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ROLE OF MILITARY WOMEN IN PEACE BUILDING IN KADUNA STATE, NIGERIA

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Abstract

The article examines the peace building role played by the military women in Kaduna State, Nigeria. Considerable violent conflicts on a scale have unimaginably stared humanity in the face with their attendant adverse effects on the socio-economic development of the society. Fundamentally, ethnic and religious conflicts have reeked on the economic, physical and human wellbeing of the nation, and all efforts made by Government, Communities, and a private individual to checkmate it; seems to have produced few positive solutions. Therefore, the article assessed the various roles played by the military in peace building, specifically women soldiers. Relevant literature was reviewed, out of which the Post Colonial Feminism theory was adopted as theoretical framework. Despite the criticisms of the theory, it was able to explain the contributions of women in the society, particularly gender mainstreaming and community development. As a descriptive kind of study which relies on secondary sources of data such like the Newspapers, Magazines, Journal, textbooks and report from monographs, the article discovered that the military women engage in many operations, such as peace-keeping, standby force, involvement, mediation, stabilization and alliance management in Kaduna State, Nigeria. From the findings, the article recommends that need to make serious increase in the representation of women in the Nigeria's military, including leadership roles because some women in the Nigeria's military have achieved significant milestones and served as inspirational figures for future generations of female military personnel.

Keywords: Military, Women, Peace, Building, Kaduna

Introduction

With a population of over 250.6 million people and diverse cultural heritage, Nigeria has been witnessing an increase in violent conflicts (World Population Review, 2023). These conflicts of varying scales and intensities have created instability and remained a constant threat to peaceful co-existence in the Nigeria society (Nwanko, 2015). As cited in Noma (2023) it is difficult to ascertain the exact number of these conflicts, but it is safe to say that these societal unrests have taken a toll on humanity in terms of deaths, displacements and disruption of economic and social activities. Certainly, considerable violent conflicts on a scale have unimaginable stare humanity in the face with their attendant adverse effects on the socio-economic development of the society.

Fundamentally, Ethnic and religious conflicts have reeked on the economic, physical and human wellbeing of the nation, and all efforts made by Government, Communities, and a private individual to checkmate it; seems to have produced few positive solutions (Egbefo & Salihu, 2014).

Nigeria has recorded bitter experiences of violent conflicts in various forms and Ethnic conflicts in particular. Since the early 1980s, ethnic crises have become a re-occurring decimal, predominantly in Kaduna State. The spate of such violence has been on a steady increase, some of which includes the Yoruba/Hausa community clash in Shagamu, Ogun state; Eleme-Okrika in Rivers state; the intermittent

clashes in Kano, Kano State; Chamba-Kuteb in Taraba State; Itsekiri-Ijaw/Urhobo in Delta State; Aguleri-Umuleri in Anambra State; Ijaw-Ilaje conflict in Ondo State; Hausa/Fulani-Sawaya in Bauchi state; Fulani-Irigwe and Yelwa-Shendam both in Plateau State; Hausa-Yoruba clashes in Mile 12 and Idi Araba in Lagos State; and Ife-Modakeke in Osun State Zango-Kataf in Kaduna State; Tiv-Jukuin in Wukari, Taraba State; Basa-Egbura in Nasarawa State; Ogoni-Adoni in Rivers State, Eggon-Fulani in Nasarawa State, Tiv-Fulani in Nasarawa and Benue States (Adeoye, 2019).

It is pertinent to state that these conflicts have affected the structural composition of Nigeria with records of casualties. Due to the rising cost of insecurity, Nigeria is on the highest radar on terrorism, kidnappings and armed banditry. In 2019, the Terrorism index stood at 8.6 per cent with attendant records of deaths and property loss worldwide, after Afghanistan, Somalia, Congo and Mali followed with some of the highest terrorism threat indexes in the world (Kamer, 2022). As cited in Kudu (2023) Statistic Research Department revealed that 7531 people were killed by terrorist attacks attributed to Boko Haram and have accounted for the second most fatalities followed by the Islamic State of Iraq and the Levant (ISIL) (Statista.com, Jan, 2022).

Nigeria has continued to witness challenges to peace spawned by incongruous mixture of multi-ethnic groups into one entity known as Nigeria. For instance, from the incongruous mixture of over 300 multi-ethnic groups, it increased the spate of socio-political, economic, and religious, ethnicity, and communal conflicts that continue to torment the nation and its inhabitants (Uzuegbunam, 2023). Ethnicity and religion has continued to undermine the nation's political development and have also cost the nation its economic development. Similarly, resource control issues have caused various militia groups in Southern Nigeria; while the dreaded Boko Haram and banditry in the Northern part of the nation continue to threaten the nation's development and corporate existence (Uzuegbunam, 2023).

It is with no doubt that Kaduna state has witnessed multifaceted conflicts, ranging from Boko Haram, kidnappings and ethno-religious. Within this context, the role of the military within Africa and globally cannot be over emphasized. Their involvement has shown competence and usefulness in maintaining peace and security. Albeit, Military's participation has been noted internally and national alike such as in the United Nations in different countries like Nepal, Bangladesh, Mali, Liberia, Serra-Lone, Congo Democratic Republic, Central Africa Republic, Sudan, Somalia, Lake Chad Basin and South Sudan amongst others. In 2021, Nigerian Army deployed female soldiers to Kaduna state to protect citizens as well as the highways from Abuja to Kaduna against Kidnappers and bandits which they perform effectively to the extent that it has brought the activities of those criminals particularly, the highway kidnapers and bandits who hitherto brought the routes under siege to the barest minimum. Now people can travel safely from Kaduna to Abuja without much harassment and fear due to the role played by military women. This is in spite of the Nigerian government's commitment to gender mainstreaming and women's empowerment; Military women face unique obstacles in their efforts to contribute meaningfully to peace-building. These challenges include discriminatory practices within the military, lack of representation in decision-making processes, and inadequate support systems for balancing military duties with family responsibilities.

Understanding these dynamics is crucial for developing effective strategies to leverage the potential of military women in peace-building efforts within Nigeria. Women have historically played vital roles in conflict resolution and peace building, often at the grassroots level. Their participation in formal military structures has been limited by cultural norms, discriminatory practices, and structural barriers (Engdaw, 2023). Yet, the Military have made efforts to increase the representation of women in their armed forces, recognising the importance of gender diversity in promoting peace and security. Nevertheless, challenges such as gender-based violence, limited access to

education and training, and traditional gender roles continue to hinder the full integration of women into military institutions and peace building processes (Garba, 2023).

As conflict becomes inevitable in human lives, their survival as human being centres on how they manage the dynamics of such conflicts especially the violent ones that have become intractable. Given the scale and cruelty, the peculiarity of these conflicts and its consequences, requires serious attention to regulate and manage; even if it may take longer time to resolve or manage the conflict. Peace correlates to being in cordial relations with the people around, whether a small community or a larger society (Engdaw, 2023). It is evident that to understand the importance of peace in conflict situations, there must be peace building. Ever since the end of the Cold War (1948-1989), Nations, States as well as International Organizations have been continually involved in peace building and peace-making with a view to solving national and international problems (Engdaw, 2023).

While there is growing recognition of the importance of including women in the peace building processes, there remains a significant gap in understanding the specific roles, experiences, and challenges faced by military women in contributing to peace building efforts in Nigeria. Existing literature predominantly focuses on women's roles in civilian peace building organisations, with limited attention paid to the unique context of military peace building. Scholarly literature on the Nigerian military's operations in peace building is scanty. Amao and Maiangwa (2017) and Bappah (2016) are two of such studies. Amao and Maiangwa (2017) and Bappah (2016) explore the role of poor national leadership during the President Goodluck Jonathan administration (2010–2015), politics in the national security architecture and low level of military professionalism as critical factors responsible for the inability to defeat Boko Haram. Iwuoha (2019) draws on data from senior military officers and demonstrates that there is disjuncture between countries like Nigeria

seeking support for counter-terrorism efforts and super-power supporters, such as the United States.

Iwuoha (2019) argues that the support provided to countries such as Nigeria is often fragmented and not in tandem with expressed needs. These studies make significant contributions to the literature. Nonetheless, the perspectives of women troops on the frontlines towards peace building in the war against Boko Haram and banditry are largely missing from the scholarly literature. Addressing these gaps is essential for developing gender-responsive policies and interventions aimed at maximising the contributions of military women to peacebuilding in Nigeria. Against this backdrop, this study interrogates the nexus between military women and peace building in Nigeria.

Objectives of the Study

The main objective of the study is to examine the extent to which military women have participated in peace building in Kaduna State

Research Propositions

The study is based on the following research propositions

- i. There will be significant difference on the efficiency of the roles played by military women in building peace in Kaduna, Nigeria.

Conceptual and Theoretical Framework

The Nigerian Military

The Military are forces authorized to use deadly forces and weapons to support the interests of the state and its entire citizens. The task of the military is usually defined as defense of the state and its citizens and the prosecution of war against another state. As an organized body primarily tasked with preparing for and conducting war, the military also, called the armed forces, are forces authorized to use deadly force, and weapons, to support the interests of the state and its citizens. The task of the military is usually defined as defense of the state and its citizens and the prosecution of war against another state. The military may also have additional sanctioned and non-sanctioned functions within a society, including, the

promotion of political agenda, promoting corporate economic interest, internal population control, construction, emergency services, social ceremonies, and guarding important areas. Constitution of Federal Republic of Nigeria 1999, the military can also function as a discrete sub-culture within a larger civil society through the development of separate infrastructure, which may include housing, schools' utilities, etc (Ogye & Ishaku, 2021).

Nigerian Military is one of the biggest components of national security which, in their turn, also consist of the Army, Navy and Air Force. Constitutionally, the role of the military are to maintain territorial integrity, defend country from external aggression, protection of borders, restore order if needed and in cases of insurrection and to perform any other duties mentioned in the National Assembly's Act or as directed by the President. However, while obeying to every task set by the constitution, the military has to do everything to protect the people and country's integrity in the first place often has to perform other functions that go beyond its primary duties by performing basic defensive operations as thus;

- i. To support and defend the Constitution of the United States against all enemies, foreign or domestic.
- ii. To maintain, by timely and effective military action, the security of the Nigeria, its possessions and areas vital to its interest.
- iii. To uphold and advance the national policies and interests of the Nigeria.
- iv. To safeguard the internal security of the Nigeria as directed by higher authority.
- v. To conduct integrated operations on the land, on the sea, and in the air necessary for these purposes.

In order to facilitate the success of the foregoing missions, the military shall formulate integrated plans and make coordinated preparations with each service being observed by the general principles. Being the most important and largest component of Nigerian Armed Forces, the Army takes all the responsibilities for operations in land conflicts. In other words, the Nigerian Army takes the main responsibility for the security of each citizen and the whole nation. Since the Nigerian Armed Forces have contemporary weapons, officers and

soldiers who are professionally trained, and a new program for the twenty-first century. For example, the Nigerian Army includes land combat and service forces and such aviation and water transport as may be organic therein. It is organized, trained and equipped primarily for prompt and sustained combat incident to operations on land. The Army is responsible for the preparation of land forces necessary for the effective prosecution of war and in accordance with integrated joint mobilization plans, for the expansion of peacetime components. They however, organize, train and equip land forces for: Operations on land, including joint operations, peace keeping and peace building missions, develop weapons, tactics, technique, organization and equipment for combat and service elements in harmony with the Navy and the Air Force. The Army also provide, as directed by proper authority, such missions and detachments for service in foreign countries as may be required to support the national policies and interests of Nigeria (Ogye & Ishaku, 2021).

While the Nigerian Navy general includes naval combat and service forces necessary for the effective prosecution of war, and in accordance with integrated joint mobilization plans, for the expansion of the peacetime components of the military to meets with the demand of war. It is organized, trained and equipped primarily for prompt and sustained combat at sea. Their operations also includes exploration, antisubmarine warfare, and protection of shipping and are coordinated with the Air Force to comprise developing and procuring of aircraft, and air installations located on shore and as well the air transport necessary for essential internal administration for transport over routes of sole interest to naval forces where the requirements cannot be met by normal air transport facilities such like detachments and organizations for services on armed vessels of the Navy (Ogye & Ishaku, 2021).

In furtherance to the activities of the military the Air Force operate within the aviation forces, both combat and service, not otherwise specifically assigned. Their activities is purely organized, skilled, and prepared primarily for prompt and sustained air offensive and

defensive operations in terms of wars or combats in accordance with integrated joint mobilization plans, for the expansion of the peacetime components of the Air Force. However, the Nigeria Air Force gains and maintains general air supremacy, Air lift and support for airborne operations, provides air support to land and naval forces including support of occupation forces as directed by proper authority (Okoli & Orinya, 2013, p. 21).

Military Women

The word woman can be used generally to mean any female human or specifically to mean any female human or specifically to mean an adult female as contrasted with girl. Samuel (2023) also defines a woman as an adult female person. Examining the concept from Nigerian political sphere, a woman is one who has attained the age of franchise and by Nigerian standard the minimum age is 18years. According to Otite and Ogionwo (2016) women constitute about 50% of the Nigerian population. They are mothers, wives, and even workers. However, they argue that the perception of women is still culture-bound when related to men in matter of wealth, power and prestige under the prevailing patriarchal environment.

Peace Building

Peace Building was developed by Galtung in 1975 as many of the core concepts that is concerned with the recognition and support of measures needed for transformation toward sustainable, peaceful relationship work and definitions (Garba, 2023). Boutrous Boutrous-Ghali in (1992) sees Peace Building as any action designed to solidify peace and avoid actions that will deteriorate into conflict. The 2000 Report of the panel on United Nations Peace Operations (also known as the (Brahimi report) contends that Peace Building are 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(un.org).

Maiese (2023) similarly contends that Peace Building involves the process that facilitates the establishment of

long-lasting peace and tries to avert the recurrence of violence by addressing core causes and effects of conflict through reconciliation, institution building, political and economic transformation. Oliveira (2023) also contended that the term peace building refers to policies and programmes to restore stability and effective social, political, and economic institutions after a war or serious upheaval. An exceedingly broad concept which encompasses democratisation, gender, human rights, and development, Peace Building can be considered as a bridge from conflict resolution to positive peace (Oliveira, 2023). Just like every other concept in the field of humanities, peace building does not have any one generally accepted definition.

Langsay (2011) argues that Peace Building includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, and the establishment of peace zones. This definition clearly sees the importance of the military in peace building. However, Sydney (2015) says peace building is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, political and economic transformation with the aid of a third party.

For peace building to be effective and sustained, the activities targeted towards it should focus on the people concerned; those affected by conflicts especially the women should be considered and involved. 'In simple terms, peace building is all activity aimed at improving the quality of life. Peace building prevents, reduces, transforms, and helps people to recover from violence in all forms' (Garba, 2023).

In this context, peace-building involves addressing issues like resource-based conflicts, development disparities, and governance challenges. It also includes efforts to reintegrate former combatant into the society and promote reconciliation among communities affected by violence. Peace-keeping, peace enforcement, and peace-building are distinct but interrelated approaches to

managing and resolving conflicts. Nigeria, like many other countries, has played a role in these efforts, contributing troops and resources to peacekeeping missions, participating in peace enforcement actions to address security threats, and engaging in peace-building activities to promote stability and development in post-conflict settings. These approaches are essential tools for

addressing conflicts and promoting peace and security at the national and international levels.

Military Women Peace Building Involvement in Nigeria

The following are the peace building Roles by Military Women Peace Building Involvement in Nigeria

Table 1: Military operation across Nigeria

SN	Military Operation Code	English Translation	Geopolitical Zone	States covered	Main Target	Remark of Activities
1.	Operation <i>Lafia Dole</i>	Operation Compulsory Peace	North-East Nigeria	Borno, Adamawa, Yobe	Boko Haram terrorists	1500 repentant Boko Haram Deradicalized, Disarmed and Rehabilitated Displace persons resettled
2.	Operation <i>Egwu Eke</i>	Operation Python Dance	South-East Nigeria	Enugu, Anambra, Imo, Abia, Ebonyi	IPOB (Indigenous People of Biafra)	Women were deployed alongside the men and contributed in given the vulnerable individuals hope of safety
3.	Operation Crocodile Smile	Operation Crocodile Smile	South-South Ni-geria and South-West Ni-geria	Akwa-Ibom, Cross-River, Rivers, Bayelsa, Lagos, Ondo, Edo, Delta	Niger Delta Militants, Kid-nappers, and Pirates	Military Women contributed in given the valuable information and individuals hope of given security to the community they are deployed at check point for safety of the women and children
4.	Operation <i>Harbin Kunama</i>	Operation Scorpion Sting	North-West Nigeria	Kaduna, Zamfara	Cattle rustlers, Farmers-Herdsmen,	Women of the Nigerian Army contributed very importantly on the patrol on Kaduna road
5.	Operation <i>Ayem Akpatuma</i>	Operation Cat Race	North-Central Nigeria	Benue, Taraba, Kogi, Nasarawa, Kaduna, and Niger	Farmers-Herdsmen	women of the Nigerian Army working with the men give room for upright of team members working for the security of their nation Nigeria
6.	Operation <i>Ruwan Wuta</i>	Operation Rain of Fire	North-East Nigeria	Borno, Adamawa, Yobe	Boko Haram Terrorists	women of the Nigerian Army who stay to contribute to the operation give great help in information's that are very useful to the operations

Role of the Military in Peace Building

The following are peace building are discussed

The Standby Force

Kinzle (2008:10) reveals that after the 1994 genocide in Rwanda, African Nations realized they needs proactive measures in order to reduce the intensity of violent conflicts in the continent, and carried out mandates

regarding the deployment of peace support missions and intervention, as outlined in Article 4 (h) and (j) of the Constitutive Act, the Member States of the African Union agreed to establish a military instrument. Standing multifunctional contingents, including both civilian and military elements in their home nations and ready for rapid deployment at a moment's notice, were envisioned as the result of this military weapon (AU, 2002c: 18). Standby Force was deployed as part of the IGAD objective and the AU Peace Architecture to combat the lingering South Sudan conflict. With the help of Military and Civilian Police and other capacities, the Standby Force has proven effective in mitigating the South Sudan Conflict (Cilliers, 2008:1). According to an essay by Cilliers (2008) titled "The African Standby Force," inadequate funding and a lack of capacity at the level of the African Union (AU) are the two key barriers to the operationalization of the ASF and, by extension, the African Peace and Security Architecture (APSA). There is a lack of coordination and involvement between the AU and the five regions, he said, among other structural issues. He also said that political rather than practical concerns drove the creation of systems like logistics, training, and command and control.

Peacekeeping

This refers to the deployment of international military, police, or civilian personnel to a conflict-affected region with the consent of the parties involved, usually under the authority of the United Nations or regional organizations. The primary goal of peacekeeping missions is to maintain and monitor a ceasefire, create a buffer zone between conflicting parties, and facilitate the political process to reach a peaceful resolution. Nigeria has a history of participating in United Nations. Nigerian troops and police have been deployed to various conflict zones around the world, including in Africa, to help maintain peace and stability. For example, Nigerian forces have been involved in peacekeeping efforts in countries like Liberia and Sierra Leone.

Nigerian women have played a vital role in peace keeping missions, demonstrating professionalism, leadership, and a commitment to promoting peace and security. Their contributions are an important part of

Nigeria's commitment to international peacekeeping efforts and the broader goal of global peace and stability. Effort to address gender-based challenge to promote gender equality within the military and peacekeeping missions remains ongoing. Nigerian military did not stop at just reviewing its best practices in PSO, but also went step further with the expansion of its pioneer officer's training school (Nigerian Defence Academy) to include female regular cadets.

However, Nigerian women have served in various capacities within Nigeria peacekeeping missions, such as United Nations Multidimensional Integrated Stabilization Mission Mali (MINUSMA), the United Nations Mission in Liberia (UNMIL), and the United Nations Mission in Sudan (UNMIS), United Nations Mission Sierra-Leone (UNIOSAL) Multidimensional Integrated United Nations referendum (MINURSO). Similarly, Nigerian women have been deployed as military personnel, police officers, and civilian staff in peacekeeping missions. They serve as peacekeepers, trainers, and advisors, contributing to maintaining security and stability in conflict-affected regions. Major Roseline Stephen Agwai, from Nigeria, serving in the DRC Roseline Stephen Agwai was a Nigerian female peacekeeper who recently served in Democracy Republic of Congo in 2019 as discipline officers and a Lawyer at United Nations peacekeeping mission. She joined the mission in September 22, 2019. She has earlier in her career participated in Sudan UN Peace Keeping Mission in 2010-2011. In Sudan Darfur Region, she was mobilized as a Military Police officer of the Nigeria Battalion 22 contingent. The second mission she undertook was the United Nations Mission in Liberia from 2015-2016.

Involvement

Involvement is a peace building mechanism that allows direct and simplified comparison between the conflicting groups without confusing them with the other fields. It also allows a quick way to see the depth of commitment and participation from those groups alongside one another. It is important to identify the parties involved in a conflict, determining those that are stakeholders to

each part of the conflict (Reychler, 2001). Identification of the primary parties and respective leadership is crucial in understanding the causes of conflicts good reasons to interfere or be affected by both the conflict and the peace-building process. Rothstein (1999) contended that it is also important to identify the leaders as separate from their organizations as the requirements for accommodation and compromise between parties may result in leaders making agreements with others that their constituents find dissatisfactory. Examining the participants in the conflict and identifying their level of involvement both in the conflict and transition period can determine their impact on the situation.

Nigerian women peacekeepers often engage with local communities, particularly women and children, to build trust and facilitate communication. The address the unique needs of women in conflict-affected areas, including issues related to gender-based violence and women's rights. The involvement of the military enables affected local populations to play an active role in conflict assessment and decision-making; guarantee that the most marginalized and affected populations are represented and heard. At this point, the military, policymakers and scholars increasingly recognize that security cannot be achieved through military means alone and that sustainable peace depends on good governance, economic development, and the protection of human rights. These are tasks that require the involvement of civil society and principled standards to guide civil-military interaction in peace building.

However, making sense of the real identity of the external agencies is necessary to determine how they may react or deal with certain problems. The military may also serve to act as mediators, arbitrators and peace-keeping forces. The mistrust between warring communities means that an external mediator or negotiating team such like the policy makers and civil society organizations is often required to prevent the conflict from escalating or erupting (Abdallah, 2005). Thus, these parties usually, evolve the capacity for success by a large number of factors such as their history of success, strength of relevant services (be they armed,

economic or otherwise) and even internal governance. Hence, the category of involvement includes the parties involved in the conflict directly and their respective goals and drives, those parties' constituents (as the leader's opinions may differ from those forming the majority of the party), the external agencies involved and their relevant capacities (be they benevolent, ambivalent or hostile) and the international environment they all act within.

Mediation

Mediation is a vital tool in ensuring different sides of conflicting parties arrive at an agreement. Non-profit Organization has improved mediation processes by providing support and advice to mediators and peace negotiations. Mediation is a conflict management and prevention mechanism designed to handle grievance effectively at first contact to minimise the possibility of it developing to any form (violence). It is a form of alternative conflict management aimed at assisting conflicting parties to reach agreement and determine the condition for settlement (Idris, 2021). Mediation is the voluntary, informal and non-binding process undertaken by an external party that fosters the settlement of differences or demands between directly invested parties (Miller, 2002:23). Miall et al (1992:22) as cited in Lagi & Idris (2019) sees Mediation as the intervention of a third party; it is a voluntary process in which the parties retain control over the outcome (pure mediation), although it may include positive and negative inducements.

Lagi and Idris (2019) however contended that mediation is negotiation by a Third Party is also referring to as third party. The Third Party is a neutral person whose main objective is to help conflicting parties with an environment that is controlled by communication to settle dispute. The Third Party have or command mutual respect and recognition from both parties. The Third Party seeks to break any gap in communication and enhances the confidence in building capacities for the parties to dialogue without losing interest; with the need to arrive at a ground to overcoming their discontentment, fears and satisfy their real needs or goals. The third party

plays an active part in the process, advises both or all groups, acts as intermediary and suggests possible solutions. The third party often act only in an advisory capacity - they have no decision-making powers and cannot impose a settlement on the conflicting parties. Basically, the Third Party are usually Traditional Rulers, Religious Leaders, and Elder Statesmen and top Government officials to mention these (Lagi & Idris, 2019)

Many peace deals are struck between elites without involving the populations, or the balance of power is strongly on one side, making negotiations difficult. To create agreements that last, NPOs peace talks in North-East Nigeria addressed the grievances driving the conflict by the views of the wider population and complexities of each conflict. They facilitated and created opportunities for meaningful participation and provided support and guidance to facilitators (third party) or officials' peace processes, and link them to wider peace initiatives, sharing their experience from other conflicts which helped inform and improve processes of mediation. Examples of such mediation is the mediation of UNICEF among the Zango and Kataf people in Kaduna state in 2020 and the mediation of Ethnic Minority Rights Organisation of Africa in the Ogoni crisis of Rivers State in 2003.

Stabilization Operations and Alliance Management

Stabilization operation entails security maintenance activities conducted by the military to sustain order in a situation that remains unstable after organized combat ends. As shown in Afghanistan, the process of post-conflict reconstruction may take longer than anticipated. On that basis, NATO and the Japan-U.S. alliance are compared in terms of differences in the alliances' approaches to stabilization operations. Before examining Japan's IPCA, it may be necessary to explain. The U.S. divides military operations into "major combat operations" and "stabilization operations, and moves on to stabilization operations once the end to organized combat is declared. As seen in the cases of Afghanistan and Iraq, greater weight had previously been given to former major combat operations, the so-called

"Revolution in Military Affairs"-type intervention. Following the deterioration in the security situation in Iraq, however, the Department of Defense Directive 3000-05 issued in 2005 redefined its priorities and put major combat operations on par with stabilization operations. In NATO's case, stabilization operations are defined as peace support operations (PSO). According to the NATO Doctrine of Peace Support Operations, the alliance's stabilization operations assume the following four stages: they are aimed to support the peace-building process including relative stability (first stage), peace-keeping and peace enforcement (second stage), post-conflict emergency response (third stage), and efforts toward sustainable peace (fourth stage). These stabilization operations are international peace activities mandated by the U.N. Security Council, but are different from U.N. peace-keeping operations (UNPKO) in nature. Moreover, stabilization operations, depending on the security situation, often involve peace enforcement under Chapter 7 of the U.N. Charter and the use of force may be permissible under the concept of taking "all necessary means." In terms of participation in these stabilization operations, Japan's efforts can

Theoretical Framework

Post Colonial Feminism Theory

A number of feminism theories argue to support the interest of women in society. From the standpoint of events after the colonial era, the theory of post-colonial feminism is apt for this study. Postcolonial feminism takes into consideration, the contextual realities of women's lives whilst exploring the intersection of colonialism and neo-colonialism with gender, nation, class, race, and sexualities (Rajan & Park, 2005). Mishra (2013) argues that the emergence of postcolonial feminism can mostly be attributed to the dominance of Western mainstream feminism. Feminist postcolonial criticism had its beginnings traced to the 1980s, when Mohanty's "Under Western Eyes" (1986) and Spivak's essay "Can the Subaltern Speak?" (1988) questioned the authority of Western researchers and their research practices.

Many postcolonial feminist critics have challenged earlier feminist approaches which viewed all women as sharing a common identity based on experiences of oppression. It was argued that the concerns of white middle-class women do not represent the norm for all women, contending that women of different social positions have different problems and respond differently to them even when considered in relation to similar broad issues (Shital & Shivaji, 2012). Thus, postcolonial feminist theory mainly focuses on women's representation in formerly colonised countries and in western locations. Tyagi (2014) argues that women in these locations suffer from "double colonisation" experiencing the oppression of colonialism and patriarchy at the same time. Chambers (2015) on the other hand notes that these emphasise only two forms of oppression, suggesting that there are multiple oppressions which intersect in the lives of women. As Gunjate and Shivaji (2012) stated, a principal argument of feminist analysis is that 'women' do not constitute a homogenous coherent group, based solely on the notion of gender. Their experiences differ according to intricate relations between factors, such as ethnicity, culture, class, and religion.

For example, Nigerian women in the workplace not only experience inequality, which has its roots in colonial educational and labour market policies, favouring men over women and in the patriarchy of the Nigerian society. They also experience challenges due to ethnicity and religion, both sources of conflict in postcolonial Nigeria. According to Lewis and Mills (2003), postcolonial feminist theory sought to view mainstream feminism within a racial context and allow for the consideration of feminist issues while conceptualizing colonialism and post colonialism. Focusing on inequalities based on gender alone as Anglo-American/western feminism is wont to do, is inadequate to understand the racial, class and other oppressions experienced by black and so-called third world women. Post-colonialism and feminism have been seen as effective allies (Rajan & Park, 2005; Tickner & Darby, 2016; Parashar, 2016). Ghandi (1998) argued that post-colonialism and feminism have a symbiotic relationship,

where the former encourages the latter to look critically inwards and give a highly analytical account of nationalism of the postcolonial temporalities and geographies, while the latter provides the former with the conceptual mechanisms to perceive diverse oppressions and not accept universal views on the gendered experiences of both sexes.

However, Parashar (2016) also pointed out that there is still an uneasy relationship between the two theoretical approaches. Post colonialism, Parashar says, while celebrating nationalistic resistance to colonialism, does not acknowledge the injustices, marginalisation and silences occurring within postcolonial spaces. On other hand, there is not a clear acknowledgment by mainstream feminism of the gendered differences in global oppressions experienced by so called 'third world women'. Parashar (2016) concedes, however, that it is now becoming clearer that this 'difference' is not just between the global North and South but within the postcolonial geographies. Ling (2016) suggests that reconstructions by postcolonial feminism breaks down boundaries and predetermined categories of analysis. She also suggests that post-colonialism and feminism together, have revolutionary possibilities in the fight against injustices.

Postcolonial feminism is relevant to the study as it would form part of the conceptual framework to explore gendered employment practices as well as the challenges posed by religion and ethnicity (all of which have been influenced in various degrees by legacies of the colonial past) for military women in Nigeria. There constitutes an injustice as there are not equal opportunities to access jobs and promotion to leadership positions. Spurlin (2010) insists that Postcolonial feminisms must continually shed light on the impact of colonisation (still in effect during the first wave of Western feminism) and at the same time, focus on the effects of other forms of colonisation e.g. economic, on the daily lives of indigenous women both in Africa and beyond.

One critique of feminist theory is that it can sometimes be exclusionary, particularly towards women from

marginalized backgrounds. Mainstream feminist discourse has historically centered on the experiences of white, Western, middle-class women, neglecting the diverse realities of women from the Global South, women of color, LGBTQ+ individuals, and women with disabilities. Critics argue that some strands of feminist theory essentialise women's experiences, assuming a universal female identity and overlooking the diversity of women's experiences based on factors such as race, class, ethnicity, and sexuality. This essentialism can limit the theory's ability to capture the complexities of gendered experiences in different contexts.

Methodology

As a descriptive kind of study, the article relies on secondary sources of data collection. However, the data collected were basically from Newspapers, magazine, journal and report from the Nigeria military gazette. From the reviewed literature, the study discovered that the Nigerian Military engages in multiple oppressions such as operation crocodile, operation scorpion sting, operation python dance and operation cat rice among the few mentioned.

Conclusion

The research sought to understand the interrelationship between the role of military women and peace building with specific focus on Kaduna State in the North eastern region of Nigeria and beyond, it has been discovered that there is a great deal of positive impact on the roles been played by the military in peace building, insecurity and violation of peace in the state which have seriously threatened the security of lives and property; not that alone, it has also been established that the spread of these violent behaviour in the state further determined the rise of violence and criminal activities within the state. But within the impact of the roles of military women in peace building, efforts by the military security agency in controlling and maintaining peace in Kaduna state. Therefore, it can be concluded that the roles of military women in peace building in Kaduna has a very good impact and the roles been played has a significant impact on peace building in the state.

Recommendations

Based on the findings of this study, the following recommendations are made;

- i. There is need to make serious increase in the representation of women in the Nigeria's military, including leadership roles because some women in the Nigeria's Military have achieved significant milestones and served as inspirational figures for future generations of female military personnel.
- ii. One of the recommendations is that according to the findings of the study, there is the link between roles of military women and peace building, according to the roles they play securing peace within communities that are affected by violence, security agency must seek cooperation of the affected communities within Kaduna state especially to obtain intelligence in that will help in preventing crimes that involves the various communities within the state, this will go a long way in ensuring safety and security of the residents of the communities.
- iii. The study further recommends that there should be serious corporation between community elders and security agents in fostering peace in these communities. The military women who are involved in peace building in the state engage with local communities particularly women and children on other to build trust and make communication easy within them for security purposes.
- iv. The study also recommends that women within the military should be given more functions in terms of aids in the violent affected communities; they include nurses and medical officers because they will play a crucial role in providing healthcare services.
- v. Lastly the study recommends that women in the military should be given leadership roles or positions within or during the process of building peace.

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