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**Role of Women in Peace Building in Zambia: Case of Northern
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Role of Women in Peace Building in Zambia: Case of Northern Province

^{1*}Teddy Ngosa Mofya

MSc. Peace, Leadership & Conflict Resolution Student, School of Humanities and Social Sciences, University of Zambia, Lusaka-Zambia;

Post Graduate Student: School of Humanities and Social Sciences

University of Zambia

*Corresponding Author's E-mail: thisfar.tm@gmail.com

Abstract

Purpose: The objectives of the study were to: to identify situations that called for peace building; to determine the role played by women in situations that needed peace building; and to determine the challenges of women involvement in peace building situations in Northern Province since 1964.

Methodology: The study used Mixed-method design. This was done over a population comprising traders, teachers, medical staff, village headmen and villagers. A sample size of 150 respondents was used. Qualitative data was analyzed thematically while the quantitative data was analyzed using SPSS.

Findings: The study revealed that women have played an important role in peace-building. However, lack of women involvement in peace building was caused by lack of: biblical understanding; or low education; respect for human rights; interest and self-confidence by the women themselves; and lack of interest by the women themselves and obstruction by systems and laws.

Unique Contribution to Theory, Policy and Practices: The study reaffirmed the importance of women participation in peace-building and politics. Chiefdom wrangles during succession periods and land disputes; and electoral violence were the major sources of large-scale conflict in Northern Province. Respondents revealed that they observed people at community levels were engaged in peace building consciously or unconsciously. Institutions such as the local authorities and private sector responded they practiced peace building. As a contribution to theory, the study revealed that conflict at lower levels of society can be more lasting and intense in countries that have not experienced countrywide conflict. The study reaffirmed the challenges hindering women participation in peace building in Zambia. This will empower practitioners with a better understanding of issues affecting women in rural Zambia. Policy makers can make use of the findings of the study to devise ways of preventing the contextual challenges women face in the process.

Keywords: *peace building, peace, empowerment, women*

1.0 INTRODUCTION

This article tackles the subject of peace building with special attention to the role of women in the process.

2.0 THE CONCEPT OF PEACE BUILDING

Modern concepts of the term peace are broader to the effect that they now embrace guarantee of positive human conditions beyond mere absence of war (Jeong, 2000). Offshoots of security theory have led to the development of the concept of new security which stresses both military and non-military issues as important to building lasting peace.

Peace building entered the political science language in the 1992 speech, the ‘Agenda for Peace’ by former United Nations (UN) secretary general Boutros Boutros-Ghali (Rupesinghe, 1998: 17). Born from the growing threat of internal conflicts and the UN’s inexperience and inability to tackle intra-state-violence. Peacebuilding has come to give voice to post-conflict reconstruction. The Agenda for Peace outlined a grand new vision for UN peace missions, by acknowledging the growing number of identity tensions and economic hardships within states and difficulty in ensuring peace lasting solutions. Boutros-Ghali stated that the UN needed to “stand ready to assist in peace-building in its differing contexts: rebuilding the institutions and infrastructures of nations torn by civil war and strife” (UN.org, 1992). New objectives began to emerge for the UN’s peace keeping intentions – that preventive diplomacy needed to investigate how conflicts escalate and how conflict can be predicted.

- Identify any situations that could produce conflict, and the best ways to remove the sources.
- Once conflict has occurred, peace efforts must resolve the deeper issues.
- That the UN, through peace building, must preserve the peace when fighting has stalled.
- The UN must assist all contexts of peace building, including institutional rebuilding and physical reconstruction (Rupesinghe, 1998: 17-18).

In the typical life cycle of a conflict there is a natural decline in tension after the violence has ended. Lund’s diagram of the Life History of a Conflict illustrates that peacebuilding occupies the later stages of a conflict, both simultaneous and contiguous with peacekeeping efforts (Lund, 1996). This stage focuses on the failure of usual efforts to shift conflict to a stable situation and reduce re-escalation probability (Lund, 1996). Rather than examine the relationship between two different states, peace building aims to reduce the need for conflict by addressing the problems and damage

within a state. It is also important to note that peace building focuses on reconstruction of the state and its internal functions. Reducing a need to resort to violence to solve differences and inequality entails the desire to war on neighboring states or internally within a state which should also be reduced.

The traditional efforts in this stage have been mixed, often occurring through different agencies or organisations. Successful peace building is a complex process that is truly interdisciplinary and covers multiple domains including direct security, economic development, social rehabilitation and political reform (Jeong, 2005).

Peacebuilding activities must be complementary, requiring agencies and actors to have some form of coherent structure or plan. This stage is not purely about physical reconstruction of the damaged state, and also needs to cover social reconciliation and healing (Assefa, 2001). The many core values or referent objects that make up these problematic areas are often plural in nature, in that they are not specific to any one topic (Asberg, 1998). Given the interrelated nature of these problems, a successful analysis requires a measurable study of these factors and their relationships within a broader set of categories.

The mere complexity of state security stabilisation and rebuilding requires a high level of coherence. In practice, peace building is a synergy of social and economic development through many stakeholders. It aims at transforming conflicts in a constructive way to create an environment conducive to sustainable peace (Reychler, 2001). Peace building is not just about solving a single situation or managing a conflict – rather it is concerned with changing the way parties interact and ultimately solving the deeper problems at the core of the conflicts.

Success is a highly relevant term in conflict studies, as the degree of success in the preceding peace agreement provides significant indicators to the likelihood of realising lasting peace. A key problem in determining peace building motivations is to gauge what success really means, especially when discussing peace agreements. Judging success in a conflict scenario is entirely relative, especially in an environment where there is no clear agreement on criteria and time frames, and no simple means of comparison with other situations (Jeong, 2005). If the ceasefire and initial security provisions are weak and poorly accepted, constituents are increasingly likely to see failure as more certain, and increase the probability that they will resort to old behaviour. It is the acceptance of the peace process by constituents and elites that spurs overall change and is necessary to prevent a fragile peace agreement from faltering (Rothstein, 1999). This acceptance

occurs at different rates, and can impact multiple areas of civil society based on enthusiasm or depth of change. As a result, this modifies the wider conception of success and highlights another complexity of measuring success. Essentially, determining success is a form of evaluation of a process or outcome, and while this could be a negative approach, evaluation allows feedback to determine what worked and what failed in order to improve future efforts (Pearson d'Estree et al, 2001).

One way to gauge success is to find commonly accepted goals and fixed objectives within finalised peace agreements, as this serves to provide points of reference (Jeong, 2005: 35). Those within a post-conflict society will have similar goals, such as the ability to maintain employment and have access to food and water. Methods of examining these goals are difficult, as two specific areas are clearly visible – quantifiable factors that can be tangibly measured with statistics, and qualitative factors that lack physical substance. Tangible outcomes allow measurable progress and are excellent for creating theories, as they can be used to view specific variables or categories of the results (Jeong, 2005). This is extremely useful for successful performance in comparison to other case studies. Intangible factors can include elements such as social justice, depth of democracy and post-conflict reconciliation (Jeong, 2005), but these are extremely hard to measure. Examining them as qualitative categories allow for some level of evaluation for comparison. With this in mind, it is possible to measure and compare the success of post-conflict situations.

The conflict field has grown substantially recently to explore new possibilities in preventing intractable conflict. As the field has developed, some of the key terms have become widely used by scholars and practitioners from a variety of academic backgrounds. Peace studies have become truly multi-disciplinary, with involvement and development by psychologists, political scientists, military academics and biological scientists, to name but a few. If security is about survival, then these non-military concerns are extremely relevant, in determining how a state should handle indirect security threats (Buzan, 1998). By defining the issues of conflict and violence more accurately, study can begin the transition into a more analytical and procedural approach to determining the likelihood of a conflict reigniting.

3.0 METHODOLOGY

The research methodology of the study was presented under the following main sub headings: research approach, research study area, target population, sampling design, and data collection and analysis.

3.1 Research Approach

A Mixed-method approach was used. This involves both qualitative and quantitative data.

3.2 Research Design

According to Mouton (1996) the research design serves to "plan, structure and execute" the research to maximize the "validity of the findings". A mixed method design engages both quantitative and qualitative research Methodology. The qualitative part used multiple data collection techniques: interviews, focus group discussion and document analysis, questionnaires and field notes.

3.3 Research Study Area

The study area of this research was gender in peace building.

3.4 Population

- Target Population: women in Northern Province.
- Accessible Population: women in markets (traders), women in formal employment, women in churches, and women in selected villages.

3.5 Sampling Design

The sampling design involved the description of the sample size, sampling unit, sampling technique and sampling frame of the study.

- Sample Size: Total sample of 160 respondents (150 women and 10 key informants) was planned but the actual total after field work 150 due to non-return of questionnaires who insisted that the questionnaires be left with them for completion.
- Sampling Unit: individual women and/men
- Sampling Technique

The participants for quantitative data were selected using cluster sampling technique. Cluster sampling is a sampling technique used to sample "... a population that is dispersed across a wide geographic region..." (Kombo, 2002: 80-81). The method allows for the division of the population into clusters that may include countries, regions, provinces or other boundaries (villages in this study). After selecting clusters, each cluster is randomly selected.

- **SAMPLING FRAME**

This is the actual set of units from which a sample is drawn. The sample involved women trading in markets, women in orthodox churches, respondents from chiefdoms in Mbala, Mpulungu, Kasama, Mporokoso and Mungwi Districts, women from government institutions and women from the private sector institutions in Kasama District. Total sample was 150 women and 10 key informants). These included Traders, Political Leaders, teachers, medical staff, village headmen and villagers.

3.6 Data Collection

3.6.1 Data Collection Instruments

This study used two different instruments to collect both qualitative and quantitative data; these are semi-structured interview guide and a semi-structured questionnaire. The study used both an interview and a questionnaire due to the limitations of each instrument. The use of both qualitative and quantitative instruments enabled the researcher to check the reliability of the instruments so that validity of data collected could be enhanced.

3.6.2 Validation of Instruments

Validity explains how well the collected data covers the actual area of investigation. Validity basically means measure what is intended to be measured (Ghauri and Gronhaug, 2005).

Questionnaire is one of the most widely used tools to collect data in especially social science research. The main objective of questionnaire in research is to obtain relevant information in most reliable and valid manner. Thus, the accuracy and consistency of survey/questionnaire forms two significant aspects of research methodology which are known as validity and reliability.

Reliability concerns the extent to which a measurement of a phenomenon provides stable and consist result. Reliability is also concerned with repeatability. For example, a scale or test is said to be reliable if repeat measurement made by it under constant conditions will give the same result (Field, 2005). Testing for reliability is important as it refers to the consistency across the parts of a measuring instrument (Huck, 2007). This study used the Cronbach Alpha coefficient which measured to .81. The coefficient is the most commonly used internal consistency measure. It is viewed as the most appropriate measure of

reliability when making use of Likert scales. No absolute rules exist for internal consistencies, but there is general consensus on a minimum internal consistency coefficient of .70 (Whitley, 2002, Robinson, 2009).

3.6.3 Data Collection Process

Data was collected from women and men during the key informant interviews. The respondent cohort was expected to be constituted of both literate and illiterate women. The researcher used an unstructured interview guide so that the respondents who could not read or write can be assisted to fill in the spaces after every response by the respondents. The same approach was used when using a semi-structured questionnaire.

3.6.4 Data Analysis Plan

The collected data was analysed manually and using the NVivo 7 Computer Software. NVivo Software Program was used to analyse unstructured text, interviews, focus groups, surveys, social media, and journal articles.

The data was categorised in themes and each theme was coded with a colour, the invivo7 was used to look at sub themes and themes that were used with its nodes.

4.0 EMPIRICAL LITERATURE REVIEWED

Literature was reviewed based on past studies related to women participation. The literature on women participation in peace building was organised regionally in selected countries where major conflict occurred and generally peace building emanating from social, political, terror and domestic reasons in conflict-affected and fragile contexts.

Iraq

A rapid review which synthesised data from academic, policy and NGO sources on women's participation in peace building in Iraq provided rich empirical data for review., presented evidence available on women's participation in peace building and reconciliation in Iraq (O'Driscoll, 2017).

The literature showed severe lack of focus on women and peace building. This was reflected by the limited role women played in institutionalised peace building in Iraq. Besides, there was little disaggregation in the literature between the various religions, ethnic groups or class structures such that the women are placed in one group.

Key findings indicated that women were less represented in peace processes as core actors and

when they participate, their role is limited despite the importance of their participation. O’Driscoll (2017) contends that there are several opportunities to increase gender equality in the immediate aftermath of the conflict and it is important that these are harnessed when there still appeared to be an opportunity. Research points to the increased likelihood of reaching an agreement and of the longevity of the agreement if women are involved in the peace process.

It is important that women’s peace building is locally driven with international support, and civil society has a significant role to play in this through pressuring political actors. To gain rights, Iraqi women have a history of using civil society, rather than the political sphere, which is still seen to mainly be the domain of men. Following the invasion of Iraq in 2003, Iraqi women continued to utilise civil society spaces to pressure for political gains, as they were not granted through the coalition. Women’s civil society organisations in Iraq are able to engage with more people at a local level and are an important actor in pushing for political change. Although the launching of the Iraqi National Action Plan (INAP) to implement Resolution 1325 on Women, Peace and Security was a significant step, the plan ignores women’s participation in conflict resolution and reconciliation. Whilst women’s participation in peace building in Iraq is limited, at a local level there are a number of important initiatives led by civil society that are gradually increasing women’s role in peace building at a micro level. There remain a number of obstacles to women’s participation in the political sphere, including the security situation, cultural barriers, and the tribal or high-ranking nature of negotiations. The partisan nature of Iraqi politics often means that the women who get involved are not promoting women’s interests, or that it is not in the power of these women to raise issues that go against their party (O’Reilly et al., 2015).

Liberia

The gender-based literature on wars and other forms of social conflict in Africa largely focuses on the negative effects of mass violence on women. This is because there seems to be a growing need to draw attention to the plight of women as a particular vulnerable group in conflict settings. Comparably, much less attention has been directed to studying the role of women in post-conflict settings. For several years, Liberia was in a state of despair as the socio-economic conditions deteriorated during the first phase of a civil war, which lasted from 1989 to 1997 and the war resurfaced in 1999 to 2003. During the entire period of the civil war, human rights abuses were extensive and no one in Liberia was safe, regardless of their age or gender. It is estimated that over 150,000 people had been killed and half of the country’s 3 million citizens displaced by 2003 (Hammer, 2006). For women, rape was a very common human rights violation, where up to 75

percent of women and girls were said to have been subjected to sexual abuse and gender-based violence (SGBV) during the war (Campbell-Nelson, 2008). In most conflicts, like a general community life, gender roles are strictly defined: women and children are seen as the victims, while men are viewed both as perpetrators and the peacemakers. Statistically, women and children constitute about 80 percent of all refugees and displaced people (Puechguirbal, 2004), so there seems to be something of the truth in that assertion. That stereotype has even been transposed to the post conflict reconstruction stage of peace-building, where women are often ignored. Such was the case during Liberia's peace-building exercise. However, the women fought strongly against it, eventually making headway and becoming a major force in the peace-building and reconstruction processes in the country. Since the end of the cold war, several paradigm-shifts have occurred in the international environment. One of such shifts is the prominent role which women have come to play in peace building in their societies. Unlike in the Cold War days when agendas of women were never given ear in peace building - or any other thing for that matter. It is now clear that without women's participation, durable peace may never be achieved; or at least not within desirable timeframes. In terms of human security, the role which women play in peace-building is contributory to the gradual return of a conflict-ridden society to a more balanced and secured state. However, the initiatives of women of Liberia played a significant role in reducing violence during their country's civil war. It was also their initiatives that contributed a lot after the ceasefires were in place.

The Civil War in Liberia took a great toll on the Liberian women in terms of both structured and unstructured violence, and the trauma that followed afterwards. As a result of this the women took a very decisive stand, demanding and insisting that peace and stability must return to their country. Indeed, women organizing at the grassroots level have become an important component of that civil society agenda for peace. Since the beginning of the Liberian civil war in 1989, Liberian women have organized to assist the victims and encourage national and regional peace initiatives. I will seek to describe the process, bringing out the critical factor of women participation as a major element of the peace-building process in Liberia (Campbell-Nelson, 2008).

The Liberian women's participation in the peace process is very interesting to observe, in terms of how it started and progressed through different stages, and how women were finally acknowledged in the process. The movement by women for participation in the peace process was propelled by one thing alone: their collective will to see violence and its effects being addressed in their country. It was this "un-colored" background and context that informs the Liberian women's peace-building

movement (Campbell-Nelson, 2008).

Sudan

The contributions of women to peace building in Sudan are brought to the fore by Duria Elhussin. Dr Elhussin provides a brief background of the civil war in Sudan which was the largest country in Africa before it was divided into North and South Sudan. In 2002, the Machakos Protocol was signed, signifying the beginning of another peace process between the north and the south of Sudan, which had been at war since the country's independence. A Comprehensive Peace Agreement (CPA) was signed in 2005 (Kelly, 2015). This brought vital peace to the country in terms of its north-south divide, but it failed to address the conflicts with Darfur and East Sudan, and ignored certain constituencies, such as women. The unpack was premised on political forces and regional interests, not women's interests. Women constitute the largest percentage of the population (65%), especially in the conflict zones, where they represent up to 75% of the populace. Nearly 70% of the households are left in the hands of women. During the conflict, women were not only victims of war but also active builders of peace, especially at the grassroots level. For example, they instituted people-to-people peacebuilding processes. Dr Elhussin cited the wife of the Dinka Chief, who was the one who encouraged him to go and make peace, as a further example. Women acquired new status, skills and power through taking new responsibilities that challenged existing norms. They engaged in income generating activities, conflict resolution, literacy campaigns and other peace building initiatives. They have taken a lead role in resolving interethnic conflict in the country. They have also formed networks and participated in global peace movements. In 1995, Sudanese women participated in the Beijing Platform for Action and agreed to work together collectively to end the war. Dr Elhussin highlighted some of the achievements of Sudanese women: They developed the Sudanese women's minimum agenda for peace, Nairobi, January 2000; They developed the Maastricht Declaration of Sudanese Women For Peace, April 2000; Women participated in developing a Machakos position paper with other national NGOs; Women participated in inter-Sudanese consultation groups; Women participated in the Joint Assessment Mission (JAM) process; and Women prepared, with the assistance of other NGOs and academic institutions, a priorities document for women for the donor meeting in Oslo (Kelly, 2015).

Central African Region

Ella Chimbiru presented the progress, challenges and opportunities for women’s participation in peace building in the Central African Region. She noted that, although UNSCR 1325 programme has helped to shift women’s issues from the local level to the international arena, crimes of sexual violence against women and children continued to be committed with impunity. Few women participate in decision-making processes, primarily because the national and the international institutions responsible for implementing UNSCR 1325 lack the facilities required for reporting, monitoring and evaluating and facilitating of women’s engagement. She argued that women play an integral part in peace building and must be involved early in the peace process in order to build their legitimacy as participants (Hendricks, and Chivasa, 2008). For effective participation in post conflict environments, there must be gender-sensitive reforms in public decision-making processes, in electoral systems, judicial systems, security systems, legislatures and local councils. In other words, there must be accommodative policies. We must, however, also take note of the cultural constraints that women face which limit their participation in peace building. But cultural practices are derived from political and economic environments, and the institutions under which they operate legitimize existing power relations (Hendricks, and Chivasa, 2008). Policies regarding women’s participation in peace building cannot be divorced from governance policy because these provide critical linkages and overlaps. Chimbiru also stressed the need for education as the basis from which to improve women’s participation in decision-making and peace building. Speaking to the ethics of women’s participation, she noted that the international community has repeatedly failed to prevent atrocities against women in time of conflict, to engage multi-ethnic women’s NGOs involved in reconciliation, and to match policy commitments with actual budgetary allocations. Ms Chimbiru highlighted the important challenge posed by the exclusion of female ex-combatants in DDR programmes. These women often turn to commercial sex for an income, and they then become central in the spread of HIV/AIDS. Exclusion from DDR processes also means that women ex-combatants retain their weapons and thus can constitute a danger to society (Hendricks, and Chivasa, 2008).

Zambia

The ‘Vision 2030’ (National Long-Term Vision 2030) summarizes the long-term development visions for Zambia up to 2030 and spells out six key basic principles. One of the principles is “peaceful coexistence”, which reflects Zambia’s commitment to peaceful diplomacy as well as domestic politics and positive stance towards peace building (JICA, 2016). The laws and policies

relevant to peace and security in Zambia include the Defense Act (Volume 8 Chapter 106 of the Constitutions of the Republic of Zambia), Zambia Police Act (Volume 8 Chapter 107 of the Constitutions/ Police Act revised in 1999) and Prisons Act (Volume 7 Chapter 97 of the Constitutions). None of these laws have either any specific references to gender or suggest approaches to gender mainstreaming. Under such setting, revision of the Zambia Police Act in 1999 was a tangible step forward in that the Victims Support Unit (VSU) was established to protect victims (survivors) of crime or violence. Even though the revised text does not have any specific references to violence against women (GBV) or children, the police has intensified efforts to deal with violence against children, women and elderly people since its establishment.

In 2011, the Anti-GBV Act was enacted to protect GBV victims (survivors) and is now in the process of enforcement. At the regional level, Zambia has signed the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa, upholding its commitment to the rights of people to access to the courts, equal protection and peace. At the international level, Zambia has agreed with the United Nations Security Council Resolution 1325 (UNSCR 1325) which requests member countries of the UN to promote women's equal involvement in peace and security, to protect women in conflicts and to prevent sexual violence as well as GBV, but does not have its own national action plan to implement UNSCR 1325 as of November, 2015 (JICA, 2016). Since its independence in 1964, Zambia has made a positive contribution to peace building in the region through its peaceful diplomacy with neighboring countries based on its own stable domestic political situation. Zambia's ranking in the Global Peace Index 2015 for 55th among 162 countries, as well as 7th among sub-Saharan countries clearly indicates Zambia's regional stability. As already mentioned earlier, Zambia has dispatched PKO personnel to politically unstable neighboring countries in the past (JICA, 2016). It has made positive efforts to achieve gender equality, including the introduction of a 30% quota system for women to encourage their participation in peace-keeping and the national defense force, and the establishment of the Gender Desk (implementation process and achievement are unknown) to promote gender mainstreaming at the Ministry of Defense. In 2014, women accounted for 16% of the dispatched PKO personnel. Although this figure is an improvement from 10% in 2010/14, it still falls short of the target of 30%. The proportion of women in Zambia's defense and police force is 10% (2014) and 17% (2015) respectively. The proportion of women in the police force is relatively high while that in the defense force is still only one-third of the quota. Among SADC members, Zambia is ranked in the middle in these two areas and is behind South Africa, Namibia

and Seychelles (<https://www.cia.gov/library/publications/resources/the-world-factbook/geos/za.html>).

The contribution of women in Zambia in their nationalist movements cannot be underestimated. Acknowledging all women who had participated both directly and indirectly is somehow not possible (JICA, 2016). When we try to look into the names of all women martyrs, as usual, history fails to bring all of them in picture. Participation by women in the struggle against the colonial authorities can be traced from the early twentieth century, from every part of Africa. Women are the unsung heroines of many a liberation struggles that freed Africa of the annoying yoke of colonialism and white oppression. Yet again he said that unfortunately many of their exploits, accomplishment and sacrifices have gone unrecognized. Yet without such women, victory would have been impossible.

Some of the methods adopted by the Zambian women in the struggle for independence were: blocking roads using logs for ‘African Renewal, African Renaissance’: New Perspectives on Africa’s Past and Africa’s Present. The African Studies Association of Australia and the Pacific (AFSAAP) Annual Conference 26-28 November 2004, University of Western Australia 10 stopping police and soldiers from entering and disrupting their public meetings, demonstrating half naked before the colonial authorities, civil disobedience and fighting against discrimination. (JICA, 2016). They came forward carrying posters, and boycotted shops which were meant for serving Zambians only through the windows. They involved themselves in cooking food for the men folk, to keep them strong enough for the same struggle. When the men burnt their identity cards, the women also burnt their marriage certificates to show their dislike and displeasure that they had. Dr. Kenneth Kaunda by involving his wife Betty Kaunda in politics, encouraged other women to come forward. Now it is clear that in Zambia, women were free to join political parties. By 1961 Mama Kankasa was one of the first women to become regional secretary. Although, several women have contributed to the freedom struggle of Zambia, a few prominent personalities have been focused on for their extremely significant contribution that changed the entire course of the struggle for freedom. One of the most dynamic personalities in the history of Zambian women in struggle for freedom is Mrs. Muthike Betty Kaunda, the wife of President Kaunda. She was one of the privileged few woman of the time who could complete a teacher’s training course, a rare achievement for a young lady at that time. In 1946 she met and married Kenneth Kaunda who was also a school teacher ~~master~~ and from there on her life has been at the side of her husband, a determined freedom fighter. She always considered all freedom fighters as part of her family. She

participated in women's active efforts to help their male politicians with providing them food demonstrating, picketing and boycotting, which was indeed a stony road to struggle of freedom. Another popular vigilant and gallant personality being acknowledged here is the traditional aristocrat, Princes Nakatindi Nganga Yeta (JICA, 2016). She was the great granddaughter of the Lozi king Litunga Lewanika who was a high spirited strong willed personality and was the first member of the ruling family in the former Barotseland to join the United National Independent Party. The princess broke many traditional ways of life, by entering the struggle for freedom. She faced stiff opposition from the Barotse Royal family because, already a British protectorate, she was to be succeeded from the entire Northern Rhodesia at any time. Kaunda described Nakatindi as a brave woman who was totally committed to serving her people and nation as a chieftainess. Kaunda once said that she helped to make an impact on UNIP's penetration into Barotseland, where the party had a difficult time initially in convincing the people of the need to fight against colonialism (<https://www.cia.gov/library/publications/resources/the-world-factbook/geos/za.html>).

The participation of women in struggle for freedom in Zambia cannot be complete unless we pay homage to Mrs. Julia Mulenga, popularly known as 'Mama Chikamoneka' or 'Mama UNIP'. She is a rare example of a brave, proud, fearless and active spirit in political circles. She could stand and argue with a white man or women, when it was a taboo for a black person to do so. She was extremely competent at recruiting more women members and sensitizing them about the discrimination and ill treatment by Europeans towards Zambians. While running her small food-shop, she would organize women and map out protest marches, and lead them in boycotting shops and butcheries. In this way women showed their total support for fellow male freedom fighters. 'African Renewal, African Renaissance': New Perspectives on Africa's Past and Africa's Present. The African Studies Association of Australia and the Pacific (AFSAAP) Annual Conference 26-28 November 2004, University of Western Australia 11 Mrs. Mulenga had started her real career in politics in 1951 and was even arrested in 1953 on a charge of public incitement and leading a protest march. She formed a Women's Brigade in 1953, in an effort to contain the unprecedented upsurge of militant nationalism. In 1959 when the Zambia African National Congress (ZANC) leaders were in restriction from public life, freedom fighters met in her house and formed a new party called African National Independent Party (ANIP). The party was later renamed "United National Independent Party" (UNIP). She mobilized nearly three quarters of the women in the country to take part in the cutting down of trees to barricade roads with, they also prepared meals

for freedom fighters to enable them to work hard. She walked through the streets at night rattling a tin with stones in it in order to call women for politically oriented meetings organized demonstrations and compose tunes for freedom songs and slogans. She was not only an organizer but was also always in the fore front of these demonstrations. In March 1960, when Ian Macleod (Secretary of States for the Colonies), visited Zambia, Mama Chikamoneka along with her friends demanded immediate independence and self-rule and showed their displeasure by baring their breasts. When Macleod was surrounded by the half-naked and weeping women, he began to cry, which she quoted in the press as a most amusing incident in her life to see, a white man cry. Her high spirit and optimism were a great encouragement to everyone during the pre-independent days. The heroism of Mama Chikamoneka is legendary in the history of Zambia. When Zambia was declared independent in 1964, most women who participated in the nationalist movement were honored adequately. A few women were nominated in Parliament at the time of the formation of the new cabinet. Princes Nakatindi was elected in 1969 and became the first woman Junior Minister. Mama Chikamoneka was honored with a decoration in 1969 and when she died in 1986, the government declared a national day of mourning and accorded her a state funeral (JICA, 2016).

4.1 Women and Peace Building

The term peace-building is of popular characterization specifically in relation to issues of women. This is reflected in the fact that the term is not used within the Platform for Action (PFA), the consensus statement adopted by representatives of 181 nations at the 1995 United Nations (UN) World Conference on Women held in Beijing, China (Mazurana and McKay, 1999). This is in spite of the fact that women's participation in governance, women's peace-building, women's human rights, and violence against women are topical issues in contemporary international discourse. Nevertheless, the PFA serves as a blueprint for women's global leadership to advance women's status and, hence, it is a peace-building related document in its own right, based on the fact that it focuses on women issues in both war and peace period. However, because of how ubiquitous the term peace-building has become within the vocabulary of UN, national governments, and even nongovernmental organizations (NGOs) after the Beijing Conference, feminist peace researchers are evidently curious about meanings attributed to peace-building, especially as it relates to women. Mazurana and McKay (1999), proceeding from the basic premise that senior policy-making men's usage of the term (Boutros-Ghali, (1992), for instance) differed from that of women. NGOs and grassroots organizations, conducted a gender analysis of the meanings of peace-building at UN, NGOs, and grassroots levels. Based upon that understanding of the contextualized and process

oriented nature of women's grassroots NGOs' peace-building, they developed this broad conceptualization concerning peace-building: Peace-building includes gender-aware and woman-empowering political, social, economic, and human rights. It involves personal and group accountability and reconciliation processes that contribute to the reduction or prevention of violence. It fosters the ability of women, men, girls, and boys in their own culture(s) to promote conditions of nonviolence, equality, justice, and human rights of all people, to build democratic institutions, and to sustain the environment (Mazurana and McKay, 1999:9). This conceptualization exercise by Mackay and Mazurana indeed broadens the focuses of peace-building to include the needs of women, girls and the feminist gender in very clear and general terms, and not only the needs of society as interpreted by men. However, it opens our eyes to the reality that peace-building, just like all other social concepts, is exposed to the same conceptual weakness of gender bias, a limitation that often nullifies the strengths or appropriateness of concepts, usually drawn upon to explain concrete social phenomena. Viewing from that 'gendered tilt', several researchers, both feminists and non-feminists, have argued that gender is relevant to questions of conflict resolution and peace. There are also those who use biological explanations and claim that women are more peaceful than men by nature and therefore more equal gender relations will result in a higher degree of peace (Gierycz, 2001).

Feminism, as an analytical tool, could be regarded as one of the concepts that are grounded within the confines of critical studies and is therefore not a concept that should be specified on its own terms. In this work, however, while keeping that preconception in mind, feminism is defined on its own terms as well. Generally, the feminist framework seeks simply to promote the notion that both women and men are individuals within society, and should be treated equally, thereby downing against all forms of gendered discrimination in society. The theory of feminism evolves three major strands, as Collins (2006) outlines them. First among these is the liberal feminist framework, which wishes to see a complete equality of opportunity between men and women. Liberal feminists wish to see an ending to the exclusion of women in public life and are keen to see equal representation of women in the high offices of state and advocate the right of women to participate in activities, such as combat, that have traditionally been ascribed to men by society. As gender biases are gradually being deconstructed in contemporary times, it should be noted clearly that there are many different ways in which women have lived in times of war: as fighters, community leaders, social organizers, workers, farmers, traders, welfare workers etc. Perhaps most notably, some women have been seen to use these different roles to try to minimize the effects of

violence, if not actively to try to end the violence themselves, by acting as peacemakers (Ferris, 1993). Historically, the incidence of such "role-play" by women has often gives them hopes and opportunities for liberation from older, often oppressive, social orders (INJODEMAR, 2019). As the need arose for them to take on men's roles in their absence, they had to shake off the restrictions of their cultures and live in a new way. Usually, as a fall-out of this very vital role which the women played, some political movements even come to take seriously the demands of women for improved rights, and accept women's political representation and other forms of rights in the post conflict situation. The allocation of places for women on the local Resistance Committees in post-1986 Uganda is a good example, with the establishment of a Ministry for Women also common. But this is usually where the positive aspects of women's experiences of war ends, because in the post-war peace, women have often suffered a backlash from government and society against their new found freedoms (Pankhurst, & Pearce, 1997).

However, the participation of women in post conflict peace-building holds great promise for enriching the entire process. Moreover, it is only fair that women do participate actively in these processes, given the scale of suffering they usually have to endure during wars. Measures to enhance women's personal security include calling to account men who commit sexual violence, most especially rape and violent acts committed against girls are even more hidden than those against adult women, and urgently require investigation along with support services for girls in most post-war situations (Nordstrom, 1997). After the conflict, women nonetheless rarely receive recognition for their contributions as providers and care-givers, let alone reward for their roles as social and political organizers. They usually receive much less support than male fighters in post conflict reconstruction and rehabilitation projects (Goldblatt & Meintjes, 1998), whilst at the same time they face increased levels of domestic violence. Although peace-building initiatives to assist ex-combatants (including children) are important, especially with respect to minimizing the use of violence in peacetime, it is also important that an overview of the resources include the consideration of all women's needs, not least because the majority of caring and providing for the whole population is often provided by women after war, and so addressing women's basic needs benefits the whole society (El Bushra, 1998). However, this treatise is not oblivious of the fact that men, despite being prosecutors of war also play their roles in peace-building. This synergy accounts for the success in peace-building. Perhaps the most difficult question which now faces those concerned with gender issues in post conflict situations, however, is not the ways to assess the extent of women's suffering, but how women fit into the complex picture of innocence and

guilt, and what this means for post conflict peace-building. Where peace-building is to take gender seriously, it also has to have an analysis of the variety of women's roles in conflict. The danger in ignoring women's active participation, as well as their collusion, in organized violence is that false assumptions might be made about the potential role of women in peace. Measures which attempt to assist people to handle such divisions without violence, if not resolved or overcome are rarely given consideration in peace-building strategies.

4.2 Importance of Women's Participation

O'Reilly et al. (2015) highlight that between 1992 and 2011 only 2% of chief mediators and 9% of negotiators in peace processes were women. They argue that a leading barrier to women's participation is that the goal is often merely to end violence, where women play a small part and that if the focus were instead on building peace women would play a more prominent role. Moreover, women's security needs and priorities for peace differ from international system's focus on state security. Finally, organisations that prioritise women's participation, for example the UN, often have little power to influence the direction of the process.

Nevertheless, state building in conflict-affected and fragile contexts provides opportunities for implementing greater gender equality, as it offers a window for change. Post-conflict state building can provide women with the opportunity to mobilise, be heard, and become more politically active due to the opening of a democratic space. However, at the same time, this is not always the case and these spaces can also end up being dominated by men and omit gender equality in the agenda (Khodary, 2016).

O'Reilly et al. (2015) stress the importance of including women in peacebuilding. The Geneva Graduate Institute's Broadening Participation Project examined the roles of women's groups in 40 peace and transition processes and found that the involvement of women made it more likely for an agreement to be reached and increased the probability that the peace agreement will last longer. Nevertheless, tensions exist between the levels of actual change fostered in the processes; the inclusion of gender sensitive language is not the same as the inclusion of women and it is important that this differentiation is made clear. Moreover, the inclusion of women does not by virtue mean that gender issues will be addressed or included and a very important point that O'Reilly et al. (2015) make is that the quality of women's participation is more important than the quantity of women participating and thus quotas are not necessarily beneficial. This is often discussed in terms of women's descriptive (women's presence in politics) and substantive representation (the

promotion of women's interests), whereby substantive representation 'requires that legislators have certain attitudes and preferences when acting as representatives' (Franceschet & Piscopo, 2008: 397). Goetz and Jenkins (2016) echo this point by highlighting that there is no correlation between women's participation and gender-equality provisions in peace building agreements and that the degree of impact rather depends on the form of women's engagement.

Goetz and Jenkins (2016) also argue that the most effective way to increase gender-equality content in peace agreements is through pressure on delegates and mediators by women's civil society organisations. Thus, it is important that steps are taken to encourage and enable the participation of women's civil-society organisations in peace building.

Women's rights are often side lined in the rush to achieve a political settlement to end conflict. Both exogenous and endogenous actors have to be willing to confront and deal with the root causes of gender-based discrimination and inequalities across multiple levels in order for these to be part of the society going forward. Although challenging, addressing women's citizenship helps introduce and remove inequalities from security and gender-responsive development. O'Connell (2011) argues that gender mainstreaming by the donor community focuses on placing gender components within mainstream programmes, rather than developing a comprehensive strategy for including, and targeting, women in development. O'Connell also critiques the lack of attention to the roles local women's organisations play as agents of change, and highlights that donors rather tend to view these merely as implementers. To promote women's empowerment and gender equity in conflict-affected and fragile contexts action must be taken on various levels including constitutional and legal frameworks that enshrine gender equality and equity, inclusive and equitable political institutions and gender-responsive economic and social policy-making, and clear accountability mechanisms. These should be locally driven (with attention to existing ethnic, religious and economic divisions) however international actors should build capacity and support local women's organisations, rather than give programmes for them to implement (O'Connell, 2011).

Khodary (2016) further argues that women should not be given roles based on stereotypes; men should not be viewed as dominant and violent, and women as subordinate and peaceful. However, identities overlap and experiences are contextually based. This is particularly relevant in the Iraqi case and the fight against the Islamic State, where women (mainly Yazidi and Kurdish) played an active role in the combat against the Islamic State, challenging gender stereotypes (Nilsson, 2017).

4.3 Challenges in Women Participation

According to Khodary (2016: 8503) Insecurity in Iraq is a significant obstacle to women's political engagement and participation and this has led many women to leave politics or activism. Social and cultural barriers also often hinder women's participation in Iraq, particularly the patriarchal cultural norm whereby women often need permission to engage in activities outside the home. These barriers inform decision-making and are thus reinforced in post-conflict reconstruction and political settlements. These attitudes are not solely the domain of men and are transferred to women too. According to a study carried out by the UN only 67.7 % of Iraqi women believe that women should participate in elections as candidates and 84.8 % believe that women should vote. Moreover, 41.5 % said they did not want to participate in political affairs as this was the domain of men (Khodary, 2016: 8503). Finally, the United Nations Population Fund (UNFPA) found that only about half of men aged 10-30 in Iraq supported women's right to work (Guthrie, 2017).

Peace building in war torn countries like Iraq also often relies on tribal hierarchy, religious leaders and the established political actors, thus restricting women's room for involvement. Additionally, for women to become involved in Iraq's peace building and post-conflict reconstruction, they often have to rely on partisan support and thus become an extension of their sponsor. As a result, women who could promote women's interests and/or have a history of campaigning for women's rights and participation are often overlooked and as a result these issues are side lined (Guthrie, 2017). Therefore, it is argued that in order to advance women's role in peace building a key challenge is to shift the mind-set of Iraqi society and thus considerable support and capacity building is needed for women's organisations. Suzan Aref, Director of the Iraqi Women's Empowerment Organisation, argues that it is pointless having new laws for women, or services if women cannot take advantage of or access them. Thus, education is needed in order for these laws to be internalised by the wider society, so that they can actually be implemented. Sanad for Peace building, a local peace building organisation in Iraq, carried out focus group discussions with women on the lack of women's participation in peace building. The key obstacles women mentioned were the lack of women's capacity-building measures, family and social pressure to conform to traditional gender roles, pervasive use of negative stereotypes in the media, and a lack of civic and human rights education programmes. Thus, Sanad argues for a range of actions to increase the role of women in peace building:

1. Identify influential women actors and map them
2. Train women in multiple different roles across the peace building spectrum
3. Collect gender disaggregated data on the participation and

impact of peace building initiatives 4. Set up a monitoring framework for the National Reconciliation Committee to ensure women play a role (Guthrie, 2017).

5.0 FINDINGS AND DISCUSSION

The findings were based on the following objectives: to identify situations that called for peace building in Northern Province since 1964; to determine the role played by women in situations that needed peace building in Northern Province since 1964; and to determine the challenges of women involvement in peace building situations in Northern Province since 1964.

Gender of the respondents

Table 1. Gender of respondents

Sex of respondents	Frequency	Response (%)
Male	54	36
Female	96	64
Total	150	100

Source: Field data, 2021

Sex of respondents: There were 54 (36%) Male and 96 (64%) Female respondents. A total of 150 respondents (100%) participated in the study.

The Need for Peace Building

Respondents were asked if they ever experienced situations that called for peace-building. The responses were as below: All the respondents experienced some form of conflicts at the council. One Hundred Twenty-Eight (85%) respondents indicated that they encountered conflicts that eventually called for peace-building. The rest (22, 15%) said they did not.

Table 2. Need for Peace building

Need for Peace building since 1964	Yes		No		Total	
	F	%	F	%	F	%
Responses	128	85	22	15	150	100

Source: field data 2017

When key informants were asked the same question. They gave the following responses:

- Peace-building is an everyday occurrence
 - Every time there are elections, there is need for peace-building
 - Politicians are the ones that need to be engaged in peace-building
 - Individuals in communities need it frequently to ensure peace
 - It is the duty of the clergy to ensure there is peace in communities
- a) The interviews also provided the following thematic responses to the question that sought identification of situations that called for peace building in Northern Province in since 1964:
- Chiefdom wrangles during succession periods and land dispute – the most recent being the murder of Senior Chief Tafuna in 2015 due to a succession dispute which was only resolved this year. The headmen from Mpulungu District indicated that the issue was not completely resolved as the other parties had not yet stopped agitating to install someone else as Senior Chief Tafuna.
 - Electoral violence (Election period – Mpulungu 2021 being the most recent where the ruling then Patriotic Front carders had their campaign vehicle burnt allegedly by the United Party for National Development which was in opposition then)
 - It must be noted that women were reported to have played a significant role in the chieftaincy of Senior Chief Tafuna. The chiefdom used a patrilineal system of succession but at some point in their history, they used a matrilineal for reason that best served the chiefdom at that time.
 -

Whether peace-building happens only in countries/places with a past record of war occurrence, the respondents gave the following responses:

Table 3. Where peace building Occurs

Peace building	I strongly disagree	I disagree	I neither agree nor disagree	I agree	I strongly agree	Total
Peace building happens only in countries where there was a war in the past	14 (9.6%)	11 (7.2%)	27 (18%)	92(61.2%)	6 (4%)	150 (100%)

Table 3 above shows responses regarding the question of whether Peacebuilding happens only in countries that had experienced war in the past. Those who strongly disagreed were 14 (9.6%); those who disagreed were 11 (7.2%); those who neither agreed nor disagreed were 27 (18%); those who agreed were 92 (61.2%); and those who strongly agreed were 10 (6%).

Respondents who believed peace building happens only in countries/places where there was war at some point was 163 (65.2%). It is clear that there appears to be a misconception of the concept of peace-building. In correcting this misconception, Jeong (2000) argued contended that modern concepts of the term peace are broader as they now include an assurance of positive human conditions in addition to absence of war. Understanding the concept is key to making appropriate efforts aimed at enhancing peace.

Key informants gave the following thematic responses to the question of where and when peace-building is usually occurrence:

- An approach to strengthen systems, structures, and behaviours that will enable a war-torn country to sustain peace.
- Action to identify and support structures which may strengthen peace to avoid occurrence of conflict.
- Transformation of the causes of conflict into the basis for sustainable peace.
- Way solving conflict as people strive to lead a better living.

The above views were similar to those of (Lederach, 1997) who argued that the original peace building NGOs viewed peace building as a ‘long-term project of building peaceful, stable communities and societies. These see peace building as a process that aims gradually to strengthen and restore relationships and transform unjust institutions and systems’ (Lederach, 1997). They try and support individual and intergroup change, using tools of conflict resolution, dialogue, and training. To achieve these aims, they seek to work with influential individuals, both within and outside of the state.

Role of Women in Peace-Building

Table 4. Role of women in peace building

	Clergy	School administrator s	Civil society	Politicians	Community members
Role of Women in Peace-Building	To support men who realise the need for peace in conflict situations	Support men in their lives achieve both their dreams and those of their spouses	Equal partners in development	Equal partners in decision-making	To take care of the family especially children during conflict times
Whose duty is it to initiate peace?	The people involved in a conflict should be responsible	Leaders must foster peace while teaching young ones the value of peace	It is the duty of women and men to foster peace	It is the politicians in government who are responsible to	To build-peace is a man’s job

Conflict is normal and present everywhere human beings reside. For example, when civic leaders and other politicians, managers and employees interact during the course of execution of their work, there is always a potential for conflict. In fact, it is virtually impossible for people with diverse background, skills and norms to work together, to make decisions, and to try to meet project

goals and objectives without conflict. It is not true to say that conflict does not occur. It occurs everywhere, often and sometimes. These results agree with observations by Robbins, Bergmann, Stagg and Coulter (2012) who asserted that conflict in organizations was inevitable. The findings of this study shows that 15 (88%) of the respondents indicated that conflict existed among civic leaders at the Council in Kasama while the rest of the respondents said it rarely occurred.

Levels of women involvement in politics

Respondents were asked whether there was parity in politics with regard to participation levels between men and women. Responses were as follows:

Table 5. Level of women involvement in politics

Degree of women Participation politics	Frequency	Percentage
Yes	8	5.3
No	142	94.7
Total	150	100%

Out of 150 respondents, 142 (94.7%) responded ‘no’ meaning they believed there was no gender balance between male and female politicians. Only 8 (5.3%) respondents responded ‘yes’ meaning they believed there was gender balance.

The data coming out of the interviews confirms that the gender in the majority is male.

Causes of lack of women participation in peace-building

Asked what caused the lack of women participation, the following responses were provided:

Table 6. Causes of lack of women participation in peace-building

Cause of lack of participation	Frequency	Percentage
Low or lack of education	43	29%
Poverty	12	8%
Lack of determination by women themselves	33	22%
Abuse and discrimination of women (exclusion by men)	62	41%
Total	150	100%

Table 6 above shows that out of 150 (100%) respondents, 62 (41%) said lack of women participation was caused by abuse and discrimination of women (exclusion by men); 43 (29%) were those who said low or lack of education was the cause; 33 (22%) said the cause was lack of determination by women themselves; and 12 (8%) poverty was the cause. It is clear that the majority respondents believed that abuse and discrimination of women was the cause of women who represented 41%. This was in line with the argument by Mazurana and McKay (1999) who believe that peace-building includes gender-aware and woman-empowering, political, social, economic, and human rights. They argue that peace-building involves processes that contribute to the reduction or prevention of violence. There appeared to be need to increase awareness of the concept of peace-building to enable understanding of its broad meaning.

Importance of women participation in peace-building

When asked whether women participation was important or not, the responses were as follows:

Table 7. Importance of women participation in peace-building

Whether women participation is important or not	Frequency	Percentage
Yes (Important)	140	93.2%
No (Not necessary)	3	2%
Necessary to some extent	7	4.8%
Total	150	100%

The table above represents responses given regarding whether women participation is important or not as below:

- Yes (Important) 140 (93.2%)
- No (Not necessary) 3 (2%)
- Necessary to some extent 150 (100%)

Women in politics said that only women could best represent other women in development matters. They said it was clear during the time they served in their respective positions that men hardly thought of the need for women to be part of political decision making. In fact, men believed they were better placed to decide on behalf of women and further believed that politics was not for women.

Other women said that they used to think that politics was only for men because on the tough language and violence, but they resolved they could make it after getting inspired by the few women pioneers in Zambian politics who included the former Vice President, Her Honor Madam Innonge Wina.

Nordstrom (1997) agrees with the foregoing that women participation in peace and development processes is important. He argued that participation of women in post conflict peace-building is a recipe that adds value to the whole process. He adds that women must be active participants because the extent of suffering they usually go through during tumultuous periods is distressing. More reasons for women participation were given to agree with Nordstrom (1997). In the case of Sudan, women continued to provide physical and psychological support to people in need and

participated in conflict prevention and peace building programmes. During the conflict, women participated as combatants and provided support to fighters; they prepared food and cared for the sick and wounded soldiers; they unified families and communities by way of singing peace songs; they persuaded husbands, sons and daughters to stop fighting; and formed women's organizations and networks that advocated for peace, both at the grassroots and internationally. The formal participation of women in the negotiations was, however, limited. During the negotiations, women resorted to passing recommendations on pieces of paper under the doors of closed negotiation rooms (Hendricks and Chivasa, 2008). They also held demonstrations to highlight issues that they believed were not being adequately addressed, for example, the plight of orphans and the disabled, and gender balancing.

Degree/Level of women participation in peace-building

In 4.3.3 above, those who responded that women participation was important were asked to what extent the level of women participation was, based on the Likert scale below:

Women Participation

Table 8. Women Participation

Degree/level of women involvement in peace-building	It is very low	It is low	It is average	It is High	It is very High	Total
How low is women involvement in peace-building?	116 (77%)	27 (18%)	7 (5%)	0 (0%)	0 (0%)	150 (100%)

Key informants also provided various reasons for the low woman participation in politics and peace building in general. The main reason given are as follows: Low or lack of education, Poverty, Lack of determination by women themselves, and Abuse.

Age group of respondents

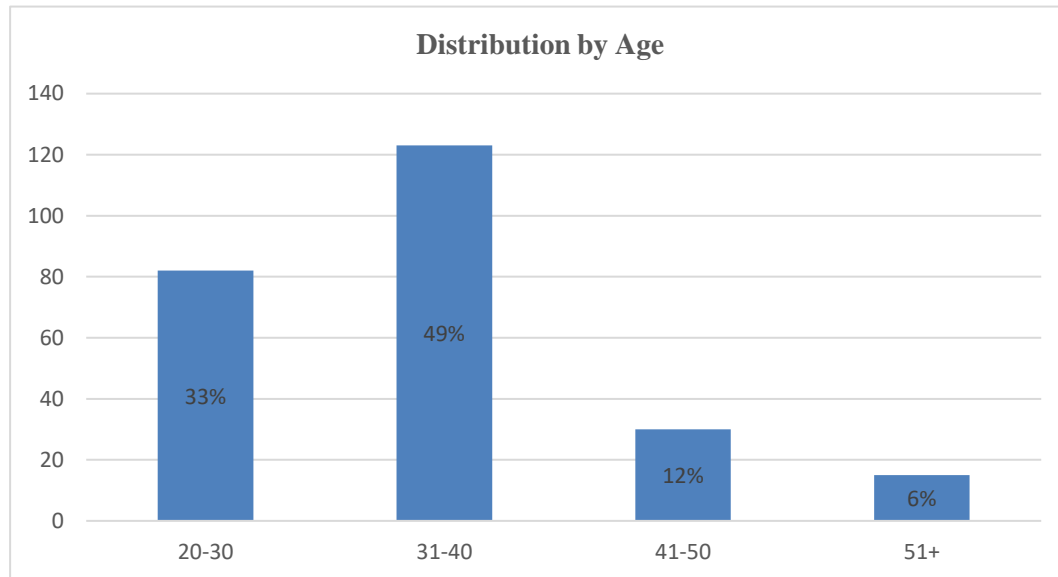


Figure 1. Age group of respondents

Source: Field data, 2021

Figure 1 shows the age of respondents. The study had 150 respondents. Those who were in the age group 20 - 30 years were 49 (33%), 31-40 years were 74 (49%), 41-50 years were 18 (12%), and 51 and above were 9 (6%). The total was 150 (100%).

Distribution of Respondents by Level of Education

As an important factor in peace building, education level of respondents had to be sought. It provided the background knowledge in understanding participation in peace building across gender. It is observed that the respondents in this study had different levels of education. Respondents with diplomas were 6 (23.52%) same as the unspecified while those with Bachelor's Degrees were the majority at 7 (41.17%). Only 2 (11.76%) respondents had master's degrees.

Figure 2 below shows the distribution of respondents by level of education.

Distribution of Respondents by Level of Education

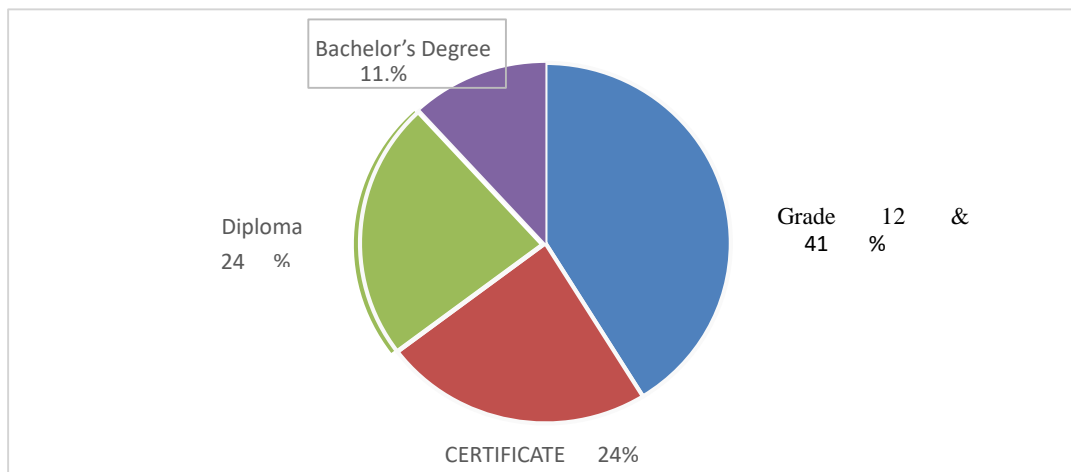


Figure 2. Distribution of Respondents by Level of Education

Source: Field data 2021

6.0 CONCLUSION

Based on the findings of this study the following was concluded: no studies have been done on women participation in peace-building in Northern Province of Zambia. The findings of the research fulfilled the requisites of the study. On the basis of the findings, analysis and discussions, various conclusions were made:

Pre-election times have been considered conflict situations as different kinds of conflict occurred. The major ones identified in this study were chieftom succession wrangles and political violence during elections. It is concluded that political violence is one of the factors behind low women participation in politics as by nature, women tend to avoid violent situations and activities in general.

The periods of political turmoil have called for peace-building especially in the immediate past-election times the country had undergone. Other times that called for peace-building were categorised at individual level.

The study revealed that women have played an important role in peace-building. The seemingly basic tasks of child and home care have been motivation enough behind many resolved conflicts. Women involved in peace building have genuinely meant to do so and such efforts had produced

long lasting peace in some war torn countries and in Zambia since independence.

Low education has been at the centre of lack of women involvement in peace-building and in politics. This has been coupled with low self-esteem and fear to stand up to what they believe is right. They fear abuse would also have a negative effect on their children.

A number of challenges caused lack of women involvement in peacebuilding. According to the clergy, women are looked down upon as lesser beings due to biblical misunderstanding.

School Administrators attributed lack low participation of women to low education among the females. The Civil Society suggested by abuse of human rights of females especially those that deal with access to education, right to assembly and free expression.

Politicians argued that lack of interest and self-confidence by the women themselves was the cause of low women participation in peace-building while the community members generally believed lack of interest by the women themselves and obstruction by systems and laws.

Participation of women in politics and peace building in general was low. The main reasons given were low or lack of education, poverty and lack of determination by women themselves, and abuse/violence.

Respondents reaffirmed the importance of women participation in peace-building and politics.

Chieftdom wrangles during succession periods and land disputes; and electoral violence were the major sources of large scale conflict in Northern Province.

7.0 RECOMMENDATIONS

The following recommendations were made:

- i. Based on the findings of this study, women education has to be prioritised despite the gains made in the past five decades after independence;
- ii. Ensure women are being urged to gain self-confidence with the help of civil society institutions and the government of the Republic of Zambia;
- iii. Ensure women participation should be emphasised to the extent that all organizations should work to achieve the 50 per cent women representation by 2030 in Zambia; and
- iv. Ensure to empower the general public on knowledge of the concept of peace-building by relevant government departments.

7.1 Suggestions for Further Research

The findings of this research were based on selected districts of the province. Therefore, there is need to conduct more empirical field surveys on women participation in peace-building based on all the districts of the province.

7.2 Research for Future Practice

Ensure to look at the challenges facing women in today's peace building in the country.

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