



**THE UNIVERSITY OF ZAMBIA AND ZIMBABWE OPEN UNIVERSITY**

**THE CONTRIBUTION OF THE “ONE ZAMBIA, ONE NATION” MOTTO  
TO PEACE AND STABILITY: A STUDY OF SELECTED WARDS OF  
MUNALI CONSTITUENCY IN LUSAKA DISTRICT, ZAMBIA**

**BY**

**DOREEN MAZUBA MALAMBO**

**A dissertation submitted to the University of Zambia in partial fulfilment of the requirement  
for the award of degree of Master of Science in Peace, Leadership and Conflict Resolution**

**The University of Zambia**

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**AUTHOR DECLARATION**

I, DOREEN MAZUBA MALAMBO, declare that the dissertation on **“The contribution of the “One Zambia, One Nation” Motto to peace and stability: A study of selected wards of Munali Constituency in Lusaka District, Zambia”** is my work and has not been previously submitted for a degree, diploma or any other qualification at the University of Zambia or any other University.

Signed.....

Date.....

**CERTIFICATE OF APPROVAL**

This dissertation by **DOREEN MAZUBA MALAMBO** is approved as partial fulfillment of the requirement for the award of the degree of Master of Sciences in Peace Leadership and Conflict Resolution of the University of Zambia.

Examiner 1.....Signature.....Date.....

Examiner 2.....Signature.....Date.....

Examiner 3.....Signature.....Date.....

Chairperson Board of Examiners

.....Signature.....Date.....

Supervisor

.....Signature.....Date.....

## **DEDICATION**

This dissertation is dedicated to my dear late father and mother who always encourage me to pursue my dreams in the area of academics. I wish they were alive to witness my achievements. To my Children Namely: Clinton Chipego Zyambo, Isabel Lushomo Zyambo, Nomsa Luyando Zyambo, Lubuto Chileleko Chibwe and My maid Martha Mayando Manjanji for the endurance of not having mummy's attention due to the busy schedules of academic endeavours. My Classmates Linda Moonga, Maggie Malambo, Nalukui Sylvia and Henry Sinkala for their unwavering encouragement to put in my best till the end.

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## ABSTRACT

This study explored the contribution of the “One Zambia, One Nation” motto to peace and stability in selected wards of Munali Constituency in Lusaka District. The study was guided by the following objectives: to establish how the “One Zambia, One Nation” motto does contribute to the peace and stability of the nation, to describe how the motto contributes to peace and stability, identify challenges that are not supporting the “One Zambia, One Nation” motto in contributing to peace and stability and highlight possible solutions that would enhance the “One Zambia, One Nation” motto in contributing to peace and stability in the country. This study employed a qualitative narrative design and was informed by the Nationalism and National Integration theories. The study used semi-structured interviews to source for primary data and collected the data that has been thematically analyzed as secondary data. The study purposively selected wards of Munali Constituency in Lusaka District and 30 participants will be purposively sampled from the selected wards of Munali Constituency constituting of five (5) Ward Councilors, a member of parliament and twenty-four (24) members of the community development committees. The findings of the study revealed that, the “One Zambia, One Nation” Motto is key to the national unity, peace and stability enjoyed in Zambia. The Motto has been described as a binding element of the country’s social cohesion, promotes brotherhood and co-existence of the Zambian people. It was also brought in heated arguments on why it is not fully implemented but used as a shield for politicians with minds of divide and rule with their “**wako ni wako**” syndrome.

Some of the issues brought out for partial implementation of the ideology or Motto are: Lack of commitment by the politicians, insufficient peace education activities in communities with emphasis on the real meaning of the Motto other than being used as a normal slogan without much impact. This research revealed that the One Zambia One Nation Motto is used mainly by politicians as a manipulative tool during political campaigns to secure votes, yet do not walk their talk once in power. The study recommended the need to sensitize the Zambians as well as politicians in a democratic society on the benefit of implementing the Motto fully and develop policies that bridge the gaps of nepotism, but promote national unity to achieve sustainable peace and stability in Zambia.

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## **ACRONYMS/ABBREVIATIONS**

ANC.....	African National Congress
CDC.....	Community Development Committee
GAIA.....	Global Astrometric Interferometer for Astrophysics
PF.....	Patriotic Front
UNIP.....	United National Independence Party
UNZA.....	University of Zambia
ZNBC.....	Zambia National Broadcast Corporation

# CHAPTER ONE

## INTRODUCTION

### 1.1 Overview

Chapter one highlights the background to the study, statement of the problem, purpose of the study, Research objectives, Research questions, the significance of the study, the Limitation of the study, delimitation of the study, theoretical framework, definitions of terms and lastly the chapter summary.

### 1.2 Background of the Study

The Zambian Society exists within the paradigm when ethnic diversity is preserved and largely predetermines the country's political life. Prokopenko (2018), stated that, more than seventy ethnic groups co-exist in Zambia for more than fifty years of independence and there have not been any serious ethnic clashes like in other countries. This was due to measures put in place by the founding fathers of the nation immediately after independence from the colonial rule. Zambia as a young nation, faced some disunity arising from the proliferation of political parties after gaining its independence. The nation was slowly degenerating into tribal politics at the time it was busy helping other countries in Southern Africa and beyond to get liberated. The tribal politics was dividing the country's efforts for sustainable development as some political prayers' activities were inimical to the interest of the nation. According to President Kenneth Kaunda, the mushrooming of political parties on tribal affiliation posed a great danger to the unity of the young nation and it became necessary for the founding fathers to put the country above their self-quest for power, but to sustain unity among the Zambians. The first Republican president David Kenneth Kaunda then saw it necessary to unity the Zambians regardless of their tribe, colour, religion and culture, he coined the "One Zambia, One Nation" Mantra which was adopted as a basic principle of nation-building and a way of uniting the seventy plus ethnic groups by the founding fathers of the nation, the motto has stood the test of time.

Ismaghilova (1973), argued that, in the first years of independence, the United National Independence Party (UNIP) and President David Kenneth Kaunda, realized that Zambia as a young multi-ethnic state could develop only under normal relations between its numerous ethnic group's

adherence to the “One Zambia, One Nation” slogan proclaimed as the founding principle of the national project. Mainza Chona as cited in Ismaghilova (1973), for instance noted that, in Zambia there are no Bemba, Lozi, Tonga, and there are only Zambians, this was to support the “One Zambia, One Nation” Motto and avoidance of discrimination of individuals based on their ethnic origin, the population of the republic of Zambia lived neither in harmony nor in enmity or hatred. The statement also supported the ideology of Kaunda and UNIP which was an important means of eliminating ethnic, political and economic isolation among the Zambians. Musambachime (2016), argued that, after independence like other African leaders, Kaunda faced many complex post-independence problems, especially on the issue of tribalism. Kaunda succeeded in continuing to negotiate on this issue, saving Zambia the trauma of tribal civil war because Zambia needed to be a united nation despite the fact that it was ethnically diverse. This prompted the government to think of coming up with strategies to ensure a united Zambia, One of such strategies was to come up with a national motto of “One Zambia, One Nation”. The national motto was meant to ensure that although Zambia was made up of various ethnic groupings, it was one nation. The other strategy was the tribal balancing in government appointments to avoid unnecessary tribal politics among politicians. Prokopenko (2018) contended that, of particular importance to this motto “One Zambia One Nation” is the Western Part of Zambia which initially had plans to break away from Zambia, as Barotseland. This part of Zambia had the desire and potential to be an independent state away from Zambia. It was ready to stand on its own as a Monarch.

However, President Kaunda and his team, working together with some people from Barotseland saw it fit to enter into an agreement to make Zambia and Barotseland become a unitary state. As a result, a Barotse Agreement was signed thereby making Zambia and Barotseland getting independent as one Nation. To this effect the “One Zambia, One Nation Motto” was seen as a contributing factor to strengthening that agreement and unifying the Zambians. It is against this background that the current study sought to explore the contribution of the one Zambia one nation motto to peace and stability from the selected wards of Munali constituency.

### **1.3 Statement of the Problem**

The “One Zambia, One Nation” motto has always been seen or viewed as a binding element on Zambia’s social cohesion. However, over the years the glue to this aspect has been slowly losing its strength. There has been neither research nor attempts by policymakers to incorporate the

concept of “One Zambia, One Nation” Motto in addressing the divisions emerging on tribal and political inclination leading to violent conflicts plaguing various communities. The question that this study poses is ‘How is the “One Zambia, One nation” motto contributing to the peace and stability of the country?.

#### **1.4 Purpose of the Study**

In this study, the researcher sought to explore the contribution of the “One Zambia, One Nation” motto to peace and stability in Selected wards of Munali Constituency in Lusaka District.

#### **1.5 Objectives of the Study**

The study was based on the following research objectives:

- a) To establish how the “One Zambia, One Nation” motto does contribute to the peace and stability of the nation with a focus of selected wards of Munali constituency in Lusaka District.
- b) To describe how the “One Zambia One Nation” motto contributes to peace and stability in the nation
- c) To identify challenges that are not supporting the “One Zambia,One Nation” motto in contributing to peace and stability
- d) To highlight possible solutions that would enhance the “One Zambia, One Nation” motto in contributing to peace and stability in the country.

#### **1.6 Research Questions**

The study was guided by the following research questions:

- a) What is the significance of “One Zambia, One Nation” motto with regard to peace and stability in the country specifically in the selected wards of Munali constituency in Lusaka District?
- b) How is the “One Zambia, One Nation” motto contributing to peace and stability with specific focus of selected wards of Munali constituency in Lusaka District.
- c) What challenges are faced towards actualization of peace and stability in the country?
- d) What are possible solutions that could be identified to enhance the “One Zambia, One Nation” motto with regard to peace and stability?

## **1.7 Significance of the Study**

The study might serve as a frontier of knowledge in the field of Peace education and find new solutions towards achievement of durable peace and stability in the country. Furthermore, it is hoped that the study would serve as an eye opener to the politician and the Zambia populace to fully recognize the “One Zambia, One Nation” motto as a binding element of unity and coexistence of the Zambians who are of diverse ethnic background and enhance strategies to maintain peace and stability in the country. It is a partial fulfillment of the award of Master of Sciences Degree in Peace, Leadership and Conflict Resolution.

## **1.8 Limitation**

The findings in the study may not be generalized to all other districts of Zambia because the sample is small, as the study was limited to selected wards of Munali Constituency of the Lusaka District only.

## **1.9 Delimitation**

In order to assure manageability of the data that was collected and due to the large number of potential participants in the study population, the study only confined to selected wards of Munali constituency in Lusaka district and did not go beyond this constituency in the Lusaka district. It focused on Ward councilors, a Member of Parliament and Members of the community ward development Committees within the selected wards of Munali Constituency, Lusaka District. This is because Munali Constituency has a wide coverage with various party structures and many wards in the Zambia’s political landscape.

## **1.10 Theoretical Framework**

The study was informed by the Nationalism and national integrative theories. Many studies on national integration in the past have dealt with the topic sectorally, from the perspective of the political scientist, sociologist, anthropologist, or economist. Danesh (2006), also put forward the integrative theory of peace, which the researcher adopted as the theoretical foundation for the study. The integrative theory as espoused by Danesh (2006) takes a comprehensive or holistic view of peace. Danesh maintained that peace, as in all other human states of nature; results from three basic inferences: cognitive (knowing), emotive (loving), and connotative (choosing) abilities.

These ultimately influence the nature of the world view of an individual. The integrative theory of peace projects peace as encapsulating the interface between all aspects of human life, whether from the psychological, spiritual, ethical or the sociopolitical paradigm.

The foundation of the integrative theory of peace comprises three core concepts: unity, worldview, and human individual and collective development. The theory proposed by Danesh (2006) recognizes unity as the primary law underpinning all human relationships with conflict denoting the absence of unity. A more detailed exposition of these theories appears in chapter two. Deutsch (1953), In his work *Nationalism and Social Communication*, he introduced a paradigm of national integration in developing states by employing two key concepts, namely mobilization and assimilation. According to him, mobilization and assimilation lead to national integration, the basis for civic nationalism.

However, should mobilization outpace assimilation, national fragmentation will occur and result in the rise of ethnic nationalism. National integration acts as a basic foundation for maintaining harmony, peace and brotherhood in the society thus building a country which is strong, united and resilient.

Deutsch argued that, obviously the level of national integration does not determine the political stability of a country. Yet it does have a profound effect upon the way a country withstands the political stresses and strains imposed upon it from both outside and inside the country. It comprises the stage upon which the political actors play out their roles. National integration involves the way people in different areas of a country and of different ethnic, sociocultural, and economic backgrounds feel themselves to be united and function as one nation. One important component in promoting this sense of unity and national identity is that of common historical and political experiences. For it is in this historical heritage that the roots of culture and national social structures are found. It is for this reason Kenneth Kaunda came up with strategies for national integration and national unity, one of them being the One Zambia One nation motto.

### **1.11 Definition of Key Terms**

Most Zambians do not value and understand ideology of the “one Zambia one nation” motto, hence making it difficult for the effective implementation. Zambia is a sovereign state under a constitutional form of governance that is comprised of the territory defined in an Act of Parliament.

The Republic is a unitary, indivisible, multi-ethnic, multi-racial, multi-religious, multi-cultural and multi-party democratic State hence the need to promote unity for peace and stability.

**One Zambia One Nation** - “the One Zambia, One Nation Motto simply means whether you are white, yellow, pink, black, red or green, as long as you are in Zambia, you are a Zambian.” This means that the national motto was meant to unite Zambians.

**Nation**-The term ‘nation’ has had a variety of meanings over the passage of time. In this context a nation is a large body of people united by common descent, history, culture, or language, inhabiting a particular territory or a nation is defined as people living in the same place and sharing the same values, resources, and psychic energy for the common good of its members and for their general development.

**Motto**-A motto is a short statement or phrase that expresses a rule for sensible behavior especially a way of behaving in a particular situation.

**Peace**-Although various definitions of peace appear in the literature, however in this study peace is more than just the absence of conflict; it is an action taken to restore a broken situation. It's more than a state of inner tranquility; it is a state of wholeness and completeness. In a social sense, peace is commonly used to mean a lack of conflict and freedom from fear of violence between individuals or groups.

**Stability** -Stability is a situation in which things happen as they should and there are no harmful changes such as political, economic, social stability. The rise of nationalism could threaten the stability of the country.

## **1.12 Chapter Summary**

The chapter focused on the background information in relations to the contribution towards formation of the one Zambia one nation motto for national unity. It also gives the statement of the research problem, purpose of the study, research objectives, research questions, significance of the study, limitation of the study, delimitation of the study, theoretical underpinning and definitions of terms. The next chapter will review the related and relevant literature to the study done by other researchers and scholars on the topic under investigation.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Overview

In this chapter the related literature was reviewed on “One Zambia, One Nation” ideology. The “One Zambia, One Nation” motto was analyzed from the wider perspectives and the existing theoretical literature related to the topic.

#### 2.2 Historical perspective of “One Zambia, One nation” motto

Zambia got its independence in 1964 with Kenneth Kaunda as the first Republican president as while as the leader of the political party UNIP, Some politicians within the party started fighting for power by organizing themselves in ethnic groupings. From 1967, these divisions provoked different blocs to form breakaway parties, to the extent that by 1971, all of Zambia’s major political parties were characterized by these ethno-linguistic distinctions. The first decade of Zambia’s nationhood was marked by the possibility of ethno-linguistic divisions becoming entrenched and institutionalized. Kaunda’s inclusive ideology informed his inclusive approach to nation-building, an approach which attempted to transcend such differences. Though far from perfect, Kaunda’s repeated call of “One Zambia, One Nation” resonated strongly, and established a precedent of stability and inclusion when so many other post-colonial African states went down more violent and exclusionary paths. Kashoki (2018), argued that, the “One Zambia, One Nation” is much more than a political slogan. The common characteristics of the Zambian People constitute the measure of oneness of the nation. Ikechukwo (2014), Kenneth Kaunda’s philosophy of humanism also in a way, facilitated the creation of a social structure that paralyzed ethnic divides and encouraged unity of purpose. Well piloted by the slogan of “one Zambia one nation”, Kenneth Kaunda’s humanism as presented by Kanu Ikechukwo, put the person at the centre of everything, believing that a person was not defined according to his or her ethnicity, colour, nation, religion, creed, political leanings, material contribution or any matter.

McLoughlin (2021), argued that, Kaunda in one of the interviews stated that, “with any luck, this generation will think of itself not in tribal terms as Bemba, Lozi or Tonga, but as Zambians. Kaunda thus seemed to be keenly aware that ideology can act as a catalyst as well as one of the

most important restraints on mass atrocities; his humanist perspective fostered the latter while other leaders in the region chose the former. This was the only guarantee of future stability.” Despite the growing identity based divisions in the 1960s, this occurred largely at the elite level in Zambia’s particular context, such divisions had not permeated more broadly. This meant that Kaunda’s strategies to temper such divisions at the elite level were sufficient to contain the problem. Ismaghilova (1973), stated that, also Chona in the Times of Zambia Newspaper of (1969), argued that in Zambia there are no Bemba, Lozi, Tonga, and there are only Zambians, to support the decision made by president kaunda's slogan of “One Zambia ,One Nation” motto. Peace and stability prove to be both the enabler for and outcome of development. According to Kaunda, Among the most effective policies and strategies to restore peace and stability are those which can reduce development stresses and mitigate risks of conflict simultaneously, gradually building a virtuous cycle between peace and sustainable development hence the pronouncement of the “One Zambia, One Nation” motto. Maggie Kaweche in the Zambia Daily Mail of 29th August, (2016) stated that, according to Kenneth Kaunda, the first President of the Republic of Zambia, “the One Zambia, One Nation Motto simply means whether you are white, yellow, pink, black, red or green, as long as you are in Zambia, you are a Zambian.” This means that the national motto was meant to unite Zambians. Maggie argued that the “One Zambia, One Nation” Motto was not only meant to unite the 73 ethnic groups in Zambia but also to unite Africa for a common good as the country embrace multiculturalism.

Gewald et al, (2008) argued that,” Although Zambia has remained largely peaceful since its independence, the country has also had its share of ethnic based tensions which have today resurfaced among political players. For example, During the second presidential term of Fredrick Chiluba (1996–2001) the representation of the Bemba in the legislative and executive bodies increased. The absence of ethnic balance in politics was far from contributing to national unity. Musambachime (2016), contended that, this slogan “One Zambia, One Nation” was credited for uniting the country and building a strong foundation of a modern, stable and united nation.

The motto is also seen in work places, institutions, markets and industries where people from different ethnic groups work together in order to bring about development. Despite having coming from different ethnic groupings, everyone is free to contribute to the economy of the country in one way or another. The diversity of political parties is an indication that people of Zambia

understand that this country is for everyone this is despite some politicians trying to divide the country on political lines resulting to pockets of political violence. However, the bigger picture is that every Zambian is free to form and belong to a political party of their choice. In the same vein, the clergy counsel the politicians on different matters of national unity. Tordoff et al. (1974) stated that, “Intense political competition notwithstanding UNIP, made a sustained attempt to forge an inclusive elite bargain. The “One Zambia, One Nation” being the overarching motto, the government relied on a practice called ‘tribal balancing’ whereby access to positions of state power was to be distributed equitably among competing groups. This practice was implemented at all levels of the public sector, which became evident in high degrees of political, economic and military power-sharing. One of the ways that leaders sought to define the Zambian national character was in comparison to the country’s neighbors. For Kaunda, whose slogan “One Zambia, One Nation” was as a result of UNIP’s electoral success elevated to the new national coat of arms, Zambian values centered on the unity of humankind and a spiritually minded rejection of racial and ethnic divisions. This was contrasted to the situation in Southern Rhodesia to the south, Portuguese-ruled Angola to the west and Mozambique to the east, and Congo to the north. In January 1965, for example, a mass rally heard Kaunda stated “that our society in Zambia shall be non-tribal, non-racial, and that our society in Zambia shall judge each and every individual according to his behaviour.” Kaunda went on: Brethren, we need not go very far from here to find out what happens to people who defy God, when people start pointing their fingers at each other because of their tribe and because of their colour. The Congo is a very bad example, because people refused to respect God’s creation. Look what is happening there, innocent men and women and children of all tribes, of all races, are dying every minute. We don’t rejoice that such things happen in the Congo. The task of building a nation cannot be and is not an easy one. This is how we intend to go forward as one nation in Zambia.

There are no two ways about it. There must be one nation only in this big country of Zambia. UNIP supporters drew on the experience of conflict in independent Congo to warn of the dangers of disunity in soon to be independent Zambia. For example, in December 1960, the Lusaka based “Barotse Anti-Secession Association” declared in its bulletin: “We warn the British Government that a seceded Barotseland would only introduce chaos and discord in a settling-down Northern Rhodesia. The Katanga secession from the Congo incurred an indelible scandal on the reputation of Africa. With the threatened Barotse secession, it would be much worse here. An editorial in the

UNIP publication *The People's Voice* in October 1962 argued: Daughters and sons of the soil this is the moment when people of all races should formulate their true patriotism by backing the only political party which is not only capable of avoiding another Katanga, but also of bringing peaceful political and economic evolution. Remember it is only by uniting as one Nation and combining our resources and efforts that we can uproot this evil prevalent in our midst." In its public statements, and in line with Kaunda's discourse (as quoted above), the UNIP office contrasted Congo's negative experience of "tribal" political conflict with the unified nationalism to be seen in Northern Rhodesia.

Ihonvbere (1996) revealed that since its independence in 1964, Zambia has been considered a model of peace and stability in the Southern Africa region. It has generally undergone peaceful transitions between political regimes. Unlike many other countries in the region, Zambia has not been under military coup despite three coup attempts in the past and has not experienced internal strifes that could destabilize the country. Ihonvbere further stated that, before 1990 a period characterized by one-party rule, internal conflicts were non-existent and whenever they occurred, they were promptly quelled using the existing security institutions such as the police and the military. During the one-party state, Zambia remained relatively stable under the mantra of "One Zambia, One Nation" that defined Kaunda's quest for national cohesion. Kaunda propagated national unity through a system of ethnic balancing, by appointing ethnic elites into government, distributed gifts to tribal chiefs, and courting ethnic constituencies to form ethnic coalitions. However, the appointments did not only awaken ethnic consciousness but ended up creating a bloated bureaucracy and entrenched the culture of corruption and impunity in government.

McLoughlin (2021), argued that, Kenneth Kaunda was instrumental in guiding Zambia through its formative years in the absence of war or mass atrocities that blighted many of its neighbors. Kaunda backed this principled stance with action during the first decade of independence, when his governing party, the United National Independence Party, began to fragment into factions based on ethno-linguistic differences. Kaunda frequently shuffled ministerial portfolios between factions and often changed personnel in all departments of the public sector—all in an effort to prevent the possibility of ethno-linguistic differences and tensions becoming formally entrenched within the new state. McLoughlin further stated that, Zambia avoided the large-scale violence that some of its neighbors experienced. Although populations in dictatorial regimes are more at risk for

mass atrocities than populations in democracies, Kaunda's decision to centralize power and prohibit opposition parties was motivated at least in part by a desire to avoid the formal entrenchment of Zambia's ethno-linguistic tensions. Kaunda's feat of uniting the nation, without exploiting ethno-linguistic tensions, is, therefore, even more noteworthy given the real and many risks for identity-based divisions to become entrenched in the first three decades of independence. Though far from perfect, Kaunda's repeated call of "One Zambia, One Nation" resonated strongly, and established a precedent of stability and inclusion when so many other post-colonial African states went down more violent and exclusionary paths. Kaunda's regime ensured that civil servants were deployed in the provinces where they would serve without bias and Zambia remains a shining example of nation building within the African continent. Looking ahead towards the next fifty-five years, Zambia works tirelessly towards replicating Kenneth Kaunda's unified national vision on an economic scale, through the stabilization and strong growth of all its sectors through industrialization.

Clignet (1975) contended that, there is a need to foster unity because the values, aspirations and expectations of citizens of the state reflect widespread structural and cultural differences in the traditional, social and political systems into which they have been socialized, so that the common social and political orientations on which a wider community could be founded have yet to be achieved. Prokopenko (2018) argued that, Zambia's independence heralded almost immediate tensions both within UNIP and between UNIP and other parties, the result of coalition-building along these ethno-linguistic lines.

It was during this first decade that recruitment and political competition came to be dominated by ethno-linguistic affiliation. Alliance-building along these collective lines was seen as a means of securing power and wealth in a country with enormous economic challenges. By 1967, two major blocs had formed in UNIP Lozi-speakers and Nyanja-speakers on one side, and Bemba and Tonga-speakers on the other. Both blocs were vying for key positions within the government, and threatened to erode the nascent country's unity. With Kaunda in the middle, both sides accused the other of favouritism. This made United National Independence Party (UNIP) and President Kenneth Kaunda, realizing that Zambia as a young multi-ethnic state could develop only under normal relations between its numerous ethnic groups adhered to the slogan One Zambia One nation proclaimed as the founding principle of the national project. Prokopenko argued that the main idea

of the concept one Zambia one nation was designed to help the formation of the Zambian nation was to build in Zambia a society of social justice which would inherit the best features of traditional African society of mutual help in the new conditions of commodity-money relations. Gilmour (1978), argued that the brand of “One Nation Toryism” holds that if the state is not interested in its people, they have no reason to be interested in the state. So, the government should ‘conserve’ the fabric of society and avoid the shocks of violent upheavals’ and ‘look to the contentment of all our fellow countrymen’ exactly the thought of President Kenneth Kaunda ideology in crafting the motto one Zambia one nation with the view to conserve the fabric of the Zambian society to avoid the violent upheavals in the country.

### **2.3 Meaning of One Zambia One nation**

Kaoma (2012), argued that, putting aside tribalism, and fight our common enemy responsible for our perpetual agony politicians who continue to amass wealth at our expense is important. Today, we have a choice: to allow politicians to divide us while they make millions, or unite and alike have often used the one Zambia one nation motto to blind fold the people of Zambia to gain their own mileage of being in positions and continue with their mischievous activities. Kaunda, the first President of the Republic of Zambia, argued that, the “One Zambia, One Nation” Motto simply means whether you are white, yellow, pink, black, red or green, as long as you are in Zambia, you are a Zambian.” we therefore need to fight for our equal share as Zambians.

This implied that the national motto was meant to unite Zambians. It would be however, important to learn how other Zambians do understand the meaning of the “One Zambia, One Nation” motto in their own perspective at the end of the study.

### **2.4 Importance of the Zambian Motto “One Zambia One Nation” for Peace and Stability in Zambia.**

- a) Promote and enhance even distribution of national resources country wide though some parts of the country are still underdeveloped.
- b) The change of the constitution provision from Zambia being a Multiparty to a One-Party Participatory Democracy in the year 1973. The argument of the UNIP Government was that multiparty or plural politics had the potential to cause ethnic conflict because political

parties based their foundations of ethnicity, hence Promoting unity at all spheres such as political, economic, and social levels.

- c) Saving Zambia, the trauma of tribalism and tribal civil war. The motto Promoted ethnic inter-marriages in Zambia as a symbol of oneness or coexistence. Despite some politicians trying to divide the Zambians by use of tribal remarks or discrimination, the people of Zambia still resist the divisions on ethnic basis.

## **2.5 The Main Identified Challenges for Non-Implementation of the One Zambia One**

### **Nation Motto**

According to Ksenofontova (2013), For some reasons, some Zambians especially politician have taken advantage of the multi-ethnic situation in the country with the view or a strategy of divide and rule, which may also stimulate hostility and formation of militia groupings aligning themselves to their ethnic background as it was in the Patriotic Front (PF) regime. Some Zambians are lured by the promise of money or material goods. Very often, they do not know that they are being monitored and tracked by Law enforcement agencies because they do not recognize the technology being used, hence end up paying the price of wrong doing as the law visits them later. Another aspect of the non-implementation of the “One Zambia, One Nation” Motto is manifestations of tribalism among the Zambians, tribalism tends to fragment the population structures of the political parties which supported by communities. This is because ethnic and other divisions among the masses have not yet identified themselves with the larger national territorial unit "and the establishment of a national identity in the context of some sort of plural society " This explains the prevalence of nepotism in modern political offices, since ethnic particularism is normally identified with those (ascriptive) recruitment norms based on ties of blood and kin. Despite the “One Zambia One nation Motto “being seen as a contributing factor to strengthening, uniting the country and building a strong foundation of a modern, stable, united and peaceful Zambia, there are many problems in implementing the Idea.

Some of the challenges are as follows: Prokopenko (2018) argued that, one of the main problems in implementing the idea „One Zambia, One Nation“ has been the long-standing problem of the autonomy of Barotseland (Western Province) inhabited by Lozi (Barotse) people. The kingdom of the Lozi people, Barotseland, created in the eighteenth century, a British protectorate since 1891, became part of the independent Republic of Zambia in 1964 under the terms of the treaty on its

special status. In socio-economic terms the Western province was one of the most underdeveloped in the country during the colonial period. However, western province (Barotseland) has still remained underdeveloped. Another important aspect to note of one Zambia one nation motto was the change of constitution provision from Zambia being a Multiparty to a One-Party Participatory Democracy in the year 1973. The argument of the UNIP Government was that multiparty or plural politics had the potential to cause ethnic conflict because political parties based their foundations on ethnicity, for instance, the African National Congress of Harry Mwaanga Nkumbula was predominant among the Tonga of Southern Province where Nkumbula originated from. The United Party of Nalumino Mundia was dominant in Barotseland and the United Progressive Party of Simon Mwansa Kapwepwe was seen to be for the Bembas from the Northern part of Zambia. It was said that, like other African leaders, Kaunda faced many complex post-independence problems, especially on the issue of tribalism. He succeeded in continuing to negotiate on this issue, saving Zambia the trauma of tribal civil war.

Nevertheless, inter-party political violence occurred during the elections of 1968, in which Kaunda and his party were returned to power. President Kaunda and his team, working together with some people from Barotseland saw it fit to enter into an agreement to make Zambia and Barotseland become a unitary state. As a result, a Barotse Agreement was signed thereby making Zambia and Barotseland getting independent as one Nation. To this effect, the „One Zambia One Nation Motto“ is seen as a contributing factor to strengthening that agreement. In response, Kaunda in 1972 imposed one-party rule on Zambia, and in 1973 he introduced a new constitution that ensured his party's uncontested rule. However, this move by Kenneth Kaunda was viewed as dictatorship and as a way of silencing political opponents. Through a one-party state, divergent views were no longer tolerated. This undermined the freedom of expression and assembly, and the right to belong to a political party of their choice.

Owens (1995) explained that Politicized ethnicity has been detrimental to national unity and socio-economic well-being. It is important to note that most of these ethnic conflicts were caused by colonialism, which compounded inter-ethnic conflict by capitalizing on the isolation of ethnic groups. The divide-and-conquer method was used to pit ethnicities against each other, thus keeping the people from rising up against the colonizers but fight among themselves. Distribution of economic resources was often skewed to favour a particular group, pushing marginalized groups

to use their ethnicity to mobilize for equality. These are the seeds of most conflicts we see in some sub-Saharan African Countries, Southern region inclusive. However, Kenneth Kaunda saw it important to unite the Zambians by coming up with the slogan or Zambian Motto “One Zambia One Nation” to end ethnic discrimination in the country. Path Goal Theory the motivational function of the leader is to clarify the routes followers must travel to reach work-goal attainment and remove any roadblocks and or pitfalls that may exist.

Owens (1995) revealed that Kaunda used this theory on conflict and leadership best practice to attain the goal of uniting the people of Zambia despite their ethnic alignment through the introduction of the One Zambia One Nation Motto. Kaunda provided clear directions, which made other political members adopt the motto with the view of achieving goals eliminating ethnic discrimination and having a united Zambia.

The theory improves leader’s behavior, work performance, minimize conflict, and increase the opportunity for Zambians to receive personal satisfaction on route to attainment of peace and stability. Despite the government’s effort to formulate and enact the laws, for example, Zambia abhors any type of discrimination. Article 23(1) of the Republican Constitution provides that: Subject to clauses (4), (5) and (7) no law shall make any provision that is discriminatory either of itself or in its effect which are in place, to reporting any type of discrimination is another challenge faced in Zambia, those who suspect offenders and experience ethnic discrimination including the elite do not report cases to the law enforcement, as the status on ethnic discrimination and regional divide is for now it poses high risk to all the Zambians. Those groomed for ethnic discriminatory sentiments or hate speeches may experience feelings of shame and complicity at the end of the day. Continued Tolerance of ethnic politics and ambiguity towards the use of political violence which lead to the consolidation of regionalist feelings among the people of Zambia. Uneven distribution of national resources makes other regions feel uncared for hence, posing a risk to fully implement the Zambian Motto and sustain peace and stability in the country. Politicians of late have openly continued using ethnic discriminatory statements or hate speeches to gain political mileage contrary to the principle of the Zambian motto.

## **2.6 Measures by Government to Promote the Zambian Motto**

The Zambian constitution part i: supremacy of constitution provides for promotion of national unity and protection sovereignty of the nation. Article 4 of the Zambian Constitution states that: Republic of Zambia is a sovereign republic under a constitutional form of governance. The type of government envisioned and consists of the territory defined in an act of parliament. The republic is a unitary, indivisible, multi-ethnic, multi-racial, multi-religious, multi-cultural and multi-party democratic state. The republic shall not be ceded in whole or in part and may enter into a union or other form of inter-state organization, which action shall not be construed as ceding the republic. Article 6 (1) (2016) of the Zambian constitution; provides the protection of national symbols such as the national flag; national anthem; coat of arms; public seal; and national motto “one Zambia one nation”.

Further, what equally defines our patriotism and national unity are our national symbols. Government is promoting the entrenchment of our national symbols, these being the national flag, the national anthem, the coat of arms, the national motto and the public seal. Stakeholder sensitization on the importance of respecting the national symbols continues to be undertaken to educate the children and Zambians at large at home, in schools and at social gatherings that is on the true meaning of these symbols to be engraved in the minds and hearts of the Zambians to help the populace to be more patriotic. Other than that, the media platform such as Zambia National Broadcast Corporation (ZNBC) has embraced the slogan which is said during the presentation of any official press briefs, News and other programmes.

Tordoff et al. (1974) argued that, the expansion went a rapid ‘Zambianisation’ of the administration appointments once again reflected a balance between the country’s major language groups. Insiders confirm that this was a deliberate policy meant to ensure that all groups would feel that they have a substantial stake in the administrative running of the country. ‘Tribal balancing’ also continued to be practiced in the civil service” this has continued even in the current governments though the PF government was almost falling into the promotion of Nepotism which brought divisions among Zambians and threatened the Country’s peace and stability. This signifies the importance of the motto to the entire nation, though there is a broad continuum of ignoring the main purpose of the Zambian Motto “One Zambia, One Nation” and resulting implications for the

Zambians. Some members of the public may have a relatively minimal effect on their health after listening to harmful tribal remarks, while others end up taking their lives through committing suicide, participation in regional and ethnic division and achievements, while others may experience more significant challenges to unit as one people. Any particular condition may vary in severity or extent of exposure to ethnic divisions.

Stewart (2000) argues that violent conflict is not ‘exclusively a matter of individuals randomly committing violence against others. Instead, civil wars normally occur when ‘culturally defined groups’ mobilize against each other such as ethnic, religious, regional or class groupings. It is suggested that ‘horizontal inequalities, inter-group inequalities in relation to political participation, economic assets and social services provide the material basis for such violent group conflicts, which Zambia has tried to escape by promoting the “One Zambia, One Nation motto to unity the Zambians for peace and stability unlike other countries who lacked such a strategy like Rwanda that ended in Genocide crisis. Broaché (2014) argued that, Kenneth Kaunda deliberately set up a political legacy that prevented ethnic dominance politically, economically, and socially. During one-party politics, he shaped political mobilization and helped to counter ethnic based violence through his passionate ideology of Zambian humanism, Zambia shall be free and “Tiyende pamodzi ndi mutima umodzi” song.

Ikechukwo (2014 ), argued that, Kenneth Kaunda’s philosophy of humanism in a way, facilitated the creation of a social structure that paralyzed ethnic divides and encouraged unity of purpose. Well piloted by the slogan of ‘one Zambia one nation’, Kenneth Kaunda’s humanism put the person at the center of everything, believing that a person was not defined according to his or her ethnicity, color, nation, religion, creed, political leanings, material contribution or any matter. Cheeseman and Sishuwa (2015), in the same way, believed that Kenneth Kaunda’s ideology which focused on the struggle for human progress influenced him to stand above ethnic politicking and tried to balance the representation of different ethnic groups in his cabinet. Indeed, his ideological belief and actions in many ways will continue to be remembered as flowing from an astute and a charismatic leader. McLoughlin (2021) argued that Kaunda’s feat of uniting the nation, without exploiting ethno-linguistic tensions, is, therefore, even more noteworthy given the real and many risks for identity-based divisions to become entrenched in the first three decades of independence. Though far from perfect, Kaunda’s repeated call of “One Zambia, One Nation” resonated strongly,

and established a precedent of stability and inclusion when so many other post-colonial African states went down more violent and exclusionary paths. Masheke in an Interview of Lusaka (August 7, 2008), Prime Minister during the 1980s maintained that, “Tribal balancing has helped to prevent violent conflict. There is nothing more frustrating for a group of people in a country than knowing that they are not taken care of because of their tribal background. That aspect was taken care of and the people were made part and parcel of Zambia. He further stated that, you can have ministers from one tribe only and they can be efficient in terms of doing their work. But they will be inefficient in the fact that they will not be accepted in other areas.” Hence the reason as to why Zambian Government ensure having a balanced cabinet representing all the provinces to avoid discrimination and creating the sense of inclusiveness. To this effect, there is little information known on the status, more so the guarantee of political conformity with the ideology by their actions despite pretending to unity the country and building a strong foundation of a modern, stable, and united nation and put measures to help the Zambians enjoy full benefits of oneness and democracy. Zambia, in contrast, maintained relatively inclusive citizenship laws throughout the period of UNIP rule (1964–1991), whilst opponents of President Kaunda from the ANC in the early 1960s through to the United Progressive Party (UPP) of the early 1970s and the Movement for Multi-party Democracy (MMD) in the 1990s argued that his Malawian parentage should have excluded him from office. UNIP nonetheless deployed a discursive Humanistic notion of national identity with the aim of managing those at the margins: to be Zambian was to identify with a fixed rural place of origin; to stress collective endeavor over individual success; to participate in collective “nation-building” activities initiated by the UNIP dominated state; to cooperate with one’s neighbors; and to be prepared to sacrifice in the national interest. Apparent refusal to live up to these national values invited retribution.

## **2.7 Research Gap**

To the outside world, national mottos are often used to describe the intent or motivation of the country in a short phrase, but they're also intended to bring enthusiasm and a sense of patriotism to the people, ensured societal harmony and cohesion. Musambachime (2016), contended that, the UNIP government officials, “They used it to solve their shared problems by pulling together through action.” Musambachime further stated that, the “One Zambia, One Nation” slogan was credited for uniting the country and building a strong foundation of a modern, stable and united

nation. “One Zambia One Nation” motto coined by president Kaunda, was to ensure that Zambians had a feeling of belonging anywhere, felt at home anywhere in Zambia, which is a very important aspect of multiculturalism and a basic principle of nation building. It was a way of eliminating ethnic, political and economic isolation.

Most of the studies conducted in Zambia on the one Zambia one Nation Motto focused mainly on eliminating ethnic, political and economic isolation, leaving out challenges and strategies to help Zambians implement the motto fully to benefit the entire nation with peace and stability. Therefore, this study aims at closing the gaps in other studies that have been reviewed by exploring the contribution of the “one Zambia one nation” motto to peace and stability in selected wards of Munali Constituency in Lusaka District, Zambia.

## **2.8 Chapter Summary**

The chapter presented a review of literature relevant to the study based on the Zambian context. It has also highlighted the existing literature both empirical and theory that is related to exploring the contribution of the” One Zambia, One Nation” motto to peace and stability with a view of putting it into the context of similar works done so far, thereby providing justification for the current study. The reviewed literature based on the themes drawn from the study objectives which are as follows; To establish how the “One Zambia One Nation” motto does contribute to the peace and stability of the nation, describe how the “One Zambia, One Nation” motto contributes towards peace and stability in the nation, identify challenges that are not supporting the “One Zambia One nation” motto in contributing to peace and stability and highlight possible solutions that would enhance the “One Zambia, One Nation “motto in contributing to peace and stability in the country. The research gaps were identified prompting further study of the phenomenon. However, the next chapter contains the methodology that will be used when conducting the study.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Overview**

This chapter discussed the methodology that was used in the study to arrive at the research outcomes presented in the upcoming chapters. The components included research paradigm, research approach to the study, Research Design, study site, study population, sample size, sampling procedures, data collection techniques, research instruments, data analysis, trustworthiness, credibility, dependability, conformability, ethical considerations and the chapter summary.

#### **3.2 Research Paradigm**

The study employed qualitative research which is often associated with an interpretivism and constructivism philosophy because researchers need to make sense of the subjective and socially constructed meanings expressed by those who take part in research about the phenomenon being studied (Saunders et al,2012; Hambulo,2016).

Saunders et al.(2012) argued that, Social constructivism indicates that meanings are dependent on human interpretation of the events that occur around them. The data gathered cannot be generalized because much of the information gathered involves personal views and sharing of experiences by the participants. Therefore, it is a study where the researcher is required to get into the lives of the people by soliciting for personal opinions that participants can only give in confidence. Cohen et al. (2007), stated that, in order to understand the subject of the study the researcher needs to get inside the person and understand from within. This makes individual interviews a better instrument as they are able to bring out personal experiences of the explored subject. Accordingly, interpretivism tends to focus on action which could be understood in terms of behaviour that gives meaning to the researcher.

### **3.3 Research Approach**

The study used qualitative research approach which is noted by Creswell (2008), as a research approach that explore a problem and develops a detailed understanding of a central phenomenon. The data collection under qualitative research is based on words from a small number of individuals so that the participant's views are obtained. Creswell (2012), further argues that qualitative research is best suited to address a research problem in which you do not know the variables and need to be explored. The literature reviewed might yield little information about the phenomenon of the study and hence, there is need to learn more from the participants through the explorations of the subject "One Zambia, One Nation" Motto and its contribution to peace and stability in the Country. The outcome of the study will inform the policymakers on a way to address the problem that may result in lasting peace and harmony.

### **3.4 Research Design**

Mupeta (2019), postulates that, "a research design is a blueprint that highlights the methods the researcher will use in conducting the research and arrives at the intended results." In other words it is a plan which outlines the procedure through which the research process was conducted. The methodology is to carry on the research work in a scientific and valid manner. The method of research provides the tools and techniques by which the research problem is attacked. The methodology consists of procedures and techniques for conducting a study. This is equally supported by Kumar (2006) who looks at research design as, "a mapping strategy. It is essentially a statement of the object of the inquiry and the strategies for collecting the evidences, analyzing the evidences and reporting the findings."

Yin (2018), defines a case study design as an empirical inquiry that (a) investigates a contemporary phenomenon within its real life context, (b) the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used. The choice of the case study strategy is informed on the fact that it has an ability to consider the phenomenon under investigation in its context. The current study applied a qualitative narrative design. Roller et al. (2015) stated in a narrative inquiry that, the researcher collects the information by exploring the stories of what is referred to as" Lived experiences 'of individual participants, groups, organizations including government stories. Therefore, for the purpose of this study, the researcher

collected data by using semi-structured interviews, listening to the stories shared by the participants, their lived experiences as community members in leadership positions, especially how they managed to lead people from diverse ethnic origins living in Munali constituency. The research design was appropriate for this study because it enabled the researcher to explore the contribution of the “One Zambia One Nation” motto to peace and stability in Zambia by asking probing questions and allowed participants to express themselves through stories yet providing information that can be easily understood by anyone listening like the researcher. Secondary data was collected from books, Journals, articles, reports and academic dissertations. The research is qualitative in nature because it attempted to get detailed information on One Zambia One Nation Motto and its contribution to peace and stability in the country through stories of live experiences of participants.

### **3.5 Study Site**

Creswell (2013) argued that, the study site is a place where data is collected is referred to as a research site. In this case, this study was conducted from Lusaka district in selected wards of Munali Constituency which was the research site. It is for this reason that Munali constituency was purposefully selected owing to the fact that the participants in the study have been exposed to the subject which is the One Zambia One Nation Motto long enough and were deemed better positioned to provide significant information the researcher needed than any other constituency that was not part of the study. Lusaka District is divided into seven constituencies namely: Lusaka Central, Matero, Mandevu, Munali, Chawama, Kabwata and Kanyama. However the researcher selected Munali constituency from which the wards were purposefully selected. Munali Constituency has six ward namely; Chainda, Mtendere, Kalingalinga, Munali Ward 33, Kalikiliki and Chakunkula the wards from which the researcher conveniently selected the five wards for the study.

### **3.6 Population of the Study**

Kombo et al. (2009), refer to population as “a group of individuals objects or items from which samples are taken for measurement.” In this study, the target population comprised of three categories of people and these included the:

- a) Ward councilors of Munali Constituency in Lusaka District

- b) Member of parliament of Munali Constituency in Lusaka District
- c) Members of the Community Ward Development Committees of Munali Constituency in Lusaka District

The mentioned target population was used as the source of information because they are exposed to diverse community leadership and are capable of providing information on how “One Zambia, One Nation” motto contributes to peace and stability in their constituency and the country at large.

### **3.7 Sampling Size**

According to Orodho et al. (2002), a sample is a small portion of a target population. Any statements made about the sample should also be true of the population. Orodho further contended that, a sample is a selected number of individuals or objects from a population. The sample size of the study refers to the number of items to be selected from the universe to constitute a sample. Hence the size of sample should neither be excessively large, nor too small. The principle of data saturation to come up with the sample size was employed.

However, this study used a sample of 30 participants as follows;

- a) **5** ward councilors of Munali Constituency in Lusaka District
- b) **1** member of parliament of Munali Constituency in Lusaka District
- c) **24** Members of the Community Ward Development Committees within Munali Constituency disaggregated as follows: (**10** youths which is **5** males and **5** females, **7** males and **7** females).

The researcher believed that the participants had the kind of knowledge which was of help to the researcher and had better understanding of the topic under study.

### **3.8 Sampling Procedures**

Kasonde, (2013) defined the sampling procedure as, a sampling technique in a plan that explains how the participants for the study are to be selected from the population. A sampling technique merely helps the researcher in selecting those to participate in the study. This study used purposive sampling techniques. Achola et al. (1988), stated that “purposive sampling method is based on the judgment of the researcher regarding the characteristics of a representative sample”. Manion et al. (2007), also agreed that in purposive sampling a researcher uses his/her own judgment or

intelligence to handpick the cases to be included in the sample on the basis of their typicality or possession of the particular characteristic been thought to meet the researcher's requirements.

Additionally, Kombo et al. (2009), also stated that, the power of purposeful sampling procedure lies in selecting information rich cases for in-depth analysis related to the central issue under study. In view of this, purposive sampling was chosen for the study because the research needed a sample that was rich with information. The researcher used;

a) Purposive sampling to select the ward councilors, the Community ward Development Committee members and a member of parliament of Munali Constituency in Lusaka District. The researcher believed that the selected participants could relate to their lived experiences as they were knowledgeable in leadership to maintain peace and stability in their areas of jurisdiction by applying the "One Zambia, One Nation" Motto in their endeavours.

### **3.9 Data Collection Techniques**

O'Reilly et al. (2012), stated that, data saturation usually means that data should be collected until there are no surprises in the data and no more patterns or themes are emerging from the data. They argued that data saturation cannot be a generic requirement applied to all forms of qualitative inquiry and argue that saturation as a quality criterion for approaches such as conversational analysis is irrelevant. According to Creswell (2015), primary data is a type of information obtained directly from first hand sources by means of focus group discussion and interviews. However, this study collected data from the two data sources that is, the primary and secondary sources.

**3.9.1 Primary Data:** Was collected through interview guide and focus group discussions. The semi-structured interviews as method of collecting primary data because the methods will help the researcher to get in-depth information since it leaves room for follow up questions. Gosh (1982) asserts that in this data collection method, the respondent is free to express his views and ideas.

**3.9.2 Secondary Data:** Was collected from periodicals, journals, Magazines, Internet and other Literature sources with information relevant to the study. Much of secondary data will be obtained through desk review. This will employ the use of secondary sources of data via the analysis and review of published books, journals articles, and unpublished dissertations and thesis; government

documents including policy documents. The study will use secondary data in the form of documented information from libraries and other relevant institutions.

### **3.10 Research Instruments for Data Collection**

It is of note that a distinctive feature of qualitative inquiry or research lies in the strength of the researcher as the primary instrument for data collection. While proceeding to the field to collect data, the researcher prepared the data collection instruments. Data collection instruments refer to devices used to collect data such as structured interview schedules and checklists. Kombo and Tromp (2006), identified the following as some of the research instruments that a researcher used to collect data from the participants. These include interview schedules and focus group discussions. Butina (2015), contends that, qualitative approach in research is mostly appropriate when the researcher has already established an issue or problem that one intends to explore. Berg (2007) stated that semi-structured interview guide allows for in-depth probing while permitting the interviewer to keep parameters traced out by the study.

In this study, the researcher used semi-structured interview guide with open -ended questions asked to each participant and the focus group discussion to collect the primary data. These instruments used allowed each participant narrate their own individual experiences or stories which were not the same with other participants. The researcher collected rich information by using semi-structured interviews which enabled the researched have detailed understanding of the topic also to capture different points of view s as each participant shared specific information relevant to the case study. In addition, the semi-structured interview questions were used to provide relevant answers to the main objective of the study. The main purpose of data collection instruments was to get an in-depth understanding of the research problem as well as the opinions of the participants in the study. The researcher prepared an interview guide with a list of written questions to be covered in an interview and focus group discussion. The Microsoft gadget (smart Phone) was used as the recording equipment to engage in the process of audio recording during the interview sessions.

Data organization began by transcribing audio recordings which were done with the help of an electronic gadget( Microsoft smart phone).The transcribed data was coded and the patterns or themes that emerged led to the interpretation of data. The instruments were used to enable the

researcher collect primary data from the participants and secondary data from the living documents. Also considering that Munali constituency is highly motivated politically, the researcher ensured observation of the prevailing mood, values, orientation, and disposition of the participants during the interview sessions. Starks et al. (2007), in sum up, the data collection strategies involved observation, interview and document review.

### **3.11 Data Analysis**

To analyse data from the fieldwork, the researcher commenced by organizing the notes derived from interview sessions on an ongoing basis. As supported by Starks & Trinidad (2007), thus the analytic method for this study made use of the “iterative, inductive process of decontextualization and recontextualization”.

According to Singh (2006) describes data analysis as a process of studying the organized materials so as to determine inherent or meaning. Therefore, it involves breaking down complex factors into simpler ones and parting the parts together in new arrangement for the purpose of interpretation. In relation to this study, the described themes were used to analyze all the responses obtained on the topic. Maigure and Delahunt (2017), noted that additionally, under thematic analysis the researcher identified themes using semantic approach which basically identifies the themes within the explicit, or just the simple meaning of the data without further interrogating the participants. In this case data analysis does not go beyond what has been said or written by the participants. Accordingly, the researcher separated the data generated in the course of fieldwork from its original form or context hinged on individual cases. The next course of action was to assign codes to meaningful units. The next important step was to re-contextualize by examining the codes for observable or emergent patterns. Braun and Clarke (2006) Six- stage framework was applied in the process and furthermore guided the researcher which was useful in coding data and developing it into themes. With this task accomplished successfully, the researcher reintegrated and organized the data to reduce data obtained around central themes and the data presented in the next chapter.

### **3.12 Trustworthiness**

According to Lincoln, et al. (2011), in qualitative research, credibility, dependability, Conformability and authenticity are used to describe what characterizes the aspects of trustworthiness of data. Creswell (2007) identified eight procedures of trustworthiness prolonged

engagement and persistent observation in the field; triangulation and multiple sourcing of data; peer review and debriefing for external checks; negative case analysis; clarifying of researcher bias; member checking; thick description; and external audits. Cresswell (2012) noted that, since in qualitative studies researchers do not use instruments with established metrics to determine validity and reliability, trustworthiness is used to establish it. In this study, trustworthiness focuses on credibility, dependability, Conformability and authenticity.

### **3.12.1 Credibility**

Macnee and McCabe, (2008), defined Credibility as the confidence that can be placed in the truth of the research findings. Graneheim and Lundman (2004) and Lincoln and Guba (1985) stated that, Credibility establishes whether or not the research findings represent plausible information drawn from the participants' original data and is a correct interpretation of the participants' original views . Therefore, credibility, deals with the question, "How congruent are the findings with reality?" Lincoln and Guba (1985) argue that ensuring credibility is one of most important factors in establishing trustworthiness. In this study the researcher applied the following strategies to achieve the intended purpose of the study. About recorded data, this was done through the use of the smart phone. In the case of member checks, the researcher interacted informally with the participants so as to confirm accuracy of the data collected hence this study also included elements of participants observation.

On the issue of discrepant data, the researcher was committed to identify, record, analyze and report all instances of discrepant data manifesting exceptions to patterns or modifications to patterns shown in the data. Participants review also ensured that each participant considered the researcher's synthesis of all the interviews to confirm the accuracy of representation of the views of the participants.

### **3.12.2 Dependability**

Lincoln, (2011), refers Dependability to the stability of findings over time. Cresswell, (2012) also explained that dependability involves participants evaluating the findings, interpretation and recommendations of the study to make sure that they are all supported by data received from the informants of the study. Dependability will be maintained by insuring that the results are fully

explained and every detail given. Inquiry audit also helped to ensure that the findings are consistent and could be repeated. To achieve dependability in this study, the researcher maintained adequate field logs that contained data, time, place, person and activities and each data set collected or obtained in the course of this study.

### **3.12.3 Conformability**

According to Cresswell (2015), Conformability refers to the degree to which the results of an inquiry could be confirmed or corroborated by other researchers. It ensures neutrality in the research findings. In this study the researcher will ensure that the findings are based on participant's responses and not any potential bias or personal motivations. To ensure this, the researcher will ensure that the study's findings are based on participants' responses and not biased or on the researcher's own personal motivation when interpreting what the participants said. Kombo and Tromp, (2006) argue that, authenticity is also an important aspect in qualitative research, the researcher seek reassurance that both the conduct and evaluation of research are genuine and credible. For this study, the researcher focused on describing the participants' experiences as faithfully as possible and fairly. The appropriate strategies included member checking and participant reviews. Both issues have been discussed in sufficient detail earlier on in a proximate section above and do not bear repeating here.

### **3.13 Ethical Considerations**

Ethical issues are present in every kind of research. Ethics pertains to doing good while preventing harm through application of appropriate ethical principles. According to Cohen et al (2007) "Ethics concern right and wrong, good and bad..." this is the question of norms and values. Research ethics seeks to protect human participants, serving the interest of participants and examine specific activities for the ethical soundness and informed consent. Batchlor et al. (1994), emphasized that, failure to address ethical issues by researchers has in some instances resulted in them being unable to cope with the unpredictable nature of qualitative research.

It is imperative to note that in qualitative studies, research focuses mainly on exploring and describing participants within their natural environment, therefore, the responses are dependent upon participant's willingness to share their own experiences. The researcher will observe every

necessary ethical issue throughout the process of investigations. In this study the researcher ensured that the study undergoes ethical clearance by the University of Zambia (UNZA) ethics committee before data collection is conducted.

Further, the research participants at the study site were told the purpose and benefits of the study especially to the researcher. The researcher also got an introductory letter from the University of Zambia Institute Of Distance Learning before embarking on data collection. At the point of data collection, the researcher had to seek an informed consent from all the participants to protect their best interest as well as taking care of the sources of information not mentioned in the report for the sake of confidentiality.

Participation in the study was on voluntary basis by the participants as they were not forced to participate. Those who wanted to withdraw were free to do so, the consent form was used and it indicated that participation was purely on voluntary basis. The study in this case maintained anonymity by ensuring names of all participants were withheld, just with exceptional official titles for office bearers. All participants were treated with respect and at the end of the interview the researcher thanked each participant for according their time and willingness to provide information. All in all the ethical issues were observed by the researcher. In terms of reporting, there was no biasness or incorrect reporting, the information collected was reported just as the way it was obtained from the source at the study site.

### **3.13 Chapter Summary**

This chapter explored the methodological procedures that was used in the study. The chapter discussed the philosophical underpinning of the study and gave detailed information on the research paradigm, research approach, study site, study population, sampling procedure, sample size, Research instruments, data collection techniques, data analysis, trustworthiness, and the ethical considerations. Therefore, the next chapter presents the findings of the study based on the themes that emerged from the objectives.

## CHAPTER FOUR

### PRESENTATION OF THE FINDINGS

#### 4.1 Overview

This Chapter gives an overview of the findings of the study. The views were collected from the ward councillor, a member of parliament, and the Members of the Community Ward Development Committees within the selected wards of Munali Constituency in Lusaka, District as indicated in table 1 below. The views presented may not be generalized, as they will reflect only the opinions of the participant in this study. The work aimed at exploring the contribution of the “One Zambia, One Nation” motto to peace and stability in Munali Constituency in Lusaka District. The study used a narrative inquiry to collect data and the findings of the study were analyzed using a thematic approach and presented in a descriptive nature.

#### Demographics of Participants

Table 1.

*Participants groups*

<b>Participants</b>	<b>Frequency</b>
ward councilors	<b>5</b>
Member of parliament	<b>1</b>
Members of the Community Ward Development Committees	<b>24</b>
<b>Total</b>	<b>= 30</b>

Table 1, shows that constituency operatives served as participants.

#### 4.2 Research Findings

The findings were presented according to themes that emerged from the questions that guided the study. The questions were as follows: What is the significance of “One Zambia, One Nation”

motto with regard to peace and stability in the country specifically in the selected wards of Munali constituency in Lusaka District?, How is the one Zambia one nation motto contributing to peace and stability with specific focus of selected wards of Munali constituency in Lusaka District? What challenges are faced towards actualization of peace and stability in the country?, What are possible solutions that could be identified to enhance the “One Zambia One Nation” motto with regard to peace and stability?. Relevant, sincere, and freewill contributions emanating from the Constituency operatives and community ward development leaders, during interviews largely shaped the final outcome of this study. The Participants provided insightful knowledge, ideas, and viewpoints that unraveled the true state of the application of “One Zambia, One Nation” motto to peace and stability in the country.

#### **4.2.1. Findings on participants perspectives on the significance of “One Zambia, One Nation” Motto to peace and stability in the country.**

To establish participants perspectives on how significant the “One Zambia, One Nation” Motto does contribute to the peace and stability of the country, the findings were guided by the following question. *What is the significance of the “One Zambia, One Nation” Motto with regard to peace and stability in the country?, What do you make of the “One Zambia, One Nation?”, and what is your understanding of the “One Zambia, One Nation” Motto?.* All the participants gave various descriptions opinions in their responses of the significance of the “One Zambia, One Nation” Motto, therefore, the “social cohesion, sense of belonging and unity” themes emerged from the verbatim of the participants as indicated below :

##### **4.2.1.1 Social cohesion**

Other participants stated that *“It has promoted social cohesion and allowed the people of Zambia to co-exist despite the region or ethnic group of origin hence fostering unity, peace and stability in the country.”*

Participant indicated that, *“In my opinion, the “One Zambia, One Nation” Motto has endeavoured to promote social, economic, political and cultural development amongst diverse tribal groupings.*

Participants noted that, *‘the “One Zambia, One Nation” Motto has helped to protect the country not to slide into a civil war despite emotional conflicts brought by differing in opinions and views’.*

#### 4.2.1.2 Sense of belonging and unity

Participants said that *“The motto has helped Zambians to promote unity and peace among the different tribes from different regional provinces.”*

One of the Participants submitted that, *“I think the motto promotes existence of Zambia as a unitary country, despite the differences in opinions, Zambians endeavour to respect the motto and have their issues resolved amicably.”*

Participants also stated that, *“It is the “One Zambia, One Nation” motto that unity the Zambians in all sectors and societies of Zambia as one people”.*

Table 2. Below show the findings on the first objective aimed at establishing the significance of the “One Zambia, One Nation” Motto and how it does contribute to the peace and stability of the country.

SN	Showing the findings on the first objective
1.	Promotion of social Cohesion
2.	Strengthened sense of belonging and unity

Table 2. showing findings on the first objective

#### Source: Field data (2023)

The findings indicated that, the “One Zambia, One Nation” mantra has strengthened social cohesion, sense of belonging and unity among the Zambians which have contributed towards the peace and stability being enjoyed in the Country, also has protected the country not to slide into a civil war despite emotional conflicts brought by differing in opinions and views hence as united nation in ethnic diverse.

#### 4.2.2. The “One Zambia, One nation” motto contribution to peace and stability

This objective sought to describe how the “One Zambia, One Nation” Motto contribute to peace and stability in the nation. The findings were guided by the following questions: *Do you think we are following what the motto stands for? As a leader, how do you think this mantra and can be*

*lived in the communities?, how do you ensure “One Zambia, One Nation” motto is part of your community development agenda?. Therefore, the following themes such as “Erase tribal supremacy and Resource sharing” emerged and the participants verbatim supports the above themes:*

**4.2.2.1 No tribal supremacy**

Participants indicated that, *“promotion of peace in different languages using various media platforms such as Television, community and national radio stations, and books.”*

All participants had this to say, *“All different tribes are viewed as equal partners with equal stake in the country ( No tribal supremacy) or regional supremacy”.*

All participants mentioned that *“In Zambia, citizens are free to interact with anyone .The motto has promoted intermarriages between different ethnic groups, hence promoting social cohesion, unity, peace and stability of the country”.*

**4.2.2.2 Resource sharing**

All participants in their responses mentioned that, *“One can own property or land legally in any part of the country regardless of the place of origin or tribe.”*

Table 3. Below show the findings on the second objective aimed describe how the “One Zambia, One Nation” Motto contribute to peace and stability in the nation.

SN	Showing the findings on the second objective
1.	<b>Erase tribal supremacy- No tribe is viewed to be supreme than others.</b>
2.	<b>Resource sharing-</b> <i>own property or land legally in any part of the country without challenges.</i>

Table 3. showing findings on the second objective  
**Source: Field data (2023)**

It was noted in the findings that Zambians respect each other’s tribe, culture and are accommodative in nature. The “One Zambia, One Nation” motto has contributed to freedom and

co-existence among the Zambians. As highlighted by the themes that emerged in the study on this objective, Zambians are free to speak any tribe, interact with any one and can legally own land and invest in any part of the country without difficulties.

#### **4.2.3. Identified Challenges faced towards actualization of peace and stability in the country.**

This objective sought to identify the challenges that are not supporting the “One Zambia, One Nation” motto in contributing to peace and stability. The participants were asked a questions which helped to expose challenges that hinder the actualization of peace and stability in a recognized unitary country as follows: *Are there difficulties encountered as people to live by the “One Zambia, One Nation” motto?, and what challenges do you face in implementing the Zambian Motto?. The following themes come forth from during participants’ interview sessions “Lack of political Will, Political Manipulation, Tribalism and Regionalism and poor social integration”*. The participants identified challenges in their verbatim as indicated below:

##### **4.2.3.1 Lack of political Will**

The responses from all the participants: *“selfish politicians who plunder national resources when reprimanded tend to label the action taken against them in line with the legal action as tribal persecution and call for their tribal traditional leaders such as chiefs and headmen to support their wrong acts by blaming the agents of law.”*

One of the Participants, embodied this view in the following submission: *It is not going to be easy though because it is not easy to change beliefs that people have had for a long time. The major way i feel is to keep talking to them to shun violence. Nobody likes violence but sometimes when people want to trample on your rights you just have to react especially if the offender is persistent in his or her actions. Like it was with the PF government who condoned violence exhibited by their cadres to disunite the country through negative tribal sentiments.*

#### **4.2.3.2 Political Manipulation**

It has been noted elsewhere that politicians have been the main culprits when it comes to inflaming ethnic passions. This is not a new phenomenon, but has been part of Zambia's political landscape for decades.

Participants noted that, *“Illiteracy levels among citizens especially those in rural areas who depend on a few literate relatives for developmental information. Rural citizens are easily manipulated due to illiteracy levels. They think ideas shared to them by anyone from urban cities is modernity yet may cost their lives heavily.”*

#### **4.2.3.3 Tribalism and Regionalism**

Participants stated that, *“political parties and inclination tend to be based on tribal and regional, making it difficult to develop the regions uniformly. Some provinces look like they are in a war zone with poor infrastructure, hence underdevelopment of the country. The **WAKO NI WAKO** ideology is used by many politicians and it promotes nepotism.”*

*Some participants noted that, “the government appointing authorities should be neutral, impartial and treat everybody equally and avoid tribal politicking. Government knows the right thing to do but they don't want to do it making some people feel that they are born to rule, hence undermining the mantra of One Zambia One Nation which contribute to national integration.”*

Participants noted that, *“The Kaunda principle of making civil servants to work in provinces where they don't hail from should be embraced by those in position of authority to avoid nepotism but build the spirit of unity.”*

#### **4.2.3.4 Poor social integration**

Participants stated that, *“in most instances have experienced discrimination from the some government officials, “Not after giving the impression that you are supporting all the people then you turn around and issue tribal hate speeches. What are you supporting when there is no fair play?. The government should stop creating the impression that it is supporting some people in the society to cause mayhem. And when others fight back that is when they now send the police as sacrificial lambs to block them from retaliating”.*

Participants had this to say, *“The mantra has lost its glue to hold the unity that existed in the past when it was adopted by the father of the nation David Kenneth Kaunda who coined it with the view of national integration. The media platforms have been used by mainly the politicians who promote their own agendas and not that of the people of Zambia. Instead of promoting oneness they tend to advance the strategies of divide and rule ideologies.”*

one participant stated that, “poor social integration between tribes exists in Zambia, it is not only as a result of tribal politicization, but in some cases you'll find out some political alienation and enmities against politically dominant tribes which plays a significant role in poor social integration”.

Table 4. Below show the findings on the third objective aimed at identifying the challenges that are not supporting the “One Zambia, One Nation” motto in contributing to peace and stability in the nation.

SN	Showing the findings on the third objective
1.	Lack of political Will
2.	Political Manipulation
3.	Tribalism and Regionalism
4.	poor social integration

Table 3. showing findings on the third objective

**Source: Field data (2023)**

It was noted in the findings there were a number of challenges which need to be addressed if the “One Zambia, One Nation” motto is to be fully implemented, actualized, lived and further more Integrated into the developmental activities at all levels. Through responses from the participants Lack of political Will, Political Manipulation, Tribalism and Regionalism and poor social integration. This showed the unity, peace and stability in the county is still shaky.

#### **4.2.4. Possible solutions identified to enhance the “One Zambia, One Nation” motto with regard to peace and stability.**

Under this objective, the researcher sought to explore the possible solutions to enhance the “One Zambia, One Nation” Motto with regard to peace and stability. The study targeted 30 participants from Munali Constituency selected wards in Lusaka District. The following questions were asked required the participants to propose the possible solutions that can lead to actualization of the mantra: *what measures have your constituency put in place to ensure that the community members are oriented with the Zambian Motto?, what measures have your ward put in place to ensure that your members are fully informed on the Zambian Motto and its importance towards peace and stability?. What strategies do we have specifically dealing with the “One Zambia, One Nation” motto?.* The following themes; Unity in Diverse, role of media platforms and mainstreaming of peace education emerged from the responses given by the below verbatim were issued by the participants:

##### **4.2.4.1 Unity in Diversity**

One participant submitted as follows, *“The citizens should do away with tribal leadership in form of chiefs and headmen, they need to introduce modern and universal leadership structures.”*

Participants lamented that *“The Government should enact a policy that makes it compulsory for children to learn and speak all the seven major languages of Zambia to avoid discrimination based on language and tribe.”*

##### **4.2.4.2 Role of the media platforms**

Participants stated that, *“the media is one of the most important tool for awareness raising and educating the masses. However, the media platforms have been used by mainly the politicians who promote their own agendas and not that of the people of Zambia. Instead of promoting oneness they tend to advance the strategies of divide and rule ideologies.”*

#### 4.2.4.3 Mainstreaming of peace education

Participants indicated that, *“At this point there is full awareness in every corner, on how we have politically failed to mainstream peace education, and I am pretty sure it is not that we detest each other, but it is because we have bad leaders and a bad political system.”*

Table 5. Below show the findings on the third objective aimed at identifying the challenges that are not supporting the “One Zambia, One Nation” motto in contributing to peace and stability in the nation.

SN	Showing the findings on the fourth objective
1.	Unity in Diverse
2.	Role of media platforms
3.	Mainstreaming of peace education

Table 4. Showing findings on the third objective

#### Source: Field data (2023)

The findings gathered were responses from the participant’s opinions and views from the interviews conducted during the fieldwork. The participants proposed the following solution identified to enhance the “One Zambia, One Nation” motto with regard to peace and stability to be fully implemented, actualized, lived and further more integrated into the developmental activities at all levels in Zambia. The findings also showed that the politicians do promote their own agendas and not that of the people of Zambia, at the end the so called agendas end up disuniting the Zambians defeating the purpose of Nationalism and national integration theories which advance unity, Peace and stability in the county.

#### 4.3 Chapter Summary

This chapter presented the findings of the study that sought to explore the significance, contribution, challenges and possible solutions to actualize the “One Zambia, One Nation” Motto

to peace and stability of the Country. The findings of the study revealed that participants perceived and described the “One Zambia, One Nation” Motto in various ways portraying differences in understanding the aim of the motto and its relevance for the Zambians an expression of different opinions, sensitive issues and sources of disagreement has made the motto to be considered as a trivial matter. The study went further to highlight the factors that limit the full application and integration of the “One Zambia, One Nation” into the development programmes at the grassroots level. The next Chapter presents the discussion of the findings.

## CHAPTER FIVE

### DISCUSSION OF FINDINGS

#### 5.1 Overview

In this chapter, the researcher discussed the findings presented in Chapter four. The discussion is premised on the research objectives which guided this study. In the discussion, the researcher endeavours to relate the findings from the fieldwork to the existing findings from the literature review established in this study. Besides that, the theories are referred to, in order to show how it confirms or dis-confirms the findings. The following were the research questions that guided the study:

- a) What is the significance of “One Zambia, One Nation” motto with regard to peace and stability in the country specifically in the selected wards of Munali constituency in Lusaka District?
- b) How is the “One Zambia, One Nation” motto contributing to peace and stability with specific focus of selected wards of Munali constituency in Lusaka District.
- c) What challenges are faced towards actualization of peace and stability in the country?
- d) What are possible solutions that could be identified to enhance the “One Zambia, One Nation” motto with regard to peace and stability?

#### **5.2 What is the significance of “One Zambia, One Nation” motto with regard to peace and stability in the country specifically in the selected wards of Munali constituency in Lusaka, District?**

Under this research question, the researcher sought to explore the significance of “One Zambia, One Nation” motto with regard to peace and stability.

### **5.2.1 Social cohesion, sense of belonging and unity**

The findings that emerged under the research question were: social cohesion, sense of belonging and unity. The findings have shown that from the available sources, social cohesion, sense of belonging and unity have contributed to the unity and peace seen among people of different tribes which has contributed to oneness and eliminated discrimination on tribal basis. Intermarriages between ethnic groups are evident to promoting peace and stability as well as effectively supporting the application of the National integration theory.

#### **5.2.1.1 Social cohesion**

It was concluded from the findings that, the participants perceptions and opinions on the “One Zambia, One Nation” Motto were that, the motto promoted Social cohesion, the process that has increasingly harmonious co-existence between individuals, groups and the institutions in Zambian. Although cohesion is a multi-faceted process, it can be broken down into four main components: social relations, task relations, perceived unity, and emotions. Social Cohesion also has protected the country not to slide into a civil war despite emotional conflicts brought by differing in opinions and views hence as united nation in ethnic diverse. This confirms what the participants reviewed during the interviews, the revelations by the literature review demonstrated that sources of information would be of great help to the policy makers to fully implement the National integration theory. Therefore, below is what the participants reviewed:

Other participants stated that *“It has promoted social cohesion and allowed the people of Zambia to co-exist despite the region or ethnic group of origin hence fostering unity, peace and stability in the country.”*

Participant indicated that, *“In my opinion, the “One Zambia, One Nation” Motto has endeavoured to promote social, economic, political and cultural development amongst diverse tribal groupings.*

Participants noted that, *‘the “One Zambia, One Nation” Motto has helped to protect the country not to slide into a civil war despite emotional conflicts brought by differing in opinions and views’.*

According to Mutale W.K Nalumango June 8, (2021) in a Facebook post stated that, “One Zambia One nation means that we only have one Zambia and we are one people. No matter how we differ and disagree, there is only one Zambia that needs to be developed. Our forefathers shed blood for

us to be here. We can't shed anymore blood. We can only sweat for our land towards economic growth. As a party we condemn any form of violence from anyone. No amount of provocation will draw us back. Ulubuli fiko. The aspects of sense of belonging, value, and commitment inculcated among the Zambians have helped to guarantee cohesion in the country and create a bond that holds the Zambians together. It has been observed that if you are one in unity, you can not fight but share the feelings and culture despite regional or tribal differences. However, the focus is on one Zambia as our pride just like the body of Christ". The "One Zambia, One Nation" Motto has motivated the citizens to enhance their co-existence. The former president David Kenneth Kaunda had the Culture of peace in his mind when he coined the ideology or motto "One Zambia, One Nation" in the newest country by then. The culture of peace also includes attachment to the principles and precepts of democracy, freedom, tolerance, solidarity, justice, pluralism, rejection of violence in all its forms, recognition of equal rights for men and women. It also covers recognition of right to freedom of expression, opinion, and information, acceptance, and understanding of the differences among nations, individuals, and ethnic nationalities. The culture of peace was formally articulated in United Nations Resolutions: A/RES/52/13: Culture of Peace and A/RES/53/243: Declaration and Program of Action on a Culture of Peace. These resolutions define a culture of peace as a set of values, modes of behavior, attitudes, and ways of life that reject or denounces violence and prevents the occurrence of conflicts by tackling their root causes.

#### **5.2.1.2 Sense of belonging and unity**

Zambians have been made to value humanity despite their tribal and political inclination, just like one participant stated in the findings that *"we were Zambians before any tribe and political affiliation and have just one Zambia to be proud of"*.

Participants also noted that, *"The Kaunda principle of making civil servants to work in provinces where they don't hail from should be embraced by those in position of authority to avoid nepotism but build the spirit of unity."* This indicated that the feeling of oneness brings the sense of co-existence among Zambians.

According to Danesh, (2006), he argued that, a prominent building block of the integrative theory of peace is the concept of "Unity", He further stated that, without Unity there can be no peace no matter what. Thus, if unity is lacking within Munali Constituency and the country at large, it should not be a surprise that Munali constituency may be embroiled in one crisis or the other, but with

social cohesion, sense of belonging and unity then the peace and stability shall be actualized. National Integration theory promotes unity which encourages smooth interaction among the members of the given society based on certain established principles of fairness. It is also a “process of unifying a society which tends to make it a harmonious one, based on an order its members regard as equitably harmonious”. As Posner (2005) argues, elites that are already in successful political and economic positions utilize their influence to favor and support co ethnics to access the same opportunities. Competing politicians frame their electoral appeals in ethnic terms to influence voters and form winning political constituencies. This has greatly shaped how politics are conducted in the country, ranging from the founding of political parties to the composition of governments under each regime to control state power and national resources. However, from the findings there seem to be high level of political manipulation existence in Zambia hindering the actualization of the “One Zambia, One Nation” Motto and political leaders neglect application of the national integration theory to the fullest.

### **5.3 How is the “One Zambia, One Nation” motto contributing to peace and stability with specific focus of selected wards of Munali constituency in Lusaka District.**

Under this research question, the researcher sought to describe how the “One Zambia, One Nation” motto contributing to peace and stability. However, the themes below emerged from the findings of both the responses from the participants and the literature review.

#### **5.3.1 No tribal supremacy and Resource sharing**

The findings that emerged under the above research question were: No tribal supremacy and Resource sharing. The findings have shown that from the available sources, Non tribal supremacy and Resource sharing in the country have contributed to the unity, peace and stability enjoyed among people of different tribes which has contributed to oneness and eliminated discrimination on tribal and regional basis. Intermarriages between ethnic groups and ownership of property or land legally in any part of the country regardless of the place of origin or tribe are evident to promoting peace and stability as well as effectively supporting the application of the Nationalism and National integration theory.

### **5.3.1.1 No tribal supremacy**

Participants indicated that, *“promotion of peace in different languages using various media platforms such as Television, community and national radio stations, and books.”*

All participants had this to say, *“All different tribes are viewed as equal partners with equal stake in the country (No tribal supremacy) or regional supremacy”*.

All participants mentioned that *“In Zambia, citizens are free to interact with anyone .The motto has promoted intermarriages between different ethnic groups, hence promoting social cohesion, unity, peace and stability of the country”*.

### **5.3.1.2 Resource sharing**

All participants in their responses mentioned that, *“One can own property or land legally in any part of the country regardless of the place of origin or tribe.”*

The findings from the fieldwork are backed by not only the verbatim from the participants but also with the gathered evidence from the literature review. Peace and stability is the path that bring growth and prosperity to any given society, without peace and harmony, achieving political strength, economic stability and cultural growth will be impossible. It is vital for any country to possess peace within. In this study some themes such as No tribal supremacy and Resource sharing are Based on evidence from data gathered in an extensive opinion of the study.

The findings in relation with the themes that emerged from the research question above are backed by the literature review as indicated herewith: Tordoff and Molteno (1974), contended that, “access to positions of political and administrative power is important for competing social groups in that it provides them with visible recognition, a ‘say’ in decision making and control over government resources. Colonial economic policies had an ambiguous impact in terms of national integration. However, Intense political competition notwithstanding, UNIP made a sustained attempt to forge an inclusive elite bargain. ‘One Zambia, One Nation’ being the overarching motto, the government relied on a practise called ‘tribal balancing’ whereby access to positions of state power was to be distributed equitably among competing groups. This practise was implemented at all levels of the

public sector, which became evident in high degrees of political, economic and military power-sharing”.

As Backed by the literature review, Owens (1995), argued that, the distribution of state resources has been based on political support and political allegiance. This has created a discrepancy in terms of development. Distribution of economic resources was often skewed to favour a particular group, pushing marginalized groups to use their ethnicity to mobilize for equality. The political manipulation defeats the effort of National Integration theory promoted by the Kaunda government through the “One Zambia, One Nation” mantra. The findings showed that Interviewees claimed that there was a very deliberate attempt to share these rewards equitably between the country’s tribal and regional groups

#### **5.4 What challenges are faced towards actualization of peace and stability in the country?**

Under this research question, the researcher sought to identify the challenges faced towards actualization of the “One Zambia, One Nation” motto for peace and stability. However, the themes below emerged from the findings from both the responses from the participants and the literature review.

##### **5.4.1 Political Manipulation, Tribalism and Regionalism, and Poor Social Integration**

The findings that emerged under the research question were: Political Manipulation, Tribalism and Regionalism, and Poor Social Integration. The findings have shown that from the available sources, Political Manipulation, Tribalism and Regionalism, and Poor Social Integration have contributed to the disunity seen among people of different tribes exacerbating discrimination on tribal basis. The above themes do not support the application of the “One Zambia, One Nation” motto as well as National integration theory.

###### **5.4.1.1 Political Manipulation**

The literature review in the study indicated the following; during the one-party state, Zambia remained relatively stable under the mantra of “One Zambia, One Nation” that defined Kaunda’s quest for national cohesion. However, the constitutional amendments made during President

Chiluba's regime resulted in elite fragmentation along ethnic lines that has continued to manifest during election period, this is the period when politicians use some political manipulation skills adopted to oppress the Zambian citizens with the ideology of "divide and rule". The political manipulation has been justified by the findings from the field work and information obtained from Participants in the study who stated that *"Illiteracy levels among citizens especially those in rural areas who depend on a few literate relatives for developmental information. Rural citizens are easily manipulated due to illiteracy levels. They think ideas shared to them by anyone from urban cities is modernity yet may cost their lives heavily."* Backed by literature review, According to Toshiki Kucheba 11th August (2016) Lusaka times stated that, the majority of Zambians are illiterate; it is impossible to expect them to understand party manifestos or fully appreciate Government policy, this curse is exacerbated by a poor reading culture among the literate, half of college students up to now still don't know what they voted Yes to and these are people that can read, write and understand complex mathematics like the Fourier series, if the literate ones lack some knowledge due to deliberate moves then the rural illiterate are more vulnerable to manipulative elite. Owens (1995) argued that, Politicized ethnicity has been detrimental to national unity and socio-economic well-being.

It is important to note that most of these ethnic conflicts were caused by colonialism, which compounded inter-ethnic conflict by capitalizing on the isolation of ethnic groups. The divide-and-conquer method was used to pit ethnicities against each other, thus keeping the people from rising up against the colonizers but fight among themselves. The distribution of state resources has been based on political support and political allegiance. This has created a discrepancy in terms of development. Distribution of economic resources was often skewed to favour a particular group, pushing marginalized groups to use their ethnicity to mobilize for equality. The political manipulation defeats the effort of National Integration theory promoted by the Kaunda government through the "One Zambia, One Nation" mantra. The findings from the fieldwork are supported by literature in an interview with Voice of America October 31, (2009), Tetamashimba stated that, the Zambian President Levy Mwanawasa is warning all political parties in the country, including his ruling Movement for Multi-Party Democracy (then), against manipulation of voters as the country neared the tripartite elections. He further warned that politicians, should stop creating divisions within the country in order to gain political offices. Mwanawasa further stated that, for

democracy to work, all aspiring candidates should conduct their campaigns in a fair and corruption-free manner. The reason was that the president wanted peace in the country. He believed that only a genuinely elected leader, where there are no petitions and whatever, could stand the test of time who could be trusted by the Zambian people. Mwanawasa wanted the election not to have anybody manipulative, not even the ruling MMD then, the party he was a candidate for president. The president had warned that Zambians must take his words very seriously.”

#### **5.4.1.2 Tribalism and Regionalism**

Literature review indicated that, Political representation that is cognizant of all segments of society is important in building a cohesive society. Related to this are the perceptions that the appointment of ministers and other senior officials have tended to be skewed in favour of one region. According to the Commission of Inquiry into Voting Patterns and Electoral Violence (2019), there emerged perception that “people from North-Western, Western and Southern province were not equitably represented in government at the level of cabinet and permanent secretary (Republic of Zambia, 2019). The skewed representation of ethnic groups in government has in many instances led to resentments from a cross section of society contrary to the theory of nationalism and National integration. Habasonda, (2018) argued that in 2015 for example, president Lungu was accused of appointing his kinsmen into cabinet. The ethnic appointment triggered a wave of violence in various part of the country where the Nguni people (president Lungu’s tribe) were intimidated and harassed. According to literature Review, Opondo (2003), argued that, the prevailing political environment battles for the domination of the democratic process to incorporate society could hinder the aspiration of prominent tribes that are not ready to withdraw their autonomy like the Lozi of Barotseland. Political parties that do not base their survival on the fundamental principles and ideologies of political processes, but rather on ethnic orientation, often intensify this challenge.

Ihonvbere, (1996) contended that, Kaunda propagated national unity though patronage networks through the system of ethnic balancing, Kaunda appointed ethnic elites into government, distributed gifts to ethnic chiefs, and courting ethnic constituencies forming ethnic coalitions. The ethnic appointments did not only awaken ethnic consciousness but ended up creating a bloated bureaucracy, entrenched the culture of corruption and impunity in government. The distribution of state resources has been based on political support and political allegiance. This has created a

discrepancy in terms of development. Some regions where the political class come from are more developed as compared to others. The tribal or regional balance in political appointments into government machinery has promoted the sense of oneness and belonging. Culture and traditional exchanges among the tribes help every Zambian to appreciate oneness. The “One Zambia, One Nation” motto has made the common man realize that they are one people regardless of tribe and region of origin. The motto has made citizens realize that ethnicity should not be taken as a number one priority in the way people relate and treat each other. The Citizens have embraced the intermarriages that has contributed positively in knowing that there are no boundaries that exist within the country as they are all one. The motto has continued to instil the sense of belonging amongst the 72 tribes despite some political tribal influence.

This research found similar “tribalism ideologies” supported by politicians and participants in their verbatim had the following to say;

*“People believe that when one of their own is in power, they find pride in that because it means other tribes will not have a say in matters. People boast about that yet ethnic voting has not gotten rid of poverty in Zambia. I would say it has just strengthened the problems we have, and I would say that negative ethnicity will not end in Zambia”.*

*“Political parties and inclination tend to be based on tribal and regional, making it difficult to develop the regions uniformly. Some provinces look like they are in a war zone with poor infrastructure, hence underdevelopment of the country. The **WAKO NI WAKO** ideology is used by many politicians and it promotes nepotism.”*

This is also backed by the report made by *Zambian Eye* August 1<sup>st</sup> (2016), in which the Patriotic front launched a campaign slogan for general election of August (2016),”wako ni wako” the slogan was unveiled on social media by ardent party cadres like media committee members of the party by then, to encourage voters to vote for someone from their ethnic group. This promoted divisions of citizens on tribal inclination almost plunging the nation into crisis. At this time the “One Zambia, One Nation” Motto was put aside by the patriotic front members who felt to be so powerful due to their political power then. However, the mantra “One Zambia, One Nation” and the national integration theory if applied effectively by the decision makers, will address the challenges of Tribalism and Regionalism being perpetuated by politicians. The country’s motto “One Zambia,

One Nation” emphasizes the need for unity in the country. The motto has promoted sovereignty and patriotism among the Zambians.

All participants agreed that awareness is promulgated for educating communities and government that tribal politics hinders the good governance, cohesion and unity.

#### **5.4.1.3 Poor Social Integration**

Tribal politics has resulted in poor integration between the communities. One easily finds out that people are not connected very well. Inter-clan conflicts between tribes in Zambia brought a disconnection in terms of economics and movement in one district to another. In Lusaka, for example, there is a social disconnection in certain places because of the inter-clan based conflicts which meant that tribes do not intermingle. This occurs mostly in villages and rural areas, and some urban areas where pastoralists who have some kind of tribal vendetta cannot move freely beyond their boundaries defeating the theory of national integration adopted in this study. It is evident that as one of the participants stated that, *“poor social integration between tribes exists in Zambia, it is not only as a result of tribal politicization, but in some cases you will find out that there are some political alienation and enmities against politically dominant tribes which plays a significant role in poor social integration”*.

Further findings of the current study revealed that Political Climate was another factor that dictated how the “One Zambia, One Nation” Motto should be applied. The politicians highly use the slogan during the election period that is in times of political campaigns to solicit for votes from citizens. When in the actual fact they do not apply or promote actualization of the “One Zambia, One Nation” Motto and social integration in the country. Government should by their action convince the citizens that they are all equal before the law, failure to do that the Zambian people will perpetuate the behaviour of discrimination on tribal or regional basis which promote disunity, hate speeches and tribalism in general and the mantra of “One Zambia, One Nation” will not be actualized in the nation. Participants also noted that, *“in most instances have experienced discrimination from the some government officials, “Not after giving the impression that you are supporting some people then you turn around to talk about managing conflict. What are you managing when there is no fair play? The government should stop creating the impression that it is supporting some people in the society to cause mayhem. And when others fight back that is when*

*they now send the police as sacrificial lambs to block them from retaliating*". It gives the impression that some people are second-class citizens especially when it comes to distribution of the country resources also equity and equality should be applied as we are all Zambians."

The participants also gave their opinion regarding the appointments in government office, and lamented that, "the government appointing authorities should be neutral, impartial and treat everybody equally and avoid tribal politicking. Government knows the right thing to do but they don't want to do it making some people feel that they are born to rule, hence undermining the mantra of One Zambia One Nation which contribute to national integration."

The above suggestion could help the country bridge the tribal gaps and conflicts as well as ironing out the tribal supremacy being embraced through sentiments of late in the country. Edgar Chagwa Lungu (2016), as former president made a declaration by stating that the policy of his government and of the Patriotic Front party will be firmly based on the inviolability of the principle "One Zambia, One Nation". Article 4(3) of the amended constitution Act 2016 indicate that, "the Republic of Zambia is a unitary, indivisible, multi-ethnic, multi-racial, multi-religious, multi-cultural and multi-party democratic State". Unfortunately the declarations are pronounced yet the implementation is slow on the ground. Only few officials adhere to what is recognized to be of importance for the unity of the nation like the motto "One Zambia, One Nation" especially in the same patriotic front government (then), which had full of tribal hate speeches and violence perpetuated by those in authority as well as the political cadres.

### **5.5 What are possible solutions that could be identified to enhance the "One Zambia, One Nation" motto with regard to peace and stability?**

Under this research question, it sought to identify the possible solutions that can enhance the "One Zambia, One Nation" motto with regard to peace and stability.

#### **5.5.1 Role of the media as a strategy in promoting peaceful and harmonious co-existence and Mainstreaming of peace education**

The findings that emerged under the research question were: Role of the media as a strategy in promoting peaceful and harmonious co-existence and Mainstreaming of peace education. The findings have shown that from the available sources, the media platforms are important tool in

every given society, the role media plays today in shaping how we see the world is vital have contributed to the unity and peace seen among people of different tribal origins.

In Zambia the media have been used for various means and one of them being a medium for peace education which has contributed to oneness and eliminated discrimination on tribal basis. However, if both media and peace education if applied effectively, they will then help actualize the “One Zambia One Nation” and support the application of the National integration theory in the country to the fullest.

#### **5.5.1.1 Role of the media as a strategy in promoting peaceful and harmonious co-existence.**

The country has depended on the role of the media in promoting peaceful and harmonious co-existence of the Zambians and this has been long acknowledged. Both the electronic and print media have through various means either stoked the embers of conflict or succeeded in dousing growing tension in the polity. Cooper (2010) contended that, the media has the power of influencing public opinion and has the capacity to bring about sensationalism among the public. Though the Zambia National broadcasting corporation media platform endeavours to remind the Zambians on the importance of co-existence and unity through the pronouncement of the motto “One Zambia, One nation” at the opening and closing of each broadcasted activity in all the seven local languages English inclusive. The participants pointed out that, *“the mantra has lost its glue to hold the unity that existed in the past when it was adopted by the father of the nation David Kenneth Kaunda who coined it with the view of national integration. The media platforms have been used by mainly the politicians who promote their own agendas and not that of the people of Zambia. Instead of promoting oneness they tend to advance the strategies of divide and rule ideologies.”* Participants also mentioned that awareness raising on how Zambians can continually uphold peace and stability, usually takes place in different channels of communication such as radio, TV, social media and so on. You can see that people’s awareness is greater, but within government there is a reluctance concerning implementation of the “One Zambia, One Nation” Motto to attain its actualization. There is no use turning the mass media into a propaganda tool for politicians. Therefore, for the media to contribute effectively to peaceful co-existence, it has to abide by the tenets of responsible journalism and investigative reporting. One of the participants

stated that, *“The media should be an independent and unbiased medium. The job of responsible media is to present the audience with facts and not opinions.*

*Once you feed opinions instead of facts the opinions become facts and you take away the natural thinking process of a man’s mind.”* This is evident enough to note that the media plays a role today in shaping how we see the world. Governments, nations and countries should use media for the promotion of peace, and change the viewpoints that could alter public views and sentiment toward a more peaceful resolution Zambia media platforms inclusive. It is the job of media to promote peace initiatives, support individuals and groups who are involved in the peace processes and it is the job of media to highlight the good and suppress and correct the bad. According to the findings, it has been noted that some politicians use media to present a distorted narrative to promote superiority, divert public attention, and to change history in their favour.

#### **5.5.1.2 Mainstreaming of peace education**

During the interview sessions with the participants I observed reluctance on the part of some of the participants to reconcile themselves with the notion that peace and stability can actually return in Zambia through the application of the “One Zambia, One Nation” Motto and peace education. The emergent theme from the coding process of the interview transcripts is mainstreaming of peace education into the works of government, non-governmental organizations, communities, work place environment, civil society groups in short at all levels with the use of “One Zambia, One Nation” Motto as a strategy. Efforts at finding lasting solution to actualize peace and stability and also living by the Zambian Motto , requires the inclusion or mainstreaming of peace education into the whole gamut of activities at these various levels of society. As one interviewed government official put it, *“At this point there is full awareness in every corner, on how we have politically failed to mainstream peace education, and I am pretty sure it is not that we detest each other, but it is because we have bad leaders and a bad political system.”*

All participants in the study affirmed that mainstreaming of peace education should be adopted as a viable strategy to enhance peace and stability in Zambia and that the Motto should not be out spoken as a mere slogan but should be lived by the Zambian Citizens.

The view that community leaders need to be mainstreamed into the peace process to enhance its efficacy was emphasized by participant who stated that, “You see the first thing is for government to give attention to the local community. Also the traditional institutions should be used as part of the instrument to conscientize the people, brief them on how to live peacefully with one another”. Participants also noted that the mainstreaming of peace education, at the societal level, to engender peaceful co-existence was necessary. Harris (2008), contended that, Peace education is deemed a method and process of teaching people about the avoidance of violence and strategies for peace. Peace education is all educational efforts, formal or informal that aims at developing the learner's attitudes, skills, values, knowledge and behaviours to live with others in harmony, mutual understanding, trust and amicable resolution of conflicts. Peace education activities endeavour to end violence and hostilities that are carried out within communities or institutional places of learning, like schools respectively. However, in Zambia People need to be educated and enlightenment campaign should be carried out all the time. So that people will know the importance of peace, living together as one family since we are “One Zambia, One Nation” with just Zambia as our sovereign home. Peace education is an excellent medium for not only learning about peace but also enthroning a culture of peace in the society. However, it is very important to intensify peace education activities in the rural areas to liberate the rural citizens from continuous manipulation from the politicians who want to gain mileage by taking advantage of their ignorance.

## **5.6 Chapter Summary**

This Chapter discussed and analyzed the findings of the study through the themes from the Objectives and those that emerged. These were discussed under specific questions from the objectives and these are as follows: The significance of the “One Zambia One Nation” Motto with regard to peace and stability in the Country, how the Motto contribute to peace and stability, the challenges faced towards actualization of peace and Stability in the Country and the possible solutions that could be identified to enhance the “One Zambia One Nation “Motto with regards to peace and stability. The key findings emanating from this study included: Inadequacy of peace education at the grassroots level and mainstreaming of peace education through the use of the One Zambia One Nation Motto to actualize peace and stability in the country. Though it was observed that the participants restricted themselves to open up more on the political influences such as political manipulation and tribalism that hinder the actualization of the motto to achieve peace and

stability. The study observed that Political difference and opinions contribute to the Country's failure to attain the real peace and stability. The politicians apply the principle of divide and rule in their leadership system where their followers get incited to turn against the opponents affecting ordinary citizens.

## CHAPTER SIX

### CONCLUSION AND RECOMMENDATIONS

#### 6.1 Overview

This Chapter presents the conclusion, recommendations and suggestions for future research.

#### 6.2 Conclusion

The conclusion of the study is based on the researcher established. The study sought to explore the contribution of One Zambia One Nation Motto to peace and stability in the country based on the four objectives that were used to solicit for information. The findings of the study revealed that the participants had various understanding and interpretations in regard to the One Zambia One Nation Motto and its contribution to peace and stability in the country.

This was gauged by the participants opinions and perceptions they were able to put forward such arguments. The researcher's understanding is that participants were unable to give out a uniform definition of "One Zambia One Nation" Motto probably because the term does not have a universal definition, hence they gave description according to their personal experiences and understanding. It was concluded that community leaders such as the councilors and community ward development committee members encounter challenges when promoting the issues of peace and stability in the wards or societies they operate from because there seem to be divisions created by tribal and political inclination. This made them to shun the promotion of the motto when convening meetings with the community members in the ward and tend to be neutral to satisfy all members, and avoid losing popularity. Daunting challenges remain in the constituency leadership official's capacity to provide sufficient, timely and effective support for the members of the constituency to extricate themselves from the vicious spiral of tribal sentiments, segregation arising from tribal, regional origin and political inclination.

The leaders should promote the strategies that foster unity, peace and stability like the One Zambia One Nation Motto. The other challenge identified is the level of exposure for young people due to advancement in technology. Young People tend to get mixed information via various technological mediums related to unity, peace and stability, hence easily manipulated by adults who seek to gain

political mileage. Most youths have been turned into political cadres of political parties who promise them good fortunes and if only they promote political violence in the name of being loyal to their political parties. The youth lack role models, knowledge on peace education and the significance of national integration through the One Zambia One Nation motto. Institutions that were responsible to inculcate values which promote unity, peace and stability in the country are not doing enough for the young people.

From the findings it has been established that, actualizing the One Zambia One Nation motto though very challenging, it is beneficial to all the Zambia who enjoy peace and stability through co-existence despite diverse areas of origin as one participant indicated that “we were Zambians before any tribe and political affiliation and have just one Zambia “the feeling of One Zambia, One Nation brings the sense of co-existence. The Motto enlighten the Zambian Citizens of their rights and obligations to promote harmony, unity, peace and stability. The study further established that participants used integration strategies to unity the community members and instil the sense of belonging, however a close observation indicate that the One Zambia One Motto is not effectively applied to all community development endeavours and more worse to instil the sense of belonging among young people by those institutions that are responsible to do so to be fully actualized.

Lastly the participants felt effective application of the “One Zambia, One Nation” Motto would require a lot of sensitization to rebuild the concept of the “One Zambia, One Nation” to be lived in reality and not letting it stand as just a Slogan, through the public media and encourage celebrations of key events like independence day to restore the belief of oneness and full actualization of the concept. To the outside world, national mottos are used to describe the intent or motivation of the country in a short phrase, but they are also intended to bring enthusiasm and a sense of patriotism to the people.

### **6.3 Recommendations**

Based on the establishment of the findings the following recommendations were made;

- Members of the public inclusive the political officials should be sensitized on the role the One Zambia One Nation Motto can contribute to sustainable peace and stability and how it can be actualized through the public and private media houses such as Zambia National Broadcast Cooperation, community radio station like Komboni radio to mention a few.
- Institutions that promoted the “One Zambia, One Nation” Motto to be revived so that the concept can be truly be lived and practiced in the communities
- Politicians should endeavour to kill concepts like tribalism, unequal distribution of resources among regions and should restore the country re-building strategies as role models, for the motto to be appreciated in reality other than treating it like a common slogan.
- Universities , colleges and schools should include peace education in their syllabus to inculcate values of unity ,peace and harmony among the young people and embrace the “One Zambia, One Nation” Motto as one of the strategy to be used to promote oneness in the country.
- Increased sensitization by placing a premium value on peace education for the rehabilitation and reconstruction of the society to actualize the “One Zambia, One Nation” Motto.
- A peace-building and violence prevention agenda should be adopted and embellished into national development plans.

### **6.4 Suggestions for Further Research**

The study being a revolving one, the researcher proposes that more studies should be conducted pertaining the strategies that can comprehensively bring the One Zambia One Nation Motto to full actualization and promote sustainable peace and stability in Zambia, since the area of study is still fertile for future studies as the current study only focused on the contribution of the “One Zambia, One Nation” Motto to peace and stability in the country and did not cover all the areas that lead to ineffective application of the motto hence failing to actualize it. Therefore:

- More research should be undertaken to do a comparative study on the challenges that are not supporting the “One Zambia, One Nation” motto
- The study on the contributing factors that impede the actualization of the Idea of “One Zambia, One Nation” motto.
- Research should be undertaken to establish better strategies that can promote the “One Zambia, One Nation” Motto.

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**APENDICES**

**Appendix A: Letter of consent and Assent**

**The University of Zambia**

**School of Humanities and Social Sciences**

**Title: The Contribution of the “One Zambia One Nation”Motto to peace and stability :A study of selected wards of Munali Constituency in Lusaka District Zambia.**

Dear Participant,

I am a student at the University of Zambia pursuing a Master of Science in Peace, Leadership and Conflict Resolutions Studies. I am conducting a research as one of the requirements for me to complete the masters programme.

The focus of my study is to explore **the contribution of Zambia ‘motto to peace and stability in selected wards of Munali constituency of Lusaka district, Zambia.** Iam kindly requesting you to participate in this study by providing key information through an interview.

The data that will be collected from this research shall be treated with confidentiality and will only be used for the academic purpose of this study. You are assured of total confidentiality and anonymity in this study. However, during the course of this study you are free to withdraw from it if you feel like doing so. The researcher also requests to record the conversation as a way of avoiding misquoting the participants during data presentation.

Finally, you are requested to sign this form to indicate that you volunteered to participate in this exercise. I have read and understood this document. I therefore agree to participate in this study.

Title: .....

Signature: .....

Date.....

**Appendix B: Interview Guide for Member of Parliament**

The following questions will be directed to the Member of Parliament Munali Constituency during the interview the researcher is going to conduct in the course of data collection. This will be done for the sole purpose of finding out what the Parliament and Constituency has done in trying to effectively implement the one Zambia one nation motto for peace and stability in the country.

.....

**Guide questions for Member of Parliament Munali Constituency**

**Date of interview**.....

**Start time**.....

**End time**.....

- 1) What do you make of the One Zambia One motto?
- 2) Do you think we are following what the motto stands for?
- 3) As a leader how do you think this mantra can be lived in the communities?
- 4) Are there difficulties encountered as the people to live by the motto?
- 5) What strategies do we have specifically dealing with the One Zambia One nation Motto?

**Thank you very much for your time**

**Appendix C: Focus group Interview guide for members of the community Ward development committee (CWDC).**

The following questions will be directed to the members of the Community Ward Development Committee of the selected wards in Munali Constituency during the interview the researcher is going to conduct in the course of data collection. This will be done for the sole purpose of finding out what the members of the CWDC have done in trying to effectively implement the one Zambia one nation motto for peace and stability in their Agenda.

**Guide questions for the Members of the Community Ward Development Committee for selected wards of Munali Constituency Lusaka, District.**

**Date of interview.....**

**Start time.....**

**End time.....**

- As member of CWDC how do you ensure One Zambian One nation is part of your community development agenda?
- What challenges do you face in implementing the Zambian Motto?
- What measures have your Constituency put in place to ensure that members are oriented with the Zambian Motto?

**Thank you very much for your time**

**Appendix D: Interview Guide for ward councilors**

The following questions will be directed to the Ward Councilors of the selected wards in Munali Constituency during the interview the researcher is going to conduct in the course of data collection. This will be done for the sole purpose of finding out how the ward councilors have integrated the one Zambia one nation motto for peace and stability in their Agenda.

**Guide questions for ward councilors of Munali Constituency**

**Date of interview.....**

**Start time.....**

**End time.....**

- 1) What is your understanding of the One Zambia One nation motto?
- 2) How are you integrating the motto in your ward?
- 3) What challenges do you face in effective implementation of the one Zambia one nation Motto?
- 4) What measures have your ward put in place to ensure that you members are fully informed on the Zambian Motto and its importance towards peace and stability?

**Thank you very much for your time**

## Appendix E: Supporting Evidence

### Now PF launches 'Wako ni wako' campaign



The ruling Patriotic Front (PF) has launched another campaign slogan in the run up to August 11 general elections called 'Wako ni wako.'

The slogan, which has been unveiled on social media by ardent party cadres like Media committee members Sunday Chanda and Brian Hapunda simply encourages voters to vote for someone from their ethnic group.

Wako ni wako is an Eastern Province common saying in admitting that you must do someone a favour on the basis of you being connected to such a person by tribe.

In this particular slogan, the PF is preaching that Easterners and their tribal cousins the Bembas and all Northerners must vote for PF on the basis of tribe.

The party is calling this operation as 'Counter Nega-nega (CNN)', in apparent reference to Nega-nega area in Mazabuka district, where Opposition UPND scored more votes with a bigger margin against incumbent Edgar Lungu during 2015 Presidential Bye Election.

In the recent past, the PF has abandoned its 2011 slogan which led them to state house coined 'Donchi Kubeba'. The party adopted another slogan called 'Sela tubombeko'.

And during the manifesto Launch, PF unveiled another slogan called 'Sonta epo wabomba' which came with a different sign from a PF traditional clenched to a clenched fist with an extended index finger.

Perhaps realising that all these slogans are not proving to be as effective as they had hoped, the ruling party has identified tribal campaign messages as a sure way of extending its stay in power for another five years.

In the past, countries like Rwanda have experienced bloodshed and worst genocide as a result of tribal politics

**Appendix E: Proposed Research Time Schedule**

<b>Activity Plan</b>	<b>AUG</b>	<b>SEP</b>	<b>SEPT</b>	<b>OCT</b>	<b>NOV</b>	<b>DEC</b>	<b>JAN</b>	<b>FEB</b>
	<b>2021</b>	<b>2021</b>		<b>2021</b>	<b>2021</b>	<b>2021</b>	<b>2022</b>	<b>2022</b>
Topic identification and proposal writing								
Submission of first draft								
Submission of final proposal								
Data collection								
Data Analysis and report writing								
Submission of final dissertation								

### Appendix F: Proposed Research budget

S/N	Description	Quantity	Unity price	Total in Kwacha
1.	Transport to access the members of the public, ward councilors and MP in Munali Constituency	10 trips	K250	K 2500.00
2	Food	2 meal for 10 days	K100.00	K2000.00
3	Printing & Binding proposal	Four (4) copies	K100.00	K400.00
4	Printing & Binding Final Dissertation	Four (4) copies	K250.00	K1000.00
5	Payment of Research Assistant	One (01)	K1,500.00	K1,500.00
6	Reams of paper	Two (02)	K70.00	K140.00
7	Ball pens	Ten (10)	K2.00	K20.00
8	Flash Disc	one (02)	K60.00	K60.00
9	Voice Recorder	One (01)	K350.00	K350.00
10	Miscellaneous		K1000.00	K1000.00
	<b>TOTAL</b>			<b>K 8,970.00</b>

## Appendix E: Approval Letter



### THE UNIVERSITY OF ZAMBIA DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road Campus | P.O. Box 32379 | Lusaka10101 | Tel: +260-211-290 258/291 777 Fax: (+260)-211-290 258/253 952 | E-mail: [director.drgs@unza.zm](mailto:director.drgs@unza.zm) | Website: [www.unza.zm](http://www.unza.zm)

#### APPROVAL OF STUDY

*IORG No. 0005376*  
*HSSREC IRB No. 00006464*

24<sup>th</sup> April, 2023,

REF NO. HSSREC:-2023 APR- 010

Ms. Doreen Malambo,  
IDE,  
P.O.BOX, 32379,  
LUSAKA.

Dear, Mr. Chisanga,

**RE: “ THE CONTRIBUTION OF ON ZAMBIA ONE NATION MOTTO TO PEACE AND STABILITY: A STUDY OF SELECTED WARDS OF MUNALI CONSTITUENCY IN LUSAKA DISTRICT”**

Reference is made to your submission of the protocol captioned above. The HSSREC resolved to approve this study and your participation as Principal Investigator for a period of one year.

REVIEW TYPE	ORDINARY REVIEW	APPROVAL NO. HSSREC:-2023- APR- 010
Approval and Expiry Date	Approval Date: 24 <sup>th</sup> April, 2023	Expiry Date: 23 <sup>rd</sup> April, 2024
Protocol Version and Date	Version - Nil.	23 <sup>rd</sup> April 2024
Information Sheet, Consent Forms and Dates	<input type="checkbox"/> English.	To be provided
Consent form ID and Date	Version - Nil	To be provided

Recruitment Materials	Nil	Nil
Other Study Documents	Questionnaire.	
Number of Participants Approved for Study		

Specific conditions will apply to this approval. As Principal Investigator it is your responsibility to ensure that the contents of this letter are adhered to. If these are not adhered to, the approval may be suspended. Should the study be suspended, study sponsors and other regulatory authorities will be informed.

#### CONDITIONS OF APPROVAL

- No participant may be involved in any study procedure prior to the study approval or after the expiration date.
- All unanticipated or Serious Adverse Events (SAEs) must be reported to HSSREC within 5 days.
- All protocol modifications must be approved by HSSREC prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address.
- All protocol deviations must be reported to HSSREC within 5 working days.
- All recruitment materials must be approved by HSSREC prior to being used.
- Principal investigators are responsible for initiating Continuing Review proceedings. HSSREC will only approve a study for a period of 12 months.
- It is the responsibility of the PI to renew his/her ethics approval through a renewal application to HSSREC.
- Where the PI desires to extend the study after expiry of the study period, documents for study extension must be received by HSSREC at least 30 days before the expiry date. This is for the purpose of facilitating the review process. Documents received within 30 days after expiry will be labelled "late submissions" and will incur a penalty fee of K500.00. No study shall be renewed whose documents are submitted for renewal 30 days after expiry of the certificate.
- Every 6 (six) months a progress report form supplied by The University of Zambia Humanities and Social Sciences Research Ethics Committee as an IRB must be filled in and submitted to us. There is a penalty of K500.00 for failure to submit the report.
- When closing a project, the PI is responsible for notifying, in writing or using the Research Ethics and Management Online (REMO), both HSSREC and the National Health Research Authority (NHRA) when ethics certification is no longer required for a project.
- In order to close an approved study, a Closing Report must be submitted in writing or through the REMO system. A Closing Report should be filed when data collection has ended and the study team will no longer be using human participants or animals

or secondary data or have any direct or indirect contact with the research participants or animals for the study.

- Filing a closing report (rather than just letting your approval lapse) is important as it assists HSSREC in efficiently tracking and reporting on projects. Note that some funding agencies and sponsors require a notice of closure from the IRB which had approved the study and can only be generated after the Closing Report has been filed.
- A reprint of this letter shall be done at a fee.
- All protocol modifications must be approved by HSSREC by way of an application for an amendment prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address or methodology and methods. Many modifications entail minimal risk adjustments to a protocol and/or consent form and can be made on an Expedited basis (via the IRB Chair). Some examples are: format changes, correcting spelling errors, adding key personnel, minor changes to questionnaires, recruiting and changes, and so forth. Other, more substantive changes, especially those that may alter the risk-benefit ratio, may require Full Board review. In all cases, except where noted above regarding subject safety, any changes to any protocol document or procedure must first be approved by HSSREC before they can be implemented.

Should you have any questions regarding anything indicated in this letter, please do not hesitate to get in touch with us at the above indicated address.

On behalf of HSSREC, we would like to wish you all the success as you carry out your study.

Yours faithfully,



*Dr. J. I. Ziwa*

DR. J. I. Ziwa

**ACTING CHAIRPERSON  
THE UNIVERSITY OF ZAMBIA HUMANITIES AND  
SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE - IRB**

CC: Director, Directorate of Research and Graduate Studies  
Assistant Director (Research), Directorate of Research and Graduate Studies  
Assistant Registrar (Research), Directorate of Research and Graduate Studies