# ROLE OF WOMEN IN PEACEBUILDING IN NUMAN LOCAL GOVERNMENT AREA OF ADAMAWA STATE

**BY**

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## DECLARATION

I hereby declare that this thesis was written by me and it is a record of my own research work. It has not been presented before in any previous application for a higher degree. All references cited have been duly acknowledged.

Name: **MAIBAKA, Wusa Kondani**                    **Sign/Date**

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## DEDICATION

I dedicated this Project thesis to almighty God for making me the first masters holder in my family. This work is also dedicated to my parent and my husband for their supports.

## Approval Page

This thesis entitled 'Role of Women in Numan Local Government Area of Adamawa State' meets the regulations governing the award of Master's degree of **Modibbo** Adama University of Technology, Yola and is approved for it contribution to knowledge.


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## ACKNOWLEGMENTS

# ABSTRACT

*Women have been seen as pitiable victims of ravaging violent conflicts in Africa but beyond this, they remain active actors in contemporary armed conflict, not only in Africa but also in the world of the world. Unfortunately, while literature has engaged the victimhood of women in armed conflict situation, less has been said about the role women play in building peace in conflict ravaged areas. This study examines the role of women in peacebuilding in Numan area of Adamawa State. Data for the study were collected from both primary and secondary sources. Primary data were collected quantitatively and qualitatively. While the quantitative data were collected through key informant interviews with relevant stakeholder and focus group discussion session, the qualitative data were collect through self-developed questionnaire. In all, a total of 10 key informant interviews were conducted with various women group leaders while two focus group discussion sessions were had with different women groups. Similarly, 200 copies of a self-developed questionnaire were distributed to relevant respondents but only 198 copies were retrieved. Data collected from the primary sources were complemented with secondary data collected from books, articles and other secondary materials. Quantitative data were analysed using table and chart while qualitative data were analysed using content analysis. The result from the fieldwork shows that there are many forms of conflict in Numan LGA. The most common among these conflict are farmer-pastoralist and ethno-religious conflicts. The Farmers-Pastoralist conflicts also present ethnic dimensions as the pastoralist are predominately Fulani's and the farmers are predominantly Bachama. These conflicts are usually caused by many factors such as youth unemployment, widespread poverty, religious intolerance and climate change effect. Women play significant role in building peace in their areas. Role played by the women include praying, humanitarian help, application of subtle protest and filling the void left behind by their husbands. These roles were very effective in building peace in their area by providing psychological succor, build confidence, and preventing retaliation. While women play significant role, they are constrained by many challenges which include patriarchal society, lack of adequate training, religion and culture. The study submits that the Women play key role in peacebuilding that contributed to the sustenance of the Numan society. To this end, the study recommended that women should be incorporated into formal effort to build peace in Numan area. It is also recommended that women should be trained in conflict management to enhance their peacebuilding intervention.*

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**CHAPTER ONE**

**INTRODUCTION**

**1.1 Background of the Study**

The end of the Cold War ushered in a new era of security characterized by armed insurrection against constituted authorities of the state. The number of intrastate conflicts has since increased dramatically, along with their duration and degree of complexity. Similarly, national systems of order break down, dominant antagonisms and repressed grievances reassert themselves. Especially within the third world, these conflicts often threaten regional stability and are accompanied by high rates of civilian casualties and human rights violations. The incidence and virulence of intrastate conflict in recent decades has had serious implications on women, most notably in that there is no longer a clear peculiarity between the battlefield and the home front. This increase in inclusive violence has meant that civilians, particularly women and children, account for the vast majority of those adversely affected. The great challenge facing the world today is the growing violence against women and girls in armed conflict and the adverse effect of violent conflict on women is more resound and has far reaching effects on the society at large. This is because in many societies women are especially vulnerable due to the pre-existing gender imbalance in levels of political, economic and social powers. The traumatic effects of armed conflicts on women are not unique to their male counterparts.

In the recent past, countries in Africa have had numerous conflicts and presently the problem is far from being abated. This has caused untold suffering on the people and also taken a huge toll on the development of the continent. In almost every part of Africa, there are tales of heart-wrenching experiences of armed conflicts, with women and children bearing the brunt. As at 2017, most of the armed conflicts in the world are located in Africa (Ploughshare, 2017). For instance, in Sudan, where conflict has existed since 1956, almost two million people have lost their lives since the early 1980s (Harermans, 2000). In Somalia, the decade-long civil war has claimed hundreds of thousands of lives while there were over 800,000 refugees and over one million internally displaced persons. The ethnic conflict in Rwanda resulted in genocide in 1994 with the killing of over half a million persons from one ethnic group. Since 1960, Burundi has also faced internal conflict resulting in the loss of hundreds of thousands of lives and also rendered as refugees over half a million persons, most of which are women yet they

are excluded from the process of designing peace agreements. Luchsinger (2010) argues that in conflict and post-conflict situations, there is systemic exclusion of women from the public sphere. And MacCarthy (2011) argues that the chance of achieving sustainable peace are diminished by under participation of women, and building a lasting peace that sustain post war economic, political and social development requires the full participation of all citizens. This is why the United Nation's resolution 1325 which was unanimously passed in October 2000, acknowledges that women and children account for the majority of those adversely affected by armed conflict. Hence the resolution 1325 recommended mainstreaming a gender perspective into peace keeping operations. To this end, the resolution set a new threshold of action for UN and government, calling for institutionalizing the participation of women at the peace table, and in a post conflict process of peace building and reconstruction. El-Bushra (2000), during the past few years, there has been an increasing recognition by according to the governments of states, international organizations and civil society organizations of the importance of gender equity and empowerment of women in continuing struggle for equality, democracy and human rights, as well as for poverty eradication and development. In nearly every country and region of the world, there has been progress on achieving gender equality and women empowerment, although progress has been uneven and the gains remain fragile. Studies on Rwanda, Mozambique, Palestine and Sri lanka shows that women may be victims, but they also often participate actively as soldiers, informants, couriers, sympathizers and supporters in peace building process. Agbalajobi (nd). In spite of the fact that peace building activities in the world are male-dominated, there are still reasons for women inclusion in all peace building processes. Women are natural peace builders and they constitute half of population of every community. The task of peace building, a task which is so great, must be done in partnership with both men and women. Women are the central care takers of families in most cultures, and everyone is affected when women are oppressed and excluded from peace building. Women played a role in the process of peace building, first as activists and advocates for peace. Secondly, as peacekeepers and relief aid workers, women contribute to reducing direct violence. Thirdly, in cases where women have acted as mediators, trauma healing counselors and policymakers, they work to transfer relationship and address the root causes of violence. As educators and participants in the development process, women contribute to building the capacity of their communities and nations to prevent conflict. For instance, women

participation in Burundi conflict resolution helped to integrate gender equality into democratic governance and peace building framework. This was as a result of quotas in the peace agreement and Burundi's new constitution. Pressure from women organizations contributed to a culture of negotiation for national peace. Arusha peace process for the Burundi conflict began with 17 different political meeting for the first round of talk in July 1998. Where no civil organization was authorized to participate, Hutu and Tutsi women decided to join force to protest against this exclusion to call for a place at the peace table. Their initiative led to creation of numerous women NGOs. These groups organize a wide range of activities, including workshops on non-violent conflict resolution, a forum that gather women and men to discuss strategies for national reconstruction, with the aim of identifying obstacles to peaceful cohabitation within the country. The various activities carried out in the name of peace have slowly helped reconstruct networks of committed women, networks that were shattered during the conflict (Ntwarante and Ndacayisaba, 2000).

 Therefore, it is essential that women be included in the peace building process. Nigeria, since her civil war, has experienced severe violent conflicts with devastating effects on the Nigerian economy as well as its people particularly women and children. The Boko-Haram insurgency, ethno-religious clashes, and violent clashes between nomadic pastoralists and some farming communities have in the past two decades brought untold hardship and sorrow- physically, emotionally and mentally- to many Nigerian women in Borno, Yobe, Gombe, Plateau, Benue, Kaduna, Bauchi and Adamawa etc.  The most recent example is the killing of 29 people majority of who are women, in the conflict involving the Fulani herdsmen and indigenous people of plateau state on the 15 of October 2017.  Studies have shown that women are worst hit in situations of violent conflict and are also affected differently from men during these crises. Where women suffer from conflict, it is important that peace building processes take account of that suffering in the construction of lasting settlement (Hudson, 2010).

The United Nations Security Council acknowledges the full inclusion of women in peace building and conflict resolution, that women have unique opportunities for conflict resolution and peace building due to the unique roles they played in society. This lead to the clarion call for the increased participation of women in all peace building processes by Nigerian government. Articles 40(4) and 44(e) of the ECOWAS Protocol relating to the Mechanism for conflict Prevention Management, Resolution, Peace-keeping and Security also

reiterates the importance of women in conflict resolution. It is in the light of this that Nigeria's formal Minister of Women Affairs and Social Development, Zainab Maina in 2014, at two days strategic forum organized for effective and efficient implementation of National Action Plan on the (UNSCR), observed that for Nigeria to fully address the growing insecurity challenges facing the country as well as reduce the escalating violence against women and girls to the barest minimum, women must be fully involved in peace building, conflict management and decision making process. Thus, Nigeria women are now active in peace building and conflict management but their type and level of engagement and effectiveness depends on the local contexts. Market women, for instance, motivated by the needs to protect their livelihoods, try to insure that the market is safe and neutral space for all their customers. Women in communities under frequent attack organize themselves to provide humanitarian assistance to victims. Also joining across ethnics or religious lines is another way women are used in restoring peace. For instance, in Kaduna, Muslims and Christian women have held join prayer meeting. Also women used traditional roles, they used their positions as wives or mothers to exert influence over male decision makers, (Nwadinobi and Magurire, 2013). Example includes the first lady's leadership of the Nigeria's first ladies' peace initiatives, the wives of the northern governors' forum and association of police wives, using their husbands' status. These women can be influential through adopting their traditional roles. Women play active roles in informal peace table where they are able to obtain a place. For instance, in the few panel of enquiry where women have participated, they demonstrated that, they have brought fresh insights and has asked gendered questions that may be otherwise missed. In security sector, women police officers have result in greater reporting of gender based violence. But in spite of the significant milestone in women involvement in peace building, there is still gender inequality and a chronic under representations of women in key decision-making processes in Nigeria particularly the northern part. Women in the northern states, are often, excluded from the public sphere despite their active peace building role; they face numerous barriers to their full and active participation in peace building processes. Predominately, such barriers are erected by African traditional and religious belief systems. Thus, peace building is still skewed in the favor of men, and Peace building can only be achieved if women are allowed to actively participate in the negotiation table. Although, there is a growing reacquisition that women in conflict situation must not be viewed only as victims,

but as powerful agents of peace and security in their communities. Thus, women of Numan Local Government in Adamawa State are reputable for peacebuilding and conflict management activities. They have been involved or spearhead peacebuilding activities lull violent conflict in their community. Historically, since colonial period Numan local government is known to have experienced many conflicts that have demonstrated violent dimensions. For instance, the violent conflict that broke out between Bachama people who are predominantly Christians and their Hausa neighbors who are predominantly Muslims followed by the recent Farmer-Herdsmen conflict of 2017 to 2018. This conflicts led to loss of many lives, thousands of people either displaced or missing, majorities of whom are women and children. Also properties worth millions of Naira were destroyer (Bello, 2005).

## 1.2 Statement of the Problem

In spite of the fact that women are usually more affected by violent conflict, they are relegated to the background when issue of development and peace building are placed on the table. Often, women are not included in formal and informal efforts to resolve conflicts and build peace. However, the participation of women represents a potential opportunity to bridge seemingly impossible divides and also to incorporate actors from civil society and family, rather than the battlefield, for the purpose of creating sustainable peace. Therefore, the need to examine the ways in which women are incorporated into, or excluded from the process of building peace and know whether the level of women involvement can impact the success and longevity of that peace process or agreements. Women in Numan, either individually or collectively played a critical role in promoting and building peace. However, government and other critical stakeholders seemed to ignore the role they played as peace builders in the community, as such during various stages of peace processes they are not fully incorporate. Therefore, the researcher tends to look at the role women in Numan play in peacebuilding with empirical facts based on observation and experience. Thus, this study seeks to academically investigate or study to know if and what role women had played in peace building process in Numan. Thus this study.

## 1.3 Aim and Objectives of the Study

The main aim of the project is to examine the Peacebuilding role played by women in Numan local Government of Adamawa state. The specific objectives are:

1. To examine the causes of violent conflict in Numan Local Government of Adamawa state in which women participated in peacebuilding.

2. To understand the specific role that women played in peacebuilding in Numan Local Government Area.

3. To explain the effectiveness of the involvement of women in peacebuilding in Numan Local Government Area.

4. To analyze the challenges faced by women in peacebuilding in Numan Local Government and explain how the challenges can be surmounted.

## 1.4 Research Questions

These questions are directly related to the specific objectives of this research work: -

1. What are the causes of the identified conflicts in Numan local Government Area?

2. What specific peacebuilding roles did women play in Numan Local Government?

3. How effective are women involvement in peacebuilding in Numan Local Government?

4. What are the challenges faced by Women in peacebuilding activities and how can these challenged be surmounted?

## 1.5 Significance of the Study

This research work shall be of great significance in its contribution to knowledge particularly in the field of peace building and conflict management. The finding of the research will be tremendously significance to women, in exposing roles played by women in Numan and find out some challenges that make them predominantly inactive in peacebuilding processes as well as suggest policy options for enhancing their role in peacebuilding. Also this study will provide information to Government and agencies for formulating further peace building policies that will strengthen conflict management and ensure women are involved in peace building processes in Adamawa and the country at large. This study will greatly enable policy makers understand the potential of women interventions and the gains from their increased participation in peace building. Also to the general society, the skills used by Numan women, could be a model to others women intending to be involved in the art of negotiation and peace building activities, because traditional structures have largely excluded women from peace building activities and the reality is that men has continue to take a leading role and women are ignored hence diminishing their potential capabilities for peace building (Hudson, 2010).

Therefore, the need to examining the role that women in Numan played in peace building, in their new socio-cultural and political community.

## 1.6 Scope of the Study

Numan LGA is one of the major flashpoints of crisis in Adamawa State. Historically, since colonial period till date, the area has witnessed numerous crises that have demanded considerable interventions. The newest conflicts in the area are those between farmers-herdsmen. In this entire crisis, women have had to intervene to build peace. Therefore, this study will concentrate on examining the role play by women in peace building especially in violent conflict that broke out in the area from 2004 to 2018.

## 1.7 Definition of Terms

Bwatiye- It is a general name of the predominant tribe in Numan local government known as Bachama

Bwarato- Royal Priestess

CAN Women- Christian Association of Nigeria (women wing) it is a women group that come together to preach the message of peace.

Da'wah Women- It is an Arabic word which has the literal meaning of "issuing a summons," but in my work it is a (Muslim women group) that come together to preach the message of peace.

Mai Ruwa- Water Vendor

Mai Jimila- Village Head

Mandye Kwatiye- Iron Women, it is a group of old women that normally come together to preach peace whenever conflict broken out in the land.

Nzumosu- Name of a village where a woman is the Tittle holder (Bwarato)

Wakili- Ward head

Hama Bachama- Name of Traditional Tittle Holder (king) of Bachama people in Numam local Government

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# CHAPTER TWO

# LITREATURE REVIEW

This chapter review relevant literatures on women role in peacebuilding in order to understand the state of literature on the issue and current themes on women and peacebuilding. To do this, this chapter will be divided into three dominant themes —theoretical framework, conceptual clarification and literature review.

## 2.1 Theoretical framework

### 2.1.1 New War Theory

The New War Theory (NWT) (1999) was propounded by Kaldor's, in her Book little: Organized Violence in global era polity. She argues that contemporary types of war are distinct from classic modern forms of warfare which were based on nation-states. New wars are part of globalized war *economy* underpinning by transnational ethnicities, globalized arms markets and internationalized western-global interventions. The new type of warfare is a predatory social condition which damages the economies of neighboring regions as well as the zone of conflict itself, spreading refugees, and identity based politics. This new war theory is characterized by new forms of violence, by new actors, institutions, no longer state armies but mainly non-state actors such as paramilitary units, local warlords, criminal gangs and mercenary groups who are challenging the authority of the state, (Kaldor's,2006). It's further characterized by a significant increase in civilian casualties who are not clearly distinguished from combatants, because the wars are more inter-state in which women and children are worse hit. Hence, what people of Numan Local Government are experiencing today is an extension of new war, it has a similar feature with the theory, where lives and properties has been destroyed, people displaced majorities of those affected are civilians mostly women and children. Therefore, the need for women to be involve in negotiation process since it affects them the most, according to Kaldor, this new form of warfare is political rather than a military challenge, involving the breakdown of legitimacy and the need for a new cosmopolitan politics to reconstruct affected communities and societies. Therefore, these new forms of wars call for holistic approaches where every segment of the societies will be involving in the negotiation table for a sustainable peace building. Thus, women in Numan tend to make effort

to enumerate their condition by involving in peace building because they are most affected in all these entire crises.

### 2.1.2 *Multi Track Diplomacy Model*

Multi Track Diplomacy Theory was developed by Louise Diamond and Ambassador John McDonald in 1991. The theory is a conceptual way of viewing the process of international peacemaking as a living system. The theory looks at the wed of interconnected activities, individuals, institutions that operated for a common goal of world peace. The view of this theory is that due to the nature of modern day conflict with increase in intrastate conflict, it was confirmed that government alone cannot be effective way of resolving conflicts. Rather, there is need for more interpersonal approach in addition to government mediation, various ranges of interventions such as Non-governmental/professional, Private Citizens, Activism, Religion, Researchers, Communication and Media to ensure a holistic, comprehensive approach to conflict transformation with a greater likelihood of long term, sustainable peace. War and armed conflict are now interstate, the implications of this is that, it has increased the number of civilian casualties with women and children the most affected. This occurrence has change the concept of peace building from purely government activities to range of other interventions that cut across various spectrums ranging from Track one (government) to Track Nine (media and public opinions) exist. Among these spectrums of intervention Track Four (private citizen), allows women initiatives within the society to intervene in activities of building long term, sustainable peace. The theory spectrum encourages private citizens like women to actively involve and participate in peacebuilding in order to achieve a sustainable peace. Hence, the role of women in peacebuilding in Numan local government area of Adamawa state.
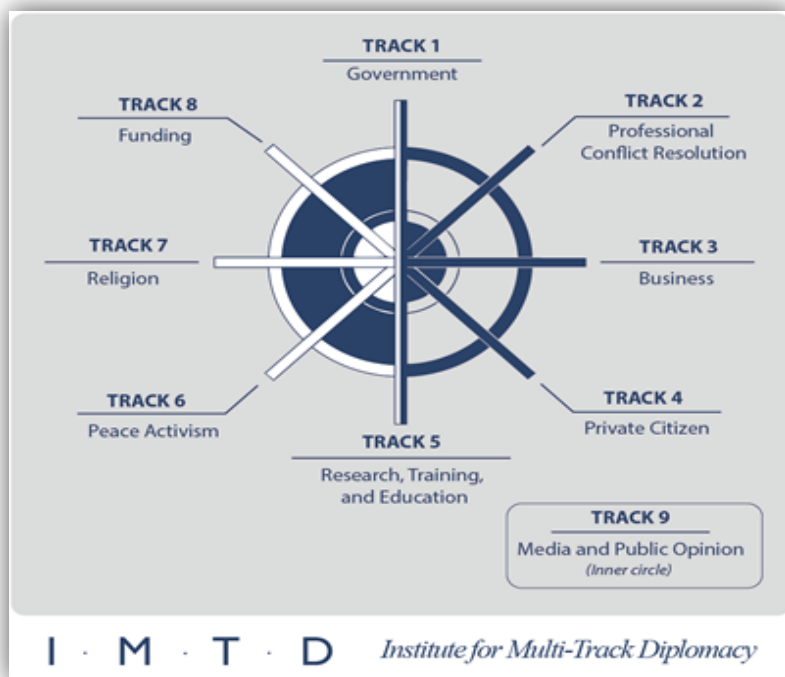
Source: Institute for Multi-Track Diplomacy, 2010

**Fig. 2.1 Multi-track Diplomacy Spectrum**

These spectrums are interconnected and interdependent to each other for building a sustainable peace in the society, thus each spectrum should be allowing to actively involving in peace building processes, Peace cannot be archive without the active each involvement of each spectrum

## 2.2 Conceptual Clarifications

### 2.2.1 Women

The concept of a woman appears to be simple but very complex. This is because the concept has lent itself to various socio-cultural interpretations and nuances. The most common understanding of the concept is the one that sees a woman as a female being. However, beyond the purview of this populist understanding, there are many other understanding of the concept of woman that make the term fluid. For instance, in most African culture the concept of women goes beyond a female human being. In other word, a person could be a male human being but still referred to as a woman because he fails to exhibit certain features of a man or fail to meet up with certain societal responsibilities such providing for family members and so on. On the other hand, too, a female human being can be tagged a man because she exhibits manly characters of take up responsibilities neglect by the man. This definition of woman

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shows that the concept is fluid and not static as traditional understanding shows. However, within the context of this work, a woman is defined as a female human being irrespective of her expected societal and cultural responsibilities.

In Africa women are central caretakers of families in most culture, and everyone is affected when women are oppressed and excluded from peacebuilding. Women are natural peace builders (Lisa & Manjirika 2003). This can be seeing from the role that Burundi's women played in negotiation for their national peace. women's participation in Burundi's conflict resolution helped to integrate gender equality into democratic governance and peacebuilding framework.

## 2.2.2 Conflict

Conflict as a term is used usually for range of arguments, tensions, and violent conflicts that occur both within and between states (Burton, 1993). It is therefore defined as disagreement between two or more parties over incompatible goals and interests.  However, Conflict is not necessary bad: it can present opportunity for communities to learn and grow. Conflict is the pursuit of incompatible goals or interests by different groups or individuals, this definition by implications, asserts the intrinsic and inevitable nature of conflict in human life. Conflicts have been described as inevitable and as a matter of fact regarded as normal in any human relationship. However, the management of these conflicts is where all the difference lies; conflict could actually be a channel through which positive change can be achieved or existing relationships marred. 'It could be violent or nonviolent, constructive or destructive, functional or dysfunctional (Gambo, 2015). Conflicts (violent conflicts) are seen as detrimental to any society, Gambo also contends that 'conflicts can be positive, constructive and functional if only the right attitude is constructed towards it whenever it breaks out in the society.' any peace process that ignores the needs and the roles of women is unnatural, and therefore inherently unstable. For conflict to be properly managed in our society discrimination against women involvement in peace building process and others related matters should be discouraging. There should be gender equality; absence of women in peace building process is term as structural violent.

## *2.2.3* Peace Building in General

Peacebuilding is a process that facilitated the establishment of durable peace and tries to prevent conflict from originating and the recurrence of this violence conflict by addressing

root causes and effects of conflict through reconciliation, institution building as well as economic transformation. This consists of set of physical, social, and structural initiatives that are often an integral part of post-conflict reconstruction and rehabilitation. Peace-building is an ability of repairing relationships, institutions and social facilities and putting in place schemes that can help the disputing communities to be united once again. According to Galtung, Peace building is the process of creating self-supporting structures that removes causes of wars and offer alternatives to war in situations where wars might occur, conflict resolution mechanisms should be built into the structure and be present there as a reservoir for the system itself to drawn upon, just as a healthy body has the ability to generate its own antibodies and does not need ad hoc administration of medicine. Also according to Global partnership (GP) for the prevention of armed conflict, peace building involves addressing social and political sources of conflict as well as reconciliation. Canadian International Development Agency (2002), the (CIDA) describes peace building as follow; Peace building is the effort to strengthen the prospects for internal peace and decrease the likelihood of violent conflict. The overarching goal of peace building is to enhance the indigenous capacity of a society to manage conflict without violence. Ultimately, peace building aims at building human security, a concept which includes democratic governance, human right, rule of law, sustainable development security equitable access to resource, and environmental security, peace building may involve conflict prevention, conflict resolution, as well as various kinds of post-conflict activities. It focuses on political and socio-economic context or humanitarian aspects. It seeks to institutionalize the peaceful resolution of conflicts; Peace is promoted by equality of the sexes, economic equality and the universal enjoyment of basic human rights and fundamental freedoms. Former UN Secretary- General Boutros Boutros-Ghali first defined peace building at the United Nations in 1995 as action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict. His successor, former Secretary-General Kofi Annan similarly described peace building as efforts seeking to prevent the resurgence of conflict and to create the conditions necessary for a sustainable peace in war-torn societies. Peace building underpins peacemaking that aims at a voluntary settlement between parties in armed conflict and peace keeping that refers to interposition of international armed forces to separate fighting parties by addressing structural issues and long term relationships (Ramsbotham, Woodhouse and Mill, 2011).The

three concepts having developed over time within the UN system, point to Galtung's theory that recognizes three types of violence in a conflict: direct, structural and cultural (Galtung,1 990): In order to reach positive peace, Galtung argues for a strategy that integrates the whole society as opposed to just ending direct violence, which is usually the primary focus once conflict breaks out. The cessation of hostilities leads to 'negative' peace since society cannot be peaceful unless the unjust structures and Relationships are addressed and removed (Galtung, 1964; Ramsbotham, et al., 2011). Using Galtung's model which views contradiction, attitude and behavior as three parts of a conflict that are constantly changing and influencing each other, the three forms of violence can then be integrated into a framework of understanding how to resolve and manage conflicts (Galtung, 1996). Thus, direct violence can he reduced by changing conflict behavior, structural violence by removing structural contradictions and injustices, and cultural violence by changing attitudes (Ramsbotham'et al., 201 1). These, in turn, can feed into the strategies of peacekeeping (controlling actors to prevent them from destroying each other).   Peacemaking, (transforming attitude sand assumptions), and peace building (overcoming contradictions at the root of the conflict), Galtung, (1996). Ramsbotham et al, (2011). Adding a gender-conscious approach, structures of domination and hidden power relations can be better understood, hence complementing Galtung's theory (Confortini, 2006). The argument is that peacemaking occurs at the very national level, hut for its success, there is need to cascade its implementation up to the lowest level so as to enhance the inclusion of all those affected by the conflict which women are included. For the purpose of this research work, peace building requires the effective intervention of men and women actors in order to create conditions conducive to peace; the relief and reconstruction of war-torn society; and the creation of inclusive political and socio-economic institutions to build trust and to create a sense of security (Bumsumtwi-Sam, 2004). I agree with Doyle and Sambanis in their work on peace building, they said in plural societies, conflicts are inevitable and the aim of peace building is to foster social, economic, and political institutions and attitudes that will prevent these conflicts from turning into violent. In effect, peace building is the front line of preventive action. For effective understanding of concept of peace building Boutros-Boutros Ghali in his agenda for peace, he categorized the concept of peace building into two:

### 2.2.3.i Pre-Conflict Peace Building

Pre-conflict peace building simply means conflict prevention which includes such measures de militarization, the control of small arms, institutional reform: improve police and judicial system the monitoring of human rights, electoral reforms, social and economic development. Similarly, Rechler (1997 cited in Albert, 2001) portrays pre-conflict peace building as preventive measures that aim to reduce the gap between the rich and the poor, to promote and implement human rights and the rights of the minorities, and to promote durable development and the realization of a just and fair social order, in which there is no discrimination based on race or sex. Pre-conflict peace building is a kind of early warning mechanism that monitors conflict triggers or catalyst and addresses the structural or root causes of armed conflict, which may be considered as latent or a conflict situation which is still in sleeping phase. I agreed with this definition, if proper measures are put in place it will prevent emergence of conflict. The term pre conflict peace building might seem to be inherently contradictory, war and peace may be seen as a continuum, with periods of peace between periods of war. As former Secretary of State Condoleezza Rice described at a House Armed Services Committee hearing in 2008, I believe that the way that we have come to think about the world that we face is that there are no longer neat categories between war and peace. More often, we are facing a continuum between war and peace. Prevention of conflict is not the ultimate goal of peace building: rather its intent is to channel and to direct the factors that cause conflict to resolution by the structures and capacities that peace building efforts create. The peace building process seeks to help transition States from conflict to reconstruction and development. Preemption of conflict makes sense from an economic point of view, as preparation for natural disasters reduces their adverse economic impacts, so would preemption reduce the economic impacts of conflict. Preemption may also be considered a moral imperative, especially as the world community has the means to intervene in areas of conflict to prevent and halt organized violence.

### 2.2.3.ii Post-Conflict Peace Building

Post-conflict Peace building is more associated with peacekeeping it often focuses typically on Disarmament, Demobilization, and Reintegration (DDR) of former combatants together with reconstructive efforts, Post conflict peace building efforts are pre-emptive, and attempt to address the root causes and effects of conflict, and seek to prevent their recurrence through

reconciliation, institution building, political and economic reconstruction. It's a great task that requires active participation of every segments of the society. During post conflict transitions, the empowerment of women is crucial to re-launching social and economic development. Women, like men, are victims and actors in wars and armed conflicts but usually in different ways and different fields. During wars, women participate in news activities and assume news roles, often taking on more responsibilities. Despite these changes women are often marginalized in post- conflict peace building, both in the societies emerging from conflict and in the formulation and implementation of peace-building strategies by international peace operatives Norwegian Institute of international Affairs, Karame, (2001)

## 2.3. Violence against Women and Children in Africa's Armed Conflict

Communities suffer the consequences of armed conflict and terrorism, women and children are particularly affected because of their status in society and their sex. Parties to conflict often rape women with impunity sometimes using systematic rape as a tactic of war and terrorism. The impact of violence against women and violation of the human rights of women is experience by women of all ages; they suffer displacement, loss of home and property, loss or involuntary disappearance of close relatives, poverty and family separation, sexual slavery, rape, all this experience create life long term social, economic and psychological traumatic consequence. The consequences of violence against women go far beyond immediate physical injury or damage inflicted on the victim. Psychological damage, the threat of further violence erodes a woman's self-esteem, inhibiting her ability to defend herself or take action where necessary, other long term effects of violence against women are abuse of alcohol and drugs, depression, mental health disorders and suicide (A. I., (2000).

Violence against women impoverishes society economically, politically, and culturally, by limiting the active role that women can play in the development of their community. Violent against women denies them the right to life, liberty, bodily integrity and dignity of person. It limits their choices, options and behaviors, hence their participation and involvement in public life. Violence against women and children across the globe has make women to continued cry, demanding for their inclusion in peace building process.

**2.4. United Nations Security Council Resolution 1325 (UNSCR)**

In line with the vision of equality as enshrined in charter of the United Nations, in October 2000, the Security Council (UNSCR) adopted a landmark resolution on women, peace and security. UN Women (an organ of the United Nations) strives towards the elimination of discrimination against women and girls; and the achievement of equality between women and men as partners and beneficiaries of development, human rights, humanitarian action and peace security. In (2005) world summit, world leaders reaffirmed the important role of women. The Resolution calls for a comprehensive assessment on the impact of armed conflict on women and girls, the role of women in peacebuilding and gender dimensions of peace processes and conflict resolution. It recognizes the importance of the participation of women and the inclusion of gender perspectives in peace negotiations, peacekeeping operations, post conflict peace-building and governance for the attainment of sustainable peace. In furtherance of its commitment to implement the provisions of UNSCR 1325 and related resolutions in Nigeria, a National Action Plan (NAP) was also developed and launched on 27th August, 2013 in Abuja. The development of the NAP became imperative for the inclusion of women in peace building, peacekeeping, conflict resolution and management in the country. This is because Nigeria women have paid a heavy price in the long and violent conflicts that have been ravaging the country especially in the past two decades. The NAP is designed around five (5) Pillars of the UNSCR 1325, Prevention, participation, Protection, Prosecution and promotion. The pillars have various elements which from the strategic objectives for the NAP. UN Women is supporting the government of Nigeria to implement UNSCR 1325 and more specially the NAP towards involvement of women in peace and security issues. This is being done through the implementation of a programme *Promoting Women's Engagement in Peace and Security in Northern Nigeria'* funded by the European Union. The programme is especially designed to integrate gender dimension to peacebuilding and conflict resolution processes for sustainable development.

**2.5. Women in Peacebuilding and Peacemaking in Africa**

Many activists spend a lot of time explaining why women should be involved in Peace building in attempt to satisfy decision makers who keep requesting proof that the inclusion of women will not make a positive difference in peace building. Women play a key role in peace building, they are activists for peace, and advocate for the end of violence; women are among

the first to speak out collectively against war and to try to prevent escalation that is evident globally, Anderlini, (2007). As peace builders, women, for example, use the role of motherhood and base themselves on non-violent Ghanaian strategies in order to achieve their objectives, this works quite well because it is hard to attack a mother, and because it generates public awareness (Anderlini,2007). Even more, women try to find a common ground for all parties in conflict. Women also engage in nonviolent strategies in order to advocate for peace.

> Both men and women join anti-war movements, hut women are often more numerous than men, and sometimes they form separate organizations, they do so because they find the male leadership style pre figurative of neither democracy nor violence (Cockburn, 2001:23).

Women involved non-violent strategies of conflict resolution which require organization strategizing and putting pressure on warring parties into signing peace accords, among others. Women around the world have proven their capacity in doing this. In Colombia, for example, women have designed non-violent strategy interventions in order to regain their children from armed groups. In Liberia, women engaged in sex strikes in order to pressure their husbands to stop fighting. Women also play a central role in ending conflict by trying to prevent the recruitment of boys. This was evident in a report produce by the Colombian Historic Memory Committee, where a group of mother's stud up to the paramilitaries and stopped their sons from being recruited (Sánchez and Wills 2011).

Additionally, women care for victims, recover children from war and exert enormous efforts into their survival. Because women normally bear greater responsibility than men for their children and elderly relatives, they are less able to flee and escape violence. (Bouta, Frerkrs, and Bannon 2005). Women also strategize to get attention from the international community in order to get more support for peace. This was done in Liberia, and is currently being done in Colombia as reported by Colombia Historic Memory Committee. Many women continue to advocate for peace, even when others might have lost their hope as will be seen in the cases of Liberia, and Colombia where women continued to tight for peace even when most of the country supported the continuation of the war to achieve military victory. Others, help in the reconciliation processes, and aid communities in resolving their problems in order for there to be a smoother transition into peace. This was particularly evident during the first part

of Boko-Haram War, where women started a reconciliation process and aided in the reconciliation of men even before the conflict was over (Anderlini, 2007). Potter, (2008) argues that peace negotiations agreements would be richer and more firmly rooted in the societies with a greater participation of women on issues of important to them. Porter, (2003) peace building supported at grassroots level is more likely to be sustainable. UNIFEM (2005) states that, examples from around the world shows that women can build a foundation for and catalyze peace negotiations as well as compliment official peace building. UNIFEM (2005) argues that "inclusiveness is necessary to ensure the legitimacy of the decision-making process to encourage a broad base of participation and to make sustainable peace and development possible". Women make up around the half a population in most war, torn states and, often times are even more than 50%, this was clearly articulated by Burundi women who make up approximately 52% of the population. Excluding them from peace talks therefore, is a rather serious omission because it is denying the rights of the majority to be heard and overlooking half of the population implies a loss of resources and capacities and it is also compromising the peace process (Anderlini, 2007: UNIFEM, 2005). Including women is hence a matter of social justice and their absence is minimizing the prospects for justice, politics in post-conflict periods (Porter, 2003).

> You can't end wars simply by declaring peace. "Inclusive security" rest on the principle that fundamental social changes are necessary to prevent renewed hostilities. Women have proven time and again their unique ability to bridge seemingly in surmountable divides. So, why aren't they at the negotiating table...? Allowing men who plan wars to plan peace is a bad habit, they added. But international negotiators and policy makers can break this habit by including peace promoters, not just warriors, at the negotiating table. More often than not, these peace promoters are women. Women are often the most powerful voices for moderation in times of conflict. While most men come to the negotiating table directly from the war front or battlefield, women usually arrive straight out of civil activism. (Cockbum, 2001:24).

Yet, traditional thinking about war and peace both ignores women and regards them as victims. This is an oversight that has caused the world dearly. The wars of the last decade have

crippled public conscience largely because civilians were not merely caught in the crossfire, but were targeted deliberately and brutally, just as warfare has become inclusive with civilian death more common than soldiers" so today the goal is not just the absence of war, but creation of sustainable peace. In this respect, International organizations after the United Nations resolution 1325 are slowly recognizing the indispensable role that women play in preventing war and building sustainable peace. There is a popular view among aid organizations, intellectuals, politicians, and citizens in the peace building community which hold that women have different perspectives, experiences and capacities which make them non-violent in orientation and which render them particularly effective as peace makers (Vincent, 2001). They have been seen to be better in transmitting message of peace. If a peace accord has-been signed, women seem to be good at convincing their spouses and the community that it should be carried out. They also seem to be better at rational means of negotiation that might work in a community.

Articles of stories documenting women's positive contributions to peace building have become something of growth industry. Women are said to be active and ingenious participants in almost any aspect of post-war recovery and rebuilding (Sorenson, 1998). African women have been singled out for special attention in peace-building efforts of international agencies, national governments, local and civil society groups and organizations recent years. The unquestioned assumption underlying all these efforts is that, "women", in this case "African women" constitute a category of persons with common characteristics that lend themselves to being employed in the project of building peace. In Somalia for instance, it was the women who brought the clan leaders together for the first time. They were left out of the peace accord so they formed themselves into what they called, the "women's or "sister' clan". By so doing they were able to influence the accords. More recently there has been a very interesting initiative called the Mano River Union Project whereby women from Sierra Leone, Guinea and Liberia actually persuaded the presidents of Guinea and Liberia to meet- an effort that Guinea president publicly acknowledged. In the case Liberia, and to a certain extent Sierra Leone, it was the mothers who came together and went to the bush to persuade the young child soldiers to lay down their arms. During negotiation of the Burundi peace Accord, a group of women went to see Mr. Mandela (Chief mediator of the talks and said, you need to have

certain issues included and they got at least half of their demands into final version (Women Building peace, 2004).

## *2.6.* **Importance of Including Women in Peacebuilding**

It has been proven that women have a positive impact at the negotiation table. Even more, Resolution 1325 requires for the international community to take action and to make sure women are included in the negotiating processes. There are several reasons for this. First, when it comes to negotiating tables men and women have different qualities, and these qualities can be used in order to get better peace results. According to research performed by Collaborating Learning Projects, "Women are able to bridge ethnic, religious, political and cultural divides more easily and willingly than men" (Berwind-Dart 2012,3). The same organization states that women are better than men at building communication bridges, advocating for peace before and during formal negotiations, influencing the political arena in post conflict in order to make sure commitments are kept, maintaining peace within civil society, and organizing in order to send positive cultural messages. Even more, many authors agreed on the fact that once women take a seat at the table they manage to change discourses in order to include the needs of minorities (Anderlini, 2007; Berwind-Dart, 2012; Bouta, Frerks, and Bannon 2005). there is evidence that, when given the opportunity, women are responsible for shifting the conversation and putting neglected issues that could be key to the adding up process on the agenda and keeping them on the agenda in post-conflict reconstruction. Few cases surfaced the assumption that women in positions of power, and Women who participate in peace talks will be more likely to prioritize and surface "softer" issues" (Berwind-Dart 2012,25). As a matter of fact, when included in negotiation tables and in high-decision making positions women tend to be the sole voices speaking out for women's rights and concerns, often forging coalitions based on women's shared interests that transcend political, ethnic, and religious differences, and brining a better understanding of social justice and gender inequality to peace negotiations (Bouta, Frerks. and Bannon 2005,52). Additionally, women are said to comply with characteristics of good governance, which include the "ability to maintain social peace, guarantee law and order, promote or create conditions necessary for economic growth, and ensure a minimum level of social security" (Andcrlini, 2007;123) among others. Including women in all levels of negotiation help to develop a more peaceful society. Evidence shows that women are more willing to participate

in win-win accords. As women lead, they are changing leadership, as they organize, they are changing organization. When women lead and articulate their purposes, it seems to me that they work together not only as individuals but with a sense of community and networking in a healthy way. Women have fresh and imaginative skills of dialogue and are setting a more open, flexible and compassionate style of leadership very often, women bring new agenda and more creative methods, and manage to make a difference in government politics. In Sweden, women working both within and outside the government prevented their country from entering the arms race and blocked efforts to continue the use of nuclear weapons. In many countries undergoing dramatic political changes, women's active role in the process of democratization has induced significant political change. The strong proportion of women in state and federal parliament of South Africa resulted in a constitution that declared South Africa a non-racist state, and institutionalize mechanism to protect the gains made.

## 2.7 Women and Political Power in Africa

Africa cannot develop until women exercise real power- in the home, in the local community, in the Nation, and in the Union itself', says the UN secretary-General, Kofi Annan to the African Union session on gender in Addis Ababa. 6 July, 2004. He congratulated the African Union (AU) electing five women out of a total of 10 commissioners which reflects growing recognition that gender balance is crucial to all areas of AU's work. He also commented Africa states for adopting the protocol on the rights of Women in African charter on Human rights, as well as including gender considerations in the protocol that establishes the peace and Security Council. He however deplored the fact that sexual and gender-based violence continue to be used as a weapon of war in African conflicts, and has reached almost epidemic proportions. He pleaded that every effort must be made to halt this odious practice, bring the perpetrators to justice. The drive to promote women in decision-making positions World-wide, gained momentum during the 1980s and early 1990s through a series of international conferences. Further impetus came from fourth world conference on women, held in Beijing china, in 1995which called for at least 30 percent representation by women in national governments. In September 2000, at the UN millennium summit in New York, world leaders pledged to promote gender equality and empowerment of women of women as an effective way to combat poverty, hunger and disease and to stimulate development that is truly sustainable. At that meeting, world leaders adopted the goal of gender equality and seven

others, known collectively as millennium Development Goals. Since then number of women in leadership position has been rising. Study after study has shown that there is no effective development strategy in which women do not play a central role, Says UN Secretary-General Kofi Annan.

The African political landscape is being reshaped by women, generating hope for the future of the continent and raising the bar for democracy worldwide. The country that leads the world in political gender balance is Rwanda, where women make up half of the members of parliament, a development that started in the mid-l990s (woods and Veneklasen, 2006). As the country undergoes a period of reconstruction, women are taking an active role in peace building. They not only head about a third of all households but have also taken up many jobs that were formerly the preserve of men as in construction and mechanics. However, their most notable achievement has been in politics and that has empowered them to take an active part in peace building. During the country's September 2003 general elections, the first after the genocide an additional 15 women were voted into non-reserved seats, bringing 39 into lower House and in the upper house, out 20 seats are reserved for women, (Mutume 2004,) reports. To attain this, Rwandan women lobbied heavily, helped to draft the new constitution and developed voting guidelines that guaranteed seats for women candidates. They were also able to push for creation of a government ministry of women's Affairs to promote policies in favor of women's interest. Especially in post-conflict situations, where new constitutions and legislative structures are being created, it is critical that women are present at the peace table and in post-war policy-making. Rwanda now overtakes the long-time leader, Sweden, where women constitute 85 percent of parliamentarians. In South Africa and Mozambique, women hold 30 percent the seats in parliament-matching the international target. Women's representation in national parliaments across sub-Saharan Africa equals the world average of about 15 percent. African countries also have higher percentages of women in cabinet-level positions. In Africa, 13 out of 28 are women, and in Rwanda there are nine women to 22 men. In the United States, there are only three women in President George W. Bush's 20-person cabinet (Woods and Veneklasen, 2006). One big factor in the rise of women's political power in Africa is affirmative action. Government has set concrete targets for women's participation in political bodies, more women serve as heads of state or Government, ministers, members of parliaments and members of local council than before, although their membership is still too

small to affect significant power structure that will shape society. While significant advance has been made in many countries, the political participation of women in decision-making continues to lag behind men worldwide", say Julie Belington, gender project manager at the Stockholm based Institute for Democracy and Electoral Assistance (IDEA), in a press release, 2004, on International Women's Day. All the above women political achievement has empowered women voice to be her heard in decision making.

## *2.8.* **Reasons for Excluding Women from Negotiations**

Very often, when it comes to negotiating tables women are usually excluded and leave war makers in charge. The war makers rarely have the requisite experience and expertise in peacemaking or coexistence, yet they are charged with the responsibility and power to bring peace, (Anderlini, 2007). This happens for several reasons. First, as was seen before, many argue that gender issues do not have a place in negotiation tables.

> Women are shut out on the basis of excuses ranging from a lack
> of grassroots constituency to a supposed lack of knowledge of
> the issues or negotiating skills. Meanwhile, these same criteria
> are rarely applied to armed actors. The skills of women as
> mediators within the home and their experiences building trust
> and dialogue in their communities are often dismissed as
> irrelevant by national governments and the international
> community (GAPS 2010,4).

Additionally, most societies oppose to women being part of the negotiation table by saying they are not sufficiently qualified. Others simply state that women groups represent the elite and no the majority of the population and therefore they do not see a reason for them to be included. But I disagreed with this fact, because study has showed that in most country of the world women and children constituted half a population as such the elites cannot represent a half population. The international community also says that they should not force women's inclusion in the negotiating tables because by doing this they 'would be going against the local culture. Another argument presented for excluding women is that war is gender neutral. This however is not true gender makes people experience conflict in different manners (Anderlini 2007. Bouta,Frerks and, Bannon 2005, GAPS 2010, Moser and Clark 2001). Even more "Gender-neutral translates into discrimination against women because the impact of decisions

made at the table is rarely considered through the experiences of women who have to live with them" (Anderlini 2007,62).

## 2.9. Obstacles to Women*'s Participation* in Peacebuilding levels

In general, all women face obstacles of a historical and cultural nature to their active equitable participation along with men in the political and social realms. Women encounter various types of obstacles, depending on the class to which they belong, where they live and their power to organize themselves. Women belonging to lower social and economic levels of society do not have same opportunities or outlets. However, these hindering factors seem to exert a force so strong that women of unable to unlock their full potential for effective participation in the society.

### 2.9.1 Patriarchal institutions

The existing institutions are predominantly occupied by men owing to restrictive Patriarchal social norms and attitudes that reinforce traditional gender roles. The system identifies the women with the passive role of reproducer and servant, and the men with active, productive public and political role. These ideas in their turn enhance by the values that are instilled into women by family. In almost all the third world countries, society continue to regard housework and the rearing of children as the exclusive responsibility of women, which robs them of time to partake in activities outside the home. Most actors in conflict and post conflict settings, from the warring parties and peacekeeping forces to international organizations and peace negotiating delegations, usually have a strong male bias against the inclusion of women (UN-INSTRAW, 2008). The outcome is a peace building process that excludes an important percentage of individuals in the society. Even in situations where the male head was away, they tend to regain their status when they return after war and the women is expected to quietly slip back into her traditional role, giving way to the male head. Such institutions tend to relegate women into the private sphere with total disregard of their capabilities and potential.

### 2.9.2. Cultural and Religious Norms

Some norms make women as subordinates and makes men as their superiors. In Sudan and others Islamic states like Iran and Afghanistan, Sharia law impairs women as minors and denies them freedom of movement and choice in public and political life, access to property. Inheritance and credit facilities, the very few women in Sudan who reach decision-making

position might have been appointed through pressure elsewhere, for instance, some religions do not allow women to talk in public; they can only communicate through men. On the other hand, some cultural practices place women at a lower position to men and many a time, should be represented by the man. Other negative influences such as Female Genital Mutilation (FGM) are justified from a cultural perspective, such cultural and religious norms then feed into patriarchal norms and attitudes, thereby creating patriarchal institutions. The two concepts have been intertwined to the extent that it is sometimes unclear where such norms originate from and their applicability. The inadequate representation of women in the security and peace building committees, is often blamed on cultural factors, particularly a more socially conservation form of Islam as well as Christianity (Nwadinobi, 2013). Women in North and other parts of the country continued to face difficulties in peace building processes as well as socio- political and economic fronts.

### 2.9.3. Effect of Armed conflict and insecurity on women

The long term impact of conflict and militarization can create a culture of violence that makes women vulnerable to post war violence and insecurities. Due to the changing gender roles, there is also a likelihood of increased domestic violence in such settings. Sexual gender base violent (SGBV) continues to be applied to dominate and subdue women as well as a weapon of conflict (Cardona et al., 2012). This lack of general security could impact on the freedom of women to participate in peace building activities. Women who work on women rights or empowerment and female politicians are particularly vulnerable to intimidation and threats. This also comes with the use of derogatory remarks on women who attempt to venture and become vocal in the public sphere. Moreover, women are forced into early marriages especially to militant group members. Such a situation has become common in conflict situations as happened with the abduction of young school girls by the violent extremist group Boko Haram in Borno state Nigeria (Maclean, 2014).

### 2.9.4. Education, Skills and Experiences

The education, skills and experience matter for both men's and women's ability to meaningfully participate, especially in governance structures. Owing to the fact that literacy rates are skewed in favor of men in many African countries, they tend to dominate most of the institutions. Moreover, the few literate women are usually marginalized and isolated in society. Our traditional setting send women into early marriage without given them access to

go to school and this may likely affect participation of women to be low especially in areas that are highly technical in nature such as peace negotiations and meditations (Gichuru, 2014).

### 2.9.5. Perception and Reponses for Women

Gendered norms not only affect women's opportunity to take on decision making roles and have the confidence to participate actively, but also affect how women Peace building roles are perceived and responded to. This affects the willingness of Women to participate in peace building roles and those who do are stereotypically portrayed as going against the norm of allowing men to lead and are mainly branded as failures in the homes. Ironically, women who take up powerful positions are considered abrasive and are labeled divorcees. Some women believe that certain Positions belong to men and do not consider they are ideal for the same. Lack of organization and the ignorance of the women regarding their status and the discrimination against them constitute further obstacle (Joyce G.2014).

### 2.10 Knowledge in Gap

From the above literatures reviewed, there are a lot of works done on role of women in peacebuilding but no work has academically interrogated the role of women in peacebuilding in Numan with empirical facts based on observation and experience. This is a major gap that the work filled in literature.

## CHAPTER THREE
## RESEARCH METHODOLOGY

This chapter deals with the methods and procedures that were used in the course of collecting and processing data for this study. This includes research Design, population of the study, sample and sampling technique, research instrument for data collection, validity of the instrument and method of data analysis.

### 3.1 Research Design

The study adopted mix method research design. This involves the use of both survey and ethnography in the collection of data. The choice of this design was because it allowed the researcher to use a representative sample of entire target population and draw particular inference on the population.

### 3.2 Population of the study

The target population for this study covered the entire population of Numan Local Government Area. Although, due to lack of adequate records, women population inhabitants of the local government cannot be readily given. However, based on the last census population of the local government in 2006 which was given as 91,549 and population increase by 2.69% over a period of 12 years (World Bank report, 2012), it was logically assumed that the population of the local government will be 121,101. This forms the population of the study.

total of 210 people are sampled from the entire population. While 200 people take part in the survey, 10 people are selected to participate in the key informant interview session. The choice of these people is not based on the entire population of the study area but it is based on the knowledge and understanding of the topic of discuss in this study. In other words, the researcher selected from the pool of respondents who are considered by the researcher to be knowledgeable about the role of women in peacebuilding in Numan LGA.

### 3.3 Sample and Sampling Technique of the study

A total of 210 people are sampled from the entire population. While 200 people take part in the survey, 10 people are selected to participate in the key informant interview session.

The sample technique used in selecting respondents from Numan local Government was purposive sampling technique, which requires that one works with small sample of people, nested in their context and studies in-depth (Miles and Huberman, 1994). Purposive sampling

relies on the judgment of the researcher when it comes to selecting respondents that are to be studied and it can be used for generation to a larger population.

## 3.4 Instruments for Data Collection

The research instruments used in collection of data were interview guide and questionnaire. The questionnaire was divided into sections and each section was designed to collect specific data in relation to each research objectives. Section A captured the background information of the respondents while B- E captured each of the research objectives and questions.

## 3.5 Methods of Data collection

Data were collected qualitatively and quantitatively. Key informant interview (KII) and focus group discussion (FGD) method were used in gathering adequate information from the respondents on the topic. While questionnaire was also used in order to capture other women that are not under any group.  In this case both interview guide and questionnaires were administered by the researcher to some selected people who are directly involved in the activities of women in peace building. A total of 200 copies of self-developed questionnaire were distributed but only 198 copies were retrieved. Data collected from these primary sources were consolidated with secondary data got from books, articles, chapters in books, monographs, and official government publications. This has assisted the researcher to triangulate the result obtained from the two sources with the aim of ensuring validity and reliability.

## 3.6 Validity and Reliability of the Instrument

Validity and reliability refers to the extent to which the research instrument is able to measure what it is intended to measure.  To ensure this therefore, the instrument of data collection was given to experts in the Centre for Peace and Security Studies (CPSS) and Department of Statistics of the Modibbo Adama University of Technology, Yola for adequate scrutiny and validation.

## 3.7 Method of Data Analysis

The data collected from the field was subjected to content analysis and statistical analysis. Data collected through Questionnaire was analyzed using frequency tables and statistical packages. However, data elicited through interview sessions used content analysis. Not all the questionnaires distributed were collected back some are missing.

# CHAPTER FOUR

## DATA ANALYSIS AND RESULTS

This chapter deals with the analysis of the research data collected from the field. This chapter is based on the results derived from the respondents based on the questionnaires and key informant interviewed. The results presented in this table is one hundred and ninety-eight data collected from respondents. The respondents include; men and women in Numan local government.

### 4.1 Data Analysis and Results

Table 4.1 Gender of Respondents

| S/N | Gender | F | % |
|-----|--------|-----|-------|
| 1 | Male | 27 | 13.6 |
| 2 | Female | 171 | 86.4 |
| | **Total** | **198** | **100.0** |

*Source: Field Survey, 2018*

Table 4.1 shows the gender distribution of the respondents. Males were 27, which represent 13.6% of the respondents while female were 171, which represent 86.4% of the respondents. The inclusion of men as respondents is based on the fact that men can be veritable key informants in issues of women because of the relationship and interaction between them at home, community and the society at large. Therefore, majority of the respondents sampled were female. Information in the table above in represented in the chart below.
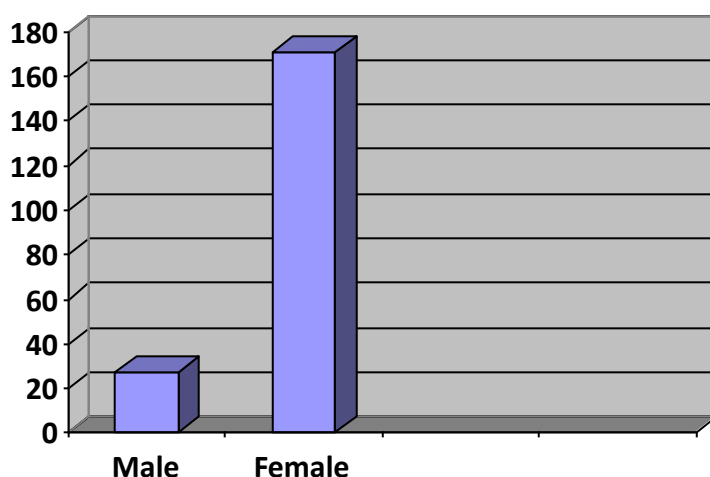
**Fig.4. 1 Bar Chart Showing the Gender Composition of the Respondents**

**Table 4.2 Age of Respondents**

| Age Group | Frequency | Percentage (%) |
|-----------|-----------|----------------|
| 21-30yrs | 78 | 39.4 |
| 31-40yrs | 51 | 25.8 |
| 41-50yrs | 34 | 17.2 |
| 51-60yrs | 31 | 15.7 |
| 61+ yrs | 4 | 2.0 |
| **Total** | **198** | **100** |

Source: Field Survey, 2018

Table 4.2 reveals the age distribution of the respondents. 78 representing 39.4% of the respondents fall within the age bracket of 21-30years, 51 representing 25.8% of the respondents were within the age bracket of 31-40years, 34 represent 17.2% of the respondents fall within age group 41-50 years, also 31 representing 15.7% of the respondents were within the age bracket of 51-60 years while 4 representing 2% of the respondents were within the age bracket 61 years and above. Therefore, majority of the respondents sampled were between the age group of 21-30years. The Bar Chart below shows the graphical presentation of the above data.
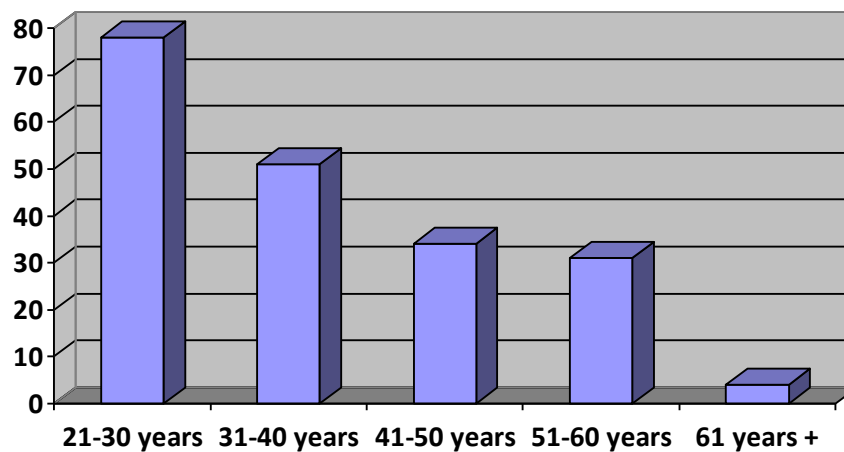
**Fig. 4. 2 Bar Chart Showing the Age Group of the Respondents**

**Table 4. 3 Marital Status of Respondents**

| Marital Status | Frequency | Percentage (%) |
| --- | --- | --- |
| Single | 71 | 35.9 |
| Married | 53 | 26.8 |
| Divorce | 8 | 4.0 |
| Widow/widower | 66 | 33.3 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

Table 4.3 shows the Marital status of the respondents, 71 (35.9%) of the respondents are single, 53 (26.8%) of the respondents are married. Also, 8 (4%) of the respondents are divorced while 66 (33.3%) of the respondents are widows/widowers. Therefore, majority of the respondents sampled fell within the categories of those who were single. The bar chart below shows the marital status of the respondents during the field.
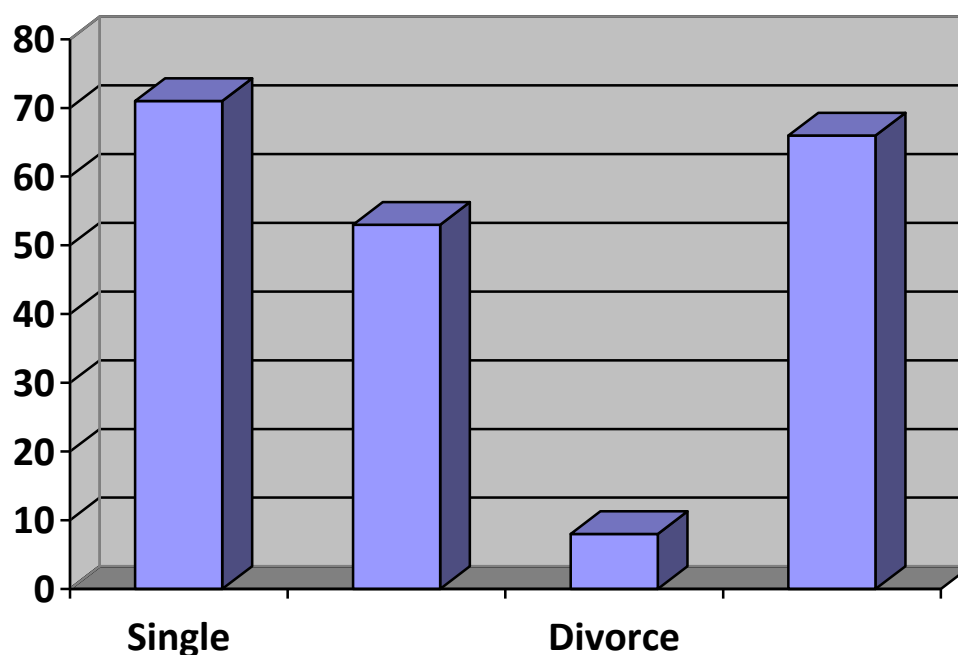
Fig. 4.3 Showing Marital Status of Respondent

**Table 4.4 Educational Qualifications of Respondents**

| Educational Qualifications | Frequency | Percentage (%) |
|---|---|---|
| SSCE | 101 | 51 |
| OND/NCE | 61 | 30.8 |
| HND/BSc | 12 | 6.1 |
| OTHERS | 24 | 12.1 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

Table 4.4 showed the educational qualifications of the respondents, 101 (51.0%) of the respondents had SSCE, 61(30.8%) of the respondents had OND/NCE. Also, 12 (6.1%) of the respondents had HND/B.Sc. while 24 (12.1%) of the respondents had others educational qualification. Therefore, majority of the respondents sampled fell within the categories of those who had SSCE. The bar chart below shows the graphical distribution of data present in table 4.4 above.
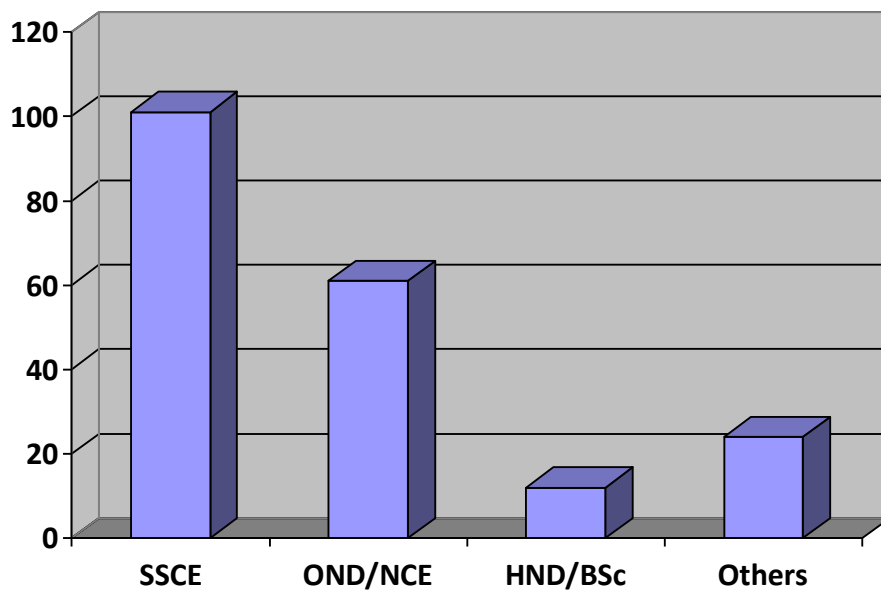
**Fig. 4.5 Showing Educational Qualification of Respondent**

**Table 4.5 Occupation of the Respondents**

| Occupation | Frequency | Percentage (%) |
|---|---|---|
| Civil Servant | 76 | 38.4 |
| Trader | 62 | 31.3 |
| Farmer | 49 | 24.7 |
| Others | 11 | 5.6 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

Table 4.5 showed the occupation of the respondents, 76 (38.4%) of the respondents were civil servant, 62(31.3%) of the respondents were Trader. Also, 49 (24.7%) of the respondents were farmers while 11 (5.6%) of the respondents involves in others occupation. Therefore, majority of the respondents are civil servant. The information above is presented in the bar chart below.

## 4.2 DISCUSSIONS OF FINDINGS

### 4.3.1 *CAUSE OF VIOLENT CONFLICTS IN NUMAN LOCAL GOVERNMENT AREA OF ADAMAWA STATE*

#### *4.3.1.1 Historical Development of Violent Conflicts in Numam Local Government*

No visible conflict was recorded in Numan LGA, until the violent conflict that broke out between Bachama people who are predominantly Christians and their Hausa neighbors who are predominantly Muslims. The immediate cause of the violent was the location of the town's central mosque whose minaret is said to be high and directly facing the palace of the paramount ruler of the Bachama kingdom; the Hama Bachama. This led to the demolition of the central mosque in 2004, later the central mosque was rebuilt by the Muslim community with some modifications to the original design particularly the minarets (Interview with men group, October 12, 2018). According to interview granted to a senior palace official of Bachama Kingdom "the minaret was made so high that anyone could see into the palace from the minaret" (Interviewed on October 11, 2018 at the Traditional Palace, Numan). This made the palace official and the Bachama people uncomfortable and demanded its demolition.

Adamawa state government under His Excellency Bony Haruna ordered work to stop in order to avert an imminent trouble. Unfortunately, this order was acceptable to the Bachama people but was vehement rejected by the Hausa community. The basis for the rejection was that the mosque had been there many decades even before the building of the Palace and that if any building should be demolished, it should have been the palace. The rejection of the order by the Hausa community and its acceptance by the aboriginal Bachama people led to a division that resulted in a bloody clash between the two groups in 2004. The outbreak of the conflict led to the destruction of seven others mosque as well as fence of Hama Bachama's palace. It is very difficult to quantify the number of people that were killed in the conflict because of lack of record keeping. However, according to Dedan (2018), over 17 people were gruesomely killed while several properties especially mosques were also completely destroyed. The remote cause of the conflict was long term breakdown of relationship between the aboriginal inhabitants of the area and the Hausa settlers. According to an interview granted to an elder statesman in the area, the 2004 religious was preceded by 2003 religious conflict between a Hausa water vendor (mai ruwa) and a Bachama Christian prophetess. According to the explanation of the interviewee:

On Tuesday, June of 2003, one mai ruwa (water vendor) who normally brought water to the women every morning brought her water very early in the morning and they engaged in an argument, the argument led to a fight between them and the Bachama woman was alleged to have been stabbed to death by the water vendor and her death further cause disunity among the Bachama people and their Hausa neighbors (Interview on November 17th, 2018 at Numan Ward II, Numan LGA).

Another major conflict that Numan has experienced in the last few decades is the prevalent Farmer-Pastoralists Conflict. The cause of this conflict was destruction of crops, contamination of streams by cattle, zero grazing of land, disregard for local traditional authorities, harassment of nomads by host community youth, discriminate bush burning, defecation of cattle on roads, cattle theft. This usually happened between the aboriginal Bachama people who are predominantly farms and the Fulani settlers who are predominantly pastoralist. The ethnic and occupation division created by this has led to the outbreak of violent conflict between the two communities severally. The socio-economic effects of the conflicts result to reduction in crop yield and income of farmer's/nomads displacement of farmers, loss of products in the storages. The point been made here is that conflict is a common occurrence in Numan area of Adamawa State.

Respondents' view on the question of the extent to which they have experienced conflict in the Local Government shows that majority of the respondents have experienced the outbreak of violent conflict in Numan Area of Adamawa State.

**Table 4.6 Since your stay in Numan LGA, have you experienced any forms of violent conflict?**

| Response | Frequency | Percentage (%) |
|----------|-----------|----------------|
| Yes | 175 | 88.4 |
| No | 23 | 11.6 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

Table 4.6 showed the distribution of respondents on whether or not they have experienced any form of violent conflict during the span of time they have stayed in Numan LGA. 175 (88.4%)

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of the respondents have experienced some form(s) of violent conflict while 23 (11.6%) had not experienced any form(s) of violent conflict. Therefore, majority of respondent to the questionnaire answered in affirmative that they have experience one form of conflict or the other. The information present in the table above is represent in the chart below.
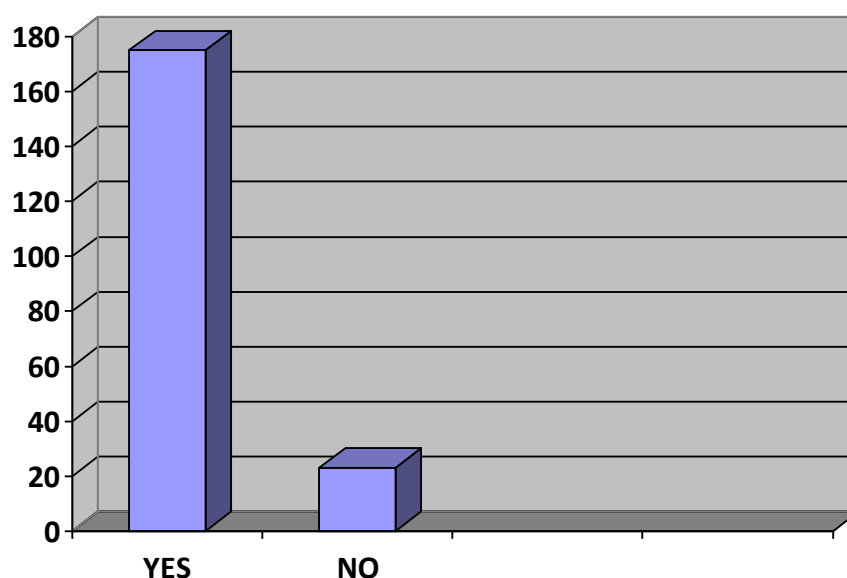


**Fig. 4.6: Bar Chart Showing Respondents' view on their experience of conflict in Numan Area overtime**

Interviews with respondents also buttress the conflict-ridden nature of the Numan Local Government Area. A respondent observed that:

> Numan is a hot zone of conflicts in Adamawa State. In recent
> years, a year hardly pass without experiencing violent conflict in
> the Local Government Area. The villages in the LGA are usually
> the most hit and this has claimed several lives and property
> (Interview with men group, October 11th, 2018 Numan).

**4.3.1.2 Causes and Drivers of Conflict in Numan Local Government.**

Causes and drivers of violent conflict in Numan LGA are numerous but not too different from causes and drivers of conflict in Nigeria. The following are some of the conflict and drivers of the conflict in the area.

*Unemployment:* Unemployment is a situation whereby people cannot find jobs. This result in a whereby crimes are committed by the jobless youths since idle hand is the devil's situation workshop. Unemployment and crime are always thought to work hand in hand, with an increase in one leading to rise in the other and vice versa. The point here is that, conflict is influenced by certain factors. People believe and postulate that unemployment is by far, one of the major factors leading to an increase in conflict rate. In March 2012, a research was conducted by BOCSA, in order to analyze the relation between unemployment increase conflicts in Australia. They study yielded that unemployment lead to creation of huge income disparities in society, thus, in turn leading to an increase in conflicts.

This study, therefore confirms that old age hypothesis that the rate of unemployment is directly proportional to conflict rate. Unemployment is generally seen as a reason for youth involvement in most violence conflicts in Nigeria as well as Numan. Giving jobs to young people is widely seen as an essential way to harness their energy towards constructive and peaceful purpose and discourage their recruitment for violence. According to the interviewed conducted with market women association in Numan, the result indicate that unemployment is one of the causes and drivers of violent conflict in Numan. Our young men are not employed, this make it easier for them to be recruited into social vices and violent conflict.

*Poverty:* Poverty is a state of lack. Poverty and conflict are widely understood to be closely interconnected, with poverty making countries more prone to civil war, and armed conflict weakening governance and economic, performance, thus increasing the risk of conflict relapse (Goodhand, 2001). At the state level, poverty can lower resilience to conflict by weakening government institutions, stripping capacity for public goods provision, and limiting the projection of power and authority, whether soft or coercive. Poverty also compounds vulnerability to insurgency at the individual and community level by lowering the opportunity cost mobilizing for violence. High rates of poverty, are thought to soften the ground for recruitment and provide motives to fight (Humphreys & Weinstein 2008). In Numan the case is the same, poverty is a cause and driver of conflict in the area. According to the Focus Group Discussion and Key Informant conducted with Bwatiye Women Group; "Households in Numan LGA are living in abject penury and our rich elites take advantage of their situations, and engaged our young men who are in the street perpetrating conflicts."

**Climate change effect**: The effect of climate change is one of the causes of farmer-pastoralist conflict in the area. The influence of climate change in the area is not directly in the area. The influence of climate change in Lake Chad led to a situation whereby the pastoralists have to leave in droves to areas like Numan where better pasture for cattle can be found. This has led to a situation where clash between the farmers and pastoralists are inevitable; thus causing farmer-pastoralists conflict in Numan.

*Religion Intolerance***:** Religious intolerance between religious groups stated in the middle of the 20th century. The first major religions conflict started on the 1st of May 1953. It was called the Kano Riot, this conflict led to a series of violent conflicts between Muslims and non-Muslims, most obvious the controversies happening during the proposal of sharia law in 1999. Similarly, Christians also engaged in a violent conflict between Muslims and non-Muslims, most obvious the controversies happening during the proposal of sharia law in 1999. Similarly, Christians also engaged in a violent attack in Jos in the 1990s. When it comes to religious conflicts in Nigeria, the main cause is the intolerance towards representatives of a different religion it divided the countries. As mention before, Numan has experience Ethno-religion violent, according to the interviewed conducted in the areas with Da'wa women in Numan;

With reference to 2003 crisis in Numan in respect to demolition of mosque, the remote cause of this crisis can however, be hinged on the age-old suspicious, lack of understanding cooperation between our religion leader's, intolerance and hatred brought into open by religious intolerance (Interviewed in November 20th, 2018)

*Party Politics:* Another major cause of conflict in Numan LGA of Adamawa State is Party Politics. This usually happened during election period when the different political parties are campaigning to galvanize votes from the people. This usually pitches the ruling parties with the oppositions. Contestations for political seats such as councillorship, chairmanship, House of Assembly, House of Representatives and sometimes House of Senate usually organized thugs to fight their opponent.

*Drugs and substance abuse:* Another major cause of conflict and crises in Numan LGA of Adamawa State is high rate of drug and substance abuse among the youths in the area. Factors driving this majorly are unemployment and breakdown of family value. This has significant influence on peace, security and stability of the area. The table below shows respondents' views on the causes of conflict in Numan.

**Table 4.7 Causes of Violent Conflict in Numan Local Government Area.**

| Sn | CAUSE | FREQUENCY | Percentage (%) |
|---|---|---|---|
| 1 | Poverty | 35 | 17.7 |
| 2 | Unemployment | 13 | 6.6 |
| 3 | Religious intolerance | 119 | 60.1 |
| 4 | Effect of Climate change | 13 | 6.6 |
| 5 | Politics | 18 | 9.0 |
| | **Total** | **198** | **100** |

*Source: Field Survey, 2018*

Table 4.7 shows a summary distribution of responses on causes of conflicts in Numan LGA. Open-ended question was adopted here. As such the various responses are grouped based on similarities. 35 (17.7%) state that *poverty* (especially of previous conflicts) are causes of violent conflicts in Numan LGA, 13 (6.6%) state that *Unemployment* are the cause of conflicts, 119(60.1%) suggest that *religious intolerance* is the cause while 13(6.6%) attribute **politics** the cause of conflict **to climate change effect** while 18(90%) attributed the cause of conflict to. From the response displayed in the table above, 60 percent of the respondents acknowledge that religious intolerance are the cause of conflict in Numan. The chart below further shows this more clearly.
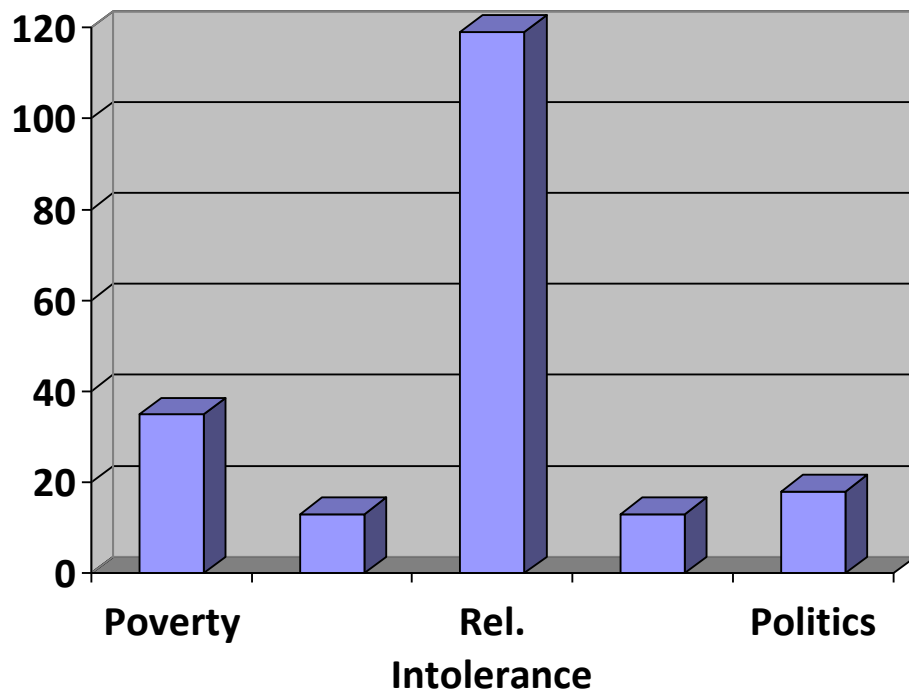
Fig. 4.7 Causes of Violent Conflict in Numan Local Government Area.

### 4.3.1.3 Typology of Conflict in Numan Local Government Area

Apart from the two major experiences of conflict discussed in the previous sub-theme, there are many typologies of conflict often experience in Numan Area of Adamawa State according to interviewed responders. These various typologies of conflict are discussed below:

*Ethno-Religious Conflict*: By ethno-religious conflict, we mean all forms of conflict that has ethnicity mixed with religion as the cause or driver of the conflict. In the case of Numan Local Government Area, ethno-religious conflict is made manifest by the fact that majority of the autochthonous inhabitants of the area are Bachama people and are predominantly Christians while the Hausa ethnic group that came to reside among them are Muslims. The ethno-religious division among these people was a major factor in the outbreak of conflict in the area. The epitome of this conflict was the violence that was displayed on June 8, 2004 in which several people were killed and several properties destroyed.

*Communal Clashes*: Communal clash/conflict is a form of conflict in which two or more different communities that may be ethnically similar or dissimilar slug it out in a conflict. The usual cause of communal clash is usually land. In the case of Numan, communal clash is very common among the communities. This is the means of livelihood of most people of the area is

farming and land is central to this. This is factor is further enhanced by the fact that at the local level, land demarcation and boundary is usually very poor. Considering the significant role that land plays in earning living among the people, competition for land at the local level will be rife. This often explains the outbreak of communal conflict in the area. According to Widow's Association President of Numan in a Key Informant interview, Communities under Bachama kingdom recorded number of clashes over land, it is an old age problem, certain factors led to the competition over the increase scarcity of land in the area, as the area experience drought, desertification, deforestation.

*Farmer-Pastoralist Conflicts*: Farmer and pastoralist conflict is a very prevalent conflict in Nigeria but has also shown a dangerous dimension in Adamawa State. Farmer-Herder Conflict usually involves disputes over land and/or cattle between herders and farmers. The most impacted states are those of the Nigeria middle Belt like Benue, Taraba and Plateau. Farmer-Herder violence has killed thousands of people and displaced tens of thousands more. The majority of farmer-herder clashes haves occurred between Muslim Fulani herdsmen and Christian peasants, exacerbating ethno-religious hostilities. One of the places most hit by the conflict in Adamawa State is Numan LGA. Therefore, Farmer-Herder conflict has been another noticeable conflict in Numan local government area, just like many parts of the Nigeria, the conflict led to loss of lives and properties. Numan is a farming community, majority of which are farmers and the Fulani community are mostly herders, all of them are fighting over the economic benefits. Numan experience series of farmer-herder conflict in the area. A key informant interview with a relevant stakeholder revealed that the conflict has a long history but started to take violent dimension since 2017. According to her:

There has always been conflict between farmers and pastoralists in Numan but were usually minor skirmishes that were resolved locally. However, since 2017, it started taking violent dimension in which many people were killed. Farmer-herder conflict is a conflict that can never be forgetting in the history of Numan land. Lives and properties that cannot be mention were loss, our husbands, children and women were killed. Since the history of Numan land they have never recorded death like that (Interviewed in November, 20th, 2018).

*Political Conflict*: This conflict is usually association with political activities in the state (Adamawa State) and the areas as well. This happened when political activities such as

elections come around. This is sometimes very difficult to differentiate between all other forms of conflict in the area.

In the questionnaire distributed to the respondents, the researcher sought to know the type of violent conflict most prevalent in recent times. Respondents' views are displayed in table 8 below.

**Table 4.8 Type of Violent Conflict that is Prevalent in Numan Local Government Area**

| S/N | Items | SA | A | D | SD | Mean | Standard deviation | Remark |
|-----|-------|-----|-----|-----|-----|------|----------|--------|
| 1 | Farmers/Herders Conflict | 159 (80.3) | 32 (16.2) | 0 | 0 | 3.83 | 0.374 | Agreed |
| 2 | Religious Conflict | 38 (19.2) | 130 (65.7) | 23 (11.6) | 0 | 3.08 | 0.561 | Agreed |
| 3 | Chieftaincy Dispute | 24 (12.1) | 76 (38.4) | 87 (43.9) | 4 (2.0) | 2.63 | 0.728 | Agreed |
| 4. | Ethnic Conflict | 20 (10.1) | 54 (27.3) | 90 (45.5) | 27 (13.6) | **2.35*** | 0.851 | Disagreed |
| 5. | Land Dispute | 20 (10.1) | 147 (74.2) | 20 (10.1) | 4 (2.0) | 2.96 | 0.541 | Agreed |

*Source: Field Survey, 2018*

Table 4.8 reveals the type of violent conflict(s) prevalent in Numan L.G.A. The item statement includes farmers/herders conflict with mean score ($\bar{x}$ = 3.83), religious conflict with mean score of ($\bar{x}$ = 3.08), chieftaincy conflict with mean score of ($\bar{x}$ = 2.68), ethnic with mean score of ($\bar{x}$ = 2.35), and land dispute with mean score of ($\bar{x}$ = 2.35). Out of all the item statements, only one item statement mean is below the cut-off point of 2.5 which is ethnic conflict with mean score of ($\bar{x}$ =2.35). All other items statements were considered as the type of violent conflict is prevalent in Numan L.G.A since they are all cut above the cut-off point of 2.50. Most prominent among the types of conflicts witnessed is the *farmer-herder* conflict followed by *religious conflicts,* then *land dispute* and then *Chieftaincy title* issues. We can still retain Ethnic-related type of conflicts. The mean score, though below the cut-off point, shows though

some (about 74 persons) agree to have witnessed the occurrence of this form of conflict in Numan LGA.

From the interpretation of the table, while respondent agreed farmer-herder conflicts, religious conflict, chieftaincy and land disputes are the most prevalent in Numan, they disagreed that ethnic conflict is prevalent in the place. The expression of respondent to the point that ethnic conflict is not prevalent in Numan is partially acceptable to the researcher in the sense that the conflict actors are not fighting because they belong to different ethnicity or religious groups. However, the fault lines of ethnicity, religion and indigene ship have further helped to escalate violent farmer-herder conflicts. To give an illustration, one of the most common forms of conflicts in Numan is Farmer-Herder Conflict. This is usually between the farmers and herdsmen. The farmers in this case are indigenes, mostly Christians and are of Bwatiye tribe. On the other hand, the herdsmen are mostly conceived as non-indigenes (despite staying for a long time in the area. In fact, some were even born there), they are also mostly Muslims and are of Fulani ethnic group. All these fault line contribute to the escalation of the conflict.

## 4.3.2 ROLE OF WOMEN IN PEACEBUILDING IN NUMAN LOCAL GOVERNMENT AREA

Women in Numan local government area have played significe role in peacebuilding as other women all over the world. The role that women play in Numan Local Government Areas challenged the traditional narratives and perception that women are only victims in armed conflict situations. This is in agreement with Multi-track diplomacy theory where the private citizen (women) are allowed to participate in peacebuilding because government along cannot achieved sustainable peace. Diamond and McDonald, (1991). In line with this. there are a lot of literatures that showed the role that women played in peacebuilding in general, especially after the adoption of UNSCR 1325, which ensure protection and enhance participation of women in peace building processes as a way of maintaining sustainable peace. In order to appreciate the role of Numan women in peacebuilding, female respondents were asked several questions such as: Has women played any role as peace builders; what are the role played and what motivated them to undertake these activities; were they involved in any organization while undertaking peace building; did they have training in peace building; and whether they have transmitted a culture of building peace in their families and communities. Majority of the female respondents acknowledged that they had played many role as peace builders, they have

carried out many peacebuilding activities, especially within the families and community level in Numan. This finding is in agreement with Brock-utne ete'l (1985). Women have various attributes that lead towards peacemaking. One of such attributes is affection, scholars have proven that "girls think more in terms of relationship than boys do, that they care more for human beings, show more empathy, and think more about human being and social consequences of acts. Women engaged in peacebuilding in various ways and have contributed to building peace in Numan local Government areas of Adamawa State and the Multi-Track Diplomacy Theory that has given foundation to this project work support some of their role. Below are their roles

1. Prayers
2. Advice and Soft Protests
3. Humanitarian Supports
4. Emergence of women as heads of household

***Prayer***: Prayer is a way or medium of communicating to the supernatural i.e. God. The significance of prayer as a means of resolving problem or facilitating peacebuilding in Africa cannot be overemphasis. This is because in Africa we believe very much that everything has spiritual side. Bolaji Idowu, the eminent Professor of Religious studies affirmed that very fervently when he averred that from the beginning of his existence, man has always been confronted with a sense of need with which he is aware that his own unaided power cannot cope. The riddles and complications of life have been so baffling to man that he has come to recognize that he needs succour, deliverance and a power or power that can help him master environmental circumstances. According to Idowu (1973), man has come to recognize that behind many of life's phenomenon is a power in two main ways for the fulfillment of his needs. Where he recognizes the power as a divine being with whom man may have communion and communication, his approach has been one of submission and appeal (Idowu, 1973:13). Nwolise (2014; 2012) also identified that one of the coping strategies of people bedeviled by war, armed conflict and insurgency is prayer. One of the ways that women in Numan have contributed to peacebuilding is prayers to the supernatural being. This is in connection to track (7) seven as one of the spectrum of Multi-Track Diplomacy Theory, stated that religion body has a role to play in peacebuilding.

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.        One of the women interviewed in Numan explained why prayer is very important to them. According to her:

> We do not have any power of our own to resolve our problems. Our men do not believe so much in prayer. While they are doing their own bit, we support them with our prayers. We believed that if we talk to our God about our problems, he will listen to us and answer our prayers (Women Leader, Numan LGA, Interview on October 20th, 2018).

Another women interview corroborated this point further that:

> Prayer is the key to resolve all problems. We women of Numan have resolved that we will not relent in our prayers until our problems are resolved. God has been listening to us and answering our prayers whenever we call on him (Women of Dawah, Interviewed on October 20th, 2018 at Numan).

The quotations above illustrate the believe the women have in prayer. There are three different ways that supplications are made to God concerning this. The first is combine prayers of community of Christians women. This usually take place under the auspices of Christian Association of Nigeria (CAN) Women Wing and it holds on weekly basis. The second way this is carried out is through inter-religious avenue, this usually happen between the Christian and Muslim women. The third avenue this is carried out through individual's supplication. Taking into cognizant the two dominant religions in the area, the first one is that Christians women pray separately for peace as well as Muslims women, for instance Christian women wing Numan normally gather once a week to pray for restoration of peace in the area. Also both women from the two religion do come together to pray for the restoration of peace and this has help significantly in building trust and confidence of the two religious and further encouraged peaceful co-existence between them. This is in agreement with Nwadinobi and Magurire, (2013), findings where in Kaduna State, Muslim and Christians women have held joint prayer meetings. These women do spread message of peace through individual prayers in their homes, they transmit a culture of peace to their children, family and community at large.

***Advice and Soft Protest***: Giving advice is another very important ways by which Numan women contributed to peacebuilding in their locality. The advice is usually directed at encouraging their husbands and children to desist from violence or reprisal attacks against

their enemies. A FGD session with UN Women in the locality buttress this fact fervently. A woman from the FGD session said:

> When conflict breakout, most of us women come out to plead with our men and children especially the young boys to shun violence and embrace peace. Not that we are afraid of what will happen after but just because when the violence starts, women will be the one to suffer most (FGD Session held with Women Group in Numan LGA on October 11, 2019).

Another woman buttressed this point further thus:

> When we see our children going wayward, as mothers we call them and advise them. We do this to contribute to peace. When the advice is well taken and youth desist from violence, we are all better-off from it but where they refuse to accede to our advice and venture into violence, we all suffer for it (Leader of Market Women, Numan, October 12, 2018).

She continued:

> This task is not only limited to only our children, we also advice our husband to desist from violence and embrace peace. We have a women forum where we discuss some of our challenges and strategy on how to address it. We do this at the various levels with our husbands. At the royal level, the queen advised the King, Hama Bachama on what policy to make in critical situation at our various homes too, we talk to husband and when they reject, we apply subtle pressure to ensure that they abide by our advice and do our bidding(Ibid).

This is in agreement with Nwadinobi and Magurire, (2013). Findings, women sometimes use their traditional role, positions as wives or mothers to exert influence over male decision-makers. The point the woman above is making is that sometimes, women have to used soft pressure on men for them to take to their advice for peace in Numan. This played in a conflict involving ascendancy to the traditional position of Hama Bachama in 2003/2004. During a change of rulership of Hama Bachama in Numan traditional council, there was a conflict that happened as a result of removal of a king but a group of women in Numan called the Iron

women ( Mandye Kwatiye) played a significate role in stopping the conflict from escalating, these old women spoke with loud voice and even when on stress semi-naked to protest and this has really help in resolving the cause of the conflict and further established peace between the two traditional rulers and the community at large. The is in agreement with Nwadinobi and Magurire, (2013) findings, in southern part of plateau women used method of protest such as chanting, weeping and walking together in black and are times marching semi-naked as a last resort, to shock leaders into taking necessary steps to avoid violent conflict or its recurrence. During this recent farmer's herders conflict, women went on peaceful protest in their home in denial of sexual obligation to their husband just to stop them from further engaged in the fight. A woman during FGD session talked about how she has been able to use subtle protest on her husband for peace in Numan thus:

> I refused to allowed my husband have sex with me because I asked him to desist from encouraging young men from fighting and he continued but he later stop when I denial him sex for a while (FGD Session, October 12, 2019).

Leader of Women group in Bare community in Numan LGA in an in depth interview session with the researcher revealed that:

> Our community has bitter experience of farmer-pastoralist conflict. Many people were killed and wounded. Our youths and men planned a retaliatory attack but we women were not happy about that because if the attack is carried out, innocent people will be killed and there may be counter counter-attack and only God knows who and who will be victims. So we went to meet our mai jimila (village head) and we told him that we are aware of planned retaliatory attack and that we want that to be shelved. We went to all key community leaders to tell them our view. We went back to our various homes and we talk to our children and husband to desist from the planned retaliatory attack and that if they go ahead, we will all leave their home to our parents' house. That was how the planned attacks died a natural death.

***Humanitarian Supports*:** In violent conflict situations, one of the major problem is the displacement of people most of whom are women and children. Providing humanitarian assistance to victims is always one of the attributes of women in Numan. They provide humanitarian assistances to the victims of conflict during and after conflict such as accommodations, food, beddings, clothing etc. During the recent farmer-herders conflicts in Numan women provided shelters for their follow women that were victim of the conflict. Many women accommodated follow women and children in their houses feeding them for a period of some times. This is in agreement with Nwadinobi and Magurire, (2013). finings that women in communities under frequent attack do organize themselves to provide humanitarian assistance to victims, these women do provide physical assistance and temporary housing, caring for orphans and widows offering counselling. A respondent in FGD session with women and men group said*:*

> Women provide humanitarian assistance to women who are victims of farmer-pastoralist crises in Numan thus:  Despite the fact that farmer-pastoralist conflict has hit Numan LGA more than any other LGAs in Adamawa State and has led to more death and displacement of people, you will not find any IDP camp in Numan federation. One major reason for this is that women have decided to provide accommodation and other humanitarian assistance to women in distress especially those affected by farmer-pastoralist crises (Interviewed on October 12, 2019).

Also in another FGD session with men group in Numan, story was told of a Bwatiye woman who rescued and accommodated a Fulani woman and her childrens during one of the episodes of farmer-pastoralist crises in Numan LGA for several days. This helped to save the life of the woman and her children. The impact of this on the peacebuilding is tremendous. Looking at the role played by women, Kofi Annan said

> we can no longer afford to minimize or ignore the contribution of women and girls to all stages of conflict resolution, peacemaking, peacebuilding, peacekeeping and reconstruction

processes, Sustainable peace will not be achieved without full

and equal participation of women and men. (Annan, 2000)

*Emergence of more Women as heads of household*: there are many armed conflicts in Adamawa State that have resulted in death of many people most of whom are men. Whenever these conflicts occur, it leaves many women as widows and the responsibility of taking care of the children and wards falls on women. With the demise of the men who were the principal financier of their family, the responsibility of taking care of the family fell on the women. This also contributes to peace-building and conflict management in no small way. Children and youths that are left un catered-for as a result of the death of their breadwinner are most likely to turn-out to be hoodlums and hooligans. However, the emergence of women to fill-in the void left behind by the death of the family financiers helps in avoiding the possibility of that. This therefore is a conflict management activity.

The researcher tried to align this reality to the respondents' views on the role of women in peacebuilding in Numan. The question was asked to know respondents' view on the involvement of women in peacebuilding. The table below shows the respondents' view on the role that women played in peacebuilding in Numan.

Similarly, the researcher sought to know the perception of the respondent on whether women actually played significant role in conflict management in Numan. The responses of the respondent are displayed in the Table 10 below.

**Table 4.9 Do you think women played role in peacebuilding?**

| Response | Frequency | Percentage (%) |
|----------|-----------|----------------|
| Yes | 176 | 88.9 |
| No | 22 | 11.1 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

From Table 4.9 which shows women role in peacebuilding, 176 (88.9%) of the respondents said women played significant role in peacebuilding in Numan while 22 (11.1%) disagreed that women played significant role in peacebuilding. Therefore, majority of the respondents agreed that women played significant role in peacebuilding. The chart below is the graphical illustration of the views of the respondents.
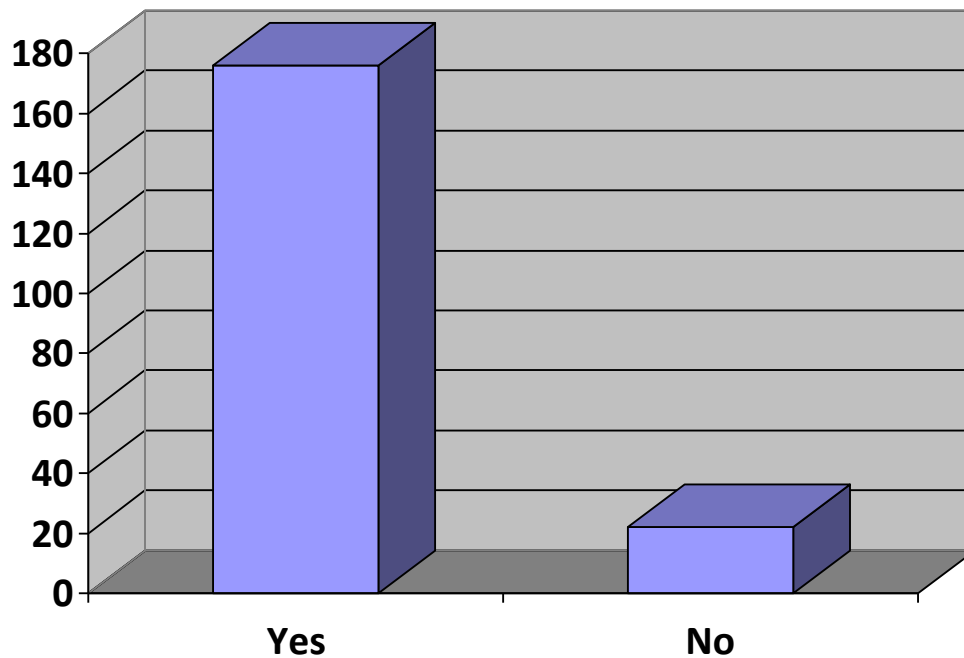
**Fig 4.8 Respondent's View on the Extent to Which Women Played Role in Peacebuilding**

The researcher also sought to know the specific role women played in conflict management and peacebuilding in Numan area. Table 4.9 below explained the various roles played by women in the management of conflict and peacebuilding in Numan area.

**Table 4.10: Specific roles women play in Peacebuilding in Numan**

| Sn | ROLES | FREQUENCY | Percentage (%) |
|---|---|---|---|
| 1 | Emergence of more women as heads of household | 22 | 11.1 |
| 2 | Humanitarian supports | 70 | 35.4 |
| 3 | Advice / prayers | 60 | 30.3 |
| 4 | No response | 46 | 23.2 |
| | Total | 198 | 100 |

From the Table above the summary distribution of the various roles as stated by respondents in the open-ended question about specific roles women play in conflict management in Numan LGA is glaring. 22(11.1%) says women assumed new responsibility as head of household it is one the role played i.e. women try to provide for their families after demise of their husbands. 70(35.4%) accepts that women basically provide humanitarian materials to victims of conflicts in the area. 60(30.3%) says women play the role of adviser and also pray for peace of their land. Their responses widely vary but are classified under these broad headings for ease of understanding. This is similar to others findings that women in communities under frequent attack organize themselves to provide humanitarian assistance to victims as well come together and pray. Nwadinobi and Magurire, (2013)

The information in the table above is displayed in the chart below.
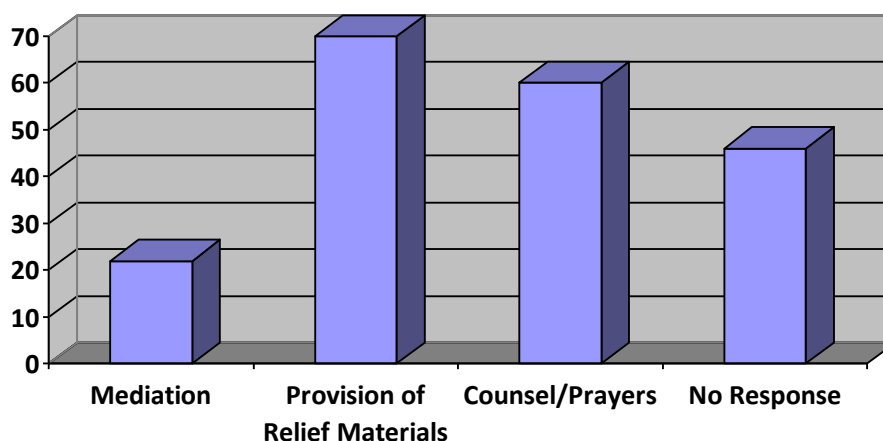


**Fig 4.9 Specific Roles Played by Women in peacebuilding in Numan**

**4.3.3 EFFECT OF WOMEN INVOLVEMENT IN PEACEBUILDING IN NUMAN LOCAL GOVERNMENT**

This section talks about the effects of the role played by women on overall peace of Numan area. In determining this, we look at the peacebuilding role of each of the activities traced to the women.

The first peacebuilding role traced to women in Numan area is praying. This was done in two major ways. The first is done between among the same religious groups such as among Christians and Muslims. The second is done across religious lines in inter-religious ways. In this case, both Christians and Muslims come together to pray. The effect of this as a

peacebuilding mechanism can be measured in two ways. First is that praying provides psychological succour to the people. During FGD session with women, NCWS women explained that after group prayer with their fellow women, they go back home with confidence in their minds that their prayers have been answered. The second is that praying across religious lines among women (i.e. between Christian and Muslim women) help to build confidence across religious divides. One of the women in FGD session explained that:

> One of the major source of conflict in Numan is religion. Muslims do not want to have anything to do with Christians and Christians do not want to have anything to do with Muslims. This is even more serious because most of the non-indigenes here are Hausa and they are Muslims but we the indigenes are non-Hausa and we are Christians. Praying together as women without considering our religions help to bring back the lost confidence among our people that is resulting in conflict (Interviewed on October 12, 2018).

On the other hand, the rendering of humanitarian assistance by women in Numan help to show love to the victims and that has helped in preventing retaliation. The Secretary of National Council of Women Society (NCWS) explained how humanitarian assistance given by women contribute to peacebuilding in Numan thus:

> During distributions of humanitarian relief materials, we used such period to preach a message of peace to our people. We used the opportunity to tell them not to retaliate the attack of the other conflict party and it has help in restoring peace in a greater way" (Interviewed on November 7th, 2018).

The assumption of women as head of household of their family after the demise or injury to their husband also has effect on peacebuilding in Numan. The assumption of this "new" responsibility help to prevent the possibility of the children becoming irresponsible members of the society. President of Widow Association, Numan interviewed buttressed this point further thus when she explained thus:

> In most of the conflicts that have broken out in Numan area, all categories of people are affect; men, women, children and so on. Most times when these conflicts break out, it is always double tragedy for women. Women are injured and their husbands are also killed. Women have to brace up to fill up the void left behind by the death of their husband. Doing this is very important because when the children are left unattended to they constitute nuisance in the society and this itself is a serious risk to the society (Interviewed on November 7th, 2018).

The point from the quotation above is that the emergence of the "new" role for women after the demise of their husband enables them contribute to peacebuilding in their community. This in agreement with Dalai Lama's emphasis in his forward to the book *All Her Paths Are Peace*. In this book, Lama argued that mothers are crucial to the affective development of human beings. He points out that all of us receive our first lessons in peaceful living from our mothers (cited in Ekiyor, 2001). One of the respondents was of the opinion that if not because of the role played by women, the relative peace enjoyed in Numan today would not have been possible. According to her:

> The role played by women cannot be overemphasis in the history of Numan federation. The reduction in violent conflict in the land and the quick resolution of many conflicts in the area today can be attributed to the role women played in their individual homes to talk to their children and their husband to shun violence and embrace peace. If not for this, Numan would have been engulfed in wider conflicts that would have made the place inhabitable for any one (President, Widow Women, Numan, Interviewed Nov. 7, 2018).

Wakili of Numan Ward II also buttress what was said above when he said:

> Women representatives in Numan speak very well during traditional council meeting. This suggest good way of handling violent conflict issues that confronted the land. As mothers they

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advise their children and husbands to take the way of peace and

they also insist their men drop all

weapons of war (Interviewed on October 11, 2018).

In recognition of the role women play and the effectiveness of their role in Numan society, women have been given both traditional and political roles in Numan more than any other tribal and ethnic societies in Adamawa State. There are many women traditional title holders in Numan LGA today. Furthermore, the third highest traditional position in Numan known as Bwarato (Royal Priestess) is occupied by a woman who reside in Nzumosu. There are other countless number of women who are serving political positions due largely to their peacebuilding role in Numan society. The researcher also sought to know the respondents' views on the effect of the role of women in peacebuilding in Numan.

Table 11 below shows respondents' view on the effectiveness of women involvement in peacebuilding in Numan.

**Table 4.11 Do you think Women Are Involve in Peacebuilding in Numan Local Government?**

| Response | Frequency | Percentage (%) |
|----------|-----------|----------------|
| Yes | 180 | 90.9 |
| No | 19 | 9.10 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

Table 4.11 shows the respondents' view on whether or not women are involved in peace building, 180 (90.9%) of the respondents said "yes" to women involvement in peace building while 19 (9.1%) had no women involvement in peace building. Therefore, majority of the respondents had knowledge of women involvement in peace building. The information above is presented in the chart above.
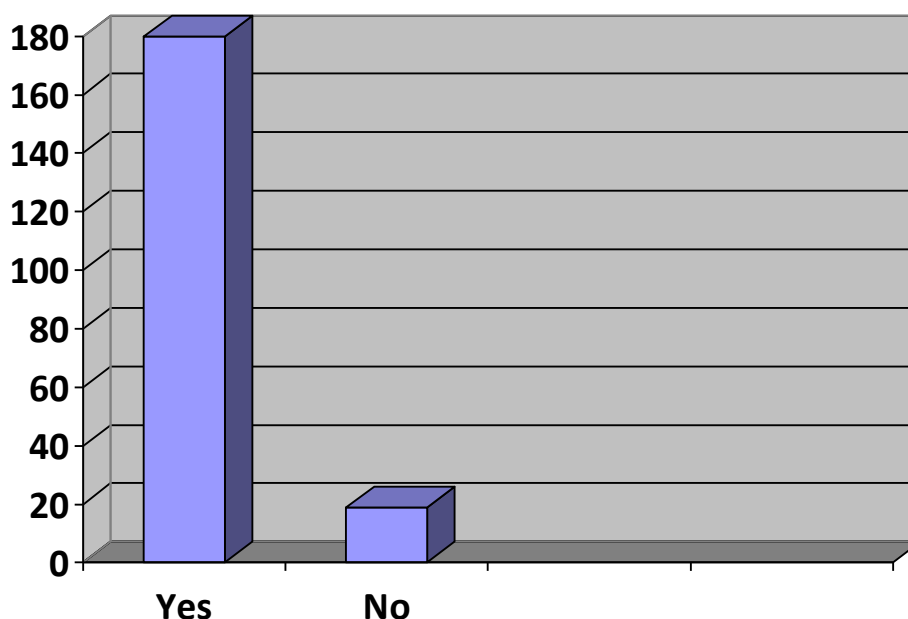
**Fig 4.10 Respondent's view of Women Involvement in Peacebuilding in Numan Local Government**

**Table 4.12 Do you think women Involvement in Peacebuilding is effective?**

| Response | Frequency | Percentage (%) |
|---|---|---|
| Yes | 171 | 86.4 |
| No | 8 | 4.0 |
| Non Response | 19 | 9.6 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

From Table 4.12, 171 (86.4%) of the respondents think women involvement is effective in conflict management while 8 (4.0%) do not think women involvement is effective in conflict management and 19 (9.6%) had no response on whether women involvement is effective in conflict management. Therefore, majority of the respondents think women involvement is effective in conflict management in Numan looking at the role women played. The response above is represented in bar chart below.
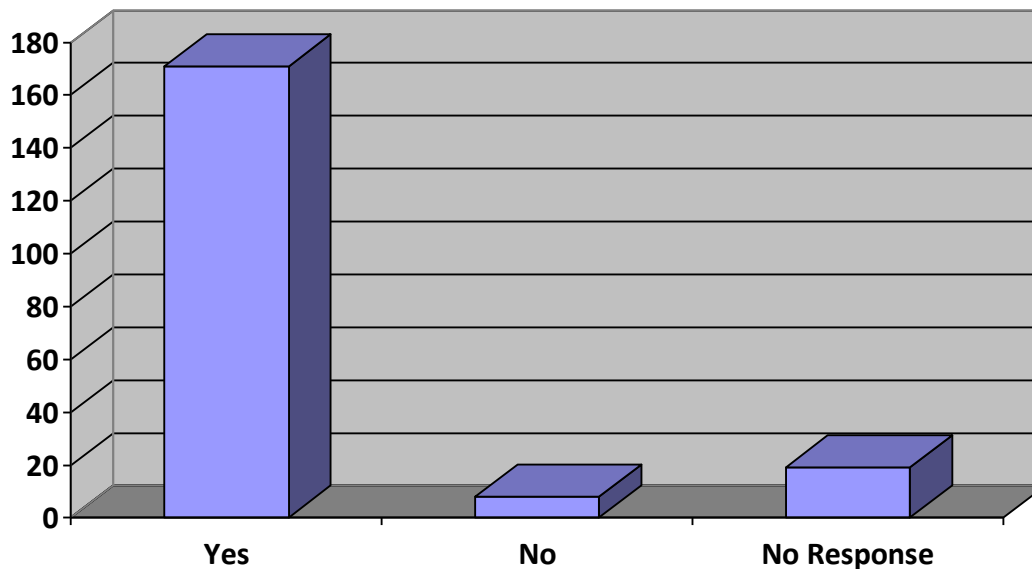
**Fig. 4.11 Respondents' View on the Effects of Women Involvement in Peacebuilding in Numan Local Government**

**Table 4.13 How Effective?**

| Response | Frequency | Percentage (%) |
| --- | --- | --- |
| Not effective | 27 | 13.6 |
| Effective | 47 | 23.7 |
| Very Effective | 112 | 56.5 |
| Non Response | 12 | 6.1 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

Table 4.13 describes respondents' view on the level of effectiveness of women involvement in peacebuilding. Twenty-seven (27) (13.6%) of the respondents said women involvement is not effective, 47 (23.7%) describe women involvement as being effective in conflict management while 112 (56.5%) describe women involvement as very effective while 12 (6.1%) had no response. Therefore, majority of the respondents think women involvement is very effective in peacebuilding in Numan local government area.

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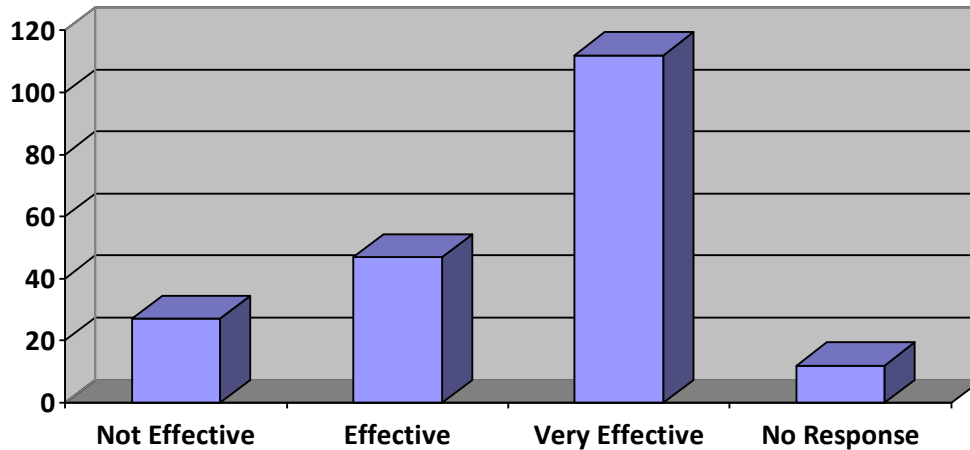
**Fig. 4.12 Respondents' View on Effects of Women Involvement in Peacebuilding**

The role played by women in the peacebuilding in Numan has been duly acknowledged by their traditional council. Presently women have representatives in the traditional ruler ship of the local areas.

### 4.3.4 Challenges Women Face in Peacebuilding in Numan Local Government Area.

The most appropriate place to begin the analysis of this objective is to ascertain the perception of respondents on the challenges faced by women. This was also contained among the questions in the questionnaire. The question was asked in open-ended form to allow respondents give the various forms of challenges faced or perceived to be faced by women while participating in conflict management/resolution in Numan Local Government. The responses of the respondent are put in the table below

**Table 4.14 Do you think women face challenges in peacebuilding in Numan?**

| Response | Frequency | Percentage (%) |
|----------|-----------|----------------|
| Yes | 109 | 55.1 |
| No | 49 | 24.7 |
| Non Response | 40 | 20.2 |
| **Total** | **198** | **100** |

*Source: Field Survey, 2018*

Table 4.14 showed how women in Numan L.G.A. face challenges in peace building activities. 109 (55.1%) of the women in Numan L.G.A. face challenges in peace building activities, 49 (24.7%) of the women in Numan L.G.A. face challenges in peace building activities while 40 (20.2%) had no response. Therefore, majority of the respondents' women in Numan L.G.A. face challenges in peace building activities. The information in the table above is displayed in the bar chart below.
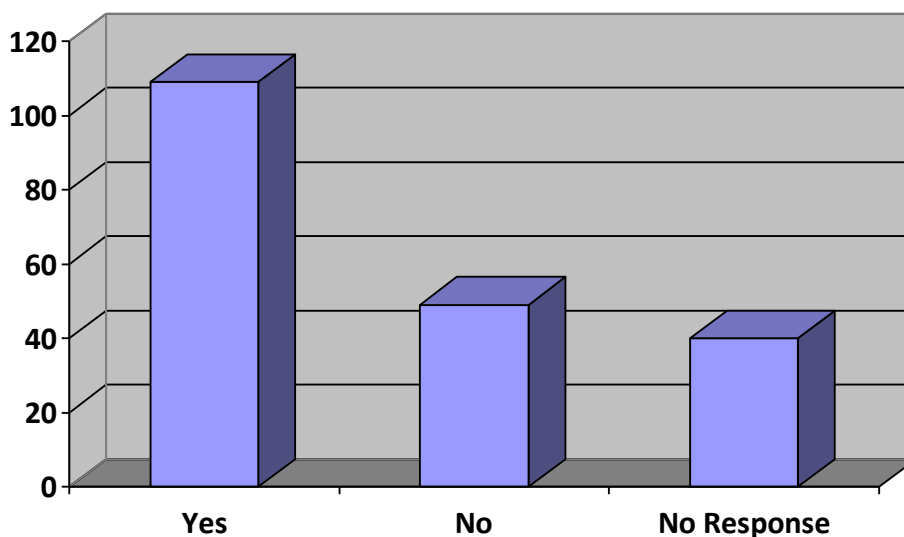


**Fig. 4.13 Respondent's View on Whether Women Encountered Any Challenge in their Peacebuilding Role.**

The opinion of the majority is to the affirmative that women encounter severe challenges in their peacebuilding role. Interview granted to a respondent also attested to this fact when she said:

> We still have a long way to go in fully unleashing the potential and power of women in building and sustaining peace, especially in country like Nigeria where religious and cultural beliefs forbid women from certain public participations (Women Leader, Numan LGA, Interviewed 10 October, 2018).

The followings are the challenges faced by women in peacebuilding in Numan area.

1. One of the major challenges is that women are still neglected and still not adequately represented in the area. This still affects the role women played.

2. Another major inhibition to the role of women in peacebuilding is that the society is still too patriarchal in nature. Therefore, men still have domineering and dominating voices in the community. They hardly listen to the advice of the women except when it is informally enforced on them (FGD session with Muslim Women Group, October, 2018).

3. Non-adherence of men to suggestions given by women. Most of the advice given by women are usually not accepted by men until when they are persistently talked about before they succumb. Men often think women cannot talk when men talked, this is based on discriminatory social norms and it is often expressed as cultural, traditional or religious beliefs.

4. Gender inequality in the constitution of panels that oversee conflict resolutions (men often think they can do without female interference in the peace process), this happened in Somalia, where elderly men were seen to exclude women from formal decision-making forums where negotiation for peace took place. Traditional practices often carry more weight than a country constitution.

5. Bullying, intimidation and harassment from opposite gender (and even other women) including sexual harassment. The study also found out that women of Numan were once attacked by youths during one of their advocacy in Gwallan, Numam LGA.

6. Sabotage/break down of peace activities and under rating of women.

7. Lack of women empowerment programs and adequate education and training in peacebuilding activities.

8. Women are also psychologically affected by the pervasive conflict in the communities and are therefore also victims

9. Lack of general security that safeguard the protection of lives and property, this has affect the freedom of women participation in peacebuilding

## 4.4. Summary of Research findings

The following are the key research findings from the study:

1. There are many forms of conflict in Numan Local Government. The most common among these conflict are farmer-pastoralist and ethno-religious conflict. The Farmers-Pastoralist conflicts also present ethnic dimensions as the pastoralist are predominately Fulani's and the farmers are predominantly Bachama. These conflicts are usually

caused by many factors such as youth unemployment, widespread poverty, religious intolerance, climate change, drugs and substance abuse and party politics.

2. Women play significant role in building peace in their areas. Role played by the women include praying, humanitarian help, advice and application of subtle protest, emergence of women as heads of household, that is women filling the void left behind by their husband's death.

3. These roles were very effective in building peace in their area such as providing psychological succor, build confidence among women and members of the society and preventing retaliation.

4. While women play significant role, they are constrained by many challenges which include patriarchal society, lack of adequate training, religion and culture, harassment and intimidation,

# CHAPTER FIVE
## SUMMARY, CONCLUSION AND RECOMMENDATIONS
### 5.1    SUMMARY

This work set out to examine the role of women in peacebuilding and conflict management in Numan area of Adamawa State. The work is predicated on the fact that women play significant role in the area but the overwhelming nature and prevalence of violent conflicts in the area has dwarfed the visibility and acknowledgement of the roles. The work therefore set out to study the nature of violent conflict in Numan area, role played by women in the building peace, challenges faced by women in the peacebuilding as well as how the challenges can be surmounted. Data for the study were collected from both primary and secondary sources. The primary data were collected using qualitative and quantitative methods. Qualitative data were collected from interviews and focus group discussion sessions with relevant stakeholders. On the other hand, quantitative data were collected using self-developed questionnaire. Data collected from the primary sources were analysed using content analysis style and presentation of tables and charts.

The result revealed that the experience of Numan with regards to the outbreak of conflict is not recent, it has a root even from the pre-colonial period. The study also finds out that the contemporary nature of conflict in Numan is diverse and consist of political conflict, farmer-herder crisis, ethno-religious war, land and chieftaincy disputes. Women are affect by these conflict directly and indirectly and this has often motivated their intervention in the conflict. The role played by women in the management of the conflict include mediation, humanitarian assistance, counselling and praying as well as playing a breadwinner role. However, the study also discovered that women myriad of challenges is faced by women which include partriachial nature of the society, prevalence of the conflict which continue to affect women more and these challenges them to be more responsive to conflict management.

### 5.2    Conclusion

The conclusion emanating from the study is that the prevalence of conflict in Numan and it voracious effect on the people in the society especially the vulnerable groups among which are women has made women play significant role in conflict management and peacebuilding in Numan area of Adamawa State. The role played by women include mediation, soft protest, counselling/prayer, humanitarian assistance and assuming breadwinner role after the demise of

their husbands. They were challenged essentially by patriarchal nature of the society, religion and tradition believes about women being subservient to men and lack of adequate knowledge management of modern conflicts.

## 5.3    Recommendations

The following are recommended:

1. Women and the girl child should avail themselves to be educated/trained in conflict resolution dynamics.

2. government should create enable environment for Women should be involved in formal conflict resolution mechanism of the state

3. Advocacy and legal provisioning for women rights to membership of conflict resolution panels and/or groups; the international community must continue to facilitate the involvement of local women in peacebuilding.

4. Women and girl-child empowerment and/or sponsorship should be at the fore of governmental policy implementations;

5. Increase in women involvement/representation in decision-making boards

6. Adequate funding of women initiated projects that aid conflict resolution and peacebuilding activities.

7. Religion and Traditional leaders should preach against discrimination on women, such as cultural norms that make women as subordinates and men as their superior and forbid women from talking in public places. For us to achieve a sustainable peace men and women must work together.

8. Adequate security for women protection, especially those who are involve in peacebuilding activities in vulnerable areas.

10. Women themselves need to work on their perception and responses, owing to the saying that women who take up powerful position or participate actively in peacebuilding activities are considered abrasive and labeled divorcees. Women who are willing to participate in peacebuilding activities should ignore or do away with such statement.

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# APPENDICES

Appendix I                                        QUESTIONNAIRE


MODIBBO ADAMA UNIVERSITY OF TECTHNOLOGY, YOLA, ADAMAWA STATE


CENTRE FOR PEACE AND SECURITY STUDIES


MASTER DEGREE PROGRAMME IN PEACE AND CONFLICT STUDIES


Dear Respondent,


I'm a master student at the Modibbo Adama University of Technology, Yola carrying out a Research on the topic: Women and Peacebuilding in Numan Local Government of Adamawa State. Kindly participate in this academic research work. Your sincere response will be highly useful in contribution to knowledge and all information provided shall be treated with utmost confidentiality.


                                        Yours Faithfully,
                                        WUSA K. MAIBAKA

**SECTION A: Personal Data**

Please mark (√) where appropriate

1. Gender A. Male ( ) B. Female ( )

2. Age    A. 21- 30 ( ) B. 31-40 ( ) C. 41 -50 ( ) D. 51- 60 ( ) E. Others ( )

3. Marital Status A. single ( ) B. married ( ) C. Divorce ( ) D. Widow/Widower ( )

4. Educational Background A. SSCE ( ) B. WASSCE ( ) C. OND/NCE ( ) D. HND/BSc ( )  e.
Others pls specify…………………………………………

5. Occupation A. Civil Servant ( ) B. Trader ( ) C. Farmer ( ) D. others, pls
specify……………………

**SECTION B**

INSTRUCTION: Please indicate your view by answering or ticking the appropriate box

1. How many years have you lived in Numan Local Government?......................................

2. Since your stay in Numan LGA, have you experienced any forms of violent conflict?

Yes ( )    No ( )

3. If yes, to question (2) above, what type of violent conflict is prevalent in Numan LGA?

| S/N | ITEMS | STRONGLY AGREED | AGREED | DISAGREED | STRONGLY DISAGREED |
|-----|-------|-----------------|--------|-----------|---------------------|
| 1. | Farmers/Herders Conflict | | | | |
| 2. | Religious Conflict | | | | |
| 3. | Chieftaincy dispute | | | | |
| | Ethnic Conflict | | | | |
| 4. | Land Dispute | | | | |

Any other violent conflict please specify........................................................................................

5. What are the cause of conflicts in Numan LGA?

………………………………………………

**Section C**

1. What do you know about the involvement of women in peacebuilding in Numan LGA?

2. Do you think that women in Numan local government usually play significant role in peacebuilding?

   Yes ( )   No ( )

3. If yes, what specific role do they played?

   ……………………………………………………………………………………………………

   ……………………………………………………………………………………………………

   ……………………………………………………………………………………………………

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4.  Do you think that women involvement in peacebuilding in Numan LGA is very
    effective in reducing intensity of conflicts in the area?

    Yes (  )  No (  )

5.  If yes, how effective?

    Not effective (  )  Effective      (  )  Very effective (  )

Section E

1.  What was the outcome of women involvement in peacebuilding in Numan society?

    ………………………………………………………………………………………………
    ………………………………………………………………………………………………
    ………………………………………………………………………………………………
    ………………………………………………………………………………………………
    ………………………………………………………………………………………………
    …………………………………………………………….

2.  Do you think that women in Numan LGA face any challenge in peacebuilding
    activities?

    Yes (  )  No (  )

3.   If yes, what specific challenges do they face?

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4.  How best do think these challenges can be overcome?

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**Appendix ii. Interview with National Council for Women Society (NCWS)**



**Appendix iii. Interview Session with widows.**

**Appendix iv Interview session with President of Widows in Numan**



**Appendix v. Interview with Dawah Women**

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**Appendix vi. Women Advocating for Peace**