

## ROLE OF WOMEN IN CONFLICT RESOLUTION WITHIN FAMILY: A CASE STUDY OF DISTRICT GUJRAT VILLAGE MADINA SYEDAN

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### ABSTRACT

*This research aimed to realize women participation at family level and at community level in making peace from different aspect by reducing conflict. Study explores the nature of family conflict, and its result. How women handle the conflicted situation. How women resolve conflict from families and how it effects the society. Study investigates how women's action can be used reduce to inter and intra generational conflicts among the families at Madina Syedan an important village of District Gujrat by dealing with the objective of inter and intra generational conflicts. Qualitative method was used for data collection by using the questionnaire, focus group discussion, participant observation. Purposive sampling was used to show the targeted population of the study. Key findings of the present study showed that women were motivated to create self-sufficient mechanisms at community level to carry on the peace process. They were motivated and sensitized about the importance of peace coexistence and raised awareness level about the negative impacts of the conflict. In a community the role of women is explained as a mediator under the feminist perspective of conflict resolution.*  
**Keywords.** Conflict resolution and women, Women participation in peace making, Women empowerment.

### INTRODUCTION

Freedom (2020) explains perspective from feminist peace activist and explore that Women have shown the ability to survive in extremely hard occasions consisting of conflict by developing approaches of copying lifestyles. They've thereby displayed remarkable resilience in adopting to their new dwelling condition. Conflict resolution is a way of settling misunderstandings between two or more bodies on a matter through dialog. The agenda for women, peace and security is somewhat new to the worldwide landscape, but women are constantly taken part in war and peace. Our organizational history recounts this story. The Women's International League for Peace and Freedom (WILPF) was formed in 1915 when 1,200 women from different cultures and nations advocated for women's rights to protest the war and make decisions on peace and security in The Hague the Netherlands. Gathered for it took decades for the United Nations (UN) and the states to develop a standard framework and operational approaches and techniques that are consistent and accountable for the rights of women and girls in conflict-impacted countries. 60's and 90's.

Early efforts to address what is happening of women in armed conflict incorporate the 1969 Commission on the Status of Women, which called for special protection for women and children during conflicts, and the 1974 Adoption of the Declaration on the Protection of Women by the General Assembly and Survival in Emergency and Armed Conflict. The United Nations International Conference on Women (1975-1995) was also an important milestone in building the notion that women are fundamental participants and dynamic agents of peace and that their interests, voices, and capacities should be thought of. The first conference in Mexico in 1975 launched the ongoing dialogue on the

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status of women in a new place. It approved and ratified the draft Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). That is an international agreement. Often called the International Bill of Rights. The next second and third conferences in Copenhagen.

(1980) and Nairobi (1985) kept on raising the profile of these conversations. At the Fourth World Conference on Women in Beijing in 1995, women prepared to focus more on women and peace. WILPF women and number of others rallied and upheld for.

The Beijing Platform acknowledged that civilian casualties outweighed military casualties, including many women and children, and proposed strategic goals, counting diminishing military spending, to divert resources to peace. He also said that international human and human rights law must be advocated, and crimes against women must be enforced. In the 2000s, with increasing attention to gender inequality in the new Century, civil society pressure urges the United Nations to address gender issues expeditiously. In 2000, the 23rd Special Session of the General Assembly, entitled "Women 2000 Gender Equality",

Development and Peace for the 21st Century," reaffirmed the commitments made in the Beijing Declaration and the Platform for Action. The results document required for the full participation of women at all levels of the peace process, peacebuilding, and decision-making. Also, in 2000, the Security Council issued a presidential assertion commemorating Global Women's Day (March 8). The statement recognized the link among peace and women's rights. The Secretary-General formed a team to review UN peace and security activities, which prompted the board's report on UN peacekeeping tasks. The report highlighted gender representation in peace missions, especially in authority positions. The report led to the adoption of "The Windhoek Declaration, which called for gender mainstreaming in peacekeeping activities, equivalent access for women in the peace process, and the recruitment of women for representation and Administrative positions. Immediately after these developments, the Security Council adopted the historic Resolution 1325 (2000), the first Women, Peace, and Security Resolution. UNSCR1325 is the end of decades of advocacy within the UN framework and civil society organizations. It results from a developing acknowledgement that women face different conflicts than men and that such change requires appropriate attention and skill. It also recognized the critical role of women in ending wars and maintaining peace. Starting around 2000, eight additional resolutions have been passed under the Women, Peace, and Security Agenda umbrella (Freedom, 2020).

Selected topic for study is "The Role of Women in Conflict resolution within family" the purpose of the topic that focus on to introduce the intergenerational conflicts in Madina Syedan which are the causes of big crimes and are transferred from generation to generation included, property, and family-based conflicts. These all are the conflicts which are happened in Madina Syedan, and this research study was based on qualitative research on this topic to keep the concept of research dimensions. By this method firstly I went to that community and make some discussions and interviews, for data collection from the females of that community Focused research get the opinions of women from Madina Syedan through interviews and it makes a sense that, If women try to remove all the conflicts by having a positive attitude, Then it will be more beneficial for all the people of their family and as well as community. Because a peaceful environment is always better than a conflicting environment.

## **REVIEW OF THE LITERATURE**

Munro (2000) explore while some beautiful Rwandan women were effectively associated in the genocide, many practitioners felt that women were natural peacemakers. There are fears that women are not allowed to make decisions with the government, as there is a risk of violent conflict and war in the future. Randa, a women's NGO, and in South Africa, are convinced that this is the only way to bring peace to the country. This doesn't imply that men are excluded from activities, only that women ought to express more towards the country. Although this is a questionable conviction, it is still a commonly held position that can impact, Project design. (Munro, 2000)

Although not commonly debated, some people have played the role of rheumatoid arthritis in the role of the theorist Hao Gendrine Kavita Hooda. The abuse that women felt because of the patriarchal system clearly through society, the reason being that he kills before he can fight against the system of pressure. Presumably, if women were with society, they would have looked at other choices to change the framework. Furthermore, since there was tension between Hutu and Tutsi women because of their differences and status in society (based on their relationship) with men), women, as a group, collectively, didn't cooperate. The reason for considering gender is that the project documents were not

written about but discussed with practitioners. Rwandan women organize themselves after the conflict to deal with the aftermath. Although he had somewhat a little experience running NGOs, he saw a need and attempted to meet it. Women's organization, drive and qualification helped some international NGOs run with women. Because they are more partner organizations than ever before, they look beyond the needs of women and the needs of children, clothing, and clothing. (Munro J, 2000).

As mentioned above, this includes the difficulties of aging. Peace building, however, argues that the risks of not resolving gender equality far offset the possible inconsistencies and their belongings. There should be significant attention for program staff. Develop a gender and peace building approach that leads to limited conflict and positive change. Wherever there is a Legend and Peace building interface. This paper has proven that this can be at the hypothetical or applied level, as reflected with regards to the three ideas of gender peace building or case studies at the reasonable level like the disposal of sexual viciousness, democratic development, and poverty. Reduction, and reallocation of force. At both theoretical and practical levels, the connection among gender and peace building can be mutually supportive or limited and problematic. Story telling research Gender Tops Building Double, Women's Organizational Capacity. After the crisis, these factors force people to look at it. Symbolizing Peace Building However, organizations also face potential barriers to integrating gender with peace building, because in practice there is a contradiction in the agenda and contradictions, the capacity of the affected community and the dialogues, organization, and staff, from the impacted community. Ned Forage and the donors' gender approach. These are potential risks, inconsistencies, and obstructions, to gender equality and peace building that need to be identified and addressed, however, it is argued that they are indicators to prevent the inclusion of the gender ware agenda in space building activities. Are not. Instead, they are indicative of geographically gendarme and peace-building asphyxiation. Understanding these complexities will result in more successful planning and execution. It is argued that combining gender and peace building can emphatically influence peace building, both theoretically and practically.

There are different approaches and goals to peace building and delusionalism to understand the depths of internal, different genders. In practice, gender dimensions can bring out the intricacies of peace building but keep them people and relationships and connection building. There is moderately little exploration on gendarme and peacekeeping and health Attempts have been made to synthesize and analyze different methods on this subject, more research is needed. In particular, discrepancies between research are needed. Gender Equality and Peace Building, Men's Contribution in Gender Equality and Peace Building, and Effects and Implications of Various Gender Approaches in Peace Building Activities. (Munro J, 2000).

## **THEORITICAL FRAMEWORK**

Sharoni (2010) explained in her study conflict Resolution feminist perspective, The International studies "Toward Feminist Transformations of Conflict Resolution Theory, Research, and Practice Challenging" the centrality of men's encounters and theories and paying attention to females ' lives, women's activists demand, the possibility to reveal insight not just on the gendered aspects of social and political life, yet in addition on different types of organized imbalance. That is, women's activist viewpoints are important not just in light of the fact that, they point out distinctions in sexual orientation, yet additionally in light of the fact that they rise out of women' experiences and females address one specific illustration of a disappointed and underestimated gathering (Harding 1991; Ackerly et al. 2006). Women's activists for the most part concur that we should ask not just what are the voices and points of view that have been underestimated, quieted, or prohibited from regular compromise grant. But also, what are the assumptions, processes, and practices that have empowered and perpetuated these exclusions. Toward this end, many feminists engaged in tireless work to integrate gender and feminist perspective into conflict resolution, while others have called for a radical transformation of the field.

### **Conflict Resolution: Feminist Perspectives**

Conflict resolution as a field has rapidly expanded in the past three decades. Yet a careful examination of current trends in the field reveals a basic inability to grapple with the changing idea of conflicts across societal levels. By and large, scholars and practitioners in the field continue to embrace the key assumptions, while systematically overlooking the gaps, silences, and absences embedded in these assumptions and in the field as a whole. To seriously consider these gaps, scholars, practitioners, and activists who are committed to the peaceful resolution of conflicts have to engage in critical

conversations both with people whose lives have been entangled in protracted conflicts and with scholars in other disciplinary fields of study, such as development, gender, and cultural studies, which have faced similar challenges. Because feminists have much to contribute to this endeavour, it is troubling that our interventions continue to be relegated to the margins of the field, especially in the arena of international conflict resolution. While men's acknowledgment of the meaning of women's activist and their points of view to compromise is no question a significant stage toward establishing out the authenticity of women's activist hypothesizing in the field, it isn't sufficient. What is expected to propel the task of women's activist estimating in compromise is a basic assessment of the field that will go beyond calls for the inclusion of women's voices and feminist perspectives. The field of conflict resolution is at a crucial and exciting crossroad As people and social movements around the world engage in struggles to shape their futures, the global political context within which theories are constructed and applied is volatile and uncertain.

Feminist perspectives on conflict can inspire new approaches to theory, research, practice, and activism. To engage feminism, conflict resolution scholars need to learn to embrace difference in conflict and conflict resolution. More specifically, in addition to dealing with the job of gender, such a methodology will empower researchers and professionals to investigate inquiries of culture, history, aberrations in power and honour, and new and new understandings of identity and community which emerge in the context of struggles against different structures of inequality and oppression along the lines of, among other things, gender, ethnicity, race, class, sexuality, and nationality. Conflict resolution as a field has yet to treat feminist theory as a central perspective that has much to offer to the analysis and resolution of conflicts. Nevertheless, feminists, publishing their work primarily in feminist magazines and working in Collaboration with colleagues in other fields, have developed an impressive body of literature that should be incorporated into the conflict resolution canon. As this impressive body of original scholarship underscores, feminists have the theoretical grounding and practical experiences and skills to radically transform the existing field of conflict resolution. However, for this to happen, the male scholars who currently dominate the centre of the field would have to share their positions of power with the brilliant feminists whose work has been relegated to the margins for too long. The further expansion and institutionalization of conflict resolution studies depends on the willingness of mainstream scholars to engage seriously the contributions and critiques of feminists (Sharoni, 2010).

### **Perspectives on Peace and Reconciliation**

We have seen how different forms of feminism go through different ways to build peace, rejecting the instruments of women's voices. In terms of armed conflict and peace, women's rights can be seen as a proposition that enhances the importance of gender as an analytical tool. This allows to be classified and to be critically examined power relations. Feminist perspectives suggest breaking down binaries, highlighting violence as a continuum, and identifying the roots of violence that are trapped in a system. In the change of example, life (including human and non-human animals and nature) can be based on a new system that opposes the destruction of the existing capitalist system of life.

In her analysis of the hetero patriotic system, feminist economist Amiya Perez Orozko (2014) formulated her proposal within 'Rup tourist Feminist Economics'. This view argues that the stability of life does not correspond to the logic of capital accumulation. To this end, the evidence for this unresolved conflict suggests that the pursuit of equality without radical change of the system is no more than a chameleon (2014, 49). From this point of view, I wonder if the process of reconciliation can change radically. On the one hand, the author, as Porter (2008), points out that challenging the notion of 'other' may be necessary in shaping a different society that is not based on binaries. On the other hand, my concern is whether this process can only focus on the understanding of violence as it relates to armed conflict, and therefore maintain a limited concept of violence. Citing the example of Perez Orozco, there can be peace if it does not address the root causes of gender-based violence. The peace that Galtung may call 'negative peace' in his early writings (1969), I will call 'peace' or 'domestic peace'. It lives up to the guardianship order.

The claim of breaking the socio-economic system during the peace process seems unrealistic. However, daily peace exercises are working in that direction. Focusing on these methods can give feminist scholars and practitioners further insights into how relationships can thrive in creating a diverse, non-violent society. The so-called post conflict context can provide unique experiences in this regard. In these scenarios, encounter spaces can be created where concepts of peace and reconciliation are presented every day. How Peace, like other traits that are socially associated with 'femininity' (such

as care, empathy, motherhood ...), seems to have its value in the patriarchal system when the system benefits from them. Goes that's what I would call 'domestic'. (Garcia, 2016)

### **Exploring Peace and Reconciliation**

Witten (2015) argue in the study that Polarization and the dual ideology of society are criticized as the catalyst for violence, but it does not refer to the gender system that upholds these dual ideologies, nor to the capitalist system does that perpetuate violence. We may ask why this interdependence is important and for what purpose. Interestingly, some feminist theories have worked in depth to understand this concept. On the one hand, the interdependence of social change has been used in the perspective of women's rights to peace and conflict. The controversial concept of

"Maternal thinking" was raised by Sarah Roddick in her work on the politics of peace (Rudak, 1989). She associates this concept with a 'commitment to care'. Although she rejects the notion that mothers are naturally peaceful, the use of materialism has been highly criticized for its contradictory position. However, other authors used it in their analysis. Elizabeth Porter links 'maternal thinking' to the development of a 'compassionate' society, which will be the ultimate goal of peace building. A society where differences are accepted without distinction as part of a full-fledged tapestry of life. Is' (Porter, 2008: 48, 67). Confortini and Rouen (2014) claim that the use of the term "maternal thinking" as a "feminist" theology. According to him, the notion could reinforce the notion that human sympathy and caring for violence support a relationship on the path to an unjust peace. Other authors have taken the element of the biological mother out of the picture and used the term 'relevant' to refer to the political value of the body's need (Witten, 2015).

In addition, feminist theories such as care politics, eco-feminism, feminist economics, or later structural feminist concepts have sought to change the concept of interdependence. The fact that our bodies are weak and not only need other bodies to survive physically, but also as symbolic beings in building our identity with others has been raised by various philosophers (Butler, 2010, Taylor, 1985), Med, 1934, Recover, 1995).

## **METHODOLOGY**

The study investigated the questions mentioned above. It helped to find the answers to research questions for reliable results using qualitative methods (case study) of research. Its goal was to present a unique description of a case, look at its definition, some classifications, and numerous advantages, and negative aspects, so that it could provide better information of this broadly used type of research method.

### **Research Design**

Research design is used to frame the whole study to justify the problem of the study. Study design is the only tool that gives the structure for the study to define the population and data. This study was descriptive in nature for it had to deal with explaining the needs, problems, and solutions for the conflict resolution through working women, housewives and their participation within family and as well as at community level.

### **Population of the Research Study**

The Population that was projected to investigate was that of 50 women from the community. They were selected as a sample size under purposive sampling techniques to collect data. Sample were considered working women's and housewives for data collection.

### **Sampling Frame**

Purposive sampling was used as a sampling technique to collect the information including causes, effects of conflicts and solutions from women. The researcher divided the population in two groups and within different categories. Researcher himself collected data from the participants. The women from working side were doctors, teachers, advocates, psychologists, nutritionists, and potential mediators. The women included as a second group from household were housewives and they were included in the frame with their role of mother and as a wife.

## **FINDINGS AND DISCUSSIONS**

Generally, women have had a lot of impact on the background in stopping and preventing conflicts. Despite the fact that their impact was generally advisory, they played a significant part in affecting their family members as a housewife and played their role as a mother, as a wife very well. On the other side from the working life perspective in different professions they played their role as an influential woman

regarding the peace perspective in a smooth way. Although their powers are ignored but they influence the family, community in different ways by playing positive role. Here it is important to note their small roles that are limited in a community. The main argument of the study was women role in conflict resolution within family. Through the qualitative research method data has been gathered and critically reviewed through the listening of audio recording again and again. Furthermore, the paper notes were also analysed that how in different situations and different environments women make the actions for peace making, and how they reduce the conflict.

The interviews with peacekeepers were important in giving experiences into the lived real factors of the local area. Researchers meetings with peacekeepers were of an expansive sort, zeroed in on their experiences in the number one spot up to the home. Thusly, the emphasis on families was the sole expectation of the meetings, it was a theme that surfaced again and again in the open-ended Interviews. While the focal point of this contextual analysis was explicitly on the family related conflicts that numerous interviewees depicted, this nullifies beneficial outcomes that numerous members talked about. These included experiences of family settings, chances to draw in with decision making, opportunity to teach, and a general deep satisfaction at females' part in conflict resolution.

The case study showed how women for peace consciously negotiating for conflict resolution to exploit presumptions about women influence those suspicions to advance peace. Women at household level, from working life, potential mediators deliberately and unknowingly expand on traditions of exclusion from decision-making and as well as authority within their families, according to their ascribed roles and achieved status but still they build peace to resolve conflicts.

In the main, however, the focus is on women's roles in conflict resolution within family. This means that the plan is predominantly focused on the conflict resolution from women that arise by different issues. Peacemaking is characterized here as intercessions that depend on standards - - like equity, amicability, incorporation, and restorative peace, after compromise - that mean to end troubles among parties and achieve an understanding. women's arbiters at local area level frequently are engaged with exercises that are related with and experience prompted peace exchanges (informal peacemaking). Women likewise might be members in peace dealings and lead mediators or individuals from lead intervention groups working with peace and conflict resolution.

The case study explored female role in rural setting. Where life is traditional, included women role to resolve conflict within family, and what is the role of potential mediators in peace building from family to community peace building, examines how these practices can be used as implementation. Social peace building - assemble connections and the social texture of communal and inter-communal life, for instance exchange processes, local area building practices.

The interviews with community females describe the work on peace building and conflict transformation within families. The interview covers issues through women peacemaker which create the connection among peace or peacemaking. Females also discuss work on alternative conflict resolution with regards to their roles and gave their plans for a mediation centre and a story telling place on good practices for youth. Conflict resolution build capacities of conflict transformation, peace building, and leadership in women.

In another interview of a woman as a head of household, was asked about the outcome of the initiative of conflict resolution within family. She answered, —Its impacts are amazing. At first when the researcher began it, she didn't have any idea what the result or effect would be. But when she started the processes by adopting positive action or attitude on small things within and teach my family members also as Peace Practitioners with remarkable enthusiasm and showed immense determination, its outcomes were sensitizing. In the procedure of strengthening of the peace, radical young females as a wives and mothers were recognized and they got sharpened to a degree that they believe that their sons should be deradicalized and these mothers are considered as peace makers in this case study.

## **CONCLUSION**

The study highlighted the key findings from family-based initiatives lead toward community-based initiatives as well with regards women's involvement in the peace building procedure, with a specific focus from women. The aftermath emerging from the community and of the women as different roles from different sections in peace building and community decision-making project activities are included, change in young people's perspectives and in conduct since their baseline, increased in

confidence among them. Increase youth participation in peace building practices, such as conflict resolution, social welfare, social transformation, social peace, and civic training.

### **RECOMMENDATIONS**

- The recommendations are seen in the form of education. The conflict resolution from community, from household needs a systematic change which is just in result of good education.
- More mentoring opportunities, which is an encouragement to women.
- Accessibility of additional women' organizations, which will give valuable open doors to women to arrange, shared learning, and exercises.
- Trust and acknowledgment by local community actors.
- Information on traditional peace promotion procedures.
- Involvement in local peace drives.
- The spirit of tranquil conjunction and Possession of intercession abilities at the family level, particularly among their youngsters and family members.
- Design and implement training that improves women's participation in arbitration and peace building through cooperation between woman headed organizations and women's arbitration networks.
- Increase recognition of the importance of women's participation in peace through their engagement process. This should be emphasized in peace building and other community-oriented peace programme that take women's interests into account.
- Identify individuals involved in dialogue and mediation because they have contributed positively.
- Initiate and organize a peace celebration for women to share knowledge and best practices about their role and peace building.
- Women must boost their trust: "When we have an opportunity, we take it".
- Young women should be included in mentoring and coaching efforts. There are reports that even when the conversation reaches women, young women are sidelined.
- Generational gap should be reduced by establishing the clear cultural values.
- Communication should be at all levels by focusing on similarities not between the differences of generations.
- The concentrate additionally gives a few ideas to ways to deal with keep away from, for example:
- Try not to accept you 'll know the perfect individuals to engage.
- Try not to think what works in a single region will fundamentally work in the following. Understanding neighbourhood power elements and socioeconomics is critical to progress.

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