# Editorial

"How can a post-conflict society deal with the legacy of a recent violent past? How can a society deeply divided and traumatized, regain trust in itself and rebuild a moral system and a shared future? Can individuals, communities and societies make the choice to transform great suffering into great wisdom? Should priority be given to punishing perpetrators in order to combat the culture of impunity?" These are some of the questions that Madenga Innocent R. grapples with in his article *Transitional Justice: The Evolution of an Essential Component of Post-Conflict Peace Building Processes*. After the 2008 elections a lot of Zimbabweans were subjected to violence and torture. This left a lot of people psychologically and socially affected. Hence more still needs to be done in as far as healing of memories is concerned. Muzanago Kudzai Macmillan and Gatsi Orippah, in their article: *From Voting to Torture: Examining the Psycho-Social Effects of the 2008 Political Election Process in Zimbabwe*, make recommendations for such healing to take place. Among the recommendations is that the government of Zimbabwe should invest more in the National Healing and Reconciliation Commission and actively engage with the affected communities, survivors and victims of politically motivated violence, so as to ensure a peaceful environment in future elections. Muzango and Gatsi also recommend the enhancement of counseling services to the victims of post-election violence.

Reflecting on forced migration and the deaths of thousands of people who perish trying to cross the Mediterranean Sea in search of greener pastures, Pope Francis says, "We cannot allow the Mediterranean to become a vast graveyard." (Pope Francis: Address in France on 25/11/2014).

Forced migration has become a challenge of our time hence Paul Z. Muchena in his article: *Conflict and Forced Migration: Reflections and Recommendations* analyses the causes and impact of conflict and forced migration. He also suggests strategies for preventing new displacements.

G. Chikowore, Nhavira, J.M. Chinyanganya, Manasah Sibanda and P. Chikowore make a comparative analysis of migration trends in Africa within a global context of socio-economic cultural integration in Northern and Southern Africa in Agenda 2030. The analysis is made with specific reference to socio-economic cultural integration of the Southern and Northern regions in the new millennium.

In his article entitled *Assessment Based Training: A Drive Towards Enhancement of Assessment Quality in Universities*, A. Mada argues that Universities should provide lecturers with assessment-based training to equip them with competencies and skills in assessing students.

In her article: *The Impact of Handicrafts on Economic Development: A Case Study of Bulawayo Kraal in Binga, 1990-2000*, Codelia Govha Dhodho examines how commercial basket weaving in Bulawayo Kraal Village in Binga District in Zimbabwe contributed to economic development of the community during the nineties. However, towards the end of the ninety's basket weaving of the Tonga community started facing challenges among them the fact that South Africa which used to be the main market for the Tonga baskets started promoting local handicrafts leading to a decline in demand for the Tonga Baskets.

Believe Mubonderi and Nomalanga Mpofu-Hamadziripi in their co-authored article: *Speaking the Unspeakable: A Socio-Cultural Analysis of Tabooed Language in Shona Society*, argue that the Shona society has an unwritten code of behavior which spells out what can be said or not said especially in public. In other words, there are words that are known to exist, yet they cannot and should not be said in public otherwise they cause discomfort to listeners. These are the

taboos found in the Shona culture. 'Myth is both *more* and *less* than philosophy.' It is more than philosophy because as a fantastic representation of the truth (reality), myth can give satisfactory answers (before philosophical answers are found), to the profound questions affecting humanity. However, myth is less than philosophy in the sense that it is a rudimentary way of explaining reality. In his article: *The Myth-Reality Nexus in Shona Oral Traditions in Zimbabwe, Mediating Contradictions and Sustaining Societal Values*, Aaron Rwodzi tries to analyse the role of myths among the Shona people.

**Rev. Dr. Ferdinand Mubvigwi**

**Editor**