
Mode	44 <sup>a</sup>	44 <sup>a</sup>	24	23
Std. Deviation	8.647	8.647	3.181	3.019
Variant	74,769	74,769	10,120	9,114
Range	32	32	10	12
Minimum	21	21	15	14
Maximum	53	53	25	26

Source – Adapted from Cameroon and Quinn (1999), Schimmoeller’s (2010), Galford and Maruca (2006)

#### **20. 4.11 The Findings by Culture Using the YLLI**

Using the statistical Mean Scores to rank the cultures, Clan culture is marginally dominant with a mean of 44.77, followed by Market culture with a mean of 43.30 with Hierarchy culture and Adhocracy culture following with means of 22.30 and 21.13 respectively (see Table 11) . This means that the majority of land officials exhibited transformational leadership characterised by ambassadorial and experienced guide leadership traits more than the transactional leadership viewed from result-oriented and people driver characteristics of leadership displayed by some respondents who were in second position. The truth-seeking and creative-building traits, while coming a distant third and fourth positions and influenced by transactional and transformational leadership styles respectively, are quite significant in their representation and their influence cannot be ignored. The outcome shows that there is no one-size-fits-all approach to leadership as there are specific leadership styles that are better suited for specific cultural environments and obtaining situations. This outcome is supported by the finding of key informant interviews and Focus Group Discussions which referred to the land officials’ magnanimity and benevolence as being the main success factors for the FTLRP in Zimbabwe in general and the research areas in particular.

Using the Variance and Standard Deviation to measure the culture with the most consistent responses, Hierarchy culture emerged with the most consistent responses with a variance of 9.114 and Standard Deviation (SD) of 3.019; Adhocracy culture emerged as the second culture with most consistent responses by land officials with a variance of 10.120 and SD of 3.181. Clan culture came third with a variance of 35.426 and SD of 5.952. Market Culture had the widest spaced responses with a variance of 74.769 and SD of 8.647 (see Table 11). Thus, the most dominant cultures, through application of Mean Scores, Clan and Market, had the least consistent responses when Variance and SD are applied while the least dominant cultures when Mean Scores are applied, Adhocracy and Hierarchy had the most consistent responses when Variances and SD are used. This outcome could be a function of the non-predictability and uncertainty of the FTLRP due to the radical, transformational and revolutionary nature of the land reform approach used in Zimbabwe.

A hypothetical test by culture through application of a multiple comparison Least Significant Difference (LSD) test to establish the interrelationships of the cultures and the attendant leadership traits exuded by land officials in their daily lives which could have influenced their implementation of the FTLRP was carried out

(See Appendix 5 Table 17). The LSD between two means which is significant is the 5% level of significance (LSD-5%).

However, using the Least Significant Difference (LSD) test, the Clan culture exuded its dominance over Adhocracy which came second in the level of significance, meaning land officials exhibited more of Clan than Adhocracy culture. Clan and Market cultures were statistically similar despite mean scores showing Clan to be marginally dominant over Market culture. The outcome shows that there is a distant relationship between Clan and Hierarchy cultures, although there was a compact relationship between Adhocracy and Hierarchy cultures meaning that land officials displayed both Hierarchical and Adhocracy cultures with almost equal intensity. Through application of Pearson correlation, it is discernible that the correlations are all in the positive (significant range), with the highest positive correlation of 0.914 relating to Clan and Adhocracy, followed by Market and Clan with 0.899. This confirms the dominance of Clan, Market and Adhocracy in influencing the manner in which the FTLRP was executed (see Appendix 5 Table 18).

#### **21. 4.12 Organizational Culture Assessment Instrument (OCAI)**

It was important in the context of this research to analyse the cultures driving the land reform programme in Zimbabwe and through the cultures it was possible to mirror the leadership styles that were prominent in shaping the FTLRP. The study thus utilised the Organisational Culture Assessment framework developed by Cameron and Quinn, (1999). This assessment was carried out using an instrument which sought to assess six key dimensions of organisational culture. In completing the instrument, the land officials provided a picture of how the GoZ operates and the cultural values that drive it. The instrument consists of six questions. Each question has four alternatives and, by free association, the first top alternative relates to Clan culture followed by Adhocracy, Market and Hierarchy cultures in that order as posited by Quinn and Rorhbaugh (1993) and Cameron and Quinn (1999) and confirmed by Sullivan and Decker (2001), Denison et al.(2004) and Schein (2010). Respondents divided 100 points among these four alternatives, depending on the extent to which each alternative is similar to what they perceive the GoZ to be. Respondents apportioned a higher number of points to the alternative that is most similar to their perception of the GoZ. This research, therefore, sought to use this instrument to understand how respondents evaluated the culture in the GoZ. The points given for each category were added up to provide the total that shows the dominant organisational cultural traits. The ultimate aim was to analyse the dominant culture as is shown at the end of this section.

#### **22. 4.13 Findings by Cultures Using the OCAI**

If the cultures are to be ranked by their means, it can be seen from Appendix 5 Tables 19 and 20, that Clan has a mean of 60.54; second position is Adhocracy with a mean of 16.96, thirdly is Market with a mean of 12.45 and on the fourth position is Hierarchy with a mean of 10.34. The outcome shows that from the land officials' perspective, the dominant culture in the GoZ is the Clan culture, with Adhocracy, Market and Hierarchy cultures following in that order. From appendix 5, it can be concluded that the mean score for Clan is significantly less than those of the other three cultures and thus is ranked first. The mean score for Adhocracy is significantly less than those of Market and Hierarchy, since the p-values are all less than 5% and thus adhocracy is ranked second. A comparison of Market and Hierarchy gives a p-value of 0.079, which is less than 5%, therefore we conclude that there is no significant difference between the mean scores of Market and Hierarchy. The outcome of the study shows that the dominant culture type exhibited by the GoZ officials was the Clan culture, with Adhocracy culture coming second.

The outcome is consistent with the observation by Key informants and Focus Group discussants that the land officials exhibited team work, participation, warmth, friendly and consensus seeking behaviour which is synonymous with Clan culture and transformational leadership. It was not possible to separate Market and Hierarchy cultures through hypothetical application as there is no significant difference between their mean scores, and their p-values were less than 0.05 level. Thus, the two cultures are tied on position three, although using the Means, Market is a bit higher than Hierarchy. The scores can be ranked by culture as position 1: Clan, position 2: Adhocracy, position 3: Market and Hierarchy (tie).

Through application of the LSD test, Clan culture dominated other cultures, namely Adhocracy, Market and Hierarchy, showing that land officials perceived that the GoZ embodied mainly Clan culture in its engagement with its citizens. The other three cultures showed some similarities in their level of significance through attaining p-values which equalled or exceeded 0.05 level (see Appendix 5, for detailed analysis of Tables 21 to 33).

#### **23. 4.14 General Findings Using the YLLI and the OCAI and Evidence from Qualitative Analysis**

The YLLI, OCAI and qualitative data concur that Clan culture was the dominant culture valued by the land officials and the GoZ. However, the two instruments differ when it comes to other cultures, with YLLI placing Market as number two followed by Hierarchy and Adhocracy, in that order. The OCAI places Adhocracy as number two with Market and Hierarchy sharing position number three. Interestingly, the two instruments were administered to the same respondents. The differences regarding the sequential order of the cultures emanating from the two instruments could be due to the instinctive nature of the responses. Nonetheless, it is noteworthy that all cultures variously and in a significant way influenced the execution of the FTLRP. It was also important to establish from the perspective of land beneficiaries how the land officials conducted themselves during the FTLRP.

#### **24. 4.15 Responses from Farmers' Survey**

Data gathered from the farmer survey in the three administrative Districts of Matebeleland South Province namely Gwanda (Wards 22 and 5), Matobo (Wards 21 and 23) and Umzingwane (Wards 17 and 20) is hereby presented, analysed and interpreted. For the land beneficiary questionnaire, a four-point Likert response scale as described by Zimbardo-Ebberson (1969) as cited by Kurebwa (2013) was used as the measuring instrument. For the purposes of deducing a result from the respondents' feedback, the researcher regarded responses in the 'NO' and 'Not much' categories as a rejection, and the 'Yes' and 'Very Much' categories as an affirmation of a given position.

#### **25. 4.16 Demographic Characteristics of Land Beneficiaries**

This section outlines the major demographic characteristics of research participants. It provides an in-depth understanding of the social backgrounds which are important in analysing the responses of participants. Such information is important in highlighting how factors such as gender, marital status and age influence and affect people's experiences and perceptions of the FTLRP and the leadership processes that shaped the land redistribution effort.

##### **Age**

The average age of the farmers who were interviewed is 50 years. This shows that the communities assessed have an older generation of land beneficiaries whose productive capacity in the labour-intensive agricultural sector will soon be compromised by issues of age. On the other hand, this old generation has deeper insights

relating to the history of the land issue in Zimbabwe and how important this finite resource is. Within the farmer's sample 107(87%) of the respondents were male and 16(13%) were female.

**26. Table 12: Mean age of the land beneficiaries (N=123)**

Location	Female	Male	Total
Gwanda	44	56	100
Matobo	49	51	100
Umzingwane	45	48	
Total			

Source: field survey (2013)

### ***Marital status of land beneficiaries***

The majority of the farmers interviewed are married at 95 (77%), with 9 (7%) of respondents being single, 15 (12%) widows and 5(4%) being widowers. It is the view of the researcher that this distribution may imply that the communities that were assessed in this research have seemingly strong family systems where the household unit is comprised of the wife, husband and children. This may then mean that the land that the family is currently occupying is family land and is likely going to be passed from the parents to the children and this may go on for generations to come.

### ***Dependants in Households of land beneficiaries***

The data from the farmer sample shows that each household has an average number of seven dependants. This may imply availability of source of agricultural labour and also may imply the great dependence that resettlement community family system has on land as a source of livelihood sustaining a relatively big family.

### **27. 4.17 Level of Participation of Leaders during Land Reforms**

The 123 farmers were asked to assess whether the leadership practices by land officials during the FTLRP reflected a participative and open approach in resolving land-related conflicts. A majority of respondents 117 (95%) were in agreement with the statement that the leadership practices by land officials reflected a participative and open approach in dealing with the communities and in resolving land-related conflicts. In terms of gender distribution, it is 101(94%) male respondents and 15(95%) female respondents who agreed with the statement above. 6(6%) male respondents and 1(5%) female respondent were, however, in disagreement with the statement that leadership practices by land officials reflected a participative and open approach in resolving land related conflicts. The cross-tabulations show that there was no association between gender and marital of respondents with the question regarding perception on participative leadership by land officials since the respective p-values were above 5%. However, there is an association between age and designation of respondents with responses since the p-value fell below 5% (see appendix 1, Question 6). This outcome is in harmony with the finding of the YLLI and OCAI and qualitative data which showed that the land officials embraced participatory approaches when dealing with the communities in which they performed their duties. The land beneficiaries had first-hand account of the manner in which the land officials discharged their obligations during the FTLRP and it was expected that their testimonial would be valid and unadulterated.

**28. Table 13 : Respondents in each answer in % (N = 123)**

Question Number	Questions	No	Not much	Yes	Very much
6	Did leadership practices by land officials reflect a participative approach in resolving land-related conflicts	3	2	36	59
7	Do you agree that the fast-track resettlement process in Zimbabwe was chaotic?	87	4	4	5
8	Did the programme help in the decongestion of rural areas as was envisaged?	3	38	59	N/A
9	How do you rank level of participation?				
	a) Civil society participation	N/A	2	50	48
	b) Chiefs	3	7	35	55
	c) District Administrators	4	9	40	47
	d) Local Authorities	11	8	30	51
	e) Headman	3	7	35	55
10	Do you believe that more poor people got land as compared to rich people?	10	7	37	46
11	Are you happy with the level of community participation in the land reform programme?	3	4	43	50
12	Do you believe that the Zimbabwean leadership was justified in launching the land reform programme?	N/A	N/A	71	29
13	Did the land reform programme help in eradicating extreme poverty and hunger?	8	N/A	42	50
23	Do you believe that land allocation promotes gender equality and empowerment of women?	N/A	3	34	63
16	Do you believe that there is need for laws to protect women land interests?	1	N/A	46	53
18	Do you support a statutory provision for joint registration of customary household land rights for spouses?	2	2	41	55
22	Are you happy with the number of female beneficiaries of land in your neighbourhood?	16	11	43	30
24	Do you agree with the notion that land reform has rekindled the extended family?	4	3	43	50
25	Does the household manage to pay for school fees and examination fees?	5	18	50	27
28	Has the household managed to acquire significant household assets in the post-land allocation era?	4	13	50	33
32	Does your household have capacity to buy adequate farming inputs?	6	27	46	21
34	Has the household managed to buy significant livestock in the post-land allocation era?	12	8	59	21

Source: Field survey (2013)

Key: **N/A** means the option was not available in that particular question

### **29. 4.18 The FTLRP implementation strategy**

The FTLRP of 2000 received wide attention from local and international media and in most cases, a state of despair as well as images of chaos, destruction and violence became narratives dominating the account (Scoones, 2010). This study therefore sought to understand the perception of the land beneficiaries or farmers in the three Districts of Matobo, Gwanda and Umzingwane on how the FTLRP was executed in those districts. Respondents were asked whether they agree with the popular notion that the FTLRP was chaotic. The majority of farmers interviewed 111(91%) disagreed with this notion that the FTLRP was chaotic. Deriving from Table 13, only 12(9%) of the sample was in agreement that the process of FTLRP was chaotic. This outcome resonates with the finding of key informant interviews and focus group discussions which largely gave an impression that despite the reported cases of violence characterizing the FTLRP, the exercise was majorly orderly. Similarly, 111(91%) of the respondents believe that the leadership that operationalised the FTLRP stood a moral high ground in their engagement with the public, 12 (9%) of the respondents felt that the leadership exuded some corrupt proclivities ( see Table 13) . The cross-tabulations show that there is no association between gender, marital status, designation and age of respondents on the key question of implementation of the FTLRP since all their p-values are less than 5% (see Appendix 1, Question7.

#### **30. 4.18.1 Perception of respondents on whether the FTLRP resulted in decongestion of communal lands**

One of the major objectives of the land reform programme was to decongest the communal areas and provide much needed land to thousands of landless peasants. The success of the programme has to be measured using such yardstick. As can be discerned from Table 13, 119(97%) of the respondents affirmed the positive role that the programme played in decongesting the communal areas. 4(3%) of respondents disagreed with the notion that land reforms decongested the communal areas. Through cross-tabulation of results, it was established that there was no association between age, gender, marital status and designation of respondents with the question relating to decongestion of communal lands as a function of the FTLRP because all p-values ranged above 5 % ( see Appendix 1, Question 8) .The outcome support the view of key informant and focus group discussants as well as from various authors such as Matondi (2010), Scoones et al. (2013), that the FTLRP went a long way in addressing congestion in the communal areas. However, key informants and focus group discussants observed that some land beneficiaries do not want to let-go their communal plots thereby tampering with the GoZ objective of ensuring decongestion of the communal areas.

#### **31. 4.18.2 Perception of respondents on whether the FTLRP benefitted the poor or rich**

From Table 13, it can be seen that 103(84%) of respondents affirmed the position that poor people were the ultimate beneficiaries, while 20(16%) disagreed that poor people were the major beneficiaries of land reforms. This outcome dovetails well with the findings from key informant and focus group discussions as well as various authors such as Scoones et al. (2010) and Hanlon et al. (2013) that the beneficiaries of the FTLRP were majorly the landless people and the poorer section of society.

To show that the majority of people who got land lived below the poverty datum line and that they were now far much better than they were before land allocation, 102(83%) of respondents agreed with the statement that their households only became food-secure after benefiting plots under the land reform programme implying that they were now far much better-off than they were before the FTLRP, while 21(17%) of respondents disagreed that benefiting new plots extricated their households from food insecurity and poverty ( see Table 13). Using the cross-tabulations, it was observed that there was an association between age and designation of respondents, with responses on the question of whether the poor people

benefitted from the FTLRP since their p-values were below 5% (see Appendix 1, Question 10). On the other hand, there was no association between marital status and gender, with responses on the same question since their p-values were less than 5%.

Deriving from Table 13, it can be seen that all the respondents noted that by embarking on the land reform programme, the Zimbabwe leadership aimed at eradicating extreme poverty and hunger by 2015 in line and in compliance with the MDGs (GoZ, 2001). 93(76%) of the respondents felt that by providing poor people with access to land and improving their ability to make effective use of the land they occupy is central in eradicating poverty and empowering poor people. The purpose of land reforms is to enable efficient use of scarce land resource through redistributing agriculture land in favour of the less privileged class in general and cultivating class in particular to enhance productivity and expunge poverty. Evidence from the field shows that most of the land beneficiaries in the A1 villagised model lived in abject poverty before they were allocated their plots.

It was essential to understand the perception of respondents regarding the economic fortunes of households post land reform. An overwhelming majority of respondents 113 (92%), Table 13, answered in the positive when asked whether land reform led to the improvement of the socio-economic fortunes of resettled households. However, 10(8%) respondents disagreed that land reforms resulted in the eradication of poverty. There was no association between responses and the question on the impact of land reforms in eradicating poverty by age and designation of respondents' since their p-values were less than 5% , while there was association between responses by marital status and gender as their p-values were less than 5% (see Appendix 1, Question 13). This finding was supported by the key informants and Focus Group participants from across the research areas who observed an improvement in the standard of living of the newly settled farmers.

#### **32. 4.18.3 Level of community participation in the FTLRP**

The majority of respondents, 115 (93%) according to Table 13 were satisfied with the level of community participation in the land reform process, while 8 (6 %) of respondents expressed dissatisfaction with the level of community participation. Respondents were asked if they were satisfied with the level of participation by the various community leaders such as chiefs, civil society, local authority, headmen and District administrators. The study noted that most respondents 121(98%) were more satisfied with the level of participation by civil society, especially war veterans. This may be a revelation of the perceived central role that war veterans played in the FTLRP. In addition, 90(73%) respondents were satisfied with the level of participation by chiefs and headmen, whilst 107(87%) and 100(81%) of respondents were satisfied with the level of participation by District Administrators (Osikomitshi) and local authorities (Rural District Councils), respectively (see Table 13). This could partly be explained by the central role the District Administrators played in the land reforms as chairpersons of District Land Committees (DLCS). Cross-tabulation shows that only marital status, which had a p-value of less than 5%, had an association between responses and the question on community participation. Responses by age, gender and designation of respondents had no association with the question since their p-values were less than 5% (see Appendix 1, Question 11). The participation by various institution at the lowest level show existence of strong social capital anchored on Ubuntu. This is societal level social capital which is considered to be collectively owned capital and is characterised by trust, trustworthiness, civil norms, and institution meant to facilitate the basic and fundamental needs of society. The key informants and focus group discussants as well as secondary data attested to the omnipresence of institutions such as government, NGOs, legal courts, police, emergence



services, church organizations, among others, which are earmarked to enhance production, reproduction, regulation and coordination of community developments.

#### **33. 4.18.4 Justification for the fast track land reform**

Farmers were asked whether, in their opinion, the leadership was justified in launching the Fast Track Land Reform Programme. All the respondents, 123 (100 %) in this study, as shown in Table 4.24, believed that the leadership was justified in launching the Land Reform Programme. Through application of cross-tabulations, it is evident that there is no association between age, marital status, and gender of respondents with responses given for this question since all their p-values were less than 5% (See Appendix 1, Question 12). However, there is an association between designation and the response to the question. The outcome of this survey correlates with the finding from the key informants and focus group discussants who expressed support for the launch of the FTLRP as a vehicle through which land can be redistributed from rich people to the poor and marginalised people. The launch of the programme was applauded as a way by which the indigenous Zimbabweans would recover their dignity, social and political power which they were deprived of as a function of colonialism and the subsequent expropriation of land. The bold and risky move by the GoZ to compulsorily take land fronted by President Robert Mugabe and which was a consequence of land invasions was characterised as a land mark stride in the development architecture of Zimbabwe.

#### **34. 4.18.5 Access to land is the pillar upon which accumulation from below is anchored for the women.**

Land allocation patterns in Zimbabwe can provide insights into understanding how the government views gender equality. The study shows that 119 (97%) respondents agree that the government is using land reform to promote women's empowerment (see Table 13). 4 (3%) respondents disagreed that land reform is a vehicle for women empowerment. Right and access to land are fundamental for the participation of women and disadvantaged sections of society in the development process of a nation (Agarwal, 2003). It is noteworthy that agriculture (crop and livestock production) is largely carried out by small holder farmers under increasing pressure of scarce land resource in Africa in general and Zimbabwe in particular. Results clearly showed that the largest livestock herd (cattle) is located in Masvingo Province, and most cattle are concentrated in the communal areas where grazing is subdued due to lack of space. Many women own large herd of cattle through lobola (an African custom by which a bridegroom's family makes a payment in cattle or cash to the bride's family shortly before the marriage) but they lack adequate grazing. The perception of key informants and focus group discussants that more women benefitted land in their own right and in conjunction with their spouses during the (FTRLRP) supports the view of land beneficiaries that the GoZ is using land reform to empower women. Transformational leadership and Clan culture are associated with gender equality in the development agenda of a community or nation.

#### **35. 4.18.6 Legislation to protect women land interest**

The impact of customary systems of land tenure on women in Zimbabwe is widely acknowledged. Zimbabwe women constitute 52% of the population, yet remain outside the control of key resources (Census, 2012). In the 2004 National Gender Policy there is a goal which seeks to increase the level of women's participation in the mainstream economy to 50% in all sectors, yet land ownership remains heavily skewed towards men. In the context of this research, it was important to question whether people living and working on the land (beneficiaries) saw the need to ensure policies that guaranteed women's access to land as opposed to trusting customary laws. The majority of respondents, 121 (99%) as shown in Table 13, support the legal protection of women land interests in Zimbabwe. This shows how people are questioning certain customary systems which leave women vulnerable to tenure and livelihood insecurities. Only 2(1%) of respondents

were averse to formulation of legislation to protect women land interests. One hundred percent, 123(100%)of respondents were of the perception that access to land strengthens women's bargaining position in the household as they are fully empowered and given a voice to champion their cause and desires ( see Table 13). This supports the assertion by Stern and Deininger, (2003) that control of land is particularly important for women whose asset ownership has been found to have a direct correlation with spending especially on girls' education. 118(96%) respondents affirmed that when mothers' control over resources increases households ability to allocate more resources to children's health and education is assured (Stern & Deininger, 2003) (see Table 13).. Mothers are important for the well-being of the family and an economically empowered mother is better able to care for the family. Because women are socialised into caring roles, their income is spent on the family and less on themselves. 121 (98%) of respondents agreed with the assertion that mothers' control of resources increases households' lifestyle, while a paltry (2%) respondents disagreed (see Table 13). The majority of respondents 119(97.0%) believe that women should have equal rights and access to land as men (see Table 13).

The key informants and focus group discussants concurred with land beneficences that allocation of land to women entice increased expenditure in the upliftment of the households' lifestyle. There is no association between responses by age, marital status and designation of respondents to the question on the need for laws to protect women land interests in Zimbabwe since their p-values were less than 5 %. However, there was an association in responses between gender and the question since the p-value was less than 5% and thus the null hypothesis is rejected (see Appendix 1, Question 16).

#### **36. 4.18.7 Legislation to provide for joint registration of customary household land rights**

Responding to a question on their perception regarding the need for joint registration of customary household land rights, 118 (96%) of respondents affirmed their support for a legal provision for joint registration of customary household land rights by spouses ( see Table 13). However, 5 (4%) of respondents objected to joint registration of land between spouses on cultural grounds. The view by land beneficiaries that there is need for joint registration of land by spouses was forcefully shared by key informant and focus group discussants who felt that a legal enforcement procedure was imperative to fortify women land interests in the unfortunate eventuality of death of husband or divorce. The increasing sensitivity to women needs is associated mainly with Transformational leadership and Clan culture driven by Ubuntu values.

116 (94%) of land beneficiaries were of the view that in cases of divorce, the land in question should be divided equitably between the spouses and the cumulative wealth owned by the two parties equitably shared between them. On the contrary, 7 (6%) disagreed with the notion of splitting the land between the two estranged parties (see Table 13). Through hypothesis testing, there is no statistically significant association between gender and marital status of respondents, with responses relating to the need for statutory provision for joint registration of customary household land rights for spouses, since p-values were above 5%. However, the study rejects the null hypothesis that there is no association between age and designation of respondents with responses to the same question as the p-values were below 5% (see Appendix 1, Questions 18).

#### **37. 4.18.8 Women land ownership status**

The research also sought to understand the perception of respondents on women's access to land. In their responses, 91(74%) of respondents were happy with the number of female beneficiaries in the research areas. It is also important to note that 40(26%) were not satisfied (see Table 13). Through hypothesis testing, the research failed to reject the hypothesis that there is no association between age, marital status and

designation of respondents to the question on the perception on the number of female beneficiaries of land as the variables had p-values less than 5%. However, the research rejected the null hypothesis that there is no association between gender of the respondents with the responses relating to the same question since the p-value is less than 5% (see Appendix 1, Question 22).

While Scoones et al. (2010) and Matondi (2010) were not happy with the allocation of land to women which they said was not robust to meet their expectation, the key informants and focus group discussants expressed appreciation with the progress registered to date in land allocation to women. The research participants noted that women benefitted to a large extent given that over and above married women who co-benefitted land with their spouses, single women benefitted land in their own right under the FTLRP in the research areas where 14% of the total beneficiaries were women.

#### **38. 4.18.9 Rekindling of extended family relationships**

Results indicated that 114 (93%) respondents agreed with the notion that land reforms have rekindled the extended family relationships as families were now increasingly capacitated to take care of their distant relatives in need ( see Table 13).. However, 9(7.0%) of respondents disagreed with that position. Key informants and focus group discussants concurred with land beneficiaries that there is noted rekindling of extended family relationships in the resettled areas due to increased capacity of the land beneficiaries to take care of the extended families. This shows the growing in stature of social capital in the resettled areas.

Through hypothesis testing, it is discernible that designation and gender of respondents fall in the rejection zone as their p-values are less than 5% as the two variables appear to influence the FTLRP on the extended family responses to the question regarding the impact of relationships. However, marital status and age fall in the non-rejection region as their p-values are less than 5% (see Appendix 1, Question 24).

#### **39. 4.18.10 Ability to pay for school uniforms and examination fees and to acquire new clothing for the household**

Findings unravelled that 96 (78%) respondents agreed that they were now financially sound to pay for their children's school and examination fees in the post-land reform period, while 27(22%) of respondents showed incapacity to fend for their children's school needs ( see Table 13). 103(84%) of respondents indicated that households are managing to buy school uniforms for children post resettlement (see Table 13). In Zimbabwe, education is very important yet the costs related to it such as uniforms are often high. The ability to buy uniforms can thus be used as a proxy to understand the economic level of households. Related to this is the ability to purchase new clothing for the family every year after land reform 20 (16%)of households are unable to purchase new clothing every year but the majority, 103 (84.0% ) are earning relatively adequate income from agriculture activities to afford such things ( see Table 13). Using hypothesis testing it is discernible that the age, gender and marital status of respondents had no significant relationship with the nature of responses to the question relating to ability of the household to pay school and examination fees of children post resettlement since the p-values are less than 5%. However, the study rejects the null hypothesis and concludes that there is an association between designation of respondents and the said question since the p-values is less than 5% (see Appendix 1, Question 25). The key informants and focus group discussant concurs with land beneficiaries that livelihood status in the resettled areas has vastly improved post land allocations (ZIMVAC, 2017).

#### **40. 4.18.11 Acquisition of significant household assets**

The majority of respondents, 108(88%) argued that households' disposable income improved with the land reform programme (see Table 13). Families now have extra money to either save or buy household assets.

Hypothesis test shows that age and marital status of respondents had a significant relationship with the response to the question on ability of the household to acquire household assets in the post FTLRP as their p-values were below 5%. However, designation and gender of respondents shows that there is no association between the two variables and the responses to the question as their p-values are less than 5% (see Appendix 1, Question 28). The focus group discussants and key informants supported the notion that the land beneficiaries were now in a better position to buy significant household effects in the post land allocation era than before (ZIMVAC, 2017).

#### **41. 4.18.12 Ability to purchase farm inputs and meeting medical costs**

Productive assets are important for the growth of any agricultural enterprise. The study thus sought to analyse accumulation of productive assets amongst new farmers. 86(70%) of the respondents noted that households have capacity to buy reasonable farming inputs ( see Table 13). This enhances the ability to be continuously productive without depending much on external assistance from government or non-governmental organisations. However, 40(30%) disagreed with the notion that farmers have capacity to purchase farm inputs. The focus group discussants and key informants agreed that land beneficiaries were now in a better position to pay for, medical expenses and to buy farm inputs in the post land allocation era.

For a nation to achieve optimal production in the agricultural sector there is needed to maintain healthy workforce. 95 (77%) of respondents noted that they were capacitated to be able to meet medical costs for their households in the post land reform era, while 28(23%) disagreed with the position (see Table 13).. The findings are a loud testimony to the improvement in the livelihood statuses of communities. Hypothetically, it shows that age and marital status of the respondents had a significant influence on the responses to the question regarding the ability of the new farmers to purchase farm inputs as their p-values are lower than 5%. However, the study does not reject the null hypothesis and conclude that gender and designation of respondents had no association with the responses to the same question since their p-values are less than 5% (see Appendix 1, Question 29).

#### **42. 4.18.13 Acquisition of livestock and income status of land beneficiaries**

According to Table 13, 97(79.0%) of the respondents agreed that households have managed to buy significant livestock after being resettled. Livestock, especially cattle, is important in Matebeleland South as it is the most form of representation of wealth in this Province. Accumulation of livestock is thus an important indicator of success in agriculture. Livestock is not only a symbol of wealth, but an important source of draught power. It is an important source of livelihood through food and income. However, 26(21.0%) disagreed that land reform had enabled them to acquire significant livestock. With regard to income status of beneficiaries of land, the majority of respondents, 109(89%), attest to the improvement in households' disposable income as a function of the land reform programme (see Table 13).. Families now have extra money to either save or buy household goods and livestock.

Through hypothesis testing, the study rejected the hypothesis that age, gender and designation of respondents did not have an association with responses to the question relating to the acquisition of livestock by new farmers post FTLRP as their p-values are below 5%. However, the research fail to reject the null hypothesis that there is no association between marital statues of respondents and responses to the same question since the p-value is less than 5% (see Appendix 1, Question 34). Key informants and focus group discussants concur with the view that land beneficiaries' fortunes have improved to modest and remarkable level and that they were now able to buy cattle and other livestock and to earn modest income from livestock sales and sale of crops (ZIMVAC, 2017).

#### **43. 4.18.14 Land ownership before the land reform programme**

Results indicated that 64(52%) of respondents indicated that they did not own land before being allocated their current plots, whilst 59(48%) had small pieces of land allocated to them by their parents (see Table 3). This outcome highlights that to a less extent the land reform programme benefited those who previously did not have land. The key informants and Focus Group discussants observed that the FTLRP benefitted the target group of people who did not have pieces of land to till and to reside on.

#### **44. 4.18.15 Legislation binding financial institutions to support farmers**

All the 123 (100%) respondents were of the view that government should enact legislation binding financial institutions to support agriculture in the wake of land reforms in order to bring stability and order to the agricultural sector ( see Table 13).. This was premised on the background that the colonial regime in the country extensively supported agricultural activities, thereby realising a boom and boon in the sector. Through application of hypothesis test the study failed to reject the null hypothesis and conclude that age, marital status and designation of the respondents had no association with the responses to the question on legislation on financial institutions to support agriculture. This is so because their p-values are less than 5%. However, the study rejects the hypothesis that gender of respondent had an association with responses to the same question since the p-value is less than 5% (see Appendix 1, Question 37). An overwhelming groundswell proposition by key informants and focus group discussants suggested that, there should be laws and regulation to force financial institutions to support agriculture activities in the country. They advanced the notion that doing so would restore Zimbabwe's regional bread basket status.

#### **45. 4.16 Conclusion**

This chapter presented, analysed and interpreted the data obtained from various sources with a view to address the research objectives and questions. The use of both qualitative and quantitative research approaches was meant to facilitate data and outcome triangulation in order to enhance validity and reliability of the research outcome as well as the generalisability of the outcome. By and large, it is discernible that both quantitative and qualitative data appear to agree that despite the isolated violence associated with the execution of the FTLRP, the land reform was justifiable and was majorly undertaken in a tranquil environment. It was the perception of respondents that the FTRLP addressed historical land imbalances between the settler farmers and the indigenous Zimbabweans. It was also the perception of the research respondents that the FTRLP benefitted the poor and the marginalised people of the society and noted that it was sensitive to gender equality. The research outcome shows that the implementation of the land reform in the research areas was characterised majorly by Transformational leadership and Clan culture driven by Ubuntu. However Transactional leadership, Adhocracy, Market and Hierarchy cultures also played significant roles in shaping the implementation of the FTLRP.

## **5. LEADERSHIP STYLE AND CULTURE THAT SHAPED THE FTLRP IN MATOBO, GWANDA AND UMZINGWANE DISTRICTS**

### **46. 5.1 Introduction**

This chapter constitutes discussion of key findings emerging from data gathered from field and documentary research. Various instruments, such as key informant interviews, Focus Group discussions, survey questionnaires and documentary research were deployed as data gathering tools. The findings constitute subjective opinions of the respondents who participated in the research. The research instruments were not necessarily mutually exclusive and more often than not, there may be areas of overlap between and this was done to allow for triangulation of results. This chapter basically seeks to discuss the major findings relating to the leadership and cultural values that shaped the implementation of the FTLRP. Interlinked themes and sub-themes attendant to this research such as the implementation process of the FLRTP, livelihood status of land beneficiaries post resettlement and women land rights and the model for land reform in a decolonising environment will be discussed in subsequent chapters.

The perceptions, experiences and opinions of respondents backed by secondary data were used as the basis for evaluating the manner in which the FTLRP was executed. Indeed, Long (2001, p.16) as quoted by Munyuki-Hungwe, (2011, p.73), views an individual actor as "one who possesses the capacity to internalise social experiences and come up with ways to cope with what life offers even under what may be construed as challenging circumstances." Further Munyuki-Hungwe, (2011) citing Giddens (1984) posits that these actors are seen to have knowledge and ways to self-evaluate and monitor their actions and in turn look at how others react to their behaviour. This chapter also develops an argument around leadership legacy and appropriate cultural values to an African setting using the perception of both land officials and those who benefitted from the land reforms.

### **47. 5.2 Nexus of Leadership Style and Culture on Development**

Knowing the leadership style and culture that apply in a developmental setting and environment is key to achieve envisaged success and developmental targets for any organization or nation. Land reform is an emotionally charged developmental intervention which has attendant dramatic impact on the social, economic and political fabric of a nation. The unresolved historical legacy of colonial land alienation underlines the risks of social and political conflict. It is imperative therefore, for the nation to address land ownership disequilibrium between those people who own land and the landless through an appropriate mix of leadership style and culture that guarantees fairness, equality and justice to all.

In this study the Your Leadership Legacy Instrument (YLLI) and the Organisational Culture Assessment Instrument (OCAI) were deemed to be valid instruments for the determination of leadership style(s) and culture(s) that shaped the FTLRP in Zimbabwe. This is so because the two instruments were administered to the land officials who superintended over the implementation of the land reforms. The outcome of the two instruments was therefore projected to give a concise solution to the research objectives.

Lok et al. (1999) determined that there are different leadership behaviours correlated with specific cultural traits. The competing values framework shows that Clan culture is internally focused and is more flexible and discretionary. Adhocracy is externally focused, although it is also flexible and discretionary. Hierarchy culture is characterised by more controls and a quest for stability and is internally focused, whilst the level of flexibility is insignificant. The Market culture is result-oriented, and it is characterised by very high controls and is externally focused. The implication of the various leadership behaviours and cultures will be discussed in more detail later in this thesis.

Through application of the Analysis of Variance (ANOVA) to the outcome of the YLLI to determine the statistical mean scores in order to rank the cultures, the emotionalism that goes with passion, emotional resonance, humility and decisiveness of Clan culture, which emphasises access and redistribution of land to the people is marginally dominant with a mean score of 44.77, which is 1.47 points less than the conviction of Market culture, which emphasises production and productivity with a mean of 43.30 (see Table 4.4, p.68). Hierarchy culture which resembles emotional toughness, integrity and procedures and Adhocracy culture which emphasises formulation of the vision, adaptability, self-knowledge and entrepreneurship have mean scores of 22.30 and 21.13 respectively. The above outcome shows that land officials believed that they exude, marginally though, more of Clan culture than Market and other cultures as well as exhibiting more of transformational leadership style than transactional. Conversely, using the Variance and Standard Deviation (SD) to measure the culture with the most consistent responses, the culture with the lowest mean, which is Hierarchy, emerged with the most consistent responses with a variance of 9.114 and SD of 3.019, with Clan which had the highest mean coming third with variance of 35.426 and SD of 5.92. Market culture, which marginally fell below Clan culture on mean scores, had the widest spaced responses with a variance of 74.769 and SD of 8.647. Thus the most dominant cultures in terms of mean scores, Clan and Market cultures, had the least consistent responses while the least dominant cultures, Adhocracy and Hierarchy had the most consistent responses. This shows that despite radicalism that characterised the FTLRP, the land officials worked hard to bring order and stability to the land reform programme which, could be the reason Hierarchy culture produced the most consistent responses. Order and stability are consistent with transactional leadership which makes clear performance target, goals and link goals to rewards and that the leader won't trust their followers like transformational leader do (Marcbowles, 2009).

The Least Significant Difference (LSD) test was applied to establish the interrelationships of the cultures and the attendant leadership traits exuded by land officials in their daily engagements with members of the community which could have influenced the execution of the FTLRP (see Appendix 5). The LSD, according to empirical studies, is the most useful of the measures to gauge the inter-relationships between means (Saville, 2003). The outcome of this application shows that Market and Clan cultures are statistically similar, so are Adhocracy and Hierarchy cultures. This outcome, expressively, informs that land officials exhibited Clan and Market cultures with almost equal measure of intensity, and the same goes for Adhocracy and Hierarchy cultures. While the thrust of the FTLRP was to restore land to the indigenous people, the issue of efficiency, production and productivity, marketing of the agricultural produce as well as formulation of policies procedures and regulations to formalise the land reform programme ran concurrently.

The Pearson correlation coefficient testing (see Appendix 5) was also administered to the outcome of the YLLI with a view to establish the strength of pairs of cultures and, by free association, leadership styles which apply to the cultures. The coefficients ranged from P 0.692 to P 0.914, which implies that they are all in the positive range (significant) with the highest correlation of P 0.914 relating to Clan and Adhocracy, followed by Market and Clan with P 0.899 which represents the result-oriented and the Transformational leadership thrust of land officials. Market and Adhocracy came third with P 0.892, showing the edge towards productivity as well as entrepreneurship, empowerment and visionary leadership and Clan and Hierarchy with P 0.743. Hierarchy and Market and Hierarchy and Adhocracy had P 0.710 and P 0.692 correlations respectively and thus registered significantly strong relationships. The outcome implies that land officials simultaneously and variously displayed all the cultures in a significant way when they presided over the implementation of the FTLRP. This outcome is in tandem with observations by Galford and Maruca (2006, 2011) that a leader may display various leadership traits depending with the situation and environment.

Both Clan and Adhocracy are very flexible and discretionary, although, Clan is inward bound, while Adhocracy is externally focused. Hierarchy, while internally focused, seeks order and stability, with Market externally focused but emphasising on production results. This outcome dovetails well with the observation of one key informant in Matobo which was also observed in focus group discussions across the research areas that, "...President Mugabe, supported by his able subordinates and bureaucrats, was at the centre of the land and agrarian transformation from what the agricultural sector was at independence ensuring its rapid Africanisation, although without tampering with and compromising on colonial systems and practices." Another Focus Group participant in Gwanda pointed out that, "...the FTLRP was no mean task given the entrenched white Rhodesian ethos, values and systems which had made the governmental system appear more hierarchical in structure and form, thereby transforming the government machinery into a lever sustaining white domination, black discrimination and oppression." This shows that the FTLRP was a clear departure from the earlier traditional and incremental land reforms as it sought to quicken the pace and magnitude of land restoration to the erstwhile marginalised black population. The goal of the FTLRP was to restore more land in the hands of the majority and at the same time ensure productivity with a view to ensure food security at household level, thereby arresting poverty (GoZ, 2001).

According to the OCAI, the Clan culture mean score is 60.54, with the Adhocracy culture occupying position number two with a mean of 16.96, with Market culture having a mean of 12.45 and Hierarchy a mean of 10.34. The outcome shows that land officials regarded the GoZ as practising Clan culture type in most of its dealings with its stakeholders, with Adhocracy, Market and Hierarchy cultures following in that order. Of importance to note is that Clan culture appears to be dominant, using mean scores for both YLLI and OCAI however, the swapping of positions between Market and Adhocracy for number two slot is inexplicable since the two instruments were administered to the same respondents and one of the persuasive explanation for that is the fact that the instrument works perfectly well in a low-stake than a high-stake environment characterised by demands for restorative justice in terms of recovery of lost resources by the dispossessed, as was the case in Zimbabwe. The swapping of position for Market and Adhocracy could also be explained by the fact that entrepreneurship and productivity were also high on the agenda of the FTLRP in order to exterminate poverty.

Application of the pair-wise tests (see Appendix 5) shows that there are significant differences between Clan and Adhocracy, Clan and Market, Clan and Hierarchy, Adhocracy and Market, Adhocracy and Hierarchy cultures since they all have p-values of 0.000. However, a comparison of Market and Hierarchy cultures gives a p-value of 0.079, which is less than 5 %, denoting that there is no significant difference between Market and Hierarchy. Thus, the LSD reiterates the fact that Adhocracy occupies slot two after Clan. This outcome reinforces the point that the FTLRP was characterised more by flexibility and discretion than order and stability. The attendance by Traditional Chiefs in PLCS and DLCS made sure that land reform decisions culminate in decisions which beat in harmony with cultural, customary and community expectations.

Interestingly, research has shown that key informants, land beneficiaries and Focus Group Discussion participants, support the assertion that the implementation of the FTLRP was motivated more by Clan culture considerations than other cultures. This is so because the revelations of participative and distributed leadership in the rolling out of the land reforms, community participation, allocation of land to the poor and women in their own right dovetails with the warmth, friendliness, collective and collaborative aspects of Ubuntu/hunhu, which is the driver of the Clan culture. This is despite the fact that in terms of LSD analysis, Clan and Market cultures were inseparable, with marginal difference only visible in mean scores.



It is noteworthy at this stage that by free association of leadership decisions and practices, the key informants, Focus Group Discussants and YLLI outcome used in this study converge with OCAI in their reference to Clan as the dominant culture that shaped the FTLRP in Zimbabwe. The strength of the culture using OCAI is determined by the number of points conceded to a specific culture type. The Clan culture type exhibited by the land officials was established to be stronger than other cultures although statistically using the YLLI Clan culture and Market culture were not different as their hypothetical values were above the minimum 5% threshold. This finding is in agreement with what research has revealed about organisations that possess strong cultures that they are associated with having homogeneity of effort, clear focus and higher performance in environments where unity and common vision are required (Cameron & Quinn, 1999, 2011).

#### **48. 5.2.1 Clan culture as it interrelated with the FTLRP**

According to Hooijberg and Petrock (1993) with the corroboration of Berrio (2003) and Tharp (2009) clan cultured communities are flexible and have an inward focus. These communities are client-and follower-oriented and often feel like extended family to many dedicated members. Clan cultures are characterised by high morale and although followers are at times dissatisfied with the present state of affairs, they are hopeful and optimistical about the future. According to Cameroon and Quinn (2011) and Schimmoeller (2010) Clan culture is warm and friendly, consistent with transformational leadership and it emphasises individual development, morale, teamwork, participation and consensus. The Clan culture portrays the government of Zimbabwe as an institution that concentrates on internal maintenance with flexibility, concern for the people, and sensitivity for communities (Berrio, 2003).

Worthly noting is that 90% of land officials feel that they rally for a cause at work. Kouzes and Posner (2006) have pointed out that everything that leaders do is about providing service to the communities who, in the context of this research, is the community that accessed land. A loyal constituency is won when the community consciously or unconsciously judges the leader to be capable of solving their problems and meeting their needs (Ibid). The trust that the community of Gwanda, Matobo and Umzingwane placed on the land officials was the force behind the manner in which the FTLRP was executed, implying that the land issue was a shared and common cause between the leaders and the communities. This is perhaps why Mugabe (2016) pointed out that "...we are people-oriented and when we say we are people-oriented we are governed by their interests. Once we have ceased to be so governed, then we have gone astray." Further, while addressing the United Nations General Assembly, Mugabe (2016) pointed out that:

As a country, we are being collectively punished for exercising the one primordial principle enshrined in the United Nations Charter, that of sovereign independence. We are being punished for doing what all other nations have done, that is, possessing and owning their natural resources, and listening to and responding to the basic needs of our people.

The land officials were able to mobilize the communities to serve the purpose of the FTLRP by sacrificing in service of that purpose:

The land officials went beyond the call of duty in executing a weighty mandate of land and agrarian reforms through exhibiting sacrifice, unconventional thinking and working overtime without pay in pursuit of fulfilling the goal of land redistribution to the landless. (Focus Group Discussion, Matobo, 12 August 2013)

The land officials seem to have been guided by the emotions like enthusiasm, zeal, energy exuberance, intensity and desire to see the successful implementation of the FTLRP despite the limited resources at their disposal that is why the majority of them posited that they rally for a cause at work. The land officials led the FTLRP from the front and that is why the land beneficiaries, key informants and Focus Group participants concurred that the land officials were mentors, coaches and facilitators of communities in need of land and its use during the implementation of the land reforms. The emphasis of the land officials was on participation, conflict resolution and consensus building with collaboration by communities eminently being the end goal. This is persuasively a demonstration of a mix of transformational and transactional leadership and Clan, Adhocracy, Market and Hierarchy cultures (Cameron & Quinn, 2011; Sullivan & Decker, 2001).

It was the view of the Focus Group and key informants across the research areas that it took a visionary, people-centred, a sense of good human relations and a sense of the sacredness of life and a leadership grounded in African reality shaped by Ubuntu/hunhu to launch a massive land and agrarian reform programme witnessed in Zimbabwe. The research participants concurred that the success of the FTLRP was engendered by the existence of an innovative, indigenous, values-based, principled, ethically and communally-focused leadership capable of mobilising public opinion around a common goal of empowering the hitherto marginalised blacks. The success of land reform should not just be measured in terms of how quickly the FTLRP was completed or even how much land is transferred to the landless, but rather how fair, extensively and sustainably it advances the cause of justice and restoration of human dignity in an unbiased manner. The key informants, land beneficiaries and Focus Group participants across the research areas concur that the land officials executed their task in a fair manner which was largely not influenced by politics. This is supported by the YLLI outcome of land officials where 90% of the respondents indicated that they are not influenced by the politics of the day in discharging their work. Seeking justice and restoration of human dignity are majorly characteristics of transformational leadership and Clan culture (Nzimakwe, 2014; Cameron & Quinn, 2011; Sullivan & Decker, 2001; Antonakis et al., 2003).

The decision by the Zimbabwean leadership not to issue resettled farmers with title deeds for their agricultural plots and instead assign usufruct rights to land is informed by the desire to bridge the divide between common good and autonomy rights in line with the philosophy of responsive communitarianism as well as communal ownership of land as posited by MacIntyre, (1988) and authenticated by Andreucci, (2017). According to Andreucci (2017):

The concept of personal land ownership is by tradition unknown to the Shona people. Land belonged to the community, collectively. The community leader distributed land for cultivation to each family based on the potential of the family unit; taking into account its size, the number of wives in the family and the availability of labour to make effective use of the land. Grazing land for cattle, sheep and goats was used collectively (p.4).

It is the researcher's view that because the GoZ is from a background of a socialist ideological persuasion, it feels that it is morally and ethically not proper to assign absolute land rights in the form of title deeds to land beneficiaries since land is a God-given natural resource which should serve the interests of all, according to the Georgian theory (George, 1898; George, 1904; Silagi, 1986) as endorsed by Andreucci (2017), Easterly (2008) and Deininger and Jin (2006). A key informant at the Ministry of Lands Head Office in Harare pointed out that, "The decision to issue permits, offer letters and 99 year lease agreements and not title deeds was aimed at striking a balance between an individualised tenurial system and communal ownership to land" (Interview, 20 September 2013). The above three forms of land ownership solve the tragedy of commons, an

economics theory which states that individuals tend to protect natural resources if they individually own a stake in them as postulated by Hardin (1968) and backed by Andreucci (2017) and Easterly (2008). According to the theory, communities tend to negligently exploit natural resources that are commonly owned thus, the Models of land ownership as outlined have been nurtured in order to enhance sustainable development, economic growth as well as environmental protection (GoZ, 2001). However, the fact that ultimate ownership and title of land rests with government shows government's inclination to the communitarian than the capitalist school. Nonetheless, in terms of leadership style there is a cross-pollination of transformational and transactional styles of leadership as evidenced through an attempt to balance individual against communal ownership of land.

Alston et al. (1996) have shown how title and investment had positive effect on land value and promotion of farm specific investment in a study of farms across Brazilian frontiers. It was also observed that the expected change in value of farms as consequence of having title appeared to increase the incidence of application for title by farmers, but value of land with title tended to depreciate with distance from the major market of farms produce (ibid). A closer look into this mode of land tenure shows a more individualistic system as opposed to communal. The land owners had exclusive ownership and use of the land.

On the other hand, empirical studies undertaken in Africa have shown little effect of land titles on the incentive to invest, perceived land rights of farmers, credit use and land yields (Swynnerton, 1954; Shipton, 1988; Migot- Adhola & Pace, 1998) as supported by Jacoby and Minten (2007), Deininger and Jin (2006), and Easterly, (2008). A study on the effect of titles giving access to credit lines in Kenya, Ghana, Tanzania, Namibia, Mozambique, Ethiopia, Ivory coast, Mali and Madagascar showed a weak effect of land titles, thereby partly strengthening the resolve of the Zimbabwe leadership to continue the trajectory of customary rights to land where beneficiaries of land will have temporary land rights, with government retaining the absolute ownership and right to withdraw its offer of land and give it to the next person (Swynnerton, 1954; Shipton, 1988; Migot-Adhola & Pace, 1998) and supported by Easterly (2008), Jacoby and Minten (2007), Deininger and Jin (2006) and Brasselle et al., (2002). Whilst according to studies in Kenya land titles have a weak relationship with access to credit, in Zimbabwe the Bankers Association of Zimbabwe (BAZ) is making it a requirement that assets in the form of immovable properties be used as collateral security or conditions for accessing loans from financial institutions. The BAZ has asked the GoZ to improve on the legal standing of the 99-year lease so as to make it bankable. The BAZ wants the 99 year lease to be transferable, and thus equate it to title deeds in terms of its applicability in order for it to be considered as a bankable asset, a condition which the GoZ is working at satisfying. The dilemma of the GoZ is that transforming the 99 year lease to make it transferrable could lead to the creation of a land market in Zimbabwe, much to the detriment of the poor. The cultural consideration on this decision is predominantly equalising with eminence of Clan, while the leadership style is more of restorative, since the major aim is the protection of the poor. This can only happen when the leaders' goal is to bring equality in land ownership and access within the community.

Relatedly, the gender dimension to secure land tenure has shown that the issuance of titles has not addressed the problem of unequal distribution rights between men and women, primarily because the customary system of land ownership which the reforms do not abolish is biased against women (Sandbrook & Am, 1977) an opinion which is shared by FAO (2011b), Eagle group (2007), Amanor (2006), Owusu (2008), Amanor -Wilks and Tsikata (2009) and Duncan (2010). On the other hand, Obeng-Odoom (2011) has dismissed the assertion that individual title is the solution to gender inequality arguing that the problem is embedded in social structures, particularly in countries like Ghana where most women work and earn low

unstable incentives in the informal economy, rendering them incapable of obtaining secure land in the market. Basing on years of research, Adonko and Levine (2009) argue that the traditional system which pertains in most tribes actually gives more rights to women than the state freehold system adding that biases against women within the traditional system are a function of the misinterpretation of custom rather than any inherent issues with traditional practices. This researcher would agree with the Zimbabwe leadership's decision not to issue out titles to land beneficiaries as there is little to gain from that move. This is so because observation made from most land registrations in Africa, as alluded to above is that land sales increased after formal registration with no corresponding increase in the land use or productivity on the land, suggesting that land was being held for speculative purposes (Brasselle, et al., 2002; Jacoby & Minted, 2007; Deininger & Jin, 2006). The difference between cultural dimensions of African countries studied as discussed above on one hand and Brazil and other like countries on the other hand, is the major variable causing the differences in impact of title on investment, land value and land use in Africa and Brazil. Leadership and cultural values in African countries thus help to shape, configure and design land reform structures that best suit and serve the interests of the communities.

With regards to the revival of the extended family relationships, the land beneficiaries, key informants and Focus Group participants attributed the revival to the successful implementation of the FTLRP. 113 (92%) of respondents (land beneficiaries) have attributed the revival of the extended family relationships, particularly in the resettled areas, to the implementation of the FTLRP. Hypothesis testing has shown that gender and designation of respondents had significant association with responses to the question regarding rekindling of the extended family relationships post-FTLRP. However, marital status and age of respondents have shown no significant association with responses to the same question. (See Appendix 1, Question 24). Furthermore, in Focus Group Discussions and Key informant interviews respondents noted the increasing ability of resettled farmers to pay school fees and medical expenses for orphaned children in their extended families. Similarly, the respondents concurred with the perception of land beneficiaries and Focus Group participants that concentration on the nucleus family by resettled farmers was insidiously giving way to the extended family as a basic unit of a Zimbabwean society. This unfolding scenario is socially bringing relief to the concerns mainly of traditional leaders about children without extended family support whom they envisaged would end up as street urchins in urban areas as reflected on by Munyuki-Hungwe (2011). The land officials believed in the extended family relationship set-up at work place and, in that vein, 45(74%) of land officials concurred that they chat with their subordinates about their social lives outside the work environment. This outcome implies that there is generally a sense of purpose and a feeling of family, warmth, friendliness and togetherness in the work environment which is characteristic of transformational leadership as observed by Burns (1978), Bass (1985) and supported by Ogbonna and Harris (2000), Perryer and Jordan (2005), Xenikou and Simosi (2006) and Oluseyi and Ayo (2009). The result shows the strengthening of social capital in the Zimbabwean society which is a function of the economic empowerment policies introduced by the government to meet the country's ever changing socio-economic development needs. A key informant in Matobo noted that, "...President Mugabe is the thinker, torch bearer and shaper of the processes which have made our nation the way it is today especially the economic empowerment and indigenisation programmes introduced by the GoZ."(interview, 12 August, 2013).

When asked to explain why they thought that the leadership was justified in launching the Land Reform Programme one Focus Group Discussant, traditional chief in Gwanda District pointed out that:

*The land reform programme of 2000 was a fulfilment of the goals and objectives of the liberation struggle, the repossession of hard fought-for land from the white settlers. The land reform programme*

*in the context of the Matebeleland South Province addressed the issue of overcrowding in the communal areas and that the leadership was justified because the land reform programme gave the poor peasants a livelihood basis, which is land, land is an economic driver (Interview, 15 July 2013).*

Relatedly, it was the submission of one Focus Group participant in Matobo that:

*The leadership realised that the form and nature of materialism that was introduced in the country by the colonial regime greatly disenfranchised the black majority through limitation of access and rights to fertile land, a practice that was destructive to life and destructive to the African culture and concept of human life, hence the FTLRP (Interview, 12 August 2013).*

In support of the leadership's launch of the FTLRP, key informants pointed out that the leadership nurtured the land reform programme as a continuous programme meant to answer to the citizens' long held land needs. One research participant in Umzingwane justified the conception of the FTLRP by noting that, "...empowering a poor person with land is the best strategy of extricating the person from poverty" (Interview, 16 September, 2013). Transformational leaders are known for their penchant and desire to empower followers physically and/or through intellectual stimulation and individualised consideration. Indeed, it was the expression of both key informants and Focus Groups that if carefully planned and executed, land reforms would extensively and sustainably advance the cause of justice and restoration of human dignity through transforming the socio-economic condition of land beneficiaries. The research participants also justified the FTLRP by saying that land reforms are an enabler of increased grazing land, improved livestock herd and food security at community and household levels. Further, all land beneficiaries believed that the leadership was justified in launching the FTLRP. Cross-tabulations have shown that there is significant association between age, marital status, designation and gender of respondents with responses given for the question on justification for launching the FTLRP.

Great leaders are not only driven but also happy with what they do, as argued by Galford and Maruca, (2006). Happiness at work allows one to excel and do their best in leadership. This also inspires followers who look up to leaders, for example, as highlighted by Sullivan and Decker, (2001). 45 (73.0 %) of the land officials highlighted that they are nearly always excellent listeners. They are able to offer their followers time to explain their frustrations, challenges, hopes and problems. Being a good listener allows leaders to be close to their subordinates and also shows that they empathise with those they lead. Leaders who actively listen to their followers are always fondly remembered by society, as suggested by Sullivan and Decker, (2001), Antonakis et al. (2003), Galford and Maruca, (2006). The result of the research shows that the land officials were inclined towards caring for the communities which they served through listening to their needs all the time which is one of the important characteristics of transformational leaders and clan cultured leaders. The FTLRP is a new phenomenon in Zimbabwe which the land officials were happy to associate with and keen to see to it that it succeeds. The key informants and Focus Group participants described the land officials as being hardworking and innovative in the manner they discharged their work, marked through working overtime for no reward and improvising on the limited or no resources to ensure the success of the programme. Sacrifice, innovativeness and disregard for rewards or payment for services rendered are hallmarks of transformational leadership.

On the cultural front, the Focus Group Discussion respondents noted that availing land to communities enables effective use of culture and customs to enhance social integration and self-determination and empowerment of the society. The participants noted that land in the hands of the indigenous people allows

access to national heritage through promotion of nationhood and statehood as well as preservation of sacred sites. Focus Group Discussion respondents further noted that providing traditional leaders with land improves the overall deportment and dignity of their office, which is critical in the promotion and preservation of culture and values which give Africans and, indeed, Zimbabweans, an identity. Similarly, the allocation of land to the office of traditional chief was hailed by the key informant and focus group participants as a clear demonstration by the leadership that it wants to resuscitate the traditional practice of feeding the destitute members of the community (*isiphala senkosi/zunde ramambo*). Isiphala senkosi is a practice where the community work together on a field designated by a traditional chief as the community field to produce food to cater for the needs of the marginalised members of the community and to take care of any eventuality such as the effects of a drought year to the community. In line with the shared value nature of African customs in general and the Ndebele culture in particular, the traditional chief would be in charge of the isiphala and would be responsible of allocating food hand-outs to the desperate and needy members of the community. This practice is anchored on Clan culture. However, the research participants were averse to allocation of land to traditional chiefs in their individual capacities as opposed to institutional land arguing that land is a finite resource that is exhaustible.

The Focus Group Discussion respondents concurred that in launching the FTLRP the leadership of Zimbabwe was guided by the principle of life in the African sense, which is based on the philosophy of live-and-let-live, which in itself is based on the concept of the "clan vital" (socially coherent and integrated community) and applies to a concrete (existence of a community). The majority of Focus Group participants and key informants was of the view that land ownership in Zimbabwe should reside in the state on behalf of all Zimbabweans to avoid libertarianism, overemphasis of autonomy and rights of individuals at the expense of the common good as argued by Sandel, (1982), MacIntyre, (1988), Taylor, (1990), and Walzer, (1993) with the endorsement of Orlowski (2017), Cohen (2010), and Gathlogo (2008). The research participants, however, were not clear about where they place individual rights in the whole edifice and matrix of land tenure security.

One key informant in Matobo noted that, "*the expropriation of indigenously held land by the whites and confiscation of their valued livestock tampered, in a less way, with the cultural practices and values linked to land use by the black communities. Zimbabwe was replete with sacred sites which colonial settlers desecrated through violent expropriation of land from the indigenous people*" (Key informant interview, 12 August 2013, Matobo). Furthermore, Focus Group participant in Gwanda pointed out that, "*The renaming, stripping of ancient ruins and other artefacts, as well as christening of some indigenous sites by the Rhodesian Ancient Ruins Company of 1895 following land expropriations which characterised early settler occupation in Zimbabwe tampered with the African way of living*" (Focus Group Discussion, 15 July 2013). It is clear from the outcome of the research that many people blame colonialism for the systemic and systematic destruction of the cultural and religious configuration of the Zimbabwean societal setting. A key informant in Gwanda pointed out that, "...the colonialists destroyed the traditional culture as a way of subduing the indigenous people since culture is a tool of empowering the people," (Interview, 15 July 2013). It was therefore hoped that the FTLRP was going to restore land previously confiscated by the settler regime to the indigenous owners. "...The apparent desecration of land-linked customs and other traditional practices are the causal factors of economic failures in Zimbabwe and the land reforms would ensure the restoration of sacred places to their traditional clan control and revival of long-held traditional practices of appeasing ancestral spirits in areas such as Njelele in Matobo District, and Maswabi (Dula) and Zhilo shrine in Umzingwane District," (Key informant Interview, Umzingwane, Headman, 16 September 2013). This shows that the leadership was bound by the fundamental features of African identity and culture such as

hospitality, consensus and common framework-seeking principle, Ubuntu/hunhu and the emphasis on community rather than the individual from conception right through to implementation of the FTLRP. The research participants projected culture as the main source of inspiration for the communities to embrace and support the FTLRP.

A number of authors who include Blunt and Jones, (1994) and supported by Ambang, (2008, 2001) have shown the manner in which Western leadership and culture may represent a new form of colonialism, enforcing ways of thinking and acting that are hinged in North American and European ideologies which prioritise individualism. The Western leadership and cultural setting tends to de-emphasise the importance of indigenous knowledge, values, ethos and behaviours, assuming, instead, a continuum and linear progression from the developing to the developed and/or the traditional to the modern (Blunt & Jones, 1994).

The above view is imbued with and embedded on cultural relativism between the Western and African value systems as observed by Walzer (1993). This is so because Africans in general, and Zimbabweans in particular, regard the issues of property rights, human rights and rule of law as nurtured by the West in order to protect their internal and global capital interests. The GoZ views the use of radicalism and revolutionarism as well as the opportunistic changes to the Constitution as meant to engender the creation of new laws which are in tandem with African traditional leadership and cultural values anchored on Ubuntu/hunhu, with very little influence from the West as projected by Mbaye (2011).

The Zimbabwe leadership argues that by expropriating land from the white farmers, the government was addressing land imbalances occasioned by expropriation of land from the blacks by the settlers without compensation despite the existence of the Magna Carta of 1215 which provides for payment of considerable compensation to losers of land acquired by the state for public interest. Dismissing the "...soft approach" that the late former Vice President of Zimbabwe, Joseph Msika and the late former Minister of Home Affairs, Dumiso Dabengwa, had adopted in resolving the land question in Zimbabwe, Mugabe was quoted as having said, "...this is not a problem that can be corrected by the courts; it is a problem that must be corrected by the government and the people of Zimbabwe," (Pilosoff, 2010, p. 50). The GoZ thus was motivated by President Mugabe's obstinacy and refusal to comply with the Supreme Court and High Court orders that ruled the land invasions illegal (Pilosoff, 2010). "...The persistence of the Supreme Court and its judges attracted the wrath of the ruling party" (Pilosoff, 2010, p. 54). Through the outright refusal by Mugabe to abide by the court Verdicts, his obstinacy inspired his followers to achieve beyond the expectation and to regard themselves as change agents. Mugabe proved to the world that he was brave, risk taker and one who was able to cope with complexity, uncertainty and ambiguity in pursuit of transformation to the land and agrarian systems administration in Zimbabwe.

These actions by the GoZ project President Mugabe as an ambassador, advocate, people mover, truth seeker, creative builder and experienced guide in line with the Leadership Legacy Theory (Galford & Maruca, 2006; 2011). The late former President Mugabe infused in his subordinates' obstinacy, resilience, versatility and the strength of belief in the end rather than the means that is why radicalism took the place of traditional and incremental land reforms in line with Transformative Theory (Daszko & Sheinberg, 2005). The land officials were working at the behest of the President and Cabinet because the system in Zimbabwe provides the President as both head of state and government. The land officials took instructions from the President through the Minister of Lands and Rural Resettlement and the Permanent Secretary in the same Ministry, and this puts Mugabe in the position of mentor, torch bearer and one whose influence process was

strong to mobilise public opinion to support land reforms. To show that land officials were agents of, and got their policy directives from ZANU (PF) and Cabinet, Mugabe, (2016) outlined that:

*if the party, and the party overrides the policies of government, in fact the policies of government derive from the policies of the party. The headquarters of his (Mugabe) party, that is where we decide all the policies as they become party policies and party programmes, then the next stage they become government policies (P. 3).*

According to Kouzes and Posner (2006, p. 2) citing Nancy Ortberg, former teaching pastor at Willow Creek Church:

Without the element of servant leadership, the furthest you will get into someone's motivation is the "have to" level. Overtime, that will build a narrow, thin organization. Further, when a leader is able to drive down deep and get to the "I want" motivation, the organisation becomes a type of perpetual motion machine. It no longer takes as much energy from you as a leader because you've built into those around you the zeal to do a job well. The "sustain" you've tapped in your team will carry all of you, collectively, well into the future.

To buttress this point, a key informant pointed out that, "...President Mugabe is not just a father figure but a principal mentor after whom land reform implementers fashioned all their behaviour and activities"(Interview, Umzingwane). Mentorship is associated with transformation leadership and clan culture. It is discernible from the study that the land officials were not distracted by an avalanche of Western leadership and cultural influences but were able to foster cohesion among community members through reiteration of commonly held traditional, socio-economic views and aspirations. The leadership consulted community leaders to solicit for their input in as far as farms to be acquired for resettlement, selection of land beneficiaries, land tenure systems and land use plans were concerned before making decisions in order to chart Zimbabwe to economic prosperity (Matondi, 2012). The central issue associated with culture is its linkage with performance. Noteworthy is that an increasing body of evidence supports a linkage between an organisation's culture and its performance (Berrio, 2003). In the corporate world, evidence has shown that organisations which put emphasis in key managerial components, such as customers, stakeholders and employees, and leadership, outperform those that do not have these cultural characteristics (Kotter & Heskett, 1992; Wagner & Spencer, 1996) as cited by Berrio (2003). Thus, in the land reform realms, stakeholder participation and consultation are the key ingredients for success of the programme.

The Focus Groups and key informants projected culture as the main source of inspiration for the communities to support land reforms. It was the research participants' point of view that both Ndebele and Shona tribes in the pre-colonial Zimbabwe had clans which were responsible for their own territorial boundaries, looked after their land and the well-being of their people. The research participants hailed the land officials for observing the special spiritual connectivity role that land plays in lives of clans in Zimbabwe since there is a strong belief among the communities that spirits of forbearers live in hills where they are capable of deciding the collective fate of a community by causing droughts, floods and other mysterious happenings within a community. Thus, the expropriation of indigenously held land by the whites tampered, in a less way, with land-linked customs and other traditional practices which were attributed by the communities to-the cause of economic failures, and the land reforms were expected to ensure the revival of long-held traditional practices and beliefs of appeasing the ancestral spirits such as rain-making ceremonies. The key informants and Focus Group participants hailed the leadership for restoring sacred places to their



traditional clan control during the FTLRP, saying this was in recognition of the validity of culture in the African way of living.

The research participants observed that it was easy for the leadership to mobilise communities to support the land reform programme and to buy into the economic empowerment drive through paying attention to the kinship factor and other commonly held beliefs, values and practices of the community. The leaders demonstrated a high level of emotional intelligence which positioned them to understand the land needs and emotions of followers and influence them to follow the charted trajectory of land reform. It was also the Focus Group and key informants' view that, deriving from a strong ecological background, Zimbabwe's cultural values played an integral role in shaping the leadership values through the distinct adaptation skills that the leaders exhibited in their interaction with the communities. A key informant in Umzingwane pointed out that, "...the leadership that spearheaded the land reforms respected tried and tested value system of consensus building where ideas come from the communities regarding which farms to acquire and settle people and the appropriate land use before decisions are taken at national level," (Interview, 16 September 2013). In that way, in line with culture, the leadership allowed the communities to cut out their responsibilities, tasks, duties and roles in guaranteeing the successful implementation of the FTLRP. A Focus Group participant spoke glowingly of the implementers of the FTLRP when she said, "...the leadership was warm and friendly when dealing with communities as well as excellent at recognising and responding to the changing socio-economic and political environment through modifying organisational structures to meet the new situation," (Interview 15 July 2013, Gwanda). Flexibility, agility, versatility, warmth and friendliness are key indicators of the dominance of Clan culture in the execution of the FTLRP. It was the view of the Focus Group participants and key informants in the study that the land officials embraced and were driven by traditional African values when they interacted with the communities during the implementation of the FTLRP.

The above was supported by Lassister (1999) in his citation of Nyasani (1997) where he said African, Asia and European (Trans-Atlantic) minds are products of unique 'cultural edifices' and 'cultural streams' that arose from environmental conditioning and long-standing cultural traditions. For Africa, the cultural streams are associated with psychological and moral characteristics pertaining to African identity, personality, distributed leadership which is associated relatively with lower power distance and dignity. True to this observation, land officials equitably combined both psychological and moral factors to influence community support for the FTLRP. Citing Makgoba (1997), Lassister (1999) goes on to argue that through out the African Diaspora, people of African descent:

*Are linked by shared values and traditional practises that are fundamental features of African identity and culture, and these include, hospitality, friendliness, the consensus and common framework-seeking principle, Ubuntu, and the emphasis on community rather than on the individual (p.39)*

These features typically underpin the variations of African culture and identity everywhere. The African culture is differentiated internally but the core values highlighted above, which are almost universally shared, make the African identity not to be in doubt. The opinion of Lassister (1999), Nyasani (1997) and Makgoba (1997) on the ubiquitousness of African values and ethos was supported by Gabriel (2015) who under scored the fact that despite being disaggregated internally the African culture is a shared asset for the continent.

The popular Ashanti proverb which expresses the African sense of community which goes as follows, "...Go the way that many people go; if you go alone, you will have a reason to lament," sums up the totality of African-hood and the common denominator of African values. Communalism in Africa is a system that is both suprasensible and material in its terms of reference as posited by Davidson (1969) and Gyekye (1997) with Mbigi (2005), Gathlogo (2005), Shuttle (2010), and Adu-Febiri (2013) sharing the same view. The African sense of community is the reason why the Zimbabwean populace supported the land and agrarian revolution (Third Chimurenga). A focus Group participant in Gwanda posited that, *"...we are African and we come from a culture of respect where elders are respected, and thus the vision of President Mugabe on land reforms being enjoined by the land executioners deserved everyone's support,"* ( FGD, Gwanda, 12 July , 2013).

#### **49. 5.2.1.1 Adhocracy culture and the FTLRP**

While Adhocracy is also flexible, in contrast to Clan culture, it has got an external focus. Under this cultural environment, adhoc teams are quickly created and disbanded to respond to changing external conditions. It has been noted, through various researches, that members are dynamic, courageous, stick their necks and take risks, are innovative, visionary, inspirational, flexible, creative, individually focused and compatible when dealing with ambiguous situations (Cameron & Quinn, 2011; Berrio, 2003; Schimmoeller, 2010). The land officers, taking a cue from the national leadership as epitomized by President Mugabe, variously exhibited the above cultural practices and the results of the YLLI and the OCAI confirm that assertion. This is so because leaders who break new ground are likely to be remembered way after they are gone. Their innovations and ideas will live after them. These leaders are committed to innovation and development and doing things in a unique way. There is an emphasis on being on the cutting edge. The leadership emphasis is on political adaptability, creative problem solving, innovation and management of change. Thus, the leadership is expected to operate in a high-risk, fast paced, innovative climate, and to rely on vision and shared values of an adhocracy grounded culture and open systems Model as articulated by Sullivan and Decker (2001), Galford and Maruca (2006, 2011), and De Villiers (2003). The persuasive leadership style is more of transformational than transactional as the leadership is highly adaptable, an innovator, broker, entrepreneur, visionary, anticipating needs, continuous improvement and finding creative solutions (Cameron & Quinn, 2011; Sullivan & Decker, 2001; Antonakis et al., 2003). The leading leadership traits here were overtly a mix of ambassadorial, experienced guide, advocate and creative builder (Galford & Maruca, 2006).

De Villiers (2003, p.149) remarks, "...the winds of change that were started by Mugabe are indeed blowing across South Africa and Namibia and are fuelling the voices that call for a radical, non-market driven land reform process." The statement shows that Mugabe was innovative and broke new ground when he launched the FTLRP whose effects were sweeping across the region. True to De Villiers' (2003) observation, the ANC's National Congress held at Nasrec, Johannesburg from 18-21 December 2017 resolved to amend the constitution to achieve land expropriation without compensation. Similarly, the outcome of the YLLI shows that the majority of land officials indicated that they were innovators and had a penchant for breaking new ground. From the researcher's perspective, the results of the survey show that land officials treated Mugabe as mentor, coach and inspiration for their conduct as their behaviour on the ground facsimiled and was influenced by Mugabe, that is why De Villiers (2003) linked the conception and implementation of the FTLRP to Mugabe. There are no material differences in land policy between Mugabe and his Cabinet and the land officials who superintended the land reforms. The implementation of the FTLRP was not easy; it took brave, focused, risk oriented and visionary leaders not hamstrung by internal processes and rules to execute

and champion the exercise. The government, through the land officers, worked under very difficult circumstances occasioned by the sanctions imposed by the West to recognize and respond to the changing environment and to modify organizational structures particularly the District and Provincial Land Committees and Farm Committees, such as the Committee of Seven which were responsible for ensuring the proper management of affairs on resettled farms.

The Focus Group participants felt that the imposition of sanctions by the West in reaction to Zimbabwe's FTLRP was disproportionate and not condign with what Zimbabwe was accused of having done. A Focus Group participant in Gwanda remarked that, 'the West's sanctions measures were due to its condescending attitude towards Africa where anything African is regarded inferior and rights and convictions can be trampled upon by the West with impunity.' As a sign of flexibility and versatility of the Adhocracy culture, headmen and village heads were conveniently appointed to oversee traditional matters in the resettled areas since there was no traditional authority in the resettled areas at the time. The volatility and radicalism that characterized the FTLRP required state actors who were highly adaptive and versatile in dealing with an ever-changing environment, and this called for continuous planning of programmes of action. Seventy percent (70%), that is 43 land officials regarded themselves as people full of ideas and drivers of change. This shows that the majority of land officials take their time to plan and would most certainly proceed with implementation of their plans after careful consideration of the projected outcome of their actions.

#### **50. 5.2.1.2 Hierarchy culture and the FTLRP**

Hierarchy cultures have the internal focus of the Clan culture but also emphasize centralised management control in order to spur stability as advanced by (Cameron & Quinn (1999) and supported by Berrio, (2003). This culture type often includes bureaucratic institutions such as government offices that are rule-based and emphasize following the policies and procedures of the organisation. According to Schimmoeller (2010), hierarchies place importance on doing work the correct way by following existing procedures with emphasis on efficiency and smooth-running operations. In addition, Cameron and Quinn (2011) say these cultures respond effectively and efficiently to formulation issues but often are unable to cope with unique situations such as the FTLRP which required flexibility, unconventional thinking, taking risks, sacrificing both time and personal resources in pursuit of the successful implementation of land and agrarian reforms.

In the Zimbabwean situation, the Government of Zimbabwe, through the land officials, traversed the existing land laws and other legal protocols in what has become commonly known as the 'tragedy of good intentions by breaking own laws' in pursuit of the fulfilment of the objective of land reforms. Renwick (2000, p. 2) reports that,

*The so-called veterans being incited by the President to occupy farms and attack white farmers in many cases were not even born when the liberation struggle ended. Many of Mugabe's Ministers were horrified at what has been happening. The rule of law has been destroyed in Zimbabwe by the President himself.*

Further, Agency Press (2000) states that, "...until now, Mugabe has backed the occupation as a justified protest against unequal distribution of land in a country where 4000 white farmers own one third of the productive farm land." One would have expected strict adherence to land laws of the country and the absence of radicalism or revolutionarism within the hierarchical cultural setting as suggested by Cameron and Quinn (2011) and Schimmoeller (2010). Government and its officials, agents as well as individuals were expected to be accountable under the law, and security of persons and property were expected to be assured under this hierarchy culture. This is so because the rule of law is principally the legal principle that

law should govern a nation, as opposed to being governed by arbitrary decisions of individual government officials (World Justice Project, undated.). However, to the contrary, Restorative Leadership-spurred by transformational leadership, had significant, presence going by the activities on the ground characterizing Zimbabwe's FTLRP where the Constitution was traversed and laws and formalization of procedures had to be enacted or processed after allocation of land to beneficiaries had already been effected (Pilosoff, 2012). According to Agency Press (AP) (2000), "*...the land occupation began 16 February 2000, the day after*

*the government suffered a crushing electoral defeat in a constitutional referendum. Part of the rejected constitution would have let the government seize white owned farms without paying compensation, a law ruling party legislators passed anyway on April 6."*

The leadership practice of constantly amending the Constitution to meet the legal demands and expectations on the ground and the refusal by the GoZ to pay compensation for land acquired for resettlement manifests a strong Restorative Leadership which is driven by transformative action which itself is anchored on situational leadership (Harrington, 2001).

According to Pilosoff (2012) while the farmers and the Commercial Farmers Union continually maintained that they supported land reforms, their action represented the opposite. The farmers challenged compulsory acquisition of farms through the legal system leaving the government frustrated and its more radical elements disillusioned. Pilosoff, (2012) quoted former Minister of Agriculture and Land Resettlement, Kumbirai Kangai as having said, in 2003, that:

*The farmers were simply against any type of land redistribution. Why did they go to court, why did they oppose things like land? This allowed impatient members of the party (ZANU PF) to say Look, see.... Your route is not working...these whites are just opposed to everything, even when you try to include them (p.34).*

It appears the support by the government for Jambanja was informed by the reaction of Kangai to the actions by the white farmers and the CFU. This marked a serious resolve by ZANU PF and land hungry members to challenge the legacy of settlers land and property rights as enshrined in the Lancaster House Constitution and the 'rule of law' (Moyo, 204). The AP (2000) reported that, "...opposition leaders said Mugabe planned occupations as a political ploy to rally support for his party ahead of parliamentary elections expected to be held in May." It further cited David Hasluck, a CFU official, as having remarked that "...the Union has evidence that a top Mugabe aide, Provincial Governor Border Gezi, toured Northern Zimbabwe arranging for supporter to move onto white -owned land after the referendum." Relatedly, Reuters, (2000, p.3) published a story in which it cited then Minister of Information in the GoZ, Chen Chimutengwende, as having remarked that, "...the takeover of white-owned farms was unfinished business from the Southern African country's liberation war, adding that what is going on the country is a result of hundreds of years of racists oppression by the British settlers."

A participant in the Focus Group at provincial level remarked that, "*...taking a cue from President Mugabe, the leadership that spearheaded the land reforms acted confidently and optimistically throughout the whole exercise of land reform about the projected positive outcome of the land reform exercise,*" (Interview, 12 July 2013, Gwanda). Another member of the same group said, "*...the fact that white settlers violently dispossessed blacks of their land justified the reverse violent recovery of the land from the whites without compensation because they had refused to cooperate with the GoZ,*" (Interview, 12 July 2013, Gwanda).

The majority of Focus Group discussants and key informants were united in their view that the delays associated with land reforms due to suspected uncooperativeness of the former white farmers were catalytical of degenerated into *Jambanja* (land invasions) because when the revolutionary political parties (ZANU PF and PF ZAPU) were voted into power in 1980, it was largely against the backdrop of promises of restoration of land rights to the indigenous Zimbabweans.

#### **51. 5.2.1.3 Market culture as it interfaced with the FTLRP**

The Market cultures emphasize centralized control with need for stability while focusing on internal maintenance (Berrio, 2003). It encourages members to be productive and competitive while measuring performance in empirical terms such as growth (Schimmoeller, 2010 citing Cameron & Quinn, 1999). It was the view of research participants that the land officials encouraged the newly resettled farmers to be productive and competitive in order to contribute to economic growth and fostering food security at household level and the nation at large. This view by research participants is buttressed by Mombeshora, (2016) when he said, 'The Ministry of Land and Rural Resettlement is prioritizing agricultural activities and acquisition of farming knowledge by the farmers.' In addition, Mombeshora, (2016) highlighted that land utilization by A1 farmers countrywide was between 98% and 100%, while that for A2 farmers ranged from 45% to 50% due to a plethora of factors such as funding challenges and farming knowledge deficit. The revelation by Mombeshora shows that while the goal of the FTLRP was to parcel land to the landless, it was equally the goal of the FTLRP to enhance food security at household level through high productivity, thereby eliminating poverty. It is noteworthy that while Provincial and District Land Committees had the mandate to identify land for compulsory acquisition and to select potential beneficiaries of the acquired land, the ultimate authority for both acquisition and allocation and allocation of farms was vested in the Acquiring Authority, who is Ministry of Lands and Rural Resettlement on behalf of the President of the Republic. According to Schimmoeller, (2010), these cultures are results-oriented and transaction-based and do not embody the inspirational and visionary behaviour associated with transformational leadership. Researchers in previous studies found the relationship to be negative and far from being significant, and this result was associated with the hierarchy results in which rules and process controls of the organization negate any strong leadership style. The researcher hoped that leaders would excel by mounting successful negotiation with white farmers and achieving results consistent with the transactional leadership behaviour of contingent reward which offers rewards-based performance as advocated by Bass (1985) and corroborated by Cameron and Quinn (2011) and Schimmoeller (2010).

An analysis of events on the ground and efforts to associate the events to Market culture in this research shows that both transformational and transactional leadership styles were significantly present during the implementation of the FTLRP. This is so because, instead of negotiating with the white commercial farmers to get their indulgence in land acquisitions, an element of force was used to compel them to capitulate to the needs of government and the landless due to perceived lack of cooperation from the farmers and the CFU. This was consistent with transformational leadership. The new farmers were asked to observe environmental laws in the resettled areas and to respect the new tenurial order and the Committee of Seven particularly at A1 Model farms. This was consistent with the Transactional leadership styles as the goal was order and stability. The qualitative and quantitative changes brought about by the FTLRP to the land and agrarian landscape inevitably necessitated changes to existing organizational systems structures and management practices, what Burke and Litwin (1992) termed transactional changes which follow radical change an opinion that was corroborated by Prachi Juneja (2008). The Focus Group Discussion respondents noted that the presence of environmental experts in the form of the Environmental Management Agency (EMA) representatives in District and provincial land committees helped to impart environmental and

conservation skills to new farmers such as avoiding wanton cutting down of trees and putting fireguards in place to arrest veld fires. However, the research established that the majority of land beneficiaries are still suffering deficit in compliance with environmental requirements due to financial challenges. "One would rather buy livestock than spend a fortune in putting up fireguards" (Key informant Interview, Matobo, 12 August 2013).

51(83%) land officials affirmed that they were good at conflict resolution and management. The results suggest that the land officials exhibit a flair of error detection, process control and systematic problem solving through their coordinating, monitoring and organizing roles. The value drivers for land officials were, persuasively, efficiency, timeliness, consistency and uniformity, which are whole marks of hierarchical culture and transactional (bureaucratic) leadership (Cameron & Quinn, 2011; Antonakis et al., 2003). The key informants and Focus Group participants expressed satisfaction with the manner the land officials handled disputes among land beneficiaries especially to do with boundary and double allocation, among others. This implies that the land officials were equipped to explain to the people, the need, the purpose and mission of the FTLRP. The land officials came from various professional and social backgrounds in order to ensure that the communities were educated on various issues pertaining land and agrarian reforms. The process of educating communities about the various facets of the land reforms seems informed by the leadership's desire for efficiency, effectiveness, productivity and growth which eminently subscribes to a learning organization.

Similarly, 53(87%) land officials said they offered counselling services or rendered advice to the vast majority of people who visited them. Focus Group participants and Key Informants supported the notion that land officials were effective advisors, counsellors, educators and communicators. Effective communication and ability to facilitate and mentor are whole marks of charismatic leadership which enables the articulation of vision whilst anchoring on strong influence process of transformational leadership (Sullivan & Decker, 2001; Antonakis *et al.*, 2003).

The themes and subthemes that emerged from the research under this objective and are discussed in subsequent chapters help to show some leadership practices, decision and policies that are critical in constructing a mental frame which configures and matches the leadership styles(s) and cultural values which shaped the FTLRP. It is important to note that leadership styles and cultural values transcend all objectives and research questions in this study and the two constructs would continue to feature when discussing other thematic areas.

### **52. 5.3 Conclusion**

This chapter explored the perception of research respondents on the manner the land reform was executed in the research areas and also in the process establishing cultural and leadership streams that could have influenced the way the FTLRP was done. From evidence gathered in this research it was apparent that the dominant leadership and culture that had a persuasively most influential role in the execution of the FTLRP was transformational leadership and Clan culture. From the respondents accounts it is clear that other cultures namely, Adhocracy, Market and Hierarchy significantly played a role during the execution of the FTLRP, so was Transactional leadership. This means that it was difficult to draw a line between and among culture and leadership styles used during the implementation of the FTLRP as these cultures and leadership styles were applied simultaneously and concurrently with others.

An analysis of the manner the FTLRP unfolded showed that transformational and transactional leadership as well as Clan, Adhocracy, Market, and Hierarchy cultures were not sprightly enough to bring about the

enormous changes to the land and agrarian architecture witnessed in Zimbabwe. This observation, therefore, gave rise to the need to develop a model fit for a decolonizing environment as would be discussed later in this thesis.

The study has shown that land and agrarian reforms involve change in land ownership, tenure systems and land use. The traditional land reforms around the world are associated with incremental process and system improvements. With this type of land reform, the key here is to follow and respect the rule of law as enshrined in the constitution. However, literature shows that the history of land alienation in a society has a big role in shaping, configuring and nurturing the complexion of land reform approaches (Swinnen, 2003; Mufune, 2010). In a decolonising environment such as in United States of America, Republic of Korea and Zimbabwe, to name but just a few, the radical approach to land reforms was used to recover land from settlers. The respective governments used the “...*inherent right to land ownership*,” to acquire the land and prevaricate rights as to compensation of land and in other instances for developments on the land payable to the settlers (Harlington, 2001). In the USA and Korea no compensation was paid at all and in the Zimbabwean situation, only infrastructural developments were considered for compensation. This helps to show that land reforms in a normal situation and in a decolonising environment where stakes are high due to pressure by the indigenous people to recover their land take different forms and character. In tandem with a country’s culture and leadership values, objectives of the land reforms and history of land alienation, the land reform approach varies from traditional to radical approaches (Daszko & Sheinberg, 2005). Decolonizing is associated with radical land approaches in the majority of cases unless the government enacts laws and puts in place institutions which suppress the feelings and interests of the landless. Culture and leadership are dependent social constructs which are the most critical determinants in shaping land reform approaches (Yukl, 1989; Bass & Avolio, 1993; Pfeffer, 2002; Lamond, 2003; Mozaffari, 2008; Schimmoeller, 2010).

The implication of the findings to the methodology used in this study shows that the selection of the research design was appropriate for the study, although the instruments used could not give satisfactory and conclusive result regarding the leadership style and culture fit for land reforms in a decolonizing environment. The YLLI and the OCAI seem to be appropriate for the traditional and incremental transformation but do not quite measure up to radical transformation, hence the need for a Model fit for a Decolonising environment. This may require the modification of the YLLI and the OCAI to embrace the Decolonising aspect of land reforms. In their present state, the YLLI and the OCAI are handicapped from delivering justice, equality, fairness in terms of less, unfettered access and rights as well as restoration of ownership and control of natural resources to the communities disenfranchised due to the operation of colonialism. The development of Equal Opportunity Leadership-Culture Model in a Decolonising Environment was therefore necessary to provide a missing link in the leadership necessary for restoration of land to the landless.

## **6. IMPACT OF LEADERSHIP AND CULTURE IN THE IMPLEMENTATION PROCESS OF THE FTLRP**

### **53. 6.1 Introduction**

This chapter discusses the role and impact of leadership and culture in the process of implementing the FTLRP in Gwanda, Matobo and Umzingwane districts. The land reform approach used, land tenure system applied, maximum farm size policy, post-land reforms institutional support mechanisms and the land reform process architecture are the main indicators which would give the proper narrative on the role and impact of leadership and culture in the execution of the FTLRP

### **54. 6.2 Complex Land Reform Process Architecture**

Land reform is a redistributive policy process which involves land, a scarce resource, and is often undertaken in a highly politicised and contested environment and thus requires ambidextrous leadership to ensure its success (Turner & Ibsen, 2002; Lahiff, 2001; Van den Brink, 2003). It is a socio-economic and political process since it involves the acquisition and redistribution of a limited resource with high economic and symbolic value, and also results in significant shifts in societal power dynamics. The political process is supported by political and community leaders and that was the case in Zimbabwe. The land reform programme was implemented through various institutions and a lot of players were involved ranging from the war veterans, local leaders (traditional and elected), regional and overseas partners multilateral financial institutions, NGOs, business associations, bureaucrats and politicians. The complexity of the political economy configuration in Zimbabwe as a function of complex and competing interests by the main stakeholders who had vested interests in the land reform programme contributed to the fragility of the country's socio-economic and political environment.

The existence of multiple stakeholders with different agendas meant that it was difficult to identify and agree on a simple path to resolution of the land question in Zimbabwe. The land invasion by land hungry masses was symptomatic of lack of cohesiveness by the stakeholders on the right format to adopt in the implementation of land reform. However, stakeholders narrowed their differences after the land invasions and started to work toward normalising the situation in the farming areas. The resettled farmers interacted with most of the players in the land redistribution exercise. Their emphases on the importance of social institution in the execution of the FTLRP is testimony to the existence of strong social capital in Zimbabwe in general and the research districts in particular. Community cooperation, cohesive society, capable institutions and community collaboration driven by shared values, ethos, normative practices and respect for both traditional and developmental leadership ensured coordinated approach towards an orderly resolution of the land reform programme in the research areas.

### **55. 6.3 Manifestation of Leadership and Cultural Values Underpinning the Implementation of the FTLRP**

In response to a question on their perception about the manner the leadership spearheaded the FTLRP, 117(95%) land beneficiaries agreed that the land officials reflected a participative and open approach in land acquisitions, allocations and resolving land related conflicts. Cross tabulations shows us that there is no association between gender, marital status and designation of respondents with the responses to the question regarding perception on participative leadership by land officials (see Appendix 1, Question 6). However, the responses to the same question were affected by age of respondents. It was the view of the majority of land beneficiaries, key informants and Focus Group participants that the leaderships embraced participation of community leaders who include traditional leaders, war veterans and local authority representatives in the process of land reforms. Focus Group participants and key informants concur that the



implementation of the FTLRP was largely founded on community participation. A key informant in Matobo District buttressed the above position by noting that, *"...the land officials involved communities, solicited for input from communities, were open to suggestion, built effective teams to steer land identification and land use plans, and empowering communities by giving them the opportunity to make major decisions such as deciding amakhiwa azasala (remaining white farmers), amadlelo (grazing lands), among other decisions,"* (Interview, 12 August 2012). Another key informant from Matobo pointed out that, *"...the chief feature of a participative leader is his/her involvement and working collaboratively with communities by soliciting input from them before making decisions as was the case with the FTLRP,"* (Interview, 12 August 2013).

In addition, one member of the Umzingwane Focus Group hailed the leadership that spearheaded the land reforms as participatory as follows, *"...the leadership exuded a democratic system of leadership through listening to the communities and considering their ideas regarding farms to acquire, areas to be reserved for common grazing, schools and clinics,"* (Interview, 1 September 2013). Further, a key informant from Gwanda had this to say, *"...the land officials showed industriousness and sacrifice by working during weekends and after hours for no payment, and putting a lot of trust in communities and ensuring that the role of community in the land reform exercise was properly enunciated,"* (Interview, 15 July 2013). This heralds the existence of the flexibility and discretionary focus of the Clan and Adhocracy cultures. Listening to communities or followers and incorporating their ideas into developmental programmes is a leadership quality informed by transformational leadership style and Clan and Adhocracy cultures anchored on Ubuntu values.

The achievements on satellite schools' construction and other community projects were only possible through consultation and participation by land officials. The purpose or objective of community participation is to accord less participation of marginalised communities in the life of the nation and hence there is need for the leadership to nurture and grow the peasant groups into a politically conscious trajectory which is strong enough to inspire the community with new hope and zeal, to overcome the inertia and fragmentation of traditional bureaucratic tendencies, and to transform the attitudes and working habits of public personnel (Huizer, 1965). Decentralization of formal land administration to the local level such as Provincial and District land committees by the GoZ represents a huge leap towards community participation in land reform activities in line with the communitarian philosophy that emphasises the importance of community relationship in shaping an individual's social identity and personality. This philosophy emphasises the moral supremacy of the common good to the whole community. The common dislike of the individual rights to a 'common good' is grounded in shared tribal norms and values that are grounded in the Ndebele culture obtaining in the research areas but broadly influenced by communitarian philosophical thought process at national level (Ribot, 2002; Wily, 2003; Boone, 2007). However, empirical research conducted in some African countries, including Tanzania and Namibia, has shown that the implementation process of decentralization of responsibility for administering land in rural and commercial farming areas consists of multiple administrative layers and potential actors which have slowed down the pace of land reforms (Pedersen, 2012). Decentralization helps to check limitations of state-led reforms. Nonetheless, decentralization of reform responsibilities, if not backed by close supervision, has the propensity of causing the failure to achieve national goals as local politics would tend to overshadow the national land reform agenda. The leadership should therefore strike a balance between democratic decentralization and retention of ultimate authority and responsibility for the execution of land reforms. This will enable the central government to supervise the implementation of the land reforms by the sub-national structures, while at the same time guaranteeing the achievement of national goals as was the case in Zimbabwe.

The Traditional Leaders Act of 1998 in Zimbabwe re-emphasized the powers of the traditional leaders as custodians of land which now incorporates resettlement areas (Rukuni, 1994; Marongwe, 2003; Marimira, 2010; Matondi, 2011). However, the Act has somewhat sustained a breakdown of administrative structures and caused the erosion of authority and responsibility, which the GoZ should address in order to bring about harmony in land administration structures as profounded by Rukuni (1994) and corroborated by Matondi (2011). The recognition of traditional structures is rooted in transformational leadership driven by Clan culture. However, the mere setting up of Provincial and District Land Committees and establishment of Committees of Seven at each farm acquired for resettlement dovetails with quest for stability, control and order, thus showing existence of transactional leadership and Hierarchical and Market cultures in the implementation of land reforms.

The composition of Provincial and District Land Committees made up of people from various professional and expert backgrounds who include local government, Agriculture and Extension Services, Environmental Management Agency, Roads, Water, Gender and Youth Development, Women's Affairs, Chairpersons of local authorities, War Veterans and land experts is testimony to the quest by the GoZ to guarantee involvement and maximum utilization of land and high productivity for the benefit of economic growth and social and political stability in the country (Marongwe, 2003; Moyo, 2010; Matondi, 2010; Pilosoff, 2012). In addition, social networks such as women's clubs, churches, farmers' organisation funeral wakes, field days, celebrations, burial societies, traditional ceremonies, traditional indabas (courts), neighbourhood watch committees, were used by the land officials as conduits for notifying and educating communities on land reform matters in their neighbourhood. This is testimony of the dominance of social capital in the research districts.

Leadership Practices are better demonstrated through participative leadership and community involvement in the implementation of the FTLRP. This research has shown that by and large, the land reform practitioners were involving and allowing for community participation through engaging communities to decide which farms to acquire for resettlement, land use, Model of resettlement and who to settle (land beneficiaries). The outcome of the YLLLI attests to the existence of participative leadership among land officials through exhibition of practices like being methodical about collecting facts before decision-making, being too rational when dealing with people, possession of a strong sense of justice in dealing with the public, introducing new people to new ideas and new paths and chatting with subordinates outside work environment. The land reforms addressed the conflict between classes, inequality and unfair distribution of wealth in the Zimbabwean society through working collaboratively with communities and soliciting for their participation in idea formulation.

The land officials exhibited flexibility, versatility and the quality of involvement of communities and stakeholders consistent with Clan, Adhocracy, Market and Hierarchy cultures, as well as bureaucratic and transformational leadership styles where dynamism, facilitation,, mentoring, empowerment and collaboration on the one hand are emphasized, and formal rules and policy on the other hand keep the organsiation together (Cameron & Quinn, 2011; Sullivan & Decker, 2001; Antonakis et al., 2003; Schimmoeller, 2010). The land beneficiaries, key informants and Focus Group participants held that the officials exhibited good morals with a grounding in African realities and were open to suggestion. Involvement of communities by land officials is always associated with rational and methodical approach to decision making which is premised on consensus seeking attitudes of communitarianism as postulated by Taylor (1988) and attested to by Sullivan and Decker (2001), Antonakis et al. (2003), Astrom and AHN, (2003, Hagedorn (2004), Sikor and Muller (2009) and Pedersen (2012). The land officials were refered to as creative

team builders by key informants and Focus Group participants for their role in mobilizing communities to support land reforms.

The fact that 43(70%) land officials noted that they can be described as people full of ideas and drivers of new initiatives and change which they impart to others with a passion shows that they embrace Adhocracy culture simultaneously with Clan, Hierarchy and Market Cultures (Cameron & Quinn, 2011; Galford & Maruca, 2006, 2011). Seeking justice, equality, restoration of human dignity through restoration of land rights in a sphere of communally driven radical land reclamation exercise where both leaders and followers are united by the common cause of land recovery is testimony to existence of social capital. The community of purpose was clearly demonstrated by responses from key informants, Focus Groups and land beneficiaries when they indicated that land officials were mentors, coaches, facilitators, creative team builders, gave communities space to decide what they thought were the best decisions relating to land use, land allocation and farms to acquire.

Collectivism emphasizes embeddedness of individuals in a larger group, thereby encouraging conformity and discouraging individualism (Platteau, 2000). Community participation is associated with high levels of trust anchored on social capital and, as such an active participation of citizens in government such as land reform is testimony to strong social capital as put forward by Putnam (1993) and Knack and Keefer (1997) and upheld by Uslaner (2005). The research outcome shows that an individualist culture played a subordinate role to collectivism through action of cross-cultural nexus during the FTLRP implementation (Oyserman et al., 2002; Heine, 2008, 2010). This means that sub-cultures fed into the national culture and the national land policy framework and the reverse is true that the sub- cultures borrowed from the national cultural development agenda as embedded in the land reform policy

A closer look at community involvement and participative leadership in the FTLRP shows that they derive from grounding in an African traditional culture which promotes the identity of an African, and which identity is critical for human development. The African traditional culture which is relevant for restoration of land to the indigenous people in a Decolonizing environment as witnessed in Zimbabwe has been referred to as Equalising Culture in this study as it creates the fundamental building blocks in the personality of citizens and is the bridge that links individuals to communities and the nation. The ability of the leadership in Zimbabwe, from the President of the Republic to the land officials superintending the execution of the FTLRP to integrating the principles of cultural diversity and the value of cultural pluralism into the public policies, mechanisms and practices for land reform shows a leadership that is social capital driven and oriented towards Restorative Leadership. The contribution of an Equalising Culture to poverty alleviation through restoration of land to the dispossessed population as a function of colonialism offers important benefits such as social cohesion.

The outcome of the research which seems to suggest that the community actively participated in the FTLRP through application of collective skills and resources to increase their level of influence and control of the programme, as well as decision makers on key issues relating to land reform appear to confound the finding of some social scientist who have predicted the unlimited growth of individualism as an inevitable consequence of modernisation, thereby posing serious threats to the organic unity of society (Allik and Realo, 2004). Other researchers have argued that autonomy and independence are necessary conditions for the development of interpersonal cooperation, self-sufficiency and social solidarity as observed by Coleman, (1988) and supported by Allik and Realo (2004) and Opono,(2012). Protagonists of individualism emphasize values that promote individual goals, utility maximizing, transaction-oriented actions and thus an attempt at

bridging communitarian-individualist cleavages which was witnessed during the FTLRP in Zimbabwe was aimed to benefit from the advantages of the two approaches as asserted by Weber (1947), YUKL ( 1989), Bass and Avolio (1993) and bolstered by Barling et al. (2000), Mangaliso (2001), Northhouse (2007) and Cheetham (2002).

Cheetham (2002) describes community members as a rich resource of knowledge about their community and of energy and commitment to that community. The involvement of the community by the land officials in the FTLRP ensured that appropriate strategies which are acceptable to the community were implemented effectively. Indeed, community perception promotes shared responsibility and risks, as well as ensuring that community members control the developmental programme through facilitation by professional partners to build the community's capacity to make informed decisions and to take collective action. When the community owns the programme it goes out of its way to mobilize the members to be committed to the programme at hand, and thus engendering success. Many researchers such as Scoones, *et al.* (2010) and Hanlon, et al. (2013) have noted the successes posted by the Zimbabwean leadership when it implemented the FTLRP despite plethora of adversities compounded by the imposition of sanctions by the West and crumbling economic fundamentals under the weight of the sanctions. Social cohesion brought about by participative leadership and community participation is chiefly the reason why the FTLRP relatively succeeded in Zimbabwe as noted by Kriger (1992, p.6), and Roling (1997) as supported by Matondi (2012, p.5).

Key informants observed that the leadership ensured meaningful and substantial engagement with communities in the execution of land reforms. Further, it was their perception that for land reforms to succeed, it must be carried out by and with the people, not on or to the people, in order for the communities to retain ownership of the programme. One key informant had this to say, *"...Community action for land reforms implies the collective efforts by communities directed towards increasing community control over the determinants of land tenure and land use, thereby improving the economic status of the community and the nation at large,"* (Interview, Matobo, 12 August 2013).

In the same vein, Focus Groups observed that successful land reforms are all about inclusion adding that the way leaders behave and work should encourage community participation and place people at the heart of land and agrarian reforms. The Focus Group participants concurred that land officials had embraced participation in the execution of the FTLRP as witnessed by the involvement of civil society, traditional leaders and local authorities, among others. A Focus Group participant raised a salient point of relativity of needs, problems, beliefs and practices by the communities, highlighting that *"...getting the community involved in programme design and implementation helps to ensure the community buy-in of the strategies and programmes of action employed by the leaders,"* (Interview, Matobo, 12 August 2013). Another participant hailed the leadership's involvement in the land reforms saying, "it helped to promote shared responsibility between the leaders and the community, especially women and the youths on land reform matter," (Interview, Matobo, 12 August 2013). Generally, both key informants and Focus Group participants agree that the level of community participation in the land reforms increased accountability by the land officials as well as empowerment of women and the youth (Cheetham, 2002). Further, in Focus Group Discussions respondents noted that there was palpable collective resolve, dedication and commitment by the majority of the citizens to unite and free Zimbabwe from the scourge of colonial present and poverty.

However, the decentralization of decision-making to lower levels during land reforms has been regarded by Marimira (2010), Matondi (2010), Mutizwa-Mangiza, (1989) and Chavhunduka and Jacobs (2003) as not

having achieved expected results because some government departments reportedly only devolved responsibilities without apportioning the local level structures the authority that comes along with those responsibilities. In addition, the devolution of power has been reported as being very limited to resolving petty land related and social conflicts in the resettled areas. Nonetheless, this research has discounted the above assertion that sub-national structures were eviscerated of authority to make decisions, although admitting that certain complex decisions were referred to the National Land Committee for finalization, which is a common phenomenon in any administrative set-up. A majority of respondents (land beneficiaries), 116 (94%), were satisfied with the level of community participation in the decision-making processes related to the FTLRP. The study noted that 121 (98%) of respondents were more satisfied with the level of participation of war veterans, while 90 (73%) respondents were satisfied with the participation of traditional leaders, whereas 107 (87%) and 100 (81%) respondents were satisfied with the participation of District Administrators and Rural District Council representatives respectively. Cross tabulations by age, designation and gender of respondents had no significant relationship with responses to the question on community participation, except for marital status of respondents which has significant relationship with responses to the same question (see Appendix 1, Question 13). By free association, community participation is consistent with transformational leadership as it hibernates within the communitarian school stable. The land officials showed, through the YLLI, that they were good at resolving disputes among people and, as such, that flair could have become instrumental in solving some land disputes in the resettled areas.

The leadership developed a shared vision in both economic and ideological terms that the followers were able to deduce a positive meaning out of it. The research participants, view in the leadership's articulation of the vision and taking of risks dovetails Sullivan and Decker (2001), Bass (1985) and Howell and Avolio (1993)'s observation that transformational leaders strive towards creating a state of engendering trust, admiration, loyalty and respect through (i) nurturing a land reform vision and explaining how to attain the vision in an appealing manner, (ii) leading by example and leading from the front to show the followers that land reforms are a reality and are achievable, (iii) acting confidently and optimistically when directing and controlling the execution of land reforms or tasks and (iv) sharing risks with followers and showing preparedness to encounter dire consequences in pursuit of the land reform agenda.

Indeed, these leaders are change agents as they project their vision for the nation on to the citizens. The magnanimous, robust and aggressive show of charisma by land reform practitioners as observed by key informants and Focus Group participants and as confirmed by land officials themselves helped to endear and to enlist the support of the followers to the FTLRP. One Focus Group participant in Gwanda had this to say; *"...The leadership showed and encouraged team work between and amongst them and the communities they were working with,"* (Interview, 15 July 2012). The leadership was involved in mentoring, facilitating and nurturing followers along or towards the set goals, that is, they were Models (Kouzes and Posner, 2007).

The Focus Group discussion respondents noted that there were notable collective efforts by communities directed towards increasing community control over the execution of the FTLRP. One Focus Group participant in Gwanda said. *"...The community was empowered to apply its collective skills and resources to increase its synergistic level of influence and control of the FTLRP through identifying the needs, priorities, capacity and barriers to the smooth implementation of the land reforms,"* (Interview, 10 July 2012). A key informant in Umzingwane said: *"...Genuine participation by community members, including women and the youths, is key to the success of any programme. Community members were given the opportunity to control the land reforms programme through involvement of locals, while the land officials capacitated the community to make informed decision and to take collective action through the guidance of traditional*

*leaders,*” (Interview, 16 September 2012). From the interviews, it shows that the mode of community participation was collaboration where locals worked with government officials to determine priorities of land reforms, with the officials retaining the ultimate responsibility for directing the programme. This outcome is supported by the findings of the OCAI, YLLI and Matondi (2012), which shows that the dominant leadership style is persuasively transformational, with Clan culture being the dominant culture with an omnipresence of social capital.

The above finding is in line with Sikor and Muller (2009) and Pedersen (2014)’s observation that the success of land and agrarian reform hinges on active participation of communities. Pedersen (2014) asserted that the policy making process in land reforms sweeping across Sub-Saharan Africa (SSA) has become more consultative over the years, than hitherto, as more countries were becoming more democratic. While noting the observation by Gillin (1949) and supported by Campbell (2006) that the extremes of class and relative lack of education for the great mass of the people have often prevented anything approaching democratic participation by the bulk of the population as the majority of the people did not know how-to take part in political affairs and that the upper class would not permit them to do so, the study noted that the GoZ went to great length to involve the people in land reform -related decisions. Campbell (2006) posits that education is not only associated with bolstering economic growth of a country but is also “strongly associated with boosting levels of social capital” (p.1). Relatedly, 59(96%) of YLLI respondents concur with key informants, land beneficiaries and Focus Group discussion participants that indeed the leadership that spearheaded the land reforms exhibited participatory and involvement leadership. Ninety-six percent (96%) 59 of land officials expressed that they were methodical about collecting facts before decision- making. In the context of land reform, this is critical for planning land tenure, farm sizes, post-resettlement institutional support, land reform approach, among others. In the same vein, 49(80%) land officials expressed that they were always being accused of being too rational when dealing with people. The land officials exhibited the quality of involvement of communities (stakeholders), consistent with Clan and Market cultures and transformational as well as bureaucratic leadership styles where dynamism, facilitation, mentoring, empowerment and collaboration, on the one hand, are emphasized, and formal rules and policy, on the other hand, keep the organization together (Cameron & Quinn, 2011; Antonakis et al., 2003; Schimmoeller, 2010). The land beneficiaries, key informants and Focus Group participants held that the land officials exhibited good morals with a grounding in African realities. Involvement of communities by land officials is always associated with a rational and methodical approach to decision-making, which is associated with consensus seeking attitudes (Sullivan & Decker, 2001; Antonakis et al., 2003). This result helps to buttress the point that the land officials exuded more Clan and Market cultures, as well as more transformational and less bureaucratic leadership when dealing with stakeholders (Galford & Maruca, 2006).

The outcome of the study shows that the Zimbabwean society has got a strong social capital base as evidenced by the close relationship and interaction between higher and lower levels during the transformation process of the land and agrarian sector. The results point to the existence of reciprocal trust, shared values and vision between the leadership and the communities, which are critical for the success of transformation. This supports the hypothesis and beliefs among change agents that both the quantity and quality of social capital in transition processes are for the success of transformation (Hagedorn, 2000). According to Ostrom and AHN (2003) societies are only able to cope with demanding changes if sufficient social capital is accumulated. The sense of community and social capital characterizing the FTLRP in Zimbabwe have a direct correlation with transformational leadership style because of their revolutionary and empowerment appeal to the benefitting communities.

Relatedly, 59(91%) of land beneficiaries dismissed the notion peddled by some international media houses that the FTLRP was executed chaotically (Scones et al., 2011). Cross-tabulations show that there is no statistically significant association between genders, marital status and age of respondents with responses to the key question on implementation method of the FTLRP (see appendix 1 question 7). However, there was association between designations of respondents with the responses to the same question. Furthermore, 59 (91, 0%) of the land beneficiaries believed that the land officials were corrupt free in their execution of their mandate. The key informants and Focus Group participants supported the position that the FTLRP was largely carried out in a corruption free environment, adding that reports of chaotic land reforms were, to a large extent, not true. A headman from Matobo said, *"...The involvement of traditional leaders who are the custodians of umhlabati (land) in the land reform process guaranteed transparency and fairness in the allocation of land to beneficiaries,"* (Interview 12 August 2012). Thus, the research participants dismissed the dictatorship theory of missing social capital as well as corruption and self-serving interest by land officials and the executives in government (Paldam and Svendsen, 2000). This is a positive sign of the existence of communal spirit, collaborativeness, social cohesion and sufficiently stronger trust between the leadership and the communities (Paldam & Svendsen, 2000; Rose –Ackerman, 2001; Gatzweiler & Hagedorn, 2003; Theesfeld, 2003).

However, six informants were of the view that more could have been done to render the implementation of the FTLRP more credible and acceptable to all interested parties locally and internationally. They made reference to the farm invasions, corrupt allocation of plots and apparent politicization of the programme as some of the black spots in the implementation of the FTLRP. A key informant in Umzingwae said, *"...I failed to get a plot because I could not raise a heifer that was demanded by one of the officials called Nduna for him to facilitate my allocation,"* (Interview, 16 September, 2013). Overly, there was overwhelming agreement by respondents in this research that the implementation of the FTLRP met the minimum expectations of the communities. Another key informant pointed out that, *"...Corrupt practices by some land officials resulted in massive illegal settlements as the landless had to resort to informal and irregular methods of getting land such as bribing the land officials."*

It is persuasive from the study outcome that the Zimbabwe leadership (from the Presidium to the lower echelons) has not attempted to promote forms of philosophical liberalism, especially libertarianism which over emphasise autonomy and individual rights at the expense of the common good when it rolled out the FTLRP as espoused by Prusak (2001) and Gathlogo (2008). The Zimbabwe land reform objectives are rooted in social capital/communitarianism as it seeks to empower the individuals that make up a community under the aegis of the community itself and not through the route of atomised individuals and materialistic hedonism.

The majority of key informants concur with the findings of the YLLI respondents and Focus Group Discussion respondents that the land officials exuded flashes of fairness and a strong sense of justice not directed by current politics but by the long history of marginalization and discrimination in natural resource ownership and utilization, during the implementation of the FTLRP. The majority of land beneficiaries, key informants and Focus Group participants supported the manner in which the FTLRP was implemented, saying the leadership's actions were informed by the needs of the land hungry people, and that the fact that white settlers violently dispossessed blacks of their land justified the reverse radical recovery of the land from the whites. It was the participants view that 'unnecessary 'delays associated with land reforms coupled with British and USA governments' abandonment of their responsibilities and obligation to fund land reforms whipped the emotions of land-hungry Zimbabweans, culminating in *jambanja*, taking into consideration that

restoration of land to the people was an election promise made by the two revolutionary parties ZANU PF and PF ZAPU at independence in 1980 (Pilosoff, 2012).

To buttress their viewpoint, the research participants (Focus Group participants) made reference to a letter by Clare Short (British Secretary) on 5<sup>th</sup> November 1997 and revelations by Sir Shridath Ramphal (Commonwealth Secretary General) on 23 November 2013 on the British and USA governments' abandonment of their mandates on Zimbabwe's land reforms. The researcher recited the correspondence by Short and revelations by Ramphal but posted in the Daily Telegraph by Boris Johnson, then Mayor of London, as cited by the Focus Group participants, for easy of reference. Clare Short's letter to Kumbirai Kangai, Minister of Agriculture in Zimbabwe is as follows;

We do not accept that Britain has a special responsibility to meet the costs of land purchase in Zimbabwe. We are a new government from diverse backgrounds without links to former colonial interests. My own origins are Irish and, as you know, we were colonized, not colonizers. We do recognize the very real issues you face over land reform... we would be prepared to support a programme of land reform that was part of a poverty eradication strategy, but not on any other basis (Utete, 2003 as cited by Munyuki –Hungwe, 2011, p.48.)

This letter caused a rift with the Zimbabwean government, which asserted that the Lancaster House Agreement of 1979 had contained a continuing pledge from the UK government to assist in land reform. The British reneged on an earlier pledge to assist with funds to purchase land from white farmers (Pilosoff, 2012).

Relatedly, Focus Group participants cited Boris Johnson, the Mayor of London, now British Prime Minister of having said:

*Britain fouled by failing to honour the 1979 Lancaster House Agreement which guaranteed compensation for its settler farmers in independent Zimbabwe...Britain's betrayal of the agreement led to Zimbabwe's land revolution starting in 2000, in which the settler farmers emerged losers. This Mugabe tyranny is no accident- and Britain played a shameful part in the disaster. Readers will remember the 1979 Lancaster House Agreement, by which Margaret Thatcher granted independence to Rhodesia. At that time the country was a bread basket, a flourishing agricultural producer, with about 6 000 commercial white farmers (p.3)..*

Furthermore, Johnson quoted Ramphal saying that, "...I took an initiative of my own as Secretary General which is not much known and talked about but can be now." In the article Johnson said, "... Ramphal confirmed that in the face of collapse of Agreement talks, and with the potential for reversion of civil war, he secretly contacted the US Ambassador in London, Kingman Brewster, and asked him to get the then US President Jimmy Carter, to promise money to pay white farmers for their land." He quickly received assurances authorized by Carter, "that the US would contribute a substantial amount for a process of land redistribution and they would undertake to encourage the British government to give similar assurances."

Basing on the foregoing, the British and USA governments could have been in a way, responsible, culpable and liable for the radical manner and approach which was used by the GoZ and its people to reclaim land from the settler farmers in Zimbabwe. Indeed, the land invasions were the last resort on a string of choice of strategies available to the Zimbabwean government in the wake of resistance by white farmers to release



excess land for resettlement of landless people (Moyo, 2011). The research participants continued to refer to Short's and Ramphal's remarks when they supported the radical land reforms in Zimbabwe.

The resistance by the white commercial farmers to land reforms forced the land-hungry Zimbabweans and their leadership to change their approach to the land question in the country (Ibid). As a result, this study found out that the FTLRP in Zimbabwe was executed in a fashion that exhibited emotive attachment to the land issue, an aspect that consequentially necessitated violent and hasty execution of the programme. The research participants posited that just like political independence came as a result of a hard fought armed struggle, economic independence had to follow the same route of use of force (Jambanja/ Third Chimurenga) for it to be realised due to non-cooperation by the white farmers to share land with blacks. With the land invasions, the land reform process in Zimbabwe changed course from the top-down (transactional leadership-initiatives like that of General Douglas MacArthur's administration in post war Japan, to a bottom-up (transformational/revolutionary) popular movement like today's landless workers' movement in Brazil, and combinations of the two like the Chinese revolution (Boyce & Ndikumana, 2005). The revolutionary and radical approach to land reforms that punctuated the FTLRP was a function of the specific historical land ownership discrimination by the colonial regime in Zimbabwe, and the desire to bring social equity and historical justice (Swinnen, 2003; Mufune, 2010). The ability to switch to radical alternatives and narrative to land reform that challenge oppression and exploitation of the marginalised members of society qualifies the Zimbabwean leadership as an embodiment of restorative (transformational) leadership. Indeed, the land officials indicated their innovation and penchant for breaking new ground and steadfastness in pursuing fulfilment of tasks beforehand.

In line with ZANU PF's ideological embeddedness on socialism architecturally designed by Mao TseTung, the land question in Zimbabwe had to be resolved through the 'policy of complete confiscation and thorough distribution,' (Tse-Tung, 1967, p.35). This is what Griffin et al. (2002) referred to as 'high degree of land confiscation without compensation'. According to Tse-Tung (1967, p.35), "...Given this land situation, it is possible to win the support of the majority for the confiscation and redistribution of all land". Thus, the existential land ownership disequilibrium in favour of the minority white race against the majority blacks in Zimbabwe marshaled the unity of purpose amongst the black community to forcefully demand land restoration.

The above shows that the FTLRP was a product of both the "bottom-up' and the 'top-down" approaches. This is because whilst the leadership was trying to follow the provisions of then prevailing land laws to seek an orderly land reform process in the county which culminated in severe punishment to land invaders in the 1980s and 1990s, the white farmers took advantage of the existence of colonial present and the continuities to retard progress in the land reforms. The leadership had to change course under pressure from the landless people and launched the FTLRP which was a vehicle used to quickly address the land needs of the desperate landless people. The exhibition of pragmatism and unconventional thinking by the leadership's support for Jambanja as a means to achieve the goal of settling the land reform agenda indicates a leadership driven by the end, rather than the means. According to Zigarelli, (2014), there is no one size-fits all Model; the leader must adapt (situational leadership), but should start by identifying the needs of the followers and view his/ her own role as merely serving followers (servant leadership). It is critical to note that both situational leadership and servant leadership fall under the stable of transformational leadership which also, by extension, engenders Restorative Leadership in a Decolonizing environment, as would be discussed later.

According to research participants (Focus groups), the land officials, taking a cue from President Mugabe, acted confidently and optimistically throughout the whole exercise of land reform about the projected positive outcome of the FTLRP as evidenced through their exuberant direction of their energies towards its success. According to Pilosoff (2012, p.43), as a sign of determination to proceed with the land reforms, “Mugabe appeared dressed in army fatigues and urged his followers to declare war on those who did not support ZANU (PF).” Further, Pilosoff (2012, p.50) observed that when Vice President Joseph Msika attempted to bring ‘order’ to the land reforms by stopping land invasions, President Mugabe dismissed his (Msika’s ) concerns and stated that, “this is not a problem that can be corrected by the courts, it is a problem that must be corrected by the government and the people of Zimbabwe.” In addition, it was Pilosoff, (2012) observation that former Chief Justice Anthony Gubbay was forced to resign after the government refused to carry out the Supreme Court verdict of arresting land invasions and respecting property rights.

The position taken by President Mugabe strengthened the resolve of the leaders and followers alike to “get back our land”. The forceful and radical nature of land reclamation was inconsistent with transactional leadership as transactional leaders are known for their willingness to work within existing systems and laws and to negotiate to attain organizational goals. Transactional leaders tend to think inside the box when solving problems. It is important to note that the pre-fast track land reform programme period was characterized more by transactional leadership with its work-to-rule focus. However, while transactional leadership was applied to the lower level needs, and being more managerial in style, it is a foundation for transformational leadership which applies to higher level needs and crisis situations as was the case with the land invasions. The outcome of the YLLI and OCAI, as supported by findings from key informants, focus Groups and land beneficiaries attests to the fact that land officials and, indeed, executives in government which include the presidium, exhibited more of transformational leadership than transactional leadership during the implementation of the FTLRP.

It was the Focus Groups’ and key informants’ view that the leadership was agile, versatile and quickly adapted to the changes in the legal environment to ensure that the land reform exercise was not stalled further through court actions by the white farmers by continuously amending land laws to meet the new challenges that emerged. This is a hallmark of situational leadership under the ageis of transformational leadership practices on display by the Zimbabwean leadership. Transactional leaders are concerned with process rather than forward-thinking ideas, and thus they cannot be associated with and credited with thinking outside the box and pro-activeness in legal change as what happened during Zimbabwe’s FTLRP.

The research participants (Focus Groups and key informants) were unanimous in their reference to the land officials as agents of Cabinet by virtue of them drawing their mandate from that body. Research participants regarded land officials as having played an inspirational and influential role and having acted as Models, mentors, facilitators and a beacon to guide the communities through the implementation of the land and agrarian reforms. The participants’ view is in sync with the observation by Yukl (1989) that transformational leaders have longer term and far-reaching positive effects on the nation or organization and its performance when compared to transactional leaders whose influence is limited by the terms of the contract of their office. However, as alluded to earlier on, transformational leadership can simultaneously be implemented with transactional leadership as was the case during the Implementation of the FTLRP. Whilst transformational leadership is associated with Top-Down and Bottom-up approaches to land reforms, transactional leadership is mainly associated with the top-down approach due to absence of pressure from the landless and non-involvement of the communities (Lahiff, 2007). In a transitionally driven land reform programme the landless have minimal or no influence over the design and implementation of the reforms,

like is the case in South Africa, Mozambique and Zambia, among others (Brown, 2002; Lahiff, 2007; Ng'ombe & Keivani, 2013).

The research participants acknowledged and applauded the practice by the leadership of giving and seeking information, at the appropriate time, to and from the communities before implementing major decisions, such as soliciting for the community's ideas regarding farms to acquire, areas to be reserved for common grazing, schools and clinics. That practice helped to foster cohesion, and to build a community driven by a common goal of securing Zimbabwe's resources against minority and foreign exploitation. This practice dovetails well with Spillane's (2006), observation that a distributed perspective puts leadership practice centre stage, thereby encouraging a shift in focus from the traits and characteristics of leaders to the shared activities and functions of leadership. With this perspective leadership responsibility is dissociated from fewer people but the action and influence of people at all levels is recognized as integral to the overall direction, performance and functioning of the community. While the researcher agrees with Spillane (2006) on the need to embrace the tenets of the distributed perspective of leadership, the researcher differs with him when he says that an organisation should not have an elaborate centre of power. This is so because the approach has the consequence of delayed decision making as well as the blurred course of direction and vision due to the group dynamics of leadership as well as the emotive nature of land reforms. It is the researcher's view that for the purpose of meeting targets and ultimate accountability, and the actions of individuals within the organisation, leadership responsibility should be traceable to the centre of power as well as the magnetic field of a leader's sphere of influence. In the Zimbabwean situation, it can be successfully argued that Mugabe was the leader of the much criticized land reforms but which have been heralded as a success story in many quarters from around the world (Scoones et al., 2010; Hanlon et al., 2013; Green, 2013)

The research findings show that the FTLRP managed to achieve the purpose and mission for which it was conceived to ensure that Zimbabweans have increased control and access to land. This is in spite of the existence of administrative and cataclysmic factors which ensnared the programme such as lack of adequate institutional financial support to the resettled farmers. The findings also suggest that the Zimbabwean community was content with getting back land from the settler white farmers despite criticism in the radical manner the land was acquired from the former owners, which was through jambanja. For them, the end justified the means. To buttress that point, one key informant in Umzingwane has this to say, *"...The objectives of the liberation struggle were very clear; the fight was for the right of the indigenous people to govern their own affairs and primarily to reclaim their lost heritage and dignity through recovering their land that was expropriated by white settlers. The blood of our heroes cannot flow in vain,"* (interview, 16 September 2013). The outcome of the research shows an attempt by the research participants to justify the radical and revolutionary nature of the land reform programme which is consistent with a high-stake decolonizing environment. By allowing land invasions, the leadership showed that it was still prodding the revolutionary (liberation struggle) agenda. Another key informant in Matobo expressed that, *"the aim of the liberation struggle was to uplift the living standards of the present and future generations which had continued to be compromised in the independence era through lethargic and sluggish land reform approaches by the leadership, as the majority of Zimbabweans had to endure landlessness"* (Interview, 12 August 2013).

According to Francis (2009) culture defines the success or failure of economic programmes. A review of secondary data, with special emphasis on the State of the Nation Addresses during the official opening of parliament, Independence Day and Heroes Day speeches from 1980 when Zimbabwe gained her

independence to date by former President Mugabe shows consistent and unambiguous demand for space for the indigenous people of Zimbabwe to participate in the socio-economic chemistry through control and ownership of natural resources. In that vein, the Zimbabwean leader, President Mugabe in his 34<sup>th</sup> Independence Anniversary Address on 18<sup>th</sup> April 2014 at the National Sports Stadium in Harare, appealed to *"...the sacred values of patriotism, sacrifice that our people had to endure in order to dislodge the cruel settler colonial regime that was oppressing and suppressing our people in order to plunder our God-given natural resources, hard work, dedication to duty and to abiding spirit to serve one's country and its people,"* virtues which he observed must continue to propel the socio-economic development of Zimbabwe. The above virtues have become pillars of Zimbabwe's culture. This has been supported by Green (2013) when he expressed that Zimbabwe's land reform has resulted in hundreds of thousands of black Zimbabweans becoming new and successful farmers in stark contrast to South Africa where barely 10% of farmland has been redistributed and the wealth gap, which is a race gap, becoming one of the most unequal in the world'.

Green (2013) raises debate about the different approaches to land reforms and the objective of such reforms, which in a way is an indictment on the leadership style and culture that fail to bring about land reform outcomes which resonate with popular expectations. Anything short of bringing equilibrium or parity in land ownership in a Decolonizing environment will not be sufficient enough to meet the expectations of the landless who will be reeling under an ignominious act of dispossession. This is what De Villiers (2003) referred to as Mugabe's contagious influence process which threatens to engulf the region, especially South Africa and Namibia, which still grapple with land reform issues arising from apartheid and colonial occupation. Mufune (2010) and Swinnen (2003) identify leadership, culture and the history of land alienation, among others, as the distinct features which differentiate the land reform approaches by countries. In Zimbabwe, the fact that majority rule continued to preside over a dispossessed black community in favour of white settlers who kept the best farmland, coupled with the lethargic performance of the willing seller- willing buyer concept, forced the landless to occupy large farms and taking control of the farms (Schneider, 2013). The land invasions had full blessing from the ZANU PF government as epitomized by its leader, President Mugabe, thereby encouraging and justifying the actions of the invaders. The farm occupations were a precursor to the launch of the FTLRP.

However, creating a work environment for a land reform programme in a Decolonizing environment that helps to address land ownership imbalances required fundamental changes to the legal, socio-economic and political protocols in as far as work is designed, personnel is deployed and how the very Zimbabwean culture embraced and acted on critical success factors. As highlighted from the findings of this research, the observed changes required leadership capable of transforming not just a physical environment, but also the beliefs and practices of bureaucrats and politicians alike who establish the policies, laws and practices that influence the individuals who were to implement the reforms.

In summary, the major leadership practices which characterized the implementation of the FTLRP can thus be described as follows:

1. Balancing the starkly contrasting expectations of the land owners and the landless, and tension between production efficiency and reliability, with a view to ensure food security and self-sufficiency at household level;
2. leveraging on social capital through creating and sustaining trust throughout the implementation of the FTLRP;

3. actively pursuing and managing the socio-economic transformation window opened at the instance of land invasions;
4. involving communities in the decision- making process pertaining to the farms to be acquired, land use plans, work design and work flow, location of schools, health centres and community halls in the resettled areas;
5. benchmarking farm sizes that allow the less number to benefit from the programme, thereby addressing historical land ownership imbalances;
6. addressing gender disparities in land allocation;
7. putting in place post settlement institutional support mechanisms such as providing farmers with inputs, irrigation and mechanized equipment, deployment of agricultural extension officers to the resettled areas to enhance crop production;
8. avoiding corrupt, nepotistic, discriminatory, regionalistic tendencies in land allocation, and
9. ensuring that the programme prioritises the poor and landless for allocation

#### **56. 6.4 Analysis of the Impact of Leadership and Culture on Institutional Support Post FTLRP**

Runge (1981) and Ruttan (1984) as cited in Hagedon (2004) refer to institutions as the enablers of assurance of order, stability and predictability in the realms of expectations in the complex and uncertain world of economic relations. Relatedly, the Focus Group respondents and key informants applauded the leadership's conception and implementation of the farm mechanization programme coordinated by the Reserve Bank of Zimbabwe (RBZ) which benefited new farmers and traditional chiefs without first paying for the farm equipment, which was a clear demonstration of unconventional thinking and transformational leadership. A key informant from Umzingwane said. *"...The government's farm mechanization programme was panacea to the economic difficulties facing the nation,"* (Interview, 16 September 2012). Similarly, the participants took note of the Presidential Agricultural Inputs Programme coordinated by the Grain Marketing Board (GMB) which provided seed, fertilizer and veterinary medicines to AI, communal farmers and traditional chiefs for free, saying the programme empowered the farmers. The research participants also observed the various interventions by the GoZ, churches, UN/NGO agencies and relatives who provided food, cash, livestock and crop input support and WASH support to the newly resettled farmers and communal farmers (ZIMVAC, 2017). This gesture by the leadership is consistent with the observation by Matondi, (2012) and De Villiers (2003) that good political and economic institutions, as well as sufficient infrastructural and post settlement support to new farmers, ensure sound economic institutions. Further sufficient infrastructural and post-settlement support to new farmers, ensures sound economic development and meaningful contribution to the economy of its growth any nation.

The Focus Group Discussion respondents concurred with the observation by Moyo (2004) and Marimira (2010) that despite the tight fiscal space characterizing the Zimbabwean economy largely due to the function of sanctions, the GoZ managed to train and deploy a substantial number of Agricultural Research and Extension (AREX) officers in support of the land reforms. A Focus Group participant in Matobo said, *"...despite the construction of schools and clinics, access to agricultural finance, provision of clean water and good road infrastructure being on government's top priority lists for the resettled areas, it has not been possible to deliver because of poor performance of the economy and subdued revenue inflows to treasury,"* (interview, 12 August 2013). Responding to question on whether they had accumulated assets to guarantee loans from financial institution, 80(65%) land beneficiaries indicated that they had collateral security to guarantee loans or credit from financial institutions in the aftermath of the land reforms. However, 43(35, 0%) lacked collateral security to hedge against financial obligations of financial institutions. In further

unpacking those who indicated that they have collateral security to guarantee loans being referred to by the land beneficiaries it was established that these were amounts averaging United States \$1 000-00, which amount is too small to be put to productive use, taking into consideration the hectareage involved. The new farms, particularly A1 villagised farmers, seem content with small amounts of money (loans) for fear of exposing themselves and their assets to high indebtedness. This is testimony to the fact that there is a wide financing gap of smallholder farmers (A1farmers) in the country that remain untapped. The financing gap can be addressed through innovative agricultural financing like value chain finance. In addition, farmers should graduate from informal value chains to high value chains which can deliver better value and quality products for formalized markets.

In Focus Group discussions, it was noted that as a result of strong community and social network in the Matabeleland South province, it was possible to mobilize communities to construct satellite schools and maintain roads in resettled areas. Some of the satellite schools constructed through community efforts in the research areas are shown in Table 14.

**Table 14: Satellite schools built by the communities in resettled area (research areas)**

Name of school	Ward	Chief/ Headman	District
Poly Magama Primary	Ward 21 (Sivume)	Nyangazonke	Matobo
Makupha Primary	Ward 21	“	“
Betseba Primary	“	“	“
Pagati Primary	Ward 23 (Mulundi)	Masuku	“
Sibuntunti Primary	“	“	“
Mpofini Primary	Ward 17 (Crocodile)	Gwebu	Umzingwane
Thornwood Primary	Ward 22 (Thornwood)	Nhlamba	Gwanda

Source: Field Survey (2013)

Despite the fact that there is still a lot of work to be done in order to satisfy the needs of the resettled areas in terms of infrastructure development and other services, it can be seen from the above achievements that the resettled farmers have demonstrated the spirit of self-reliance and using social networking to develop their areas. Institutional innovation leading to collective working arrangements or self-organized development mechanisms such as production and co-management between government agencies and social groups in policy implementations witnessed in the research areas is linked to a relatively strong social capital base (Hagedorn, 2004). The less the social capital, the higher the percentage of problem solving outside the governmental sector (Allik & Realo, 2004, 2009). There is a strong nexus between transformational leadership and social capital in as far as harnessing of community energy towards development of a common good is concerned. Thus, the finding on institutional post-settlement support shows leadership which seek to empower the new farmers through social interventions.

#### **57. 6.4.1 The impact of leadership and culture on the maximum farm size policy**

The research participants appreciated the phenomenal government’s decision to transfer large tracts of fertile land from large scale commercial farmers to mainly blacks, within a record short time, although with very little resources as a way to engender economic independence in Zimbabwe. Whilst empirical research has provided that most governments in Africa were particularly concerned with parceling out land to the landless in fulfillment of both political and economic agendas with little or no reference to size of land, Zimbabwe prescribed maximum farm size per specific region. The provision of maximum farm sizes per

region is consistent with transactional leadership and the non compliance with maximum farm size policy dovetails with transformational leadership as the immediate objective was to give land to as many people with a view to decongest the communal areas. In line with Buzdalov (2009)'s argument that in European countries small farms are the foundation and pillar of agriculture and the most important factor for rural development, the key informants and Focus Group participants supported the bench marking of plot sizes in order to guarantee high productivity, effective and efficient use as well as ensuring that many people get access and rights to land. Prioritization of the less number by the GoZ is symmetrical with communitarians and Restorative leadership style. However, emphasis on productivity effectiveness and efficiency in utilization of land dovetails with the transactional leadership styles as well as Hierarchical and Market cultural values. Indeed, this is supported by a large body of empirical research which provides that there is no link between higher production and large size farms only, but that large scale farms are less productive than small farms in the final analysis as propounded by Barraclough (1970) and Berry and Cline (1979) and endorsed by Kutcher and Scandizzo (2002), Buzdalov (2009), Lahiff (2007) and Kariuki (2009).

The study results showed that the leadership practices exhibited by the leadership during the FTLRP, as appreciated from the key informants and Focus Group Discussions respondents' perspective, point largely to Restorative Leadership driven by transformational leadership style with significant presence of transactional leadership style, although at times it was difficult to distinguish between the two styles as decisions, policies and actions by leaders spearheading reforms embodied the two leadership styles concurrently, and therefore blurring their boundaries. The decisions by the Zimbabwean leadership to reduce the size of land in white farmers' hands and allocate more land to poor landless people was informed by the desire to see many people access land as opposed to a few large estate which, in the researcher's review, is a product of largely Restorative leadership and Equalizing Culture. However, the strong presence of transactional leadership and cultures such as Market, Hierarchy and Adhocracy in the decision and policy of reducing farm sizes gives credence to the observation that Zimbabwe's culture is not monolithic. The farm sizes in the study area under the A1 Villagised Model is 5 hactres for domestic and arable purposes and 25 ha for communal grazing per family.

#### **58. 6.4.2 The impact of leadership and culture on security of land tenure and investment incentives**

According to Satana et al. (2014), "land tenure security and investment refer to land owners' ability and incentives to invest in land improvements, including buildings by virtue of the fact that registration provides them tenure security, exclusive use and safe access to benefit from the land, and the freedom to transfer their land rights,"(p.2). Stronger property rights or land use rights in terms of the quantum of rights of households, are correlated with higher tenure security and the reverse is true where there are weaker property rights. Frequently land readjustments for agricultural land reduce tenure security of plots, and this would have an inverse relationship with investments on such plots. It is fact that the concept of property rights in a given community is determined by legal, economic, historic, religious, cultural, political and philosophical considerations and views regarding ownership of property (Walzer, 1983; Coleman, 1988; Bruce & Migot-Adholla, 1993; Hullum, 1998) as supported by Terreblanche (2002), Vorster (2006), Kerekes and Williamson (2010), Obeng-Odoom (2011) and Byamugisha (2014). Land title, collateral and credit linkage is built on the premise that secure formal land ownership provides access to commercial credit from formal sources to undertake investments, thus contributing to the emergence of financial markets," (Satana et al., 2014, p.2). Deriving from the above is a bitter debate on the strategy of bringing secure land tenure which is gender sensitive and which also brings stability at household level.

As reflected on by Easterly (2008) and as alluded to earlier in this thesis, some studies undertaken throughout Africa shows a negative correlation between titling and investment. Citing Brasselle et al. (2002), Firmin- Sellers and Sellers (1999) and Jacoby and Minten (2007) who studied the effects of titling on investment in Burkina Faso, Cameroon and Madagascar, respectively, Easterly(2008) noted that in all those studies, there was no effect of land titles on plot- specific investment. Similarly, Deininger and Jin (2006) in their summary of literature on land title in Africa showed “little or no effect of titles on investment or access to credit, although they found evidence that a more general measure of ‘tenure security’ in Ethiopia (not dependent on titles’ which did not exist fostered land investment” (Easterly 2008, p.5). However, the above argument on the relationship between land title and investment is contrary to what Alston et al. (1996) and Satana et al. (2014) found out in their study of the Brazilian Frontier and ECA land registration projects respectively where it was empirically discerned that title and investment contributed to land value and intense promotion of farm specific investments, and development of efficient property market. The differences in outcomes of the two positions outlined above is premised on leadership and cultures observed in Brazil and Europe on one hand and Africa on the other hand. The largely communitarian culture in Africa is averse to title on land as opposed to the majorly individualistic culture in Brazil and Europe and other countries subscribing to individualism.

Zimbabwe has four classes of security of tenure documents as alluded to earlier and these being;

- A1 Permit - covering A1 farm beneficiaries. The permit gives exclusive right to use of land as well as inheritance of the land in terms, of or in accordance with, the inheritance laws.
- The 99 Year Lease - this Lease Agreement is renewable, and the inheritance laws are applicable in case of death of the landholder. There are measures being put in place to make the lease tradable from one person to the other, thereby making it bankable.
- The freehold title- this applies where one has title deeds to a piece of land, e.g smallholder farms (Matenganyika) (Mombeshora, 2016).
- Offer letter – this is a document which is issued to a land beneficiary in the category of commercial farming. The offer letter is withdrawn when the farmer is issued with a 99 Year Lease. Inheritance laws that apply to the 99 Year Lease holder also apply to the Offer letter holder.

In as far as women’s access and rights to land is concerned, the majority of respondents, 122 (99%) land beneficiaries have advocated for legal protection of women land interests in Zimbabwe in order to ensure their security of land tenure. Buttressing that position,123(100%) of respondents concur that giving women access and right to land enhances their bargaining position in the household as they are properly empowered and given a fortified voice to champion and advance their cause. This position seems to vary a bit with the observation by some communitarianists which attests to the fact that communal land rights are sensitive to gender relations and hence guarantee overwhelming access and rights to land for women as advanced by Walzer (1983) and supported by Kerekes and Williamson (2010). However, the fact that the argument by social capitalists is subject to various applications and interpretations as it is anchored on the doctrine of cultural relativism, it means that women’s land tenure security is precarious unless backed by legal force as propounded by Hellum (1998) and confirmed by Goebel (2016). Key informants and Focus Group Discussion respondents have noted that there should be a statutory provision for joint registration of customary household land rights for spouses and the adoption of the spousal consent requirements in the event of land transfers. This position, which was supported by 118(96%) of land beneficiaries, is meant to strengthen the security of tenure for women.



Key informants and Focus Group Discussion respondents supported a mixed land apportionment strategy whereby land beneficiaries would have exclusive user rights to plots allocated to them through operation of permits, offer letters and lease agreements issued by the GoZ. However, because the communities are bound by tribal rules, the respondents concur that the community should have access to the land held in common. The issue of common good is better represented in common grazing where land is used for grazing livestock or irrigation schemes used by a defined group of land users with exclusive user rights. The common good phenomenon is grounded in African reality driven by Ubuntu, which is the African equivalent of social capital as advanced by Gelfand (1970) and supported by Mbigi (2005) and Gathlogo (2008). Social scientists' scholars concur that human networks which display trust, interconnectedness, social integration, independence, loyalty and reciprocity yield social capital (Cohen & Prusak, 2001; Shuttle, 2001). The common good concept is also clearly represented in community irrigation schemes in that vein one key informant in Gwanda said, "...*Whilst I am a proud owner of insimu (a piece of land), I am also a member of Guyu-chelesa irrigation scheme,*" (interview, 15 July 2013). Putnam (2000) says social capital centres on a web of networks of human relationship and partnerships where they are reciprocated for collective benefit vital for sustaining the life of associations and /or organisations. Thus, because the networks of human relations are viewed in terms of their contribution to organizational and associational performance, social capital is therefore conceptualized in terms of economic utility (Mbaya, 2011).

The outcome of this study shows that the GoZ assigned exclusive land rights under communal property to a group of individuals for common grazing land and irrigation schemes in order to incentivise the communities to conserve and protect the scarce resources. The permit, offer letter and lease agreements for individual plots assign individual private property rights to the land beneficiaries, although in the Zimbabwean context, the land holder is not issued title deeds as advocated by Berkes et al. (1989) and supported by FAO (2002) and Toulmin (2009). In the research areas, most forms of holding are founded for example, common grazing rights, private residential and agriculture holdings and state ownership of forests. It is important to note that customary tenure includes communal right to pasture and exclusive private right to agricultural and residential land. The customary lands are vested in the Government of Zimbabwe in trust' for the citizens (FAO, 2002). The above observation is supported by Toulmin (2006) who advocates that "pastoral herders must move their animals during the year, following seasonal changes in water and grazing cycles. Herders, who have historically relied on long standing secondary rights of use to stubble, water and pasture resources are finding their passage blocked, with crops planted in what were cattle tracks and the enclosure of common grazing land," (p.4) The decision by the leadership to issue both communal land rights and private land rights (exclusive usufruct rights) is motivated both by Restorative Leadership driven by transformational and transactional traits, as well as the generic cultures highlighted in this thesis. The involvement of the people in nurturing the decision not to issue titles to land beneficiaries stems from a strong social capital base. When a community or the state, is able to enforce what it decides, property rights acquire a very definitive and desirable quality and characteristic. Indeed, the rights become certain and tenure becomes secure (Byamugisha, 2012).

The issue of security of tenure is important for investment. Atuahene (2010) poignantly remarked that "*in agrarian society land is not only the main means for generating livelihood*

*but often also to accumulate wealth and transfer it between generations. The way in which land right are assigned therefore determines households ability to produce their subsistence and generate marketable surplus, their social and economic status (in many cases their collective identity), their incentive to exert non-observable effort and make investment and often also their ability to access financial market or to arrange for something of consumption and income."* (p.16).

If farmers are assured that crops that they have planted belong to them, and no one will disturb their peace and their farming operations, they will invest on the farm, thereby enticing growth of the economy. However, important to note is that land tenure security does not mean title deed, and title deed to a property does not mean tenure security. This is so because in Zimbabwe farms with title deeds were invaded and occupied by landless people without the consent of the farm owners. Thus, at the end of it all, it is about security and not about title deed. Many communities in Africa enjoy security of tenure through customary land ownership which is itself a function of culture and strong social capital. The imposition of rentals by government and the rates by local authorities for pieces of land held by newly resettled farmers is meant to compensate people who did not manage to get land through meeting community social needs/cost. This is in accordance with the Georgian Theory.

### **59. 6.4.3 Evaluation of the impact of leadership and culture on the land reforms approach applied in the research areas**

The way land reforms are executed varies with the history of land ownership alienation and the contemporary land needs of the citizens of any nation (Swinen, 2003; Mufune, 2012). An overwhelming demand and pressure for land in the areas of Gwanda, Matobo and Umzingwane was a precursor to radical land reform (Mufune, 2012). The history of land discrimination in Zimbabwe and the perceived non-cooperation of the white farmers to capitulate to the needs of the indigenous Zimbabweans was catalytic to the revolutionary and radical land reform which was witnessed in the country.

The FTLRP in Zimbabwe was overtly anchored on President Mugabe's charismatic leadership, idealized influence and inspirational motivation (Pilosoff, 2012). Mugabe's charisma, which led the Zimbabweans to embrace the land reform in the manner they were fashioned, could be evident and etched in his following remarks:

*We knew and still know that land was the prime goal for King Lobengula as he fought the British encroachment in 1893, we knew and still know that land was the principal grievance for our heroes of the First Chimurenga led by Nehanda and Kaguvu. We knew and still know it to be the fundamental premise of the Second Chimurenga, and thus a principal definer of the succeeding new nation and State of Zimbabwe. Indeed, we know it to be the core issue and imperative of the 3rd Chimurenga which you and I are fighting, and for which we continue to make such enormous sacrifices (Pilosoff, 2012, p.47).*

It is quite clear that the above statement was pivotal in institutionalizing radicalism as well as revolutionarising the land reforms in Zimbabwe. Mugabe was able to use his charisma to influence followers to identify with what he believed in. He used inspirational motivation to articulate visions for the future of Zimbabwe in a manner that appealed to all and sundry to embrace the vision. Mugabe used intellectual stimulation to challenge assumptions, take risks, and solicit followers' ideas with regard to land reforms. The less the social capital, the easier to mobilize support for problem solutions. Thus, the GoZ took advantage of existential strong capital to rally communities behind the FTLRP.

According to Alexander and McGregor (2001), as cited by Pilosoff (2012, p.44), war veterans who occupied farms at that time "...consistently maintained that they had received direction from the national level of their Association regarding which farms to occupy. Government officials supplied lists of farms to be invaded." The key informants and Focus Group Discussion respondents noted that had it not been for President Mugabe's resolute stance on land reforms, the FTLRP would not have seen light of day. One key informant in Umzingwane noted, "...Ubaba UMugabe ungomandla ethu, njalo uyintshntshu yethu (Mugabe is the pillar of

*the our strength*),” (Interview, 16 September, 2013). Another key informant in Gwanda remarked that; “...*Ukubusa akusikho kokuzikhangela wena wedwa, kodwa kukhuluma ukuzinikela lokusebenza gadalala* (leadership was not about personal gain but entailed sacrifice, dedication and hard work),” (interview, 15 July 2013). The study outcome shows that the radical nature of the FTLRP is firmly founded and located in President Mugabe and the followers were encouraged and motivated by his example, resoluteness and tenacity when executing the land reforms.

Bolden (2005) emphasises on the leaders sharing their insights, experiences and learning to develop and inspire others within their communities. An Ashanti proverb from Ghana comes handy when it says, “...*When you follow the path of your father, you learn to be like him.*” Robert Gabriel Mugabe, who is the chief architect of empowerment programmes in Zimbabwe, set the tone of the direction the country was supposed to go in terms of economic empowerment of the ordinary people and the people embraced his ideas and vision, resultantly the FTLRP was executed. According to Mamdani (2008) President Mugabe has managed to survive not only by coercion but by consent, and that his land reform measures, however harsh, have won him considerable popularity, not just in Zimbabwe but through out Southern Africa. Mugabe has often emotionally challenged the academic and professionals who include geologists to take ownership of Zimbabwe’s land, mineral and other resources, and stop being employees of multinational corporations (*The Sunday Mail*, 27 July 2014).

Transformational leadership traits which characterised Mugabe’s behaviour above incorporate Ubuntu. In contrast to the Western theories, African and Eastern values converge in their collective continuity, harmony, morality and cooperation appeal (Mangaliso, 2001; Naidoo, 2006) Winston and Ryan, 2008; Fry, 2009; Naidoo 2009). Effective leadership, according to Traditional African leadership (TAL) involves integration of Ubuntu-unhu-botho (Rukuni, 2007). Ubuntu has a particularly important place in the African value system and emanates from African mores. Ubuntu seeks to bring back humanness into interpersonal and group relationships. It shows genuine concern for others, valuing their contributions, developing their strengths, coaching, mentoring and having positive expectations of what people can achieve. The ultimate objective of TAL is of motivating people as co-owners and not as mere employees, that is, both leaders and followers would be jointly responsible and accountable for outcomes in line with distributed leadership perspective. TAL espouses that the most effective leader is the one who can lead others to lead themselves (Bolden, 2005; Naidoo, 2006, 2009). The land and agrarian reforms in Zimbabwe seek to empower Zimbabweans as owners of the means of production, and not as mere employees.

The fact that about a record 300 000 new farmers have been resettled under the land reform programme speaks volumes about the success of Zimbabwe’s land and agrarian reform, although under arduous conditions (Moyo, 2011). Radical land reforms witnessed in Zimbabwe, therefore, are associated more with transformational leadership than transactional leadership, due to the leadership practices and decisions which were revolutionary in intent and purpose.

It is from Mugabe’s pronouncements as well as Key Informants and Focus Group Discussion comments which shows that the Zimbabwean leadership which largely embodies communitarian values borrows from the individualist Western paradigm, which owes much to both Judaic and Greek political philosophy as observed by Pye (1992) with the support of Molchanov (2016). Western individualism uses the ‘traditional concept of authority’ that allowed for the epic hero, the bold leader, the imaginative warrior, the conqueror of the unknown (Ibid, p.13). It is patriarchal, idiographic, and oriented toward external success, rather than diligently implementing the community norms and values under the Eastern and African leadership

perspective. An analysis of the Zimbabwean land reform situation from the results of the study shows that the leadership approach was an outcome of an inclusive Model of Western, Eastern and African leadership styles, thus a hybrid of African, Eastern and Western values equitably combined to ensure better results for the ordinary Zimbabwean. This is what Naidoo, (2009) refers to as strategic African Leadership Model, which is a frame work that is multifaceted and multi-dimensional with its own unique characteristics, diverse perspectives, approaches and strategies. The centrality of President Mugabe in the birth and execution of the FTLRP parades him as an epic hero, and from the key informants and Focus Group participants testimonies, it is clear that he (Mugabe) is the engineer of the FTLRP implementation in Zimbabwe.

The outcome of the YLLI confirms the outcomes of the key Informant interviews, Focus Group Discussion and Land Beneficiary Questionnaire respondents that the major leadership style that dominated the FTLRP was transformational and transactional leadership styles through free association. This is so because the majority of land officials indicated that they had a reputation for breaking new ground; rallied for a cause at work; have a strong sense of justice; they are happiest and most driven at the start of things; they go between when others are in conflict; they are relentless about pursuing initiatives, they are regarded as being methodical about collecting facts before decision-making: and idea person and the driver of new initiatives.

The identified qualities and practices are in the main a hallmark of transformational leadership as provided for by Sullivan and Decker, (2001) and Antonakis et al., (2003). While transformational leadership and Clan emerged as the dominant leadership style and culture, transactional (bureaucratic) leadership styles, together with Adhocracy, Market and Hierarchy cultures existed with relative degrees of significance. Leaders are supposed to be balanced and not to be stuck in one leadership style and culture. The leadership should be result oriented, but also people oriented to ensure high productivity and cooperation of the followers. The leadership should be flexible and adjust situationally; the leadership should not shut doors for new ideas.

Relatedly, the outcome of the organizational culture assessment instrument shows that Clan culture was dominant in driving the FTLRP. The developers of the competing values framework, Quinn and Rorbaugh, (1983), which describes differing organizational cultures based on two axes forming four quadrants, successfully linked the significant presence of transformational leadership style in Clan culture. Cameron and Quinn (1999) in the study, found that transactional leadership behaviours were no present in the Clan culture, because the Clan-cultured organisations are flexible and have an inward focus not bound by internal rules. These organisations are friendly toward customers and employees and often feel like extended family to many dedicated members. Clan cultures have high morale and members are satisfied with the present state of affairs. The study shows that the Clan culture type exhibited by the land officials was significantly stronger, while Adhocracy, Market and Hierarchy cultures were moderately and variably strong in shaping the FTLRP. However, Schimmoeller (2010) managed to establish that there was significant relationship between transactional leadership and Clan culture.

True to Schimmoeller's (2010) finding that transactional leadership exists in Clan-cultured organisation, this study was able to establish the existence of transactional leadership through free association of leadership practices and land reform policies during the land reform programme. For instance, management –by-exception (passive) describes a leader who intervenes only after errors of commission or omission have been detected or after standards have been violated. After the GoZ adjudged the British government as procrastinating in its negotiations with it (GoZ), the authorities adopted the management –by-exception (passive) mode whereby it was now allowing for limited and controlled protests by land-hungry citizens to

show the determination of the Zimbabweans to take back their land from the white farmers, thereby setting the stage for the FTLRP. It is important to note that the pre-FTLRP events such as land invasions and organised peaceful protests on farms continued to define farm activities during the FTLRP era itself, with the government working to formalize land occupation by land-hungry citizens.

Transactional leadership is an exchange based relationship where leaders motivate followers by setting goals and promising rewards for desired performance. In this Model, the leader-follower exchange is contingent upon rewards (Bass, 1985) but the relationship diminishes or sours if the promised reward is delayed or not delivered. The Zimbabwe leadership promised to avail and deliver land to people upon attainment of independence. However, the delays associated with fulfilment of that undertaking led to people invading farms. This was a sign of lack of trust by the people in the leadership signalling plummeting social capital since the ZANU PF government had failed to fulfil its, election promise on land (Moyo, 2011; Pilosoff, 2012). The electorate had voted the revolutionary party into power at independence in 1980 in anticipation of economic empowerment through land redistribution as had been promised. Indeed, the support given to the FTLRP by the people was partially based on the ground that they expected to get land in return, and thus giving the programme a transactional leadership character.

This study, therefore, can reveal that the FTLRP was characterized by all the four cultures with different levels of penetration and influence. Clan culture had the major influence, with Market and Adhocracy cultures competing for second position with Hierarchy demonstrating the least influence, although significant in its own right. However, as will be noted later on in the thesis, these generic cultures could not deliver restoration of land to the landless in a high stake situation characterized by a Decolonizing environment like Zimbabwe where radicalism and violence punctuated the FTLRP implementation. A model fit for a Decolonizing environment was therefore developed.

## **60. 6.5 Conclusion**

This chapter has noted the complexity that characterized the implementation of the FTLRP due to lack of a united approach for the implementation of the land reforms by stakeholders. The fragility of the Zimbabwe socio-economic dimension which has seen emaciated performance of the agriculture sector with GDP contribution averaging about 11% can be tracked back to the launch of the FTLRP against the backdrop of misgivings by the multilateral finance institutions and other regional and overseas partners. The enactment of the maximum farm ceiling policy per agro-ecological region through statutory instrument 288/2000, the land tenure system which continues to be non-issuance of title to land beneficiaries, the provision of post land reforms institutional support by government and quasi government institutions and civil society is testimony to the existence of strong social capital and omnipresence of communalism in the Zimbabwean society. Transformational and transactional leadership as well as Clan, Adhocracy, Hierarchy and Market culture have significant presence in the research areas.

## **7. LEADERSHIP AND CULTURE IN THEME ON THE LIVELIHOOD STATUS OF LAND BENEFICIARIES AND WOMEN LAND STATUS POST FTLRP**

### **61. 7.1 Introduction**

Rights to land are fundamental for the participation of women and the disadvantaged social classes in the development process of a country. This chapter provides a nuanced analysis of the gendered impacts of life after land reform and the resultant livelihood portfolio of land beneficiaries. Land is precious for any nation as it is used by the people for productivity and a source of income, food, minerals, place of worship and a place to work, place to live on, provision of wood for furniture and firewood for cooking. Indeed, land

ownership is a source for social, economic and political power. Thus, inaccessibility to land is one of the fundamental determinants of extreme poverty and discrimination in the socio-economic developmental matrix of a Nation. It is therefore important for the leadership to craft rational and progressive policies etched in the cultural values, ethos and history of land alienation to ensure equitable land ownership in a country.

## **62. 7.2 Livelihood Status of Land Beneficiaries Post FTLRP**

The gist of the land reforms was to improve the socio-economic condition of the ordinary people through control of the finite resource, land which is the key determinant of economic empowerment. It is the view of the researcher that is supported by authors such as Matondi (2012), Obeng-Odoom (2012) and Scoones *et al.* (2010) that the socio-economic development which is anchored on farming is the most stable and predictable survival strategy, notwithstanding the impact of climatic conditions on the agro-sector. The analysis of the livelihood status post land reform should be traced from the objective of the land reform itself, and to find out from the beneficiaries' perspective and perception whether the livelihood situation has changed in line with the leadership's expectations.

The aim of the 1992 National Land Policy was to create a just, democratic and efficient land economy and also to involve the majority of the people in the drive for national development. The objective of the land policy was to ensure equitable and socially just access to land and reduction of poverty, provide for participatory processes of management in the use and planning of land, promotion of sustainable and efficient use and management of land, and to democratize land tenure systems and ensure security of tenure of all forms of land holdings. The perceived benefits of land reform are highly contested, though. There are wide spread debates on the true identity of land reform beneficiaries. International media houses claim that the major beneficiaries of land reform are political elites and cronies of ZANU PF (Selby, 2006; Hammar and Raftopolous, 2009). Scoones *et al.* (2010), Matondi (2012), Hanlon *et al.* (2013) and Harrison *et al.* (2013), on the other hand, discounted the notion that elites were the major beneficiaries of the FTLRP. In the study areas, the researcher sought to interrogate the conflicting assertion which seems to suggest that many rich persons accessed land at the expense of poor people by measuring the perception of land reform beneficiaries.

In Zimbabwe the poor and the rich suffered the same fate of land alienation as a function of colonialism, thus the land beneficiaries comprise people of different ages, gender, ethnicities, wealth status, and from different social and economic backgrounds (Matondi, 2012). Despite the land reform programme catering for the needs of all people interested in land irrespective of status in society, empirical evidence in this study has shown that the majority of land beneficiaries were poor, landless and the marginalized members of the society and less of the rich or the elite class. There is evidence in this study to show that the majority of the land beneficiaries from the poor category have made tremendous transformation in their socio-economic condition post land reform. The majority of land beneficiaries have shown that they were now capacitated to fend for their families through meeting educational costs for their children, medical cost for the family, buy livestock and household effects, buy new clothes for the family and to acquire agricultural inputs. This is supported by the outcome of the research which shows that 96 (78.0%) of land beneficiaries were now able to pay for their children's school and examination fees post FTLRP. Similarly, 103 (84.0%) of respondents were now able to buy school uniforms, and 103 (84.0%) were earning relatively adequate income to purchase new clothing every year from agricultural activities. In addition, 97 (79.0%), 108 (88%) and 86 (70%) of respondents have shown their ability to purchase significant livestock, acquire significant household assets and purchase farm inputs respectively (see Table 8).

Through application of hypothesis testing, it is discernible that age, gender and marital status of respondents had no significant relationship with the responses to the question on the ability of the households to pay for school and examination fees (see Appendix 1, Question 25). However, there was significant association between designation of respondents and responses to the same question. Age and marital status of respondents had significant relationship with responses to the question on ability of households to acquire household assets post FTLRP while gender and designation of respondents had no significant association with responses to the question on acquisition of household assets (see Appendix 1, Question 28). Relatedly, age and marital status of the respondents had significant association with responses to the question on ability of new farmers to purchase farm inputs, whilst gender and designation of respondents had no significant association with responses to the same question (see Appendix 1, Question 32). The outcome of the research rejected the hypothesis that age, gender and designation of respondents did not have significant association with responses to the question relating to acquisition of significant livestock by new farmers post FTLRP. However, there was no significant association between marital status of respondents with responses on the question of acquisition of livestock. The majority of beneficiaries have attested to their capacity to fend for their extended families' needs post resettlement. This is evidence of the fact that there is reduction of poverty levels amongst the communities as envisaged by the leadership when it came up with a policy on land reforms.

The fact that the land reform is impacting positively at household level guarantees an improvement in the food security situation within the resettled community. The existence of common grazing areas for the AI Model land beneficiaries in the Matabeleland South Province has contributed to land beneficiaries owning and growing their cattle herd, thus contributing to the sustainable and efficient use and management of land (GoZ, 2001). The social and economic standing of the land beneficiaries has been transformed through the democratic land tenure system which gave them usufruct rights over the allocated plot which they can utilize without fear of losing them as long as they use the land productively. The improvement in livelihoods of land beneficiaries has been confirmed by the other researchers such as Hanlon *et al.* (2013, p.4) who attested that, *"...a decade after Jambanja, Zimbabwe's agricultural production has largely returned to the 1990s level. Small scale black farmers now produce together almost as much tobacco as the big white farmers once did."* Further, Hanlon *et al.*, (2013, p.209) posits that, *"the biggest land reform in Africa has seen 6 000 white farmers being replaced by 245 000 Zimbabwean farmers, primarily ordinary poor people who have become more productive, with resettlement farmers already growing 40% of the country's tobacco and 49% of its maize."* This has shored up land reform as one of the most effective poverty reduction strategy implemented by the GoZ since independence. The impact of the land reform guarantees improvement in the welfare of the land beneficiaries and their households (Obeng-Odoom, 2012).

The FTLRP has enabled the land beneficiaries as a collective to construct satellite schools and repair roads linking the resettlement arrears with the communal areas, thereby improving the standard of learning of their children and the road network making it possible for public transport to ply the resettled areas. This is in sync with the observation made by many researchers that a successful land reform Model embraces a deep reflection on the social, cultural and economic realities that impact upon the land owner (De Villiers, 2003; Obeng-Odoom, 2012). The outcome of this study resonates with Byamugisha (2014), Mookhrjee (1997) and African Development Bank Group (2013)'s observation that land reform constitutes a more efficient and effective policy instrument for achieving equity among citizens than mere distribution of income. This is particularly true in Africa in general, and Zimbabwe in particular, where about 80% of the population still relies on agriculture for the livelihoods (ADB Group, 2010; Byamugisha, 2014). The findings of this study confound De Janvry, (1981)'s capitalist view and thinking that land reform is not a device to help

the poor but to benefit the non-reform sector. Certainly the view by De Janvry (1981) on land reform gives credence to the argument that land reform presents a different meaning to different people in different regions and in different circumstances.

The key informants and Focus Group Discussants in this study concurred with the view of land beneficiaries that land reforms brought positive change in the livelihood status of the land beneficiaries evidenced through an overt accumulation of wealth from below, and the extensive and sustained advancement of the cause of justice and restoration of human dignity (SACC, 2004). The leadership in Zimbabwe appears to have been vindicated in embarking on the land reform programme which resonated with the needs and desires of the people. The impact of land reforms on capital or asset accumulation and current productivity of land use are important indicators of the level of community development as postulated by Huizer, (1963) and corroborated by World Bank (2009), Peterman *et al.* (2010), Matondi (2012), Bestey and Burgess (2001) and Deininger *et al.* (2008). In order to evaluate the impact of the land reforms, the researcher interrogated some of the objectives of the National Land Policy as set out by the leadership to see to what extent they have been achieved (GoZ,2001). It is one of the objectives of the land policy to ensure equitable and socially just access to land and reduction of poverty levels. The Focus Group Discussion respondents and key informants were united in their view that land reforms provided the land beneficiaries with a platform for socio-economic equality and transformation (World Bank, 2009; Peterman *et al.*, 2010; Matondi, 2012). Land was regarded as a vehicle for the promotion of accumulation from below and thus a means of extricating mankind from poverty. 113(92%) land beneficiaries confirmed that the FTRLP was the game changer in their livelihood status since the majority of them were poor and landless before the reforms, and this is in line with the observation by Besley and Burgess (2001) and Deininger *et al.* (2008). Relatedly, 102(83%) land beneficiaries indicated that they only became food secure post FTRLP. There was no association between gender and marital status of the respondents with responses to the question regarding the status of beneficiaries of land before the launch of the FTRLP. However, there was significant relationship between age and designation of the respondents with responses to the same question.

Further, there was no significant association between responses and the age and designation of respondents to the question on the impact of land reforms in the eradication of poverty. However, there was significant relationship between responses by marital status and gender to the same question. This study has established that the livelihood status of land beneficiaries has magnificently transformed despite the fact that performance and status of some new farmers is still lagging behind others due to a number of factors such as inadequate capital to invest on the land as well as poorly packaged post-settlement institutional support. The majority of land beneficiaries acknowledge the fact that land reforms have emancipated them from their social and economic restrictions which they lived in during the pre-FTRLP era. The majority of land beneficiaries were now earning a stable income which they are using to buy livestock agricultural inputs, farm equipment, and veterinary medicines, take care of education and medical cost, buying household effects including clothing for the family.

The research's Key Informants and Focus Group participants concurred that the majority of land beneficiaries had no livestock when they were allocated land, but they were now owners of various kinds of livestock such as cattle, donkeys, sheep and goats. A dip tank attendant in Umzingwane made the following observation, *"...There is noticeable growth of cattle herd in the resettlement areas with most households now owning a minimum of forty cattle, with a reasonable number of household owning more than one hundred cattle each,"* (Interview, 16 September 2013). A veterinary officer noted that, *"...drought-induced cattle deaths have seriously impacted negatively on cattle restocking programmes in the resettled areas as farmers*



are forced to sometimes embark on some drought mitigatory strategies such as survival feeding, ukulagisa (transhumance), selective feeding, water rationing and destocking,” (Interview 12 August 2013, Matobo). This finding is in agreement with the findings of household survey in Chris Hani District in the Eastern Cape, South Africa, which compared those from the communal areas who got land through land reform and those who did not (Hall and Klenbooi. 2012). The resettled areas were found to have more cattle and to witness higher cattle growth rates as compared to the communal areas due to compromised pastures and limited grazing land. Land reform in Zimbabwe has thus shown signs of direct positive impact on people’s livelihoods.

The research findings show that resettled farmers have been turned from poor people to entrepreneurs capable of transforming their socio-economic condition through acquisition of assets. “...some resettled farmers never owned wheel barrows, scotch-carts, donkeys, goats or household assets before they benefitted pieces of land but they are now proud owners of livestock, especially cattle bought with funds initially from sale of macimbi (mopani worms\_ harvested on the farms and later on production on the land,” Focus Group participant, Matobo, 12 August 2013). The interviewees have noted that there is a modest level of development and investment on beneficiaries plots in the form of houses and livestock, which is the mainstay economic activity in the Province. The fact that 79,3% of households surveyed had purchased significant livestock and household assets after resettlement is evidence that the leadership was being vindicated for launching the FTLRP as a quick-fix empowerment strategy for the landless and the poor (Scoones *et al.*, 2010; Hanlon *et al.*, 2013).

A headman in Umzingwane attested to the fact that “...Households-ability to produce for subsistence and to generate a marketable surplus has been greatly enhanced in the resettlement areas than in the communal areas,” (Interview 16 September, 2013). The Focus Groups came in support of the view that land reforms improved the poor’s access to land, as well as the land hungry citizens, pointing out that their life has changed for the better. The participants noted that poverty levels have significantly dropped, especially to those who effectively used their plots. One Focus Group Participant in Gwanda said, “...the land beneficiaries are showing capacity to fend for themselves and that explains why humanitarian organisation (NGOs) were not servicing resettled areas,” (Interview, 15 July 2013). “...A good number of resettled farmers owned nothing of value in terms of household effects when they were allocated land, and the majority were literally sleeping on the floor, but their livelihood status has since been transformed with an overwhelming number of land beneficiaries now possessing beds, bicycles, lounge suits, vehicles and wheel barrows,” (Key informant Interview; Umzingwane, 19 September, 2013).

It appears the GoZ’s objective of decongesting communal areas was met as 64 (52%) of the land beneficiaries indicated that they did not own land before the FTLRP, and 59 (48%) said they had small portions of land given to them by their parents. The application of cross –tabulations shows that there is no association between age, gender, marital status and designation of respondents with responses to the question relating to decongestion of communal areas as function of the FTLRP (see Appendix 1, Question 8). The key informants weighed in with the view that the FTLRP has contributed to a bigger extent to the decongestion of the over populated communal areas, but noted that some land beneficiaries did not want to cede their properties in the communal areas, an issue which they said amounted to multiple property ownership. It was one of the key policy considerations of the GoZ to decongest the communal areas (GoZ, 2001). A traditional chief expressed concern that, “...a substantial number of people who got land in the resettled areas were still clinging to properties that they had in the communal areas, thereby defeating the objective of decongesting communal areas,” (Interview, 16 September 2013, Umzingwane). Further, Focus

Group Discussion respondents as well as key informants noted that the majority of those who had land were allocated by their parents and in fewer situations the land was allocated by traditional leaders. These were small pieces of unproductive and averaging one acre in the majority of cases, thereby rendering meaningful production impossible.

The results of this study show that the new farmers have insidiously gained command over food security at household level, and that they now, variably though, have in their possession, both movable and immovable properties, as well as livestock in the post-land allocation period, key indicators of empowerment of the poor and the translocation of the socio-economic condition of the hitherto landless members of society. Transformational leadership is associated with change and thus the positive change in the livelihood status of land beneficiaries is attributed to the bold decisions taken by the leadership to embark on the FTLRP. It was the research participants view that the leadership's educational programmes on environmental management, pasture management, livestock farming and marketing and drought mitigation strategies helped new farmers to acquire relevant and commercially linked farming skills beneficial to economic development. That was enabled primarily by the presence of the Environmental Management Agency (EMA), Agriculture and Technical Extension (Agritex) and Veterinary Officers within the District and Provincial Lands Committees as key participating members, as alluded to earlier in this thesis. This follows that given the elaborate and carefully considered plan of execution of resettlement areas that took into account ecological aspects such as natural resources management and conservation, as well as issues of viability, GoZ would not tolerate illegal settlements that have mushroomed in undesignated areas, including common good zones, especially grazing and catchment areas of dams and the riverine. This shows that the land allocation and settler emplacement was carried out in an orderly manner and on the basis of farm layout maps. All resettlement Models from the old resettlement schemes embarked upon at independence in 1980 as well as A1 and A2 Models followed properly laid down regulatory framework (Mombeshora, 2016). The A1 Model scheme was following layout maps with clearly demarcated residential areas, arable and grazing area (Ibid). While the FTLRP was transformational in nature, it was also transactional as the supposedly chaotic manner of implementation was defined by some relative orderliness.

Further, the participants in this research were of the view that the GoZ should enhance the bankability of leases, offer letters and permits in a fashion that will improve the land beneficiary's access to financial markets in order to increase productivity on the farms. This observation of the participants' buttress Rukuni (1998)'s argument which was supported by Byamugisha (2014) that land resettlement or redistribution alone is no longer adequate, and that it is more appropriate to plan and invest in a land and agrarian reform which is meant to transform land distribution patterns, strengthening security of tenure and strengthening rural institution that manage administration and provide economic services to land users. The land beneficiaries were also of the view that the GoZ should legislate some kind of financial package by banks towards the agricultural sector at concessionary interest rates to enable them borrow to enhance production and productivity on their farms. The research participants expect the GoZ to legislate and enforce laws binding financial institutions to support the agro-sector, arguing that the success of the settler regime in the sectors was anchored on phenomenally and gigantic and unlimited financial support by the financial service sector, as observed by Rukuni (1998) and supported by Madombwe (2001) and Matondi (2003). To this end, the research concludes that age, marital status and designation of the respondents had no association with responses to the question on the need for legislation compelling financial institution to support agriculture. However, the gender of respondents has significant association with responses to the question on legislation compelling financial institution to fund agriculture.

The key informants and Focus Group Discussion participants, however, noted that land beneficiaries were failing to adequately use their allocated land due to unfeasibility of prime projects such as livestock rearing due to incessant droughts and unadapted institutional structures such as financial back up. In addition, lack of adequate support services such as extension officers, serviceable roads, water and sanitation infrastructure were cited as some of the handicaps characterizing the resettled areas, in line with the observation by Sender (2002), Anseeuw and Mathebula (2008). A Focus Group participant in Gwanda raised the issue of administrative shortcomings on the part of the Ministry of Agriculture when he said, *"...some of the extension officers deployed in the Province did not have a working knowledge of the Ndebele language spoken in the region, making communication between experts and farmers difficult,"* (Interview, 15 July 2013). Despite these notable negatives, the research respondents concurred that the resettled farmers were taking advantage of strong social networks to solve some of the teething challenges. This is being achieved through the provision of participatory processes of management in the use and planning of land by the GoZ (GoZ, 2001). There is hope for an effective and sustainable agricultural sector transformation in Zimbabwe. Citing Borras (2005, 2006), Moyo (2011) argues that in order for land reform to be said to be redistributive as is the case in Zimbabwe, it needs to transfer most of the land owners' land to the non-landed poor, with a substantive enough amount of land to alter social and agrarian relations. It was the key informants, perception that the FTLRP benefited the poor people most and, in this process, engendering them to contribute to the economic development of the country and transformation of their socio-economic condition. One Focus Group participant's contribution, which was endorsed by other participants, was that, *"...the FTLRP has renewed hope for survival for many poor people in Zimbabwe who benefited under the programme as was envisaged by the GoZ upon the programme's conception,"* (interview, Matobo, 12 August 2012).

The restorative leadership and equalising cultural values which steered the implementation of the FTLRP appear majorly to be producing positive results going by the outcome of this study. It appears the FTLRP was a worthwhile cause, although it suffered institutional and administrative deficits in its implementation. It appears that the acknowledgement by the majority of land beneficiaries that they were now in a position to fend for some of the needs of their extended family show the existence of a rich collectivist culture oiled with benevolence. Individualistic cultural family ties are weak in a collectivist society like Zimbabwe, although libertarianism brought about by colonialism has significant presence in Zimbabwean society.

### **63. 7.3 Analysis of the Effectiveness of Leadership and Culture in Addressing Women Land Ownership Rights**

To note in this research is that the key informants and Focus Group participants' overbearing perception about gender inequality was that it was a product of capitalism, patriarchy, religion and racism in line with the thinking of Crossman (2013). Relatedly, it was the perception of the research participants that before Zimbabwe's independence women suffered marginalisation in land and other resources control due to the operation of religion, culture and gender discriminatory laws nurtured as a strategy of domination by the regime, as outlined by Gaidzanwa (1992) and endorsed by Goebel (2005). Further, it was the perception of research participants that during the colonial era women and daughters only accessed land through their male siblings husbands and fathers inline with the thinking of Gaidzanwa (1992). This view is supported by the Marxist feminist theory as laid by Engels (1884) and endorsed by Knight (2012), in his analysis of gender oppression, whereby he argues that a woman's subordination is not a result of her biological disposition (nature), but of socialization (nurture), and that men's efforts to achieve their demands for control of women's labour and sexual faculties have gradually solidified and become institutionalised in the nuclear family. Rubin (1975) supported by socialists and radical feminist theorists such as Garland - Thompson

(2011), posited that modern society and its constructs (law, religion, politics, art, among others) are the product of males and therefore have a patriarchal character. It is their view that the best solution for women's oppression would be to treat patriarchy not as a subset of capitalism, but as a problem in its own right.

Both women and men participated and were treated as equals during the Jambanja period, as they partnered in land invasions in pursuit of control and ownership of the finite resource, land (Matondi, 2012). Scoones *et al.*, 2010; Hanlon *et al.*, 2013). Agarwal (2003), Jacobs (2000, 2003), Goebel (2006), Hanlon *et al.* (2013) agree with Meinzen-Dick *et al.* (1997) that any empowerment programme should enhance the ability of the disadvantaged, marginalized and the weak in society to challenge and change existing power relationships that place them in subordinate economic, social and political positions. Matondi (2012) weighs in with the argument that land reforms must provide previously disadvantaged groups with new opportunities for employment in order to address inequalities, resource inefficiencies and poverty, dismantling of all forms of differentiation along links of class, gender and age in society. In his reflection on the contribution of the radical land reform in Zimbabwe to women's land rights, Matondi (2012) suggested that the FTLRP did not do much to improve women's access and rights to land due to lack of political will and absence of legislation to back the 20% quota of land allocated as advocated by the Women and Land in Zimbabwe (WLZ), and the government in 1998 (Sithole, 2002). Jacobs (2000, 2003) and Goebel (2006) hold the view that the FTLRP was not radical enough in terms of empowering women and closing the gender gap. Ncube and Stewart (1997) as supported by Jacobs (2003),

Goebel (2006) and Hanlon *et al.* (2013), have expressed that despite pronouncements against gender discrimination against women in land matters, gender parity remains largely rhetorical since all land issues are deferred to customary law which is not kind to women when it comes to divorce and inheritance. While supporting Gaidzanwa (1992), Chimedza (1989), Goebel (1999), Goebel (1998), Chenaux-Repond (1994), Engles (1884), Rubin (1975), Meinzen-Dick *et al.* (1997), Ncube and Stewart (1997) on the marginalized status of woman in general and during the pre and post Zimbabwe independence eras in particular, Oliver (2014 P.1) pointed out that "... but in the wake of land reform, women now comprise about 20% of land owners and leaseholders," in the post 2000 land reform.

This criticism of the GoZ comes against the existence of a flurry of policy statements recognizing the need for women to have fair access to land for the land reform process to be gender-sensitive (Hanlon *et al.*, 2013). Indeed, the Global Political Agreement (GPA) of September 2008, which created the inclusive government, has a clause (5.8) "recognising need for women's access and control over land in their own right and as equal citizens" (Hanlon *et al.*, 2013). According to Hanlon *et al.* (2013), land allocation under the FTLRP by gender and by Province shows that women in Mashonaland East under the A1 Model received 24% and Matabeleland and South Province under the A2 Model received over 21% of allocated land, with some Provinces ranging between 5 and 24% for the two Models, with the least being Midlands Province under A2 Model. The patterns vary greatly through out the country, depending on the influences of culture, the composition of land committees and lobbying by women groups. The Utete Committee recommended that a "quota of at least 40% of the land allocations should be made to women, especially in A1 areas' in recognition of the central role that women play in all aspects of agriculture in the communal areas, and the need to strike a balance between men and women in the agricultural sector (Utete, 2003).

The action by government to positively consider women for land allocation in their own right is premised on cultural change that begins with processes of innovation, leaning heavily on cultural borrowing and diffusion,

as well as social acceptance through selective elimination and integration. Thus, culture is a product of learning and not heredity (Woolcock, 2012). Globalization has exposed global citizens, including Zimbabweans, to successful behaviour elsewhere, and thus the world is witnessing the gradual emergence of a universal, global culture based on such values as adherence to civil and human rights and gender equality, although with elements of cultural relativism. The issue of cultural relativism makes it difficult to enforce the universal acceptance of the desirability of gender equality, and thus inequalities and injustices based on gender will not suddenly disappear due to entrenched and deep-rooted customary values, particularly in African countries (Lopez-Claros & Perrotti, 2014). This explains why, despite the political affirmative action for women, there is varying implementation of the 20% land quota policy towards women in Zimbabwe. However, in Zimbabwe there is an encouraging shift towards gender equality as evidenced by the fact that traditional leaders who are the custodians of culture are increasingly being enlightened on gender equality and human rights by the government and civil society organizations.

In a persuasively collectivists culture like Zimbabwe, similar actions, freedoms and equality are based on obligations towards the community. According to Gorodnichenko and Gerard (2010,2011), the value of freedom will be less in a collectivist society as more individual freedoms may threaten the harmony of society. Thus, equality tends also to be valued less while hierarchy tends to be valued more as the latter is seen to bring more harmony to the community (Gorodnichenko & Gerard, 2010,2011). However, this study showed that Clan culture, and not Hierarchy culture, dominated in the implementation of the FTLRP, and that there was relative flexibility rather than being stuck to procedure and process-led actions and programmes during the land reform exercise. This can be seen as a move by the GoZ to embrace responsive communitarianism which is an attempt to bridge the divide between social capital and individualism as advocated by MacIntyre (1988) and supported by Cohen (2010), Orlowski (2017). Communitarians seem to agree that women as part of the social institutions in a community would tend to benefit from resources, including land, alongside their male counterparts. Sandel (1982) and Taylor (1985) as supported by Gathlogo (2008), shuttle (2001), Cohen (2010) and Orlowski (2017) were of the view that many forms of philosophical liberalism, especially libertarianism, overemphasise autonomy and rights at the expense of the common good which incorporate women's interest. It is persuasive to suggest that, in considering allocating land to women during FTLRP, a responsive-communitarian pathway played a critical role.

In a country where the Constitution considers all equal before the law, it is only logical that women's access to land be equal to that of men. A key informant in Harare had this to say, "the leadership should consider women for land allocation as a number of families are female headed households, and about 70% of the farm workforce nationwide comprise women" (interview, 10 June 2012, Ministry of Lands Head office). The Focus group discussions respondents weighed in with the same view that access to land and participation in agricultural activities provides the foundation for socio-economic equality an outcome that was supported by Agarwal (1995), Potts (2000), Walker, (2002), Petrie *et al.* (2003), Gosh (2007, World Bank (2009), Peterman *et al.* (2010) and Matondi (2012).

Relatedly, some feminist theorists, in their quest to explain oppression and inequality, class, gender, race, ethnicity and age as variables denoting the freedom of women, argue that not all women experience oppression in the same way as white women and black women face different forms of discrimination in the workplace, thus, different groups of women come to view the world through a shared standpoint of heterogeneous commonality. Analysis of the above feminist theories shows that there is coherence by the various authors and researchers in the need to eradicate gender inequality in all its forms and manifestation, although they variously differ in the approach of achieving equality. The UNDP (2016) suggests that Sub-

Saharan Africa loses around ninety-five billion dollars (\$95 billion) a year due to gender inequality through side lining female expertise thereby jeopardising the continent's efforts for economic growth.

The research participants (Key Informants and Focus Groups) expressed contentment with the manner the leadership handled the issue of gender equality during land allocations, observing that the land allocations were not biased in favour of men as what feminist organisations portrayed to the world as both sexes had equal chances of being allocated land. In their response to a question on their perception of women's access to land, 91 (74%) of land beneficiaries were happy with the level of women access to land in the research areas. Cross-tabulations show that there is no significant association between age, marital status and designation of respondents with responses to the question on their perception on women access to land (see Appendix 1, Question 22). However, there is significant association between genders of respondents with the responses to the same question. It was the participants' observation that single women had equal opportunities of getting land just like men, adding that married women were jointly allocated with their spouses, although the farm is registered under the husband's name as head of the family. The findings of this research put paid to Matondi (2012) and Scoones *et al.* (2010)'s argument that women did not benefit from the land reforms in a positive and considerable way. Contrary to Matondi (2012)'s observation that customary attitudes among land allocating authorities hindered moves towards the empowerment of women, this study noted that the land officials were overly receptive, sensitive and concerned about the women's land needs in Matabeleland South Province. The outcome of the research also shows that the discriminatory practices against women, as highlighted by several feminist groups and advocates, were self-correcting. It is important to note that social capital is sensitive to gender relations and equality and celebrates cultural differences. Women are viewed as part of the household and thus are not discriminated against in terms of access and right to land, as well as access to markets for their produce as farmers are now increasingly marketing their products as groups and not individually as has hitherto been the case. For instance, in the research areas livestock is mainly sold to auctions organized by rural district councils as well as to local butcheries, local beef committees, private buyers and agents of the Cold Storage Commission (ZIMVAC, 2017).

The fact that traditional leaders who are the custodian of culture and customary practices actively participated in this research means that the crusade to empower women through advancement and promotion of equal and equitable access to resources in Zimbabwe is on the right trajectory. This is so because the views of the traditional leaders on gender equality were congruent with those of their subjects, to a very large extent. The theory and method of historical study developed by Marx, termed 'historical materialism', which women in Zimbabwe appear to have relied upon, puts heavy emphasis on the role of contingent economic, social and technological state of affairs in determining the base structure of society, which in turn drives social revolutions to bring the cultural, educational, governmental and legal systems, as well as political, religious, and social institution into line with demands of the base structure. In that vein, the earlier governments embrace advice by the World Bank, (2009) to recognise the roles, differences and inequalities between men and women the better because it ensures that both men and women take a unidirectional approach to development and indeed generate a synergistic impact for the national economies. To buttress the above observation by the World Bank, Peterman *et al.* (2010) posited that gender inequality and lack of attention to gender in agricultural development contributes to lower productivity, lost income, phenomenally high levels of poverty, as well as mal-nutrition.

The key informants and Focus Group participants further observed that the leadership constituted all-encompassing land committees at Provincial and District level which had fair gender representation. The

land committees at Provincial and District level comprised institution heads at the respective levels, and thus female representation in land committees was dependent on the number of female heads of government department which were members of the land committees. From the account of key informants and Focus Group discussion respondents, women representation was fair in the land committees, although males dominated the committees. In addition, the research participants highlighted that the Matabeleland South Provincial Land Committee, Gwanda District and Matobo Land Committees were presided over by women, a sign that leadership was gender-sensitive in its staff deployment to ensure that women played an integral role in implementation of the land reform programme. The strong presence of women in the land committees, not just as members only, but also as chairpersons, helped to ensure that women's land interests were promoted, safeguarded and defended in a much more robust way than would otherwise have been the case if they were not sufficiently represented. A research participant had this to say, "...*Umama uMasuku wakhokhela IPLC, Umama uZizhou wakhokhela i Gwanda DLC, Umama u Molife laye wakhokhela i Matobo DLC* (Mrs Masuku presided over the Matabeleland South PLC while Mrs Zizhou and Mrs Molife presided over Gwanda DLC and Matobo DLC respectively" (Matobo Focus Group Discussion, 12 August 2013). Stern, (2003) says control of land is particularly important for women, whose asset ownership has been shown to affect spending, particularly on the girl child's education. The absence of clear land rights can lead to costly conflict and hardship regarding possible loss of land by women, particularly widows.

Relatedly, citing the 2012 Action report in Rwanda, Kanyesigye (2012) says women focused legislation has improved women's access to land, removing, on paper customary gender discrimination. The report has revealed that the new land policy and legislation are, in practice, ensuring that women's land rights are protected, especially land access and rights for widows and female orphans. Contrary to the Rwanda situation, as alluded to earlier in this report, there was no clear, elaborate and specific laws that gave women express rights to own land in their own right, but the leadership, in its wisdom, allocated land to women during the FTLRP on the operation of the law of natural justice. Thus, unlike in Rwanda where the laws are very clear in support of women ownership of land, in Zimbabwe the law is implied. Perera, (2011) citing Li Ping, Senior Attorney at the Landesa Rural Development institute, says there was confusion over how to partition land after a divorce or when women are widowed, adding that when women marry they relocate to their spouses' homes, which leaves them in an unenviable situation if they are divorced or widowed. Zimbabwe, like her neighbour South Africa, culturally is still grappling with ways of empowering women under these unfortunate situations although the inheritance laws of Zimbabwe are unambiguously protective of widows and their family.

It was the key informants and Focus Group participants' view that in case of divorce of married couples, the same manner that property acquired during the currency of marriage relationship in community of property is treated should apply to land. This is because it is not economically practical and viable to split the farm entity between the estranged spouses upon divorce. The courts would have to decide, depending on the merits of the case, as to who between the two estranged spouses should remain on the farm and the one to remain to compensate the other for the wealth generated during the existence of the marriage. The participants were, in a way, addressing Perera, (2011)'s concerns highlighted above. It was the researcher's view that both the Lancaster House constitution, which existed at the time of the FTLRP and its successor constitution, did/does not provide for the discrimination of women on property rights (land rights and access), and the supposedly issue of discrimination is just but a function of misinterpretation of the law, and that is why the courts even up to the contemporary times appear to be biased in favour of men in their verdicts on land disputes between estranged spouses. Justice David Mangota's judgment on a land dispute between Mr Ignatius Chombo and his estranged wife Miriam Mhloyi, High Court Harare, which ruled against

Mhloyi is instructive (The Herald, Thursday, 10 July 2014, p.1). The fact that the duo was allocated the land, Allan Grange Farm, Raffingora, when they were still married is enough to prove that the land inseparably belonged to the partners in the marital union, although registered in the name of the family with endorsement of the husband's initials, as the first between equals.

It is important to note that the laws of Zimbabwe do not allow both husband and wife to own separate farms as that is regarded as multiple farm ownership by the family. Thus, the farm allocated to the family belongs to both partners in marriage on equal terms. The leadership came up with one family one policy in order to ensure that as many people as possible benefitted from the programme. Upon divorce of the parties, the farm should be treated like any other immovable property, with the one chosen by the court to remain on the farm compensating the other for the investments sunk into the project as well as projected cash flows depending on the circumstances and merits of the case in order to safeguard the interests of both parties in marriage.

The decision by the High Court of Zimbabwe shows a leadership gap that needs to be closed when dealing with land disputes affecting married couples, irrespective of type of marriage, as long as it meets the minimum traditional requirements of marriage. In the researcher's view, the judgment that women lose their land rights upon divorce because they are no longer spouses to estranged husbands in whose names the land is registered fails to capture the rights of the divorced women to land. It is the researcher's contention that when the law refers to spouses in marriage, it is not ambiguous to refer to potential spouses in marriage, and thus when a ruling is made between two disputing spouses it should not take potential spouses into account as was the case in the Chombo matter, but rather it should seek to fairly redistribute the wealth generated on the land under dispute, with the person selected to remain on the farm compensating the other for the investments and efforts put in developing the farm. Indeed, Scoones *et al.* (2010) and Matondi (2012) were right when they observed that women were important players in the land invasions, providing support to the 'base camps; during the 'Jambanja' period, and subsequently investing in the development of new homes and farms.

It is the view of the research participants (Key informants, Focus Group participants, land beneficiaries) that government should legislate the need for spouses to jointly own land (farm) for as long as they are married. The majority of land beneficiaries support the enactment of legislation to protect women land interest in the event of death of the spouse or divorce. Through application of cross tabulations, it is discernible that there is no association between response by age, marital status and designation of respondents with the question on the need to protect women's land interest in Zimbabwe (see Appendix 1, Question 16). On the other hand, there was significant association between gender of respondents and the response to the same question. Similarly, there is no significant association between gender and marital status of respondents, with responses relating to the need for statutory provision for joint registration of customary household land rights for spouses (see Appendix, 1 question 18). Note, however, that there is significant association between age and designation of respondents with responses to the same question on joint registration of land by spouses. Joint registration protects women from forcible eviction after spouses have died, or in the event of divorce in order to protect them from losing their productive assets. This is so because, for instance, the customary laws of both Zimbabwe and South Africa have not been kind to women to the extent of regarding women as minors and subjecting them to abuse (The Green Paper, 1996; The White paper, 1997; Jacobs 1998; Cross and Hornby, 2002; Ntsebeza, 2006; Cousins, 2007; Obeng-Odoom, 2011; Pereira, 2011; Rudman, 2013).



The research participants noted that in the event of a husband's death, the widow should remain on the farm provided she is going to use the land to take care of the children that she had with her late husband. If she remarries, she should register the farm in the name of her eldest child, preferably her son, to ensure that the family members would continue to benefit from the farm. However, some Focus Group participants felt that inheritance laws should favour all children regardless of sex and thus were comfortable with a situation where the farm should be registered in the name of the eldest child. Patriarchal norms restrict married women's access to and ownership of land in their husbands communal areas because they are considered outsiders. Key informants posited that owning property increases the self-worth of women who will find it possible to speak and stand against unfair arrangements within the domestic sphere. One key informant in Gwanda had this to say, "...Access and rights to land can greatly strengthen women's bargaining position *endlini (in the home)*," Interview, 15 July, 2013).

A key informant in Harare noted that, "...about 20% of land allocated to beneficiaries was allocated to women in their own right and this group comprised women who have been divorced, widowed, and at rare times married women who took the initiative to get land ahead of their spouses and those women whose husbands were in the Diaspora," (Interview, 10 June 2013. Ministry of Lands Head Office). Indeed, desktop research confirmed that on average 20% of land beneficiaries under the FTLRP in Zimbabwe were single women, although allocation to women by provinces and Districts was differentiated internally with some provinces and Districts being more sensitive to gender parity than others. The Table 15 shows comparative figures for total A1 plots, total number of plots allocated to women, percentage of plots allocated to women, and the average percentage of plots allocated to women across the research area.

**Table 15: Women allocated land under the FTLRP as at 31 August 2002**

District	Total number of A1 Plots per District	Plots allocated per women per district	Plots allocated to women as a percentage of total per District	Average percentage of plots allocated to women across the research areas
Matobo	556	67	12.05%	12.05%
Gwanda	1324	200	15.11%	15.11%
Umzingwane	1244	164	13.18%	13.11%
Total for all Districts	3124	431	14%	14%

Source: Adapted from: Ministry of Lands and Resettlement (2006)

It can be seen from Table 15 that while a percentage of fourteen percent (14%) allocation of plots to women seems plausible, this fall short of the 20% quota reserved for women in principle although the quota is not legislated. The total number of plots allocated to women as percentage of total A1 Model plots in the three research areas is computed as follows: –

$$\frac{\text{Total number of plots allocated to women}}{\text{Total A1 Model plots}} = \frac{431}{3124} \times 100$$

$$= 13.7964$$

$$= 14\%$$

The majority of Focus Group participants and key informants expressed satisfaction with the number of women land holders, as a result of the FTLRP. The observation by key informant and Focus Group participants that women benefited in their own right from the FTLRP was supported by the contribution of Moyo (2011) citing Buka (2002), Utete (2003) and GoZ (2007) whereby a proportion of Black women of

between 12% and 18% were said to be owners of land in their own name, as compared to the 4% of white women who owned large scale commercial farmers (LSCF) and 5% of black women who controlled the land in previous resettlement areas and communal lands (Moyo, 1998; Rugube *et al.*, 2003; Moyo, 2011; Hanlon *et al.*, 2013). Other studies suggest that women beneficiaries in their own right range between 10% and 28% of the total land beneficiaries (WLZ, 2007; Chingarande, 2008; Moyo, 2011). These statistics compared favourably well with what obtains in Mazowe District where in 2004, 16% (n=121) of the land was allocated to women, then in 2007 it was 18% (n=341 Matondi 2012). In addition, the fact that Utete Commission of 2003 found out that more than 23 500 women had received land, being 18% of A1 farms and 12% of A2 farms, and that according to Moyo (2006) baseline survey: 21% of women in A1 and 15% women in A2, shows a positive gain for the women in terms of access and rights to land. A leap from 4% to 21% of land in the hands of women is an encouraging feat which resonates with the GoZ policy on gender equality. A composite of factors contributed to Matabeleland South Province achieving an average of 14% of land allocated to women and these include:

**(i) The composition of land Committees**

The Provincial Lands Committee Chairperson, who was the Governor and Resident Minister of the Province, was a woman, Mrs Angeline Masuku. In addition, it is important to note that out of the seven administrative Districts of Matabeleland South Province, five Districts, namely, Matobo, Mangwe, Insiza, Gwanda and Bulilima had women District Administrators who were chairpersons of the District land Committees and they ensured that women land interests were catered for.

**(ii) The role of traditional leaders**

The traditional leaders were enlightened about gender equality and the need to consider women for land allocation, representing a paradigm shift from customary laws and tradition which viewed property rights from a cultural perspective which suppressed and discriminated against women (Matondi, 2012). To note is that the Ndebele tradition now allows women to be installed as chiefs, headmen and village heads, which is a sharp departure from ancient tradition. Of the 31 Chiefs in Matabeleland South, three are women, these are Chief Mabhena (Umzingwane District), Chief Mathe (Gwanda District) and Chief Ndube (Insiza District).

**(iii) Lobbying by women groups**

Civil society groups advocating women land rights such as the Women for Land in Zimbabwe (WLZ) played a key role in sensitising the GoZ on the need to consider women for land allocation in their own right. The WLZ proposed a land quota of 20% for women, which Matondi (2012) and Hanlon *et al.* (2013) advocated for to be legislated in order to fortify the women land interests. The Utete Commission, as alluded to earlier on proposed 40% land allocation to women in their own right in order to address skewed land ownership in favour of men. While in principle the GoZ recognized the need to empower women through land allocation, the government was not keen to legislate a land quota for women probably for fear of opening a Pandora's box in as far as demand for quotas from various sectors is concerned. The war veterans' quota of 20% land allocation for the A1 Model was not legislated, it exists in principle, possibly due to the fact that law exists for the people and not the people living for the law. The action of government appears to be influenced by Ubuntu, Adhocracy and Clan culture as well as transformational leadership which is less regulated than the hierarchical and Market cultures and transactional leadership. Adhocracy, Clan and Ubuntu are flexible cultural values and transactional leadership, Adhocracy, Clan and Ubuntu are flexible cultural values not firmly bound by law, and so is transformational leadership. The GoZ was able to deliver land to women even without legislation relating to a quota due to the existence of a strong social capital (Ubuntu).

Land allocation patterns in Zimbabwe can provide insights into understanding the efforts by government to provide access and rights of women to land. 102 (83%) land beneficiaries agreed that the government is using land reform to promote women's empowerment, while 21 (17%) disagreed with the notion that there is meaningful promotion of gender equality and empowerment in Zimbabwe. The participants in this research were to a larger extent appreciative of the manner gender and land issues were handled by the leadership during the FTLRP as discerned from the participants, responses. The study showed that the leadership was able to do away with retrogressive cultural practices that oppress women and was able to allocate land to women in their own right:

*Gone are the days when women played second fiddle to men in socio-economic and political theatrics a function of tradition and culture, as evidenced by the fact that today's Ndebele culture accepts women traditional chiefs, an issue which was hitherto taboo, (Interview, Gwanda, 10 June 2013, Traditional Chief).*

The traditional leaders in the study areas supported the allocation of land to women, particularly the single parents and widows, in order to provide them with the means of survival. There was a strong feeling by key informants and Focus Group participants that in the final analysis women benefited more than men under the land reform programme because, apart from benefiting as women in their own right, married women benefited jointly with their spouses over and above those who benefited as singles and widows. The participants applauded the leadership for empowering women through giving them access to land, although reiterating the call for the protection of women in the unfortunate circumstances of divorce and death of a spouse. It is important to note that by giving women land the Zimbabwean leadership attempted to fulfil one of the critical areas under the faculty of national gender policy, that of women and the economy. The land rights for women play a catalytic element for women empowerment. However, the minority respondents who were not happy with the extent of women access to land were advocating a 50/50 gender parity in land ownership and control.

The presence of traditional leadership represented at the highest level of Chief as participants in this study, and the resultant outcome which seems to favour a paradigm shift from elements of customary law or tradition which infringed on the right of women to own property in their own right is a positive development for humanity. It takes bold, visionary, charismatic and transformational and Restorative Leadership as well as Equalizing Culture imbued with Ubuntu –Unhu-Botho values to shake off the vestiges of negative traditional practices that are oppressive to women. It has been noted widely that gender inflexion remains the women's most obstacle to gender equality. Women should simply shake off the remnants and stigma of inequality or the hangover of playing second fiddle to men; they should take their real positions in the socio-economic and political spheres of life.

#### **64. 7.4 Conclusion**

This chapter reckoned that the livelihood status of land beneficiaries has remarkably improved if compared with the pre-FTLRP land allocation era although this success is disaggregated internally across the research areas. There is evidence that there is a direct correlation between land allocation and an improvement in the life style of the land beneficiaries. There is however need to avail funding to the newly resettled farmers to enable them to optimally utilise their farms. The study concludes that the status of women land ownership has also improved if compared with the pre-FTLRP launch. An encouraging number of women secured plots in their own names over and above women who jointly own land with their spouses. However, it has been noted that a lot needs to be done on the legal front to fortify women land interests in the unfortunate event

of the spouse's death or divorce. The positive regard for women to own land in their own right is testimony of the existence of strong social capital anchored on Ubuntu and Transformational leadership.

## **8. DEVELOPMENT OF AN INTEGRATED LEADERSHIP AND CULTURE MODEL FOR LAND REFORM IN A DECOLONIZING ENVIRONMENT**

### **65. 8.1 Introduction**

This chapter deals with the development of leadership and culture model for land reform in a decolonizing environment as well as articulating the main contributions of the study to knowledge. The researcher developed the model during the course of the study after noting apparent inadequacies of existing leadership and culture models to solve the Zimbabwe land question. Despite playing a pivotal role in influencing the manner in which the FTLRP was executed in Zimbabwe in general and the research areas in particular, both Transformational and Transactional leadership as well as Clan, Adhocracy, Hierarchy and Market cultures were inert to deliver justice, equality, fairness and to address historical land imbalance between the white settlers and the highly expectant indigenous communities. The course of defiance adopted by Mugabe and his government to the court verdicts passed against the executive in violation of the doctrine of separation of powers and the rule of law raises a lot of leadership and cultural concerns (Mufune, 2010). There was therefore need to come up with a model meant to promote equality in access to land through creating an inclusive and flexible leadership and culture where everyone could realise their full potential and make a positive contribution to the community.

### **66. 8.2 Push Factors for the Model**

This model is built on the premise that if the government fails to do the right thing at the right time it will pay a heavy socio-economic and political price. Referring to Zimbabwe's fast paced land reform as a function of land invasions, Atuahene (2010) noted that procrastination in addressing land ownership imbalances have "...the possibility of severe backlash..." This is so because land is the linchpin of any development and land reform is therefore the major step of a government to assist and equip people living under adverse conditions with sustainable means of production. Land is arguably the major determinant of social status (class structure) and political power and it is the main asset ascertaining power systems and power distances mainly in the communal society (Uphoff, 2003). Leadership styles and culture are not independent of each other. Schimmoeller (2010) citing Bass and Avolio (1993), Berrio (2003) and Passy (2002) found out that there is a constant nexus between leadership and culture

Derude (2011) posits that all anti-colonial struggles have, at the core, repossession of land lost through force or deceit and restoring the centrality of indigenous culture adding that colonialists targeted land appropriations as a strategy to subdue conjured populations in order to turn them native. Furthermore, it has been observed that after subjugating the indigenous communities through annexation of land, the colonists attacked the people's cultural practices, especially cross-cutting cultures which served as an adhesive holding together mutli-cultural communities into a single coherent society despite different sub-cultures (Derude, 2011; Mlambo, 2000; Rukuni, 2007; Ambang, 2008). In that regard, Alexander (2006) states that the establishment of settler rule in Zimbabwe rested on violent dispossession in which African cattle were looted, land alienated, and labour coerced. She noted that the division of land between black and white characterised the Zimbabwe landscape and thus the land question's return to political prominence in 2000 seemed to underline the centrality of dispossession to settler rule and marking it as its most devastating legacy. Citing Dersso (2010), Gagnon (2010) pronounced that the post-colonial Africa has

continued to embrace illegitimate European legal, social and economic structure (colonial present) with the grand failure being that African states did not seek to reformulate pre-colonial socio-political ties but rather went fully into the globalization state of affairs. Inordinate delays by the leadership to deliver on election promises of land reform caused impatience to grow among the landless resulting in land invasions. To note is that the land invasions were done with impunity.

The land invasions (*Jambanja*) were symptomatic of the land ownership imbalances between whites and blacks which had remained unresolved since attainment of independence in April 1980 due to a litany of factors, among them colonial present, legal complexities, reconciliation by the ZANU (PF) government towards the whites, the South Africa ANC factor, and lack of will on the part of the white farmers as propounded by Moyana *et al.* (1991) and Moyo (1998); and endorsed by Gregory (2004); Rukuni (2006); Fraser (2007); Mandani (2008); Moyo (2011); Hanlon *et al.* (2013) and Mbeki (2016). The FTLRP was made possible by the meeting of minds between the landless who were demanding for redress in land ownership imbalance on the one hand, and the leadership that encouraged, supported and propagated land invasions on the other hand (Pilosoff, 2012). The ability of the leadership fronted by President Mugabe, to mobilize public opinion towards radical land reforms was informed by the African sense of community and communalism which is a system that is both supra-sensible and material in terms of reference as observed by Davidson, (1969) and supported by Adu-Febiri (2013), Mbigi (2005) and Gathlogo (2008) .

The radical approach which was adopted by the Zimbabwe leadership, war veterans, ZANU (PF) members, war collaborators and the communities in general was meant to short-circuit the long process of land acquisition and achieve what they failed to achieve in a decade instantly. Transformational and transactional leadership as well as Clan, Hierarchy, Market and Adhocracy cultures were quite visible in the process of implementation of land reforms. De Hartog *et al.* (1997) showed that transformational leadership behaviours are similar and often indistinguishable from transactional leadership and this view was also shared by Gupta (2004). Relatedly, Bass (1985), in contrast to Burns (1978), suggested that leadership can simultaneously display both transformational and transactional traits as confirmed by Antonakis *et al.* (2003). While the behaviour of leaders may change under different circumstances, the underlying personality structures that produce the behaviours are quite stable and effective leadership should regularly fulfil the expectations of the followers, thus leadership is contingent on the leaders' abilities to meet and respond to the reactions and changing expectations of their followers as propounded by Kellerman (1984) and confirmed by Sullivan and Decker (2001) and Antonakis *et al.* (2003). The leader's influence process distinguishes between transformational and transactional leadership, with the former being somehow stronger than the latter in influence process. As alluded to earlier, the leadership's influence process helped to mobilize the communities to rally behind the radical land reform approach in Zimbabwe. The rallying point was the struggle for the control of the means of production or factors of production, with the key question being whether agricultural land should remain private property to benefit few white farmers or should be returned into public property to benefit all. The implementation of the FTLRP was really to do with how leaders influence the behavior of communities, how leaders change the course of events and achieve community buy-in.

ZANU PF, which waged a protracted liberation struggle (Second Chimurenga) against the white Rhodesian government subscribes to the ideology of socialism (Gutsaruzhinji) that advocates the vesting of the ownership and control of the means of production and distribution of capital and land in the community as a whole as espoused in the party's constitution as alluded to earlier. ZANU PF government's position is informed by the fact that historically, in many parts of Africa, including Zimbabwe, and the indigenous

nations as tribes of North America in the Pre Columbian era, land was not owned by an individual, but rather used by an extended family (Clan) or a village community. Voster (2006) corroborated Coleman's (1988) assertion that in Africa and other areas of the developing world, property rights have become synonymous with the rights of a certain community instead of an individual. Land was owned by ethnic groups and large families under the leadership of a Chief as advanced by Terreblanche (1992) and confirmed by Baldwin (2014). The idea of individual land ownership and the *terra nullis* (nobody's land) doctrine that originated during the colonial era was strange to the African society. Traditionally, the law did not recognize individual rights as these were not regarded as independent rights but derived rights that were dependent on the ownership of the tribe to which the individual belonged (Vorster, 2006). Indeed, Africans did not understand, basing on the African sense of community, why a single person could own land exclusively while others have no claim to use the land as observed by (George, 1898, 1904) and supported by Martins (2018). Thus the communities in Zimbabwe in general and the research areas in particular were appalled by the continuation of the private property regime of large farms against the demand for land by the dispossessed black communities.

The common dislike of the individual rights to a "common good" is grounded in African reality driven majorly by Ubuntu and Clan culture. Ubuntu is a key characteristic of transformational leadership as posited by Gelfand, (1970); and confirmed by Mbigi (2005). Communitarians emphasize the importance of social institutions in the development of individual meaning and identity as advanced by Walzer (1983) and MacIntyre, (1988) and supported by Matondi (2012) and Cohen and Prusak (2001). Indeed, a growing literature points to the importance of social capital in economic development, these being features of social organisation such as trust, norms and networks that can facilitate the efficiency of society by engendering coordinated actions (Putnam, 2001).

The issue of common good in Matabeleland South Province in general, and the research areas in Particular, is better represented in common grazing where land is used for grazing livestock by a defined group of land users with exclusive right. Pasture land allotted to state or collective farm is used by the individual members' households for grazing their private animals. The exclusive rights given to a specific group of people enable the pastures to be properly managed in a productive and sustainable manner as suggested by Mearns (1996) and Hardin (1968) and upheld by Locher (2013) and Course Hero (2018). Social capital is strong in common grazing, especially where the evolved system of seasonal transhumance (Ukulagisa) is involved. This is a system where livestock farmers collectively shift their livestock from pasture deficit areas to where there are better pastures. Matobo and Gwanda Districts of Matabeleland South Province majorly apply this drought-mitigation strategy. The herders construct temporary camps which are just simple stock shelters known as the yurts or buzui in Kyrgyzstan and emlageni in Zimbabwe, where they stay for the entire period when they will be grazing their livestock in the areas. The herders return when the pastures have been replenished. Noteworthy is that the areas set for grazing were previously private property in the hands of the white farmers in Zimbabwe which were compulsorily acquired during the FTLRP. Transhumance practice continues to take place even in the post land reform programme due to drought spells that characterise the research areas.

The Zimbabwean government embarked on an unprecedented trajectory when it tampered with the rule of law, essentially overturning constitutional provisions on protection of property rights. Derived from internationally accepted standards, the World Justice Project (2015) defines the rule of law as a system which upholds the following four universal principles:

- Government and its officials and agents as well as individuals and private entities are accountable under the law.
- The laws are clear, publicized, stable, just and are applied evenly; and protect fundamental rights, including the security of persons and property and certain core human rights.
- The process by which the laws are enacted, administered and enforced is accessible, fair and efficient.
- Justice is delivered timely by competent, ethical, and independent representatives and neutrals who are of sufficient number, have adequate resources, and reflect the makeup of the communities they serve (World Justice Project, 2015).

The rule of law is principally the legal principle that law should govern a nation, as opposed to being governed by arbitrary decisions of individual government officials. Primarily it refers to the influence and authority of law within a society, which acts as a constraint upon behavior of those in power (World Justice Project, 2015). Apart from overturning the protection of property rights in the constitution through constitutional Amendment No 17, the GoZ was found wanting by the international community when President Mugabe defied the Supreme Court ruling that found the FTLRP to be unconstitutional and the Court's order to the Executive to evict the land occupiers (Pilosoff, 2012). Accordingly, Pilosoff (2012) pointed out that the defiance by the GoZ to heed the Supreme Court's judgement prompted the former Chief Justice, Anthony Gubbay, to resign. The defiance of court orders was regarded by the West as violation of the first universal principle of the rule of law. Land occupations were viewed as being in violation of the second universal principle of the rule of law which deals with protection of property.

The late Justice Godfrey Chidyausiku was appointed as Gubbay's successor, and upon assuming office, the Supreme Court duly reversed its previous decisions that had declared the FLTRP unconstitutional (Pilosoff, 2012). Before his elevation to the Supreme Court, Chidyausiku had made attempts at technically reversing the supreme court judgements through counter judgements in the High Court, tacitly supporting the land invasions, and thus his appointment as Chief Justice was viewed as meant to facilitate the desires of the Mugabe regime, in violation of universal principles number 3 and 4 (Pilosoff, 2012). The Legislature of Zimbabwe enacted laws barring contestation of acquisition of agricultural land for resettlement purposes in the courts of law, a move which was read by observers as violating universal principles 3 and 4, as well as an affront to civil justice. The delivery of effective civil justices requires that the system be accessible and affordable, free of discrimination, free of corruption and without improper influence by public officials and that it should be effectively enforced.

The decision by the GoZ not to pay compensation for expropriated land and confine compensation to developments on the acquired farms did not please the white commercial farmers and the West who wanted fair market prices to be paid for under-utilized acquired land that is willingly offered. The doctrine of expropriation stands in opposition to the right of private property. There are two main theories on the nature and source of eminent domain power which are "inherent powers" and reserved rights theories (Harrington, 2001). The Reserved Rights Theory formulated by European jurists espoused the view that the state had original and absolute ownership of all the property possessed by its individual member's antecedent to their possession. The consequences of such reserved rights are that it has the potential to deny compensation to the land owner and to eliminate the necessity of going through all the judiciary procedures (Harrington, 2001). The inherent power is regarded as a power which inheres in the right of the state to govern and is not dependent on any pre-existing property right (Ibid). The effect of this theory is that it places sovereign power on government to enact any regulation affecting persons or property located within their borders, subject to such limitations as might be imposed by their respective constitutions. This

principle of inherent powers seems dominantly accepted everywhere and is premised on government's primary duty to serve the common needs and advance the general welfare of the people.

The issue of compensating losses for land is anchored on the Magna Carta of 1215 which provides that any man cannot be deprived or dispossessed of his land without the lawful judgement of his equals. However, the law today deriving from this basic provision of the Magna Carta appears that "lawful judgement of his equals" has been replaced with "unless legislation says otherwise" (Ibid). The assessment of compensation is extremely complex, and different countries incorporate different valuation methods within their expropriation legislation in line with their specific circumstances (Ambaye, 2009). The Zimbabwe leadership made a decision to withdraw payment of compensation for land and placed that responsibility on Britain, the former colonial power, after having failed to agree funding terms with the Labour Government.

The expropriation of land, coupled with non-payment of compensation, except for developments angered the West who swiftly moved to impose sanctions on Zimbabwe. The United States imposed the Zimbabwe Democracy and Economic Recovery Act (ZIDERA) which embargoed corporates and individuals linked to the ZANU PF government for violation of the rule of law, property rights and human rights. The European Union imposed what it calls 'Restricted measures' characterized by imposition of Visa bans and asset freezes, and prohibition of military support and technical assistance that "could enhance the government's repressive capacity" (Tungwarara, undated). However, history reveals that in the United States of America after the war of Independence, the new US government simply confiscated vast estates from the Tories, Lord Baltimore and Lord Fairfax without compensation (Thompson, 2000). The US also helped South Korea to expropriate land from the Japanese land barons without payment of compensation.

The Zimbabwe leadership argues that by expropriating land from the white farmers, the government was addressing land imbalances brought about by expropriation of land from blacks by settlers despite the existence of the Magna Carta of 1215. The view of the researcher in this study is that the GoZ regards the issues of property rights, human rights, rule of law as principles nurtured by the West to protect their internal and global interests since they are the ones who own capital and property. The use of radicalism and revolutionism by the GoZ and the community was meant to create new laws devoid of the influence of the West which are influenced by the African traditional leadership and cultural values anchored on Ubuntu (African social capital) (Mbaya, 2011). The main thrust of the GoZ when it rolled out the FTLRP was to restore land to the formerly marginalized and landless people of Zimbabwe who had been deprived of the finite resource for nearly a century due to the operation of colonialism and colonial present (Moyo, 2011; Matondi, 2012). For the GoZ, the end justified the means, the end being the restoration of land to the indigenous people, the means being the land invasions (*jambanja*), review of the constitution to remove protection of property rights beneficial to the minority, withdrawal of payment of compensation for expropriated land, barring contestation of land acquisition in courts except for valuation of compensation for developments, and turning all agricultural land to state land.

Zimbabwe faced phenomenal risks as a result of debilitating effects of ZIDERA and a variety of other punitive measures imposed by the West for what in the eyes of the West was the violation of rule of law. Zimbabwe, on the other hand, argued that it had merely reviewed the laws in tandem with its existential historical imperatives and narratives, cultural and traditional leadership values as espoused by Gagnon (2010) and Derso, (2010). This development seems to dovetail with Justice Charles Hungwe's ruling in a Harare High Court of Zimbabwe case pitting Romeo Taombera Zibani versus Judicial Services Commission and 7 others where he said:



A constitution is a transformative charter that embodies a long term project of constitutional enactment, interpretation and enforcement, committed to transforming a country's political and social institutions and power relations in a democratic, participatory and egalitarian direction with the aim of inducing large-scale social change through non-violent political processes grounded in law. Consequently, it requires an interpretive approach that takes into account, alongside the consideration of the text and other provisions on judicial independence and accountability, such elements as Zimbabwe's historical, economic, social, cultural and political context (Maodza, 2016, p. 1).

The apparent mistrust between the GoZ and the communities on one hand and the white farmers on the other hand occasioned by the latter's perceived intransigence and resistance to the land reform programme caused the former's patience to wane and thereby necessitating a change of tactic to pressurise the white farmers to capitulate to the demands of the majority. Had the white farmers collaborated with the GoZ in terms of offer of land under the willing seller – willing buyer regime in good faith and on the other hand the GoZ working faithfully to pay agreed compensation basing on property valuations, radicalism would not have seen light of day in Zimbabwe land reform. Wheatley (2001), and Jackson (2004) concur with Blunt and Jones (1997), that the approach to the leadership and management theory by the West which tend to look down upon African initiatives and, which the researcher regards to be the view of the GoZ, is not only superficial and pejorative (Classifying non-Western approaches as “under-developed”), but also obstructive to the emergence of more constructive theory, practice and policy. Lassister (1999) supported by Gabriel (2015) advanced that social scientific approaches to African culture and personality are regarded by many African thinkers to be part of a long-standing and concerted western effort to suppress and dominate Africans. Zimbabwe's unyielding and unrelenting stance in the face of adversity and pressure from the West's sanctions to force the GoZ to adopt what the West considers international best governance practices shows determination and zeal by the Mugabe regime to foster a new paradigm of community relations and restorative leadership and equalising culture in search for empowerment of the people through control, ownership and access to natural resources. From the evidence, the Mugabe regime was traversing on the trajectory of nurturing a mutually beneficial socio-economic environment (*gutsaruzhinji*) where equality, collaboration, cooperation, productivity and efficiency in the exploitation of natural resources are key economic drivers.

The GoZ, by coining the FTLRP, the Third Chimurenga, showed a tenacious, unrelenting and unyielding resolve to advance the liberation struggle values of economic empowerment and sovereignty for the ordinary people which it (GoZ) considers to have been elusive since independence. The findings by many researchers who include Scoones *et al.* (2010), Hanlon *et al.* (2013), Moyo (2011) on the impact of the land reforms show that the FTLRP was not a complete disaster, and as Matondi (2012, p. 235) observed, “...*the spectacular takeover of white-owned land has seized the imaginations of ordinary people, the media and intellectuals alike in terms of its significance and the ability of Zimbabwe's agriculture to recover from years of production losses.*” The GoZ leadership feels vindicated for its land reform decisions by positive reportage and appreciation from researchers. This study concurs with the findings of the above cited researchers that despite experiencing teething administrative hitches the FTLRP positively transformed the socio-economic condition of the land beneficiaries.

An analysis of the sum total of the leadership styles and cultures which characterised the execution of the FTLRP shows that there was no existing leadership and culture which fits into the decolonizing environment which distinguished the Zimbabwe land reforms. This is so because despite the research outcome pointing to

transformational leadership and Clan culture seemingly coming out as dominant leadership style and culture which shaped the FTLRP, it was not possible to draw visible boundaries between transformational and transactional leadership acts, as well as differentiation of cultural acts due to clear overlapping and co-existence. Thus, the outcome was persuasively a hybrid of leadership styles not limited to transformational and transactional leadership. Cultures too were boundary-less, so fluid and being differentiated internally as to clearly tell in unambiguous terms their application in a Decolonising environment. This study argues that the extent and degree of application of transformational and transactional leadership style relate to a non-decolonising environment where the issue of restoration of resources to the dispossessed on an urgent basis is not a priority agenda, than was the case in Zimbabwe (Antonakis *et al.* 2003, Sullivan and Decker, 2001, Mohammed, 2012 Bartch-farkas, 2014 and: Zineldin, 2017). Similarly, the cultures Clan, Adhocracy, Hierarchy and Market as espoused by Cameron and Quinn (2011) do not speak to, or address the issues of equality or equity in resource ownership and control, as well as addressing and promoting gender equality and gender mainstreaming, arising from a decolonising premise. Thus the constructs, leadership styles and cultures as promulgated and espoused by earlier researchers fit very well in a non-Decolonising environment where stakes are very low, but they show yawning gaps or deficits where decolonization, restoration and equalizing of resources between the haves (settlers) and have-nots (indigenous population), as well as between men and women drive the agenda of transformation.

Noteworthy is that ZANU PF, 38 years after having secured independence for Zimbabwe in 1980, is still pursuing and unrelenting on the trajectory of socio-economic transformation through empowerment and indigenization programmes. The ultimate objective is restoration of natural resources to indigenous Zimbabweans and bring about equality and equity in resources ownership and control between foreign investors and or settlers and the blacks in Zimbabwe, as well as between men and women. This argument is better demonstrated in the ZANU PF government-sponsored socio-economic blue print, the Zimbabwe agenda for sustainable Socio-Economic Transformation (ZIM-ASSET) (GoZ, 2013). In the blueprint, land reform is cited as one of the key drivers of socio-economic emancipation of the previously marginalized black community in Zimbabwe. ZANU PF as epitomized by its former leader, Robert Mugabe, is still stuck in revolutionarism in all intents and purposes as justified by the Third Chimurenga mantra and narrative given to the FTLRP, (meaning third revolution), as well as speeches by the then ZANU PF leader during state of the nation addresses, Independence Day and Heroes Day celebrations (Mugabe, 1980; 2011; 2012; 2013; 2014; 2016).

It is clear from the way that ZANU PF government led by former President Mugabe implemented the FTLRP that it was intent on leaving a legacy of political independence and socio-economic empowerment through unfettered ownership and control of natural resources by the majority of the country's citizenry symbolized by reduction in poverty levels, improvement of food security at a household level, good health and well-being of the nation, and sustainable economic growth for the nation. The land reform approach was influenced largely by the projected legacy of empowerment. As such, this study developed the Equal Opportunity Leadership-Culture Land Reform Model in a Decolonizing Environment, (see figure 6) a land reform model from the Zimbabwe land reform experience which is thought to apply to similar situations globally. The model is built from the flexible focus of the Clan, Ubuntu and Adhocracy cultures, stability and control focus of the Hierarchy and Market cultures, external focus of the Adhocracy and Market cultures, and the internal or inward focus of the Clan and Hierarchy cultures as discussed in this study. The Model's thrust is to deliver land to the people through collaboration, cooperation, community participation, teamwork and joint effort between the landowners and the landless in order to avoid use of extreme strategies such as expropriations which are associated with radicalism, destruction of property and non-

payment of compensation. The leadership practices and decisions and policies on the land reforms transcended the above culture boundaries, with transformational (Charismatic, distributed and situational) and transactional (bureaucratic) leadership framing the Model.

The magnitude of radicalism and revolutionarism that characterized the FTLRP in Zimbabwe calls for renewed thinking on what constitutes an acceptable land reform approach. Land reforms are viewed from various perspectives and the common ones are restoration, redistributive and tenure reform. Restoration applies where land is restored to the very individual or clan that was dispossessed as a function of colonialism. In this instance, some individuals may forgo taking back the land in lieu of payment of compensation, like is the case in South Africa. In Zimbabwe, whilst the urge to restore land to clans which were dispossessed of the land was there, due to supervening impossibility brought about chiefly by the expanding population as well as the high stake nature of the land question, coupled with the effervescent troops of landless masses, it was felt that restoration of land should be to the community rather than the original land holders. The restoration of land to the community was accompanied with redistribution and tenure reform as all agricultural land now belongs to the State, with land beneficiaries only having usufruct rights. The nature of radicalism that was associated with the FTLRP meant the land reforms were now outside the usual and normal reforms for the programme's inordinate magnitude. The focus of transformational and transactional leadership was limited to the extent that the two leadership styles were not able to deliver under the circumstances. Relatedly, an exploration of the generic cultures namely, Clan, Adhocracy, Market and Hierarchy shows their limitation in delivering land to the landless who were acting radically.

The application of the major theory which is transformative leadership was established as inadequate in the following respects, which are important aspects of decolonization under Africa conditions. The main weakness of the theory was the ambiguity underlying its influence processes. The theory fails to explain the interacting variables between transformational leadership and positive work outcomes. The theory would be stronger if the essential influence processes were identified more clearly and used to explain how each type of behaviours affects each type of mediating variable and outcome. To compensate these underlying weaknesses, the researcher used transactional theory to avert the shortfalls that the transformative leadership theory had exhibited. Unlike transformational leadership, leaders using the transactional approach are not looking to change the future; they are looking merely to keep things the same. These leaders pay attention to follower's work in order to find faults, deviations and rectify them. This type of leadership is effective in crisis and emergency situations, as well as when projects need to be carried out in a specific fashion. The study, however, found out that charisma by leadership, intellectual stimulation and inspirational motivation were the basis upon which FTLRP was executed but however, these leadership practices only influenced the execution and failed to shape the outcome of the programme. Through application of the inductive approach which comprised key informant interviews, Focus Group Discussions and interrogation of secondary data, the study concluded that the Restorative Leadership filled the gap needed to bring about parity between those who had land and those who did not, with transformational traces being quite visible through the overwhelming and indelible presence of radicalism defining the land reforms. Transactional traces were also visible through emphasis on high production and productivity, conservation matters and efficiency in farming operations by the authorities in the resettled areas. While transformational and transactional leadership styles were eminent in driving the FTLRP, they were not assertive and fortified enough to deliver equality, parity and equity in land ownership, access and control between those who had land and the landless.

The land reform Model is two-legged, with Restorative leadership and Equalising culture being the major constructs of the model. The main objective of the Model as highlighted earlier on is to ensure restoration of lost dignity by the historically disadvantaged communities as a function of colonization through a fair land redistribution system which captures the interests of the current land owners (the rich) and the landless (Marginalised social classes). The leadership, therefore should develop a practical, sincere but complex role play to satisfy the two groups with opposing interests. The demonstration of behavioural complexity (ability to both conceive and perform multiple contradictory roles) would climax through respecting culture relativism which ensures that even the minorities would have a say in the development of the country. This model works in a collectivist cultured environment where social capital is high. Restorative leadership is configured through transformational and transactional leadership lenses, while Equalizing Culture is moulded from a mix of Clan, Adhocracy, Market and Hierarchy cultures. Ubuntu philosophy finds expression in both restorative leadership and Equalising culture. It is important to note that land invasions by the landless and fortuitous reformulations of laws governing property rights by the government are symptoms of a relationship between land owners and the landless not built on mutual trust and respect and existence of lack of confidence and faith by the government in landowners. The landless would be demanding social justice in terms of ownership of land while landowners would be employing protectionist strategies to ensure that they continue to lay their hands on one of the highly priced assets, the land.

### **67. 8.3 Equal Opportunity Leadership-Culture Model for Land Reform in a Decolonizing Environment**

The outcome of this research has shown that the Zimbabwean leaders share characteristics of several types of leaders as well as several types of cultures which have contributed to influencing the researcher to come up with a Model for land reform in a decolonizing environment, incorporating varied leadership styles and cultures. The main objective of the Equal Opportunity Leadership-Culture Land Reform Model is to ensure the restoration of dignity to the alienated communities as a result of dispossession through a fair land redistribution system which captures the interests of the land owners and the landless. This requires leaders to demonstrate effective behavioural complexity (Demison *et al.*, 1995). The leaders should also respect culture relativism since different cultures have radically different styles, from structured individualism in the United States of America to ringi-sho consensus in Japan (Lubin, 2014).

Surfing the Leadership practices, decisions and politics for land and agrarian reforms in Africa in a decolonizing environment, it is persuasively clear that they are largely influenced by Restorative leadership, which is a mix of transformational, restorative and transactional leadership practices but with huge influence from Ubuntu philosophical values (Burns, 1978; Bass, 1985; Antonakis, *et al.*, 2003). Most land reforms in Africa were focused on restoring land to the indigenous people with a view to addressing historical and disparate land ownership patterns occasioned by colonialism. This explains why, in the first instance in the majority of cases land reforms in post-independence African countries sought to revert to customary ownership which existed in the pre- colonial time as opposed to individualistic (private) ownership (Terreblanche, 2002; Vorster, 2006; Obeng-Odoom, 2011). This can ably be demonstrated by President Mugabe's Presidential statement to clarify the government's position on the indigenisation and economic empowerment policy on April 2016, when he explained that:

*The government introduced the Indigenisation and Economic Empowerment Policy to deliberately empower the historically disadvantaged indigenous Zimbabweans, and to grant them ownership and control of the country's means and factors of production. This is to enable them to be significant players in the mainstream of the country's economy.*

There is no denying the fact that this statement derives from a decolonising, restorative and equalising configured perspective, which is pregnant with social capital indicators and traditional African artefactual

driven values such as social cohesion, restoration of dignity and identity, interpersonal harmony and collectivism, and superiority of common good over individual property. This is the hallmark of Restorative Leadership and Equalising Culture. However, of recent governments of Africa are increasingly gravitating towards land markets and strident defence of private property rights in order to bait foreign direct investment and also as a consequence of globalisation, amid threats by the landless people to expropriate white farms in countries such as South Africa and Namibia (Lahiff and Cousins, 2002).

The land reform programme in Zimbabwe has raised a number of critical political economy questions because of the phenomenal massive transfer of land within a short space without international support (Barry, 1993; Plateau, 1996; Moyo, 2000). Evidence of growing land pressure and increasing conflict has prompted some observers to argue that land reform, once considered a low priority on the African continent is now a matter of urgency. The magnitude and scale of land transfer on Zimbabwe breaks world records, partly due to sheer determination, commitment, tenacity and exuberant energy directed at the reforms by both the leadership and the citizens. Equal Opportunity Leadership-Culture Model for land Reforms in a Decolonising Environment, here-in after referred to as the Model, is based on the understanding that the land reforms did not merely change or improve the agrarian structure and livelihood status of land beneficiaries but that the land agrarian configuration transformed in pursuit of the creation of a viable economy and future for Zimbabwe (Denning, 1986; Daszko and Sheinberg, 2005). The Model is also shaped by the realization and knowledge that transformation fails when there is a lack of leadership with profound knowledge, vision and courage (Daszko & Sheinberg, 2005).

An analysis of land reform Models that are in place globally whether market or non-market led land reforms are united in their definition of land, chiefly in economic terms in line with western civilization and values and less on the social spectrum which embodies cultural values, customs and beliefs of a nation. For Africans, there exists a powerful connection between land, humans and the supernatural world, and thus an African without land is as good as empty. Relatedly, land reform has been looked at from a political perspective where decolonization, restoration of authority over territorial boundaries has been projected as the main objective, but no serious attempt has been made to explore the ties between land and culture. Land and agrarian transformational reforms means rapid and fundamental transformation in the ownership, access, use and right to land, with a view to ushering in social cohesion and development within a community, society and nation (Derude, 2011). Indeed, all anti-colonial struggles and land reforms are at the core about regaining land lost through force or deceit, and restoring the centrality of indigenous culture. This is so because the colonialists targeted land expropriation and decimation of culture as weapons to subdue the indigenous people and turn them native and wishing to promote the values of the colonial masters (Rukuni, 2007; Ambang, 2008; Derude, 2011). Thus, without intention there can be no transformation, and without intention transformation is reduced to change as argued by Denning (1986) and supported by Joiner, (1994) and Gupta (2004).

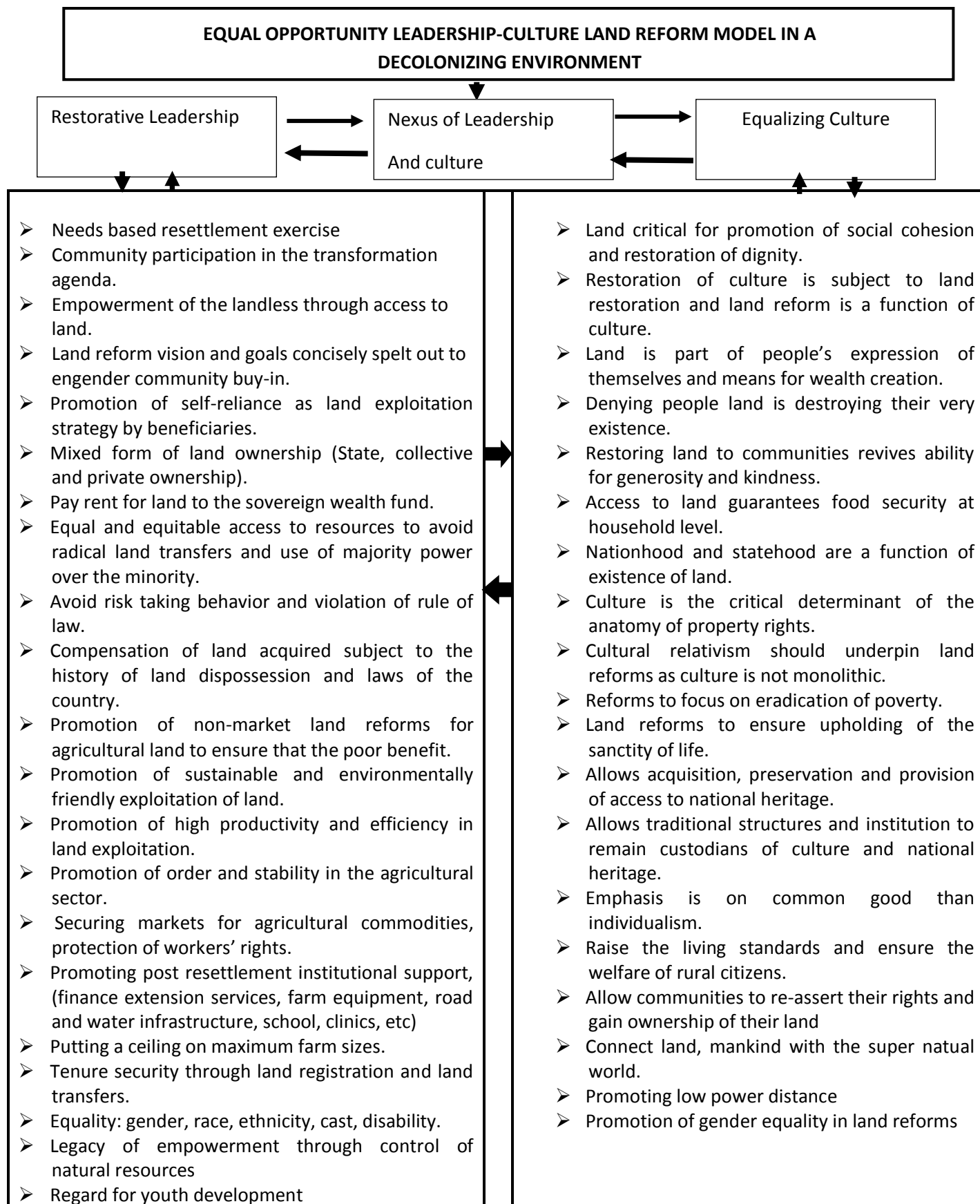
The outcome of the YLLI shows that the majority of land officials are experimenters, innovators, facilitators, mentors, entrepreneurs, team builders and visionaries who are driven by commitment to their work, effective communication, development agenda, innovative outputs, agility and transformation. At the bottom line, the land officials are seized with promotion of individual initiative, freedom and capacitation within the context of community development, the long-term goal being growth of the community and caring for them (Cameron & Quinn, 2011). The key informant and Focus Group Participants heralded the land officials as warm, friendly facilitators and mentors, and thus this is agreeing with the self-evaluating

outcome by the land officials who attested that they had a personal obligation to help new members assimilate into new ideas and culture.

De Villiers (2003) once noted that successful land reforms should embrace a combination of market and non-market reforms reflecting on the social, cultural and economic complexion and realities impacting upon the new land beneficiaries. However, the researcher contends that agricultural land should not be subject to market land reforms in order to allow the poor and landless to access it. It is the opinion of the researcher that, indeed land tenure systems of any country should not be products of administrative structure of governments but should be viewed as forms of social and economic organisations that reflect the value systems, ethos, cultures, and history of land alienations and traditions of people.

Ubuntu should be the cornerstone of the implementation of land reforms in Africa as it guarantees hope and the future for the African community. The Equal Opportunity Leadership-Culture Land Reform Model borrows heavily from Ubuntu philosophical narratives of human solidarity, trust, cooperation, reciprocity, social cohesion, humanness, interpersonal network of relationships and provisions of social security to the community (Shuttle, 2001; Cohen and Prusak, 2001; Stolle, 2003; Mbaya, 2011). The Model also borrows from the generic transformational and transactional leadership styles as well as generic Clan, Hierarchy, Market and Adhocracy cultures. Property rights as social institution refers to a system of relations between individuals, that is, rights, duties, powers, privileges, forbearance of certain kinds as advocated by Hallowell (1943), Schlatter (1951) and confirmed by De Villiers (2003), FAO (2003), Moyo and Yeros (2005) and Hagedorn (2004). Property rights, therefore, are a bundle of characteristics which mainly refer to exclusivity, inheritability, and transferability and enforcement mechanisms in place (Alchian & Demsetz, 1973). Thus communal or individual property rights are subject to the characteristics outlined above and they are further subject to the culture inherent in a society as propounded by Campbell and Godey (1986), Wade (1986), Feder and Noronha (1987) and Taylor (1988) and which opinion is shared by Putman (2001), Obeng-Odoom (2011), Kerekes and Williamson (2010) and Gathlogo (2008).

**Figure 6: Leadership-Culture Model for land reforms**



Source: Author construction from various sources (2013)

#### **68. 8.4 Discussion on the Model**

It is important to unpack the most important aspects of the model being, nexus of leadership and culture, restorative leadership style, and equalizing culture, in order to appreciate its importance to implementation of land reforms in a decolonizing environment. This model is an equal opportunity based model which seeks to bring about justice, fairness, equality, empowerment, social cohesion, and human dignity to mankind through their relationship with land.

#### **69. 8.4.1 Nexus of leadership and culture**

Leadership style and culture are dependent on each other. Schimmoeller (2010), Bass and Avoilo (1993), Berrio (2003) and Nelson (2018) observed that culture affects the development of an organization or community leadership, adding that effective leaders need to be attentive to beliefs, values and assumptions in a community, that is the culture. Culture (dominant and sub-cultures) can be exemplified as the heart of the community which provides the needed socio-economic and political dose needed to inform the architecture of any developmental agenda or plan. The leadership on the other hand can be viewed as the veins of the community through which the expectations of the heart are conveyed to the entire body. The Equilibrium of leadership and culture should form the implementation basis of a community and national developmental agenda. This is a reminder to the leadership that culture should always form part of any development plan if the plan is to succeed.

#### **70. 8.4.2 Restorative leadership**

Restorative leadership is a hybrid product of various leadership styles which are underpinned by Ubuntu philosophical principles. Transformational leadership, which is characterized by situational, charismatic leadership supported by bureaucratic, truth seeking traits anchored on urgency, revolutionarism and radicalism fostered the procreation of Restorative Leadership that marshalled the execution of the FTLRP. The leadership was intent on rocking the boat, letting go the comfort zone and prepared to take risks and to reach the unknown (Daszko and Sheinberg, 2005). This type of leadership seeks to engender a land reform programme which is sensitive to the expectations of the community through respecting the following values, among others:

- Community cooperation, shared sense of identity and values through building trust and accountability and displaying high levels of integrity and honesty.
- Stability, control, continuity and building of a community with a strong reputation for social cohesion and good will through building effective working relationships.
- Valuing of cooperation over competition of individuals and groups through fostering a team environment, inspiring and motivating others.
- Being strategically focused towards ambitious goals and through that the achievement of rapid success as a function of effective articulation of the vision of land reforms and inculcating team building skills to the followers
- Viewing the world as an inter-connected system that recognizes that there is a natural order that guides emergency or punctuated shifts. This confirms the point raised by communitarianists that an individual is viewed from the lenses of a community.
- Removal of all forms of discrimination through promotion of equality on the basis of gender, race, ethnicity, cast, disability, and others.
- Promotion of sustainable and environmentally friendly exploitation of land and natural resources bearing in mind the need to observe inter-generational equity in resource use.



- Putting a ceiling on farm sizes according to ecological regions in order to ensure that the less number (who are mainly the poor) benefit.
- Responsive communitarianism whose key variables include being fairness, justice, equality, productivity, eradication of poverty, revival of the social, economic and political fabric of a nation
- Ensuring post resettlement institutional support through creating organisational transformation and displaying strategic perspectives in adapting plans for achieving high productivity.
- Optimism towards the future arising from a genuine, pro- active rather than reactive land reform programmes.
- Ensuring payment of fair compensation for those losing their land in line with the laws of the country and the history of land alienation in that country.
- The leadership should encourage the land beneficiaries to promote self-reliance and personal development as a land exploitation strategy in order to minimize dependence on the government
- The land reform should not be arbitrary but should be need based, pro-actively planned, results oriented and service oriented.
- Avoiding risk taking behavior and violation of the rule of law (constitutionalism)
- Avoid use of majority power over the minority but should incorporate the interests of the minority in the developmental agenda through application of strong relationship management skills and the ability to work effectively with culturally diverse groups.

It is important to note that the difference between transformational leadership and Restorative Leadership is majorly in the “how” and “why” of things. While transformational can take place in a stable environment, Restorative Leadership works well in a Decolonising environment where stakes are high as it seeks to manage the volatility, radicalism and violent demand for equality and restoration of rights over natural resources. Equality under the banner of transformational leadership is still mainly viewed from gender perspective and not holistic in ensuring ethnic and race equality between the haves and have-nots, over and above gender equality. Indeed, transformational leadership and Clan culture are subsets of Restorative Leadership and Equalising culture respectively, as getting results, fairness, justice, equality for the followers irrespective of the strategy used to achieve the results is key. Restorative Leadership is expected to bring independence to communities through unfettered control and ownership of natural resources. The FTLRP appears to fit very well with Restorative Leadership and Equalising Culture for the ultimate goal was to deliver land to the landless despite the radical land repossession, the methodology characterized by land invasions, non-payment of compensation for land acquired, and non-adherence to court verdicts outlawing land invasions by the executive arm of government.

The FTLRP brought about a semblance of equality between and among races, ethnic groups and gender as land was redistributed and allocated to the previously marginalised groups as a function of colonialism as well as giving more access and rights to women to own land in their own right. Unlike in a transitional leadership scenario where leaders engage their followers in a relationship of mutual dependence in which the contributions of both sides are acknowledged and rewarded, the centrality of Restorative leadership is addressing land imbalances and rediscovering the cross-cutting cultures which served as a nexus holding together multi-cultural communities into coherent societies, despite different cultures (Derude, 2011). Land is a fundamental means to Equalizing culture and Restorative leadership in a decolonizing environment. Thus, any attempt at restoring land to the indigenous people without restoring traditional African culture, which is embedded in Equalising culture, is futile. Derude (2011) posits that all anti-colonial struggles are at the core of two things repossession of lost land through force or deceit, and restoring the centrality of indigenous culture which was defaced through the act of colonialism. This implies that both transactional and transformational leadership styles, although playing different and complementary roles in land and agrarian reforms, are short of addressing colonially driven injustices in land ownership and cultural practices anchored on egocentric and Eurocentric values, hence Restorative leadership which seeks to give back land to its original owners.

#### **71. 8.4.3 Equalizing culture**

Atuahene (2010 p.13:) has remarked that:

Zimbabwe has provided the international community with an evocative portrait of how the failure to successfully address past property theft can lead to backlash and destabilises a state. The African majorities in South Africa and Namibia are also becoming dangerously impatient and if swift action is not taken to redistribute land, these countries may go the way of Zimbabwe (P.13)

An Equalizing Culture operates on the basis that denying African people access to, and or ownership of land, as has been the case under colonialism in Zimbabwe, is synonymous with effectively destroying their identity and the very foundation of their existence. Social cohesion is a key product of a successful land and agrarian reform in a Decolonising environment which is a strong indicator of the existence of social capital. Research has shown the positive impact of the FTLRP to the land beneficiaries in particular, and the community in general, represented through the revival of some of the virtues of Ubuntu whose basic expression had been lost and seriously undermined through lack of access and right to land especially extended family relationships. African rural communities in resettled areas have rekindled the spirit of extended family relationships and production of relatively substantial amounts of livestock and food to fend for their families as well as extended families as a function of the FTLRP.

The beneficiaries have been shown to exude capacity to take care of their children's educational, health and other social needs as well as of extended families, which is a sign of growing social capital and realisation by the Zimbabwean community that mutuality, which is central to Ubuntu, is cemented by shared hard and good times.

Below are some of the most important issues to consider when implementing land reforms from an equalizing culture perspective:

- Culture always treat land as the foundation for nationhood an important variable for African religion and spirituality and an epicentre for building of conscious, open and tolerant citizen society.

- Restoration of culture is dependant on the restoration of land to the people which becomes an important link of social integration
- Land is part of a people expression of themselves and the means of wealth creation through accumulation from below
- Cultural relativism which respect and promote individual and cultural differences should underpin land reform through ensuring that programme strategies are driven by and aligned with community priorities.
- Culture ensures that land reform uphold the sanctity of life through allowing the acquisition, preservation and provision of access to national heritage
- Culture is the main push-factor allowing traditional structures and institutions to remain the key custodians of culture and national heritage
- The emphasis on common good than individualism is a product of Equalizing culture
- Culture should allow the communities to re-assert their rights and gain ownership of their land through shaping a repertoire of habits, skills, customs and styles from which people construct strategies of action.
- Equalizing culture should promote low power distance between the leader and the followers in order to guarantee the followers' active participation in decision making processes.
- The culture should allow for the transferability, inheritability and enforcement mechanism to ensure that land remains a stable and reliable means of production.

## **72. 8.5 Main Contributions of the Study**

### **73. 8.5.1 What were the leadership styles and cultures that informed and guided the FTLRP?**

The outcome of the study incontrovertibly shows that a Restorative Leadership style and Equalising Culture informed and guided the FTLRP. The land reform programme in Zimbabwe which took place within the environment of decolonization was characteristically restorative and equalising in nature, thereby indubitably showing the interdependentness of culture and leadership. The leadership sought to restore land to the dispossessed black majority as a strategy to empower them and a tool to check poverty while at the same time seeking land ownership parity between the land owners and the landless people in Zimbabwe, as well as fostering women access and right to land in their own right. The strong influence of culture in the FTLRP is discernible from the various court verdicts, particularly in the post Gubbay era as Chief Justice enacted by the legislature in support of the programme. It is perceptibly persuasive that Ubuntu and cultural socialization played a key role in the decided cases as well as the new laws relating to land management in Zimbabwe, which all pointed to restoration of land to the indigenous people, promotion of social justice, equality and equity within the Zimbabwean society.

### **74. 8.5.2 To what extent did leadership and culture help improve livelihood status of the beneficiaries' post FTLRP?**

The outcome of this study has markedly shown that the FTLRP resulted in extensive and sustainable advancement in the restoration of human dignity, giving hope to the land beneficiaries, pushing backwards the frontiers of poverty and unemployment and ensuring the rekindling of the extended family relationships that had been tampered with by colonialism. The livelihood status of land beneficiaries distinctly improved and this was evidenced by the ability of the land beneficiaries to meet educational and medical expenses for households, among others. The outcome of the research dovetails well with the expectations of the GoZ when it launched the FTLRP whereby an improvement in the socio-economic condition of land beneficiaries was regarded as a key indicator of the success of the land reforms.

### **75. 8.5.3 To what extent did leadership and culture help in changing the configuration of women's access and rights to land post the FTLRP?**

The outcome of this study patently shows that there was less and enhanced access and right of women to land post FTLRP, thereby laying a solid foundation for socio-economic equality in Zimbabwe. The land reforms therefore provided more women with new opportunities in resource use, reduction in poverty levels and equality in resource control and ownership in line with observations by Jacobs (1998), and supported by Cross and Hornby (2002), Cousins (2007) and Obeng-Odoom (2011). The outcome of the study manifestly shows a positive contribution of the FTLRP to women empowerment through land ownership in their own right as well as the positive regard that the leadership that superintended over the land reforms had for women.

### **76. 8.5.4 In what ways can leadership and cultural issues be infused in the land reform process to ensure optimal outcome?**

Understanding leadership and cultural relativism helps leaders to conceive decisions which are sensitive to the needs and aspirations of the communities they serve. The peculiarity of culture informs the variations in land reforms across the globe with their concomitant communal or individual formulations of the good tailor-made for the respective communities. Indeed, there is no absolute good but only different goods for different communities, cultures or societies. Ambidextrous leadership is therefore required to come up with a right mix of leadership styles and culture in land reforms that best meet and fit the diverse cultures that configure the society. The realization that culture is a cog in a nation's development trajectory helps governments to incorporate and promote leadership and cultural values that have a bearing on restoration of social justice and dignity as well as equality in the execution of land reforms in a decolonizing environment in line with aspirations of the marginalized people.

### **77. 8.6 Conclusion**

The Model lays the basis for socio-economic transformation of the poor and appeal to the needs and expectations of the landless and marginalized but, at the same time, caring for the existence of different sub-cultures. The Model is informed by the seemingly lack of appropriate Model in a Decolonizing environment which embraces both the need to restore land to the dispossessed indigenous people and the compelling need for efficient, effective, productive and optimal use of the land in order to ensure food security at household level, eradicate poverty and guarantee accumulation of wealth from below.

## **9. CONCLUSION AND RECOMMENDATIONS**

### **78. 9.1 Introduction**

This chapter provides a summary of the research. The most pertinent research themes and findings are underlined in this chapter and the research objectives and questions modelled in Chapter One are addressed. The chapter also provides a summary of how the objectives were achieved and suggests recommendations. The recommendations are based on contemporary literature and empirical findings in the current research.

### **79. 9.2 The Perception of Research Participants on the Leadership Style(s) and Culture(s) that Shaped the FTLRP in Zimbabwe**

The researcher intended to establish the leadership style(s) and culture(s) that shaped the fast track land reform in Zimbabwe. The researcher employed the Focus Group Discussion, key informant interviews, OCAI, YLLI, the farmer survey questionnaire and documentary research as data gathering tools. The purpose of the research was to evaluate the leadership practices, policies and decisions made by the executives in government, from President Mugabe down to land reform implementers in order to deduce the leadership style(s) and Culture(s) that influenced the FTLRP. The perceptions of the research participants, coupled with an evaluation of leadership practices, policies and decisions was key in closing the knowledge gap that existed before the commencement of the research.

#### **(a) Leadership styles that drove the land reform**

This study concludes that the Restorative Leadership style under the Equal Opportunity Leadership-Culture Model for land reforms in a Decolonising environment was employed to drive the FTLRP since the major objective of the land reform was to restore land to the indigenous people who were disenfranchised through the function of colonialism. The outcome of this study shows that the leadership that implemented the FTLRP share characteristics of several types of leaders. This shows that leadership styles have abundant variety and are influenced by cultural specifications dominant in the environment. It is necessary, therefore for leadership behaviour to conform, adapt and be in sync with native and local values and expectations in order to yield positive outcomes. The GoZ's support and encouragement of land invasions, defiance in the face of court verdicts from competent courts, moratorium imposed by the executive against the arrest and prosecution of land invaders and formalization of land occupation by the invaders through a legal process shows unconventional thinking and acting whose premise is on restoration of land to the people.

The gazetting of farms identified by DLCs for acquisition was done by the Minister of Lands and this process was executed after land had been identified and invaded by the landless a sign of flexibility through retrofitting regulations and compliance with law on the part of the local, District and provincial and national leadership. In the FTLRP, all previous systems of land and resource administration were set-aside in order to facilitate the action-oriented and adhoc arrangements, in line with the restorative goal of the land reform. Restorative Leadership style is built around transformational and transactional leadership, with more flexibility and less control and stability variables. The Restorative Leadership style is more inward focusing than external, as it seeks to satisfy the needs and desires of the community first before casting interests elsewhere. It seeks to engender equality of members of the community irrespective of sex in terms of ownership and control of natural resources, in line with the inclusive economic growth trajectory embraced by the GoZ.

The outcome of this research convincingly shows the dominance of Restorative Leadership founded on the aegis of transformational and significant presence of transactional leadership styles. Due to the fact that it was not possible to distinctly draw lines between transformational and transactional leadership styles as the two styles sometimes cohabited in one leadership practice, policy or decision, this researcher developed a Model of leadership style which combined transactional, transformational and Ubuntu known as Restorative Leadership style, which the researcher is convinced applies to the Zimbabwe situation. This is so because while the FTLRP was redistributive in nature, the chief goal was to restore land dispossessed by the settlers back to the blacks, thereby addressing land ownership imbalances brought about by colonialism. The GoZ realized the need to align social justice with productivity, that is why emphasis was put on decongesting the communal areas by restoring land to the indigenous people (social justice), while at the same time emphasizing on productivity and efficient land use to enhance commercial agriculture and economic growth. The FTLRP was characterized by the Restorative Leadership style which variously incorporated Ubuntu (Social capital) and the generic transformational and transactional leadership styles. This was a radically driven programme coined, Third Chimurenga (Liberation Struggle) and had, as its main mission, the restoration of land to the indigenous Zimbabweans who lost land through expropriations by the settlers. Restorative Leadership style is a leadership Model that seeks fairness, justice, equity, anti-materialistic hedonism and egocentricism, and seeks the promotion of social moorings within a society. The FTLRP was, thus, a revolution with the purpose and mission of restoring dignity to the blacks through giving them access and right to their land lost due to the function of expropriation. The process of restoring land to the indigenous people was characterized by radicalism, Revolutionarism, transformational, transactional and Ubuntu tenets. The observation by the GoZ of two core values, the common good and autonomy rights to land during the FTLRP shows the government's desire to balance the act by giving citizens land and, at the same time, promoting high productivity and efficiency at the allocated farms with a view to eradicate poverty and landlessness. Thus the GoZ nurtured an environment where people find both a rich web of social relations and considerable degrees of freedom in the agricultural sector.

It is persuasive from the findings of the research that the events which led to the FTLRP and the decisions made by the executive are indicative of the strong presence of Restorative Leadership. This is so because of the revolutionary and radical nature of land acquisition and transfer where the state allowed land invasion (*Jambanja*) with impunity to the extent of disregarding court judgments passed against it (state) and the land invaders. The state also took a position, later on backed by legislation, in which the GoZ would not pay compensation for land acquired for resettlement purposes except for developments on the acquired properties, a paradigm shift from the earlier practice where compensation was payable in full for the acquired properties. The move taken by the leadership to implement the FTLRP without proper logistical backing and institutional framework in place points to the existence of Restorative Leadership style. The intrinsic values driving the leadership to proceed along that trajectory were overtly motivated by the desire to restore land to the indigenous people in order to address historical land imbalances.

The sanctions imposed by the West on Zimbabwe helped to strengthen the resolve of the leadership and its followers to succeed in the agrarian reforms in the face of adversity. Risk taking, assertiveness, goal-orientation, idealized influence and unconventional thinking characterized the FTLRP, which are in themselves undeniable prints of Restorative Leadership. The Zimbabwe land reform programme that used to be referred to as a Model for Africa in the 1980s to 90s was branded the "Mugabe land reforms" in the post 1999 era by the Western media in ridicule (De Villiers, 2003). What is eminent here is that there was a shift

from the leadership style employed in the pre-2000 period which was regarded a 'Model' by the West to the post-1999 period which was characteristically restorative and which was now depicted as total disaster and punctuated by incidents of violence (Alexander, 1994; Cousins, 2002; Shaw, 2008; Chitiga *et al.*, 2008).

True to what Gorgievski *et al.* (2005) said that the way the leaders behave influences their environment, the Zimbabwe situation fits very well in that observation in that Mugabe's charisma, charm and strength of character were central to the manner in which the FTLRP was executed. Spillane (2006) and Bennet (2003) suggest that a distributed leadership perspective puts leadership practice centre stage thereby encouraging a shift in focus from the traits and characteristics of leaders to the shared activities and functions of leadership. Distributed leadership, with its shared responsibility and focus, forms a key architecture for Restorative Leadership where every member of the community has got a stake in the developmental efforts in that community. It is true that distributed leadership is far more than the sum of its parts due to the effort put by everyone involved to ensure the success of the task at hand (Bolden, 2007). The research has shown that in Zimbabwe, leadership is a shared function which is carried out by the entire community. The less influence and direction for the subordinates comes from the super-ordinates along the hierarchy chain to the Head of the Republic who retains much influence in the direction and course of development since the President's Office is political and not monarchical and thus the basis for election into office (Gronn, 2000). Mugabe imparted a revolutionary and fighting spirit, industriousness, unparalleled knowledge base firmly founded on sound educational policies as well as empowerment programmes anchored on the undisputed existence of vast natural resources capable of dramatically and dynamically transforming the socio-economic condition of Zimbabweans within record time, if properly managed.

#### **(b) Cultural values that could have influenced the FTLRP**

This research ably demonstrated the close relationship between culture and leadership styles. It is incumbent upon leaders to pay attention to cultural diversity in the society in order to have more effective and efficient leadership as well as being sensitive to cultures and sub-cultures existing in the community, with a view to providing a suitable style of leadership to foster sustainable socio-economic development. Of importance to note is that leadership style is not a static target as it is influenced by the cultural environment in which it is applied. Further, a leader's engagement with the community should be therapeutic and configured to solve and address the community's concerns.

Equalising culture emerged from the study as the leading culture that influenced the FTLRP in Zimbabwe. Equalizing Culture arises from the Equal Opportunity Leadership-Culture Land Reform Model in a Decolonizing Environment. This culture recognizes land reforms as a function of culture, and that land is part of a people's expression of themselves and their identity and that of their nation. Equalizing culture observes that land is critical for engendering social cohesion and restoration of dignity to the community which has been dispossessed through the acts of colonialism as was the case in Zimbabwe. This culture appreciates the importance of land reform in restoring the revival of the community's ability to engage in acts of generosity and kindness, as well as rekindling the extended family systems. Further, this culture accepts the notion that access to land guarantees food security at household level and thus a vehicle for the eradication of poverty and holding the sanctity of life. As observed earlier on, land is an essential factor for social cohesion and nationhood, and through this study it has been noted that resettled farmers have been greatly empowered through enhanced access and right to land as witnessed in the socio-economic transformation of their condition.

Equalising culture is the base upon which the promotion of gender equality in land and other natural resources as witnessed in Zimbabwe is configured. The acquisition, preservation and provision of access to national heritage, and emphasis on common good rather than individualism in exclusive property rights is clearly anchored on Equalising culture. Restoring land to the people without giving them exclusive rights through issuance of title deeds allows traditional structures and institutions to remain custodians of culture and national heritage. Equalising culture allows for the upliftment of the living standards and welfare of rural citizens through restoration of land to the people. This culture is anchored on Ubuntu and it guarantees hope and the future for Africa.

It was imperative to explore the dominant culture of the GoZ, through having an insight into how market-focused, hierarchy, personal and/or innovative the government works. Clan culture emerged marginally dominant than Market culture, with Hierarchy and Adhocracy cultures coming third and fourth positions respectively, as perceived by land officials and supported through free association by key informants, Focus Group discussions, land beneficiaries and documentary research. This outcome was obtained using the OCAI developed by Cameron and Quinn (1999, 2011). However, using the YLLI, developed by Galford and Maruca, (2006) there were changes to the positions of the bottom three cultures, Market, Hierarchy and Adhocracy indicating the fluid relationships that exists amongst the cultures and the difficulty in differentiating them, especially through an instinctive test. Clan culture emerged dominant using both OCAI and YLLI but was, however, insignificantly dominant than the runner-up cultures. Due to the nature of the FTLRP, and the significant presence of all cultures during the programme's implementation, it was difficult to measure with certainty the degree of culture type influence. This was so because one leadership decision could be influenced by more than one culture.

The researcher developed an all-encompassing Culture Model, Equalising Culture, within the broader context of the Equal Opportunity Leadership-Culture Land Reform Model in a Decolonizing Environment. Equalising Culture is in sync with communitarians who support communal formulations of the good, and these are people who hail from a particular community who share the same culture and customs. The culture is of the view that land reforms accelerate economic growth and wealth creation to achieve sustainable development and social equity at household, community and national level. The culture encourages popular participation in the creation of conducive socio-economic and cultural environment for the benefit of the communities. The initiation, promotion, development and encouragement of positive and incremental participation of land beneficiaries in the agricultural sector are some of the key result areas of an Equalising culture. Further, the training, promotion and education of land beneficiaries on sustainable and environmentally friendly developmental and conservation programmes to enhance productivity and efficiency in land use are also important considerations under an Equalising culture.

The FTLRP was characterised by the Equalising culture anchored on Ubuntu and the generic cultures namely Clan, Market, Hierarchy and Adhocracy. The FTLRP was characterized by responsive communitarianism represented through community participation, strong social capital and relatively higher tenure security in the form of permits, offer letters and leases which guarantee investments on the land, but the limitation being that the land user-rights cannot be transferred to third parties. Equalising culture respects ethical and cultural relativism, and believes in the claim that there is no absolute good but only different goods for different communities, cultures or societies, as espoused by Walzer (1983) and endorsed by Munyuki Hungwe (2011). Cohen and Prusak, (2001) and Heine (2010) rightly point out in support of Feder and Feeny (1991) that the system of private property rights in land found in many modern Western economies is the product of centuries of economic, social, political and legal change. As stated earlier in this thesis that



economic and political policies of any nation are a product of the social construction and a land reform programme is one such dependent variable on culture. The adoption of the non-market land redistribution exercise in Zimbabwe is reminiscent more of social capital-driven as opposed to an individualistic-driven programme whose goal was to ensure that the poor and the landless would have access and rights to land. Culture and land are inseparable, as without land there is no society, nation, state and community to talk about. Land is integral to the foundation, culture and identity of a community. Culture, on the other hand, informs how the land is used, apportioned, and what form of rights do communities have on such land.

It is important to note that most economic analyses on land presume Western-style exclusive, transferable, alienable, and enforceable private property rights as postulated by Feder and Feeny, (1991) and supported by Uslaner (2005). This is a function of the West's liberal culture, whereas, both historically and in the contemporary world, the presumption of exclusive, transferrable, alienable and enforceable private rights, in developing nations, especially in Africa, is frequently inaccurate and potentially misleading due to operation of largely communitarian systems and values (Ibid). Private property gives absolute and exclusive rights for the use of land to an individual, whereas communal land rights give exclusive land rights to a group of people or a community.

The FTLRP gave both communal rights and limited individual rights in as far as land use is concerned, but no absolute or exclusive rights enabling transfer of land were given to individuals. Limitations on land rights were considered after realising the existence of significant gains to the common good. In keeping with customs and culture, rights to the crop are private whereas rights to the stubble after harvesting in the fields, if not appropriated by the plot holders, are communal as presupposed by Campbell and Godoy, (1986) and Wade, (1986) and backed up by Gathlogo (2008), Obeng-Odoom (2012), and Shuttle (2001). In Matabeleland, because of the semi-arid nature of the region, it is a common practice by most farmers to harvest the Stubble as well, but whatever remains is for common grazing.

It can be concluded that the success of land reforms in Zimbabwe was occasioned by the active participation of local people which ensured that proper administrative structures at sub-national level were established to necessitate efficient land reform administration. This is so because the majority of research participants who include land beneficiaries, key informants and Focus Group participants concurred that community participation in land reform related decision-making processes was central to the success of the FTLRP. Active community participation engendered timely and effective responsiveness by the leadership to local livelihoods needs through interactions with socio-economic inequalities and environmental demands. Empirical evidence has shown that state-led land reforms devoid of community participation encounter significant challenges in implementation due to resistance by the people (Sikor & Muller 2009; Pedersen, 2012). Community participation is a hallmark of transformational leadership which is the bedrock of Restorative Leadership and Equalising Culture, which signifies the rich presence of Ubuntu (Naidoo, 2006). The community-centric nature of land reforms in Zimbabwe as espoused by research participants is synonymous with consultative decision making-process in land reform matters to do with land tenure, land use, land transfers, among others. Community participation and involvement in land reform processes is indicative of strong social capital as many social, governmental and non-governmental organisations came together to decide what works best for the communities in terms of land reforms (Paldam & Svendsen, 2000; Theesfeld, 2003).

Inferring from the findings of this research, it is persuasive to argue that both Transformational and Transactional leadership styles were important drivers of the Restorative Leadership Model. In addition, all four cultures, namely Clan, Adhocracy, Hierarchy and Market were present during the FTLRP in their various degrees of penetration and existence, with Clan being the pre-eminent culture shaping the land reforms. The findings buttress the researcher's argument or view that the leadership practices beyond 1999 are synonymous with a Restorative Leadership style and Equalising Culture because of their communal and people-centred appeal and characteristics which include appeal for justice, reincarnation of dignity, social cohesion, equity in ownership and fairness in land allocations which resulted in many poor people and the landless having access and right to land. It can be deduced that the leadership was able to gain the commitment of the followers through inspiring, encouraging and caring for them during the FTLRP. Indeed, the dynamic, relational, inclusive, collaborative and contextually-situated distributed leadership from this researcher's perspective is one of the many forms of transformational leadership due to its charismatic appeal which acts as a glue to socially construct and culturally bind a community together. The observation by Woods, (2004) that the concept of distributed leadership has much in common with notions of democratic and inclusive leadership apply in this respect.

Community participation and participative leadership are strong indicators of social capital and Equalising culture as proposed by the researcher. The research participants vouched for the indelible presence of the participation by leaders and communities during the FTLRP. Citizens' participation in land reform decision-making processes was one of the objectives of the land reform in Zimbabwe, and recognition and involvement of communities by the state is located in an egalitarian or equalitarian platform which is the base upon which Equalising Culture is founded.

The Equal Opportunity Leadership-Culture Land Reform Model in a Decolonizing Environment, and its concomitant Restorative Leadership style and the Equalising Culture apply well in a Decolonizing situation where citizens are assured of their rights to lay their hands on one of nature's most important resource, the land. Equal Opportunity Leadership-Culture Model for Land Reform in a Decolonizing Environment is bound by, among other principle features of social capital, interaction, sharing, mutual obligations, trust, exchange (transactions) and recognition (Mbaya, 2011). Indeed, denying Africans access to land is denying Africans their identity, dignity, culture and the very foundation of their existence (Derude, 2011).

### **80. 9.3 The Effectiveness of Leadership and Culture in Addressing Women Land Ownership Rights**

The FTLRP went to great lengths to address gendered land ownership disparities as many women were allocated land in their own right, although more still needs to be done, especially on the legal front to fortify the land interests of women in Zimbabwe. The research respondents concur that the leadership was fair' in dealing with gender equity in land allocations, with women being allocated land in their own right for singles, or jointly with their husbands, for married women. Despite absence of clear legal provisions giving women access and rights to land as is the case in Rwanda, the FTLRP has seen generally remarkable allocation of land to women (Kanyesigye, 2012). Indeed, in Zimbabwe there is overtly a gap between the legal framework and what is happening on the ground in as far as land reform is concerned, with specific reference to allocation of land to women, implying that much depends on implementation. The absence of enabling tight legislation and apparent selective application of existing laws expose women to discriminatory practices, thereby disadvantaging women's access to land, especially upon divorce and/or death of a husband. This is despite the fact that women are now regarded to have the right to compete with their male counterparts on an even basis.

Empirical evidence in this study has shown a positive progression in the allocation of land to women directly and indirectly through their spouses, or as daughters, aunts and sisters, and about a cumulative 14% of allocated land was allocated to women directly in the research areas. The study participants, however, concurred that women got more land than men in that in addition to those women who received land in their own right, married women received it jointly with their spouses, although there is need to legislate joint registration of the spouses' names on the farm to guarantee women land interests in the unfortunate event of divorce and death of a husband. While government introduced joint registration of spouses' names on farms for married couples in 2005 to enable both the husband and wife's names to appear on the offer letter, the matter is not mandatory and subject to manipulation.

However, advocacy for gender equality and equity in land access and rights dovetails with affirmative action meant to address unfair gender practices, and this is in sync with the Marxist -feminist theory which advocates more radical political programmes which are aimed at liberating women through socialist revolution so that women transform their conditions of living as espoused by Kollantai, (1909) and endorsed by Lokaneeta (2001) and Morrison (2012). Empirical research has shown that many land reform Models are not explicit about gender equality, and even where the laws are protective of women land interests the land reform implementation suffer deficits to the disadvantage of women (Derude, 2006, World Bank, 2009; Peterman *et al.*, 2010). This is despite the widely accepted view that access to land and participation in agricultural activities by women provide the foundation for socio-economic equality (Agarwal, 2003; Geobel, 2006; Potts, 2000; Walker, 2002; Petrie *et al.*, 2003; World Bank, 2009; Scoones *et al.*, 2010; Peterman, *et al.*, 2010; Matondi, 2012). To hedge against losing property to the woman land owner's maternal family in the event of her death or the death of a husband who is the registered landholder, the study noted that respondents preferred to register farms in their sons' names to keep the farm in the patrilineal family to guard against greedy family members who might want to dispossess the widow and children of the deceased of the land. However, a significant number of respondents, although not in the majority, favoured a situation where the eldest child, irrespective of sex, is registered instead of prioritising males.

As alluded to earlier, women have benefited significantly from the FTLRP in Matebeleland South Province, taking into account that about 14% of land allocated in the three study areas was given to women in their own right. This could be a function of the Restorative Leadership and Equalising Culture which emphasise gender mainstreaming in all sectors, as well as gender equality in the access and control of national resources, including land. Ubuntu, which is the African cultural epicentre and reference for traditional values has equality among members of a community as a key variable of the value chain of traditional customs respected in the continent. The researcher developed the Equal Opportunity Leadership-Culture model for Land Reform in a Decolonising Environment which explicitly incorporates gender equality in land reform in order to guarantee and engender women's access to land and to ensure that land is regarded as a priority by women rather than an exception in all land reform programmes. The Equalising culture guarantees protection of women land interests rather than leaving it to discretionary customary practices to determine the place of a woman in the whole edifice of access and rights to land. The Restorative Leadership style seeks to restore dignity of women through ensuring gender equality in land reform.

#### **81. 9.4 The impact of Leadership and Culture on the Post FTLRP Livelihood Status of Land Beneficiaries**

The livelihood status of land beneficiaries as discerned from their questionnaire responses and the responses by key informants and focus group discussants, has transformed positively although the performance and status of some land beneficiaries is still lagging far behind others due to a number of factors such as inadequate capital to invest on the land. It is important to note that the majority of land

beneficiaries attested to be owning a minimum of 40 cattle, 40 goats/ sheep and 4 donkeys for draught power, over and above possession of farm land. The research outcome shows that the land reforms impacted positively on the socio-economic condition of the beneficiaries. Throughout the research key informants, Focus Group discussants, and land beneficiaries attested to the positive contribution of the land reforms to the livelihood status of beneficiaries. The beneficiaries are now able to pay for medical expenses, school fees and uniforms for their children, and to purchase limited farming inputs and household effects. The study has shown that beneficiaries were accumulating from below with the majority now being proud owners of livestock, scotch carts, farm equipment, modern houses and vehicles. The study has also shown that the extended family relations set-up that had been negatively affected by colonialism and its individualistic founded values is resurrecting courtesy of the positive impact of land reform. The land beneficiaries, key informants and Focus Group participants concurred that there is some renewed verve and enthusiasm among land beneficiaries to take care of their extended families in the post-resettlement era, thereby signalling the strengthening of social capital in the research areas. The findings of this research dovetail well with the observation by Lehrer, (2004) and Prosterman (2000) that successful land reforms are characterised by increased generation of income, alleviation of rural poverty, less grassroots empowerment and a lessening of social unrest, reduced pressure for urban migration, better environmental stewardship and boosting the economic health and productivity of land beneficiaries and participating nations. However, the study revealed the need for enhanced institutional support in the form of finance, road infrastructure, clinics and schools in the resettled areas in order to facilitate efficient and effective land utilisation to boost economic performance and transform the social being of land beneficiaries.

Despite glaring financial and capital handicaps besetting the newly resettled farmers, the study shows that 80(65%) of land beneficiaries had acquired relatively substantial assets to be used as collateral security to guarantee loans. This outcome compares favourably well with 37% of female and 38% of male plot holders who were using assets as collateral for loans in Mazowe as indicated by Matondi (2012). There is need for government to acquire markets and funding for the country's agricultural products to enhance high productivity and blossoming of the national economy. It can be concluded here that the livelihood status of land beneficiaries post the FTLRP has remarkably improved through accumulation from below. Table 1, p.17, on livestock profile from 2010 to 2018 shows the production and development pattern of the livestock herd in Matebeleland South Province as compared to other Provinces. In 2011 Matebeleland South Province had a total provincial herd, cattle (555372), sheep (96045) and goats (268472) and in 2018, the same province had a total herd of cattle (990031), goats (575482) and sheep (196693). Of the 555372 cattle in the province, 310 578, which represents 56% of the total herd, was at risk of drought. In 2015/2016, the research areas, Gwanda, Umzingwane and Matobo Districts had totals of 99 964, 50 731 and 82 772 cattle respectively. Of the given totals, the percentage of cattle at risk of drought was as follows Gwanda, 60% (59978), Umzingwane, 41 % (20 799) and Matobo, 53% (43 869) cattle. Cattle destocking has been adopted as the major mitigatory strategy among other strategies such as transhumance, livestock mitigation programme and selective feeding and water rationing (LPD, 2016). It has been noted in this research that cattle growth is higher in the resettled areas than in the communal areas.

## **82. 9.5 Integrating Leadership and Cultural Issues into a Model for Land Reform in a Decolonizing Environment**

While transformational and transactional leadership styles were eminent in driving the FTLRP, they were not assertive and fortified enough to deliver equality, parity and equity in land ownership, access and control

between those who had land and the landless. The land reform approach, the land tenure system adopted, the farm size approach, the community inclusion approach, the post-land reform institutional support package deployed during Zimbabwe's FTLRP were key in qualifying the leadership style (s) and cultural values shaping the land reforms. The development of the Equal Opportunity Leadership-Culture Land Reform Model for a Decolonizing Environment was informed by the manner in which the FTLRP was implemented, the expectations of the dispossessed and landless masses, as well as the leadership practices, decisions and policies that defined the land reform programme. The Restorative Leadership filled the gap needed to bring about parity between those who had land and those who did not, with transformational traces being quite visible through the overwhelming and indelible presence of radicalism defining the land reforms. Transactional traces were also visible through emphasis on high production and productivity, conservation matters and efficiency in farming operations by the authorities in the resettled areas. The enlargement of the horizon of community participation during the FTLRP, emphasis on putting a ceiling on maximum farm sizes which consequently reduced the size of large scale farms in individual white farmers' hands, tenure security which gave exclusive use of the land to an individual but giving absolute ownership and title to the same piece of land to the government shows responsive communitarianism.

The fact that over two hundred thousand people benefitted land under the FTLRP shows that the government's transformative socio-economic programme lifted a substantial number of the citizens from poverty. The manner in which the land was transferred from the whites to the landless blacks was informed by the belief that private ownership of land by the minority was unjust since land and other natural resources such as water, mineral deposits and other sources of raw materials and energy were gifts of nature, created without the assistance of mankind and freely given to God's creation. In invading farms owned by whites, it appears, the invaders did so with a clear conscience that they were recovering God-given land, and had little or no regard for proprietary rights, partly due to the function of history of expropriation of land from the blacks by the whites. Through their action, both the leadership (from the Cabinet down to the land reform implementers) and the followers (landless), it is apparent that the feeling was that the only thing that an individual could lay exclusive claim to is the product of labour and not the land and other natural resources themselves. This brings to the fore the conviction and belief of both the leadership and the followers that all citizens of a nation, despite their status in society, had an equal right to land and other natural resources in line with the Equalising culture. It is clear from the actions of then President of Zimbabwe, Robert Mugabe and his subordinates that they were desirous in leaving a legacy of socio-economic empowerment for the present generation and for posterity in terms of ownership and control of natural resources, including land. For the leadership, the end justified the means, that is why radicalism took the place of rule of law in the implementation of the FTLRP.

It is discernible and deducible from the Model that it seeks to balance the expanded horizons of access and rights of the landless, including women, to land as well as restoring and preserving productivity on farms in order to create real wealth and jobs and spurring economic growth. The Model also seeks to capacitate farmers through the extension of affordable credit, training, technical expertise and supporting infrastructure for agricultural development. It is a fact that when agriculture is managed with a fusion of tradition and modern production technologies with appropriate input and output markets, it is transformative and restorative and it wipes out poverty and overhauls entire rural economies within the purview of an Equalising Culture.

### **83. 9.6 Recommendations**

The recommendations which follow which are products of leadership and cultural values which are at the core of a decolonizing environment are based on empirical findings in this study.

#### **84. 9.6.1 Allocation of land to traditional chiefs**

The land reforms in Zimbabwe have prioritised the allocation of land to traditional chiefs to be utilised for both *Zunde Ramambo/Isiphala senkosi* project and for family needs. Upon the death of a traditional chief, the successor chief is also allocated a farm for the same purpose as his/her predecessor. Land is finite resource, and with the passage of time, future traditional chiefs will not have access and right to land for *Zunde Ramambo* and family use. It is the view of the research participants which is also supported by the researcher that chiefs should be allocated land for *Zunde Ramambo* under the chieftainship which is used by all chiefs in the chieftainship lineage in line with the continuum of succession. Non-traditional chiefs in the chieftainship clan are free to approach the land authorities for land allocation in their individual family capacities if they qualify to get land. Chiefs and headmen should be allocated land for *Zunde Ramambo* in line with tradition and this will enable effective use of culture to enhance social integration. Traditional leaders, as custodians of land, culture and national heritage should be given enough powers to recommend to government to have people evicted from allocated land for non-take-up of plots and/or non-production on the allocated land. This will ensure that traditional leaders would retain authority over their subjects, and promote the preservation of culture and national heritage. This correlates with the GoZ policy of promoting and coordinating the involvement of traditional leaders in rural development programmes and projects (Traditional Leaders Act, 1998).

#### **85. 9.6.2 Land should be allocated to families not individuals**

For the same reasons as above of the finiteness of land, the researcher noting the concerns of study participants recommends that land should be allocated to families and not individuals within a family. This is so because the demand for land is very high against very limited supply of land. Giving land to a family will enable the family to accommodate the land concerns and requirements of family members as traditionally, culturally and customarily has been the case. For instance all family members below the age of forty years could have their land needs covered by the family. If implemented this will undoubtedly reduce the backlog on the land waiting lists as the responsibility to allocate land shifts from the state to the family head. The family head should retain responsibility and accountability on productivity at the farm as the power centre of distributed leadership at family unit level.

#### **86. 9.6.3 Need to establish independent land dispute resolution committees**

While overly satisfied with the current dispute resolution mechanisms in place, the study participants have noted conflict of interest arising from the fact that Provincial and District Land Committees which are responsible for identifying, acquiring and allocating land to beneficiaries are also responsible for solving disputes arising from land acquisitions and allocations. The researcher recommends the need to constitute independent land dispute settlement committees in the interest of transparency, justice and fairness. These committees may comprise government departments which are not directly involved in the allocation of plots such as Ministry of Justice; Public Service; Small to Medium Enterprises, among others. Ministry of Lands can be retained as secretariat for the committee, and the resolution of this committee would be forwarded to DLCS and PLCS for harmonisation. The establishment of a Land Commission by the GoZ is a step in the right direction in addressing the researcher concerns on the matter.

#### **87. 9.6.4 Need to depoliticise land reform committees**

A few key informants have raised the issue of partiality of Provincial and District Land Committees in favour of the ruling party which has got a guaranteed seat as deputy chairman in both committees. It was the perception of these research participants that giving the ruling party a seat as deputy chairperson of the land committees amounted to undue politicisation of the land reforms and giving undue advantage to the ruling party, while seemingly disenfranchising those opposed to the ruling party. While the researcher agrees with the view of the research participants that to promote fairness the ruling party should not take an active role in the land committees, the researcher recommends the retention of the ruling party in the land committees as a member and not as deputy chair, to monitor and evaluate the implementation processes of land reforms since it is the party that procreates the land policies and hands them over to government for implementation. The researcher also recommends that the deputy chairperson of the lands committee be a traditional leader for his/her assumed neutrality and objective decisions not influenced by politics. The recognition of the traditional leadership will help to enforce socio-cultural rules, regulations and practices which give every African a unique and admirable identity.

#### **88. 9.6.5 Need for enhanced institutional post resettlement support to new farmers**

Land reform is a difficult and complex process which is invariably expensive to carry out. The land reform outcome should better the livelihoods of land beneficiaries and impact positively to the growth of the agricultural sector and, indeed, the national economy. The land reform should create an increasing degree of confidence among locals and internationals that land issues are firmly under control and that historic wrongs were being addressed. Notwithstanding the support already being rendered to new farmers by government in the form of agricultural inputs, draught power, veterinary medicines, among others, it is recommended that the leadership should enhance provision of adequate institutional post-settlement support to new land owners so that land continues to be productive. This would entail timely availability of affordable long-term financing, enhanced agricultural mechanization programmes, sustained research and extension services, and a robust irrigation development programme taking into account the erratic rainfall pattern due to climate change, and establishing viable and accessible markets for the products.

#### **89. 9.6.6 Need for incentives for remaining white commercial farmers willing to assist new farmers with technical know how**

In order to guarantee speedy transfer of agricultural skills from the white commercial farmers to the new farmers, it is recommended that the leadership introduces incentives for commercial farmers that are willing and capable of mentoring new land beneficiaries. This could be in the form of tax concessions on farming operations by the commercial farmers as well as granting the farmers 99 year leases as a form of tenure security. The transfer of skills could both be in the livestock and crop as well as horticulture production, and marketing of the produce. The resettled farmers desperately need agricultural skills in order to enhance productivity both in livestock and crop production.

#### **90. 9.6.7 Need for legislation binding financial institutions to support agriculture**

Zimbabwe's economy is agro-based, and in that recognition, it was the view of research participants that the GoZ should legislate the need for financial institutions to direct a certain portion of their investment towards bank-rolling agriculture at concessionary interest rates to guarantee optimal use of land and high productivity. The move will ensure that banking institutions scale up their lending support to the agricultural sector, guaranteeing availability of agricultural credit, thereby maximising use of agricultural land to boost production while ensuring the country's food security. The major sectors of agriculture to be covered include crops, irrigation equipment, agri-equipment, grain storage facilities, marketing of produce livestock development, among others. This will create opportunities for establishing agro-processing and agro-based

industries and help generate employment for the communities. The depressed economic performance in Zimbabwe has constrained revenue inflows to the fiscus, thereby compromising the GoZ's recapitalisation efforts of the Agricultural Bank of Zimbabwe (Agribank) to play its supportive role to the agricultural sector.

#### **91. 9.6.8 Need for government to consider adopting the revised Model of the Chinese Model of land tenure**

In terms of land ownership and tenure systems, the researcher observes that there are three major systems that are in operation in Zimbabwe, being (1) land ownership vesting in the state, which holds the land in trust for/on behalf of those who are living on it (communal and resettled land), (ii) privately owned land with title deeds, and (iii) state-owned land used for state business (National Parks, local authorities, land reserved for various public purposes). It is the recommendation of the researcher that the GoZ may need to adopt the Chinese Model for the management of land which guarantees farmers' land use rights and more material incentives for various forms of transfer of such rights as a way to bring flexibility to land management and funding of agricultural programmes. In line with the Chinese Model farmers are allowed to subcontract (Zhuanbao), lease (Chuzu), exchange (Huhuan), and swap (Zhuanrang) their land-use rights (LI, 2008). The various forms of transfer of land-use rights do not mean privatisation of land since the state retains ownership of the land but the land beneficiary would own developments on the farm. The above arrangement would allow the land beneficiaries to cede or transfer land user rights to a creditor (which may include financial institutions, individuals or other corporate entities), but the state retaining ownership of the land. What it means is that what changes hands are the developments on the land and not the land itself, which legally remains collective property through the state land user rights transfer. The state should approve of the land user rights transfer. The arrangement can be a panacea to the long-standing stalemate between the Bankers Association of Zimbabwe (BAZ) and the GoZ over the bankability of the lease agreements, offer letters and permits. In a way, developments on the farm would provide the much-needed collateral security for borrowings. With this Model, the productivity on the farm is not compromised since the new land-user is compelled to utilise the land optimally. However, there may be need for further research on the proposed Model to certify its applicability in the Zimbabwean environment.

#### **92. 9.6.9 Need for legislation compelling joint registration of spouses' names for a piece of land**

The promotion of gender equity, although implied, was one of the social objectives within land reform policies deriving from the leadership practices and decisions. In order to strengthen women's access and rights to land, the researcher recommends to the leadership for the enactment of unambiguous laws compelling joint registration of spouses' names for a piece of land where the two are co-habiting in order to avoid land disputes which may arise in the event of divorce or death of a husband. The law should give equal rights to land between spouses. There should be no confusion surrounding the heirship to land in the event of death of the husband as inheritance laws should be very clear in their protection of the wife (wives) of the deceased husband and her children. In the event of both parents passing on the inheritance laws should protect the children against their parents' greedy relatives keen on taking over the land for their personal interest.





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**APPENDIX 1**

**Cross Tables for Farmers data (Deriving from the Farmer Questionnaire – Appendix 2)**

**BY AGE**

Q 6. H<sub>0</sub>: there is no association between age of respondent and Question 6

H<sub>1</sub>: there is an association between age of respondent and Question 6

**Crosstab**

Count

		Agree that leadership practices by land officials reflect a participative and open approach in resolving land related conflicts					Total
		No.	Not much	Yes	Very much	6	
Age group	20 – 29 years.	0	0	6	4	0	10
		1	0	5	11	0	17
	30 – 39 years.	0	2	20	8	0	30
		0	1	7	29	0	37
	40 – 49 years	1	0	6	15	1	23
		0	0	0	6	0	6
	50 – 59 years	2	3	44	73	1	123
	60 – 69 years						
	70 – 79 years						
Total							

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	37.913	20	.009
Likelihood Ratio	39.725	20	.005
Linear-by-linear Association	6.848	1	.009
N of valid cases	123		

- a. 21 cells (70.0 %) have expected count less than 5. The minimum expected count is 0,5

Since the p-value of 0.009 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between age and response in Question 6.

Q 7.  $H_0$ : there is no association between age of respondent and Question 7.

$H_1$ : there is an association between age of respondent and Question 7.

**Crosstab**

Count

	Agree that the FTLRP was chaotic				Total
	No.	Not much	Yes	Very much	
Age group	9	0	1	0	10
20 – 29 years.	14	2	0	1	17
30 – 39	26	1	2	1	30
years.	33	2	0	2	37
40 – 49	19	0	2	2	23
years	6	0	0	0	6
50 – 59 years	107	5	5	6	123
60 – 69 years					
70 – 79 years					
Total					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	37.913	20	.738
Likelihood Ratio	39.725	20	.496
Linear –by-linear Association	6.848 123	1	.867
N of valid cases			

b. 21 cells (70.0 %) have expected count less than 5. The minimum expected count is 0,

Since the p-value of 0.738 is less than 5%, the Null hypothesis is not rejected and concluded that there it is no association between age of respondent and responses in Question 7.

Q 8.  $H_0$ : there is no association between age of respondent and Question 8.

$H_1$ : there is an association between age of respondent and Question 8.

**Crosstab**

Count

	The FTLRP helped in decongesting the comonunal areas			Total
	Not much	Yes	Very much	
Age group	0	7	3	10
20 – 29	1	6	10	17
years.	2	14	14	30
30 – 39 years.				



	40 – 49 years	0	12	25	37
	50 – 59 years	0	7	16	23
	60 – 69 years	0	1	5	6
	70 – 79 years	3	47	73	123
Total					

#### Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	13.211 <sup>cf</sup>	10	.212
Likelihood Ratio	14.079	10	.169
Linear –by-linear Association	6.911 123	1	.009
N of valid cases			

a. 16 cells (66.7%) have expected count less than 5. The minimum expected count is 44

Since the p-value of 0.212 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age of respondent and the responses in Question 7.

Q 10.  $H_0$ : there is no association between age of respondent and Question 10.

$H_1$ : there is an association between age of respondent and Question 10.

#### Crosstab

Count

		More poor people got land as compared to rich people				Total
		No.	Not much	Yes	Very much	
Age group years.	20 – 29	1	0	6	4	10
		3	0	5	11	17
	30 – 39 years.	2	2	20	8	30
	40 – 49 years	4	1	7	29	37
	50 – 59 years	1	0	6	15	23
	60 – 69 years	0	0	0	6	6
	70 – 79 years	11	9	46	57	123
Total						

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	25.826	15	.040
Likelihood Ratio	28.614	15	.018
Linear –by-linear Association	6.711 123	1	.010
N of valid cases			

c. 16 cells (66,7 %) have expected count less than 5. The minimum expected count is 44

Since the p-value of 0.040 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between age and response in Question 10.

Q 11.  $H_0$ : there is no association between age of respondent and Question 11.

$H_1$ : there is an association between age of respondent and Question 11.

**Crosstab**

Count

		Happy with the level of community participation in the reform programme				Total
		No.	Not much	Yes	Very much	
Age group years.	20 – 29	1	1	4	4	10
	30 – 39 years.	1	0	4	12	17
	40 – 49 years	2	2	17	9	30
	50 – 59 years	0	2	17	18	37
	60 – 69 years	0	0	11	12	23
	70 – 79 years	0	0	0	6	6
<b>Total</b>		4	5	53	61	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	21.104 <sup>a</sup>	15	.134
Likelihood Ratio	26.222	15	.036
Linear –by-linear Association	4.124	1	.042
N of valid cases	123		

a. 16 cells (66.7 %) have expected count less than 5. The minimum expected count is .20

Since the p-value of 0.134 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age of respondent and responses in Question 11.

Q 12.  $H_0$ : there is no association between age of respondent and Question 12.

H<sub>1</sub>: there is an association between age of respondent and Question 12.

**Crosstab**

Count

		Zimbabwean leadership was justified in launching the land Reform Programme		Total
		Yes	Very much	
Age group	20 – 29 years.	5	5	10
	30 – 39 years.	4	13	17
	40 – 49 years	13	17	30
	50 – 59 years	9	28	37
	60 – 69 years	5	18	23
	70 – 79 years	0	6	6
Total		36	87	123

**Chi – Square Tests**

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	8.763	5	/
Likelihood Ratio	10.110	5	.119
Linear –by-linear Association	4.371	1	.072
N of valid cases	123		.037

4 cells (33,3 %) have expected count less than 5. The minimum expected count is 1.76

Since the p-value of 0.119 is less than 5%, the Null hypothesis is not rejected and it is conclude that there is no association between age and responses in Question 12.

Q 13. H<sub>0</sub>: there is no association between age of respondent and Question 13.

H<sub>1</sub>: there is an association between age of respondent and Question 13.

**Crosstab**

Count

		Providing poor people with access to land, improving their ability to make effective use of the land they occupy is central to reducing poverty and empowering poor people			Total
		Not much	Yes	Very much	
Age group	20 – 29 years.	0	4	6	10
		1	5	11	17
	30 – 39 years.	0	12	18	30
	40 – 49 years	2	15	20	37
	50 – 59 years	1	6	16	23
	60 – 69 years	0	0	6	6

Total	70 – 79 years	4	42	77	123
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Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	7.918	10	.637
Likelihood Ratio	11.101	10	.350
Linear –by-linear Association	567 123	1	.451
N of valid cases			

9 cells (50.0 %) have expected count less than 5. The minimum expected count is .20

Since the p-value of 0.637 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age and response in Question 13.

Q 16.  $H_0$ : there is no association between age of respondent and Question 16.

$H_1$ : there is an association between age of respondent and Question 16.

**Crosstab**

Count

		There is need for laws to protect women land interests as opposed to trusting customary systems of lands tenure and administration for achieving gender justice			Total
		No	Yes	Very much	
Age group years.	20 – 29	0	6	4	10
		0	6	11	17
	30 – 39 years.	0	17	13	30
	40 – 49 years	0	17	20	37
	50 – 59 years	1	11	11	23
	60 – 69 years	0	0	6	6
	70 – 79 years	1	57	65	123
Total					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	12.604	10	.247
Likelihood Ratio	13.856	10	.180
Linear –by-linear Association	286 123	1	.593
N of valid cases			

9 cells (50.0 %) have expected count less than 5. The minimum expected count is .05

Since the p-value of 0.247 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age and responses in Question 16.

Q 17. H<sub>0</sub>: there is no association between age of respondent and Question 17.

H<sub>1</sub>: there is an association between age of respondent and Question 17.

**Crosstab**

Count

		Access to ownership of land can greatly strengthen women’s bargaining position of the domestic sphere.		Total
		Yes	Very much	
Age group years.	20 – 29	6	4	10
		4	13	17
	30 – 39 years.	14	16	30
	40 – 49 years	14	23	37
	50 – 59 years	11	12	23
	60 – 69 years	0	5	5
	70 – 79 years	49	73	122
Total				

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	8.124	5	.150
Likelihood Ratio	9.987	5	.076
Linear –by-linear Association	417 122	1	.519
N of valid cases			

3 cells (25.0 %) have expected count less than 5. The minimum expected count is .201

Since the p-value of 0.150 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age and response in Question 17.

Q 18. H<sub>0</sub>: there is no association between age of respondent and Question 18.

H<sub>1</sub>: there is an association between age of respondent and Question 18.

**Crosstab**

Count

	There should be a statutory provision for joint registration of			
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		customary household land rights for spouses and the adoption or retention of the spousal consent requirement in the case of land transfers				Total
		No	Not much	Yes	Very much	
Age group years.	20 – 29	2	0	5	3	10
		0	1	3	13	17
	30 – 39 years.	0	0	16	14	30
	40 – 49 years	1	0	16	20	37
	50 – 59 years	0	1	9	13	23
	60 – 69 years	0	0	1	5	6
	70 – 79 years	3	2	50	68	123
Total						

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	27.148	15	.028
Likelihood Ratio	22.224	15	.102
Linear –by-linear Association	2.787	1	.095
N of valid cases	123		

15 cells (62.5 %) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.028 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between age and response in Question 18.

Q 22.  $H_0$ : there is no association between age of respondent and Question 22.

$H_1$ : there is an association between age of respondent and Question 22.

**Crosstab**

Count

		Are you happy with the number of female beneficiaries of land in your neighborhood				Total
		No	Not much	Yes	Very much	
Age group years.	20 – 29	1	4	6	2	10
		4	5	11	4	17
	30 – 39 years.	5	12	18	5	30

40 – 49 years	4	15	20	15	37
50 – 59 years	6	6	16	7	23
60 – 69 years	0	0	6	4	6
70 – 79 years	20	42	77	37	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chi-Square	21.335 <sup>a</sup>	15	.126
Likelihood Ratio	20.633	15	.149
Linear –by-linear Association	1.906 123	1	.167
N of valid cases			

8 cells (50.0 %) have expected count less than 5. The minimum expected count is .20

Since the p-value of 0.126 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age of respondent and responses in Question 22.

Q 24. H<sub>0</sub>: there is no association between age of respondent and Question 24.

H<sub>1</sub>: there is an association between age of respondent and Question 24.

**Crosstab**

Count

		Improvement in the economic fortunes of the household as a result of the land reforms is now being observed more closely in the extended family as a unit of the organization					Total
		No	Not much	Yes	Very much	34	
<b>Age group years.</b>	<b>20 – 29</b>	0	0	6	4	0	10
		0	0	6	11	0	17
	<b>30 – 39 years.</b>	2	2	14	11	1	30
	<b>40 – 49 years</b>	2	2	17	16	0	37
	<b>50 – 59 years</b>	1	0	8	14	0	23
	<b>60 – 69 years</b>	0	0	0	6	0	6
	<b>70 – 79 years</b>	5	4	51	62	1	123
<b>Total</b>							

Chi – Square Tests

	Value	df	Asymp. Sig
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			<b>(2 – Sided)</b>
<b>Pearson Chii-Square</b>	18.460	20	.557
<b>Likelihood Ratio</b>	22.709	20	.303
<b>Linear –by-linear Association</b>	039	1	.844
<b>N of valid cases</b>	123		

21 cells (70.0 %) have expected count less than 5. The minimum expected count is .05

Since the p-value of 0.557 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age and response in Question 24.

Q 25.  $H_0$ : there is no association between age of respondent and Question 25.

$H_1$ : there is an association between age of respondent and Question 25.

### Crosstab

Count

	The household manages to pay for school fees and examination fees				Total
	No	Not much	Yes	Very much	
<b>Age group</b>					
<b>20 – 29 years.</b>	2	1	5	2	10
	0	5	9	3	17
<b>30 – 39 years.</b>	1	8	16	5	30
<b>40 – 49 years</b>	1	4	21	11	37
<b>50 – 59 years</b>	2	4	9	8	23
<b>60 – 69 years</b>	0	0	2	4	6
<b>70 – 79 years</b>	6	22	62	33	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	19.384 <sup>a</sup>	15	.197
<b>Likelihood Ratio</b>	18.587	15	.233
<b>Linear –by-linear Association</b>	4.866	1	.027
<b>N of valid cases</b>	123		

14 cells (50.0 %) have expected count less than 5. The minimum expected count is .29

Since the p-value of 0.197 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age of respondent and the responses in Question 25.



Q 28.  $H_0$ : there is no association between age of respondent and Question 28.

$H_1$ : there is an association between age of respondent and Question 28.

**Crosstab**

Count

		The household managed to acquire significant household assets in the post land allocation era				Total
		No	Not much	Yes	Very much	
<b>Age group years.</b>	<b>20 – 29</b>	2	1	5	2	10
		2	1	8	6	17
	<b>30 – 39 years.</b>	0	9	15	6	30
	<b>40 – 49 years</b>	0	5	20	12	37
	<b>50 – 59 years</b>	1	0	13	9	23
	<b>60 – 69 years</b>	0	0	1	5	6
<b>Total</b>	<b>70 – 79 years</b>	5	16	62	40	123

Chi – Square Tests

	Value	Df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	31.573 <sup>a</sup>	15	.007
<b>Likelihood Ratio</b>	32.082	15	.006
<b>Linear –by-linear Association</b>	9.017	1	.003
<b>N of valid cases</b>	123		

15 cells (62.5 %) have expected count less than 5. The minimum expected count is .24

Since the p-value of 0.007 is less than 5%, the Null hypothesis is rejected and it is concluded that there is a relationship between age and response in Question 28.

Q 29.  $H_0$ : there is no association between age of respondent and Question 29.

$H_1$ : there is an association between age of respondent and Question 29.

**Crosstab**

Count

		The household manage to meet its medicals expenses				Total
		No	Not much	Yes	Very much	
					31	

<b>Age group years.</b>	<b>20 – 29</b>	0	1	8	2	0	10
		0	4	8	4	1	17
	<b>30 – 39 years.</b>	1	11	16	5	0	30
	<b>40 – 49 years</b>	1	6	23	15	0	37
	<b>50 – 59 years</b>	0	3	12	7	0	23
	<b>60 – 69 years</b>	0	0	1	4	0	6
	<b>70 – 79 years</b>	2	25	27	37	1	123
<b>Total</b>							

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	33.977 <sup>a</sup>	20	.026
<b>Likelihood Ratio</b>	30.402	20	.064
<b>Linear –by-linear Association</b>	.216 123	1	.642
<b>N of valid cases</b>			

20 cells (66,7 %) have expected count less than 5. The minimum expected count is .05

Since the p-value of 0.026 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between age and responses in Question 29.

Q 31. H<sub>0</sub>: there is no association between age of respondent and Question 31.

H<sub>1</sub>: there is an association between age of respondent and Question 31.

**Crosstab**

Count

		Land reforms in Zimbabwe helped to improve poor's access to land				Total
		No	Not much	Yes	Very much	
<b>Age group years.</b>	<b>20 – 29</b>	0	0	6	4	10
		0	0	6	11	17
	<b>30 – 39 years.</b>	2	2	14	11	30
	<b>40 – 49 years</b>	2	2	17	16	37
	<b>50 – 59 years</b>	1	0	8	14	23
	<b>60 – 69 years</b>	0	0	0	6	6
	<b>70 – 79 years</b>	2	6	46	68	122
<b>Total</b>						

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	20.333 <sup>a</sup>	15	.160
<b>Likelihood Ratio</b>	21.619	15	.118

<b>Linear –by-linear Association</b>	5.721	1	.017
<b>N of valid cases</b>	122		

15 cells (62,5 %) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.160 is more than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age and responses in Question 31.

Q 32.  $H_0$ : there is no association between age of respondent and Question 32.

$H_1$ : there is an association between age of respondent and Question 32.

### Crosstab

Count

		The household has capacity to buy adequate farming inputs				Total
		No	Not much	Yes	Very much	
<b>Age group years.</b>	<b>20 – 29</b>	0	1	8	2	10
		1	4	8	4	17
	<b>30 – 39 years.</b>	1	11	16	5	30
	<b>40 – 49 years</b>	3	6	23	15	37
	<b>50 – 59 years</b>	2	3	12	7	23
	<b>60 – 69 years</b>	0	1	1	4	6
<b>70 – 79 years</b>	7	33	57	26	123	
<b>Total</b>						

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	20.735	15	.146
<b>Likelihood Ratio</b>	21.185	15	.131
<b>Linear –by-linear Association</b>	2.274	1	.132
<b>N of valid cases</b>	123		

15 cells (62,5 %) have expected count less than 5. The minimum expected count is .34

Since the p-value of 0.146 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age of respondent and responses in Question 32.

Q 34.  $H_0$ : there is no association between age of respondent and Question 34.

$H_1$ : there is an association between age of respondent and Question 34.

### Crosstab

Count

	The household has managed to buy significant livestock in the post land allocation era				Total
	No	Not much	Yes	Very much	

<b>Age group</b>	<b>20 –</b>	4	0	5	1	10
	<b>29 years.</b>	2	1	12	2	17
	<b>30 – 39 years.</b>	5	4	18	3	30
	<b>40 – 49 years</b>	4	2	22	9	37
	<b>50 – 59 years</b>	0	3	14	6	23
	<b>60 – 69 years</b>	0	0	1	5	6
	<b>70 – 79 years</b>	15	10	72	26	123
<b>Total</b>						

Chi – Square Tests

	<b>Value</b>	<b>df</b>	<b>Asymp. Sig (2 – Sided)</b>
<b>Pearson Chi-Square</b>	30.714 <sup>a</sup>	15	0.010
<b>Likelihood Ratio</b>	29.546	15	.014
<b>Linear –by-linear Association</b>	12.261	1	.000
<b>N of valid cases</b>	123		

17 cells (70,8 %) have expected count less than 5. The minimum expected count is .49

Since the p-value of 0.010 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between age of respondent and responses in Question 34.

Q 37. H<sub>0</sub>: there is no association between age of respondent and Question 37.

H<sub>1</sub>: there is an association between age of respondent and Question 37.

**Crosstab**

Count

		There is need for parliament to enact a law compelling all financial institutions to provide financial support to farmers		
		3	4	Total
<b>Age group</b>	<b>20 – 29 years.</b>	3	7	10
	<b>30 – 39 years.</b>	6	11	17
	<b>40 – 49 years</b>	10	20	30
	<b>50 – 59 years</b>	11	26	37
	<b>60 – 69 years</b>	8	15	23
	<b>70 – 79 years</b>	0	6	6
<b>Total</b>		38	85	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	3.110 <sup>p</sup>	5	.683
<b>Likelihood Ratio</b>	4.854	5	.434
<b>Linear –by-linear Association</b>	.512	1	.474
<b>N of valid cases</b>	123		

3 cells (25,0 %) have expected count less than 5. The minimum expected count is .1,85

Since the p-value of 0.683 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between age of respondent and Question 37.

**BY GENDER**

Q 6. H<sub>0</sub>: there is no association between gender of respondent and Question 6.

H<sub>1</sub>: there is an association between gender of respondent and Question 6.

**Crosstab**

Count

	Agree that leadership practices by land officials reflect a participative and open approach in resolving land related conflicts.				6	Total
	No	Not much	Yes	Very much		
<b>Sex of respondent</b>	1	2	21	46	1	71

	<b>male</b>						
		1	1	23	27	0	52
	<b>Female</b>						
		2	3	44	73	1	123
<b>Total</b>							

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	3.518 <sup>a</sup>	4	.475
<b>Likelihood Ratio</b>	3.873	4	.423
<b>Linear –by-linear Association</b>	2.002	1	.157
<b>N of valid cases</b>	123		

6 cells (60.0 %) have expected count less than 5. The minimum expected count is .42

Since the p-value of 0.475 is less than 5%, the Null hypothesis is not rejected and we it is concluded that there is no association between gender of respondent and responses in Question 6.

Q 7. H<sub>0</sub>: there is no association between gender of respondent and Question 7.

H<sub>1</sub>: there is an association between gender of respondent and Question 7.

**Crosstab**

Count

	Agree that the FTLRP was chaotic				Total
	No	Not much	Yes	Very much	
<b>Sex of respondent male</b>	63	3	2	3	71
<b>Female</b>	44	2	3	3	52
<b>Total</b>	107	5	5	6	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	18.460	3	.835
<b>Likelihood Ratio</b>	22.709	3	.838
<b>Linear –by-linear Association</b>	039	1	.463
<b>N of valid cases</b>	123		

6 cells (75,0 %) have expected count less than 5. The minimum expected count is 2,11

Since the p-value of 0.835 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender and response in Question 7.

Q 8.  $H_0$ : there is no association between gender of respondent and Question 8.

$H_1$ : there is an association between gender of respondent and Question 8.

### Crosstab

Count

	The FTLRP helped in decongesting the communal area.			Total
	Not much	Yes	Very much	
<b>Sex of respondent</b> male	2	27	43	71
Female	1	20	30	52
<b>Total</b>	3	47	73	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	774	2	.679
<b>Likelihood Ratio</b>	767	2	.681
<b>Linear –by-linear Association</b>	285	1	.593
<b>N of valid cases</b>	123		

2 cells (60.0 %) have expected count less than 5. The minimum expected count is 1,27

Since the p-value of 0.679 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender of respondent and responses in Question 8.

Q 10.  $H_0$ : there is no association between gender of respondent and Question 10.

$H_1$ : there is an association between gender of respondent and Question 10.

### Crosstab

Count

	More poor people got land as compared to rich people				Total
	No	Not much	Yes	Very much	
<b>Sex of respondent</b> male	5	5	30	31	71
Female	6	4	16	26	52
<b>Total</b>	11	9	46	57	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	18.460	3	.589
<b>Likelihood Ratio</b>	22.709	3	.567
<b>Linear –by-linear Association</b>	.039	1	.845
<b>N of valid cases</b>	123		

2 cells (75,0 %) have expected count less than 5. The minimum expected count is 3,80

Since the p-value of 0.589 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender and response in Question 10.

Q 11.  $H_0$ : there is no association between gender of respondent and Question 11.

$H_1$ : there is an association between gender of respondent and Question 11.

**Crosstab**

Count

	Happy with the level of community participation in the land reform programme				Total
	No	Not much	Yes	Very much	
<b>Sex of respondent</b>					
<b>male</b>	2	3	28	38	71
<b>Female</b>	2	2	25	23	52
<b>Total</b>	4	5	53	61	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	7.918	3	.765
<b>Likelihood Ratio</b>	11.101	3	.765
<b>Linear –by-linear Association</b>	.567	1	.404
<b>N of valid cases</b>	123		

4 cells (60.0 %) have expected count less than 5. The minimum expected count is 1,69

Since the p-value of 0.765 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender of respondent and responses in Question 11.

Q 12.  $H_0$ : there is no association between gender of respondent and Question 12.



H<sub>1</sub>: there is an association between gender of respondent and Question 12.

**Crosstab**

Count

	Zimbabwean leadership was justified in launching the land Reform programme		Total
	Yes	Very much	
<b>Sex of respondent</b>			
<b>male</b>	18	53	71
<b>Female</b>	18	34	52
<b>Total</b>	36	87	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)	Exact Sig (2 sided)	Exact Sig (1 – sided)
<b>Pearson Chi-Square</b>	1.244 <sup>a</sup>	1	.265		
<b>Likelihood Ratio</b>	.837	1	.360		
<b>Linear –by-linear Association</b>	1.236	1	.266	317	180
<b>N of valid cases</b>	1,234	1	267		
	123				

0 cells (75,0 %) have expected count less than 5. The minimum expected count is 15.22

Computed only for a 2 X 2 Table

Since the p-value of 0.265 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender and response in Question 12.

Q 13. H<sub>0</sub>: there is no association between gender of respondent and Question 13.

H<sub>1</sub>: there is an association between gender of respondent and Question 13.

**Crosstab**

Count

	Providing poor people with access to land improving their ability to make effective use of the land they occupy is central to reducing poverty and empowering poor people.	Total

		Not much	Yes	Very much	
<b>Sex of respondent</b>	<b>male</b>	0	23	48	71
	<b>Female</b>	4	29	29	52
<b>Total</b>		4	42	77	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	6.284 <sup>a</sup>	2	.043
<b>Likelihood Ratio</b>	7.717	2	.021
<b>Linear –by-linear Association</b>	3.707	1	.054
<b>N of valid cases</b>	123		

4 cells (60.0 %) have expected count less than 5. The minimum expected count is 1,69

Since the p-value of 0.043 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between gender and responses in Question 13.

Q 16. H<sub>0</sub>: there is no association between gender of respondent and Question 16.

H<sub>1</sub>: there is an association between gender of respondent and Question 16.

**Crosstab**

Count

		<b>There is need for laws to protect women land interests as opposed to trusting customary systems of land tenure and administration for achieving justice</b>			<b>Total</b>
		No	Yes	Very much	
<b>Sex of respondent</b>	<b>male</b>	1	39	31	71
	<b>Female</b>	0	18	34	52
<b>Total</b>		1	57	65	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	18.460	2	.048
<b>Likelihood Ratio</b>	22.709	2	.039
<b>Linear –by-linear Association</b>	1,236	1	.014
<b>N of valid cases</b>	123		

0 cells (75,0 %) have expected count less than 5. The minimum expected count is 15.22

Computed only for a 2 X 2 Table

Since the p-value of 0.048 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between gender of respondent and responses in Question 16.

Q 17.  $H_0$ : there is no association between gender of respondent and Question 17.

$H_1$ : there is an association between gender of respondent and Question 17.

#### Crosstab

Count

		Access to ownership of land can greatly strengthen women's bargaining position of the domestic sphere		Total
		Yes	Very much	
Sex of respondent	male	32	38	71
	Female	17	35	52
Total		49	73	123

Chi – Square Tests

	Value	df	Asmp. Sig (2 sided)	Exact Sig (2 sided)	Asymp. Sig (1 – Sided)
Pearson Chi-Square	7.918	1	.147		.
Likelihood Ratio	11.101	1	.206		
Linear –by-linear Association	567	1	.145	191	103
N of valid cases	123	1	.148		

4 cells (60.0 %) have expected count less than 5. The minimum expected count is 1, 69

Since the p-value of 0.147 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender and response in Question 17.

Q 18.  $H_0$ : there is no association between gender of respondent and Question 18.

$H_1$ : there is an association between gender of respondent and Question 18.

#### Crosstab

Count

		There should be a statutory provision for joint registration of customary household land rights for spouses and the adoption or retention of the spousal consent requirement in the case or land transfers				Total
		No	Not much	Yes	Very much	
Sex of respondent	0	2	30	39	71	

	<b>male</b>	3	0	29	29	52
	<b>Female</b>	3	2	68	68	123
<b>Total</b>						

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	5.671	3	.129
<b>Likelihood Ratio</b>	7.474		
<b>Linear –by-linear Association</b>	431	3	.058
<b>N of valid cases</b>	123	1	.511

4 cells (75,0 %) have expected count less than 5. The minimum expected count is 85

Computed only for a 2 X 2 Table

Since the p-value of 0.129 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender of respondent and responses in Question 18.

Q 22. H<sub>0</sub>: there is no association between gender of respondent and Question 22.

H<sub>1</sub>: there is an association between gender of respondent and Question 22.

**Crosstab**

Count

	<b>Are you happy with the number of female beneficiaries of land in your neighborhood</b>				<b>Total</b>
	No	Not much	Yes	Very much	
<b>Sex of respondent</b>					
<b>male</b>	6	10	30	25	71
<b>Female</b>	14	3	23	12	52
<b>Total</b>	20	13	53	37	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	9.759 <sup>a</sup>	3	.021
<b>Likelihood Ratio</b>	9.915	3	.019
<b>Linear –by-linear Association</b>	4.757	1	.029
<b>N of valid cases</b>	123		

6 cells (60.0 %) have expected count less than 5. The minimum expected count is ,42

Since the p-value of 0.021 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between gender of respondent and responses in Question 22.

Q 24. H<sub>0</sub>: there is no association between gender of respondent and Question 24.

H<sub>1</sub>: there is an association between gender of respondent and Question 24.

**Crosstab**

Count

	Improvement in the economic fortunes of the household as a result of the land reforms is now being observed more closely in the extend family as a unit of the organization.					Total
	No	Not much	Yes	Very much	34	
<b>Sex of respondent</b>						
<b>male</b>	0	3	27	41	0	71
<b>Female</b>	5	1	24	21	1	52
<b>Total</b>	5	4	51	62	1	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	10.955 <sup>a</sup>	4	.027
<b>Likelihood Ratio</b>	13.163		
<b>Linear –by-linear Association</b>	.236	4	.011
<b>N of valid cases</b>	123	1	.627

0 cells (75,0 %) have expected count less than 5. The minimum expected count is 15.22

Computed only for a 2 X 2 Table

Since the p-value of 0.027 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between gender of respondent and responses in Question 24.

Q 25. H<sub>0</sub>: there is no association between gender of respondent and Question 25.

H<sub>1</sub>: there is an association between gender of respondent and Question 25.

**Crosstab**

Count

	The household manages to pay for school fees and examination fees.				Total
	No	Not much	Yes	Very much	

<b>Sex of respondent</b>	4	13	34	20	71
<b>male</b>					
<b>Female</b>	2	9	28	13	52
<b>Total</b>	6	22	62	33	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	.537 <sup>a</sup>	3	.911
<b>Likelihood Ratio</b>	.542	3	.910
<b>Linear –by-linear Association</b>	.009	1	.924
<b>N of valid cases</b>	123		

3 cells (60.0 %) have expected count less than 5. The minimum expected count is 1,69

Since the p-value of 0.911 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender of respondent and responses in Question 25.

Q 28. H<sub>0</sub>: there is no association between age of respondent and Question 28.

H<sub>1</sub>: there is an association between age of respondent and Question 28.

**Crosstab**

Count

	The household managed to acquire significant household assets in the post land allocation era				Total
	No	Not much	Yes	Very much	
<b>Sex of respondent</b>					
<b>male</b>	2	7	34	28	71
<b>Female</b>	3	9	28	12	52
<b>Total</b>	5	16	62	40	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	4.606 <sup>a</sup>	3	.203
<b>Likelihood Ratio</b>	4.669		
<b>Linear –by-linear Association</b>	4.345	3	.198
<b>N of valid cases</b>	123	1	.037

2 cells (75,0 %) have expected count less than 5. The minimum expected count is 2.11

Since the p-value of 0.203 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender of respondent and responses in Question 28.

Q 29.  $H_0$ : there is no association between gender of respondent and Question 29.

$H_1$ : there is an association between gender of respondent and Question 29.

**Crosstab**

Count

		The household manages to meet its medical expenses			31	Total
		No	Not much	Yes		
<b>Sex of respondent</b>						
<b>male</b>	0	15	36	43	0	71
<b>Female</b>	2	10	30	30	1	52
<b>Total</b>	2	25	68	73	1	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	5.129 <sup>a</sup>	4	.274
<b>Likelihood Ratio</b>	6.220	4	.183
<b>Linear –by-linear Association</b>	.699	1	.403
<b>N of valid cases</b>	123		

4 cells (60.0 %) have expected count less than 5. The minimum expected count is 1,69

Since the p-value of 0.274 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender of respondent and responses in Question 29.

Q 31.  $H_0$ : there is no association between age of respondent and Question 31.

$H_1$ : there is an association between age of respondent and Question 31.

**Crosstab**

Count

	Land Reforms in Zimbabwe helped to improve the poor’s access to land.				Total
	No	Not much	Yes	Very much	
<b>Sex of respondent</b>					
<b>male</b>	1	4	21	44	71
<b>Female</b>	1	2	25	24	52
<b>Total</b>	2	6	68	68	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	4.335 <sup>a</sup>	3	.227
<b>Likelihood Ratio</b>	4.333	3	.228
<b>Linear –by-linear Association</b>	.661	1	.419
<b>N of valid cases</b>	122		

4 cells (75,0 %) have expected count less than 5. The minimum expected count is ,85

Since the p-value of 0.227 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between gender of respondent and responses in Question 31.

Q 32. H<sub>0</sub>: there is no association between gender of respondent and Question 32.

H<sub>1</sub>: there is an association between gender of respondent and Question 32.

**Crosstab**

Count

	The household has capacity to buy adequate farming inputs				Total
	No	Not much	Yes	Very much	
<b>Sex of respondent</b>					
<b>male</b>	1	22	27	43	71
<b>Female</b>	6	11	20	30	52
<b>Total</b>	7	33	47	73	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	8.510 <sup>a</sup>	3	.037
<b>Likelihood Ratio</b>	8.859	3	.031
<b>Linear –by-linear Association</b>	1.826	1	.177
<b>N of valid cases</b>	123		

2 cells (60.0 %) have expected count less than 5. The minimum expected count is 2,96

Since the p-value of 0.037 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is an association between gender of respondent in responses in Question 32.

Q 34. H<sub>0</sub>: there is no association between gender of respondent and Question 34.

H<sub>1</sub>: there is an association between gender of respondent and Question 34.



**Crosstab**

Count

	<b>The household has managed to buy significant livestock in the post land allocation era</b>				<b>Total</b>
	No	Not much	Yes	Very much	
<b>Sex of respondent male</b>	9	6	35	21	71
<b>Female</b>	6	4	37	5	52
<b>Total</b>	15	10	72	26	123

Chi – Square Tests

	<b>Value</b>	<b>df</b>	<b>Asymp. Sig (2 – Sided)</b>
<b>Pearson Chi-Square</b>	8.161 <sup>a</sup>	3	.043
<b>Likelihood Ratio</b>	8.703		
<b>Linear –by-linear Association</b>	1.112	3	.034
<b>N of valid cases</b>	123	1	292

1 cells (75,0 %) have expected count less than 5. The minimum expected count is 4.23

Since the p-value of 0.043 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is an association between gender of respondent and responses in Question 34.

Q 37. H<sub>0</sub>: there is no association between gender of respondent and Question 37.

H<sub>1</sub>: there is an association between gender of respondent and Question 37.

**Crosstab**

Count

	<b>There is a need for parliament to enact a law compelling all financial institutions to provide financial support to farmers.</b>		<b>Total</b>
	3	4	
<b>Sex of respondent male</b>	15	56	71
<b>Female</b>	23	29	52
<b>Total</b>	38	85	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)	Exact Sig (2 sided)	Exact Sig ( 1 – sided)
<b>Pearson Chi-Square</b>	7.505	1	.006		
<b>Likelihood Ratio</b>	6.462	1	.011	010	
<b>Linear –by-linear Association</b>	7.477	1	.006		006
<b>N of valid cases</b>	7.444 123	1	006		

0 cells (0 %) have expected count less than 5. The minimum expected count is 16.07

Computed only for a 2 X 2 Table

Since the p-value of 0.006 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is an association between gender of respondent and responses in Question 37.

### BY MARITAL STATUS

Q 6.  $H_0$  : there is no association between marital status of respondent and Question 6.

$H_1$  : there is an association between marital status of respondent and Question 6.

### Crosstab

Count

	Agree that leadership practices by land officials reflect a participative and open approach in resolving land related conflicts.				6	Total
	No	Not much	Yes	Very much		
<b>Marital status of respondent</b>						
<b>Single</b>	1	0	4	3	0	8
<b>Married</b>	1	2	34	57	1	95
<b>Widow</b>	0	1	5	9	0	15
<b>widower</b>	0	0	1	3	0	4
<b>Total</b>	2	3	44	72	1	122

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	9,393	12	.669
<b>Likelihood Ratio</b>	5,520	12	.888

<b>Linear –by-linear Association</b>	1,296 122	1	.255
<b>N of valid cases</b>			

16 cells (80.0 %) have expected count less than 5. The minimum expected count is .03

Since the p-value of 0.669 is much less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and Question 6.

Q 7.  $H_0$  : there is no association between marital status of respondent and Question 7.

$H_1$  : there is an association between marital status of respondent and Question 7.

### Crosstab

Count

	Agree that the FTLRP was chaotic				Total
	No	Not much	Yes	Very much	
<b>Marital Status of respondent</b>					
<b>Single</b>	7	1	0	0	8
<b>Married</b>	82	4	4	5	95
<b>Widow</b>	14	0	0	1	15
<b>widower</b>	3	0	1	0	4
<b>Total</b>	106	5	5	6	122

### Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	8.216 <sup>a</sup>	9	.513
<b>Likelihood Ratio</b>	7.708	9	.564
<b>Linear –by-linear Association</b>	.175	1	.675
<b>N of valid cases</b>	122		

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.513 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and Question 7.

Q 8.  $H_0$  : there is no association between marital status of respondent and Question 8.

$H_1$  : there is an association between marital status of respondent and Question 8.

### Crosstab

Count

	The FTL RP helped in decongesting the communal area			Total
	Not much	Yes	Very much	
<b>Marital status of respondent</b>	0	4	3	8
<b>Single</b>	2	34	59	95
<b>Married</b>	1	6	9	15
<b>Widow</b>	0	2	2	4
<b>widower</b>	3	46	73	122
<b>Total</b>				

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	5,204 <sup>a</sup>	6	.518
<b>Likelihood Ratio</b>	4,101	6	.663
<b>Linear –by-linear Association</b>	.521	1	.471
<b>N of valid cases</b>	122		

8 cells (66.7%) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.518 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and responses in Question 8.

Q 10.  $H_0$  : there is no association between marital status of respondent and Question 10.

$H_1$  : there is an association between marital status of respondent and Question 10.

**Crosstab**

Count

	More poor people got land as compared to rich people				Total
	No	Not much	Yes	Very much	
<b>Marital status of respondent</b>	0	1	3	4	8
<b>Single</b>	9	8	33	45	95
<b>Married</b>	1	0	7	7	15
<b>Widow</b>	1	0	3	0	4
<b>widower</b>	11	9	46	56	122
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	7.734 <sup>a</sup>	9	.562
<b>Likelihood Ratio</b>	10.913	9	.282
<b>Linear –by-linear Association</b>	807 122	1	.369
<b>N of valid cases</b>			

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.562 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no relationship between marital status of respondent and responses in Question 10.

Q 11.  $H_0$  : there is no association between marital status of respondent and Question 11.

$H_1$  : there is an association between marital status of respondent and Question 11.

**Crosstab**

Count

	Happy with level of community participation in the land reform programme				Total
	No	Not much	Yes	Very much	
<b>Marital Status of respondent</b>					
<b>Single</b>	2	0	4	2	8
<b>Married</b>	1	5	36	53	95
<b>Widow</b>	1	0	10	4	15
<b>widower</b>	0	0	3	1	4
<b>widower</b>	4	5	53	60	122
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	22.373 <sup>a</sup>	9	.008
<b>Likelihood Ratio</b>	17.313	9	.044
<b>Linear –by-linear Association</b>	..003	1	.960
<b>N of valid cases</b>	122		

8 cells (66.7%) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.008 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is an association between marital status of respondent and responses in Question 11.

Q 12.  $H_0$  : there is no association between marital status of respondent and Question 12.

H<sub>1</sub> : there is an association between marital status of respondent and Question 12.

**Crosstab**

Count

		Zimbabwean leadership was justified in launching the land Reform programme		Total
		Yes	Very much	
<b>Marital status of respondent</b>	<b>Single</b>	2	6	8
	<b>Married</b>	28	67	95
	<b>Widow</b>	4	11	15
	<b>widower</b>	2	2	4
<b>Total</b>		36	86	122

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	944	3	.815
<b>Likelihood Ratio</b>	876	3	.831
<b>Linear –by-linear Association</b>	318	1	.573
<b>N of valid cases</b>	122		

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.815 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and responses in Question 12.

Q 13. H<sub>0</sub> : there is no association between marital status of respondent and Question 13.

H<sub>1</sub> : there is an association between marital status of respondent and Question 13.

**Crosstab**

Count

		Providing poor people with access to land improving their ability to make effective use of the land they occupy is central to reducing poverty and empowering poor people			Total
		Not much	Yes	Very much	
<b>Marital status respondent</b>	<b>Single</b>	2	4	2	8
	<b>Married</b>	1	32	62	95

	<b>Widow</b>	1	4	10	15
	<b>widower</b>	0	2	2	4
<b>Total</b>		4	42	76	122

#### Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	16,791 <sup>p</sup>	9	.010
<b>Likelihood Ratio</b>	10,910	9	.091
<b>Linear –by-linear Association</b>	.1,494 122	1	.222
<b>N of valid cases</b>			

8 cells (87.7%) have expected count less than 5. The minimum expected count is .13

Since the p-value of 0.010 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between marital status of respondent and responses in Question 13.

Q 16.  $H_0$  : there is no association between marital status of respondent and Question 16.

$H_1$  : there is an association between marital status of respondent and Question 16.

#### Crosstab

Count

	<b>There is need for laws to protect women land interests as opposed to trusting customary systems of land tenure and administration for achieving gender justice</b>			<b>Total</b>
	No	Yes	Very much	
<b>Marital status respondent</b>				
<b>Single</b>	0	6	2	8
<b>Married</b>	1	43	51	95
<b>Widow</b>	0	5	10	15
<b>widower</b>	0	3	1	4
<b>Total</b>	1	57	64	122

#### Chi – Square Tests

	Value	df	Asymp. Sig
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			<b>(2 – Sided)</b>
<b>Pearson Chii-Square</b>	5.286 <sup>a</sup>	6	508
<b>Likelihood Ratio</b>	5.618	6	467
<b>Linear –by-linear Association</b>	.504	1	784
<b>N of valid cases</b>	122		

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.508 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and response in Question 16.

Q 17.  $H_0$  : there is no association between marital status of respondent and Question 17.

$H_1$  : there is an association between marital status of respondent and Question 17.

### Crosstab

Count

		Access to ownership of land can greatly strengthen women's bargaining position of the domestic sphere		Total
		Yes	Very much	
<b>Marital status of respondent</b>	<b>Single</b>	4	4	8
	<b>Married</b>	38	56	95
	<b>Widow</b>	4	11	15
	<b>widower</b>	3	1	4
<b>Total</b>		49	72	121

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	3.467 <sup>a</sup>	3	326
<b>Likelihood Ratio</b>	3.513	3	319
<b>Linear –by-linear Association</b>	..001	1	680
<b>N of valid cases</b>	121		

8 cells (66.7%) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.325 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and responses in Question 17.

Q 18.  $H_0$  : there is no association between marital status of respondent and Question 18.

$H_1$  : there is an association between marital status of respondent and Question 18.



**Crosstab**

Count

	There should be a statutory provision for joint registration of customary household land rights for spouses and the adoption or retention of the spousal consent requirement in the case of land				Total
	No	Not much	Yes	Very much	
<b>Marital status respondent</b>	0	0	6	2	8
<b>Single</b>	3	2	34	56	95
<b>Married</b>	0	0	7	8	15
<b>Widow</b>	0	0	3	1	4
<b>widower</b>	3	2	50	67	122
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	7.796 <sup>a</sup>	9	.555
<b>Likelihood Ratio</b>	8.722	9	.463
<b>Linear –by-linear Association</b>	.034	1	.853
<b>N of valid cases</b>	122		

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.555 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and responses in Question 18.

Q 22.  $H_0$  : there is no association between marital status of respondent and Question 22.

$H_1$  : there is an association between marital status of respondent and Question 22.

**Crosstab**

Count

	Are you happy with the number of female beneficiaries of loand in your neighbourhood				Total
	No	Not much	Yes	Very much	
<b>Marital status of respondent</b>	1	0	6	1	8
<b>Single</b>	13	13	39	30	95
<b>Married</b>	4	0	7	4	15

	<b>Widow</b>					
	<b>widower</b>	2	0	1	1	4
<b>Total</b>		20	13	53	36	122

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	11.214 <sup>p</sup>	9	.261
<b>Likelihood Ratio</b>	12.867	9	.169
<b>Linear –by-linear Association</b>	1.228	1	.268
<b>N of valid cases</b>	122		

8 cells (66.7%) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.261 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no relationship between marital status of respondent and responses in Question 22.

Q24.  $H_0$  : there is no association between marital status of respondent and Question 24.

$H_1$  : there is an association between marital status of respondent and Question 24.

#### Crosstab

Count

	Improvement in the economic fortues of the household as a result of the land reforms is now being observed nmre closely in the extended family as a unity of the organization					Total
	No	Not much	Yes	Very much	34	
<b>Marital status of respondent</b>						
<b>Single</b>	1	0	5	1	0	8
<b>Married</b>	1	3	37	53	1	95
<b>Widow</b>	3	1	6	5	0	15
<b>widower</b>	0	0	2	2	0	4
<b>Total</b>	5	4	51	61	1	122

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	20.244 <sup>p</sup>	12	.063
<b>Likelihood Ratio</b>	17.468	12	.133

<b>Linear –by-linear Association</b>	.142 122	1	.706
<b>N of valid cases</b>			

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.063 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no relationship between marital status of respondent and the responses in Question 24.

Q 25.  $H_0$  : there is no association between marital status of respondent and Question 25.

$H_1$  : there is an association between marital status of respondent and Question 25.

### Crosstab

Count

	The household manages to pay for school fees and examination fees				Total
	No	Not much	Yes	Very much	
<b>Marital status of respondent</b>					
<b>Single</b>	2	2	3	1	8
<b>Married</b>	3	18	52	22	95
<b>Widow</b>	1	2	5	7	15
<b>widower</b>	0	0	2	2	4
<b>Total</b>	6	22	62	32	122

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	14.249 <sup>a</sup>	9	.114
<b>Likelihood Ratio</b>	11.635	9	.253
<b>Linear –by-linear Association</b>	.6.264 122	1	.012
<b>N of valid cases</b>			

8 cells (66.7%) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.114 is less than 5%, Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and the responses in Question 25.

Q 28.  $H_0$  : there is no association between marital status of respondent and Question 28.

$H_1$  : there is an association between marital status of respondent and Question 28.

### Crosstab

Count

	The household managed to acquire significant household assets in the post land allocation era				Total
	No	Not much	Yes	Very much	
<b>Marital status of respondent</b>	3	1	3	1	8
<b>Single</b>	2	12	48	33	95
<b>Married</b>	0	2	10	3	15
<b>Widow</b>	0	1	1	2	4
<b>widower</b>	5	16	62	39	122
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	27.730 <sup>a</sup>	9	.001
<b>Likelihood Ratio</b>	15.189	9	.086
<b>Linear –by-linear Association</b>	2.424	1	.120
<b>N of valid cases</b>	122		

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.001 is less than 5%, Null hypothesis is not rejected and it is concluded that there is an association between marital status of respondent and responses in Question 28.

Q 29.  $H_0$  : there is no association between marital status of respondent and Question 29.

$H_1$  : there is an association between marital status of respondent and Question 29.

### Crosstab

Count

	The household manages to meet its medical expenses				31	Total
	No	Not much	Yes	Very much		
<b>Marital status of respondent</b>	0	4	3	1	0	8
<b>Single</b>	1	20	52	21	1	95
<b>Married</b>	1	1		4	0	15
<b>Widow</b>	0	0	9	1	0	4
<b>widower</b>	2	25	3	27	1	122
<b>Total</b>			67			

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	9.922 <sup>a</sup>	12	.623
<b>Likelihood Ratio</b>	9.764	12	.637
<b>Linear –by-linear Association</b>	.031	1	.861
<b>N of valid cases</b>	122		

8 cells (66.7%) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.623 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and the responses in Question 29.

Q 31.  $H_0$  : there is no association between marital status of respondent and Question 31.

$H_1$  : there is an association between marital status of respondent and Question 31.

### Crosstab

Count

	Land reforms in Zimbabwe helped to improve the poor's access to land				Total
	No	Not much	Yes	Very much	
<b>Marital status of respondent</b>	0	3	4	1	8
<b>Single</b>	2	2	33	57	94
<b>Married</b>	0	1	6	8	15
<b>Widow</b>	0	0	2	2	4
<b>widower</b>	2	6	45	68	121
<b>Total</b>					

### Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	23.233 <sup>a</sup>	9	.006
<b>Likelihood Ratio</b>	15.334	9	.082
<b>Linear –by-linear Association</b>	2.012	1	.156
<b>N of valid cases</b>	121		

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.006 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is an association between marital status of respondent and responses in Question 31.

Q 32.  $H_0$  : there is no association between marital status of respondent and Question 32.

$H_1$  : there is an association between marital status of respondent and Question 32.

**Crosstab**

Count

	The household has capacity to buy adequate farming inputs				Total
	No	Not much	Yes	Very much	
<b>Marital status of respondent</b>					
<b>Single</b>	0	5	2	1	8
<b>Married</b>	5	25	46	19	95
<b>Widow</b>	2	3	5	5	15
<b>widower</b>	0	0	3	1	4
<b>Total</b>	7	33	56	26	122

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	10.885 <sup>a</sup>	9	.284
<b>Likelihood Ratio</b>	11.242	9	.259
<b>Linear –by-linear Association</b>	.1.692	1	.293
<b>N of valid cases</b>	122		

8 cells (66.7%) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.284 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and responses in Question 32.

Q 34.  $H_0$  : there is no association between marital status of respondent and Question 34.

$H_1$  : there is an association between marital status of respondent and Question 34.

**Crosstab**

Count

	The household has managed to buy significant livestock in the post land allocation era				Total
	No	Not much	Yes	Very much	

<b>Marital status of respondent</b>	3	0	3	2	8
<b>Single</b>		8			
	11		57	19	95
<b>Married</b>		1			
	1		10	3	15
<b>Widow</b>		1			
	0		2	1	4
<b>widower</b>		10			
	15		72	25	122
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	8.113 <sup>a</sup>	9	.523
<b>Likelihood Ratio</b>	7.458	9	.590
<b>Linear –by-linear Association</b>	1.194	1	.276
<b>N of valid cases</b>	122		

13 cells (80.0 %) have expected count less than 5. The minimum expected count is .16

Since the p-value of 0.523 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and responses in Question 34.

Q 37.  $H_0$ : there is no association between marital status of respondent and Question 37.

$H_1$ : there is an association between marital status of respondent and Question 37.

#### Crosstab

Count

		There is need for parliament to enact a lwa compelling all financial instutions to provide financial support farmers		Total
		3	4	
<b>Marital status of respondent</b>	<b>Single</b>	1	7	8
	<b>Married</b>	29	66	95
	<b>Widow</b>	6	9	15
	<b>widower</b>	2	2	4
<b>Total</b>		38	84	122

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	2.525 <sup>a</sup>	3	.471
<b>Likelihood Ratio</b>	2.684	3	.443
<b>Linear –by-linear Association</b>	.2331	1	.127
<b>N of valid cases</b>	122		

8 cells (66.7%) have expected count less than 5. The minimum expected count is .10

Since the p-value of 0.471 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between marital status of respondent and responses in Question 37.

**BY DESIGNATION/TITLE**

Q 6.  $H_0$  : there is no association between designation/title of respondent and Question 6.

$H_1$  : there is an association between designation/title of respondent and Question 6.

**Crosstab**

Count

	Agree that leadership practices by land officials reflect a participative and open approach in resolving land related conflicts				6	Total
	No	Not much	Yes	Very much		
<b>title of respondent</b>	2	2	39	70	0	113
<b>farmer</b>	0	0	1	2	0	3
<b>Village head</b>	0	0	1	0	0	1
<b>Village committee member</b>	0	0	1	0	0	1
<b>Grazing commiteemember</b>	0	0	0	1	0	1
<b>War veteran</b>	0	0	1	0	0	1
<b>Kraal head</b>	0	1	0	0	0	1
<b>Ward councilor</b>	0	0	0	0	0	1
<b>Dip attendant</b>	0	0	0	0	1	1
<b>g</b>	2	3	44	73	1	123
<b>Total</b>						

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	1.714E2	32	.000
<b>Likelihood Ratio</b>	28.901	32	.624
<b>Linear –by-linear Association</b>	.083	1	.773
<b>N of valid cases</b>	123		

43 cells (95.6%) have expected count less than 5. The minimum expected count is .01



Since the p-value of 0.000 is less than 5%, the Null hypothesis is rejected and it is concluded that there is an association between designation/title of respondent and the responses in Question 6.

Q 7.  $H_0$  : there is no association between designation/title of respondent and Question 7.

$H_1$  : there is an association between designation/title of respondent and Question 7.

**Crosstab**

Count

	Agree that the FTLRP was chaotic				Total
	No	Not much	Yes	Very much	
<b>title of respondent</b>	98	5	4	6	113
<b>farmer</b>	3	0	0	0	3
<b>Village head</b>	1	0	0	0	1
<b>Village committee member</b>	1	0	0	0	1
<b>Grazing commiteemember</b>	1	0	0	0	1
<b>War veteran</b>	0	0	1	0	1
<b>Kraal head</b>	1	0	0	0	1
<b>Ward councilor</b>	1	0	0	0	1
<b>Dip attendant</b>	1	0	0	0	1
<b>g</b>	107	5	5	6	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	25.103 <sup>p</sup>	24	.400
<b>Likelihood Ratio</b>	9.072	24	.997
<b>Linear –by-linear Association</b>	.000	1	.985
<b>N of valid cases</b>	123		

34 cells (95.4%) have expected count less than 5. The minimum expected count is .04

Since the p-value of 0.400 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 7.

Q 8.  $H_0$  : there is no association between designation/title of respondent and Question 8.

$H_1$  : there is an association between designation/title of respondent and Question 8.

**Crosstab**

Count

	FTLRP helped in decognisting the communal areas			Total
	Not much	Yes	Very much	
<b>title of respondent</b>				
<b>farmer</b>	2	41	69	113
<b>Village head</b>	0	1	2	3
<b>Village committee member</b>	0	1	0	1

<b>Grazing commiteemember</b>	0	1	0	1
<b>War veteran</b>	0	0	1	1
<b>Kraal head</b>	0	1	0	1
<b>Ward councilor</b>	1	0	0	1
<b>Dip attendant</b>	0	0	0	1
<b>g</b>	0	0	0	1
<b>Total</b>	3	47	73	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	9.761 <sup>a</sup>	16	.879
<b>Likelihood Ratio</b>	12.087	16	.738
<b>Linear –by-linear Association</b>	1.292	1	.256
<b>N of valid cases</b>	123		

25 cells (95.6%) have expected count less than 5. The minimum expected count is .02

Since the p-value of 0.879 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 8.

Q 10.  $H_0$  : there is no association between designation/title of respondent and Question 10.

$H_1$  : there is an association between designation/title of respondent and Question 10.

**Crosstab**

Count

	<b>More poor people got land as compared to rich people</b>				<b>Total</b>
	No	Not much	Yes	Very much	
<b>Titile of respondent</b>	10	7	41	55	113
<b>farmer</b>	0	0	1	2	3
<b>Village head</b>	0	1	0	0	1
<b>Village committee member</b>	0	1	0	0	1
<b>Grazing commiteemember</b>	1	0	0	0	1
<b>War veteran</b>	0	0	1	0	1
<b>Kraal head</b>	0	0	1		1
<b>Ward councilor</b>	0	0	1	0	1
<b>Dip attendant</b>	0	0	1	0	1
<b>g</b>	11	9	46	0	123
<b>Total</b>				57	

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	43.345 <sup>a</sup>	24	.009
<b>Likelihood Ratio</b>	24.7562.177	24	.419
<b>Linear –by-linear Association</b>	123	1	.140
<b>N of valid cases</b>			

32 cells (95.4%) have expected count less than 5. The minimum expected count is .07

Since the p-value of 0.009 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is an association between designation/title of respondent and the responses in Question 10.

Q 11.  $H_0$  : there is no association between designation/title of respondent and Question 11.

$H_1$  : there is an association between designation/title of respondent and Question 11.

### Crosstab

Count

	Happy with the level of community participation in the land reform programme				Total
	No	Not much	Yes	Very much	
<b>Title of respondent</b>	4	2	39	58	113
<b>farmer</b>	0	0	1	1	3
<b>Village head</b>	0	0	1	0	1
<b>Village committee member</b>	0	0	1	0	1
<b>Grazing commiteemember</b>	0	0	1	1	1
<b>War veteran</b>	0	0	0	0	1
<b>Kraal head</b>	0	0	0	0	1
<b>Ward councilor</b>	4	5	53	61	123
<b>Dip attendant</b>					
<b>g</b>					
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	9.685 <sup>a</sup>	24	.996
<b>Likelihood Ratio</b>	12.457	24	.974
<b>Linear –by-linear Association</b>	232	1	.630
<b>N of valid cases</b>	123		

34 cells (94.4%) have expected count less than 5. The minimum expected count is .03

Since the p-value of 0.996 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 11.

Q 12.  $H_0$  : there is no association between designation/title of respondent and Question 12.

H<sub>1</sub> : there is an association between designation/title of respondent and Question 12.

**Crosstab**

Count

		Zimbabwe leadership was justified in launching the land reform programme		Total
		Yes	Very much	
Title of respondent	farmer	31	82	113
	Village head	0	3	3
	Village committee member	0	0	1
	Grazing commiteemember	0	0	1
	War veteran	0	0	1
	Kraal head	1	0	1
	Ward councilor	0	0	1
	Dip attendant	0	1	1
	g	0	0	1
<b>Total</b>		36	87	123

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	14.336 <sup>3</sup>	8	.073
<b>Likelihood Ratio</b>	15.935	8	.043
<b>Linear –by-linear Association</b>	4.090	1	.043
<b>N of valid cases</b>	123		

16 cells (95.4%) have expected count less than 5. The minimum expected count is .29

Since the p-value of 0.073 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is an association between designation/title of respondent and the responses in Question 12.

Q 13. H<sub>0</sub> : there is no association between designation/title of respondent and Question 13.

H<sub>1</sub> : there is an association between designation/title of respondent and Question 13.

**Crosstab**

Count

		Providing poor people with access to land improving their ability to make effective use of the land they occupy is central to reducing poverty and empowering poor people			Total
		Not much	Yes	Very much	
Title of respondent		4	37	70	113
	farmer	0	0	2	3
	Village head	0	1	0	1
	Village committee member	0	1	0	1

Grazing commiteemember	0	0	1	1
War veteran	0	1	0	1
Kraal head	0	0	0	1
Ward councilor	0	0	0	1
Dip attendant	0	1	0	1
g	4	42	73	123
<b>Total</b>				

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chii-Square	12.746 <sup>a</sup>	16	.691
Likelihood Ratio	15.545	16	.485
Linear –by-linear Association	1.219	1	.269
N of valid cases	123		

43 cells (95.6%) have expected count less than 5. The minimum expected count is .01

Since the p-value of 0.691 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 13.

Q 16. H<sub>0</sub>: there is no association between designation/title of respondent and Question 16.

H<sub>1</sub> : there is an association between designation/title of respondent and Question 16.

#### Crosstab

Count

	There is need for laws to protect women land interests as opposed to trusting customary systems of land tenure and administration for achieving gender justice			Total
	No	Yes	Very much	
Title of respondent	1	50	62	113
farmer	0	2	1	3
Village head	0	1	0	1
Village committee member	0	1	0	1
Grazing commiteemember	0	0	1	1
War veteran	0	1	0	1
Kraal head	0	1	1	1
Ward councilor	0	1	0	1
Dip attendant	0	0	0	1
g	1	57	65	123
<b>Total</b>				

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)

<b>Pearson Chi-Square</b>	8.284 <sup>a</sup>	16	.940
<b>Likelihood Ratio</b>	10.977	16	.811
<b>Linear –by-linear Association</b>	714	1	.398
<b>N of valid cases</b>	123		

34 cells (95.4%) have expected count less than 5. The minimum expected count is .04

Since the p-value of 0.940 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 16.

Q 17.  $H_0$  : there is no association between designation/title of respondent and Question 17.

$H_1$  : there is an association between designation/title of respondent and Question 17.

### Crosstab

Count

		Access to ownership of land can greatly strengthen women on bargaining position of the domestic sphere		Total
		Yes	Very much	
<b>Title of respondent</b>	<b>farmer</b>	42	70	112
	<b>Village head</b>	2	2	3
	<b>Village committee member</b>	1	0	1
	<b>Grazing commiteemember</b>	1	0	1
	<b>War veteran</b>	0	1	1
	<b>Kraal head</b>	1	0	1
	<b>Ward councilor</b>	0	0	1
	<b>Dip attendant</b>	0	0	1
	<b>g</b>	1	0	1
<b>Total</b>		49	73	122

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	9.999 <sup>a</sup>	8	.265
<b>Likelihood Ratio</b>	12.366	8	.136
<b>Linear –by-linear Association</b>	3.449	1	.063
<b>N of valid cases</b>	122		

43 cells (95.6%) have expected count less than 5. The minimum expected count is .01

Since the p-value of 0.265 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 17.

Q 18.  $H_0$ : there is no association between designation/title of respondent and Question 18.

$H_1$  : there is an association between designation/title of respondent and Question 18.

**Crosstab**

Count

	There should be a statutory provision for joint registration of customary household land rights for spouses and the adoption or retention of the spousal consent requirement in the case of land transfers				Total
	No	Not much	Yes	Very much	
<b>Title of respondent</b>	3	0	45	62	113
<b>farmer</b>	0	2	0	1	3
<b>Village head</b>	0	0	1	0	1
<b>Village committee member</b>	0	0	1	1	1
<b>Grazing commiteemember</b>	0	0	0	1	1
<b>War veteran</b>	0	0	0	0	1
<b>Kraal head</b>	0	0	1	1	1
<b>Ward councilor</b>	0	0	1	1	1
<b>Dip attendant</b>	0	0	1	0	1
<b>g</b>	3	2	50	68	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	90.501 <sup>a</sup>	24	.000
<b>Likelihood Ratio</b>	29.031	24	.219
<b>Linear –by-linear Association</b>	1.322	1	.250
<b>N of valid cases</b>	123		

34 cells (95.4%) have expected count less than 5. The minimum expected count is .02

Since the p-value of 0.000 is less than 5%, Null hypothesis is not rejected and it is concluded that there is an association between designation/title of respondent and the responses in Question 18.

Q 22.  $H_0$  : there is no association between designation/title of respondent and Question 22.

$H_1$  : there is an association between designation/title of respondent and Question 22.

**Crosstab**

Count

	Are you happy with the number of female Beneficial's of land your neighborhood				Total
	No	Not much	Yes	Very much	
<b>Title of respondent</b>	17	13	48	35	113
<b>farmer</b>	0	0	1	2	3
<b>Village head</b>	0	0	1	0	1

Village committee member	0	0	1	0	1
Grazing commiteemember	1	0	0	0	1
War veteran	1	0	1	0	1
Kraal head	1	1	1	0	1
Ward councilor	0	0	1	0	1
Dip attendant	0	0	0	0	1
<b>g</b>	20	13	53	37	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
Pearson Chii-Square	23.175 <sup>a</sup>	24	.509
Likelihood Ratio	20.539	24	.666
Linear –by-linear Association	2.610	1	.106
N of valid cases	123		

32 cells (95.6%) have expected count less than 5. The minimum expected count is .02

Since the p-value of 0.509 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 22.

Q 24.  $H_0$  : there is no association between designation/title of respondent and Question 24.

$H_1$  : there is an association between designation/title of respondent and Question 24.

**Crosstab**

Count

	Improvement in the economic fortunes of the household as a result of the land reforms is now being observed more closely in the extended family as a unit of the otganisation				34	Total
	No	Not much	Yes	Very much		
<b>Title of respondent</b>	5	4	48	57	1	113
farmer	0	0	1	2	0	3
Village head	0	0	1	0	0	1
Village committee member	0	0	0	0	0	1
Grazing commiteemember	0	0	0	0	0	1
War veteran	0	0	1	1	0	1
Kraal head	0	0	0	0	0	1
Ward councilor	0	0	0	1	0	1
Dip attendant	0	0	1	0	0	1
<b>g</b>	5	4	51	62	1	123
<b>Total</b>						

Chi – Square Tests

	Value	df	Asymp. Sig
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			<b>(2 – Sided)</b>
<b>Pearson Chi-Square</b>	66.559 <sup>a</sup>	32	.000
<b>Likelihood Ratio</b>	23.003	32	.878
<b>Linear –by-linear Association</b>	.150	1	.699
<b>N of valid cases</b>	123		

43 cells (95.4%) have expected count less than 5. The minimum expected count is .07

Since the p-value of 0.000 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 24.

Q 25.  $H_0$  : there is no association between designation/title of respondent and Question 25.

$H_1$  : there is an association between designation/title of respondent and Question 25.

### Crosstab

Count

	<b>The household manages to pay for school fees and examination fees</b>				<b>Total</b>
	No	Not much	Yes	Very much	
<b>Title of respondent</b>	4	13	48	35	113
<b>farmer</b>	0	0	1	2	3
<b>Village head</b>	0	0	1	0	1
<b>Village committee member</b>	0	0	1	0	1
<b>Grazing commiteemember</b>	0	0	0	0	1
<b>War veteran</b>	1	0	1	0	1
<b>Kraal head</b>	1	1	1	0	1
<b>Ward councilor</b>	0	0	1	0	1
<b>Dip attendant</b>	0	0	0	0	1
<b>g</b>	6	22	62	33	123
<b>Total</b>					

Chi – Square Tests

	<b>Value</b>	<b>df</b>	<b>Asymp. Sig (2 – Sided)</b>
<b>Pearson Chi-Square</b>	63.683 <sup>a</sup>	24	.000
<b>Likelihood Ratio</b>	34.416	24	.078
<b>Linear –by-linear Association</b>	4.462	1	.035
<b>N of valid cases</b>	123		

32 cells (95.6%) have expected count less than 5. The minimum expected count is .05

Since the p-value of 0.000 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is an association between designation/title of respondent and the responses in Question 25.

Q 28.  $H_0$  : there is no association between designation/title of respondent and Question 28.

$H_1$  : there is an association between designation/title of respondent and Question 28.

**Crosstab**

Count

	The household managed to acquire significant household assets in the post land allocation era				Total
	No	Not much	Yes	Very much	
<b>Title of respondent</b>	5	15	57	36	113
<b>farmer</b>	0	0	1	2	3
<b>Village head</b>	0	0	1	0	1
<b>Village committee member</b>	0	1	0	0	1
<b>Grazing commiteemember</b>	0	0	0	1	1
<b>War veteran</b>	0	0	0	1	1
<b>Kraal head</b>	0	0	1	0	1
<b>Ward councilor</b>	0	0	1	0	1
<b>Dip attendant</b>	0	0	1	0	1
<b>g</b>	5	16	62	40	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	16.592 <sup>a</sup>	24	.866
<b>Likelihood Ratio</b>	16.153	24	.882
<b>Linear –by-linear Association</b>	.114	1	.736
<b>N of valid cases</b>	123		

33 cells (95.4%) have expected count less than 5. The minimum expected count is .04

Since the p-value of 0.866 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 28.

Q 29.  $H_0$  : there is no association between designation/title of respondent and Question 29.

$H_1$  : there is an association between designation/title of respondent and Question 29.

**Crosstab**

Count

	The household manages to meet its medical expenses				31	Total
	No	Not much	Yes	Very much		
<b>Title of respondent</b>	2	22	64	24	1	113
<b>farmer</b>	0	1	1	1	0	3
<b>Village head</b>	0	1	0	0	0	1
<b>Village committee member</b>	0	1	0	0	0	1
<b>Grazing commiteemember</b>	0	0	0	1	0	1
<b>War veteran</b>	0	0	0	1	0	1
<b>Kraal head</b>	0	0	1	0	0	1
<b>Ward councilor</b>	0	0	1	0	0	1

<b>Dip attendant</b>	0	0	1	0	0	1
<b>g</b>	2	25	68	27	1	123
<b>Total</b>						

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	18.265 <sup>a</sup>	32	.975
<b>Likelihood Ratio</b>	16.933	32	.987
<b>Linear –by-linear Association</b>	.012	1	.912
<b>N of valid cases</b>	123		

32 cells (95.6%) have expected count less than 5. The minimum expected count is .05

Since the p-value of 0.975 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 29.

Q 31.  $H_0$  : there is no association between designation/title of respondent and Question 31.

$H_1$  : there is an association between designation/title of respondent and Question 31.

#### Crosstab

Count

	Land Reforms in Zimbabwe helped to improve the poor's access to land				Total
	No	Not much	Yes	Very much	
<b>Title of respondent</b>	2	4	48	57	113
<b>farmer</b>	0	0	1	2	3
<b>Village head</b>	0	1	1	0	1
<b>Village committee member</b>	0	1	0	0	1
<b>Grazing commiteemember</b>	0	0	0	0	1
<b>War veteran</b>	0	0	1	1	1
<b>Kraal head</b>	0	0	0	0	1
<b>Ward councilor</b>	0	0	0	1	1
<b>Dip attendant</b>	0	0	1	0	1
<b>g</b>	2	6	46	68	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	8.650 <sup>a</sup>	24	.998
<b>Likelihood Ratio</b>	12.396	24	.975
<b>Linear –by-linear Association</b>	4.550	1	.033
<b>N of valid cases</b>	123		

33 cells (95.4%) have expected count less than 5. The minimum expected count is .04

Since the p-value of 0.998 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 31.

Q 32.  $H_0$  : there is no association between designation/title of respondent and Question 32.

$H_1$  : there is an association between designation/title of respondent and Question 32.

**Crosstab**

Count

	The household has capacity to buy adequate farming inputs				Total
	No	Not much	Yes	Very much	
<b>Title of respondent</b>	6	31	54	22	113
<b>farmer</b>	0	0	1	2	3
<b>Village head</b>	0	1	0	0	1
<b>Village committee member</b>	0	1	0	0	1
<b>Grazing commiteemember</b>	0	0	0	1	1
<b>War veteran</b>	0	0	0	1	1
<b>Kraal head</b>	1	0	0	0	1
<b>Ward councilor</b>	0	0	1	0	1
<b>Dip attendant</b>	0	0	1	0	1
<b>g</b>	7	33	57	26	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	36.074 <sup>a</sup>	24	.054
<b>Likelihood Ratio</b>	24.472	24	.435
<b>Linear –by-linear Association</b>	.002	1	.966
<b>N of valid cases</b>	123		

32 cells (95.6%) have expected count less than 5. The minimum expected count is .05

Since the p-value of 0.054 is less than 5%, Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 32.

Q 34.  $H_0$  : there is no association between designation/title of respondent and Question 34.

$H_1$  : there is an association between designation/title of respondent and Question 34.

**Crosstab**

Count

	The household has managed to buy significant livestock in the post land allocation era				Total
	No	Not much	Yes	Very much	

<b>Title of respondent</b>	14	8	48	24	113
farmer	0	0	1	0	3
Village head	0	1	1	0	1
Village committee member	0	0	0	0	1
Grazing commiteemember	1	0	0	1	1
War veteran	0	0	1	1	1
Kraal head	0	0	0	0	1
Ward councilor	0	0	0	0	1
Dip attendant	0	1	1	0	1
<b>g</b>	15	10	72	26	123
<b>Total</b>					

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chii-Square</b>	40.972 <sup>a</sup>	24	.017
<b>Likelihood Ratio</b>	925.994	24	.353
<b>Linear –by-linear Association</b>	.048	1	.827
<b>N of valid cases</b>	123		

33 cells (95.4%) have expected count less than 5. The minimum expected count is .04

Since the p-value of 0.017 is less than 5%, Null hypothesis is not rejected and it is concluded that there is an association between designation/title of respondent and the responses in Question 34.

Q 37.  $H_0$  : there is no association between designation/title of respondent and Question 37.

$H_1$  : there is an association between designation/title of respondent and Question 37.

### Crosstab

Count

	There is need for parliament to enact a law compelling all financial institutions to provide financial support farmers		Total
	3	4	
<b>Title of respondent</b>	34	79	113
farmer	1	2	3
Village head	1	0	1
Village committee member	0	1	1
Grazing commiteemember	0	1	1
War veteran	0	1	1
Kraal head	1	1	1
Ward councilor	1	0	1
Dip attendant	0	0	1
<b>g</b>	38	85	123
<b>Total</b>			

Chi – Square Tests

	Value	df	Asymp. Sig (2 – Sided)
<b>Pearson Chi-Square</b>	8.541	8	.382
<b>Likelihood Ratio</b>	10.047	8	.262
<b>Linear –by-linear Association</b>	434	1	.510
<b>N of valid cases</b>	123		

16 cells (95.6%) have expected count less than 5. The minimum expected count is .31

Since the p-value of 0.302 is less than 5%, the Null hypothesis is not rejected and it is concluded that there is no association between designation/title of respondent and the responses in Question 37.

## APPENDIX 2

### Farmer Questionnaire

The Questionnaire comprises five sections as outlines below. Both coded and post coded Questions apply to this Questionnaire. The Questionnaire is anonymous and confidential. In the following Questions please circle the most appropriate response – 1, 2, 3, or 4, OR tick the most appropriate response OR write in the correct answer in the Questions with dots.....

#### Demography-

- Age.....
- Sex –Male/Female
- Marital status-Single/Married/ Widow/Widower
- Designation/ Title .....
- Number of Dependents - .....
- Do you agree that leadership practices by land officials reflect a participative and open approach in resolving land related conflicts through skillful mediation and dialogue until agreement is reached?  

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4
- Do you agree with the assertion that the fast track resettlement process in Zimbabwe was chaotic?  

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4
- Did the programme help in the decongestion of rural areas as was envisaged?  

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4
- How do you rank the level of participation of the following categories of leadership in the land reform programme?

#### CATEGORY

#### LEVEL OF PARTICIPATION

Chief

No Not Much Yes Very Much

Civil Society (War veterans association)	1	2	3	4
	No	Not Much	Yes	Very Much
Local Authority (councils)	1	2	3	4
	No	Not Much	Yes	Very Much
District Administrator	1	2	3	4
	No	Not Much	Yes	Very Much
Headmen	1	2	3	4
	No	Not Much	Yes	Very Much
	1	2	3	4

10. Do you believe that more poor people got land as compared to rich people?

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4

11. Are you happy with the level of community participation in the land reform programme?

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4

12. Do you believe that Zimbabwean leadership was justified in launching the land reform programme?

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4

13. Do you agree that by embarking on the land reform programme the leadership is aiming at eradicating extreme poverty and hunger by 2015 in line with the MDGs?

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4

14. Do you believe that there is morality in the choices and actions of the leadership in the implementation of the land reform programme?

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4

15. Do you agree that providing poor people with access to land and improving their ability to make effective use of the land they occupy is central to reducing poverty and empowering poor people?

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4

16. Do you believe that there is need for laws to protect women land interest as opposed to trusting customary systems of land tenure and administration for achieving gender justice with respect to women's land claims?

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4

17. Do you agree that access to ownership of land can greatly strengthen women's bargaining position on the domestic sphere and provide the opportunity to secure other social and economic rights, while also enhancing food security and nutrition for her family?

<b>No</b>	<b>Not Much</b>	<b>Yes</b>	<b>Very Much</b>
1	2	3	4

18. Do you agree that there should be a statutory provision for joint registration of customary household land rights for spouses.

No	Not Much	Yes	Very Much
1	2	3	4

19. Do you agree that when mothers control over resources increases, households allocate more resources to children's health and education?

No	Not Much	Yes	Very Much
1	2	3	4

20. Do you agree that as opposed to women's access to land in pre-colonial shona and Ndebele societies which was dependent on the female's obligation or duties within the gendered division of labour, women should have the same rights and access to land as men?

No	Not Much	Yes	Very Much
1	2	3	4

21. Do you support the notion that in the event of divorce by spouses who jointly hold land rights, the land in question should be divided equitably between the estranged spouses and the cumulative wealth owned by spouses be equitably shared between them?

No	Not Much	Yes	Very Much
1	2	3	4

22. Are you happy with the number of female beneficiaries of land in your neighbourhood?

No	Not Much	Yes	Very Much
1	2	3	4

23. Do you believe that the land allocation pattern in Zimbabwe is evidence that the leadership is alive to the promotion of gender equality and empowerment of women in line with the MDGs?

No	Not Much	Yes	Very Much
1	2	3	4

24. Do you agree that with the improvement in the economic fortunes of the family as a result of land reforms, the pre-eminence of the collective is now being observed more closely in the extended family as a unit of the organisation?

No	Not Much	Yes	Very Much
1	2	3	4

25. Does the family manage to pay for school fees and examination fees?

No	Not Much	Yes	Very Much
1	2	3	4

26. Does the family manage to purchase new clothing for the family every year in the post land allocation period?

No	Not Much	Yes	Very Much
1	2	3	4

27. Does the family manage to buy school uniforms for its children?

No	Not Much	Yes	Very Much
1	2	3	4

28. Has the family managed to acquire significant family assets in the post land allocation era?

No	Not Much	Yes	Very Much
1	2	3	4

29. Does the family manage to meet its medical expenses?

No	Not Much	Yes	Very Much



- |  |   |   |   |   |
|--|---|---|---|---|
|  | 1 | 2 | 3 | 4 |
|--|---|---|---|---|
30. Does the family afford 3 meals a day?
- |           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| <b>No</b> | <b>Not Much</b> | <b>Yes</b> | <b>Very Much</b> |
| 1         | 2               | 3          | 4                |
31. Do you agree that the land reforms in Zimbabwe helped to improve the poor's access to land?
- |           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| <b>No</b> | <b>Not Much</b> | <b>Yes</b> | <b>Very Much</b> |
| 1         | 2               | 3          | 4                |
32. Does the family have capacity to buy adequate farming inputs?
- |           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| <b>No</b> | <b>Not Much</b> | <b>Yes</b> | <b>Very Much</b> |
| 1         | 2               | 3          | 4                |
33. Does the family have collateral security to hedge itself against bank loans meant to finance farm activities?
- |           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| <b>No</b> | <b>Not Much</b> | <b>Yes</b> | <b>Very Much</b> |
| 1         | 2               | 3          | 4                |
34. Has the family managed to buy significant (minimum 40 cattle, 40 goats/sheep , 4 donkeys ) livestock in the post-land allocation era?
- |           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| <b>No</b> | <b>Not Much</b> | <b>Yes</b> | <b>Very Much</b> |
| 1         | 2               | 3          | 4                |
35. Did you own a piece of land before you were allocated your current plot?
- |           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| <b>No</b> | <b>Not Much</b> | <b>Yes</b> | <b>Very Much</b> |
| 1         | 2               | 3          | 4                |
36. Has the family's disposable income improved with the land reform programme? (minimum USD \$ 5000 per year)
- |           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| <b>No</b> | <b>Not Much</b> | <b>Yes</b> | <b>Very Much</b> |
| 1         | 2               | 3          | 4                |
37. Do you agree that there is need for Parliament to enact a law compelling all financial institutions to provide financial support to farmers?
- |           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| <b>No</b> | <b>Not Much</b> | <b>Yes</b> | <b>Very Much</b> |
| 1         | 2               | 3          | 4                |

**APPENDIX 3**

**Your leadership legacy Assessment Instrument**

**The leadership legacy Assessment: Identifying Your Instinctive Leadership style.**

**Question 1 -5 of 30**

1. Do you have a reputation for breaking new ground and do you like to do it without breaking glass?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that.

2. Do you tend to rally for a cause at work?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that.

3. Do people rely on you for career advice, even after they have left the company?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that

4. Do you have a strong sense of justice that is not directed by politics?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that

5. Are you happiest and most driven at the start of things?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that

**Questions 6 – 10 of 30**

6. Are you an excellent listener, able to put yourself in another's shoes?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.

- I am nearly always like that

7. Do you act as the go-between when others are in conflict, or during negotiations?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


8. Are you known for being relentless about pursuing initiatives?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


9. Do you have a very large contact list, and are you good at keeping in touch with people?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


10. Are you regarded as being methodical about collecting facts before making a decision?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


**Questions 11 – 15 Of 30**

11. Are you often the “idea person” and the driver of new initiatives?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


12. Are you a natural “therapist”?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


13. Are you an instinctive problem solver?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.


- I am like that some of the time.
  - I am nearly always like that
14. Have you been called a perfectionist (sometimes in a negative way)
- That would almost never be me
  - Occasionally that describes me
  - Some people would say that about me.
  - I am like that some of the time.
  - I am nearly always like that


15. Do you introduce new people to new ideas and new paths?
- That would almost never be me
  - Occasionally that describes me
  - Some people would say that about me.
  - I am like that some of the time.
  - I am nearly always like that


**Question 16 – 20 of 30**

16. Is being fair really important to you, to the extent that you will solicit input from a wide variety of people to ensure everyone’s voice is heard?
- That would almost never be me
  - Occasionally that describes me
  - Some people would say that about me.
  - I am like that some of the time.
  - I am nearly always like that


17. Do you frequently see opportunities for new products and markets?
- That would almost never be me
  - Occasionally that describes me
  - Some people would say that about me.
  - I am like that some of the time.
  - I am nearly always like that


18. Do others count on your supply of information and wisdom?
- That would almost never be me
  - Occasionally that describes me
  - Some people would say that about me.
  - I am like that some of the time.
  - I am nearly always like that


19. Are you one holding the spotlight, rather than standing in its beam?
- That would almost never be me
  - Occasionally that describes me
  - Some people would say that about me.
  - I am like that some of the time.
  - I am nearly always like that


20. When something doesn’t seem quite right are you compelled to do something about it?
- That would almost never be me

- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


• **Question 21-25 of 30**

21. Do you often chat with your employees about their lives outside work?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


22. Are you ever accused of being too rational?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


23. Do you tend to juggle a lot of different projects, both at work and at home?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


24. Are you often the one people turn for guidance during or after a particularly stressful situation?

- That would almost never be me
- Occasionally that describes me
- Some people would say that about me.
- I am like that some of the time.
- I am nearly always like that


25. Of the last 10 people to come into your office, how many were asking you to get involved to fix something?

- Hardly any
- Just a few
- About half.
- Majority.
- The vast majority.


**Questions 26 – 30 of 30**

26. Of the last 10 people to come into your office, how many were there to discuss something you thought needed improving?

- Hardly any
- Just a few
- About half.
- Majority.


- The vast majority.

27. Of the last 10 people to come into your office, how many were there to discuss career or personal issues?

- Hardly any
- Just a few
- About half.
- Majority.
- The vast majority.


28. Of the last 10 people to come into your office, how many left with a less understanding of some pivotal issues or the root cause of a problem?

- Hardly any
- Just a few
- About half.
- Majority.
- The vast majority.


29. Of the 10 people come into your office, how many were there to discuss something new that is exciting to you?

- Hardly any
- Just a few
- About half.
- Majority.
- The vast majority.


30. Of the last 10 people to come into your office, how many were there purely to ask for advice or counsel?

- Hardly any
- Just a few
- About half.
- Majority.
- The vast majority.


**APPENDIX 4**  
**ORGANISATIONAL CULTURE ASSESSMENT INSTRUMENT (OCAI)**

*Assess organizational culture quickly, easily and reliably.*

**The government of Zimbabwe is the organization that is being assessed.**

**Instructions**

- Assessing each aspect, you divide 100 points among four alternatives. Give a higher number of points to the alternative that is most similar to your organization and less or no points to the alternative that is least similar to your organization.
- Take the assessment in one go, without interruption.

**Question 1: Dominant Characteristics**

<p>The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.</p>	<input style="width: 60px; height: 40px; border: 1px solid black;" type="text"/>
<p>The organization is a very dynamic entrepreneurial place. People are willing to stick out their necks and take risks.</p>	<input style="width: 60px; height: 40px; border: 1px solid black;" type="text"/>
<p>The organization is very results-oriented. A major concern is with getting the job done. People are very competitive and achievement-oriented.</p>	<input style="width: 60px; height: 40px; border: 1px solid black;" type="text"/>
<p>The organization is a very controlled and structured place. Formal procedures generally govern what people do.</p>	<input style="width: 60px; height: 40px; border: 1px solid black;" type="text"/>
<p><b>TOTAL</b></p>	<input style="width: 60px; height: 40px; border: 1px solid black;" type="text" value="100"/>

**Instructions**

- Assessing each aspect, you divide 100 points among four alternatives. Give a higher number of points to the alternative that is most similar to your organization and less or no points to the alternative that is least similar to your organization.
- Take the assessment in one go, without interruption.

## Question 2: Organizational Leadership

<ul style="list-style-type: none"><li>• The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing</li><li>• The leadership in the organization is generally considered to exemplify entrepreneurship, innovation, or risk taking.</li><li>• The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.</li><li>• The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.</li></ul>	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <b>100</b>
<b>TOTAL</b>	

### *Instructions*

- Assessing each aspect, you divide 100 points among four alternatives. Give a higher number of points to the alternative that is most similar to your organization and less or no points to the alternative that is least similar to your organization.
- Take the assessment in one go, without interruption.



### Question 3: Management of Employees

<ul style="list-style-type: none"><li>• The management style in the organization is characterized by teamwork, consensus, and participation.</li><li>• The management style in the organization is characterized by individual risk taking, innovation, freedom, and uniqueness.</li><li>• The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.</li><li>• The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationship.</li></ul>	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <b>100</b>
<b>TOTAL</b>	

### Instructions

- Assessing each aspect, you divide 100 points among four alternatives. Give a higher number of points to alternative that is most similar to your organization and less or no points to the alternative that is least similar to your organization.
- Take the assessment in one go, without interruption.

### Question 4: Organisation Glue

<ul style="list-style-type: none"><li>• The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.</li><li>• The glue that holds the organization together is commitment to innovation and development. There is emphasis on being on the cutting edge</li><li>• The glue that holds the organization together is an emphasis on achievement and goal accomplishment.</li><li>• The glue that holds the organization together is formal</li></ul>	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
--	--

rules and policies. Maintaining a smooth-running organization is important	<b>100</b>
<b>TOTAL</b>	

**Instructions**

- Assessing each aspect, you divide 100 points among four alternatives. Give a higher number of points to the alternative that is most similar to your organization and less or no points to the alternative that is least similar to your organization.
- Take the assessment in one go, without interruption.

**Question 5: Strategic Emphases**

<ul style="list-style-type: none"> <li>• The organization emphasizes human development. High trust, openness, and participation persist.</li> <li>•</li> <li>• The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.</li> <li>• The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.</li> <li>• The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important.</li> </ul>	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
<b>TOTAL</b>	<b>100</b>

**Instructions**

- Assessing each aspect, you divide 100 points among four alternatives. Give a higher number of points to the alternative that is most similar to your organization and less or no points to the alternative that is least similar to your organization.
- Take the assessment in one go, without interruption.

**Question 6: Criteria for Success**

<ul style="list-style-type: none"><li>• The organization defines success on the basis of development of human resources, teamwork, employee commitment, and concern for people.</li><li>• The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.</li><li>• The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.</li><li>• The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.</li></ul>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
<b>TOTAL</b>	<b>100</b>

**APPENDIX 5**

**Multiple Comparison Least Significant Difference (LSD), Analysis of Variance (ANOVA) Between and within cultures for YLLI and OCAI, Pearson correlation coefficient testing of cultures, Anova and Means for OCAI presented in detail.**

**1. Analysis of Variance**

*H<sub>0</sub>: there are no differences in scores H<sub>1</sub>: there are differences in scores*

**Table 16: Analysis of Variance between and within cultures using YLLI**

**ANOVA**

Score	Sum of Squares	Df	Mean Square	F	Sig.
<b>Between Group</b>	14993.692	3	4997.897	154.460	.000
<b>Within Groups</b>	3753.433	116	32.357		
<b>Total</b>	18747.125	119			

- The mean difference is significance at the 0.05 level

Since the p-value of 0.000 is less than 5%, The Null hypothesis is rejected and conclusion is made that the scores differ by culture. A multiple comparison LSD test was performed and the results are given in Table 17.

**2. LSD Multiple Comparison**

**Table 17 LSD Multiple Comparison Test using the YLLI**

Score  
LSD

(I)Cultures	(J)Cultures	Mean Difference(I-J)	Std.Err or	Sig.	95%Confidence Interval	
					Lower Bound	Upper Bound
<b>Combined Clan Market</b>	<b>Combined</b>	1.469	1.469	.320	-1.44	4.38
		23.633	1.469	.000	20.72	26.54
	<b>Adhocracy</b>	22.467	1.469	.000	19.56	25.38
	<b>Hierarchy</b>					
<b>Combined Market Clan</b>	<b>Combined</b>	-1.467	1.469	.320	-4.38	1.44
		22.167	1.469	.000	19.26	25.08
	<b>Adhocracy</b>	21.000	1.469	.000	18.09	23.91
	<b>Hierarchy</b>					
<b>Adhocracy Clan</b>	<b>Combined</b>	-23.633	1.469	.000	26.54	-20.72
		-22.167	1.469	.000	-25.08	-19.26
	<b>Combined</b>	-1.167	1.469	.429	-4.08	1.74
<b>Market</b>						
	<b>Hierarchy</b>					
<b>Hierarchy Clan</b>	<b>Combined</b>	-22.467	1.469	.320	-25.38	-19.56
		-21.000	1.469	.000	-23.91	-18.09
	<b>Combined</b>	1.167	1.469	.429	-1.74	4.08

\*The mean difference is significant at the 0.05 level.

Pairwise comparisons of the scores gave the following results.

1.

*H<sub>0</sub>: There are no differences in scores between Combined Clan and Adhocracy against*

*H<sub>1</sub>: There are differences in scores between Combined Clan and Adhocracy*

Since the p-value of 0.000 is less than 5%, The Null hypothesis is rejected and a conclusion drawn that they are statistically different. The outcome shows that Clan culture is more dominant than Adhocracy culture, thus the two cultures are statistically different. This shows that land officials exhibited more of Clan than Adhocracy culture.

2.

*H<sub>0</sub>: There are no differences in scores between Combined Clan and Combined Market against*

*H<sub>1</sub>: There are differences in scores between Combined Clan and Combined Market*

Since the p-value of 0.320 is less than 5%, The Null hypothesis is not rejected and it is concluded that they are statistically similar. The outcome shows that Clan and Market culture are statistically related despite the mean scores showing that Clan culture is marginally dominant over Market. The land officials displayed both Clan and Market cultures with almost equal force and intensity.

3.

*H<sub>0</sub>: There are no differences in scores between Combined Clan and Combined Hierarchy.*

*H<sub>1</sub>: There are differences in scores between Combined Clan and Hierarchy.*

Since the p-value of 0.000 is less than 5%, The Null hypothesis is rejected and it is concluded that they are statistically different. The outcome shows that there is a distant relationship between Clan and Hierarchy cultures. The results confirm that land officials exhibited more of Clan than Hierarchy culture.

4.

*H<sub>0</sub>: There are no differences in scores between Adhocracy and Hierarchy.*

*H<sub>1</sub>: There are differences in scores between Adhocracy and Hierarchy.*

Since the p-value of 0.429 is less than 5%, The Null hypothesis is not rejected and it is concluded that they are statistically similar. The outcome shows that there is a compact relationship between Adhocracy and Hierarchy cultures. This is despite the fact that the two culture means show that Hierarchy culture was more dominant as compared to Adhocracy culture. Noteworthy is that land officials both Hierarchical and Adhocracy cultures with almost equal intensity.

Thus, using the pairwise comparisons, Market and Clan cultures are statistically similar so are Adhocracy and Hierarchy cultures. The scores of Clan and Market are less than those of Adhocracy and Hierarchy cultures.

### 3. Pearson Correlation Coefficient testing using YLLI

The Pearson correlation coefficient testing shows how strongly pairs of cultures, and by free association leadership styles, are related. Due to the fact that coefficients ranged from P.692 to 0.914 (see Table. 18) this shows a strong correlation between the variables.

**Table 18: Correlations**

		ADHOCRACY	COMBINED CLAN	COMBINED MARKETING	HIERARCHY
<b>ADHOCRACY</b>	<b>Pearson</b>	1	.914**	.892**	.692**
	<b>Correlation</b>		.000	.000	.000
	<b>Sig. (2-tailed)</b>	30	30	.30	30
	<b>N</b>				
<b>COMBINED CLAN</b>	<b>Pearson</b>	.914**	1	.899**	.743**
	<b>Correlation</b>	.000		.000	.000
	<b>Sig. (2-tailed)</b>	30	30	30	30
	<b>N</b>				
<b>COMBINED MARKETING</b>	<b>Pearson</b>	.892**	.899**	1	.710**
	<b>Correlation</b>	.000	.000		.000
	<b>Sig. (2-tailed)</b>	30	30	30	30
	<b>N</b>				
<b>HIERARCHY</b>	<b>Pearson</b>	.692**	.743**	.710**	1
	<b>Correlation</b>	.000	.000	.000	
	<b>Sig. (2-tailed)</b>	30	30	30	30
	<b>N</b>				

\*\*Correlation is significant at the 0.01 level (2-tailed)

With the highest positive correlation of 0.914 relating to Clan and Adhocracy, followed by Market and Clan with 0.899, Market and Adhocracy with 0.892, Clan and Hierarchy with 0.743, Hierarchy and Market with 0.710 with the least positive correlation being Hierarchy and Adhocracy with 0.692. This shows that land officials simultaneously and concurrently displayed all the cultures in a significant way when they implemented the FTLRP.

### 4. Organisational Culture Assessment Instrument (OCAI)

#### 4.1 Dominant Characteristics

H<sub>0</sub>: there are no differences in scores

H<sub>1</sub>: there are differences in scores

**Table 19: ANOVA – Dominant Characteristics**

Score

Source of variation	Sum of Squares	Df	Mean Square	F	sig
Between Group	34197.059	3	11399.020	214.384	.000
Within Groups	3402.941	64	53.171		
Total	37600.00	67			

- The mean score is significant at the 0.05 level.
- The p-value (0.000) is less than 5%, we reject the null hypothesis and conclude that the scores differ by culture, namely Clan, Adhocracy, market and Hierarchy.

**Table 20: LSD Multiple Comparisons test between and within cultures**

**Multiple Comparisons**

Score

LSD

(I) Cultures	(J) Cultures	Mean Difference (I - J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
(C) The organization is a very personal place. It is an extended family	(A) The organization is a very dynamic entrepreneurial place.	47.059	2.501	.000	42.06	52.06
	(M) The organization is very results oriented.	52.059	2.501	.000	47.06	57.06
	(H) The organization is very controlled and structured	55.000	2.501	.000	50.00	60.00
(A) The organization is a very dynamic entrepreneurial place	(C) The organization is a very personal. It is an extended family	-47.059	2.501	.000	-57.06	-42.06
	(M) The organization is very	5.000	2.501	.050	00	10.00
		7.941	2.501	.002	2.94	12.94

	results oriented. (H)The organization is very controlled and structured.					
<b>(M)The organization is very results oriented</b>	(C)The organization is a very personal. It is an extended family	-52.059	2.501	.000	-57.06	-47.06
	(A)The organization is a very dynamic entrepreneurial place.	-5.000	2.501	.050	-10.00	00
	(H)The organization is very controlled and structured.	-2.941	2.501	.244	-2.06	7.94
<b>(H)The organization is very controlled and structured</b>	(C)The organization is a very personal. It is an extended family	-55.000	2.501	.000	-60.00	-50.00
	(A)The organization is very dynamic.	-7.941	2.501	.002	-12.94	-2.94
	(M)The organization is very results oriented	-2.941	2.501	.244	-7.94	2.06

\*The mean difference is significant at the 0.05 level.

**Key: C=Clan A=Adhocracy M=Market H=Hierarchy**

I represent the seeded or independent culture, whereas (J) represents the dependent culture. The outcome of I-J will give a mean difference which will be computed to show whether the p-value of the relationship is significant or otherwise. In the Dominant Characteristics category, Clan culture dominates the other cultures, Adhocracy, Market and Hierarchy; this is so because statistically they are different since their p-value (0.000) is less than 0.05. This means that land officials perceive the GoZ to embody mainly the clan culture in its engagement with its citizens. However, Market and Adhocracy cultures with a p-value (0.05), Market and Hierarchy with a p-value (0.244) and Hierarchy and Market with a p-value (0.244) have shown some statistical similarity since their p-values equal or exceed 0.05 level.

#### 4.2 Organisational Leadership

H<sub>0</sub>: there are no differences in scores against H<sub>1</sub>: there are difference in scores

**Table 21 ANOVA for Organisational Leadership**



Score					
	Sum of Squares	Df	Mean Square	F	Sig
<b>Between Group</b>	24523.529	3	8174.510	91.360	.000
<b>Within Groups</b>	5726.471	64	89.476		
<b>Total</b>	30250.000	67			

The mean difference is significant at the 0.05 level

Since the p-value (0.000) is less than 5%, we reject the Null hypothesis and conclude that scores differ by culture.

**Table 22: LSD Multiple Comparisons test between and within cultures**

**Multiple Comparisons**

Dependent Variable Score  
LSD

(I) Cultures	(J) Cultures	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
<b>(C) The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing</b>	(A) The leadership in the organization is generally considered to exemplify entrepreneurship.	40.588	3.244	.000	34.11	47.07
	(M) The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive results-oriented focus.	42.941	3.244	.000	36.46	49.42
	(H) The leadership in the organization is generally considered to exemplify coordinating, organizing or smooth-running efficiency	47.059	3.244	.000	40.58	53.54
	(A) The leadership in the organization is generally considered to exemplify entrepreneurship, innovation or risk	-40.588	3.244	.000	-47.07	-34.11
<b>(A) The leadership in the organization is generally considered to exemplify entrepreneurship, innovation or risk</b>	(C) The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing..	2.353	3.244	.471	-4.13	8.83
	(M) The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive results-oriented focus.	6.471	3.244	.050	-01	12.95

taking	(H) The leadership in the organization is generally considered to exemplify coordinating, organizing or smooth-running efficiency					
(M)The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive result-oriented focus.	(C) The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing..	-42.941	3.244	.000	-49.42	-36.46
	(A) The leadership in the organization is generally considered to exemplify entrepreneurship.	-2.353	3.244	.471	-8.83	4.13
	(H) The leadership in the organization is generally considered to exemplify coordinating, organizing or smooth-running efficiency	-4.118	3.244	.209	-2.36	10.60
(H) The leadership in the organization is generally considered to exemplify coordinating organizing or smooth-running efficiency.	(C) The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing..	-47.059	3.244	.000	-53.54	-40.58
	(A) The leadership in the organization is generally considered to exemplify entrepreneurship.	-6.471	3.244	.050	-12.95	-01
	(M) The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive results-oriented focus.	-4.118	3.244	.209	-10.60	2.36

\*The mean difference is significant at the 0.05 level.

**Key: C=Clan A=Adhocracy M=Market H=Hierarchy**

Regarding the Question on organizational leadership, the respondents generally posted Clan culture as the dominant culture exercised by the GoZ since when compared with other cultures the p-value was 0.000, showing that statistically they were significantly different. However, what is imperative to note is that Adhocracy and

Market, Adhocracy and Hierarchy, and Market and Hierarchy cultures showed some similarities as evidenced by their p-values which either equaled or exceeded 0.05 level.

### 4.3 Management of Employees

H<sub>0</sub>: there are no differences in scores against H<sub>1</sub>: there are difference in scores

**Table 23 ANOVA Management of Employees**  
ANOVA

Score
-------

	Sum of Squares	Df	Mean Square	F	Sig
<b>Between Group</b>	26597.059	3	8865.686	149.201	.000
<b>Within Groups</b>	3802.941	64	59.421		
<b>Total</b>	30400.000	67			

The mean difference is significant at the 0.05 level

Since the p-value (0.000) is less than 5%. The Null hypothesis is rejected and it is concluded that scores differ by culture.

**Table 24: LSD Multiple Comparisons test between and within cultures**

**Multiple Comparisons**

Score

LSD

(I) Cultures	(J) Cultures	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
<b>(C) The management style in the organization is characterized by teamwork, consensus and participation</b>	(A) The management style in the organization is characterized by individual risk taking, innovation, freedom and uniqueness	42.647	2.644	.000	37.37	47.93
	(M) The management style in the organization is characterized by hard-driving competitiveness high demands and achievement.	46.471	2.644	.000	41.19	51.75
	(H) The management style in the organization is characterized by security of employment, conformity, predictability and stability in relationships	47.353	2.644	.000	42.07	52.63
<b>(A) The management style in the organization is characterized by individual risk</b>	(C) The management style in the organization is characterized by teamwork, consensus and participation	-42.647	2.644	.000	-47.92	-37.37
		3.824	2.644	.153	-1.46	9.11

<p><b>taking, innovation, freedom and uniqueness</b></p>	<p>(M) The management style in the organization is characterized by hard-driving competitiveness high demands and achievement.</p> <p>(H) The management style in the organization is characterized by security of employment, conformity, predictability and stability in relationships</p>	4.706	2.644	.080	-58	9.99
<p><b>(M) The management style in the organization is characterized by hard-driving competitiveness high demands and achievement.</b></p>	<p>(C) The management style in the organization is characterized by teamwork, consensus and participation</p> <p>(A) The management style in the organization is characterized by individual risk taking, innovation, freedom and uniqueness</p> <p>(H) The management style in the organization is characterized by security of employment, conformity, predictability and stability in relationships</p>	-46.471	2.644	.000	-51.75	-41.19
	<p>(A) The management style in the organization is characterized by individual risk taking, innovation, freedom and uniqueness</p>	-3.824	2.644	.153	-9.11	1.46
	<p>(H) The management style in the organization is characterized by security of employment, conformity, predictability and stability in relationships</p>	.882	2.644	.740	-4.40	6.16
<p><b>(H) The management style in the organization is characterized by security of employment, conformity, predictability and stability in relationships</b></p>	<p>(C) The management style in the organization is characterized by teamwork, consensus and participation</p> <p>(A) The management style in the organization is characterized by individual risk taking, innovation, freedom and uniqueness</p> <p>(M) The management style in the organization is characterized by hard-driving competitiveness high demands and achievement.</p>	-47.353	2.644	.000	-52.63	-42.07
	<p>(A) The management style in the organization is characterized by individual risk taking, innovation, freedom and uniqueness</p>	-4.706	2.644	.080	-9.99	-58
	<p>(M) The management style in the organization is characterized by hard-driving competitiveness high demands and achievement.</p>	-882	2.644	.740	-6.16	4.40

\*The mean difference is significant at the 0.05 level.

**Key: C=Clan A=Adhocracy M=Market H=Hierarchy**

As regards the Question on management of employees (GoZ), the study showed that Clan culture was the dominant culture type perceived by the land officials to subsist in the civil service. However, Adhocracy and

Market, Adhocracy and Hierarchy, Market and Hierarchy cultures showed some similarities in certain respects as their p-values were higher than 0.05 level.

#### 4.4 Organisational Glue

H<sub>0</sub>: there are no differences in scores against H<sub>1</sub>: there are difference in scores

**Table 25 ANOVA Organisational Glue**

**ANOVA**

Score					
	Sum of Squares	Df	Mean Square	F	Sig
<b>Between Group</b>	27541.176	3	9180.392	81.570	.000
<b>Within Groups</b>	7202.941	64	112.546		
<b>Total</b>	34744.118	67			

- The mean difference is significant at the 0.05 level

Since the p-value (0.000) is less than 5%, we reject the Null hypothesis and conclude that scores differ by culture.

**Table 26:**

**LSD Multiple Comparisons test between and within cultures- Organizational Glue**

**Multiple Comparisons**

Score

LSD

(I)Cultures	(J)Cultures	Mean Difference(I-J)	Std. Error	Sig.	95%Confidence Interval	
					Lower Bound	Upper Bound
<b>(C) The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high</b>	(A) The glu the organization together is commitment and development. There is emphasis on being on the cutting edge holds	43.529	3.639	.000	36.26	50.80
	(M) The glue that holds the organization together is emphasis on achievement and goal accomplishment	46.471	3.639	.000	39.20	53.74
	(H) The glue that holds the organization together is formal rules	48.824	3.639	.000	41.55	56.09

	and policies. Maintaining a smooth running organization is important.					
<b>(A) The glu the organization together is commitment and development. There is emphasis on being on the cutting edge holds</b>	(C) The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high	-43.529	3.639	.000	-50.80	-36.26
	((M) The glue that holds the organization together is emphasis on achievement and goal accomplishment	2.941	3.639	.422	-4.33	10.21
	(H) The glue that holds the organization together is formal rules and policies. Maintaining a smooth running organization is important.	5.294	3.639	.151	-1.98	12.56
<b>(M) The glue that holds the organization together is emphasis on achievement and goal accomplishment</b>	(C) The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high	-46.471	3.639	.000	-53.74	-39.20
	(A) The glu the organization together is commitment and development. There is emphasis on being on the cutting edge holds	-2.941	3.639	.422	-10.21	4.33
	(H) The glue that holds the organization together is formal rules and policies. Maintaining a smooth running organization is important.	.2.353	3.639	.520	-4.92	9.62
<b>(H) The glue that holds the organization together is formal rules and policies. Maintaining a smooth running organization is important.</b>	(C) The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high	-48.824	3.639	.000	-56.09	-41.55
	(A) The glu the organization together is commitment and development. There is emphasis on being on the cutting edge holds	-5.294	3.639	.151	-12.56	-1.98
	(M) The glue that holds the organization together is emphasis on achievement and goal accomplishment	-2.353	3.639	.520	-9.62	4.92

\*The mean difference is significant at the 0.05 level.

**Key: C=Clan A=Adhocracy M=Market H=Hierarchy**

With regards to their perception on organizational glue, respondents gave Clan culture as the dominant culture over other cultures However, Adhocracy and Market, Adhocracy and Hierarchy, Market and Hierarchy cultures showed some similarities in certain respects as their p-values were higher than 0.05 level.

#### 4.5 Strategic Emphases

H<sub>0</sub>: there are no differences in scores against H<sub>1</sub>: there are difference in scores

**Table 27 ANOVA for Strategic Emphases**

#### ANOVA

Score					
	Sum of Squares	Df	Mean Square	F	Sig.
<b>Between Group</b>	28102.941	3	9367.647	187.525	.000
<b>Within Groups</b>	3197.059	64	49.954		
<b>Total</b>	31300.000	67			

- The mean difference is significant at the 0.05 level

Since the p-value (0.000) is less than 5%, we reject the Null hypothesis and conclude that scores differ by culture.

**Table 28: LSD Multiple Comparisons Test between and within Cultures- Cultures – Strategic Emphases**

#### Multiple Comparisons

Dependent Variable: Score  
LSD

(I)Cultures	(J)Cultures	Mean Difference(I-J)	Std. Error	Sig.	95%Confidence Interval	
					Lower Bound	Upper Bound
<b>(C) The organization emphasizes on human development. High trust openness and participation persist</b>	(A) The organization emphasizes on acquiring new resources and creating new challenges.	43.235	2.424	.000	38.39	48.08
	(M) The organization emphasizes competitive actions and achievements	47.353	2.424	.000	42.51	52.20
	(H) The organization emphasizes permanence and stability	49.412	2.424	.000	44.57	54.25

<b>(A) The organization emphasizes on acquiring new resources and creating new challenges.</b>		(C) The organization emphasizes on human development. High trust openness and participation persist	-43.235	2.424	.000	-48.08	-38.39
		(M) The organization emphasizes competitive actions and achievements	4.118	2.424	.094	-73	8.96
		(H) The organization emphasizes permanence and stability	6.176	2.424	.013	-1.33	11.02
<b>(M) The organization emphasizes competitive actions and achievements</b>		(C) The organization emphasizes on human development. High trust openness and participation persist	-47.353	2.424	.000	-52.20	-42.51
		(A) The organization emphasizes on acquiring new resources and creating new challenges.	-4.118	2.424	.094	-8.96	73
		(H) The organization emphasizes permanence and stability	.2059	2.424	.399	-2.78	6.90
<b>(H) The organization emphasizes permanence and stability</b>		(C) The organization emphasizes on human development. High trust openness and participation persist	-49.412	2.424	.000	-54.25	-44.57
		(A) The organization emphasizes on acquiring new resources and creating new challenges.	-6.176	2.424	.013	-11.02	-1.33
		(M) The organization emphasizes competitive actions and achievements	-2.059	2.424	.399	-6.90	2.78

\*The mean difference is significant at the 0.05 level.

**Key: C=Clan A=Adhocracy M=Market H=Hierarchy**

With regards to strategic emphases, Clan culture was perceived by the land officials to dominate other cultures, although Adhocracy and Market, Adhocracy and Hierarchy, Market and Hierarchy cultures demonstrated significant similarities as evidenced by their p-values which were higher than 0.05 level.

#### 4.6 Criteria for Success

H<sub>0</sub>: there are no differences in scores

H<sub>1</sub>: there are differences in scores

**Table 29 ANOVA Criteria for Success**

Score					
	Sum of Squares	Df	Mean Square	F	Sig
<b>Between Group</b>	33289.706	3	11096.569	133.774	.000
<b>Within Groups</b>	5308.824	64	82.950		



<b>Total</b>	38598.529	67			
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- The mean difference is significant at the 0.05 level

Since the p-value (0.000) is less than 5%, we reject the Null hypothesis and conclude that scores differ by culture.

**Table 30: LSD Multiple Comparisons Test between and Within Cultures- Cultures – Criteria for Success**

**Multiple Comparisons**

Dependent Variable: Score  
LSD

		Mean Difference(I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
<b>(I)The organization is a very personal place. It is an extended family</b>	<b>(J) The organization is a very personal place. It is an extended family</b>					
<b>(C) The organization defines success on the basis of development of human resources teamwork, employee commitment and concern for people</b>	(A) The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator	44.412	3.124	.000	38.17	50.65
	(M) The organization defines success on the basis of winning in the marketplace and outpace the competition	53.235	3.124	.000	50.00	59.48
	(H) The organization defines success on the basis of efficiency. Smooth scheduling and low cost production are critical	53.529	3.124	.000	47.29	59.77
<b>(A) The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator</b>	(C) The organization defines success on the basis of development of human resources teamwork, employee commitment and concern for people	-44.412	3.124	.000	-50.65	-38.17
	(M) The organization defines success on the basis of winning in the marketplace and outpace the competition	8.824	3.124	.006	2.58	15.06
	(H) The organization defines success on the basis of efficiency. Smooth	9.120	3.124	.005	2.88	15.36

	scheduling and low cost production are critical					
<b>(M) The organization defines success on the basis of winning in the marketplace and outplace the competition</b>	(C) The organization defines success on the basis of development of human resources teamwork, employee commitment and concern for people	-53.240	3.124	.000	-59.48	-46.99
	(A) The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator	-8.824	3.124	.006	-15.06	-2.58
	(H) The organization defines success on the basis of efficiency. Smooth scheduling and low cost production are critical	.294	3.124	.925	-5.95	6.53
<b>(H) The organization defines success on the basis of efficiency. Smooth scheduling and low cost production are critical</b>	(C) The organization defines success on the basis of development of human resources teamwork, employee commitment and concern for people	-53.530	3.124	.000	-59.77	-47.29
	(A) The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator	-9.120	3.124	.005	-15.36	-2.88
	(M) The organization defines success on the basis of winning in the marketplace and outplace the competition	-294	3.124	.925	-6.53	5.95

\*The mean difference is significant at the 0.05 level.

**Key: C=Clan A=Adhocracy M=Market H=Hierarchy**

Regarding the criteria for success category the study perceived the dominant culture exhibited by the GoZ officials to be Clan culture. However, Adhocracy and Market, Adhocracy and Hierarchy, Market and Hierarchy cultures showed some similarities in certain respects as their p-values were higher than 0.05 level.

#### **ANOVA and Means for OCAI**

Table 31 gives the summary statistics for each culture. Given in the Table are the sample sizes per culture and overall statistics (Total)

**Table 31 ANOVA Mean Scores for OCAI**

## Descriptive

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
<b>Clan</b>	102	60.54	12.246	1.212	58.13	62.94	30	80
<b>Adhocracy</b>	102	16.96	6.531	647	15.68	18.24	10	35
<b>Market</b>	102	12.45	7.062	699	11.06	13.84	5	40
<b>Hierarchy</b>	102	10.34	7.045	698	8.96	11.73	5	40
<b>Total</b>	408	25.07	22.328	1.105	22.90	27.25	5	80

A statistical test to determine whether there are significant differences in scores among the cultures is done using the ANOVA Table given below (Table 32)

The hypotheses to be tested are:

$H_0$ : scores do not differ by culture against  $H_1$ : scores differ by culture

**Table 32 Anova for Cultures**

### Score

	Sum of Squares	Df	Mean Square	F	Sig
<b>Between Group</b>	173394.363	3	57798.121	791.448	.000
<b>Within Groups</b>	29503.431	404	73.028		
<b>Total</b>	202897.794	407			

Since the p-value (0.000) is less than 5%, we reject the Null hypothesis and conclude that scores differ by culture, that is, there some cultures with higher scores than others.

## Multiple Comparisons for OCAI outcome

A multiple comparison test was done in order to perform pair-wise tests between the cultures, with any two cultures and also to rank them by their mean scores. Table 33 gives the Least Significant Difference (LSD) tests.

The hypotheses to be tested are:

$H_0$ : culture I and J have the same mean scores

$H_1$ : culture I and J have different mean scores

**Table 33 LSD Multiple Comparisons test between and within cultures**

**Multiple Comparisons**

Score

LSD

(I)Culture	(J) Culture	Mean Difference(I-J)	Std. Error	Sig.	95%Confidence Interval	
					Lower Bound	Upper Bound
<b>Clan</b>	Adhocracy	43.578	1.197	.000	41.23	45.93
	Market	48.088	1.197	.000	45.74	50.44
	Hierarchy	50.196	1.197	.000	47.84	52.55
<b>Adhocracy</b>	Clan	-43.578	1.197	.000	-45.93	-41.23
	Market	4.510	1.197	.000	2.16	6.86
	Hierarchy	6.618	1.197	.000	4.27	8.97
<b>Market</b>	Clan	-48.088	1.197	.000	-50.44	-45.74
	Adhocracy	-4.510	1.197	.000	-6.86	-2.16
	Hierarchy	.2.108	1.197	.079	-24	4.46
<b>Hierarchy</b>	Clan	-50.196	1.197	.000	-52.55	-47.84
	Adhocracy	-6.618	1.197	.000	-8.97	-4.27
	Market	-2.108	1.197	.079	-4.46	24

\*The mean difference is significant at the 0.05 level.

The P-value of 0.79 characterizing pairwise tests involving hierarchy and market cultures shows that cultures have different mean scores which attests to the different roles cultures play in social development under different situations, both hierarchy culture and market culture response elements of stability and control although the former is internally focused whilst the latter is externally focused.

## APPENDIX 6

### Interview Guide for Key Informants

#### National University of Science and Technology (NUST), Graduate School of Business

##### Title of Research:

Leadership style(s) and culture(s) that shaped the Fast Track Land Reform Programme in Zimbabwe: A case of Matebeleland South Province.

The researcher is an PhD candidate in African Leadership Development. The information you are solicited to provide by the researcher is meant for research purposes only and will not be used to harm your position or injure your personal integrity and or image of the organization that you represent. Your responses will be confidentially secured and used solely for the purpose of this research. Anonymity is strictly guaranteed and your maximum cooperation is greatly appreciated. The interview is designed to last not more than that 45 minutes.

1. What is your appraisal of the District and Provincial Lands Committee Leadership's implementation of the fast track land reform?
2. Did the community participate in the decision making process relating to the land reform?
3. What is your perception of poverty level in the settled areas as compared to the communal areas?
4. What is your view concerning customary land practices?
5. How should land jointly held by a married couple be treated upon divorce of the spouses or death of a husband?
6. Is it true that women in Zimbabwe suffer marginalization in land and other resources?
7. Has the standard of living of beneficiaries changed in the post-resettlement period?
8. Is there evidence of accumulation from below in the resettled areas?
9. What is the impact of land reforms on extended family relationships?
10. To what extent are families in resettled areas capacitated to buy livestock, farm implements and agricultural inputs?
11. In your opinion, was there gender equity in land allocations?

Thank you very much for your cooperation

**Mr B. CHINYAI**

**PhD Research candidate, Faculty of Commerce (Graduate School) of Business, NUST**

**Email: bchinyai@yahoo.com**

## APPENDIX 7

### Interview Guide for Key Informants

National University of Science and Technology (NUST), Graduate School of Business

Title of Research: Leadership style(s) and culture(s) that shaped the Fast Track Land Reform Programme in Zimbabwe: A case of Matebeleland South Province.

The researcher is an PhD candidate in African Leadership Development. The information you are solicited to provide by the researcher is meant for research purposes only and will not use to harm your position or injure your personal integrity and or image of the organization that you represent. Your responses will be confidentially secured and used solely for the purpose of this research. Anonymity is strictly guaranteed and your maximum cooperation is greatly appreciated. The discussion is designed to last not more than 1 hour 30 minutes.

1. Did the leadership articulate the underlying vision, mission and goals of land reforms?
2. Are you aware of existence and composition of the land committee (land allocation committees and land dispute settlement committee)? Are you happy with their composition?
3. What is your opinion on the values, ethics and beliefs which informed the land reforms?
4. In your opinion was there gender equity in land allocations
5. In your opinion were women land rights considered and adequately addressed?
6. What is your view on the representativeness of customary land?
7. How should land jointly held by a married couple be treated upon divorce of the couples or death of a husband?
8. What is your view on gender infliction?
9. Has the standard of living of beneficiaries changed in the post resettlement period?
10. Is there evidence of accumulation from below in the resettlement areas?
11. To what extent do you think new farmers are now capacitated to buy livestock, farm implements and agricultural inputs in resettled areas?
12. Do you think it is imperative to legislate regulations binding the financial sector to support the agricultural sector?
13. Did the community participate in the decision-making processes relating to land reforms?

Thank you very much for your cooperation

**Mr B. CHINYAI**

**PhD Research candidate, Faculty of Commerce (Graduate School), of Business NUST**

**Email: bchinyai@yahoo.com**

## APPENDIX 8

Preliminary Themes

<b>THEME:</b> livelihood status of beneficiaries	<b>THEME:</b> impleme ntation of land reforms	<b>THEME:</b> women land rights	<b>THEME:</b> Justificatio n for land reforms	<b>THEME:</b> Improvem ent in land reform managem ent	<b>THEME:</b> The security of land tenure	<b>THEME:</b> Depoliticisa tion of land committie s	<b>THEME:</b> Financial institutio ns to finance agricultu re	<b>THEME:</b> Poverty reduction
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CODES	CODES	CODES	CODES	ODES	CODES	CODES	CODES	CODES
<ul style="list-style-type: none"> <li>• Ability to pay school fees</li> <li>• Ability to buy household effects</li> <li>• Ability to buy productive assets</li> <li>• Ability to buy farm inputs</li> <li>• Ability to buy livestock</li> <li>• catering for extended families</li> <li>• Provision of more land for farming</li> <li>• Land generates socio-political power</li> </ul>	<ul style="list-style-type: none"> <li>• Leadership stood moral ground</li> <li>• Leaders were ambassadors</li> <li>• Leaders were people drivers</li> <li>• Leaders were result oriented</li> <li>• Leaders were corrupt free in the majority of</li> </ul>	<ul style="list-style-type: none"> <li>• Many women were given land.</li> <li>• Customs hindering women progression are wearing away.</li> <li>• Access to land gives women more bargaining power in the household</li> <li>• Mothers control of land improves the house</li> </ul>	<ul style="list-style-type: none"> <li>• Many poor and marginalised people got land.</li> <li>• Leadership did a good job to redistribute land despite the presence of violent scenes witnessed</li> <li>• Eradication of poverty</li> <li>• Addressing land imbalance occasioned by colonialism.</li> <li>• Maximum farm</li> </ul>	<ul style="list-style-type: none"> <li>• Need for joint registration of land by the spouses</li> <li>• Inheritance laws for land to favour windows and children</li> <li>• Land should be given to families and not individuals in order to create space for more people to access land.</li> <li>• Traditional</li> </ul>	<ul style="list-style-type: none"> <li>• Need for secure land right to farmers which guarantee access to credit finance.</li> <li>• Secure customary land right as opposed to individual land right.</li> <li>• Ability to transfer the land user fruct</li> </ul>	<ul style="list-style-type: none"> <li>• Need for neutral players to preside over land registration</li> <li>• The ruling party should not have a leading role in land redistribution</li> <li>• Freedom fighter should not have</li> </ul>	<ul style="list-style-type: none"> <li>• Need for post land allocation support mechanism</li> <li>• Financial institutions should be compelled to finances agriculture</li> <li>• Low taxation to financiers of agriculture</li> <li>• Need for financial institution</li> </ul>	<ul style="list-style-type: none"> <li>• Access to land by the landless removes poverty</li> <li>• Access to land gives confidence to an individual and this translates to higher productivity.</li> <li>• Land reforms to help weaker section of society, the youth women, poor</li> <li>• Addressing social, economic and political deprivation.</li> <li>• Availabil</li> </ul>

<p><b>in a society</b></p> <ul style="list-style-type: none"> <li>• <b>Checking of poverty</b></li> <li>• <b>Increase in productivity and livestock herd.</b></li> </ul>	<p>cases</p> <ul style="list-style-type: none"> <li>• Leaders were truth seekers</li> <li>• Leaders were experienced guides and role models</li> <li>• Leaders were warm and friendly</li> <li>• Land reform achieved decongestion in communal areas</li> <li>• There was</li> </ul>	<p>holds' life-style</p> <ul style="list-style-type: none"> <li>• Land access promote gender equality and empowerment</li> </ul>	<p>size to regulate land holdings and ensure high productivity and many people benefit</p>	<p>leaders should get institution land as opposed to personal land</p> <ul style="list-style-type: none"> <li>• Need for independent dispute settlement communities.</li> </ul>	<p>right.</p> <ul style="list-style-type: none"> <li>• Need to address future insecurity to promote rural and urban development and to address inequalities in land ownership between different social classes and groups</li> <li>• Need for legally</li> </ul>	<p>e a leading role in land reforms</p> <ul style="list-style-type: none"> <li>• Traditional leaders should be given a prominent role in land redistribution</li> <li>• No to politically motivated land withdrawals</li> </ul>	<p>s to consider giving loans to small holder farmers on the basis of viability of farming as a business and not banking on collateral security.</p> <ul style="list-style-type: none"> <li>• Need for parliamentary legislation to regulate and enforce</li> </ul>	<p>ity of more grazing land which increase the livestock herd.</p>
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	community participation.				enforceable land rights		the support to agriculture by finance organizations.	
					<ul style="list-style-type: none"> <li>• Need to address colonial land alienation</li> </ul>			

Source: field survey (2013)

## APPENDIX 9

### Themes of the research

Theme: Impact Of Land Reforms On The Livelihood Status Of Land Beneficiaries	Theme: Implementation Of Land Reforms As a Function Of Leadership And Culture	Theme: Protection Of Women Land Interests During Land Allocations	Theme: Post Land Allocation Institutional Support
<ul style="list-style-type: none"> <li>➤ <b>Subtheme: eradication of poverty</b></li> <li>• <b>Access land by the land less expunges poverty</b></li> <li>• <b>Access to land gives confidence to an individual thereby translating to higher</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Subtheme: the security of land tenure and impact of productivity.</li> <li>• Leadership stood moral ground.</li> <li>• Leaders were ambassadors</li> <li>• Leaders were people drivers</li> <li>• Leaders were result oriented</li> <li>• Leaders were largely corrupt free</li> <li>• Leaders were truth seeker</li> <li>• Leaders were experienced guides, mentors, role models and friendly</li> </ul>	<ul style="list-style-type: none"> <li>➤ Subthem: why give land to women in their own right</li> <li>• Access to land gives women more bargaining power in the household</li> </ul>	<ul style="list-style-type: none"> <li>➤ Subtheme: need to finance agriculture sector to spur productivity.</li> <li>• Need for post land</li> </ul>

<p><b>productivity</b></p> <ul style="list-style-type: none"> <li>• Land reform empowered the weaker section of society, the youth, women and the poor.</li> <li>• Land reform addressed social, economic and political deprivation.</li> <li>• Availability of more grazing land increased the livestock herd in the resettled areas</li> <li>• Land generates power in a society.</li> <li>• Ability to pay school fees</li> <li>• Ability to buy household effects</li> <li>• Ability to buy productive assets</li> <li>• Ability to buy clothes</li> <li>• Ability to buy live- stocks</li> <li>• Ability to cater for extended family needs</li> <li>• Provision of more Land for farming</li> <li>• Leadership</li> <li>• Land connects the society</li> </ul>	<ul style="list-style-type: none"> <li>• Land reform achieved decongestion in communal areas</li> <li>• There was community participation although there is room for improvement</li> <li>• Land should be given to families and not individuals to create space for more people to benefit</li> <li>• Traditional leaders should get institutional land as opposed to personal land.</li> <li>• Need for independent dispute settlement committees</li> <li>• Need for secure tenure rights to farmers to guarantee access to credit finance.</li> <li>• Secure customary land right as opposed to individual land right</li> <li>• Ability to transfer the land usufruct right</li> <li>• Need for tenure securities to promote rural and urban development and to address ine- qualities in land ownership between different social classes and groups</li> <li>• Need for legally enforceable land right</li> <li>• Need to address colonial land alienation</li> <li>• Leaders were firm but fair</li> <li>• Leaders were versatile, agile and bold.</li> <li>• Leaders were selfless, committed and dedicated to their work</li> <li>• Leadership did a good thing to redistribute land despite that it was done through use of force.</li> <li>• The freedom fighters should not front the land reforms.</li> <li>• Traditional leader should be</li> </ul>	<ul style="list-style-type: none"> <li>• Mothers control of land improves the households ' life style</li> <li>• Land access promote gender equality and empowerment</li> <li>• Customs hindering women progression is wearing away.</li> <li>• Many women were given land in their own right and jointly with their husband.</li> <li>• Women are industrious and they provide the majority of labour in the farming</li> <li>• Need for joint registration by the spouses for</li> </ul>	<p>allocatio n support mechani sm.</p> <ul style="list-style-type: none"> <li>• Financial instituti on should be compell ed to finance agricult ure</li> <li>• Low taxation to financer s of agricult ure</li> <li>• Need for financial instituti on to waive collater al security for smallhol der farmer but base decision on viability of the business</li> <li>• Need for</li> </ul>
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<p><b>with the ancestors</b></p> <ul style="list-style-type: none"> <li>• <b>Availability ensures the sustenance of is- iphala senkosi.</b></li> </ul>	<p>given a permanent role in land redistribution</p> <ul style="list-style-type: none"> <li>• No to politically motivated and allocation with-drawls.</li> <li>• Leader were intrinsically and self motivated to work and succeed</li> <li>• The leaders sacrificed their personal resource and time to ensure the success of land reforms.</li> <li>•</li> </ul>	<p>land held by the family</p> <ul style="list-style-type: none"> <li>• Inheritance laws for land to favour widows and children.</li> </ul>	<p>legislation to enforce the financing of the agriculture sector by financial organizations.</p>
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Source: Field Survey (2013)