

**CAUSES OF LUNDA – LUVALE CONFLICT AND WHY THE PROBLEM STILL  
EXISTS DESPITE PEOPLE TRYING TO RESOLVE IT: A CASE OF NORTH-  
WESTERN PROVINCE OF ZAMBIA**

**BY**

**ROBERT KAMALATA**

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## Declaration

I, ROBERT KAMALATA, hereby declare that the work in this dissertation is the product of my own effort and that it has not previously in its entity or part been submitted to any University or Institution for a degree. All the works of other people have been duly acknowledged.

Signed:.....

Date:.....

Supervisor: Name.....

Date:.....

Signature:.....

## Certificate of Approval

The University of Zambia approves this dissertation of ROBERT KAMALATA as fulfilling part of the requirement for the award of the degree of Master of Science in Peace, Leadership and Conflict Resolution.

### **Examiner 1**

Name:..... Date:.....

Signature:.....

### **Examiner 2**

Name:..... Date:.....

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## **Dedication**

I dedicate this work to my beloved wife Glenda Masebe Kamalata who gave me un wavering moral, physical and spiritual support during my studies. All my children without whom this course would have not been completed. To them all, may the almighty God richly bless you.

## Acronyms

<b>APA</b>	American Psychological Association
<b>CMML</b>	Christian Mission in Many Lands
<b>CSO</b>	Central Statistical Office
<b>DC</b>	District Commissioner
<b>CBA</b>	Central Business Area
<b>IPA</b>	Interpretive Phenomenological Analysis

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## **Abstract**

This study investigated the root causes and the continuation of ethnic conflicts between the Lunda and Luvale of North Western province of Zambia. The objectives of the study were to: establish how the Lunda and Luvale ethnic conflict can threaten and impact on Zambia's internal stability; examine the extent the Lunda and Luvale ethnic conflict impact on the socio-economic activities of the communities involved; and to establish how the ethnic conflicts between the Lunda and Luvale of North Western province can be resolved. The study employed a case study design using the qualitative approach of data collection and analysis. The sample comprised 14 participants consisting of 2 Chiefs from each tribe, 4 Subjects from each tribe, 1 Missionary, District Chiefs Affairs Officer from North Western Province and 2 Church leaders (one from each tribe) from Christian Mission in Many Lands (CMML). Study participants were selected using purposive and snowball sampling techniques. The data were collected using semi-structured interviews and were analysed using the Interpretive Phenomenological Analysis (IPA) method, by way of coding and categorisation of themes emerging from the data. The study revealed that the Lunda and Luvale ethnic conflict can threaten and impact on Zambia's internal stability because it could bring about further division of the district, thus creating more problems as each district may have its own demand on the government. It was also reported that, because of the conflict, the district could remain divided; creating divisions in terms of who should go to which school or hospital. The study also revealed that the current inadequate representation in the government through courts, police, military and political parties hinders the progress of the country. In terms of the impact of conflicts between the Lunda and Luvale, the study findings revealed that it impacted on them negatively as some people had to leave their homes in search of peace, thereby leaving their homes and fields. They had to abandon all their activities and migrated to other districts. Others had their businesses and property destroyed by rival ethnic group. Overall, uncertainty looms large in the district. As to how this conflict could be resolved, the study revealed that it could be achieved through dialogue and mediation between the two conflicting tribes with the help of the government and other stakeholders interested in resolving conflicts. Arising from the above findings, the study recommended that: The central government should encourage and increase the capabilities of local governments for dealing with future ethnic conflicts within their territories through delegating its command and control to local governments and to watch for the existence of potential ethnic conflict carefully due to its domestic policies in local areas. The Ministry of Chiefs and Traditional Affairs could play a crucial role in this respectively.

**Key Words: Conflict, ethnic, resolution**

# CHAPTER ONE

## INTRODUCTION

### 1.0 Background

The Lunda and Luvale are among the three main ethnic groups in Zambia's North-Western region with populations standing at 34.5% and 16.5% with Kaonde at 26.9% respectively of the total regional population (Central Statistical Office, 2012). According to the 2010 census, the North Western province has the smallest population: 706,462 (males 345,025; females 361,437), living in an area of 125,826 km<sup>2</sup> and is the most sparsely populated (CSO, 2012). The Lunda and Luvale ethnic groups on the eastern and western banks of Zambezi River have historically been involved in one form of economic activity or the other. The Luvale have been fishermen as early as 1940, exporting tonnes of dried fish to the Copperbelt regions of Zambia. On the other hand, the Lunda, with no interest in fishing, opted for hunting and settled on the once game-rich forests on the eastern bank of the Zambezi (Papstein, 1989).

Apart from clearly preferred economic activities, Papstein (1989) believes no social, political or structural element should push these two ethnic groups into conflict. Instead, they should relate as brothers and sisters. Unfortunately, they have had a longstanding ethnic acrimony since the 1950s. The latest case of conflict between the two groups was in early 2015, when the group's two senior chiefs, Ishindi and Ndungu, differed over the use of Luvale and Lunda languages in schools under each other jurisdiction. This dispute not only brings to the fore an ethnically deep-rooted conflict, but facilitate third party interventions, a common occurrence in this decades-long conflict.

Beyond the language argument between the two senior chiefs, there are undoubtedly other issues that continue to remain bones of contention between the two ethnic groups. There are, for example, contextual, historical and relational factors that warrant examination. I contend that no discussion of ethnically related conflict is complete without particular reference to the role that colonialism and its perpetrators played in sowing the seeds of conflict. Commentators on ethnicity vis-à-vis conflicts and violence have highlighted its correlation

with colonial actors or colonial practices (Ake, 1993; Blanton, Mason & Athow, 2001; Papstein, 1989). And, the Lunda-Luvale conflict is no exception.

One would be deceived by the creation of the ‘Lunda and Luvale Native Authorities’ in the 1940s as structures that may have helped in improving the differences between the two ethnic groups through dialogue. Regrettably, as Papstein (1989) notes, the two structural arrangements were without serious influence in decision or policy making.

It is noted that, while the architects of these structures viewed them as ‘institutions of modernization’, their inception encouraged or forced people to seek solutions to local problems through traditional tribal structures (Papstein, 1989, p. 384). Therefore, it is this entrenchment in tribal fall-backs that, I believe, has allowed the perpetuation of the Lunda-Luvale conflict until today. Undoubtedly, the (mis) handling of the political structures has had a decisive effect on relations between the two groups since time immemorial. Other commentators have claimed that “structural configuration of ethnic groups has a direct and profound effect on the willingness and ability of groups to mobilize for collective action” (Blanton, Mason & Athow, 2001, p. 475). This research study will therefore investigate the root causes of Lunda-Luvale conflict and why the problem still exists despite people trying to resolve it a case study of North Western province of Zambia.

### **1.1 Statement of the Problem**

Studies conducted elsewhere show that conflicts pose a threat to peace, security and stability of the nation (Papstein (1989). In Zambia, there have been reports of tribal conflicts. Papstein (1989), in his report about the development of tribalism between the Luvale and Lunda speaking people reports that within the realm of local politics, tribalism was so intensified in the 1940s and 1950s to a point whereby a state of emergency had to be declared in Zambezi District. However, little if any, empirical studies have been conducted to establish the causes of ethnic conflicts and why it has continued between the Lunda and Luvale of North Western province of Zambia. Therefore, this investigation aims at establishing the root causes of ethnic conflicts and why it has continued between the Lunda and Luvale of North Western province of Zambia.

## **1.2 Research Objectives**

This study was guided by the following general and specific research objectives.

### **1.3 General Research Objective**

To investigate the root causes of ethnic conflict and why it has continued between the Lunda and Luvale of North Western province of Zambia.

#### **1.3.1 Specific Research Objectives**

1. To establish how the Lunda and Luvale ethnic conflict can threaten and impact on Zambia's internal stability.
2. To examine the extent the Lunda and Luvale ethnic conflict impact on the socio-economic activities of the communities involved.
3. To establish how the ethnic conflicts between the Lunda and Luvale of North Western province can be resolved.

### **1.4 Research Questions**

1. How does the Lunda and Luvale ethnic conflict threaten and impact on Zambia's internal stability?
2. To what extent does this conflict impact on the socio-economic activities of the communities involved?
3. How can the ethnic conflicts between the Lunda and Luvale of North Western province be resolved?

### **1.5 Significance of the Study**

Evidently, unlike a majority of its neighbours, Zambia has enjoyed reasonable political stability nationally, and has not encountered persistent civil wars or violent conflicts on a national scale; unlike in neighbouring countries. Despite this relative peace and stability, the country has had to address a variety of tribal, ethnic and land conflicts that have arisen within various communities and settlements, many of which have culminated in violent clashes, leading to damage to lives and properties (Tsikata & Seini, 2004).

Therefore, this study is imperative as it will investigate the root causes of ethnic conflicts and why it has continued between the Lunda and Luvale of North Western province of Zambia.

It is hoped that this study may enable the government and the parties involved to build a bridge that will help resolve the ethnic conflict between the Lunda and Luvale of North-Western Province of Zambia. It is further hoped that the study findings may be useful and contribute some knowledge to all stake holders to participate in conflict resolution measures. Finally, the study findings may be a source of literature to future researchers. Furthermore, conclusions, recommendations and suggestions would help stakeholders in conflict resolutions to realize their shortcomings and improve on strategies to be implemented for resolving the Lunda – Luvale conflict of North-Western Province of Zambia.

### **1.6 Limitations of the Study**

This study was limited to 2 Chiefs from each tribe, 4 Subjects from each tribe, 1 Missionary, District Chiefs Affairs Officer from North Western Province and 2 Church leaders (one from each tribe) from Christian Mission in Many Lands (CMML) within North Western Province. As such the responses collected may not reflect the views of all the Lunda and Luvale people of North-Western province because the participants who participated in this study were few and may or may not have provided full disclosure about the causes of the conflict. However, having selected participants from each tribe, though few in number and were thought to be key informants in the district, may have some knowledge of the causes of the conflict.

### **1.7 Delimitations of the study**

Marshall and Rossman (2011) argue that researchers should narrow their investigations otherwise; they end up with information that can be difficult to control or be unrelated to the research problem. The present study limited its focus on the analysis of the root causes of ethnic conflicts and why it has continued between the Lunda and Luvale of North-Western Province of Zambia. The present study's area of interest and activity were purposively selected Chiefs from each tribe, Subjects from each tribe, Missionary, District Chiefs Affairs Officer from North Western Province and Church leaders in North-Western Province of Zambia. Thus, generalisation of the study findings cannot arise because this research was carried out in a specific context.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Overview**

The preceding chapter dealt with the introduction and background of this investigation, problem statement of this research, research questions, aims and objectives of the current study. The discreet nature of this study, the research methodology, and delimitations of this investigation, ethical considerations, clarification of key concepts used in this study were also concisely presented in the previous chapter. The current chapter analyses regional and universal literature related to the research topic.

#### **2.1 Introduction**

Ethnic conflict is one of the major threats to international peace and security. The conflicts in the Balkans, Rwanda, Chechnya, Iraq, Israel/Palestine, Indonesia, Sri Lanka, India, and Darfur are only among the best-known and deadliest examples. The destabilization of provinces, states, and in some cases even whole regions are common consequences of ethnic violence. Ethnic conflicts are often accompanied by gross human rights violations such as genocide and crimes against humanity, economic decline, state failure, environmental problems, and refugee flows. Violent ethnic conflict leads to tremendous human suffering.

Despite the fact that the number of conflicts has declined over the past decades, ethnic turmoil remains one of the main sources of warfare and instability in major regions of the world. Between 1945 and 1990, nearly 100 ethnic groups were involved in violent conflicts. During the 1990s, about three quarters of conflicts were disputes between politically organized ethnic groups and governments. More than one third of the world's states were directly affected by serious internal warfare at some time during the 1990s, and of these states, nearly two thirds experienced armed conflicts for 7 years or longer during the decade. In 2006, all 32 ongoing conflicts were internal, 5 of which were internationalized; most of them were caused by ethnic issues (Harbom & Wallensteen, 2007).

The African continent is characterized by constant degenerating socio-economic conditions and escalating political instability. This is due to the varied and fluid nature and degree of conflicts that are evident in most countries across Africa. For example, South Sudan is currently experiencing some level of political instability; Nigeria and the activities of Boko Haram have claimed lives and damaged properties; and Mali, which has been politically unstable for the last four years. Most conflicts witnessed in Africa began as internal strife between members or groups of local communities and gradually gathered momentum and spilled over the communal boundaries to become international issues. The causes of conflicts in Africa have been traced to historical, racial, socio-economic, land settlement and religious conditions. Additionally, ethnic pride or ethnicity has also played a dominant role ((Harbom & Wallensteen, 2007).

Further, Harbom & Wallensteen (2007) argue that history has stripped Africa's people of the dignity of building their nations on their own indigenous values, institutions, and heritage. They argue that to attempt at this late date to return to ancestral identities and resources as bases for building the modern African nation would risk the collapse of many countries.

Ethnicity is more than skin colour or physical characteristics, more than language, song, and dance. It is the embodiment of values, institutions, and patterns of behaviour, a composite whole representing a people's historical experience, aspirations, and world view. Deprive a people of their ethnicity, their culture, and you deprive them of their sense of direction or purpose (Harbom & Wallensteen, 2007).

Traditionally, African societies and even states functioned through an elaborate system based on the family, the lineage, the clan, the tribe, and ultimately a confederation of groups with ethnic, cultural, and linguistic characteristics in common. These were the units of social, economic, and political organizations and inter-communal relations (Harbom & Wallensteen, 2007).

Harbom & Wallensteen (2007) state that in the process of colonial state-formation, groups were divided or brought together with little or no regard to their common characteristics or distinctive attributes. They were placed in new administrative frameworks, governed by new values, new institutions, and new operational principles and techniques. The autonomous local outlook of the old order was replaced by the control mechanisms of the state, in which the ultimate authority was an outsider, a foreigner. This mechanism functioned through the

centralization of power, which ultimately rested on police and military force, the tools of authoritarian rule. This crude force was, however, softened by making use of traditional leaders as extended arms of state control over the tribes or the local communities, giving this externally imposed system a semblance of legitimacy for the masses. Adding to this appearance of legitimacy was the introduction of a welfare system by which the state provided meagre social services and limited development opportunities to privileged sectors. National resources were otherwise extracted and exported as raw materials to feed the metropolitan industries of the colonial masters.

## **2.2 Theories of Ethnic Conflict**

### **2.2.1 Psycho-Cultural Conflict Theory**

This theory emphasises the role of culturally induced conflict. It contends that even though there are different forms of identities, the one that is based on people's ethnic origin and the culture that is learned on the basis of that ethnic origin is one of the most important ways of explaining violent conflict (Ademola, 2008). Identity is thus seen as the reason for social conflict. However, this does not mean that conflict is unavoidable wherever there are ethnic differences.

Psycho-cultural conflict theorists argue that social conflict becomes a possibility when some groups are discriminated against or deprived of satisfaction of their basic and psychological needs on the basis of their identity. These needs are identified in Maslow's Theory of Motivation and Burton's Human Needs Theory (Maslow, 1970; Burton, 1970). Theorists in this area sees the recognition and protection of identity as the most important even though there are other needs like food, security, self-esteem (Ademola, 2006).

Creighton (1991) noted that social conflicts are identity driven and grows out of the feelings of powerlessness and memories of past persecution. A history of humiliation, oppression, victimisation, feelings of inferiority and other forms of experiences which wears and leads people to resort to vengeance constitute part of what has been referred to as the 'pathological dimensions of ethnicity (Rothschild and Groth, 1995).

According to Spinoza (1951), overreactions to threatened or actual attack are part of the argument that, violent conflict results to situations where passion overwhelms reason;

conflicts that are caused by crisis of identity are usually the most dangerous since identity is an unshakable sense of self-worth.

### **2.3 Categories of Conflict**

Conflict as an intrinsic and inevitable part of human existence and inherent in social existence and progress has broadly being categorized into two; Functional and Dysfunctional conflicts.

#### **2.3.1 Functional Conflict**

Functional conflict or constructive conflict simply means when the outcome of a conflict scenario is positive to human development. Under this category, conflict is the underlying powers that stimulate innovations and development. This conflict category produces positive outcomes by introducing different perspective and accepting innovative solutions (Best, 2006; 36).

Functional conflicts reflect the differences and variety of human opinion and activity which exists in an open society. If this form of conflict is suppressed all together, a society becomes static and stagnant lacking the development of new ideas and institutions to take the place of old and out modelled ones (Ka'oje, 2014). An example of such conflict is the civil right movement of the 1960s in America.

#### **2.3.2 Dysfunctional Conflict**

On the other hand, conflict that ends up in negative outcomes are regarded as dysfunctional conflict. Conflict under this term can be seen as an element that conjures negative connotation, invokes negative feelings and often leads to destruction (Lindelov and Scott, 1989).

The dysfunctional conflict causes destruction to society and as such, remedies have to be found to bring the warring parties together. Usually, it is the refusal to change that brings about dysfunctional conflict. For development to continue in society, functional conflict should always be allowed because it helps readjust values and power relationship in accordance with the needs of the members and allow political community to maintain flexibility and allow change (Ka'oje, 2014).

## **2.4 Ethnic Identity, Ethnicity, and Ethnic Groups**

The terms ethnic and ethnicity have their roots in the Greek word *ethnos*, which describes a community of common descent (Smith, 1986). In ethnic conflict research, the terms ethnic group, communal group, ethnic community, peoples, and minority are mostly used interchangeably. Two elements provide the basis to identify ethnic groups: first, the accentuation of cultural traits, and second, the sense that these traits distinguish the group from the members of the society who do not share the differentiating characteristic. These ethnic criteria, which provide the origins of communal identity, may include shared historical experiences and memories, myths of common descent, a common culture and ethnicity (including race), and a link with a historic territory or a homeland (which the group may or may not currently inhabit). Elements of common culture include language, religion, laws, customs, institutions, dress, music, crafts, architecture, and even food. Ethnic communities show signs of solidarity and self-awareness, which are often expressed by the name the group gives itself (Smith, 1986). The definitions of the terms ethnic and ethnicity in ethnic conflict research thus go beyond the general usage in North America, where ethnicity commonly refers to race (skin colour and other physical markers) only.

According to Smith (1991), ethnic identity is formed by both tangible and intangible characteristics. Tangible characteristics such as shared culture or race are important because they contribute to the group's feeling of identity, solidarity, and uniqueness. As a result, the group considers perceived and real threats to its tangible characteristics as risks to its identity. If the group takes steps to confront the threat, ethnicity becomes politicized, and the group becomes a political actor by virtue of its shared identity. On the other side, ethnicity is just as much based on intangible factors, namely, on what people believe, or are made to believe, to create a sense of solidarity among members of a particular ethnic group and to exclude those who are not (Smith, 1991) members.

Although communal identity provides the foundation for the definition of ethnic groups, disagreement exists over how ethnic identity forms and how it changes over time. A first school of thought, known as the primordial approach, explains ethnicity as a fixed characteristic of individuals and communities (Geertz, 1973; Isaacs, 1975; Smith, 1986). According to primordialists, ethnicity is rooted in inherited biological traits and/or a long history of practicing cultural differences. Ethnic identity is seen as unique in intensity and

durability and as an existential factor defining individual self-identification and communal distinctiveness. Mobilization of ethnic identity and ethnic nationalism is a powerful tool to engage the group in a political struggle. Ethnic divisions and ethnic conflict are considered inherent to multi-ethnic societies and a common phenomenon (Geertz, 1973; Isaacs, 1975; Smith, 1986).

The primordialist focus on fixed identities, however, fails to recognize variation in ethnic group formation, ranging from relatively short-term associations to longstanding, strong, and cohesive groups with biological and historical roots. To account for these differences, a second, so-called instrumentalist, approach developed, which understands ethnicity as a tool used by individuals and groups to unify, organize, and mobilize populations to achieve larger goals (Brass, 1985; Glazer & Moynihan, 1975; Noel, 1968). These goals are mostly of a political nature and include, among others, demands for self-governance, autonomy, access to resources and power, respect for the group's identity and culture, and minority rights. In this view, ethnicity has little or no independent standing outside the political process and is in its character comparable to other political affiliations such as ideological beliefs or party membership. According to instrumentalists, ethnicity is a result of personal choice and mostly independent from the situational context or the presence of cultural and biological traits. Ethnic conflict arises if ethnic groups compete for the same goal, notably power, access to resources, or territory. Elite interest plays an important role in mobilizing ethnic groups to engage in ethnic conflicts. Ethnic conflict is thus similar to other political interest conflicts (Brass, 1985; Glazer & Moynihan, 1975; Noel, 1968).

Critics of instrumentalism argue that ethnicity, in contrast to political affiliations, cannot be decided on by individuals at will but is embedded within and controlled by the society as a whole. Advocates of social constructivism point to the social nature of ethnic identity and argue that ethnicity can only be understood in a relational framework (Anderson, 1991; Brubaker, 1995; Dominguez, 1989; Laitin, 1986). In their view, ethnicity is neither fixed nor completely open. Ethnic identity is created by social interactions between individuals and groups and remains therefore beyond a person's choice, but it is subject to change if the social conditions change. Individuals and groups cannot escape the fact that ethnic differences exist, but they determine themselves what they make of these differences (Wolff, 2006). Ethnic conflict depends thus to a great extent on the opportunities provided for the group to reach their goals. Violent conflict is caused mainly by social and political systems

that lead to inequality and grievances and do not offer options for the peaceful expression of differences (e.g., discriminatory regimes). Changes in social interactions, such as increased tensions or violent conflict, influence the socially constructed nature of ethnicity. Social constructivists explain the tremendous atrocities committed during ethnic conflicts, such as genocide, mass rape, ethnic cleansing, and so forth, by the fact that by virtue of their ethnicity, everyone is part of the struggle (Chipman, 1993).

A fourth view ascribes to ethnicity deep cultural and psychological roots, which make ethnic identity extremely persistent (Ross, 2001; Volkan, 1997). Psycho cultural interpretations stress the importance of shared, deeply rooted worldviews that shape group members' relationships with others, their actions and motives. These worldviews influence members' perception of origin, the intensity of their identity, and the significance of political action. Ethnic identity cannot be changed, only made more tolerant and open-minded. Ethnic conflict engages central elements of each group's identity and invokes fears and suspicion about real and potential opponents. Ethnic conflict is thus not simply a political event but a drama that challenges the very existence of the group by contesting its identity. This explains why ethnic conflicts are very difficult to resolve. Ethnicity cannot be politicized unless an underlying core of memories, experience, or meaning moves people to collective action. As a result, ethnic identity usually "can be located on a spectrum between primordial historical continuities and (instrumental) opportunistic adaptations" (Esman, 1994, p. 14).

## **2.5 Causes of Ethnic Conflict**

Africa, unlike Europe, Asia and America has been undergoing rapid socio-cultural, political and economic changes imposed on its population from outside the continent over the past hundred years. These fundamental changes were forced in by colonialism in a way that affected the totality of the life of the African. Various pre-colonial societies were brought together and forced to live under one political administration.

According to Nnoli (1998, colonialism led to massive shifts of population across the continent, new public and private institutions were formed, new ethos of behavior in these institutions were promoted and new notions of citizenship were created. It fundamentally and radically transformed the economy, including the structures of economic opportunities and external economic relations. At the political level, the people were compelled to come to terms with foreign ideas and forms of political organisation such as nationalism, democracy,

federalism, secularism, separation of powers and socialism. These foreign imports shaped the perceptions, goals and methods of political actors and their victims.

Nnoli (1998) argues that ethnic identity has a symbolic dimension which makes it more intense than otherwise. Like religion, ethnicity has the capability of defining for the individual the totality of his existence including capturing his hopes, fears, and sense of the future. While symbolism in religion explains the here-after, in ethnicity it explains the here and now. It is for this reason that individuals are very sensitive to matters of ethnic and religious symbolism. Any action or thought that is perceived to undermine the religious faith or ethnic group evokes very hostile and sometimes violent response. For ethnicity, the actions likely to undermine an ethnic group include those that diminish its status in the eyes of its members. Since status is a relative concept, such subversive actions include the denial of an ethnic group from its perceived share in the inter-ethnic scheme of things (Nnoli, 1998). By undermining the group, such actions strike at the very symbolic existence of individual members of the reference group, even though the actions may not be directed at them personally.

Michael Brown (2001a, 2001b) distinguishes between underlying and proximate causes for ethnic conflict. Underlying causes include structural factors, political factors, economic and social factors, and cultural and perceptual factors. Proximate causes embrace four levels of conflict triggers: internal, mass-level factors (bad domestic problems); external, mass-level factors (bad neighbourhoods); external, elite-level factors (bad neighbours); and internal, elite-level factors (bad leaders). Both underlying and proximate causes have to be present for ethnic conflict to evolve.

## **2.5.1 Underlying Causes**

### **2.5.1.1 Structural Factors**

Feeble countries or unsuccessful ones are often a starting point for ethnic conflict. Most of these countries are feigned products and lack political legitimacy, ethnically sensible borders, and effective political and legal institutions. Violent conflicts are likely if changes in the economic situation of a country are associated with the deterioration of the political situation in the country and the mobilization of ethnic groups. Posen (1993) noted that group rivalry can lead to military mobilization, which leads to general armament of all ethnic groups within the state. This causes a security dilemma; by taking steps to defend themselves, ethnic groups

often threaten the security of others. The ethnic security dilemma involves aspects of physical security (threats to the existence of the group), political security (oppressive regimes, exclusion from political participation), economic and social security (no equal opportunities for economic and social advancement of the group), cultural security (forced assimilation), and environmental security (destruction of a minority's land and resources (Wolff, 2006). Violent conflicts and internal security dilemmas lead to massive human rights violations, refugee flows, and spill over effects with the potential to destabilize whole regions.

Ethnic geography, namely, the geographic distribution and territorial concentration of ethnic groups in pluralistic states, is a second factor that contributes to the likelihood of violent ethnic conflict. Ethnic conflict is particularly common in states with territorially concentrated ethnic groups located near a border or with ethnic kin in an adjacent state (Fearon & Laitin, 2003). These groups show high levels of organization and increased group cohesion and are able to use shared homelands as a territorial base for their political struggle.

#### **2.5.1.2 Political Factors**

Ethnic conflict is particularly likely in states in which ethnic groups are inadequately represented in the government, the courts, the police, the military, political parties, and other public and political institutions. Authoritarian one-party regimes with discriminatory legislation and lack of opportunities for ethnic groups to participate in state decision-making processes are particularly prone to ethnic conflict. Liberal democracies that focus on the ideals of inclusion, political debate, and the attempt to reach consensus among all participants in the political process facilitate nonviolent ethno political action and are thus less likely to experience rebellion or uprisings (Gurr & Harff, 2003). A second cause of conflict is exclusionary national ideologies. Nationalism and, in an increased form, citizenship based on ethnic distinctions are especially dangerous because such ideologies tend to flourish in situations of political uncertainty and economic collapse. Other forms of exclusionary national ideologies include religious fundamentalism and supremacist, fascist expressions. Third, the occurrence of violent ethnic conflict depends on stable domestic intergroup relations. Violent conflict is especially likely if the claims are incompatible, groups are strong and organized, action is possible, success is achievable, and the fear of suppression and discrimination is tangible (Brown, 2001b). Tactics employed by leaders and elites during political turmoil are crucial: Scapegoating, hate speech, and instrumentalization of the mass media are means that have the potential to aggravate ethnic tensions.

### **2.5.1.3 Economic and Social Factors**

Economic slowdowns, stagnation, deterioration, and collapse are sources of destabilization of the state and can lead to increased tensions and competition among ethnic groups. Competition for limited natural resources is one of the major factors leading to ethnic conflict. In addition, discriminatory economic systems with unequal economic opportunities, access to land and resources, and vast differences in standards of living generate resentment and contribute to tensions and destabilization. Fast economic transitions (e.g., from centrally planned to market economies) and development can aggravate instability by creating favourable conditions for domestic migration, urbanization, and other societal changes. These changes also raise hopes for economic and political gains that can provoke frustration if these expectations are not met (Brown, 2001b).

### **2.5.1.4 Cultural or Perceptual Factors**

Cultural factors such as problematic group histories, stereotypical perceptions, and grievances over cultural discrimination, including restricted educational opportunities, legal and political limitations on the use of the minority language, and constraints on religious and cultural practices, are common causes of ethnic conflict. In addition, a weakening of traditional forms of dispute settlement (such as a council of elders) changes the environment for conflict resolution of ethnic disputes (Brown, 2001a).

## **2.5.2 Proximate Causes**

Proximate causes can be categorized according to (a) whether they are triggered by elite-level or mass-level factors and (b) whether they are triggered by internal or external developments. Brown (2001a, 2001b) identifies four main types of proximate causes of internal conflict:

- Bad domestic problems (internal, mass level factor)
- Bad neighbourhoods (external, mass level factor)
- Bad leaders (internal, elite level factor)
- Bad neighbours (external, elite level factor)

Firstly, internal mass-level factors create bad domestic problems such as rapid economic development, modernization, patterns of political or economic discrimination, and internal migration (urbanization). Refugees or fighters from neighbouring countries who cross the border often bring violence and turmoil with them (Brown (2001a, 2001b).

Secondly, radicalized politics can lead to contagion, diffusion, and spill over effects and create “bad neighbourhoods” (external mass-level causes). For instance, the Hutu refugee camps in Zaire became prime recruitment zones for rebel forces (Brown (2001a, 2001b).

Thirdly, internal elite-level aspects include power struggles by leaders of different groups, ideological contests over the way a country should be organized, and criminal assaults. Leaders have the ability to “play the ethnic card,” which can lead to increased tensions between ethnic groups. Milosevic’s policies in the former Yugoslavia are a good example. By using the national media, Milosevic fuelled nationalist movements and hate toward non-Serbian groups, which led to ethnic cleansing and gross human rights violations committed during the wars in the 1990s (Brown, 2001a & 2001b).

And finally, Kuperman (2004) note that external, elite-level factors are the results of decisions by governments to trigger conflicts in weak neighbouring states for political, economic, security, or ideological reasons; an example is Russian involvement in Georgia (Abkhazia and South Ossetia). In addition, ethnic minorities in some cases decide to wage a violent struggle in the hope of political gains and international support. Ethnic groups assume the willingness of the international community to react and to provide a political forum to support negotiation, arbitration, and the settlement of disputes. The assumption of intervention by the international community can, in the worst case, cause the very tragedies international engagement in ethnic conflict tries to prevent. This happened, for example, in Kosovo in the late 1990s (Kuperman, 2004).

The Kosovar Albanian rebel forces were convinced that if they could provoke the Serbs to attack ethnic Albanians, the international community would intervene on their behalf and thus facilitate their goal of independence. The plan seemed to work out: The rebels began shooting large numbers of Serbian police and civilians in 1997, the Serbs responded by bloody counterinsurgency in 1998, and the North Atlantic Treaty Organization bombed the Serbs in 1999, occupying the province and thereby establishing Kosovo’s de facto independence. However, both the Serb counterinsurgency and the Albanian attacks on Serbs after Serbia’s defeat caused the death and displacement of thousands of people on both sides, thereby leading to a tragedy that could have been prevented. These deaths were a direct consequence of the promise of humanitarian intervention (Kuperman, 2004).

## 2.6 Impact of Conflict

Conflict is not necessarily a negative phenomenon; what is important is the way in which the society responds to the emerging conflict. Where these emerging conflicts can be accommodated, society will be a mix of conflict and co-operation since conflict is inevitable. If the emerging conflict can undergo transformation, peaceful change can ensue which will trigger development and capacity building. However, should societal capacity not be adequate enough to at least manage the conflict and various conflict triggers are discharged, then violent conflict will materialise (Bowd, *et al*, 2008)).

Violent conflict of any nature results in explicit material and human costs to a society. In terms of physical infrastructure, roads, bridges, schools, hospitals and administrative buildings are destroyed. Water courses and wells may be poisoned or polluted, either deliberately or as a consequence of dead bodies, mass migrations of people or military discharge thereby resulting to mid-long-term water shortage and associated developmental problems.

The human and social cost of conflict is so devastating directly or indirectly. Attack on human life is common with attack and atrocities against non-combatant becoming widely common as deliberate strategies of warfare including such tactics as systematic rape, mass execution, and ethnic cleansing etc. The mass migration of people reduces human security through environmental degradation, inadequate sanitation, increase health problems, lack of access to food and physical insecurity, thus giving rise to further human emergencies.

The direct and indirect results of conflict leave a complex lasting legacy that is difficult to erase. Economies need to be stabilized and developed, infrastructures need to be rebuilt and institutional renewal or replacement needs to take place. Education systems are adversely affected by conflict, health systems are unable to cope with increasing demands and social institutions becomes dilapidated or non-existent (Bowd *et al*, 2008). Since conflict is an inevitable aspect of human interaction and avoidable concomitant of choices and decisions with its adverse consequence, the solution then is not to count the frustration of seeking to remove inevitability but rather to try to keep conflict in banks.

## **2.7 Empirical Review**

### **2.7.1 Zambian Perspective (Lunda – Luvale ethnic conflict)**

Zambezi District is located approximately 1,077 km from Lusaka, the Capital City, in the North-Western Province of Zambia. Zambezi (formerly known as Balovale land before the dawn of the First Republic in 1964) recorded a total population of 80,306 people in the 2010 Census (Central Statistics Office, 2010). The Luvale and affiliate ethnic groups, namely, the Luchazi, Chokwe and Mbunda, are the majority, jointly accounting for around three-quarters of the total population.

In order to understand the protracted and persistent language-induced conflict between these two ethnic communities, it is needful for us to provide a cursory recital of the history of the two ethnic communities (Mukunto 2016). It should be noted from the onset, however, that the Luvale seem to have a much more detailed documentation trail than their Lunda counterparts. Kwekudee (2013) in “Trip Down Memory Lane” gives an interesting and informative account of the two ethnic groups before their settlement in Zambia (then Northern Rhodesia). They happen to have been part of the Bantu people that migrated from Cameroon in West Africa to the Great Lakes Region and Southern Africa. Kwekudee further traces their emergence to the Lunda princess from the Lunda Kingdom who fell for the charm of Tshinda Ilunga, the adventurous hunter who hailed from the Luba establishment in the 1600s. This act drove her brothers away in anger to establish their own kingdoms, which eventually culminated in the formation of the Lunda and Luvale dynasties. Others were the Lozi, Bemba and Kaonde ethnic groups that emanated from this legacy. These groups adopted different dialects and some small variations in tradition and material culture which Papstein (1989) argues could have contributed to the genesis of the language-induced ethnic conflict under investigation.

The Luvale faction led by Chinyama passed through Angola and first settled at the Chavuma border before entering present-day Zambezi. In Zambezi, the Luvale, who were fierce warriors, drove away the Mbwele to Western Province and took possession of the entire area surrounding the Zambezi River. However, because they were fishermen traditionally, the Luvale opted to settle along the Zambezi River on the West bank. This not only gave them a better view of their approaching enemies but also allowed them to maintain jurisdiction over both sides of the river (Papstein, 1989).

According to the 1939 MacDonal Commission Report, when Ishima, the first Lunda Chief, arrived in Zambezi around 1895, he sought land from the Luvale Chief and was allocated land on the eastern side of the Zambezi River. Unfortunately, this geographical juxtaposition of the two ethnic communities in such close proximity to each other later spawned the conflict-ridden slave trade in that the more powerful Luvale traded off the Lunda as slaves to the Ovimbundu traders. In their defence, the Lunda sought protection from the Lozi. Who by then had already established a powerful kingdom in Barotseland these battles of conflict and conquest between the Lozi and the Luvale in defence of the Lunda came to be known as the “Wars of Ulamba” (Papstein, 1989).

When the colonial imperialists came to Zambia, their first point of contact was with the Lozi. As a colonial administration strategy as well as a means of compensation for the support rendered by the Lozi during the Wars of Ulamba, the entire Balovale land ended up as part of Barotseland. Consequently, both Luvale and Lunda chiefs became answerable to the Litunga. Kwekudee (2013) narrates how, for a brief moment in history, the two ethnic groups had to put their differences aside and cooperate in fighting a common threat posed by both Lozi and colonial dominance. This was especially the case after the colonial masters began to show their anti-indigenous administrative tendencies and intentions. This opposition, amidst subtle clashes between themselves (as their own differences were not totally forgotten), quickly gained the Lunda and the Luvale a reputation of being wild and unruly subjects that required much closer control and supervision.

In 1923, for the first time, came a colonial District Commissioner (DC) by the name of Bruce Miller from Mwinilunga, a Lunda-dominated area. All other DCs before him were from Barotseland, which was neither Lunda nor Luvale. Due to his background, Miller was perceived as showing a bias toward the Lunda in that he facilitated Ishindi, a messenger under the colonial administration, to rise to the chieftaincy. In addition, Miller used the Zambezi River boundary as a natural mark of demarcation with the Luvale ending up on the west and the Lunda on the east (MacDonnell Commission Report, 1939). This partitioning of Baluvale land resulted in a major conflict between the two ethnic groups as, following this, Chavuma District, considered the area’s best agricultural land and, in spite of having a larger Luvale population, ended up within Lunda control and confines. To date, the Zambezi River boundary-generating conflict has never been resolved. Instead, it continues to complicate relations between the Lunda and the Luvale ethnic communities with implications even for

language use in education. This has become even more acute in recent times given the fact that the Central Business Area (CBA) is on the eastern part (the Lunda area), while the west is waterlogged with little or no potential for meaningful and sustainable agricultural production (the Luvale area) (MacDonnell Commission Report, 1939).

In addition, and as if to rub salt in the ethnic wound, as it were, Baluvale land was later changed to Zambezi District after Zambia's independence in 1964. As the first President of the new Republic, this was Dr Kenneth Kaunda's conflict-resolving strategy in his commendable and concerted attempt to encourage peaceful co-existence between the two ethnic groups. Unfortunately, this did not resonate well with the Luvale who not only saw themselves as unwilling inheritors of poorer land on the west side of the Zambezi river but also knowing that they enjoyed historical precedence over the other inhabitants of the land as a whole.

However, beyond the language argument between the two senior chiefs, there are undoubtedly other issues that continue to remain bones of contention between the two ethnic groups. There are, for example, contextual, historical and relational factors that warrant examination. It can be contended that no discussion of ethnically related conflict is complete without particular reference to the role that colonialism and its perpetrators played in sowing the seeds of conflict. Commentators on ethnicity vis-à-vis conflicts and violence have highlighted its correlation with colonial actors or colonial practices (Ake, 1993; Blanton, Mason & Athow, 2001; Papstein, 1989). And, the Lunda-Luvale conflict is no exception.

One would be deceived by the creation of the 'Lunda and Luvale Native Authorities' in the 1940s as structures that may have helped in ameliorating the differences between the two ethnic groups through dialogue. Regrettably, as Papstein (1989) notes, the two structural arrangements were without serious influence in decision or policy making. It is noted that, while the architects of these structures viewed them as 'institutions of modernization', their inception encouraged or forced people to seek solutions to local problems through traditional tribal structures (Papstein, 1989, p. 384). Therefore, it is this entrenchment in tribal fall-backs that, I believe, has allowed the perpetuation of the Lunda-Luvale conflict until today. Undoubtedly, the (mis) handling of the political structures has had a decisive effect on relations between the two groups since time immemorial. Other commentators have claimed that "structural configuration of ethnic groups has a direct and profound effect on the

willingness and ability of groups to mobilize for collective action” (Blanton, Mason & Athow, 2001, p. 475).

The Lunda-Luvale differences are ethnic, on the basis of Vanhanen (1999)’s proposition. He argues that ethnic groups can be perceived as extended kin groups where members of one group favour and support their group members rather than those from the other group in a conflict situation. As illustrated later, between the Lunda and Luvale there has been what Vanhanen calls support of one kin and not of non-kin. The propensity for this support, argues Papstein (1989), is historical. Among the Lunda-Luvale, there was a change in perceptions: the village, lineage or clan were no longer the protectors and facilitators of access to land, fishing and hunting rights, healing, social recognition and economic advancement. This role was played by larger politics, such as chief and tribe.

The colonial state, according to Papstein (1989), encouraged the creation of tribal groups in rural settings, with the ultimate objective of utilizing these groups in urban industries. Aside from aiding local peoples with official legal recognition and access to economic opportunities in town, these alignments were a source of conflict, especially where colonial actors favoured one group against another, based on their presumed abilities. For example, colonial states invented such categories as the “clever” Bemba or Lozi and the “backward and wild” Luvale or Lamba. Such classification had (has) the potential to pit one ethnic group against another, especially in as far as political, social and economic opportunities mattered.

This had nothing to do with the Lunda and Luvalas before colonial contact. In other words, the subjugation that one group may have suffered at the hands of another had no pre-colonial roots. The systematic and large-scale enslavement of Lunda people by Luvale chiefs and the ‘big men’, notes Papstein (1989), was less an indication of some ancient ethnic animosity. It was rather an acknowledgement, in a new situation created by merchant capitalists, of the abilities of the powerful over the powerless. This also culminated into what is called “cultural division of labour, a pattern of structural discrimination such that individuals are assigned to specific types of occupations and other social roles on the basis of observable cultural traits or markers” (Blanton *et al.*, 2001, p. 475).

While this cultural division of labour may culminate into political mobilization and ultimately to social or political strife, other commentators think differently. Posner (2004), for example,

argues that, “mere presence of cultural differences cannot possibly be a sufficient condition for the emergence of political or social strife, for there are far more cultural cleavages in the world than there are conflicts” (Posner, 2004, p. 529). Conversely, some claim that Lunda and Luvale elsewhere in Zambia continue to co-exist and support each other during traditional ceremonies (Mupuchi, 2010). Despite that, accentuated Lunda-Luvale cultural differences tend to keep the conflict active.

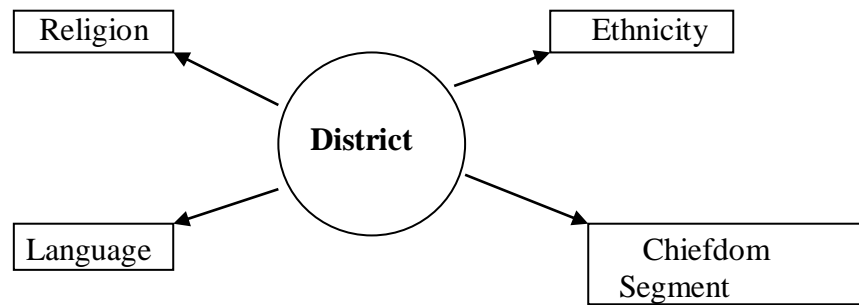
A personal experience of the myth around the cultural division of labour revealed that people from North-Western part of Zambia, especially the ‘kaluvales and kalundas’ were favourably suited to do certain menial jobs. Papstein (1989) notes that the Lunda and Luvale were lowly identified ethnically in town. This made it hard for them to find jobs and served as a basis for more long-term social difficulties. At the time of Zambia’s independence, in 1964, while there were problems between the Lunda and Luvale, there were also issues between these two ethnic groups and other ethnically defined groups in terms of choices of positions within certain sectors of the economy (Papstein, 1989). Latter differences have persisted, traversing political social and economic spheres.

There have been calls, for example, to review boundaries between the two chiefdoms. In 2010, a High Court ruling decreed that the Zambezi River will be the boundary between the Lunda on the east and the Luvale on the west and ensuring all their activities fall with that boundary (Mupuchi, 2010). Both senior chiefs Ndungu (of the Luvale) and Ishindi (of the Lunda) were directed to support the directive by advising their subjects to heed the Court ruling. Equally, there have been calls for an analysis of the location of social infrastructures such as schools in Zambezi District, east or west banks of the river.

## **2.8 Conceptual Framework**

The consociational model is not perfect either, but is certainly more applicable to the Lunda-Luvale conflict. Developed by Arend Lijphart, it is a power-sharing model that views different ethnic or cultural groups as partners interested in overcoming their differences to make the system work and therefore willing to negotiate and make compromises. This model does not only assume the existence of a legitimate leadership to represent each group, but also that intergroup negotiations are done by these leaders who have the ability to avoid the dangers of intergroup conflict through negotiation (Rabie, 1994).

This model should further be applied by using the integrative approach. The integrative approach aims at integrating the interests of adversaries through solutions that meet their mutual needs without sacrificing their basic demands. This may be accomplished through building new cooperative relationships that facilitate the fulfilment of seemingly contradictory goals (Rabie, 1994).



**Figure 1.1: Consociation Model**

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter focuses on the methodology of this study; namely, the framework within which this research was conceived and conducted. The chapter's thrust is on providing a vivid account of the approaches used in collecting data from the Lunda and Luvale communities. The purpose of this study is to investigate the root causes of ethnic conflicts between the Lunda and Luvale and why it has continued a case of North Western province of Zambia. The Lunda-Luvale ethnic conflict is used as a case study.

#### **3.2 Research Design**

This study employed a case study design using the qualitative approach of data collection and analysis. As noted by Holliday (2002:2), a qualitative research design is one that seeks to "describe actions within a specific setting and invites rather than tries to control the possibility of a rich array of variables." Simply put, qualitative researches have the tendency to explore difficulty to control social variables directly rather than reducing them to numbers. This is why Denzin and Lincoln (2005) posited that qualitative research is one that is full of interpretative and naturalistic perspective to the world. Thus, researchers engaged in the qualitative researches explore variables and behaviours in their natural habitat with the aim of making plausible understanding of events as well as the attached meaning.

The decision to collect research data through fieldwork was made in tandem with the study's purpose. The study aims to find first-hand information about the Lunda-Luvale ethnic conflict and the impact of this conflict. Therefore, it is logical that the most effective way of achieving this was to visit the natural habitat of this conflict and assess its impact from people living in these communities.

Furthermore, the decision to engage in fieldwork as a means of collecting data was due to the need for more detailed but complex information of why the conflict has persisted, as well as the impact on community members. As posited by Creswell; "this detail can only be established by talking directly with people, going to their homes or places of work and

allowing them to tell the stories unencumbered by what we expect to find or what we have read from the literature” (Creswell, 2007:40). For example, the real impact of this conflict on communal members can only be assessed by talking to them directly.

### **3.3 The Sources of Data Collection**

This study based its sources of data collection on two main sources; primary and secondary. As noted by Silverman (2006), the primary source of data collection is one consisting of data acquired through interviews. Usually, interviews are the main source or method of acquiring data; therefore, for this research, a semi-structured interview was developed and used as the main tool to collect the necessary data. The purpose of using semi-structured interview as a qualitative research technique was as a result of the urgency to extract detailed and vivid responses pertaining to the historical antecedents of this conflict, factors that ignites and sustain this conflict, the impact of the conflict on them and the community to which they belong, in addition to the emotions provoked by this conflict. The secondary source of data for this study comprises all necessary but accessible documents concerning the war since it first broke out and other related conflict documents. These include reports on government committees that have been set in past years, memoranda, press releases and conference notes. Other documents referred to include previous research works on the conflict, journals, newspapers and news bulletins, and books.

### **3.4 Population**

The Lunda and Luvale are among the three main ethnic groups in Zambia’s north western region with populations standing at 34.5% and 16.5% with Kaonde at 26.9% respectively of the total regional population (CSO, 2012). According to the 2010 census, the North-Western province has the smallest population: 706,462 (males 345,025; females 361,437), living in an area of 125,826 km<sup>2</sup> and is the most sparsely populated (CSO, 2012).

### **3.5 Study Population**

The population for this study was all chiefs and elders, political leaders, church leaders as well as community members within the Lunda-Luvale communities.

### **3.6 Study Sample**

The study sample comprised 14 participants consisting of 2 Chiefs from each tribe, 4 Subjects from each tribe, 1 Missionary, District Chiefs Affairs Officer from North Western Province and 2 Church leaders (one from each tribe) from Christian Mission in Many Lands (CMML).

### **3.7 Sampling Procedure**

The specific sampling procedures adopted by this study were purposive and snowball sampling techniques. The study opted to use purposive sampling technique because the nature of the study required that a participant must be a resident of either of the communities and must either fall within the specified targeted population. The snowball sampling technique was also employed to select the participants because most of them were identified through the first contacted.

### **3.6 Data Processing and Preliminary Interview Analysis**

The study data was analysed using the Interpretive Phenomenological Analysis (IPA) method. Smith and Eatough (2006) argue that this method is a suitable approach for analysing qualitative data when one is trying to establish what experiences individuals have towards a particular situation they are facing, and how they make sense of their personal and social world.

### **3.7 Reliability and validity**

In this study, this was achieved by means of piloting the research instruments. This determined whether the items were correctly worded in order to avoid misinterpretation by the research participants. After pre-testing, the instruments were adjusted accordingly to ensure consistence of the responses.

#### **3.7.1 Reliability**

Content validity and reliability was determined by piloting the questionnaire. In quantitative research reliability measures replicability, consistency and dependability in terms of time, instruments and respondents (Cohen, *et al.*, 2009) whereas in qualitative research it entails credibility, neutrality, confirmability, dependability, consistency, applicability, trustworthiness and transferability (Merriam, 2009). Patton (2015) asserts that reliability is consistency that can be found in replicated measurements of the same experiences. Further,

Merriam & Tisdell (2016) argue that for research to be reliable, it has to show that if it had to be done using similar group participants in a duplicate context, then resembling findings will be established.

### **3.7.2 Validity**

Bryman (2008) and Burns and Burns (2008) describe validity as whether a device or indicator that is supposed to gauge a concept actually measures the concept. Flick (2014) points out that in quantitative research validity of data is authenticated through attentive sampling, suitable measurement, and statistical analysis of information, whereas in qualitative research validity of data is achieved through reliable, depth, richness and scope of collected data. Further, Merriam and Tisdell (2016) underscores this point by stating that the idea of validity is used to conclude whether the researcher correctly describes the experience which it intends to portray. Information therefore, according to Gilbert, (2008) remains valid as long as there is a provision of correct measurement of the concept.

### **3.8 Ethical Considerations**

During the conduct of this research, much attention was given to the understanding and application of the ethical codes outlined by the American Psychological Association (APA). Thus, the research design and methodology, and the general acceptability of the study in terms of ensuring that the gains of conducting this study, far outweighed the losses of not carrying it out were all taken into consideration. It must be stated emphatically that, during the participants' selection and recruitment, tactful persuasion and diplomacy was employed to get participants participate in the research. No amount of coercion was used on participants to take part in the research. Moreover, no inducement of any kind was used to secure participants for this research. All participants were inhabitants of both Lunda-Luvale who wilfully and voluntarily decided to take part in the research.

Ethical standards were achieved by first seeking formal permission from the chiefs of both Lunda-Luvale to use their people for an academic research. Information sheets were provided to each participant, outlining the purpose, aims, risks, extent of anonymity and confidentiality, institutional approval and assented informed consent for the research. The extent of anonymity and confidentiality was explained to participants. This was done by participants being told clearly that the research would not seek any information such as names and telephone numbers, and that research data will not be disclosed to anyone except

those involved in the research project. To ensure confidentiality, all interviews were conducted within a confined space containing only the interviewer and the interviewee. Recording of interviews was also consented to by participants. They were informed about the risk involved in taking part in the research as well as informed explicitly of their freedom to withdraw from the research at any time without penalty.

## CHAPTER FOUR

### DATA PRESENTATION AND ANALYSIS

#### 4.1 Introduction

In this chapter, data is presented, interpreted and analysed according to study themes derived from the research objectives. The purpose of this study was to explore the root causes of ethnic conflicts and why it has continued between the Lunda and Luvale of North Western province of Zambia.

The findings have been presented beginning with the demographic characteristics of the study participants and then in line with the objectives of the study. The study findings are presented in relation to three (3) research questions:

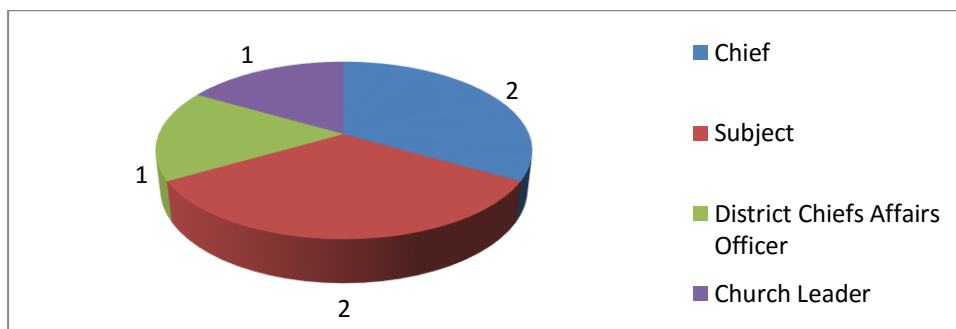
- How does the Lunda and Luvale ethnic conflict threaten and impact on Zambia's internal stability?
- To what extent does this conflict impact on the socio-economic activities of the local people, as well as the communities involved?
- How can the ethnic conflicts between the Lunda and Luvale of North Western province be resolved?

#### 4.2 Demographic Characteristics of the participants

The demographic categories of respondents in the study are described as described in the following section

##### 4.2.1 Status of participants

Figure 4.1 below indicates the number and status of the participants who participated in this study.



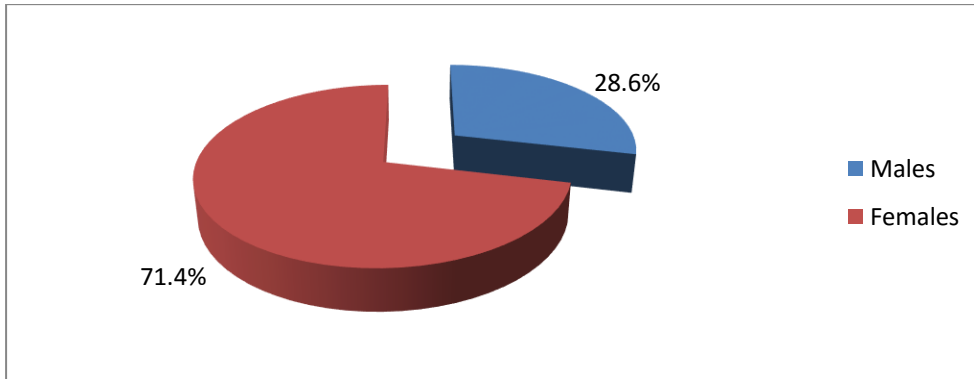
**Figure 4.1: Gender of the participants**

*Source: Field data*

Figure 4.1 Show that there were two chiefs, two subjects, one district chief’s affairs officer and one church leader who took part in this study.

#### 4.2.2 Gender of the participants

Figure 4.1 below shows the gender of the respondents who participated in the study.



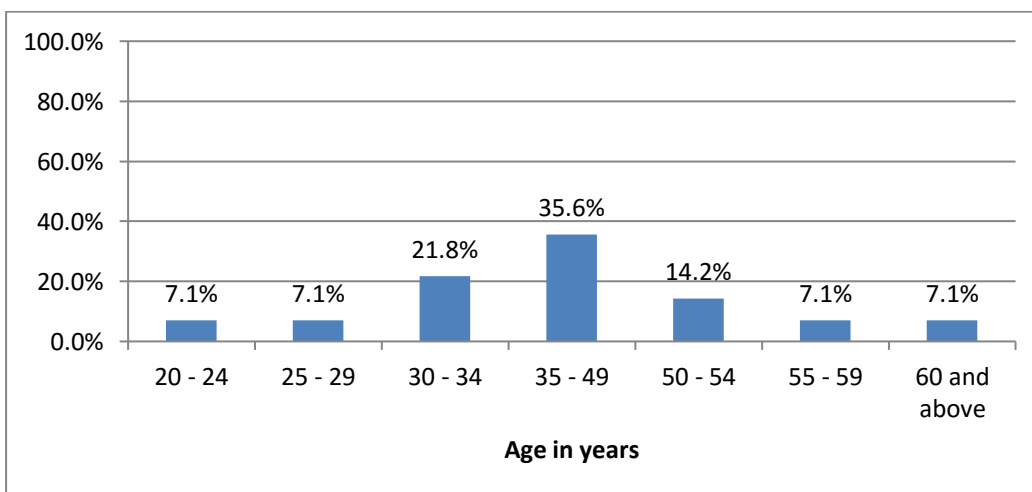
**Figure 4.2: Gender of the participants**

*Source: Field data*

Figure 4.2 shows that, 10 (71.4%) of the participants that participated in the study were males, while 4 (28.6%) were female. The above finding shows that the majority of the participants males.

#### 4.2.3 Age of the participants

Figure 4.3 below shows the age range of the participants who took part in this study.



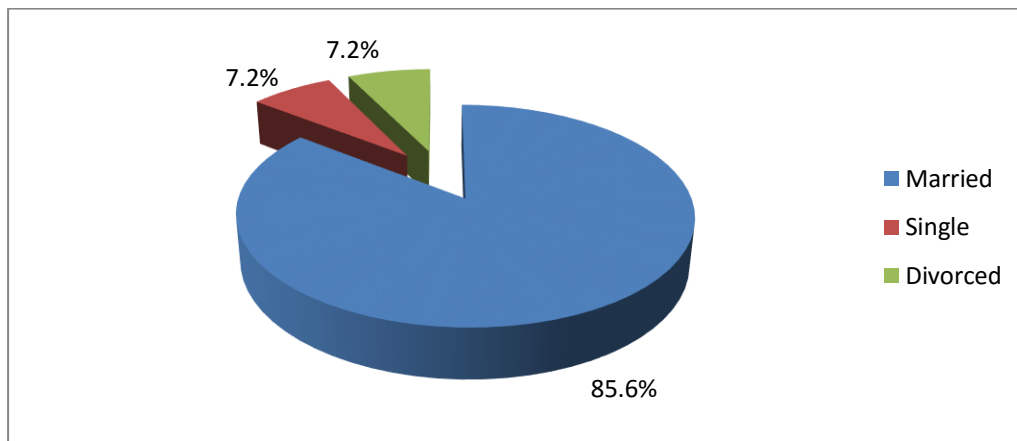
**Figure 4.3: Age range of participants**

*Source: Field data*

As depicted in Figure 4.3, most of the participants, 5 (35.6%) who participated in this study were aged between 35 and 49 years old. This was followed by those aged between 30 – 34 years old, accounting 3 (21.8%) of the total participants. Further, 2 (14.2%) indicated that they were aged between 50 – 54 years old. The other participants, 1 (7.1%) each were aged between 20 and 24 years old, 25 and 29 years old, 55 and 59 years old and 60 years old and above, respectively. The above finding shows that most of the participants were old enough to understand the problem pertaining to the conflict between the Lunda and Luvale.

#### 4.2.4 Marital Status of the respondents

Marital status of the participants was also sought from the participants and the findings were as illustrated in Figure 4.4.



**Figure 4.4: Marital status of participants**

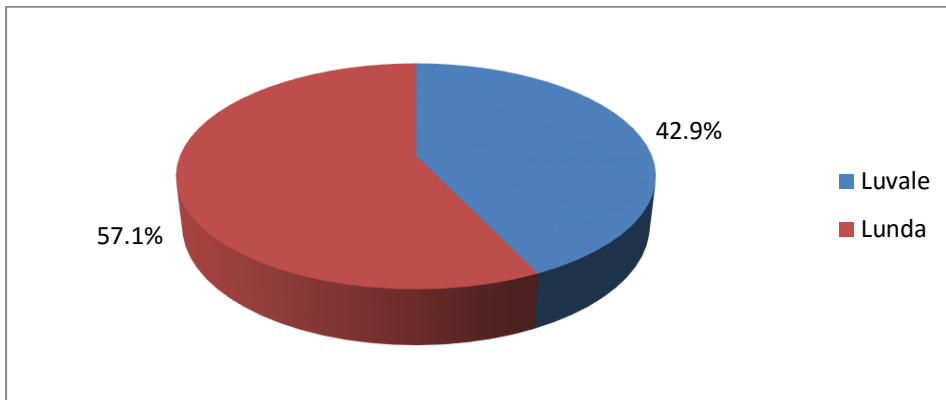
*Source: Filed data*

As can be seen from Figure 4.4 above, the majority of the participants, 12 (85.6%) were Married, whereas 1 (7.2%) and another 1 (7.2%) were divorced and single respectively. The above findings shows that these participants had some form of responsibility and were able to understand the conflict that bestow the Lunda Luvale tribes of North-Western Province of Zambia.

#### 4.2.5 Tribal Status of the participants

Since this study was aimed at finding the tribal conflicts between the Lunda and Luvale of North-Western Province of Zambia it was deemed imperative to establish the tribal

belongingness of the participants who participated in this study. Figure 4.5 shows the tribes of the participants.



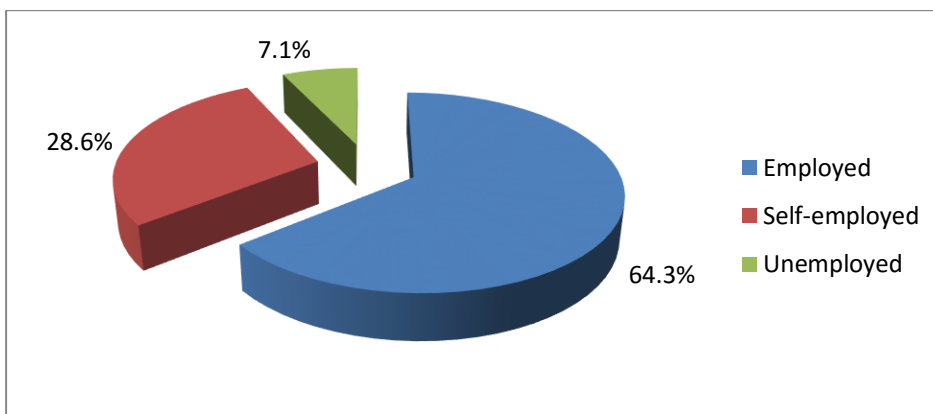
**Figure 4.5: Tribe status of the participants**

*Source: Field data*

From the findings in Figure 4.3 the study findings indicate that 8 (57.1%) of the participants were Lunda whereas 6 (42.9%) were Luvale.

#### **4.2.6 Employment Status of the respondents**

Participants who participated in the study were asked to state their employment status. The findings of the study were as indicated in Figure 6.4 below.



**Figure 4.6: Employment status of the participants**

*Source: Field data*

The figure above depicts that, 9 (64.3%) of the participants were employed, whereas 4 (28.6%) were self and one of the participants, accounting for 7.1% of the total was unemployed. From the above statistics, majority of the participants were in employment.

#### **4.7 Religious affiliation**

Participants were asked to indicate their religion. All the study participants indicated that they were Christians.

#### **4.8 Whether there exists a conflict between the Luvale and the Lunda**

In order to establish if there exist a conflict between the Luvale and the Lunda, data was collected from Chiefs, subjects from each tribe, Missionary, District Chiefs Affairs Officer Church leaders. In regard to the above issue, the study findings showed that all the study participants agreed that there was a conflict between these two tribes.

#### **4.9 Causes of the conflict between the Lunda and Luvale**

The study participants were asked to indicate who, in their views, were the causes of the conflict between the Lunda and Luvale. The findings of the study revealed that 6 out of 14 respondents indicated that the Luvale were the causes of the conflict, while 5 of the same number of respondents were of the view that the Lunda were the causes. However, 3 of the respondents stated that both tribes were causes of the conflict.

When asked why they felt that the conflicts are caused by Lunda, Luvale or both tribes, the following emerged.

One of the senior chiefs stated the following:

*It is not true that one tribe is the cause of the conflict. What is there is that both take actions which lead to conflicts. Both parties are provocative to each other. These actions are in form of behaviour, statements and pronouncements. Both tribes also feel superior over another.*

An interview with another senior chief revealed that land was the major cause of dispute. In his own words he said:

*The other problem is the claim of ownership of the district. None of them is willing to concede, therefore fighting continues. Undefined boundaries contribute to fighting in the area as well.*

Findings from some tribal members revealed the following as narrated below. One of the tribal members said the following:

*The main reason in my view is the fight over wealth. Chiefs are too greedy. Some want to maintain their old culture of saying we are superior than the other. This, in many instances, cause fights among the subjects.*

Another said:

*In my opinion, this conflict started a long time ago when we were not even born. According to my understanding the conflict began because of land demarcation. Therefore, I conclude that the main cause of the dispute is land. In this respect it would be better if the government came in and help sort out this issue*

An interview with the District Chief Affairs officer revealed that the cause of the conflict was due to the way the colonisers demarcated the land. The Luvale claims a certain portion the land which is also being claimed by the Lunda. In his own words he said:

*The influence of the colonial administrators was negative to the point of altering power relations within traditional power structures and among ethnic groups, triggering severe political competition.*

He went on to say:

*The Lunda and Luvale ethnic groups on the eastern and western banks of Zambezi River have historically been involved in one form of economic activity or the other. The Luvale have been fishermen as early as 1940, exporting tonnes of dried fish to the Copperbelt regions of Zambia. On the other hand, the Lunda, with no interest in fishing, opted for hunting and settled on the once game-rich forests on the eastern bank of the Zambezi. Apart from clearly preferred economic activities, I believe that no social, political or structural element should push these two ethnic groups into conflict; instead, they should relate as brothers and sisters. Unfortunately, they have had a longstanding ethnic bitterness since the 1950s. The latest case of conflict between the two groups was in early 2015, when the group's two senior chiefs, Ishindi and Ndungu, differed over the use of Luvale and Lunda languages in schools under each other jurisdiction. This*

*dispute not only brings to the fore an ethnically deep-rooted conflict, but facilitate third party interventions, a common occurrence in this decades-long conflict.*

He further said:

*Beyond the language argument between the two senior chiefs, there are other issues that continue to remain bone of contention between the two ethnic groups. For example, background, historical and relational factors that warrant examination. I claim that no discussion of ethnically related conflict is complete without particular reference to the role that colonialism and its perpetrators played in sowing the seeds of conflict. I surely believe that deepened tribalism was solely driven by the Lunda and Luvale, Colonial administrators, as was the case in other parts of Zambia, had an interest in local structures.*

An interview with a church leader from CMML revealed the following:

*According to my understanding, this conflict was brought about by the colonial masters. These had different interests and practices in their subjects. Knowingly the different trades that these tribes had (the Luvale being fishermen and the Lunda being hunters), the colonial masters capitalised on this aspect. I mean through trade – influencing one tribe against another.*

He went on to say:

*One would be deceived by the creation of the 'Lunda and Luvale Native Authorities' in the 1940s as structures that was aimed at reducing the conflict between the two ethnic groups through dialogue. Unfortunately, the two structural arrangements were without serious influence in decision or policy making. It has been found that, while the creators of these arrangements viewed them as 'institutions of modernization', their origin encouraged or forced people to seek solutions to local problems through traditional tribal structures; leaving out the Church. Therefore, I feel this has allowed the continuation of the Lunda-Luvale conflict until today.*

#### **4.10 The impact of the conflict on people's lives**

The study findings revealed that the conflict has had negative impact on the people's lives. Interviews with some tribal members revealed the following. One of the subjects had this to say:

*Some people have left their homes in search of peace, thereby leaving their homes, fields and big farms. They have abandoned all their activities and migrated to other districts. Others have had their businesses and property destroyed by other ethnic group.*

Another tribal member stated the following:

*A good number is hesitant to take up activities in fear of being attacked anytime. Both parties are incited by their local chiefs. Some people have also lost bread winners in these fights by way of being assassinated by the rival ethnic group. People concentrate on fighting or strategizing on how to fight instead of putting their energies on developing the area.*

In an interview with the District Chief Affairs Officer, the following emerged as narrated by the respondent.

*Undoubtedly, the mishandling of the political structures has had a decisive effect on relations between the two groups since time immemorial. Structural configuration of ethnic groups has a direct and profound effect on the willingness and ability of groups to mobilize for collective action. I mean the influence of the colonial administrators was negative to the point of altering power relations within traditional power structures and among ethnic groups, triggering severe political competition. Hence creating the current situation as experienced.*

Interviews with one of the senior chiefs revealed the following. In his own words, he said:

*Conflict is not necessarily a negative phenomenon; what is important is the way in which the society responds to the emerging conflict. Where conflict can be accommodated, society will be a mix of conflict. If the emerging conflict can undergo transformation, peaceful change can ensue which will trigger development and capacity building.*

He further said:

*Violent conflict of any nature results in explicit material and human costs to a society. In terms of physical infrastructure, roads, bridges, schools, hospitals and administrative buildings are destroyed. Water courses and wells may be poisoned or polluted, either deliberately or as a consequence of dead bodies, mass migrations of people or military discharge thereby resulting to mid-long-term water shortage and associated developmental problems.*

Another senior chief had this to say:

*Should societal capacity not be adequate enough to at least manage the conflict and various conflict triggers are discharged, then violent conflict will materialise; attack on human life is common with attack. The mass migration of people reduces human security through poverty, inadequate cleanliness, increase in health problems, lack of access to food and self-doubt, thus giving rise to further human crises.*

He however, at the end of the interview said:

*If the initial conflict can undergo change, peaceful change will prompt development and capacity building.*

#### **4.11 The Impact of the conflict on Zambia's internal stability**

In terms of the impact of the Lunda – Luvale conflict, the study revealed that it impacted negatively on the social-economic development of the country.

One of the chiefs indicated that;

*In my own view, as the conflict continues, there is economic stagnation and a slowdown in the economic development of the country. This is not necessary in a developing country like ours, Zambia.*

Another chief reported the following:

*As long as the conflict is not controlled, there will continue to be destabilisation in terms of resources. This can eventually lead to increased tensions and competition among the ethnic groupings' and i feel the*

*government of the day should find amicable resolutions to this conflict between the Lunda and Luvale as it has been going on for so long a time.*

When asked how this could be achieved, he said: *there is the House of Chiefs and other government institutions who can handle this. I feel this is possible.*

Interview with the clergy men revealed the following as claimed by one of the CMML church member:

*In my own view, competitions for limited resources compounded with discriminatory economic system have aggravated the conflict. If there was equal distribution in terms of land and other vital resources, the conflict would soon come to an end. What I mean is that with the things I have mentioned going on, there will be no economic development in this province, at all, leading to poverty and other vices.*

One of the tribal members however had his own view. He said:

*Inadequate representation in the government through courts, police, military and political parties hinders the progress of the country. The government through its organs should ensure that these factors are well attended to.*

#### **4.12 Interventions that has been done in the past to try to solve the conflict**

In terms of interventions, the study findings revealed that there are interventions put in place in the past to try to solve the conflict but have not yielded any fruitful results. One of the chiefs reported thus:

*Many interventions such as government through King Mwata yamvo, king of the Lunda and Luvale sending representatives to try and settle the matter but proved futile. However, we hope one day a solution will be found that will please the two conflicting tribes.*

Another chief lamented the following:

*Because of this conflict, the community can't register meaningful development because all developmental ideas are seen as suspicious by the local people. In this case the community does not support each other. In*

*this case the development aspect remains lagging. For fear of not being attacked people do not go farming, hence the area becomes hunger prone. No developmental meetings do take place because, participants end up fighting.*

Interviews with the clergymen revealed that in the past recent, the Church has been approached to resolve this conflict. According to one of the clergymen:

*We have been approached on several occasions when such fights arise. We have accordingly used the word of God to cool the two parties. In some instances, it has worked. However, the onus is on the two chiefs to believe God and remember that they all belong to God and that only God can bring peace.*

The District Chief Affairs Officer had this to say:

*Many interventions at local and provincial as well as national levels have been initiated in the past but have not yielded meaningful resolution of the conflict instead, they have failed lamentably. The government started by having a commission of inquiry then brought two parties but no tangible results were got. Secondly, King Mwata yamvo, king of the lunda and Luvale sent representatives to try and settle the matter but also failed. The local chiefs wanted to preside over the matter but it did not yield any positive results.*

#### **4.13 How the ethnic conflicts between the Lunda and Luvale of North Western province could be resolved**

Respondents were asked to state how the conflict between the Lunda and Luvale could be resolved. Their responses were as reported below.

Interviews with the senior chiefs revealed the following as presented below.

One of the chiefs said:

*The greatest effort required to end the conflict is reconciliation. We need to talk to each other and remove the feel of being superior over one another. Further I feel that the government should play a big role in this matter. The role of the government must of mediating the talks between the Lunda and*

*the Luvale. The government should always remain neutral. It should never be seen favouring one tribe. Also, we as chiefs should humble ourselves and learn to dialogue.*

Another chief had this to say:

*In my own view, I would suggest that church leaders must be involved in trying to resolve this conflict. We need their support because we all believe in God and that only God who can bring the ever-needed lasting peace. Reliance on fellow humans has failed us for a long period now. I feel the solution to this problem is God only. However, chiefs should as well educate their subjects the dangers of indulging themselves in fighting. Chiefs should play a larger part in the reconciliation processes. As for the church, it must have a role of preaching peace. The church must not be segregate in all activities. They must inform people the dangers of fighting.*

Interviews with the tribal members revealed the following as presented in the next segment. One of them stated that there is favouritism in the way local appointments are done in this district. In his own words he said the following:

*The appointing officers must consider balancing the two tribes especially when it comes to local appointments. Reconciliation must be on going to lessen some more occurrences of fighting.*

Another tribal member had this to say:

*In my opinion, one of the most possible ways is the government, as the highest authority should formulate policies which every citizen must adhere to strictly. The government must make sure that there is law and order in the district.*

Another tribal member reported the following:

*I feel churches should be considered first as they always preach about peace. On one hand, the churches are always seen to be like Christ. They preach salvation, love and peace. In this case everyone listens to them. They are the peace makers. On the other hand, the chiefs are the main*

*custodians. They play a big part in reconciling everybody. They should be holding meetings to talk about reconciliation and unity.*

Interviews with the church clergy men revealed the following information as presented in this segment.

From the interviews and discussions with the missionary, it was clear that the best mediator to help end this conflict was the government.

One of the clergy men from CMML said the following:

*One of the most possible ways to end this conflict is government intervention. The government, being the highest organ should formulate guidelines which every citizen must adhere to strictly. The government, through the house of chiefs should table such issues so that people at war may learn from the other chiefs who have enjoyed peace on their regions. Further I feel that the government in power must make sure that there is law and order in the district. The church should also continue teaching and preaching peace among the locals as a way of promoting understanding between the two conflicting tribes.*

A discussion with the District Chief Affairs officer revealed that the only alternative to resolving the conflict was government intervention. He said:

*The government being a custodian of all the people of Zambia should find and put in place a tribunal with focus on finding ways of uniting the two tribes. I believe this is achievable.*

#### **4.14 Summary**

The preceding chapter has presented the findings of the study focusing on the causes of the Lunda – Luvale conflict and its impact on the country's stability, the people's lives and how this conflict could be resolved in the district. Among the causes cited were provocation of one another in form of behaviour, statements and pronouncements and wanting to be superior over the other tribe; ownership of the district; fight over wealth; and land demarcation. In terms of the impact on Zambia's stability, it was found that it impacted negatively on the economic development of the district and the country as a whole. On the people's lives, it

was found that people were always living in fear of attacks thus could not do productive work. The findings have also revealed that the only most appropriate way to resolve this conflict was government intervention and dialogue between the two tribes.

The next chapter, which is Chapter Five, discusses the findings of the study. The literature and theories will be employed in making meaning of the raw data so as to make explicit and sensible the theoretical framework.

## CHAPTER FIVE

### DISCUSSION OF FINDINGS

#### 5.0 Introduction

This chapter discusses findings according to the objectives of the study. The research utilized both primary and secondary data. The primary data was obtained through semi-structured interviews with the participants whereas secondary data was obtained through a thorough review of related literature both published and unpublished from the Ministry of Chiefs and Traditional Affairs, and the internet among other sources.

#### 5.1 How the Lunda and Luvale ethnic conflict can threaten and impact on Zambia's internal stability

As regards to how the conflict between the Lunda and Luvale can threaten and impact on Zambia's internal stability, the study findings showed that this could bring about further division of the district, thus creating more problems as each district may have its own demand on the government. It was also reported that, because of the conflict, the district could remain divided; creating divisions in terms of who should go to which school or hospital. In other words, the two tribes may insist that their subjects do not attend school or hospitals in the area of the opposite tribe, thereby increasing the already existing enmity between the two tribes. The study findings show, as claimed by one of the chiefs that; as long as the conflict is not resolved, there will be economic stagnation and a slowdown in the economic development of the district as well as the country which he claimed was not necessary in a developing country like ours, Zambia. It was further found that the current inadequate representation in the government through courts, police, military and political parties hinders the progress of the country.

In the same vein, Bowd, *et al.* (2008) asserts that the direct and indirect results of conflict leave a complex lasting legacy that is difficult to erase. Economies need to be stabilized and developed, infrastructures need to be rebuilt and institutional renewal or replacement needs to take place. Education systems are adversely affected by conflict, health systems are unable to cope with increasing demands and social institutions becomes dilapidated or non-existent. Since conflict is an inevitable aspect of human interaction and avoidable concomitant of choices and decisions with its adverse consequence, the solution then is not to count the frustration of seeking to remove inevitability but rather to try to keep conflict in banks.

## **5.2 The extent to which the Lunda and Luvale ethnic conflict impact on the socio-economic activities of the local people, as well as the communities involved**

In terms of the impact of conflicts between the Lunda and Luvale, the study findings revealed that it impacted on them negatively as some people had to leave their homes in search of peace, thereby leaving their homes and fields. They had to abandon all their activities and migrated to other districts. Others had their businesses and property destroyed by the rival ethnic group. A good number is hesitant to take up activities in fear of being attacked anytime and others have also lost bread winners in these fights; people concentrate on fighting or strategizing on how to fight instead of putting their energies on developing the area.

In the same vein, Bowd, *et al.* (2008) in their study argued that violent conflict of any nature results in explicit material and human costs to a society. In terms of physical infrastructure, schools, hospitals and administrative buildings are destroyed. Water courses and wells may be poisoned or polluted, either deliberately or as a consequence of dead bodies, mass migrations of people or military discharge thereby resulting to mid-long-term water shortage and associated developmental problems.

Further, the current study also revealed that because of the persistent conflicts between the two tribes, the community cannot register meaningful development because all developmental ideas are seen as suspicious by the local people. In this case the community does not support each other. These assertions seem to conform to Bowd, *et al.* (2008) who argued that because of conflicts, the human and social cost so devastating directly or indirectly. Attack on human life is common with attack and atrocities against non-combatant becoming widely common as deliberate strategies of warfare including such tactics as systematic rape, mass execution, and ethnic cleansing etc. Similarly, conflicts reduce human security through environmental degradation, inadequate sanitation, increase health problems, lack of access to food and physical insecurity, thus giving rise to further human emergencies.

## **5.3 Resolving the ethnic conflicts between the Lunda and Luvale of North Western province**

Many interventions, especially at local and provincial as well as national levels, the government had firstly initiated a commission of inquiry by bringing and brought the two parties on the dialogue table but this did not yield meaningful results. Secondly, King Mwata yamvo, king of the Lunda and Luvale sent representatives to try and settle the matter but also

failed. The local chiefs wanted to preside over the matter but it did not yield any positive results.

Mediation is one of the third-party intervention approaches by an independent and acceptable participant to both disputing parties. It is defined as ‘an intervention of a third party in conflict who has limited (or no) authoritative decision-making power; aimed at achieving mutually satisfactory outcome through reconciliation, empowerment healing, peace and justice and ultimately strengthening relationships, encouraging trust and respect between parties (Bannink, 2007).

Despite the seemingly holistic and comprehensive description of mediation above, the approach advocated here is not just settlement or problem solving oriented but transformative. Transformative mediation, according to its proponents, is a third-party intervention style that seeks to empower the parties in a conflict as well as encouraging them to recognize each other’s point of view (Folger & Barush Bush, 2014). It is also an intervention mechanism that aims to transform the relationship between the disputing parties. However, in the Lunda – Luvale conflict, mediation did not yield any tangible results as the two conflicting chiefs could not be brought to table to discuss their differences due to the fact that they felt doing so would deprive them of their authority.

Mediating transformatively across these sectors would, I believe, comprehensively enhance the chances of transforming the conflict as opposed to leaving the intermediary role to state actors only. Besides, Lederach (2003) presents a fourfold change that a conflict causes and no one intervener would unilaterally handle all these areas. First, at a personal level, the call is to reduce the destructive consequences and scale up the potential for individual growth physically, emotionally and spiritually. This dimension would be handled ably by the church leadership and counsellors. Second, relationally, transforming the Lunda-Luvale conflict, as Lederach, suggests, entails evaluating how the patterns of communication and interaction have been affected by the conflict. There is a need to go beyond visible issues (more the domain of conflict resolution) to underlying intangible aspects, as reported in this study. This can be handled, in addition to the church, by cultural associations and local and indigenous institutions.

However, the key question still remains: how transformative mediation can practically be realized by the four key players individually or collectively. First, the Church, through their

various national, regional and local structures, enjoys national recognition and intervening in this conflict would equally be valued. It may be said, ethnic conflicts are internal matters in which mediation may be perceived as meddling (Zartman, 2000).

But the churches, through their small Christian Communities, can and does have almost daily interactions with members of the Lunda and Luvale ethnic groups. As such, facilitating dialogue at this level between the two groups is in my view very feasible. I contend that the degree of cooperation by these groups is higher when drawn together by the church than when called by other social entities. This is attested by one of the chiefs who stated that they need the support of the Church because the church preaches peace and that only God can bring about everlasting peace between these two rival tribes.

Besides, the church's involvement, through its leaders as mediators, will circumvent the limitation of the parties' asymmetry (Kriesberg, 2001). The church has comparatively more leverage, for example, to engage traditional leaders, such as headmen (custodians of tradition and order), to assess whether the continuing conflict is going against the traditional norms. Additionally, a mediator is expected "to block the impending or escalating conflict, drawing parties from hostile perceptions and actions and bring them together in a more harmonious relationship" (Zartman, 2001, p. 264). Leaders from churches can ably play this role.

Cultural associations and local/indigenous associations, such as the Lunda and Luvale Cultural Associations, can equally be part of the transformation process. Members from these structures can participate in the mediation process at all the three levels – top, middle and lower. At the top or national level, they can represent their constituencies; serve as resources and participants at middle level during problem-solving workshops and facilitate village level inter-clan mediation processes. This may also include inter-ethnic engagements at the village level, ensuring representatives of these two ethnic groups are empowered to handle their differences amicably. This multi-layered contribution to the transformation of the conflict may not be unique to north-western region of Zambia, as mediation is described as both top-down and bottom-up. Mars (2001), looking at the Guyanese experience of Ethnic Politics, Mediation and Conflict Resolution, argues that the top-down part, a formal type of mediation, involves official entities such as states, international institutions and upper-class personalities, while the bottom-up mediation includes lower class or mass organizations, local communities, civil society elements and groups neglected in the political process.

Conversely, any disparities in the allocation of social infrastructure should transparently be explained to affected communities, thereby preventing claims of relative deprivation. As a source of conflict, relative deprivation is aptly described as resulting from “the combined effect of rising expectations and lack of progress toward demands for a better life. Relative deprivation is defined as actors’ perception of discrepancy between their value expectations and their value capabilities. Value expectations lead people to believe that they are rightfully entitled to certain goods and conditions of life” (Jeong, 2000, p. 69). Claims from the Lunda and Luvale are not devoid of claims of relative deprivations. For example, in 2010, there was a debate over who should have access to and control Zambezi Central Administration area, which is state land (Mupuchi, 2010).

## CHAPTER SIX

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.0 Overview

This chapter presents the conclusion and recommendations of the study aimed at investigating the root causes of ethnic conflict and why it has continued between the Lunda and Luvale of North-Western province of Zambia, it also gives suggestions for future research in this area.

#### 6.1 Conclusions

People and society have always seen conflict as a disruption of order, a negative experience, an error or mistake in relationship. Also, it is seen as a confrontation between differences in certain aspect of a relation and as such be perceived as a struggle between right and wrong which should be avoided.

However, conflicts have some positive aspect. There can be no progress without conflict and conflict resolution. For Marxism, to understand society is to understand conflict (Mao; 1937; 295). Therefore conflict should always be seen as an outgrowth of diversity which may hold possibility for improving the relationship.

What this dissertation has attempted to discuss is first, argument that the issues in the Lunda-Luvale conflict are not just contemporary but historical. Second, the handling of the conflict by the different players should be less inclined to mediate the substantive issues in the conflict and instead lean towards transforming relations between the parties. Not only is conflict transformation linked to relational dimensions of the conflict, but also to personal, structural and cultural dimensions. Fundamentally, attention should be paid to the changes that the conflict provokes.

To comprehensively transform the conflict and respond to its various dimensions, a myriad of key stakeholders should play the intermediary role. These include the church leaders; cultural associations and indigenous organizations; government agencies – ministry of chiefs and traditional affairs - and the scholarly committee. It is undoubtedly clear that there are costs to the failure to transform the Lunda-Luvale conflict. These include polarizing relations;

slowing down the development of social infrastructure; spill over effect onto other cities and towns and potential for future violent engagement.

## **6.1 Recommendations**

Based on my case studies of ethnic conflict between the Lunda and Luvale in North-Western Province of Zambia, I would like to recommend some measures for preventing future ethnic conflicts in this region.

### **6.1.1 Recommendations for the Zambian Government**

- In general, the central government needs to encourage and increase the capabilities of local governments for dealing with future ethnic conflicts within their territories. To do so, the central government needs to delegate its command and control to local governments and to watch for the existence of potential ethnic conflict carefully due to its domestic policies in local areas. The government, through the Ministry of Chiefs and Traditional Affairs, should take up this responsibility and ensure any policy measures address this ailment. Cultural changes brought about by conflict call for helping those in conflict to understand the cultural patterns that contribute to conflict in their setting. Thereafter, identify, promote, and build on resources and mechanisms within that culture for constructively responding to and handling conflict and the Ministry of Chiefs and Traditional Affairs can assist in filling this void.
- The government has a bigger role in ensuring a lasting solution is found to the Lunda-Luvale conflict. As front runners, the Ministry of Chiefs and Traditional Affairs should, as part of their preliminary intervention in the conflict, proactively gain insight “into the underlying causes and social conditions which create and foster violent expression of conflict. There is need to do away with the myth that lack of development is caused by ethnic strife and antagonism, a myth which discouraged the central government from investing in an area where the propensity for conflict is high and may hinder the success of any project; (an environment where both parties do not feel deprived of their social and economic needs should be created.

### **6.1.2 Recommendation for the Local Government**

- The local government, at least at the provincial and district level, should gather and maintain up-to-date information that covers politics, social-economic conditions, religion, culture, education, and demography statistics that can be accessed by the public and all government agencies when formulating national or regional policies. This, in the long run, will reduce the possibility of conditions arising that might cause conflict among local people and, at the same time, it will effectively boost local development.
- Further, the local government should recognise and encourage local religious and community leaders to regain their former roles in settling local conflicts.

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## APPENDICE

### APPENDIX 1: SEMI-STRUCTURED QUESTIONNAIRE FOR PARTICIPANTS

#### UNIVERSITY OF ZAMBIA in collaboration with ZIMBABWE OPEN UNIVERSITY

Dear Respondent,

I am a student at the **University of Zambia in collaboration with Zimbabwe Open University**, pursuing a **Master of Science in Peace, Leadership and Conflict Resolution**. I am expected to carry out this research as a partial fulfilment for the award of Master of Science degree.

My research topic is: **Investigating the root causes of Lunda-Luvale conflict and why the problem still exist despite people trying to resolve it a case study of North Western province of Zambia.**

You have been selected to be part of this research by answering a questionnaire that has been prepared to aid the gathering of information. Any information you shall give is strictly for academic purposes.

The questionnaire contains questions where you are expected to **tick** the appropriate answer of your choice and if you would like to add any other information not asked use the back of the paper.

Your co-operation will be highly appreciated, thanking you in advance.

#### INSTRUCTIONS

- Please do not write your name.
- Kindly answer all questions.
- Tick  were applicable.

**Note:** Please you are kindly required to answer this questionnaire freely and honestly. The information given will be used strictly for academic purposes only.

**Questionnaire #..... (For researcher's use)**

- 1.** Status of the participant
  - a. Chief
  - b. Subject
  - c. Church leader
  - d. District Chiefs Affairs Officer
  
- 2.** Gender
  - a. Male
  - b. Female
  
- 3.** Age
  - a. 20 – 24
  - b. 25 – 29
  - c. 30 – 34
  - d. 35 – 49
  - e. 50 – 54
  - f. 55 – 59
  - e. 60 and above
  
- 4.** Marital status
  - a. Single
  - b. Married
  - c. Divorced
  - c. Widowed
  
- 5.** Tribe
  - a. Lunda
  - b. Luvale

6. Religion
- a. Christian
  - b. Moslem
  - c. Baha'i
  - d. Others (Specify).....

7. In your opinion, do you think there exist a conflict between the Lunda and Luvala? (Explain).

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8. If you feel that there exists a conflict between these two tribes, what would you say are the causes for this?

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9. In your own views, what has been the impact of this conflict on people's lives (social, economic and psychological consequences)?

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10. In your opinion, how has this conflict impacted on Zambia's internal stability (social, economic and psychological consequences)?

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11. Since the beginning of the conflict, has there been in the recent past any interventions to resolve it.

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12. In your opinion, how best who do you think this conflict can be resolved?

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**THANK YOU!**

**END**