

The Challenges of Women in Peace-building Initiatives in Enugu State, Nigeria

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Abstract

The importance of Peace-building and its effective operation shows the need to involve women in peace practices as an agent of transformation. Women's involvement in peace continuum, conflict resolution and Peace-building initiatives have gained international recognition, their inclusion has been a global discourse due to the impact of violent conflict on women and their resilience in advocating for Peace-building efforts. Therefore, there is a need to tackle obstacles towards their active inclusion as fundamental in arresting and curbing a relapse into violent conflict and social disorder in society. This study examines the challenges confronting women in their inclusion moves. It employs desk review and Key Informant Interviews (KII) using a qualitative and quantitative approach and secondary sources. Content and descriptive analysis were used for data analysis and interpretation. The study adopts intersectionality theory as its theoretical framework establishing other factors exacerbating men's dominance, inequality and underrepresentation typified by women's low engagement in Peace-building initiatives. The study concludes that integrating gender-responsive policies targeting identified challenges can inform policy frameworks in curbing these challenges and foster inclusive processes, social and sustainable development, and Peace-building initiatives. Thus, it submits that women should be allowed to form part of governance and decision-making processes to inform inclusive policies to their advantage and enhance their active engagement in governance to impact Peace-building initiatives in the state. Women's low involvement in Peace-building initiatives has adverse political, social and economic implications on social cohesion. The study recommends inclusive Peace-building initiatives of equitable women's representation to address low women's input in Peace-building.

Keywords: Inclusive Peace-building, intersectionality, social development, women representation, intervention.

Introduction

On 27 April 2016, the United Nations (UN) Resolutions A/RES/70/262 and S/RES/2282 restated the call for the Peace-building Commission (PBC) to incorporate gender-responsive

policies into all of its efforts (United Nations [UN], 2016a, A/RES/70/262; UN, 2016b, S/RES/2282). This underscores the need for women's leadership and involvement in conflict prevention, resolution and Peace-building initiatives (Aduda & Liesch, 2022). In October 2024, the UN Women marked 24 years since the Security Council's historic Resolution 1325 (2000), highlighting the achievements of women in political leadership, decision-making processes and Peace-building despite limited opportunities (Udoh et al., 2024).

The gender perspective of the United Nations involves structural integration to ensure women's active involvement in Peace-building initiatives in all its facets. This is due to the identified challenges confronting women during violent conflict with its negative impact on women's social well-being and the impediment women face in their quest to be involved in politics, governance and decision-making. Similarly, women face multiple challenges that undermine their active engagement in Peace-building processes (Cohn & Duncanson, 2021). According to Atuhaire and Ndirangu (2019), women face significant challenges in Peace-building due to restrictive gender norms, threats and violence, limited education, economic inequality, and insufficient funding for their initiatives. In 2020, the United Nations High Commissioner for Human Rights (UNHCR) verified the killings of 35 women human rights defenders, journalists and trade unionists in seven conflict-ridden countries (UN, 2022).

Women face challenges despite the Security Council Resolution 1325 (2000) and its subsequent Resolutions (1820, 1888, 1889, 1960, 2106, 2122, 2242). These challenges lie solely in a lack of effective domestication of conventions and protocols promoting women's active involvement in Peace-building. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW, 1979) gives credence to women's rights and the elimination of gender-based discrimination against women and their exclusion from the inclusive agenda of the United Nations. The Resolution states thus:

Gender-responsive Peace-building pays attention to the specific ways conflicts affect people differently depending on their sex, age, ethnicity, etc. and addresses gender-specific implications and concerns, as well as particular recovery and protection needs, if any. It aims among other things at enhancing women's participation and leadership in all Peace-building activities, 'noting the substantial link between women's full and meaningful involvement in efforts to prevent, resolve and rebuild from conflict and those efforts' effectiveness and long-term sustainability. (UN, 2016a, A/RES/70/262, p. 22)

Gender mainstreaming has been approved as a measure and strategy to confront the challenges women face (Ediae et al., 2024). Mandela (1994) affirmed that women's liberty cannot be achieved until women are emancipated from all kinds of dominance, oppression, subjugation, discrimination, marginalisation and the disparities that exist between males and females in all human endeavours. Women's liberation requires building a structure that supports women's empowerment and emancipation without hindrances of cultural norms, patriarchal stereotypes, and other institutional limitations. The acceptance of gender mainstreaming and its effective implementation is the acknowledgement of women's unique strategies and the need for effective implementation of all ratified conventions, protocols, laws, and intervention mechanisms aimed at women's inclusivity. The UN postulated that:

[Gender] mainstreaming is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal of gender mainstreaming is to achieve gender equality. (UN, 2002, p. v).

Gender mainstreaming must be entrenched through tangible steps, machinery, operations and processes in all sectors to reflect the United Nations' agenda. The inclusion of women in decision-making and leadership positions in the Enugu State has been slow and inconsistent and as such may not be able to impact Peace-building (Ozoani-Ene et al., 2024). The extent of women's underrepresentation in Peace-building has been a long historical cultural ideology of patriarchy with its tendency to perpetuate a vicious cycle of exclusion for meaningful women's contributions to Peace-building endeavours. The prevalent cultural ideology on men's preference for leadership, authority and power permeates all aspects of social, political, and economic spheres of the state evident in elective and appointive positions. This affects women's upward movement in the echelon of power and authority to impact Peace-building initiatives (Adepoju et al., 2021).

Historically and empirically, women are under-involved in political processes and underrepresented in governance and decision-making. These disparities undermine women's active engagement and deny them equal opportunities when compared with men in Peace-building initiatives. In Enugu State, the influence of patriarchy and stereotypes on women have created a gap in the power dynamics between men's dominance in Peace-building initiatives and women's low inclusion in governance and decision-making (Ozoani-Ene et al., 2024). Policy initiatives aimed at integrating gender-responsiveness into Peace-building

efforts are essential. Unfortunately, women are not adequately represented in policy-making to advocate for their needs and involvement in Peace-building. This issue has been largely overlooked and requires immediate intervention. This can be consummated by monitoring and assessing current policy frameworks, identifying gender inequalities, and informing new policies that can actively involve women in state Peace-building efforts (Ozoani-Ene et al., 2024).

The Enugu State government has codified gender mainstreaming as a policy framework under the Enugu State Gender and Equal Opportunities Act of 2004 to ensure substantial women's engagement in governance and decision-making (Atu et al., 2019). However, challenges and shortfalls due to women's underrepresentation in governance, cultural norms, and the stereotypical influence of patriarchal ideologies still undermine inclusivity in Enugu State.

This study examines the challenges confronting women in engaging in Peace-building endeavours. It assesses men's dominance and gender disparity as the major sources of women's exclusion. It seeks to integrate gender-responsive policies, targeting identifying challenges and informing policy frameworks in curbing these challenges fostering inclusive processes, and social and sustainable development.

The study has the following research questions:

RQ 1: What challenges confront Enugu women in Peace-building initiatives?

RQ 2: What intervention strategies can enhance women's involvement in Peace-building initiatives?

This study consists of eight sections. The first section is the introduction which explains the rationale for the study as well as the aim. The second section conceptualizes peace-building within the context of the study. The third section examines intersectionality as the theoretical foundation of this study. The fourth section reviews existing studies to identify the gap that will be filled. The fifth section explains the methodology used in this study. The sixth section presents and analyses the data gathered. The seventh section discusses the findings in line with existing theoretical and empirical studies. Finally, the eight section concludes the study and makes evidence-based recommendations.

Peace-building

The concept of peace-building can be traced to the work of Johan Galtung (1970). Galtung postulated peace-building as a structure to promote sustainable peace, address the root causes of violent conflict and support holistic models for conflict resolution (Galtung, 1970). Peace-

building goes beyond peacemaking and peacekeeping. It surpasses ending direct violence and includes ending structural, cultural and institutional violence that impedes lasting peace in society (Galtung, 1970; Jenkins, 2013). Peace-building requires strengthening practices, attitudes and institutions saddled with the responsibility to promote peace and prevent conflict, transforming cultural and structural conditions that generate deadly or destructive conflict (Jenkins, 2013).

Peace-building requires developing healthy women's political relationships, decision-making accommodation, and governance inclusiveness. Supporting women creates an environment that allows peaceful coexistence and societal transformation (Arostegui, 2013). Reyhler and Langer (2020) conceptualized Peace-building as a multifaceted process that combines operational ideology meant to ensure violent conflicts are prevented or eradicated by embracing durable peace. According to Paffenholz (2021) peace-building is a vital tool in response to violence bringing about continuous negotiations, and re-negotiations, of the social and political contract of a society and polity, with trials to peace, characterized by opportunities, hindrances, facilitators, resistance and tussle. Re-conceptualization in this context of peace-building is a crucial prerequisite for actually forsaking the linearity of the liberal peace-building approach. Anderson (1999) postulates peace-building as empowering marginalized groups to be stakeholders in the peace-building processes by promoting inclusivity and understanding of the historical, cultural, and local context to inform peace-building strategies. This understanding helps foster sustainable peace-building by strengthening indigenous capacities to address conflict and achieve lasting peace by understanding the root causes of conflict early enough to prevent relapse into violent conflict. Women in peace-building face challenges in actively participating due to historical and cultural connotations of men's leadership dominance. This results in the stereotypical relegation and exclusion of women in decision-making and peace-building processes (Mohammed, 2023). Women due to this ideological trend, are covertly excluded in social development or are few to make meaningful impacts in Peace-building. Most women's challenges come from low inclusion and underrepresentation in governance and decision-making processes. The contribution of women to peace-building efforts is imperative for long-term success (Ozoani-Ene, et al. 2024). Research has constantly shown that gender-equal participation contributes to the establishment of sustainable peace-building (Ozoani-Ene, et al. 2024)

Literature Review

Cross-examining peace-building on gender equality and inclusivity in Enugu State, Nigeria, African Barometer (2021) found low representation in governance, political participation, and decision-making affecting women's contribution to meaningful social development. Other factors posing challenges are the burden of home chores, unequal access to education, patriarchal norms, men's preference and women's limited exercise of citizenship rights due to cultural norms. African countries are still far from achieving gender parity in influencing peace-building initiatives (Afrobarometer, 2021). United Nations (2019; 2021) portrays gender mainstreaming as a means to quicken progress on gender equality and inclusion of women in peace-building initiatives.

UN Women (n.d) stated that the directive for gender parity, women's empowerment and inclusion in peace-building initiatives are collectively agreed upon by member states and incorporates all areas of peace, development, and human rights. Directives on gender parity and inclusivity are consequential from the UN Charter, which reaffirms the equal rights of men and women in achieving sustainable development and lasting peace. To achieve this, a mainstreaming strategy can be employed to emphasise the exclusion of women, explicitly addressing their visibility and sustainability as integral aspects of peace-building initiative policies and practices, thereby bringing about transformation and progress in peace-building efforts, establishing successful implementation of gender mainstreaming, UN Women stated thus:

Successful implementation requires that the knowledge, concerns, priorities, experiences, capacities and contributions of women, men, and gender-diverse people are made an explicit and integral part of all the policy and planning processes to inform and influence the direction of policymaking, planning and outcome (UN Women, 2022, p.12).

UN Women (2020) postulates gender-transformative approaches as necessary tools to change the structures and power dynamics that trigger gender-based imbalances, discrimination, and exclusion of women in social and sustainable development. By addressing systemic and structural root causes of marginalisation; socialisation attributes, stereotypes, sociocultural attitudes and behaviours and power relations that underpin inequality, discrimination, and exclusion. These structural and cultural norms require serious interrogation to change the narrative and prevent unbending gender norms through agents of socialisation and

imbalances that exclude women in Peace-building initiatives. UN Women (2022) submits that gender analysis gives clear consideration to the comparative state and position of women, men and all gender-diverse inclusivity in examining variances, disparities and fundamental gender relations that exist among them. Stating that this investigation can expose how gender-based inequality, discrimination and exclusion are socially fabricated. In doing so it is essential to recognise primary root causes of marginalisation and emphasise means by which transformative change, progress and success can be endorsed. The essence of this endorsement is to foster inclusive Peace-building to facilitate developmental progress, retard conflict and promote peace and security.

Theory of Intersectionality

This study adopts intersectionality propounded by Kimberlé Crenshaw (1989) as its theoretical framework. Intersectionality is an analytical framework that illuminates how societies treat individuals based on gender, ethnicity, and sexuality. The theory explains how systems of oppression intersect to produce definite experiences for people with compound identity classifications about power and oppression evidenced in stereotypes that undermine one's capacity. It examines oppression and privilege that reflects the status and position of individuals in society (Crenshaw, 1989).

Theory Matters (2022) states that people's lived realities are moulded by diverse factors and social dynamics operating together as a result of the multi-dimensional aspect of human lives which is complex. Based on this, people occupy multiple marginalised intersections along individual-level experiences reflecting social and structural systems of power, privilege, and inequality as internalised per person or by a group of individuals. By examining how a person's diverse social and political identities intersect, intersectionality sheds light on how access to opportunities and privileges is impacted, depending on these identities, a person may either be privileged or oppressed (Al-Faham, Davis, & Ernst, 2019). Collins (2000) opines that oppression is reinforced through the complementary interaction of intersectional (micro) and interlocking (macro) processes

In peace-building, the intersectionality of gender, patriarchal ideology, stereotype, gender roles, cultural norms and social constructs play a role in the lived experience of women in exclusion, marginalization, and discrimination in diverse forms of human endeavours (Crenshaw, 1991). Understanding the unique challenges faced by women struggling for inclusion in peace-building initiatives explains a lack of appreciation for their meaningful contribution.

Methodology

This study employed a mixed-method approach, combining a survey and a Key Informant Interview (KII). The study was conducted in the nine selected LGAs within the three senatorial including Nsukka, Udenu, Igbo-Eze South, Enugu North, Enugu South, Nkanu East, Ezeagu, Udi and Orji-River. The survey used a random sampling technique. The targeted population for the survey was 4,690,100 (Nigeria Bureau of Statistics [NBS], 2022). Using Research Advisor (2006), a sample size of 384 with a 95% Confidence Level & 0.05% Margin Error (See Table 1).

The KII participants included male and female professionals, gender experts, stakeholders, politicians, and community leaders. A sample of 12 participants was purposively selected from Nsukka, Igbo-Eze South, Udenu, Enugu North, Enugu South, Nkanu East, Ezeagu, Oji-River, and Udi local governments in Enugu state.

The collected data from the survey and KII were analysed using descriptive statistics and content analysis respectively.

Table 1: Sample of respondents/participants in Survey and KII

1	<i>Survey Respondents</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
		192	192	384
2	<i>Key Informant Interviews (KII) respondents</i>			
		6	6	12
	Total	198	198	396

Source: Field Survey, 2024

Data Presentation and Analysis:

Research Question 1: What challenges confront Enugu women in Peace-building initiatives?

Table 2: Challenges confronting Enugu Women in Peace-building initiatives

S/N	INDICES	SA	A	N	D	SD	AMV
1.	<i>Patriarchal ideological norms</i>	124 33.16%	120 32.09%	3 0.80%	76 20.32%	51 13.63%	244 65.25%
2.	<i>Stereotypical gender roles</i>	124 33.16%	114 30.48%	3 0.80%	33 8.82%	100 26.74%	228 60.96%
3.	<i>Underrepresentation in governance</i>	180 48.13%	162 43.32%	2 0.53%	18 4.81%	12 3.21%	342 91.45%
4.	<i>Underrepresentation representation in decision-making</i>	180 48.13%	162 43.32%	2 0.53%	18 4.81%	12 3.21%	342 91.45%
6.	<i>Women's lack of interest and awareness</i>	98 26.20%	131 35.02%	7 1.89%	78 20.85%	60 16.04%	211 61.22%
7.	<i>Ineffective operation of gender-friendly policies implementation</i>	97 25.94%	88 23.53%	3 0.80%	91 24.33%	95 25.40%	186 49.73%
8.	<i>The social construct of women's inability to drive change</i>	105 28.07%	114 30.48%	9 2.41%	70 18.72%	76 20.32%	219 58.55%
9.	<i>Toxic political terrain</i>	120 32.09%	131 35.03%	2 0.53%	34 9.09%	87 23.26%	251 67.12%
10.	<i>Lack of support from fellow women</i>	124 33.16%	180 48.13%	2 0.53%	34 9.09%	34 9.09%	304 81.29%
11.	<i>Girl-child Education</i>	34 9.09%	87 23.26%	2 0.53%	120 32.09%	131 35.03%	251 67.12%
12.	<i>Lack of empowerment</i>	90 24.06%	70 18.72%	8 2.14%	105 28.07%	101 27.01%	206 55.08%
13.	<i>Religious beliefs</i>	76 20.32%	87 23.26%	9 2.41%	89 23.80%	113 30.21%	163 54.01%

Source: Field Survey, 2024

Table 2 above reveals the responses regarding the challenges women faced in peacebuilding initiatives in Enugu State. Survey results show that women face their prime obstacles during peacebuilding initiatives through the extreme lack of participative positions in governance and decision-making (91.45%). Women face exclusion from policy-making positions because they cannot influence decisions that would enhance peacebuilding beyond basic community-level work. The survey results showed women lack support from fellow women who constitute 81.29% of respondents as a major challenge for peacebuilding in Enugu State thus highlighting the need for more intra-gender solidarity. The perception that women are unable to cause change persists (58.55%) because of stereotypical gender roles (60.96%) together with patriarchal ideological norms (65.25%). Women avoid taking part in peace initiatives through the hostile political environment that exists (67.12%). The minority of women who show disinterest and unawareness (61.22%) exhibit this condition primarily through systemic

barriers instead of personal decisions. Both girl-child education (54.01%) and religious beliefs (67.12%) are excluded from being recognized as primary obstacles by interviewees. Research findings indicate that women face exclusion because structural and cultural challenges prevent them from exercising decision-making authority. Organizational transformation alongside training initiatives and united advocacy work to dissolve discriminatory standards must be implemented to enable substantial female involvement in political processes and peace initiatives.

Key Informant Interviews indicate that:

Patriarchal ideological norms have a great influence on women's underrepresentation in governance and peace-building. Women are stereotyped and it impedes their active engagement in peace-building and decision-making. In our local context, there are always unequal gender-based roles that determine opportunities and positions within the power dynamics between the genders deeply entrenched as cultural norms and orientation are consciously internalized and this controls perceptions, attitudes and outcomes. A participant stated thus:

Politics and governance are inseparable but our women shy away from politics but desire governance, if the political arena is toxic then women should understand that only people who know how to detoxify it can occupy the space (KII/Female/Enugu, 2024).

Women yield to the social construct of the inability to drive change instead of proving themselves. Women make much noise and act little, women are weakened by these social constructs without knowing it is men's resistance strategy to keep women down. Women should wake up from their fantasies (KII/Female/Enugu, 2024).

Women frequently face challenges in maintaining the consistency required to endure pressure, especially when it comes to violence directed at them. This struggle significantly impacts their ability to engage meaningfully in governance and peacebuilding initiatives. A critical factor contributing to this issue is the lack of a robust women's coalition fostering resilience and reshaping this narrative. To effect meaningful change, pursue the domestication of policies and advocate for responsive women's peacebuilding strategies that

confront the stereotypes obstructing their active participation and empower them to assume leadership roles (KII/Female/Enugu, 2024).

Research Question 2: What intervention strategies can enhance women's involvement in peace-building initiatives?

Table 2:

S/N	INDICES	SA	A	N	D	SD	AMV
1.	promoting gender parity	127 33.96%	103 27.54%	-	74 19.78%	70 18.72%	230 61.5%
2.	Mainstreaming gender and gender budgeting	132 35.30%	114 30.48%	2 0.53	53 14.17	73 19.52	246 65.78%
3.	Collaboration with Stakeholders	112 29.94%	120 32.09%	3 0.80%	70 18.72%	69 18.45%	232 62.03%
4.	Peace education	127 33.96%	123 32.89%	-	70 18.72%	54 14.43%	250 66.85%
5.	Support women's participation	102 27.27%	105 28.07%	7 1.89%	86 22.99%	74 19.78%	207 55.34%

Source: Field Survey, 2024

The data presented in the table above indicates that a significant majority of respondents (61.5%) believe that promoting gender parity will contribute to greater involvement of women in Peace-building efforts. Additionally, the majority of respondents (65.78%) agree that mainstreaming gender and gender budgeting are crucial policy interventions to ensure equity and effective monitoring for the inclusion of women in Peace-building. Moreover, 62.03% of respondents recognize the importance of collaborating with stakeholders to emphasize the need for women's involvement. A significant number of respondents (66.85%) prioritize peace education as a fundamental strategy to address women's limited engagement in Peace-building. Furthermore, 55.34% of respondents support the idea that women's participation is equally vital in ensuring the effectiveness of other intervention mechanisms.

Key informant Interview (KII):

Respondents from KII believe that gender parity is an essential aspect of women's rights that can foster empowerment and enhance contribution to Peace-building. The promotion of gender parity alters exclusion, marginalization, discrimination and inequality. mitigated. Fundamentally, gender mainstreaming as a policy framework and its domestication can facilitate gender equity in governance and contribute to peacebuilding initiatives. However, collaboration with stakeholders - gender experts, peacebuilders, government, civil

organizations, NGOs, UN Women and women politicians can influence policies and frameworks that can aid women's inclusion and be co-agents in peace processes.

Discussion of Findings

The findings revealed that women's promotion and involvement in governance and peace-building initiatives show statistical inequality of 91.45% underrepresentation affecting their contribution. The efficacy of policy frameworks in facilitating involvement in peace-building contradicts this result hence women's underrepresentation. Women are confronted with barriers to making a significant impact in peace-building due to inequality arising from patriarchal ideological norms triggered by the social construct of women's inability to drive change in Peace-building endeavours. The findings align with the position of Maters (2022), that women's low involvement in Peace-building is linked to other sources of inequality and exclusion. It shows that there are multiple challenges creating women's marginalisation, discrimination and stereotypes intersecting to create underrepresentation. The connection between these intersections should be considered in implementing policies to enhance inclusivity. The findings align with UN Women (2020) postulating gender-transformative approaches as indispensable tools to change the structures and power dynamics that trigger gender-based imbalances, discrimination, and exclusion of women in social and sustainable development.

Moreover, gender-friendly policies created a gap in achieving inclusiveness in peace-building. There is a negation between the increase in girl-child education and women's lack of interest in governance, Women are underrepresented in governance, decision-making processes, and peace-building. Although gains have been made in girl-child education, women remain doubtless underrepresented in positions of power to impact peace-building. The underlying cause of gender inequality is that women hold few key roles in decision-making processes. Due to predominant opinions of gender and the capacity to deliver being reinforced by stereotypical roles, prejudices and discrimination, women's reactions and attitudes to these challenges also confound the issue. There is a lack of support from fellow women as a major obstacle fueling underrepresentation. Although the political arena may appear toxic, women's support for fellow women can aid a coalition to resist these identified barriers. Another contributing factor limiting women's advancement and involvement in peace-building is a lack of empowerment and men's covert resistance via male dominance.

Due to education and Western influence, religion poses little restriction on women's inclusiveness in peace-building.

Promoting gender parity is seen as an intervention mechanism and this can only be achieved via gender mainstreaming and gender budgeting. Achieving gender parity requires explicit implementation of gender mainstreaming and the assessment of its impact through gender budgeting. In ensuring gender-responsive results. Mainstreaming gender should be able to entrust women with the power to have decision-making equitable rights with men to influence policies. Peace education therefore is seen as a good approach to creating awareness for women's acceptance of peace-building initiatives. The findings align with the United Nations (2021) & (2019) portraying gender mainstreaming as a means to intensify progress on gender equality and inclusion in peace-building initiatives. Supporting women's participation in peace-building initiatives in Enugu State will bring about transformative change in the state.

Conclusion

The underrepresentation of women in Peace-building initiatives hinders social development and sustainable progress. Addressing the low inclusion of women in governance is crucial, as greater inclusion contributes to more comprehensive Peace-building. Increasing women's involvement in decision-making leads to implementing gender-friendly policies, promoting gender parity and creating a more equitable society. Women's engagement in Peace-building helps to address political, cultural, social, and economic challenges, reduce inequality, discrimination, and marginalization, and tackle issues specific to women. Applying a gender-responsive Peace-building framework will help to utilize women's unique approach and inclusive Peace-building in Enugu State.

Recommendation

The study makes the following recommendations:

- i. Women should build a coalition with stakeholders for gender equality to necessitate the facilitation of gender-friendly policy through a responsive gender framework.
- ii. Government should implement gender-sensitive policies and programmes that will accommodate women in Peace-building by addressing the fundamental causes of gender

inequality by challenging cultural norms that perpetuate gender discrimination, marginalization and exclusion.

- iii. The government should use peace educate create awareness and campaign to challenge harmful cultural practices and stereotypes that perpetuate gender discrimination. This can be achieved via curriculum implementation to drive models and narratives that promote the to include women in governance to enable contribution to peace-building fostering social development, and a more inclusive and supportive social environment.

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