

**WOMEN'S PARTICIPATION AND CONFLICT RESOLUTION.
A STUDY OF GOMBE LOCAL GOVERNMENT AREA, NIGERIA**

BY

IFEANYI EBUBE CONFIDENCE

REG NO:2020-08-01580

**A RESEARCH REPORT SUBMITTED TO THE COLLEGE OF HUMANITIES AND
SOCIAL SCIENCES IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE AWARD OF A MASTER DEGREE IN HUMAN RIGHTS AND DEVELOPMENT
OF KAMPALA INTERNATIONAL UNIVERSITY**

NOVEMBER 2023

DECLARATION

I hereby declare that this research report is my original work and has never been submitted to any university or institution of higher learning for an academic award.

IFEANYI EBUBE CONFIDENCE


Signature

Date:.....

APPROVAL

I confirm that the work presented in this report is carried out by the candidate under my supervision.

DR. OGBONNA CHIDIEBERE

Signature : 

Date:.....

DEDICATION

This study is dedicated to my mother, Mrs Helen Chinedu Ebube, and to my late father, Mr Francis Nwanfor Ebube. May his soul rest in eternal peace.

ACKNOWLEDGEMENTS

In the name of the most merciful and kind God. First and foremost, I want to express my gratitude to Almighty God for providing me with the chance, knowledge, skill, and strength to start and successfully complete my study.

In particular, I would want to thank my mentor, life coach Rev. Dr. Chris Oyakhilome D.Sc. D.Sc. D.D. I want to also express my sincere gratitude to my dearest uncle, Pastor Dr. Louis Osademe, Thank you very much Sir, for all of your support, love, and care throughout the years.

I would like to acknowledge the valuable assistance and professional attitude of my esteemed lecturer and supervisor, Dr. Ogbonna Chidiebere, PhD, of the Department of Peace and Conflict Studies at Kampala International University, for his guidance throughout this dissertation. I am also very appreciative of my mother and late father for their encouragement, support, and strong interest in my academic accomplishments. To my gorgeous siblings: Sister Onyekachukwu Blessing Ijeoma and Kanayo Olise Divine Ebube. You guys are the finest; I really appreciate your encouragement when things became tough. My sincere gratitude to my family for the moral support is felt deeply. My sincere thanks also goes out to Prof. Diji Chukwuemeka Jude and his beloved wife Dr. Roseanne Mwaniki for their unwavering support and guidance. I want to appreciate my H.O.D, Dr, Eleanor Barongo, thank you Ma for availing yourself to my constant demands.

Finally, I would like to express my gratitude to my friends, colleagues, and anyone else who allowed me to collect samples and relevant data from their areas of authority in Gombe Local Government Area, Nigeria, for the purpose of this study. Without your support, I would not have been able to adequately complete this research..

TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
TABLE OF CONTENTS	v
LIST OF TABLES	viii
LIST OF FIGURES	ix
ABSTRACT.....	x
CHAPTER ONE	1
INTRODUCTION.....	1
1.0 Introduction	1
1.1 Background to the study	1
1.1.1 Historical perspective	2
1.1.2 Theoretical perspective	4
1.1.3 Conceptual perspective	5
1.1.4 Contextual perspective.....	12
1.2 Statement of the problem.....	13
1.3 Purpose of the study	15
1.4 Objectives of the study	15
1.5 Research questions.....	16
1.6 Scope of the study	16
1.6.1 Geographical scope.....	16
1.6.2 Content scope	16
1.6.3 Time scope	16
1. 7 Significance of the study.....	17
CHAPTER TWO	18
LITERATURE REVIEW	18
2.0 Introduction	18
2.1 Theoretical review	18
2. 2 Conceptual framework.....	22
2.3 Review of related literature.....	23

2.3.1 Impact of women political participation in conflict resolution	23
2.3.2 Impact of women cultural participation on conflict resolution	27
2.3.3 Impact of women social participation on conflict resolution	29
2.4 Gaps in the Literature	31
CHAPTER THREE	33
METHODOLOGY	33
3.0 Introduction	33
3.1 Research design	33
3.2 Population study	33
3.3 Sample size	34
3.4 Sampling procedure	35
3.5 Data sources	35
3.6 Data collection instruments	35
3.6.1 Questionnaires	36
3.6.2 Interview guides	36
3.7 Data quality control	36
3.7.1 Validity	36
3.7.2 Reliability	37
3.8 Ethical considerations	38
3.9 Limitations of the study	39
CHAPTER FOUR	40
PRESENTATION, ANALYSIS AND INTERPRETATION OF RESULTS	40
4.0 Introduction	40
4.1 Profile of respondents	40
4.2 Impact of women political participation in conflict resolution	41
4.2.2 Objective one; impact of women political participation on conflict resolution in Gombe Local Government Area, Nigeria	43
4.3 Impact of women cultural participation on conflict resolution in Gombe Local Government Area, Nigeria	45
4.4 Impact of women social participation on conflict resolution	48
4.5 Multiple Regression	51

CHAPTER FIVE.....	53
DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS	53
5.0 Introduction	53
5.1 Discussions.....	53
5.1.1 Objective one; impact of women political participation on conflict resolution	53
5.1.2 Objective two; impact of women cultural participation on conflict resolution.....	54
5.1.3 Objective three; impact of women social participation on conflict resolution	56
5.2 Conclusions	57
5.2.1 Objective one.....	Error! Bookmark not defined.
5.2.2 Objective two	57
5.2.3 Objective three.....	Error! Bookmark not defined.
5.3 Recommendation	57
5.5 Contributions to knowledge	58
5.6 Areas for further research	59
REFERENCES.....	61
APPENDIX IV A.....	67
RESEARCH QUESTIONNAIRE	67

LIST OF TABLES

Table 1: Population Sample and Sample Size	34
Table 4.1: Profile of respondents	41
Table 4.2.1: Impact of women political participation in conflict resolution	42
Table 4.2.2: Impact of women political participation on conflict resolution in Gombe Local Government Area, Nigeria	43
Table 4.3.1: Impact of women cultural participation on conflict resolution in Gombe Local Government Area, Nigeria	45
Table 4.3.2: The impact of women cultural participation on conflict resolution in Gombe Local Government Area, Nigeria	46
Table 4.4.1: Impact of women social participation on conflict resolution.....	48
Table 4.4.2; impact of women social participation on conflict resolution in Gombe Local Government Area, Nigeria	49
Table 4.5: Multiple Linear Regression Analysis between the Dependent (conflict resolution) and Independent constructs on women participation	51

LIST OF FIGURES

Figure 1: the conceptual framework showing the relationship between women participation and conflict resolution	Error! Bookmark not defined.
---	-------------------------------------

ABSTRACT

The study's title was women participation and conflict resolution. A case study of Gombe Local Government Area, Nigeria. It was driven by these three objectives; (i) To examine the impact of women political participation in conflict resolution in Gombe state, Nigeria (ii) To evaluate the impact of women cultural participation on conflict resolution in Gombe state, Nigeria (iii) To assess the impact of women social participation on conflict resolution in Gombe state, Nigeria.

The biggest danger to Nigerian democracy and unity is the widespread insecurity brought on by numerous intercommunal conflicts. Competition for access to land and other natural resources is the main cause of intercommunal conflicts in Nigeria. The Gombe local government area has seen significant economic and human loss as a result of the communal warfare that has plagued the region for over two decades. The study examined the impact of women's participation on how conflicts were settled in the Gombe local government in Nigeria. The study specifically looked at how women's participation in politics, culture, and society affected how conflicts were resolved. The research design used in this study is descriptive. Using Slovene's formula, a sample size of 399 respondents was drawn from the research population of 266,844 people. Interviews were utilized to collect data from respondents who had been specifically chosen for the study while the questionnaire was used to reach respondents who had been chosen at random to participate in the study. Additionally, the information derived from the research was created using the arranged and analyzed data that was obtained. The results showed that women's political participation had a substantial influence on how conflicts were resolved in the research area. The results also showed that women's cultural and social participation have a big impact on resolving conflicts in the Gombe Local Government region. The study draws the conclusion that women's participation in conflict resolution plays a significant role based on these findings. The report urges everyone involved to ensure women's participation in peace processes, from conflict prevention to negotiations to post-war information and reconstruction, based on its findings. Realizing women's full participation in conflict resolution has a lot of possibilities.

According to the study's recommendations, the Nigerian government should coordinate, advocate for, work in conjunction with, and network with the various development partners, including both domestic and foreign intermediary NGOs for women, the private sector, and increased public/private partnerships that provide more direct and alternative forms of conflict resolution. In order to properly refocus service delivery on conflict resolution, the Nigerian government must assess the successes and difficulties encountered throughout program implementation. In order for all stakeholders at the level of women to support and implement education and health ordinances, women leaders should abide by bylaws that can significantly strengthen the existing laws. With increased use of information, education, and communication (IEC) materials like women's radios, magazines, and announcements in churches and public meetings, women leaders should have the ability to be a vital channel for two-way information collection and distribution. The study added information by demonstrating that the necessity of including women in local decision-making has not been sufficiently acknowledged. This study demonstrated the importance of women's participation in peaceful coexistence. Its significance in resolving disputes cannot be overstated. Women and girls must therefore be equipped with information resources that may be used to facilitate and improve the coordination of resolving conflicts if they are to actively participate in conflict resolution.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter provided the background of the study, problem statement, objectives of the study, research questions, the scope of the study, significance of the study and operational definition.

1.1 Background of the study

Under this subheading the historical, theoretical, conceptual and contextual perspectives are presented. These perspectives build the base on which this study stands.

Since the end of the Cold War, the nature of conflicts has changed dramatically. While conflicts between or among nation-states have decreased significantly, the trend is for conflicts to have increased within nation-states as a result of intense competition for power and limited resources, pitting one ethnic group against another and communities against communities.

Joshua (2014) noted that more than one hundred (100) major conflicts had place over the world, resulting in around twenty million (20,000,000) fatalities, numerous millions of injuries, and millions of displaced people. Conflict between local communities or militias is a pervasive issue in Africa on a subnational level. In actuality, the continent had 386 intercommunal clashes between 1989 and 2014, resulting in an estimated 131, 563 fatalities over that time. Nigeria, Democratic Republic of Congo, Somalia, Sudan, Kenya and Uganda are the most affected nations. (2016; Torbjornsson; 2013; Elfversson). Since the return to democratic rule in Nigeria in 1999, this circumstance has become more common, endangering the existence of Nigerian democracy and unity.

Nigeria is a multiethnic, multireligious nation that is gifted with these groups. The North is one of its regions. As a sub-region, the Northeast is fortunate to have states like Bauchi, which is home to the Yankari Game Reserve, Gombe, a Jewel in the Savannah, Yobe, Borno, Adamawa, a Land of Beauty, and Taraba. However, these states are somewhat connected, with Gombe state serving as the sub-region's geographic center.

Gombe State, with Gombe as its capital, is situated in the north-eastern region of Nigeria, in the heart of the vast savannah. As a result of this location, Gombe State and the states of Borno, Yobe, Taraba, Adamawa, and Bauchi share common borders. Gombe State has two distinct seasons with two rainfall averages of 850mm each: the dry season (November to March) and the rainy season (April to October). An Executive Governor is in charge of the State. 11 Local Government Areas (LGAs) and 14 Emirates/chiefdoms make up Gombe State. The LGAs are Akko, Balanga, Billiri, Dukku, Funakaye, Gombe, Kaltungo, Kwami, Nafada, Shongon, and Yamaltu/Deba (Tuduks, 2015). Gombe local government Area, in recent times witnessed communal conflict with such violence and instability.

1.1.1 Historical perspective

In order to bring attention to the situation of women and girls around the world, the UN General Assembly established the UN Decade for Women (1976–1985) in 1975 during International Women's Year (Akinboye, 2014). By examining and assessing the successes of the UN Decade for Women, the Fourth World Conference on Women, which had the theme "Equality, Development, and Peace" and was held in Beijing, China in 1995, served as the apex of this issue (Omotola, 2017).

An analysis of 40 peace procedures since the end of the Cold War reveals that the likelihood of an agreement being achieved was significantly higher when women were able to exert a considerable impact on the negotiation process than when women's groups had little or no influence. A deal was virtually always reached when women had a considerable impact. Participation of women raises the likelihood that a peace accord will endure at least two years by 20% and that it will last for fifteen years by 35% (www.unwemon.org).

The African Union (AU) organized peace talks in 2008 that resulted in the resolution of the post-election crisis in the Republic of Kenya, and one of the mediators was Graça Machel, a member of The Elders. Four of the fourteen conflicts in which the United Nations served as the (co-) main mediator in 2011 ended in agreements. In these procedures, 12 of the 14 UN

mediation support teams included women specialists (O'reilly, O'silleabháin, & Paffenholz 2015).

More equitable peacebuilding institutions, procedures, and structures are required from a gender viewpoint. A fundamental human rights value and a prerequisite for peaceful development is gender equality. The fulfillment of core human rights conventions is facilitated by women and men participating equally in efforts to establish peace. In the forty cases examined, there were various ways in which women's groups participated, including official and unofficial roles at the negotiating table as well as roles that were further away from it, like consultations and post-agreement commissions (seven models of inclusion that emerged are explained in the following section of this report). Women's organizations participated in one or more of these fora during the process in twenty-eight of the cases (Page, Tobie, Cecilia &, 2009).

Though decades of military oppression and widespread theft of Nigerians' political will came to an end with the military regime's transfer of power to a civilian democratic government. One could have predicted that women would be equally represented based on the Beijing Declaration. After nine years of Nigeria returning to civilian rule, it has not been proven that democracy automatically increases women's political participation, as shown by percentage increases of 2%, 4%, and 6% in women's political participation and 6.3%, 8.8%, and 7.3% in women's representation in the national parliament, respectively (Okocha, 2017).

Women made up only about 0.63% of signatories, 4.6% of mediators, 5.5% of witnesses, and 9.3% of negotiators in the 16 peace agreements that were signed between 1992 and 2011 in various conflict-ridden countries throughout Africa, demonstrating that the low representation of women in conflict resolution processes is not unique to the African context (African Union, 2016). Despite the UN Security Council's resolution 1325 asking for equal opportunity for women at the negotiating table, additional research is required to identify the barriers limiting more women from taking part in conflict resolution (Chitando, 2019; Erzurum & Eren, 2014). The primary goal of this study is to ascertain whether cultural barriers may prevent women from participating in conflict resolution.

Hofstede (2017) defined culture as "a collective programming of the mind that distinguishes the member of one group or category of people from another". Cultural factors may be a fertile ground for gender disparity in conflict resolution due to the high levels of patriarchy and male dominance in African nations (Alaga, 2010); however, little research on this topic has been conducted in the field of peace studies (Bargués-Pedreny & Mathieu, 2018; Datzberger & Mat, 2018).

It is true that there is a lot of conflict in Nigeria. To say that Nigerians have experienced some of the most horrific tragedies spurred on by discontent and mistrust is not an exaggeration. Numerous conflicts over the years have resulted in thousands of fatalities, including riots, rampages, kidnappings, strikes, ethnic clashes, religious war, land disputes, and political conflicts (Igbinijesu, 2013). People have experienced a considerable degree of bodily hardship as well as social and economic losses, according to reports and data.

The United Nations has been working constantly since 2017 to stop the buildup of new international wars and to build a world of freedom, advancement, prosperity, and justice for all people. The continued hostilities, however, have only been a waste of time, money, and the best of everything.

Unfortunately, since it is commonly recognized that this damages women, women are the ones who suffer the most. For instance, UNICEF (2014) asserted that women and girls, in particular, are more prone than men to experience conflict and displacement because of the gender imbalance in tasks and obligations. In the ten-year conflict in the Democratic Republic of the Congo (DR Congo), Anlesinya et al. (2019) reported that over 200,000 women had been raped, accounting for 80% of those forced to flee their homes. Similar to this, Forced Migration Online (FMO) (2011) asserted that battles now disproportionately result in the deaths of women, children, the elderly, and people with disabilities, who account for 30–90% of fatalities. Around 75 percent of the 60 million people who are believed to have been relocated owing to conflicts and natural disasters around the world are women and children, according to the United Nations (2018) (Tschirgi, 2014).

1.1.2 Theoretical perspective

The study's overarching thesis is the human needs theory, which Burton formulated in 2014. Burton outlined the "human needs," or core theories of conflict resolution. This strategy is predicated on the notion that resolving conflicts requires the satisfaction of fundamental human needs. The eight fundamental wants that formed the basis of the work by American sociologist Paul Sites were expanded upon by this concept to include one more need. Among the selected needs were those for control, security, fairness, excitement, reaction, meaning, rationality, and esteem or acknowledgment. Burton also felt the need to stand up for his position. I chose Gombe Local Government Area of Nigeria as the study location for several reasons. Firstly, Gombe is a rural local government area located in the North-Eastern part of Nigeria, which provides a unique opportunity to study the challenges faced by rural communities in developing countries. Secondly, Gombe has a diverse population with over 20 ethnic groups, providing a rich cultural context for my research. Additionally, Gombe has experienced significant economic growth in recent years, particularly in the agricultural sector, making it an ideal location to study the impact of economic development on local communities. Gombe Local Government Area is indeed the largest local government area in Gombe State, Nigeria. Located in the northeastern part of the country, Gombe State was created on October 1, 1996, during the military regime of General Sani Abacha. It was carved out of the old Bauchi State. Gombe State is made up of eleven local government areas (LGAs), and Gombe Local Government Area stands out as the most extensive in terms of landmass and population. The LGA serves as the administrative headquarters of the state and is strategically positioned to facilitate governance and development activities. Finally, Gombe has a relatively low cost of living compared to other major cities in Nigeria, which allows for a more feasible and sustainable research project. Overall, Gombe Local Government Area offers a unique combination of cultural, economic, and geographic factors that make it an ideal location for my thesis research..Women have been under men's dominance for the entirety of recorded history in every region of the planet. This is due to persistent cultural stereotypes, the mistreatment of religious and traditional customs, patriarchal social systems where men dominate in terms of economic, political, and social power, and the historical role played by women as the supporters of male political leaders. This type of discrimination is a global issue, not just one that affects Africa or Nigeria.

1.1.3 Conceptual perspective

According to Breonne (2009), the inclusion of women is a policy that gives women more sway over government goals and decision-making, as well as a useful tool for officials to engage the public. Women's participation, according to Muraleedharan (2016), is a process that enables them to understand their legal entitlements to participate in and have access to information about decisions that affect both their lives and the lives of people of different genders. The study's definition of women's participation is their engagement in political, social, and cultural issues affecting the community.

The Concept of Political Participation

Different methods that people utilize their rights to influence the political process are referred to as participation in politics. It is viewed as a tool to achieve a goal, which could include political leadership. According to Milbrath (1955), it might include everything from voting to participating in the political process, going to political gatherings, contributing money, and holding public and party offices. Discussion, argument, and lobbying—both formally and informally—are all parts of participation. The democratic culture includes the idea of participation.

According to Burton (2014), the concept of political participation refers to the various ways in which individuals and groups engage in the political process to influence decision-making and shape public policies. It encompasses a wide range of activities, both conventional and unconventional, through which citizens can express their political preferences, voice their concerns, and contribute to the functioning of democratic systems.

Political participation can take many forms, including voting in elections, joining political parties or interest groups, participating in protests or demonstrations, contacting elected representatives, engaging in community organizing, running for office, and engaging in online activism. These activities are essential for the functioning of democratic societies as they allow citizens to have a say in the decisions that affect their lives and hold their governments

accountable.

Voting is one of the most fundamental forms of political participation. It allows citizens to choose their representatives and express their preferences on various policy issues. Through voting, individuals have the opportunity to shape the composition of legislative bodies and executive offices at different levels of government. It is considered a cornerstone of democratic governance as it ensures that power is derived from the consent of the governed.

Joining political parties or interest groups is another important way for individuals to participate politically. Political parties serve as vehicles for collective action and provide platforms for like-minded individuals to come together and advocate for specific policy agendas. By joining a political party, individuals can contribute to shaping party platforms, selecting candidates for office, and mobilizing support during elections. Interest groups, on the other hand, represent specific segments of society and work towards advancing particular interests or causes. They engage in lobbying efforts, advocacy campaigns, and grassroots organizing to influence public policy decisions.

Participating in protests or demonstrations is a form of political participation that involves collective action aimed at drawing attention to specific issues or grievances. Protests can take various forms, such as marches, sit-ins, strikes, or boycotts. They provide an avenue for citizens to express their discontent, demand change, and raise awareness about social and political issues. Protests can be particularly effective in bringing attention to marginalized voices and challenging the status quo.

Other forms of political participation include **contacting elected representatives**, which involves reaching out to policymakers to express opinions or concerns, **engaging in community organizing**, which focuses on mobilizing local communities to address specific issues, **running for office**, which allows individuals to directly participate in the political decision-making process, and **online activism**, which utilizes digital platforms to raise awareness, mobilize support, and advocate for change.

In conclusion, political participation encompasses a wide range of activities through which individuals and groups engage in the political process to influence decision-making and shape public policies. It is a vital component of democratic governance as it allows citizens to have a voice, hold their governments accountable, and contribute to the functioning of democratic systems.

Women in Nigeria have significant cultural and social barriers that prevent them from taking part in politics. These impediments have been exacerbated by the political context, which discourages open communication and collaboration between organizations, particularly those that represent women. As a result, some female leaders have been compelled to work alone in politics, without the backing of their respective parties or of one another. In Nigeria, women make up nearly half of the population. In terms of appointments to positions involving policymaking, the role played by women in post-1996 Nigerian politics has not been adequately reflected. Despite the enormous support that women, women's organizations, market women movements, etc. provided to different political parties, until recently, relatively few women experienced political patronage. Women had the vote by 1960 in Southern Nigeria, making Mrs. Wuraola Esan of Western Nigeria the first female member of the Federal Parliament. Chief (Mrs.) Margaret Ekpo ran for office in the Aba Urban North constituency in 1961 on the National Council of Nigerian Citizens (NCNC) platform. She won, and from 1961 to 1966, she served in the Eastern Nigeria House of Assembly alongside Mrs. Janet N. Mokelu and Miss Ekpo A. Young. However, even after independence, women in northern Nigeria were still denied the right to vote. Because of this, well-known female politicians like Hajia Qambo Sawaba in the 13 North were unable to vote or be elected. Only after the return to civilian politics in 1979 were women in northern Nigeria granted the right to vote. Progress continued under the Second Republic (1979–1983).

At the national level, a few Nigerian women were elected to the House of Representatives. Some of these women included Mrs. J. C. Eze of the Nigerian People's Party (NPP), who represented Mushin Central II of Lagos State in the former Anambra State's UzoUwani constituency, Mrs. V. O. Nnaji of the NPP, who represented Isu, and Mrs. Abiola Babatope of the UPN. However, in general, very few women under the Second Republic were elected to the

State Houses of Assembly. Despite the pioneering efforts of women like Funmilayo Ransome-Kuti and Margaret Ekpo since the 1950s, it is clear from the aforementioned that relatively few Nigerian women have participated in and emerged in Nigeria's political landscape. According to S. A. Effah Attie (2002, the number of women in top positions is still almost nonexistent).

The Concept of Cultural Participation

According to Burton (2014), the concept of cultural participation refers to the active engagement and involvement of individuals or groups in cultural activities within their society. It encompasses a wide range of activities, including but not limited to attending cultural events, participating in artistic or creative endeavors, and consuming cultural products.

Cultural participation is a multifaceted concept that can be understood from various perspectives. From a sociological standpoint, it is seen as a form of social interaction and a means of expressing one's identity and belongingness to a particular cultural group. It allows individuals to connect with others who share similar interests and values, fostering social cohesion and community building.

From an anthropological perspective, cultural participation is viewed as a way of transmitting and preserving cultural traditions and heritage. By actively engaging in cultural practices, individuals contribute to the continuity and evolution of their culture over time. This can include activities such as storytelling, traditional music and dance performances, or participating in religious rituals.

In the field of cultural studies, cultural participation is often examined in relation to power dynamics and social inequalities. It is recognized that not all individuals have equal opportunities to participate in cultural activities due to factors such as socioeconomic status, race, gender, or geographical location. This perspective highlights the importance of promoting inclusive and accessible cultural participation for all members of society.

Cultural participation also has implications for personal development and well-being. Engaging in creative activities has been shown to enhance cognitive skills, stimulate imagination, and

promote emotional well-being. It provides individuals with opportunities for self-expression, personal growth, and a sense of accomplishment.

Furthermore, cultural participation plays a significant role in the economy. Cultural industries such as music, film, visual arts, and tourism contribute to economic growth and job creation. By participating in cultural activities, individuals contribute to the sustainability and vitality of these industries.

In summary, the concept of cultural participation encompasses the active engagement of individuals or groups in various cultural activities within their society. It is a means of social interaction, expression of identity, transmission of cultural heritage, and personal development. Cultural participation also has economic implications and is influenced by social inequalities.

The Concept of Social Participation

Social participation refers to the active involvement of individuals or groups in social, political, or community activities with the aim of achieving specific goals or outcomes. Social participation can take many forms, including volunteering, joining advocacy groups, attending public meetings, participating in online discussions, and engaging in other forms of collective action.

According to Putnam (2000), social participation has several benefits, including increased civic engagement, improved social cohesion, and greater sense of community. Participation can also lead to more effective governance, as citizens bring their unique perspectives and expertise to the decision-making process.

According to Burton (2014), the concept of social participation refers to the active involvement of individuals in social activities and interactions within their community or society. It encompasses various forms of engagement, such as joining groups, participating in events, volunteering, and contributing to decision-making processes.

Social participation is a fundamental aspect of human life and plays a crucial role in promoting

social cohesion, inclusion, and overall well-being. It allows individuals to connect with others, build relationships, and develop a sense of belonging. Moreover, it provides opportunities for personal growth, skill development, and the acquisition of new knowledge.

In Burton's (2014) study on social participation, the author emphasizes the importance of understanding the multidimensional nature of this concept. Social participation can occur at different levels, including individual, group, and societal levels. At the individual level, it involves the active engagement of individuals in various social activities that align with their interests and values. This can include participating in recreational activities, attending community events, or joining clubs or organizations.

At the group level, social participation refers to individuals coming together to collaborate and work towards a common goal. This can involve participating in team sports, engaging in group projects or initiatives, or being part of a community organization. Group-based social participation fosters cooperation, teamwork, and collective action.

At the societal level, social participation encompasses individuals' involvement in decision-making processes that affect their community or society as a whole. This can include participating in public consultations, engaging in political activities such as voting or running for office, or advocating for social change through activism or community organizing.

Burton (2014) highlights that social participation is not limited to physical interactions but also extends to virtual spaces. With the advent of technology and the rise of online platforms and social media, individuals can engage in social participation through digital means. This includes participating in online communities, contributing to online discussions and forums, or supporting causes through online activism.

Overall, the concept of social participation emphasizes the active involvement of individuals in various social activities and interactions. It is a vital component of building strong and inclusive communities, promoting personal growth, and fostering social cohesion.

The Conflict Concept

Every time two or more people contact or engage in social relationships, there is a potential for conflict. It is an ingrained and unavoidable aspect of human existence that is rooted in the pursuit of opposing interests and objectives by various groups. Therefore, a lot of academics argue that "conflict is inevitable in social life process; for conflict occurs even in the best of human societies" Uzuegbunam, 2010:79).

It was in line thought that (Reychler & Paffenholz, 2013) opines that Conflict resolution encompasses all steps required to create enduring peace. Along with military interventions, diplomacy, and agreements for conflict resolution, these initiatives also focus on strengthening a state's governmental, judicial, and economic capacities. The term "activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war" was used to characterize conflict resolution (Mwende, 2011).

The Brahimi Report from 2011 provided the first definition of conflict resolution. The current study conceptualizes conflict resolution as a process that includes negotiation, mediation, and reconciliation in an effort to foster a community free of conflict.

1.1.4 Contextual perspective

Even though women in Nigeria played significant development roles both before and after independence, they still don't have the same level of economic, social, and political influence. Since Nigeria's return to democracy, the subject of women's participation in politics has gained increased significance. Given that they make up half of Nigeria's population (74.5 million), women's aspirations to participate in politics are based on the notion that they should have an equal voice in national government and decision-making. Second, women have the same rights as men to engage in public life and governance since all persons are created equal (Awe, 2016).

Nigeria is one of the regions that needs established conflict resolution processes in order to be stable. International women's groups have promoted backing for the Transitional Government and underlined the value of state formation as a response to Nigeria's numerous issues. The

battles of the 2010s paved the way for the contemporary Nigeria to progress both peace and women's human rights. Throughout the Nigerian crisis, many militias have been attracted to and fought for control of the Gombe Local Government Area. As a result of the war in Nigeria, many women have been internally and externally displaced, and many of them have migrated to other nations, mostly their neighbors.

The consequences include famine, social upheaval, and lawlessness among women and children. The utilization of women's engagement as a potent new tool to affect positive change in Nigeria's approach to conflict resolution and sustained reconciliations, however, is becoming more widely recognized (Lindley, 2019).

Approaches to peace building have focused on traditional models of state building and have generously paid lifting attention to the role of women participation in the peace building process in the Gombe Local Government Area in North Eastern Nigeria, which has been in conflict for nearly 20 years with shaky success (Observer News 6th/June, 2017). The status quo has caused a large number of women to be subjected to torture by the armed groups, perpetuating the war in the nation despite the fact that women make up the majority of the population and contribute little to peace efforts in the nation (Nigeria Central Bureau of Statistics, 2018).

1.2 Statement of the problem

Conflict is inevitable everywhere human beings engage with one another on whatever level, it is not a recent phenomenon in human society. What matters, however, is how these conflicts are handled or resolved in order to prevent further occurrence and prevent catastrophic and enormous loss of life and property.

Approaches to conflict resolution have focused on traditional models of state building and have generously paid lifting attention to the impact of women participation in the conflict resolution process in Gombe Local Government Area in North Eastern Nigeria, where conflicts have been ongoing for nearly 20 years with shaky success (Observer News 6th/June, 2017). Land disputes are the main source of conflict in the Gombe Local Government Area, which leads to a lot of insecurity and massive displacement.

North-east Nigeria is rife with escalating inter-ethnic and inter-religious conflict, as well as persistent hostilities between farming communities and nomadic herders. Land disputes are the main source of these conflicts, which greatly increase regional instability and result in large-scale displacement. A conflict between the neighboring Waja and Lunguda communities was claimed to have taken place on April 19, 2021, in Balanga LGA, Gombe state, and it resulted in a mass exodus of people. Following this incident, DTM (Displacement Tracking Matrix) field employees did quick assessments in order to inform the aid sector and government partners and enable targeted responses. Flash reports make use of direct observation and a large network of key informants to obtain representative data and learn about the quantity, make up, and immediate needs of affected communities.

A total of 1,561 people in Balanga LGAs of Gombe State were impacted by the most recent fighting, and they were compelled to migrate to settlements in Hong LGA in the neighboring state of Adamawa. 130 shelters were damaged, and a total of 33 casualties were reported. In Northeast Nigeria, a dispute over farmlands that started as a verbal spat has escalated into a series of violent assaults that have left dead bodies and destroyed property. One of the ethnic groups that first inhabited the Gombe region of Nigeria was the Waja people. They resided in the current Balanga local government area of Gombe state, which is located in the east-southeast portion of the state. The Waja district, which covers an area of 330 square miles (850 km²), is home to the Waja people. The recent communal fighting between the Waja and Lunguda communities in the states of Gombe and Adamawa has reignited tensions around boundary adjustments. MUHAMMAD SABIU, the head of the northern bureau, investigates the underlying causes of the recent crisis that resulted in the loss of life and property. Before a political agreement divided the Waja and Lunguda communities, they were both part of the same province.

According to the findings, the two groups have not been able to find peace since the pact. The Wajas were placed in Gombe state following the boundary modification, while the Lunguda were placed in Adamawa state. Going down memory road, the two groups coexisted together for a number of years, with couples from both communities getting married. 'Temporary' peace in the communities, he claimed, had been brought about through inter-marriage. In addition, Bulus claimed that there was generally peace and that young people from both neighborhoods occasionally organized football tournaments and other social gatherings. Despite the relative

harmony experienced by both tribes, research by the Nigerian Tribune showed that border adjustments caused strife because they were unfair. Both the Wajas and Lungudas claimed ownership of a sizable acreage. An elder from the Kaduna-based Waja community, however, rejected this viewpoint. The elder, who begged to remain anonymous, claimed that the issue with the boundary adjustment was that those responsible for it left a significant debris, and both groups thought they were the owners. The previous six years have seen a lot of animosity between the two communities during the dispute over the boundary modification. There were no casualties, but there have been heated debates over how many homes and businesses were damaged. Residents claimed that numerous homes had burned down. The police image maker, SP Suleiman Nguroje, stated that normalcy had returned to the unrest-plagued area and that a serious probe into the root reasons of the recent clashes had begun. Despite efforts by authorities to put an end to it, he pointed out that there has long been hostility between the two tribes. during 100 people have reportedly died as a result of the intermittent crisis during the previous six years, and both communities have suffered enormous economic losses amounting to millions of Naira in lost farms, homes, and other property. The state governments of Gombe and Adamawa states have met with the warring communities over the years in an effort to bring about peace as a result of the recurring crises.

The most recent, according to what was learned, occurred in 2022 when a peace agreement was made and it was decided to form a judicial committee of investigation composed of members from both parties in order to ascertain the underlying causes.

Findings revealed that the crisis broke out just as the committee was about to begin its work, raising worries that the peace agreement would be under jeopardy if necessary efforts are not taken to restore normalcy. Despite the hazardous situation, men have handled all aspects of building peace, with women notably underrepresented.

1.3 Purpose of the study

The purpose of this study was to assess the effect of women participation in conflict resolution in Gombe Local Government Area, Nigeria.

1.4 Objectives of the study

This study specifically focuses on three main objectives which include;

- (i) To examine the impact of women political participation in conflict resolution in Gombe Local Government area, Nigeria
- (ii) To evaluate the impact of women cultural participation on conflict resolution in Gombe Local Government area, Nigeria
- (iii) To assess the impact of women social participation on conflict resolution in Gombe Local Government area, Nigeria

1.5 Research questions

- (i) What are the impact of women political participation on conflict resolution in Gombe Local Government area, Nigeria?
- (ii) What are the impact of women cultural participation on conflict resolution in Gombe Local Government area, Nigeria?
- (iii) What are the impact of women social participation on conflict resolution in Gombe Local Government area, Nigeria?

1.6 The scope comprises of the geographical scope, time scope and content scope

1.6.1 Geographical scope

The study was conducted in Gombe Local Government area, Nigeria. Gombe Local Government area is one of the 11 states that comprise Gombe Local Government Area in Nigeria. It lies in NorthEastern Nigeria.

1.6.2 Content scope

The content scope of study was about women participation in conflict resolution in Gombe Local Government Area. Women participation (independent variable) was measured in relation to women leaders' participation in setting of agenda, participation in decision making and participation in planning, whereas the dependent variable (conflict resolution) was measured in relation to stability, reconciliation and human rights protection.

1.6.3 Time scope

The study covered a period between 2014–2021 from various literature materials and primary data respectively. This provided the researcher the opportunity to gather current and

relevant literature related to the study topic which certainly enhanced quality and serve as a reference material for other researchers undertaking similar study. This period is chosen because this is the period in which there was a high record of blocking of women social participation during conflict resolution in Gombe Local Government Area, Nigeria.

1. 7 Significance of the Study

Those who are afflicted by the current violent war in Nigeria may benefit in the following ways from the study's findings:

In order to better understand how women in the Gombe Local Government Area contribute to conflict resolution, the project aims to collect data and information. Women and decision-makers should find the study's findings and recommendations useful for resolving conflicts.

Nigerian Government; The results of the study suggest that gender participation gaps in areas of conflict resolution like security, governance, development, and reconciliation may be advantageous for the new Federal Republic of Nigeria. However, it is the duty of the government to promote women's rights and democracy.

civil Society organizations; This study ought to compel all NGOs, whether run by men or women, to vigorously advocate for women's equal participation in Nigerian conflict resolution. Regardless of the results' nature, this is possible because any differences are likely to affect how the organization in issue behaves.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the literature on women participation and conflict resolution, the purpose is to clarify the problem and the concepts. To achieve these, this chapter is structured to include the theoretical review, related literature and the research gaps.

2.1 Theoretical review

For any researcher to determine the best strategy to apply for analysis, a theory is essential. Yin (2003) noted that the example will be misunderstood if there is no theory to provide direction. To put it another way, a theory can direct a researcher in coming up with potential answers to a case or a problem. Therefore, The human needs theory propounded by Burton (2014) which significantly relates to conflict resolution aspects forms the basis of our analysis. According to Burton (2014), He compiled the "human needs theory," which is the foundational philosophy of conflict resolution. Control, security, fairness, stimulation, reaction, meaning, logic, and esteem/recognition were among the chosen needs. The urge to defend one's role was another need that Burton had. Burton referred to these as "ontological needs" because he saw them as a universal result of human nature that would be pursued no matter the cost. Various disciplines contributed their experiences to the theory of human wants. Conflict is viewed in the biological and sociobiological disciplines as the result of rivalry over limited resources as a result of shared demands. Henry Murray, Erich Fromm(1900-2016), and Abraham Maslow (1908-1970) all social psychologists describe needs or, as some could argue, "drives" as crucial to comprehending the elements influencing human motivation.

Ontological needs are distinguished from values and interests by Human Need. Furthermore, it categorizes interests as a negotiable problem, values as having some scope for negotiation, and ontological necessities as being non-negotiable.

Burton distinguishes between conflict and the similar phrase "dispute." In contrast to a "dispute," which involved negotiating ideals, he defined "conflict" as an activity involving these non-negotiable human requirements. Conflict resolution is distinguished by Burton from

the related phrases of conflict management and conflict resolution. Conflict resolution, in Burton's view, resolved complex problems that settlement only addressed on a surface level. The terms "conflict resolution" and "mitigation litigation" are sometimes used interchangeably. Formal grievance procedures handled by an ombudsman are a component of dispute resolution and are therefore included in "conflict resolution."

The theory of conflict resolution can also refer to a party to a conflict using non-violent tactics to further its objectives, such as civil resistance, on the grounds that these are more likely than armed conflict to result in a successful resolution (Adam et al., 2010).

The main objective of this recognition, according to Mwende (2011), is for the government to acknowledge that our province is in a state of development and that traditional leaders must be acknowledged in the law in order for them to carry out their responsibilities fully conscious of their legal standing. Due to the fact that traditional leaders represent one of the oldest types of government, their power and expertise are merged. They must be utilized in order to have a noticeable impact on underdevelopment and poverty. Ndebele believes there are still many challenges to tackle despite the fact that our country has made great development over the previous thirteen years. The most important of these is the crime problem. Since we have shown as a nation that no challenge is insurmountable, we believe that this is a challenge that demands our collective effort. Additionally, traditional leaders have a big impact on this. These were referred to as "ontological needs" by Dolphyne (2011) because he believed they were a universal byproduct of human nature and would be pursued at whatever cost. The idea of human needs was influenced by the experiences of many different fields. In the fields of biology and sociobiology, conflict is seen as the outcome of competition over scarce resources brought on by mutually shared wants. Abraham Maslow (1908-1970), Erich Fromm (1900-2016), and Henry Murray all stressed the significance of needs—or, in some cases, "drives"—in their research on social psychology.

Human Need separates ontological necessities from values and interests. Additionally, it classifies ontological needs as being non-negotiable, values as having some room for negotiation, and interests as a negotiable dilemma. Burton makes a distinction between conflict and the similar term "dispute." A "dispute" concerns principles that are subject to negotiation, whereas a "conflict" involves taking action to address these inalienable human needs (Abiew,

2011). The theory is pertinent because it proposes a complex process of progressive social rupture that isolates individuals and groups from relationships and institutions and prevents them from fully partaking in the customary activities that members of their community are expected to partake in (Silver, 2017). Age, gender, race, color, and class are just a few examples of the variables that can lead to unequal treatment of individuals or groups. People who are affected cannot participate fully in the political, social, or economic spheres of society as a result. Due to their gender, women suffer social exclusion in many different ways (Iheduru, 2010).

The feminist movement was directly influenced by the devaluation of domestic work and the exclusion of white women from the labor force in the 1970s (Moosa Mitha, 2015). According to feminists, men and women should participate equally in the workforce, the public sector, and the family, taking into account their individual talents.

According to Luchsinger (2010), it is challenging to escape the structural exclusion of women from the public domain (and war) in conflict and post-conflict settings. In Luchsinger's words, this is known as "The Vicious Cycle of Exclusion." Insufficient attention is paid to addressing gender inequities and women's insecurity as a result of the exclusion of women from the process of drafting conflict resolution agreements and recovery frameworks. As a result, women's needs are not being met, and their potential and ability to contribute to conflict resolution and healing are not being used (Fashola, 2019).

Despite making up a sizeable section of the population, women are underrepresented in politics, which, according to MacCarthy (2011), makes it more difficult to achieve a sustainable peace. Women have historically been marginalized in discussions about development, particularly in underdeveloped countries like Nigeria. This results from the emotional attachment to the feminine gender. Historical proof showing Nigerian women have played important roles in political life for a long time is available, and this has played a significant part in influencing the political system of the country. Since women make up a higher share of the population than men, it is important to give them priority in any development efforts. In this regard, they shouldn't be excluded from discussions about matters that will have an impact on their existence as a people (Nyokabi, 2007). The ladies in Gombe Local Government Area are worn out, in tears, and defenseless. Peace is the only thing they

beg for. Because they are routinely excluded from processes intended to address and solve these issues, their interests and requirements for information dissemination on conflict resolution appear to be ignored (United Nations, 2018). In light of the difficulties women confront in participating in the peace process and their ability to advance peace in the state, the study assessed the role that women play in promoting peace in the Gombe Local Government Area. The dynamics and environment of the discussions are significantly impacted by the presence of female government negotiators (Nario-Galace & Piscano 2011). As a result of their participation in the peace negotiations, the competitiveness and intimidation that existed between the various conflict parties and negotiation teams gradually diminished. On the other side, social inclusion refers to making positive changes to remedy the actions that currently or previously contributed to social exclusion.

Drawing on the social role theory and national culture theory, the study investigated the connection between culture and inclusive conflict resolution through the participation of women in these processes. The social role theory claims that both men and women take on the roles that are created by cultural norms. This typically leads to common gender stereotypes since it draws a distinction between the features and roles that each gender can carry out more successfully. The development of social roles is influenced by social processes including observations, socialization, and the broader expectations of members of the general society.

These, in turn, force individuals to conform to societally defined gender roles. According to the social role theory, it may be stated that gender roles in the majority of African nations are typically perceived along the conventional lines of "homemaker" and "breadwinner." More precisely, males are viewed as the breadwinners and women as the homemakers (Eagly & Wood, 2012).

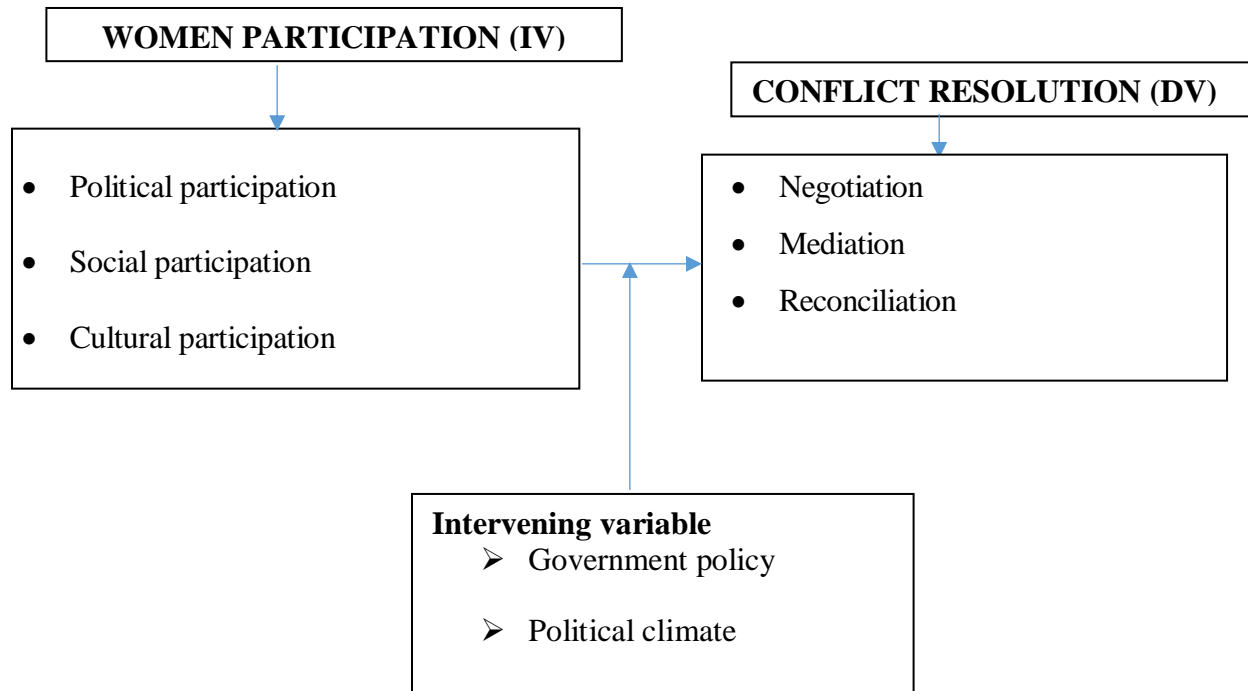
As stated, culture is made up of "derivatives of experience, more or less organized, learned or created by the individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves" (Avruch, 2015).

According to Lonner et al. (2016), individuality vs. collectivism, masculinity vs. femininity, power distance, long-term orientation, and uncertainty avoidance are the five categories into which national cultural values that affect how people act in a given country can be categorized. The only topics covered in this article are power distance and masculinity/femininity (also known as gender egalitarianism). The degree to which power is unequitably dispersed among societal people and institutions is the definition of power distance culture. Similar to this, masculinity/femininity emphasizes how distinct societal responsibilities and traits for men and women are (Hofstede, 2017).

The two theories mentioned above are pertinent to this study because they have consequences for long-term conflict resolution, both in terms of the level of gender inequality in cultures and the adoption of normative society ideas about roles relevant to both gender roles. From the views of the aforementioned theories, the relationship between culture and women's involvement in dispute resolution is examined subsequently.

2. 2 Conceptual framework

Figure 1: The conceptual framework illustrating the relationship between women's participation and conflict resolution



Source: Burton (2014)

The conceptual frame work in Fig 1 shows that the independent variable in figure 2.1 was women participation which will be conceptualized as political participation and social participation and cultural participation, these constructs are assumed to be affecting the dependent variable (conflict resolution) in relation to role in negotiation, role in mediation and role in reconciliation.

2.3 Review of related literature

The review of related literature was presented following the study objectives;

2.3.1 Impact of women political participation in conflict resolution

According to McDaniel (2018), achieving results and carrying out the objectives of the program has relied heavily on women's quick responses, adaptability, and ability to adjust to a fast-paced, constantly changing political environment as well as the creation of key partnerships (including with civil society, international organizations, and others influencing

and making decisions at formal levels; Olaitan & Isike, 2019). In order to achieve important and shared goals, women have also collaborated with Member States, particularly those who are a part of the WPS National Focal Points Network and the UN Security Council Informal Experts Group on WPS. Finally, Women is uniquely positioned to continue expanding the program's impacts and outcomes since it is at the vanguard of global knowledge development and policymaking and has the unique potential to bring together a mix of actors (Okumu & Balleza, 2014).

According to Machakanja (2016), the absence of women from mediation spaces can jeopardize the long-term viability of any peace accord. Women's participation in mediation is crucial for building a sustainable and beneficial peace that extends well beyond the silence of weapons. Policy players are urging new methods of conflict resolution, effective conflict prevention, inclusive and comprehensive peace processes, and a persistent emphasis on transition and recovery. This appeal calls for more intelligent planning as well as the participation of women and other groups that are typically excluded from helping to create peaceful routes.

The most significant results of women's participation in peace processes include a change in dynamics and a broadening of the topics discussed, in addition to increased attention to gender-related factors in discussions and peace agreements' wording. As a result, there is a greater chance of addressing the various root causes of conflict and gaining community support for a negotiated, inclusive peace agreement. It also puts pressure on conflict parties to reach a deal or return to the negotiating table when negotiations have stalled (Hofstede, 2017).

As stated by Chitando (2019), every mediator, envoy, and mission chief should support women's systematic participation in peace negotiations as part of their mandate, and the Security Council should receive regular updates on their progress in this area. In order to ensure women's direct and meaningful participation during particular stages of the process, to include women's perspectives and gender-responsive provisions in all meetings, consultations, and agreements, to train all parties on their gender-responsive obligations within their area of

expertise, and to acknowledge and provide comprehensive support for women's groups that are involved in 'track 2' diplomacy efforts (Avruch, 2013). all parties involved in official peace processes should make quantifiable, time-sensitive commitments.

According to Buranajaroenkij (2020), women's participation in public consultations demonstrates their capacity to offer practical, peaceful conflict resolutions based on their historical involvement in fostering peace and reconciliation throughout the nation. This capability contrasts with the fact that addressing gender issues and women's rights was not on the agenda of the Peace Talks and has therefore not been a priority within the parti.

Women's issues are becoming more prominent, and women's movements are on the rise, which has increased public awareness of the underrepresentation of women in politics and sparked a heated academic debate.

The importance of women's participation in democratic government and human development cannot be overstated, despite the fact that women's low political participation is a global problem. All citizens must take part in choosing who will represent them in government through elections and other political processes for a democracy to last. The equality of all citizens before the law is another factor. The ability of women to contribute to and profit from economic and social growth is influenced by their legal position, which is directly related to their political engagement (Awe, 2016).

Thus, mass or popular involvement, often known as the ability of all citizens, male and female, to participate in the management of public affairs, lies at the very core of democracy (Sodaro, 2017). To put it more simply, the Inter-Parliamentary Union included in the Universal Declaration for Democracy that the realization of democracy presupposes a sincere partnership between men and women in the conduct of social affairs in which they work equally and complementarily drawing mutual enrichment from their differences (Inter-parliamentary Union, 2019).

Campaigns to boost women's political presence have emerged in nations all over the world as a result of the low level of women's participation in politics globally. When the United Nations established a commission on the status of women in 1946, it was the first significant international action in favor of women globally. Certain cultural and religious duties have supported the treatment of women, particularly in the political sphere, as inferior beings and have led to the development of policies that maintain women contentedly in their position of complete dependence on men. For instance, in pre-colonial Igbo country, the village assembly, which served as the government body, was made up entirely of male adults living in the community (Akiyode-Afolabi et al., 2013).

Women and people from the Nigerian diaspora can be found all around Nigeria, regardless of tribe or area. The strong Islamic militants that have grown out of the struggle in south central Nigeria have repeatedly become a barrier to regional and national peace. In an extraordinarily unstable political context, Nigerian civil society and the Nigerian Diaspora, which are both more vulnerable, are tasked with establishing peace and a functioning state. Additionally, they are partially to fault for their partiality and for contributing to the war's escalation (Farah, 2010).

According to Badmus (2016), a number of non-governmental organizations (NGOs) have been created to assist women in organizing themselves and articulating their causes. In order to provide women and women organizations with knowledge and tactics to help them actively and effectively participate in the political process as members of political parties, candidates, and voters, a variety of initiatives, including advocacy, enlightenment, capacity building, and training workshops, have been developed. The obligation to protect women is the mandate to defend all Nigerians. Because a more egalitarian society for all is the goal of more women in politics, not fewer males. In the end, Nigeria's democracy depends on the safeguarding of women's rights.

Women have experienced victimization, physical abuse, lost prospects for employment and education, and displacement. It is crucial that women actively participate in the peacebuilding process because the nation has been going through a transitional time; this might have a

multiplier effect even on the development sector (UNDP, 2018). However, a thorough evaluation of women's contributions to peacebuilding is still pending. Therefore, this study investigates the relationship between women's participation in conflict resolution in Nigeria's Gombe Local Government Area.

2.3.2 Impact of women cultural participation on conflict resolution

Another barrier to women's engagement in public life is regarded to be their low literacy and general lack of information. Women's access to resources including land, credit, and social capital is limited by a lack of information. For instance, despite the existence of laws addressing women's land rights, the Nigerian legislation regarding the land tenure system is very unfavorable to women. It is challenging to implement these regulations and guarantee that women may acquire and retain control of the land they farm because of a lack of information (Eme et al., 2018).

Adu (2018), on the other hand, observed that the low literacy rate has continued to negatively impact the range of women's engagement. Only a select few women from wealthy families who are supported by their husbands or parents are able to find a place to participate in politics. Sen. Iyabo-Obasanjo Bello is a good example that immediately comes to mind. A significant percentage of women are excluded because they do not enjoy this advantage. The political equation is clearly heavily biased against women.

Despite international initiatives to promote women's participation in political activities, there has been little development in this area. Only twelve countries, according to the Inter-Parliamentary Union Report of 2017, have reached the critical mass of 30% female representation in parliament, with Rwanda, Sweden, Finland, and Argentina being just a few of those that have elected more than 40% women to their legislative bodies (IPU, 2017). The status of women has improved in several significant ways over the past few decades, but this advancement has been unequal, gender disparities have persisted, and there are still significant barriers that have considerable negative effects on everyone's well-being (UNDP Report, 2015).

Despite being entrenched in the Constitution of Nigeria, that every sane adult from the age of 18 years and above has the right to vote and be voted for in Nigerian politics, this has consistently not been the case, as women who constitute half of the population and contribute immensely economically and socially towards the socio-economic-development of the nation. Unfortunately their participation at all levels of decision-making in Nigeria remains very low (CEC Report, 2017).

Promoting gender equality inside parties and, ultimately, within society as a whole, depends on ensuring that women have an equal voice in decision-making institutions. Democracies that permit a diversity of viewpoints and involvement from many groups cannot survive by excluding women, who effectively make up half of the global population and each and every nation's population. It is undeniable that the constitution aims to advance the idea of democracy; however, it is questionable whether this goal can be achieved in the current political climate, where the constitution's guarantees for women's political participation are severely restricted (Tocci, 2018).

Some academics, like Alaga (2010), Erzurum & Eren (2014), and Strickland & Duvvury (2013), have claimed that the negative cultural and social norms of power distance values are to blame for women's low representation and engagement in dispute resolution. The degree to which people of society support inequality and unequal power distribution is known as the power distance culture. Women are discouraged from taking on active roles by power distance values (Hofstede, 2017).

Additionally, Lonner et al. (2016) made the similar argument that societies typically have different expectations for the roles that women and men should play. Gender equality or masculinity and femininity are terms used to describe this. To "beliefs about whether members' biological sex should determine the roles that they play in their homes, business organizations, and communities" (Emrich et al., 2014). Most countries have a habit of treating women as inferiors while viewing their male counterparts as in charge. This is typical of patriarchal

systems, such as those in African nations, where men are given positions of authority and control while women occupy inferior roles (Chitando, 2019).

The gap between the functions of men and women is still predominately male, despite the fact that these gender roles imposed by cultures have been gradually reducing over time (Erzurum & Eren, 2014). Because people of these cultures have less tendency to conform to traditional gender roles, the distinctions between them are less obvious (Bolzendahl & Myers 2014; Emrich et al., 2014). As a result, the gender roles that both sexes play or are expected to play have greater overlap. However, in low gender equality cultures, men are viewed as the family's primary provider while women are viewed as moms and caregivers (McDaniel, 2018).

Thus, according to a number of academics, including De Alwis et al. (2013) and O'Reilly et al. (2015), women's rights to actively participate in conflict resolution are unassailable and shouldn't be limited by their traditional position as mothers. This is due to the fact that conflict resolution processes involve more than just attempting to put an end to violence; they also entail creating a culture that is tolerant of diversity and inclusive of all genders (O'Reilly et al., 2015). Therefore, damaging patriarchal cultural norms shouldn't act as a barrier to increasing the diversity and gender inclusivity of conflict resolution processes. In order to discover lasting solutions to wars and conflicts, gender inclusive procedures have the ability to produce valuable ideas and insights from a variety of perspectives. In addition, research (Hudson et al., 2012;

According to Selimovic et al. (2012), the more gender inequality there is in a community, the more likely it is for conflict to start or worsen.

.

2.3.3 Impact of women social participation on conflict resolution

Afigbo (2016) found that at the sub-lineage assembly, women could only be invited and heard when a topic that affected them was brought up for debate. Additionally, according to Atanda (2014), "women had no place in the political life of their communities and were not even acknowledged outside of a twelve page piece on the government of Yoruba territory in the pre-

colonial period. Mahdi (2012) discovered that there were several labor divisions that were still in use in the traditional Hausa community. For instance, men must hold positions of authority in public administration because no women, not even the most senior princess, were nominated to the positions of Sarakuna and Masu Sarauta. In addition to the seclusion that Muslim women in Northern Nigeria experienced as a result of being married, they were also required to adhere to Islamic customs, pray in private in their rooms, and refrain from attending mosques or religious events. For Muslims, Islam represented both a way of life and politics. Because of this, many women were denied the opportunity to participate in politics (Remy, 2017).

Omvedt (2018) asserts that politics, more than any other field, has remained mainly a monopoly of men due of its concentration of power and authority. This is demonstrated by a number of aggravating elements that have thwarted and limited attempts to engage in public decision-making. Numerous factors have been advanced in the literature in this field, but according to research, the following factors are particularly significant: indigenous cultural and traditional practices, low levels of literacy, economic factors, political factors, and the categorization of female aspirants as cultural outcasts.

Most African countries are characterized by power distance cultural values. Power distance is linked with social inequality and lack of tolerance for change (Anlesinya et al., 2019). This suggests that the power distance cultural values of African countries have the tendency to facilitate inequality in gender representation in conflict resolution efforts as males, who by traditional norms, are more powerful may be unwilling to offer equal opportunity for women to play various roles in conflict resolution including serving as negotiators, whiteness, and signatories, among other Power distance cultural values describe the majority of African nations. According to Anlesinya et al. (2019), power distance is associated with social inequality and a lack of tolerance for change. This implies that the power distance cultural values of African nations have the propensity to facilitate inequality in gender representation in conflict resolution efforts as males, who by traditional norms are more powerful, may be unwilling to offer equal opportunity for women to play various roles in conflict resolution, including serving as negotiators, whiteness, and signatories, among others.

Women who occasionally have the ability to outperform men will participate more if gender inclusiveness and equality are reduced. Women perform better in negotiations than males do in low assertive or power distance cultures, according to Mazurana and Carlson's meta-analytic evaluation of 185 studies (Mazurana & Carlson, 2014).

According to Broome and Collier (2012), women should be permitted to take part in both peace discussions and the post-conflict transition process. The majority of the time, however, women are disregarded, ignored, and their voices and thoughts are silenced. Nevertheless, decisions taken during these times directly impact the lives of women and girls; as a result, it is essential to acknowledge the power and influence that women have over the peace process and the future of post-conflict nations. Fortunately, there have been women throughout history who were able to make a political impact on their nation's transition to peace and who can serve as role models for women all across the world (Keating & Knight, 2014).

According to Moser & Clark (2017), women's participation raises the likelihood that a peace accord will survive at least two years by 20% and that it will last for at least 15 years by 35%. When civil society leaders participate, peace agreements are 64% less likely to fall apart. A small group of male leaders dominated decision-making in 15 of the 16 national dialogues that were studied. An analysis of 40 peace procedures since the end of the Cold War reveals that the likelihood of an agreement being achieved was significantly higher when women were able to exert a considerable impact on the negotiation process than when women's groups had little or no influence.

A resolution was nearly always reached when women exerted significant influence (Strickland & Duvvury, 2013).

2.4 Gaps in the Literature

Sustainable development in Nigeria is significantly hampered by the absence of female (and transformative) leadership and the lack of opportunities for women to hold positions of leadership in the social, economic, and political spheres. At the state and federal levels, female (and transformative) leadership will be strengthened, particularly to promote involvement in politics (Emrich et al., 2014). However, this study aims to close the gap and produce

substantial data demonstrating the value of women's participation in the conflict resolution process in Nigeria's Gombe Local Government Area. However, only a small number of research have used samples from sub-Saharan Africa, specifically Nigeria, making it difficult to generalize these studies to a non-Western setting.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

A critical component of any research project is methodology. It sets the stage for the study's success and serves as the foundation for formulating judgments. In Gombe Local Government Area, Nigeria, this study evaluated how well women participated in conflict resolution. Therefore, in order to accomplish the aforementioned goals, the approach used is described and explained under the following headings in this chapter: Research design, target population, sample size, sampling procedure, data source, research instruments, validity and reliability, data collection procedure, data analysis, ethical considerations, and limitations of the study.

3.1 Research Design

In order to understand respondents' perceptions on women's participation and conflict resolution in Gombe city, Nigeria, the study used descriptive and correlation research techniques. While the correlation design assisted in establishing correlations between the study variables, the descriptive design was helpful in monitoring and explaining subject behavior from a scientific perspective. The study used a mixed-methods technique to gather data. Thus, this study used both qualitative and quantitative methods.

Both quantitative and qualitative data were collected using questionnaires and interview guides. This study used a mixed methods approach because no single design is adequate to ensure the success of a study.

3.2 Target Population

The population of Gombe Local Government Area, or the target population, was 266,844 respondents (National Population Commission, 2006). According to the National Bureau of Statistics (2012), there were 120,123 females and 146,721 males in the target population.

The decision to use the Gombe Local Government Area was based on the fact that the city is both the capital of the same state as the local government area and one of its 11 local governments in Nigeria. Gombe metropolis, the administrative center of the Gombe Local

Government Area, is a diverse metropolis that can offer the researcher a wide variety of respondents for more generalizable conclusions.

3.3 Sample Size

The study used Sloven's formula to determine a sample size of 399 respondents. Sloven's formula states: $n = \frac{N}{1+N(\alpha)^2}$

Where; n = sample size; N = target population; and α = 0.05 level of significance

$$n = \frac{266,844}{1 + 266,844 (0.05)^2}$$

$$n = \frac{266,844}{1 + 266,844 (0.0025)}$$

$$n = \frac{266,844}{1 + 667.11}$$

$$n = \frac{266,844}{668.11}$$

$$n = 399$$

399 respondents made up the sample size for this study, which was deemed appropriate because it was statistically determined to be representative of the population.

Table 1: Population Sample and Sample Size

Category Of Respondents	Population Sample	Sample Size
Women	120,123	180
Men	146,721	219
Total	266,844	399

Researcher, 20223

An additional 15 key informants were carefully chosen in addition to this quantitative sample since the researcher believed they were extremely knowledgeable about the topic under examination. The primary informants included five CSO employees, four educators, three Ministry of Gender officials, and three religious figures. Therefore, the researcher wanted to gather information from 414 respondents in total.

3.4 Sampling Procedure

Both simple random sampling and purposive sampling procedures were used in the investigation. Simple random sampling is used to choose responders because it ensures that all study participants have an equal chance of being chosen. The heads of the various categories of respondents in the inquiry region were chosen through the use of purposeful sampling.

They were purposefully chosen for interviews so that the researcher could speak with them as key informants and gain their first-hand accounts. On the respondents who responded to the questionnaires, simple random sampling was utilized.

Table 2: Respondents and Selection Criteria

Category	Sample Size	Sampling Procedure
Women	180	Simple random
Men	219	Simple random
Staff from CSOs	05	Purposive
Educationists	04	Purposive
Ministry of Gender Officials	03	Purposive
Religious Leaders	03	Purposive

Researcher, 2023

3.5 Data Sources

Data for the study was gathered from primary sources and was gathered through questionnaires and interview guides.

3.6 Data Collection Instruments

In this study, data from both primary and secondary sources were used. While secondary data collection involved using information that was previously accessible through reports and other written materials, primary data involved fresh information from the field that was gathered via questionnaires and interviews (Johnson and Reynolds, 2013).

3.6.1 Questionnaire

For the purpose of gathering quantitative data, a Self-Administered Questionnaire (SAQ) was utilized. The face sheet, which was the initial portion of the survey, was used to gather information about the respondents' profiles. Data on the study constructs were gathered in the second portion of the questionnaire. Every question was a Likert scale, rated on a scale of 1–4 with 1 being =strongly disagree, 2 = disagree, 3 =agree, and 4 =strongly agree. To gather quantitative data necessary for an accurate and efficient analysis of the research variables, the questionnaires included closed-ended questions. The SAQ was chosen because it enables quick information gathering from a wide spectrum of responses.

3.6.2 Interview Guides

The study employed an interview guide to get information from the key informants that were chosen. Face-to-face interviews with the key informants were required for this. The study preferred face-to-face interviews because people are more likely to open up when someone is asking them directly, it is much simpler to ask follow-up questions and get examples to back up what people are saying, and it allows participants to participate more directly.

3.7 Data quality control

This section explained the validity and reliability of the data collected

3.7.1 Validity

Here, the researcher and supervisor assessed the questionnaire's face validity by comparing it to the objectives. The necessary revisions were made once the questionnaire was evaluated, keeping in mind the study's goals. Following that, a content validity index (CVI) was calculated using the formula below;

$$\text{CVI} = \frac{\text{Number of items declared valid}}{\text{Total number of questions in the questionnaire}}$$

Instrument	Section	Valid Items	Invalid Items	Total	CVI
Questionnaire	B	05	00	05	
	C	05	00	05	
	D	05	00	05	
	E	05	01	06	
	Total	20	01	21	0.95
Interview Guide	A	03	00	03	
	Total	03	00	03	1

Table 3.3: Content Validity Index of instruments

Results show that both instruments' CVIs were over 0.7, demonstrating the validity of the data gathering systems.

3.7.2 Reliability

According to Mugenda & Mugenda (2013), reliability is a gauge of how consistently a research tool produces outcomes across time. the instrument to a sample of participants in the study's responses in order to gauge its validity first Amin (2005). Amin (2005) adds that the Cronbach's alpha coefficient is used to assess reliability and internal consistence of the questionnaire items. Cronbach's Alpha values are typically interpreted as follows, according to Kline (20000):

Table 3.4 Interpretation of Cronbach's Alpha

Cronbach's Alpha (α)	Internal Consistency
0.91-1	Excellent
0.81-0.90	Good
0.71-0.80	Acceptable
0.61-.070	Questionable
0.51-0.60	Poor
$0.50 \leq \alpha$	Unacceptable

Table 3.5: Reliability Results

Construct variable	No. of items	Cronbach's Alpha	Interpretation
Women political participation	5	0.92	
Women cultural participation	5	0.85	
Women social participation	5	0.78	
Conflict resolution	6	0.84	
Mean		0.85	

The internal consistency (reliability) of the instrument was confirmed because the mean for the reliability test was established at 0.85, which was higher than 0.70.

3.8 Ethical Considerations

The researcher submitted an introduction letter from the institution outlining the study's solely academic goal in order to receive a master's degree in human rights.

The confidentiality of the respondents' answers to the study's questionnaire and interviews with key informants was guaranteed.

In order to avoid plagiarism, the researcher has acknowledged all of the sources of the materials used in the study by acknowledging and referencing them. This has allowed the researcher to identify all authors whose materials have been used.

It was ensured that no responder was coerced into completing the surveys by asking them to actively engage in the study.

3.9 Limitations of the study

The researchers had no control over extraneous variables like the honesty of the respondents, their own biases, or the study's uncontrolled environment. However, the researcher asked that the responders be truthful in their answers. Additionally, it was requested of the respondents that they complete every question on the surveys.

Attrition, which the researcher reserved extra respondents for by going over the required minimum sample size in anticipation of.

The study environments are categorized as uncontrolled settings where uncontrollable factors, such as remarks from other respondents, anxiety, stress, and key informant motivation, affected the data acquired. The key informants were nonetheless asked to provide the researcher with a convenient time for them to do the interview.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF RESULTS

4.0 Introduction

This chapter presents the background information of respondents, the descriptive statistics on the research constructs and findings on the three objectives of the study.

4.1 Response Rate

The percentage of questionnaires that are collected is valid for data analysis based on the response rate (Hair et al., 2010). A response rate of 70.2% was achieved with 280 of the 399 questionnaires given being returned (Table 4.1).

Lindner and Wingenbach (2002) recommended that a study should attain a minimum response rate of 50% in order to reduce non-response bias. Sekaran and Bougie (2010) state that a response rate of 30% is appropriate for surveys in a similar vein. Non-response bias is disregarded because this study's response rate was 92.7%.

Table 4.1: Response Rate of Questionnaires

Responses	No.	Percentage (%age)
Administered questionnaires	399	100%
Returned questionnaires	380	95.2%
Usable Questionnaires	370	92.7%
Unusable questionnaires	10	2.5%

Source:Survey Data (2021)

4.2 Profile of respondents

The number of years of experience, education level, and age of the respondents were also requested. As shown in table 4.1, their replies were examined using frequencies and percentage distributions;

Table 4.2: Profile of respondents

Category	Frequency	Percent
Age		
20-29 Years	74	20.0
30-39 Years	130	35.2
40-49 Years	97	26.3
50 Years above	69	18.5
Total	370	100
Education qualification		
Certificate	74	20.0
Diploma	110	29.6
Degree	132	35.9
Masters	53	14.4
Total	370	100
Working experience		
1-5 years	93.2	25.2
6-10 years	119.2	32.2
11-15 years	101.4	27.4
Above 15 years	56.2	15.2
Total	370	100

Source: Primary data, 2022

According to Table 4.1 results, the majority of respondents (35.2%) were between the ages of 30 and 39, followed by those between the ages of 40 and 49, 20 to 29 years, and 50 and older (18.5%). This suggests that the majority of respondents were middle-aged adults.

Most respondents in this sample had bachelor's degrees (34.9%), followed by diplomas (29.6%), certificates (20%), and very few (14.4%), master's degrees. This indicated that most respondents had advanced in their education to the point where they could read and interpret the questions.

Table 4.1's results for working experience showed that the majority of respondents (32.2%) had a working experience of 6 to 10 years, followed by those who had worked for 11 to 15 years (27.4%), 25.2% for 1 to 5 years, and 15.2% for 15 years or more. This suggests that the majority of workers are sufficiently experienced in relation to women's political participation, women's social participation, and women's cultural participation.

4.2 Impact of women political participation in conflict resolution

Five questionnaire items—all of which were based on a four-point Likert scale and asked respondents to indicate how much they agreed or disagreed with each topic or item—were used to measure this aim. As shown in table 4.2.1, the means and ranks of their responses were evaluated;

Table 4.3.1: Descriptive statistics of women political participation

Items	Mean	Interpretation	Rank
A lot of women have the authority to choose whether or not to participate in activities related to reconciliation.	3.32	Very satisfactory	1
In times of reconciliation, women are employed to lead their communities.	3.15	Satisfactory	2
Women are able to make decisions on conflict resolution initiatives, they would like to implement	2.90	Satisfactory	3
Women leaders are empowered so that they can have the power and ability to participate and control security in their communities	2.88	Satisfactory	4
Women leaders mobilize their fellow women members to enforce reconciliation programs and decisions	2.37	Unsatisfactory	5
Average mean	2.93	Satisfactory	

Source: Primary data, 2022

Key for interpretation of means

Mean range	Response range	Interpretation
3.26 -4.00	Strongly agree	Very satisfactory
2.51-3.25	Agree	Satisfactory
1.76-2.50	Disagree	Unsatisfactory
1.00-1.75	Strongly disagree	Very unsatisfactory

The average mean of 2.93 in table 4.2.1's results indicated that the level of women's political engagement was regarded as adequate, indicating that certain women in the Gombe Local Government Area of Nigeria are occasionally permitted to participate in national politics. The

results also showed that many women have the power to choose whether they will participate in activities for reconciliation (mean: 3.32), that women are hired to lead their communities during reconciliations (mean: 3.15), that women have the power to choose which conflict resolution programs they would like to adopt (mean: 2.90), and that women leaders have the power to choose whether they will participate in and oversee security in their communities (mean: 2.88).

The fact that women leaders rally their fellow female members to uphold reconciliation initiatives and choices, however, was one area where women's political participation was deemed unsatisfactory (mean=2.37).

4.2.2 Objective one; impact of women political participation on conflict resolution in Gombe Local Government Area, Nigeria

The initial goal was to ascertain how women's political participation affected the resolution of disputes in Nigeria's Gombe Local Government Area; this was accomplished using straightforward linear regression analysis, as shown below;

Table 4.2.2: Regression analysis between women political participation and conflict resolution in Gombe Local Government Area, Nigeria

Model Summary						
Model		R	R Square	Adjusted R Square	Std. Error of the Estimate	
1		.524 ^a	.274	.272	.41854	
a. Predictors: (Constant), Women political participation						
ANOVA ^b						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	23.992	1	23.992	136.963	.000 ^a
	Residual	63.413	369	.175		
	Total	87.405	370			
a. Predictors: (Constant), Women political participation						
b. Dependent Variable: conflict resolution						

Coefficients^a				
Model	Unstandardized Coefficients	Standardized Coefficients	T	Sig.

		B	Std. Error	Beta		
1	(Constant)	1.815	.075		24.228	.000
	Women political participation	.329	.028	.524	11.703	.000
a. Dependent Variable: conflict resolution						

Source: Primary data, 2022

The Model Summary table's regression analysis results showed that women's political participation in Gombe Local Government Area, Nigeria, contributed to conflict resolution by accounting for 27.4% of the variation in conflict resolution. This was shown by an r-squared value of 0.274.

The F-value was 136.963 and the Sig-value was.000 in the ANOVA table, indicating that women's political participation significantly affects conflict resolution. The Sig-value was.000 because it was less than 0.05, the maximum level of significance needed to declare a significant effect. This suggests that political participation by women has a significant positive impact on resolving disputes.

According to the coefficients table, women's political participation in Nigeria significantly influences conflict resolution when standard error is taken into account (=0.329, Sig=0.000). These findings imply that women's political participation makes a 32.9% contribution to conflict resolution.

From interviews;

The following information was gathered from the key informant in order to clarify how women's political participation has impacted Gombe's method of dispute resolution;

When they participate in dispute resolution, women who are elected to political posts are always trusted and listened to. When given the option to participate in settling conflicts, women who are influential in politics and society generally receive the attention of the opposing sides. Another source claimed that since women are skilled at negotiating, they are in a better position to aid in conflict resolution than men in politics. Women are often non-violent negotiators who are always patient, thus if women are in positions of political influence, they can be effective in resolving disputes.

4.3 Impact of women cultural participation on conflict resolution in Gombe Local Government Area, Nigeria

Five questionnaire items were used to assess the second goal. Respondents were asked to rate how much they agree or disagree with each question or item using a four point Likert scale for all of these items. As shown in table 4.3.1, the means and ranks of their responses were evaluated;

Table 4.3.1: Descriptive statistics of women cultural participation in conflict resolution

Items	Mean	Interpretation	Rank
Always women opinions are incorporated in making decisions about conflict resolution	3.33	Very satisfactory	1
Cultural and religious women leaders determine the decisions to be made about conflict resolution programs in Gombe Local Government Area	3.23	Satisfactory	2
Involving women in conflict resolution issues has reduced violent conflicts in Gombe Local Government Area.	3.12	Satisfactory	3
Women are always involved in decision-making during conflict resolution	2.51	Satisfactory	4
Women ideas and opinions have also contributed to the success of conflict resolution processes in Gombe Local Government Area	2.25	Unsatisfactory	5
Average mean	2.80	Satisfactory	

Source: Primary data, 2022

Key for interpretation of means

Mean range	Response range	Interpretation
3.26 -4.00	Strongly agree	Very satisfactory
2.51-3.25	Agree	Satisfactory
1.76-2.50	Disagree	Unsatisfactory
1.00-1.75	Strongly disagree	Very unsatisfactory

Results in Table 4.3.1 showed that of the five items used to measure this objective, only one item was rated satisfactory (mean=3.33), three were rated satisfactory (mean=3.23, mean=3.12& mean=2.51), and one item was rated unsatisfactory (mean=2.25). This finding relates to the impact of women's cultural participation on conflict resolution in Gombe Local Government Area, Nigeria. On the interpretation scale, the average mean of 2.80, however, is satisfactory, suggesting that integrating women in conflict resolution activities can lessen violent disputes in the Gombe Local Government Area.

4.3.2 Objective two; the impact of women cultural participation on conflict resolution in Gombe Local Government Area, Nigeria

The impact of women's cultural participation on conflict resolution in the Gombe Local Government Area of Nigeria was the second objective, which was examined using basic linear regression analysis as shown below;

Table 4.3.2: Regression analysis for women cultural participation and conflict resolution

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.193 ^a	.372	.350	.47942		
a. Predictors: (Constant), women cultural participation						
ANOVA ^b						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	3.207	1	3.207	13.955	.000 ^a
	Residual	82.514	369	.230		
	Total	85.722	370			
a. Predictors: (Constant), women cultural participation						
b. Dependent Variable: conflict resolution						

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.239	.113		19.761	.000
	women cultural participation	.164	.044	.193	3.736	.000
a. Dependent Variable: conflict resolution						

Source: Primary data, 2022

The Model Summary table's regression analysis results showed that women's cultural participation explained 37.2% of the variation in conflict resolution in the Gombe Local Government Area of Nigeria, as shown by an r-squared of 0.372.

Since the sig. value (0.000) was less than 0.05, which is the threshold level of significance needed to declare a significant effect, the ANOVA table revealed that women's cultural participation significantly influences conflict resolution. This was demonstrated by the F-value=13.955 and Sig-value=.000. This suggests that women's cultural participation has a significant impact on how disputes are resolved in the Nigerian local government of Gombe.

According to the coefficients table, women's cultural participation significantly affects conflict resolution (=0.164, Sig=0.000) when standard error is taken into account. This shows that 16.4% of the cultural activity of women goes toward resolving conflicts.

based on the interviews

To describe how women's cultural participation has impacted conflict resolution initiatives

According to one informant, most cultures do not allow women to hold prominent positions, but I think that if women actively participate in cultural issues, they can contribute to fewer disputes in society.

Another important source stated that women's cultural participation is crucial for resolving problems since women find it simpler to come to an agreement on any issue that causes friction.

As a result, if women participate in cultural affairs, their contribution will always be felt in many ways, not just in settling conflicts but also in other issues that affect the community, according to another source. Today, women participate in all societal issues.

4.4 Impact of women social participation on conflict resolution

Five questionnaire items were used to examine the third study goal. Respondents were asked to rate how much they agree or disagree with each question or item using a four point Likert scale for all of these items. As shown in table 4.4.1, the means and ranks of their responses were evaluated;

Table 4.4.1: Descriptive statistics of women social participation in conflict resolution

Items	Mean	Interpretation	Rank
In order to preserve peace in the Gombe Local Government Area of Nigeria, safeguards for women's safety and human rights have been put in place.	3.26	Very satisfactory	1
Additionally, the women are permitted to participate in the planning process for matters of reconciliation.	3.08	Satisfactory	2
In order to keep the Gombe Local Government Area of Nigeria stable, autonomous women and pluralist media have been encouraged.	2.98	Satisfactory	3
In the Gombe Local Government Area, planning for security has mostly involved women.	2.85	Satisfactory	4
Participatory research is permitted by women's NGOs during dispute resolution procedures.	2.73	Satisfactory	5
Average mean	3.01	Satisfactory	

Source: Primary data, 2022

Key for interpretation of means

Mean range	Response range	Interpretation
3.26 -4.00	Strongly agree	Very satisfactory
2.51-3.25	Agree	Satisfactory
1.76-2.50	Disagree	Unsatisfactory

1.00-1.75 Strongly disagree Very unsatisfactory

Regarding the effect of women's social participation on conflict resolution, this objective was rated satisfactorily, as evidenced by the average mean of (3.01), one item being rated as very satisfactorily; protection mechanisms for the safety and the human rights of women have been put in place in order to maintain harmony in Gombe Local Government Area, Nigeria (mean=3.26); the women are also permitted to contribute during plenary sessions Women have been heavily involved in Gombe Local Government Area security planning activities (mean: 2.85), and women-run NGOs are permitted to conduct participatory research during conflict settlement procedures (mean: 2.73).

4.4.2 Objective three; impact of women social participation on conflict resolution in Gombe Local Government Area, Nigeria

However, this was done using single/simple linear regression analysis as mentioned below. The third objective was to evaluate the impact of women's social participation on conflict resolution in Gombe Local Government Area, Nigeria.

Table 4.4.2 Regression analysis for women social participation and conflict resolution

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.479 ^a	.230	.228	.43141		
a. Predictors: (Constant), women social participation						
ANOVA ^b						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	20.151	1	20.151	108.275	.000
	Residual	67.558	369	.186		
	Total	87.709	370			
a. Predictors: (Constant), women social participation						
b. Dependent Variable: conflict resolution						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.687	.096		17.652	.000
	women social participation	0.59	.035	.479	10.406	.000
a. Dependent Variable: conflict resolution						

Source: Primary data, 2022

As a consequence of regression analysis, the model Summary data showed that the rate at which women's social participation significantly affects conflict resolution in Gombe Local Government Area, Nigeria is 23%, as shown by an r-squared value of 0.230. This suggests that the variation in conflict resolution in Gombe Local Government Area, Nigeria is significantly explained by women's social participation.

The positive F-value=108.275 and Sig-value=.000 in the ANOVA table showed that women's social participation has a positive significant impact on conflict resolution. This was shown because the sig. value (0.000) was less than 0.05, which is the threshold level of significance needed to declare a significant effect. This suggests that women's social participation has a significant impact on resolving conflicts. However, it was implied that the level of conflict resolution is improved by high levels of female social participation. According to the coefficients table, women's social participation significantly influences how conflicts are

resolved in the Gombe Local Government Area of Nigeria ($r=0.59$, $Sig=0.000$). According to the findings, women's social participation accounts for 59% of the resolution of conflicts.

from conversations;

The following information was gathered to demonstrate how women's social participation has affected dispute resolution activities:

Women are incredibly sociable creatures who can readily establish groups and connect with one another, making it simple for them to settle disputes among themselves. In the event of a disagreement, they can support one another.

According to another source, women who are active in any social setting can guide others in the event of a social conflict and easily communicate their thoughts with one another.

4.5 Multiple Regression

Table 4.5: Multiple Linear Regression Analysis for women participation and conflict resolution

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.608 ^a	.369	.317	.22617
a. Predictors: (Constant), women cultural participation				

ANOVA ^b						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	23.992	1	23.992	136.963	.000
	Residual	63.413	369	.175		
	Total	87.405	370			
a. Predictors: (Constant), women cultural participation						
b. Dependent Variable: conflict resolution						

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.815	.075		24.228	.000
	Women political participation	.436	.113	.524	11.703	.000
	Women cultural participation	.382	.044	.479	1.314	.000
	Women social participation	.317	.028	.293	.561	.002
a. Dependent Variable: conflict resolution						

Source: Primary data, 2022

As a consequence of regression analysis, the model According to the summary table's adjusted r-squared of 0.369, women's participation significantly affects conflict resolution at a rate of 36.9%. This suggests that women's engagement considerably influences conflict resolution.

The ANOVA table showed a significant positive effect of women's participation on conflict resolution, as shown by the positive F-value of 136.963 and Sig-value of.000, since the sig. value (0.000) was less than 0.05, the threshold at which a significant effect must be declared.

The coefficients table showed that, out of all the benefits of women's participation, the participation benefits the resolution of conflicts.

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the discussion of findings, conclusions; recommendations based on the findings of the study on each objective and suggested areas that need further research.

5.1 Discussions

The discussion of findings is done objective by objective in line with earlier scholars on the concepts covered in this study.

5.1.1 Objective one; impact of women political participation on conflict resolution

The study found that women's political participation significantly affects how disputes are settled in Nigeria's Gombe Local Government Area. This result is in line with Buranajaroenkij's (2020) observation that women's participation in public consultations, based on their historical role in promoting peace and reconciliation across the country, illustrates their capacity to provide realistic, peaceful solutions to conflict. Contrastingly, however, is the fact that tackling women's rights and gender concerns was not on the agenda of the Peace Talks and has not been addressed as a result.

Numerous empirical studies show that women's contributions to building and sustaining peace are distinct, important, and quantifiable.

. There is proof that women's contributions to security activities are more effective and long-lasting in the areas of prevention, early warning, peacemaking, peacekeeping, post-conflict resolution, and reconstruction. A qualitative analysis of women's influence in recent peace processes, such as those in Guatemala (1996), Northern Ireland (1998), Liberia (2003), and the Philippines (2014), serves as yet another illustration of the crucial role that women can play in resolving conflict and promoting stability (Bigio & Vogelstein, 2016).

Even though women's poor political engagement is a global issue, its importance for democratic government and human progress cannot be understated.

For a democracy to endure, all citizens must participate in choosing who will represent them in government through elections and other political processes. Additionally, it is reliant on everyone's legal equality (Awe, 2016).

There is evidence that involving women in efforts to combat violent extremism can help to reduce radicalization. Although traditional government and nonprofit organization efforts to combat radicalization usually focus on interacting with political leaders (Fink, Zeiger, & Hedayah, 2016), this approach has several limitations.

Women and people from the Nigerian diaspora can be found all around Nigeria, regardless of tribe or area. In an extraordinarily unstable political context, Nigerian civil society and the Nigerian Diaspora, which are both more vulnerable, are tasked with establishing peace and a functioning state. They are also partially at fault for their partiality and for helping to escalate the conflict. A persistent barrier to regional and national peace has been the strong Islamic Militants that have developed from the battle in south central Nigeria (Farah, 2020).

Women are frequently regarded as honest brokers by the negotiation parties, which increases the likelihood of achieving an agreement when women are present at the peace table. This view stems from the fact of women's exclusion: women are more frequently seen as politically unbiased peace mediators than males since they frequently operate outside of established power structures and typically do not command fighting forces (O'Reilly, 2015).

5.1.2 Objective two; impact of women cultural participation on conflict resolution

According to the research, women's cultural participation significantly affects how disputes are resolved in Nigeria's Gombe Local Government Area. Promoting gender equality inside parties and, ultimately, within society as a whole, depends on ensuring that women have an equal voice in decision-making institutions.

Jones and Libicki (2002) showed that because women frequently take a collaborative approach to peacemaking and organize across cultural and sectarian barriers, study of previous peace processes suggests that women's engagement boosts the likelihood of an agreement. According to research by Acemoglu and Robinson (2012), a strategy that takes into account the worries of various demographics (such as religious, ethnic, and cultural groups) affected by a conflict and interested in finding a solution improves the chances of long-term stability and lowers the

chances of state failure, conflict onset, and poverty. There is no question that the constitution is intended to advance the idea of democracy; the question is whether this can be said to be the case in the contemporary political climate, when the constitution only provides for limited political participation by women. Democracies that permit a diversity of viewpoints and involvement from many groups cannot survive by excluding women, who effectively make up half of the global population and each and every nation's population. The results support Alaga's (2020) argument that the damaging cultural and societal norms of power distance values are to blame for women's low representation and participation in conflict resolution. The degree to which people of society support inequality and unequal power distribution is known as the power distance culture. Women are discouraged from taking on active roles by power distance ideals.

The roles that women and men are expected to play in society typically vary. Gender equality or masculinity and femininity are terms used to describe this. Regarding "beliefs about whether members' biological sex should determine the roles that they play in their homes, business organizations, and communities," it is said that this is the case. Most countries have a habit of treating women as inferiors while viewing their male counterparts as in charge. This is typical of patriarchal systems, such as those in African nations, where men are given positions of authority and control while women occupy inferior roles (Lonner et al., 2016).

Women's rights to actively participate in resolving disputes are inalienable and shouldn't be affected by their conventional mothering responsibilities. This is due to the fact that conflict resolution processes entail more than just attempting to put an end to violence; they also require creating a culture that is tolerant of variety and inclusive of all genders. Therefore, damaging patriarchal cultural norms shouldn't act as a barrier to increasing the diversity and gender inclusivity of conflict resolution processes. This is significant because, according to O'Reilly et al. (2015), gender inclusive procedures have the ability to produce valuable ideas and inputs from a variety of viewpoints that can be used to develop lasting solutions to wars and conflicts.

5.1.3 Objective three; impact of women social participation on conflict resolution

Atanda (2014) also discovered that in Yoruba land, "women had no place in their communities' political life, nor were they even mentioned except, perhaps, in a twelve paged article on "government of Yoruba land in the pre-colonial period." High levels of women's social participation, she found, improves conflict resolution in Gombe Local Government Area, Nigeria. Mahdi (2012) discovered that there were several labor divisions that were still in use in the traditional Hausa community. For instance, men must hold positions of authority in public administration because no women, not even the most senior princess, were nominated to the positions of Sarakuna and Masu Sarauta. In addition to the seclusion that Muslim women in Northern Nigeria experienced as a result of being married, they were also required to adhere to Islamic customs, pray in private in their rooms, and refrain from attending mosques or religious events. For Muslims, Islam represented both a way of life and politics. Because of this, many women were denied the opportunity to participate in politics.

But more than any other field, politics has remained mainly a man's world due to the concentration of power and influence. This is demonstrated by a number of aggravating elements that have thwarted and limited attempts to engage in public decision-making. Women who occasionally have the ability to outperform men will participate more if gender inclusiveness and equality are reduced. Women perform better in negotiations than males do in low assertive or power distance cultures, according to Mazurana and Carlson's meta-analytic evaluation of 185 studies (Mazurana & Carlson, 2014).

The study concurs with Broome & Collier's (2017) contention that women should be permitted to take part in both peace discussions and the post-conflict transition process. The majority of the time, however, women are disregarded, ignored, and their voices and thoughts are silenced. Fortunately, there have been women throughout history who were able to make a political impact on the transition of their nation to peace and who can serve as role models for women all around the world. Nevertheless, decisions taken during these times directly impact the lives of women and girls; as a result, it is essential to acknowledge the power and influence that women have over the peace process and the future of post-conflict nations.

5.2 Conclusions

The researcher came to the conclusion that women's political participation plays a significant role in conflict resolution. This is because all of the women in the Gombe Local Government Area should be permitted to participate in discussions about preserving peace through the involvement of women leaders in agenda-setting, decision-making, and planning. The results show that women's political participation has a favorable, considerable impact on resolving disputes in Nigeria's Gombe Local Government Area. As a result, we may draw the conclusion that establishing an adequate program for women's political participation during this time can improve conflict resolution since it boosts the effectiveness of conflict resolution programs.

5.2.2 Objective two

It urges everyone involved to ensure women's participation in peace processes, from conflict prevention to talks to post-war information and reconstruction, based on the findings. Realizing women's full participation in conflict resolution has a lot of possibilities. To fully realize this potential, it is necessary to increase human resources in the formal and unofficial peace and security sectors, improve commitment, and disseminate pertinent information. Therefore, once women's cultural involvement techniques are successfully implemented, conflict resolution can be enhanced.

Based on the findings, it can be concluded that women's social participation has a significant positive impact on conflict resolution in the Gombe Local Government Area of Nigeria. This leads to the conclusion that the more women engage in issues of peace and stability, the more conflicts are successfully resolved. Women and girls must therefore be empowered with information resources that can be used to facilitate and improve the coordination of the peace movement if they are to take an active role in conflict resolution.

5.3 Recommendation

The researcher recommends that;

To the Government

The Nigerian government should ensure coordination, advocacy, networking, and collaboration with the various development partners, including increased public-private partnerships that provide more direct and alternative conflict resolution options as well as international,

intermediary, and NGOs for women. In order to properly refocus service delivery on conflict resolution, the Nigerian government must assess the successes and difficulties encountered throughout program implementation.

To the Women Leaders

In order for all stakeholders at the level of women to support and implement education and health ordinances, women leaders should abide by bylaws that can significantly strengthen the existing laws. With increased use of EIC materials like women's radios, magazines, and announcements in churches and public meetings, women leaders should have the ability to be a vital channel for two-way information collection and distribution.

To the international NGOs for women

In order to provide a broad reach to various communities and organizations, information services and resources should be brought to women's groups and gatherings. This will promote women's active participation in resolving disputes. Allowing women to participate in decision-making processes, particularly in dispute resolution, requires changing the thinking of the stakeholders, especially in some rural communities.

5.5 Contributions to knowledge

The study added information by demonstrating that the necessity of including women in local decision-making has not been sufficiently acknowledged. This study demonstrated the importance of women's engagement in peaceful coexistence. Its significance in resolving disputes cannot be overstated. Women and girls must therefore be equipped with information resources that may be used to facilitate and improve the coordination of resolving conflicts if they are to actively participate in conflict resolution.

Contribution to the body of knowledge; This work adds to the corpus of knowledge that can be used for future research on the restoration of peace in Nigeria or other parts of the world, as well as for academics and researchers.

The study also added to knowledge by pointing out that Nigerian women have been characterized by a lack of adequate representation, a lack of access to well-developed education and training systems for women's leadership in general, an excessive dominance of men in the socio-political system, poverty or a lack of resources, unequal political appointments, and other imbalances linked to the very unjust treatment of the female citizens in its overall system.

It is important to recognize the collective effort and comprehension that peace is not something that just happens. The primary message that conflict resolution is handled seriously in the environment will therefore be sent by women to their children in traditional communities. Because war can be prevented by emphasizing strong leadership, mothers nurture and train their children in conflict-reduction behaviors. Now, if women are confined to the periphery of conflict resolution, conflicts and their negative elements cannot be addressed. Another contribution of the study is that society will continue to deteriorate to its lowest point if women are not provided with information services related to conflict prevention, mitigation, and management. Their innate capacity for problem solving will be wasted, and the conventional assumption that they have nothing to offer will disguise it. They will be unable to fulfill their responsibilities as the household managers and natural guardians of children as a result.

5.6 Areas for further research

The following topics of research are suggested for future scholars, including students:

- 1) The effect of women's participation in decision-making on the defense of human rights in Nigeria's Gombe Local Government Area.
- 2) The effects of women's participation in planning and reconciliation in Nigeria's Gombe Local Government Area.
- 3) Women's social participation and the promotion of peace in the Nigerian local government of Gombe

- 4) The role of women political participation in the course of peace reconciliation in Gombe Local Government Area, Nigeria

REFERENCES

- Abdullah, I. (2012). Youth culture and rebellion: understanding Sierra Leone's wasted decade. *Critical Arts*, 16(2), 19-37.
- Abu-Nimer, M. (2017). Conflict resolution, culture, and religion: Toward a training model of interreligious conflict resolution. *Journal of Peace Research*, 38(6), 685-704.
- Academy for Entrepreneurial Leadership Historical Research Reference in
- Acemoglu, D & Robinson, J (2012) *Why Nations Fail: The Origins of Power, Prosperity and*
- Adu, O. (2018). "The Missing Link: Women's Representation and Participation in Nigeria's Electoral Politics and their Effects on Nigeria's Development". A *Ph.D Thesis*. Dept of Political Science, Haverford College, Haverford, USA.
- African Union. (2016). Implementation of the women, peace and security agenda in Africa.
- Akiyode-Afolabi, A (2013). Gender Audit – 2013 Election and Issues in women's political participation in Nigeria. Lagos: Women Advocates Research and Documentation
- Alaga, E. (2010). Challenges for women in conflict resolution in West Africa. and participation of female students in formal entrepreneurship in the sub-Saharan economy of Ghana. *International Journal of Gender and Entrepreneurship*, 11(3), 299-322.
- Anderlini, S.N. (2017). Women building peace: What they do, why it matters. Lynne Rienner
- Anlesinya, A., Adepoju, O.A., & Richter, U.H. (2019). Cultural orientation, perceived support
- Avruch, K. (2013). Type I and type II errors in culturally sensitive conflict resolution practice. *Conflict Resolution Quarterly*, 20(3), 351-371.
- Avruch, K. (2015). Culture & conflict resolution. US Institute of Peace Press.
- Awe, B. (2013) (Ed.) *Nigerian Women in Historical Perspective*. Ibadan: Sancier/Bookcraft.
- Awe, B. (2016) "Woman and Politics in Historical Perspective." In *Women and Politics in Nigeria* (Ed.) Omoruyi O. Malthouse Press Ltd., Abuja.
- Badmus, I. A. (2016), "Political Parties and Women's Political Leadership in Nigeria": The Case of PDP, the ANPP and the AD. *A Journal of African Studies*; Ufahamu.
- Ballington, J. (2015). *Women in Parliament: Beyond numbers*. www.idea.int/publications.
- Bargués-Pedreny, P., & Mathieu, X. (2018). Beyond silence, obstacle and stigma: Revisiting the problem of difference in conflict resolution. *Journal of Intervention and Statebuilding*, 12(3), 283-299.

- Bigio, J & Vogelstein, R. (2016). How Women's Participation in Conflict Prevention and
- Bolzendahl, C., & Myers, D. (2014). Feminist attitudes and support for gender equality: Opinion change in women and men, 1974-2015. *Social Forces*, 83, 759-790.
- Broome, B.J., & Collier, M.J. (2012). Culture, communication, and conflict resolution: A
- Buranajaroenkij, D. (2020). Challenges to women's inclusion in peace processes in Thailand and Myanmar. *International Feminist Journal of Politics*, 22(3), 403-422.
- Burton, J. (2014). *The Social Impact of the Arts: An Intellectual History*. Palgrave Macmillan.
- UNESCO - United Nations Educational, Scientific and Cultural Organization: <https://en.unesco.org/>
3. National Endowment for the Arts: <https://www.arts.gov/>
- Burton, L. (2014). Social participation and its significance for older adults' health: A review of recent evidence. *Health & Social Care in the Community*, 22(6), 429-439.
- World Health Organization (WHO) - www.who.int
- United Nations Development Programme (UNDP) - www.undp.org
- Burton, M. (2014). *Political Participation: How and Why Do People Get Involved in Politics?* In *The Oxford Handbook of Political Behavior* (pp. 1-19). Oxford University Press.
- International Institute for Democracy and Electoral Assistance (IDEA) - www.idea.int
- American Political Science Association (APSA) - www.apsanet.org
- CEC Report (2017). *Gender Equality and Women's Empowerment in Development Cooperation*, Commission of European Communities, (SEC(2017) 332), Brussels, March 2017.
- Central (WARDC).
- Chitando, A. (2019). From victims to the vaunted: Young women and peace building in Mashonaland East, Zimbabwe. *African Security Review*, 28(2), 110-123.
- Countering al Qaeda*, "RAND Corporation; Bennoune, *Your Fatwa Does Not Apply*
- Creswell and Plano Clark. (2007). *Designing and conducting mixed methods research*. Sage,
- Crocker, C.A. (2015). *The politics of peace-maintenance*. Lynne Rienner Publishers.

- Datzberger, S., & Mat, M.L.J.L. (2018). Just add women and stir? Education, gender and conflict resolution in Uganda. *International Journal of Educational Development*, 59, 61-69.
- De Alwis, M., Mertus, J., & Sajjad, T. (2013). Women and peace processes. In Cohen, C. (eds.), *Women and Wars* (pp. 169-193), Cambridge: Polity Press.
- Dolphyne, F. A. (2011) "The Emancipation of Women- An African perspective". Ghana University Press, Accra.
- Eme, O.I. et al (2018), "marginalization of women in decision making and leadership positions in Nigeria: focus on the Enugu state Legislature", *Africa Journal Of education and development*, issues 2, pp 56-76.
- Entrepreneurship.
- European Union Election Observation Mission – EU EOM (2015a), *Nigeria General Elections 2015: First Preliminary Statement*, Abuja, 30 March.
- European Union Election Observation Mission – EU EOM (2015b), *Nigeria General Elections 2015: Second Preliminary Statement*, Abuja, 30 March.
- Fashola, B. R (April, 2019) *Evolving A Strategic Plan of Action Towards Gender Equality in Politics and Governance in Nigeria- Matters Arising. A memorial Lecture in honor of Prof J. Akande.*
- Fink, N.C., Zeiger, S & Hedayah, R. B. (2016) *Exploring the Roles of Women in Counter* Georgetown University Institute for Women, Peace, and Security
- Hambrook, E. (2016) *Ten reasons why we need more women in politics"- A woman's view. A publication of the New Brunswick Advisory Council on the status of women.* www.acswccf.nb.ca
- Haralambos, M. & Holborn, M. (2014), *Sociology: Themes and Perspectives*. Hammersmith London: Harper Collins Publishers Limited.
- Hayner, P. (2014). *The Sierra Leone truth and reconciliation commission: Reviewing the first Here*; Permanent Mission of the United Arab Emirates to the United Nations and
- Higgins, S. (2018). School mining clubs in Kono, Sierra Leone: the practices and imaginaries of pedagogy of protest against social injustice in a conflict-affected context. *Globalisation, Societies and Education*, 16(4), 478- 493.
- Hill Higher Education.

- Hofstede, G. (2017). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*. Sage publications.
- <http://inclusivesecurity.org/wp-content/uploads/2015/10/Why-Women-Brief>
- Hudson, V.M., Ballif-Spanvill, B., Caprioli, M., & Emmett, C.F. (2012). *Sex and world peace*. Columbia University Press.
- Iheduru, O.C. (2010), "Gender Quota and Positive Change in Nigeria", *Business Day*, Thursday, 01 April, 2010.
- in Africa. University of Nairobi: The Institute of Inclusive Security.
- Insights and policy options. APN Briefing Note, (6), 1-2.
- Institute for Inclusive Security, Strategies for Policymakers No. 2, Washington DC
- International Peace Institute*.
- Johnson, J.B and Reynolds, H.T. (2013). *Political Science Research Methods*. CQ Press, an Imprint of SAGE Publications.
- Karl, M. (2015) *Women and Empowerment: Participation and Decision Making* London. Zed Book, 2015.
- Keating, T.F., & Knight, W.A. (2014). *Building sustainable peace*. United Nations University Press.
- Lederach, J.P. (2005). *The moral imagination: The art and soul of building peace*. Oxford University Press
- Lonner, W.J., Berry, J.W., & Hofstede, G.H. (2016). *Culture's consequences: International differences in work related values*. University of Illinois at Urbana-Champaign's
- Machakanja, P. (2016). *Is UNSCR 1325 empowering African women to negotiate peace?*
- Mazurana, D., & Carlson, K. (2014). *From combat to community: Women and girls of Sierra Leone*. Washington, DC: Hunt Alternatives Fund.
- McDaniel, A.E. (2018). *Measuring gender egalitarianism: The attitudinal difference between men and women*. *International Journal of Sociology*, 38(1), 58-80.
- Michelle, P., Tobie, W., Cecilia, A., (2009), *'Bringing Women into Peace Negotiations'*,
- Moser, C.O., & Clark, F. (2017). *Victims, perpetrators or actors?: Gender, armed conflict and political violence*. Palgrave Macmillan.
- Mulegi, T. (2013). *Influence of Skills and Motivation on the Performance of Health Professionals in Government Regional Referral Hospitals of Uganda*. Lambert Publishers

National Bureau of Statistics, (2012)

National Population Commission (2006). Population and Housing Census of the Federal

Natsa, T. R. (2011). Nigeria: Politics – the many barricades against Nigerian women.

<http://allafrica.c>

O'Reilly, M (2015) “*Why Women? Inclusive Security and Peaceful Stories,*”

O'reilly, M., Súilleabháin. A., and Paffenholz, T. (2015). Women's Impact on Peace Processes.

Odah, A.O. (Dec. 2017), “2017 Elections and Challenges on Nigeria”. www.allafrica.com.

Ogidefa, I. (July, 2018),”Women and Politics in Nigeria- Analyzing the effects of women in politics, their various activities including their names and portfolios”.www.beyongjane.com.

Okocha, Chuks (2017) 'Why Nigerian Women Fail in Elections'. Lagos: ThisDay (September 30).

Okumu, M. & Balleza, N. (2014). Maximizing impact of Women, Peace and Security policies

Olaitan, Z., & Isike, C. (2019). The role of the African union in fostering women's representation in formal conflict resolution. *Journal of African Union Studies*, 8(2), 135-154.

Olorode, O. (1997) NGOs “Military Rule and Popular Empowerment in C.D.H.R Nigeria: Non Governmental Organization and Democracy, Friedrich Ebert Foundation.

Omotola, S. J. (2017) “What is this Gender Talk all About After All? Gender, Power and Politics in Contemporary Nigeria”. *African Study Monographs* Vol. 28. No. 1.

Omvedt, G. (1986). Women in popular movement: India and Thailand during the decade of women. United Nations For Social Development, Geneva.

O'Reilly, M., Súilleabháin, A.Ó., & Paffenholz, T. (2015). Reimagining peacemaking:

Oxfam, (2017), “Gender- Introduction” www.oxfam.org.uk.

Peterson, Spike V. & Runyan Anne Sisson (1999) *Global Gender Issues (2nd Ed)*. Colorado: Westview Press.

Poverty. Crown Publishers, New York.

Pratt, N. Sowa, A. & MCarthy, R. (2014). Radio Interviews: Testimony of an escapee from the hands of the rebel in Civil Society in-Country Monitoring Report on the Status of the implementation of the UNSCRs 1325 &1820. Freetown: Global network of Women Peacebuilders.

Pub.

reflexivemulti-imensional contextual framework. *Journal of International and Intercultural Communication*, 5(4), 245-269.

Republic of Nigeria. Priority Table Volume 1.

Resolution Advances U.S. Interests. *Council on Foreign Relations*, New York, NY

Selimovic, J.M., Brandt, Å.N., Jacobson, A.S., & till Kvinna, K. (2012). Equal power—lasting peace. Obstacles for women’s participation in peace processes. Kvinna till Kvinna Foundation.

Seth G. Jones & Martin C. Libicki, (2002) “*How Terrorist Groups End: Implications for*

Sodaro, M. J. (2017) *Comparative Politics. A Global Introduction*. New York: McGraw-States Institute for Peace.

Strickland, R., & Duvvury, N. (2013). Gender equity and conflict resolution: From rhetoric to reality; finding the way, a discussion paper

Terrorism and Violent Extremism,” eds. *Global Center on Cooperative Security. United*

Women's roles in peace processes.

year. International Center for Transitional Justice, 3-4.

APPENDIX IV A

RESEARCH QUESTIONNAIRE

Dear respondent,

As a student at Kampala International University pursuing a master's degree in human rights and development, my name is **IFEANYI EBUBE CONFIDENCE**. I am conducting research on "women participation and conflict resolution: A study of Gombe Local Government Area, Nigeria" as part of the requirements for passing the aforementioned course. I thus ask that you answer all of the questions honestly and completely on this form. Your replies will be kept in the strictest confidence and used only for educational reasons.

I appreciate your time.

SECTION A: Profile Characteristics of the Respondents

Please tick (✓) the relevant checkbox.

- 1) Age ____20-29 Years; ____30-39 Years; ____40-49 Years; ____50 Years above
- 2) Level of education: ____Certificate;____Diploma; ____Degree; ____Masters
- 3) Work experience: ____1-5 years; ____6-10 years; ____11-15 years; ____Above 15 years

SECTION B: WOMEN POLITICAL PARTICIPATION ON CONFLICT RESOLUTION

Please respond to the alternatives and kindly refer to the grading scale below for guidance.
Please fill out the section provided with your rating:

Response Rating

Strongly Agree(4)

Agree (3)

Disagree (2)

Strongly disagree (1)

- 1-----Women leaders are empowered so that they can have the strength and capability to engage and dominate security in their communities
- 2-----Women are engaged to guide their communities during reconciliation
- 3-----Women leaders assemble their fellow women members to carry out reconciliation activities and resolutions.
- 4----- Many women have the power to choose whether or not to take part in reconciliation efforts.
- 5----- Women have the authority to decide which conflict resolution techniques to use.

**SECTION C: WOMEN CULTURAL PARTICIPATION ON CONFLICT
RESOLUTION**

Please respond to the alternatives and kindly refer to the grading scale below for guidance.
Please fill out the section provided with your rating:

Response Rating

- | | |
|-------------------|-----|
| Strongly Agree | (4) |
| Agree | (3) |
| Disagree | (2) |
| Strongly disagree | (1) |

- 1----- When resolving disputes, women are always involved in the decision-making process.
- 2----- The success of Gombe Local Government Area's conflict resolution procedures has also benefited from the thoughts and opinions of women.
- 3----- Women's perspectives are always considered when making decisions on how to resolve conflicts.
- 4----- The Gombe Local Government Area's choices about conflict resolution initiatives are made by cultural and religious women leaders.
- 5----- Violence in conflicts has decreased in Gombe Local Government Area as a result of women's involvement in conflict settlement issues.

SECTION D: WOMEN SOCIAL PARTICIPATION IN CONFLICT RESOLUTION

Please respond to the alternatives and kindly refer to the grading scale below for guidance.
Please fill out the section provided with your rating:

Response Rating

- | | |
|-------------------|-----|
| Strongly Agree | (4) |
| Agree | (3) |
| Disagree | (2) |
| Strongly disagree | (1) |

1. The women are permitted to participate in the planning process for matters of reconciliation.
Women's nongovernmental organizations are permitted to conduct participatory research during conflict resolution procedures.

3-----In the Gombe Local Government Area, women have been actively involved in security planning.

4-----To keep the Gombe Local Government Area stable, autonomous women and pluralist media have been encouraged. Nigeria

5-----In order to preserve peace in the Gombe Local Government Area, Nigeria, safety and human rights protection measures have been put in place.

SECTION E: CONFLICT RESOLUTION

Please use the options and the ranking system below to help you as you proceed. In the space provided, kindly enter your rating:

Response Mode Rating

- | | |
|-------------------|-----|
| Strongly Agree | (4) |
| Agree | (3) |
| Disagree | (2) |
| Strongly disagree | (1) |

1----- You frequently engage in negotiations to settle disputes.

2----- You have always been the mediator in disputes.

3----- You have always served as a mediator between parties in conflict.

4-----Your mediation in disputes has consistently produced better outcomes.

5-----You constantly bring persons involved in disputes together.

6-----You always push disputing parties to come together

INTERVIEW GUIDE

1. Describe how women's political participation has impacted Gombe's approach for resolving disputes.

.....
.....

2. Describe the impact that women's cultural involvement has had on Gombe Local Government Area, Nigeria's conflict resolution initiatives.

.....
.....
.....

3. Describe how women's social participation has influenced conflict-resolution efforts in the Gombe Local Government Area of Nigeria.

.....
...
.....
...
.....