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KNOWLEDGE, ATTITUDES AND PRACTICES OF ETHICS OF WAR IN
THE ZAMBIA ARMY: A MIXED METHODS STUDY

BY

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A Thesis submitted to the School of Post Graduate Studies for the Degree of the
Doctor of Philosophy in Ethics

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DECLARATION

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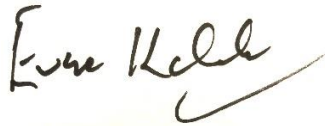
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CERTIFICATE OF APPROVAL

On behalf of the University of Lusaka (UNILUS), We wish to confirm that We supervised WILLIAM MAIPAMBE SIKAZWE's Thesis. We further wish to state that to the best of our knowledge, We believe that the said student actually conducted this research work. We therefore approve that this Thesis by WILLIAM MAIPAMBE SIKAZWE be submitted in partial fulfilment for the award of Doctor of Philosophy in Ethics.

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DEDICATION

I dedicate this thesis to my wife Precious and our children William (Junior), Jabulani, Riley, Kaleb, Kambole and Mbita Lawrence whose love and support continues to inspire me to aspire for the lofty achievements, including the accomplishment of this thesis:

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LIST OF ACRONYMS/ABBREVIATIONS

AAR	After Action Review
AU	African Union
BSA	British South African Company
DDE	Doctrine of Double Effect Account
DMIS	Department of Military Intelligence and Security
FRELIMO	Freedom Liberation of Mozambique
ICC	International Criminal Court
ICTR	International Criminal Tribunal for Rwanda
ITC	International Tribunal Court
KAPs	Knowledge, Attitudes and Practices
MTG	Mushala Terrorist Group
NGOs	Non-Governmental Organizations
OAU	Organisation of African Unity
PCV	Penal Code Violence
POWs	Prisoners of Wars
RATVS	Revised Attitudes Toward Violence Scale
REC	Research Ethical Committee
RENAMO	Mozambique National Resistance
RWA	Right-Wing Authoritarian
RUF	Revolutionary United Front
SADF	South African Defence Force
SDO	Social Dominance Orientation
SEM	Structural Equation Modelling
SPSS	Statistical Package for Social Sciences
SWAPO	South West African People's Organisation
UNIP	United National Independence Party
UNITA	National United Party for the Total Independence of Angola
UP	United Party
ZANU	Zimbabwe African People's Union
ZSIS	Zambia State Intelligence and Security

DEFINITION OF TERMS

Attitudes: Hogg & Vaughan (2005) write that “the word attitude is derived from Latin, meaning ‘fit and ready for action’. Attitudes are effectively loaded constructs that precede behaviour and guide choices and decisions for action”.

Asymmetric Warfare: Lele (2014) says “asymmetric warfare could be defined as a form of warfare in which a non-state actor uses unconventional tools and tactics against a state’s vulnerability to achieve disproportionate effect, undermining the state’s will to achieve its strategic objectives”.

Conventional Warfare: D’agostino (2010) defines it as “a form of warfare between states that employs direct military confrontation to defeat an adversary’s armed force, destroy an adversary’s war making capacity, or seize or retain territory in order to force a change in adversary’s government or policies”.

Defence Policy: Otaiku (2018) says “it is Political, management, financial, administrative and executable mechanisms arranged to reach explicit military goals and objectives”.

Ethics: Velasquez (2012) explains that “Ethics is two things. First, ethics refers to well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics, for example, refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander, and fraud. Ethical standards also include those that enjoin virtues of honesty, compassion, and loyalty. Ethical standards include standards relating to rights, such as the right to life, the right to freedom from injury, and the right to privacy. Such standards are adequate standards of ethics because they are supported by consistent and well-founded reasons. Secondly, ethics refers to the study and development of one’s ethical standards. As mentioned above, feelings, laws, and social norms can deviate from what is ethical. It is necessary to constantly examine one’s standards to ensure that they are reasonable and well-founded. Ethics also means, then, the continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we, and the institutions we help to shape, live up to standards that are reasonable and solidly-based”.

Ethics of War: Babic (2009) and other scholars like Brill (2016) explain that “Ethics of war traditionally encompasses two lines of argumentation in the course of its justification. First, what counts as a possible justification of war (*jus ad bellum*) i.e. what could be a legitimate basis for going to war in the first place. Second, what are the rules of war (*jus in bello*). The purpose of which is to reduce the costs and to make war more humane and less cruel”.

International Humanitarian Law: The Geneva Convention 1949 define it as “a set of rules which seek, for humanitarian reasons, to limit the effects of armed conflict”.

Jus ad bellum: The ICRC (2015) define it as “a set of criteria that are to be consulted before engaging in order to determine whether interim to war is permissible or conditions under which states may resort to war or use of armed force in general”.

Jus in bello: Rogers (2012) explains that “this as a body of legal norms governing battle and occupation – the conduct of individuals and units towards combatant, non-combatant, property and environment”.

Knowledge: Dixon, (2000) defines that “Knowledge is the meaningful links people make in their minds between information and its application in action in a specific setting”.

Military Strategy: Otaiku (2018) says that “Military strategy deals with the planning and conduct of campaigns, the movement and disposition of forces, and the deception of the enemy”.

Morality: Velasquez (2012) explains that,” as a working definition, morality deals basically with humans and how they relate to other beings, both human and non-human. It deals with how humans treat other beings.

Unit: According to the constitution of Zambia CAP 106, “this means any independent portion of the Defence Force which is not higher in the organization of that force than a battalion or any equivalent body of troops or any other body of that force declared by the President to be a unit” (Republic of Zambia, 1960).

ABSTRACT

Globally, research undertaken so far has failed to demonstrate how Army officers' and soldiers' knowledge, attitudes and practices of ethics of war relates to variables such as gender, level of education, type of service and length of service. Thus, it is imperative that this study was embarked on with the view to establish the knowledge levels of ethics of war by the officers and soldiers of the Zambia Army, their attitudes towards ethics of war and how they practice these ethics of war during operations of war. The study's aim was achieved through assessment of relationships between dependent (knowledge, attitudes and practices of ethics of war), and independent variables (gender, level of education, type of service and length of service).

In order to attain the research objectives, data was collected using questionnaires, focus group discussion guide, and interview guides. Out of the 420 questionnaires distributed to officers and soldiers in ten Units, 413 were filled and returned. To analyse quantitative data gathered through questionnaires, Hypothesis testing using Chi-square test were used, subsequently, their findings were supported by Correlation Analysis results. Both Chi-square and Correlation findings supported existence of significant relationship between the variables with exception of the correlation involving gender and knowledge of ethics of war. These findings were backed by views collected from the focus group discussions and interviews undertaken.

Largely, it was concluded that, knowledge, attitudes and practice of ethics of war among Zambia Army officers and soldiers is influenced by gender, their level of education, type of service and length of service. Consequently, a model consisting of all recommendations made in the study was developed.

Keywords: Ethics of War, Knowledge, Attitude, Practice, Just War Theory,

CHAPTER 1: INTRODUCTION

1.0 Introduction

This chapter gives an eagle's eye view to the research problem and a synopsis of the background. Literature has been reviewed to give a general glance at ethics in general. The chapter also gives justification to the significance of the study, objectives and research questions. The chapter further gives the significance of the study and definitions of important terms used in the study. The study looks at knowledge, attitudes and practices of ethics of war in the Zambia Army: Using Mixed Methods. The study aims at establishing the knowledge levels of ethics of war by the officers and soldiers of the Zambia Army, their attitudes towards ethics of war and how they practice these ethics of war during operations of war or indeed operations other than war. The study further examines whether knowledge, attitudes and practices of ethics of war are related to variables such as gender, level of education, type of service and length of service. As a way to begin looking at the research problem, it is important to understand that 'Just War Theory', which guides ethics of war, has been a perennial concern of political scientists, theologians, philosophers, warriors, military leaders and politicians on the morality of war and its conduct (Crawford, 2006; Brits, 2012). A number of scholars (such as Draper, 1976; McMahan, 2000; Calchoun, 2004; Coverdale, 2006; Montrose, 2016; Brits, 2012) have all contended in their discourse that "Just War Theory aims at providing a guide to the right way for states to act in potential conflict situations". Brits, (2012) claims that "the classical Just War Theory can be traced back to the ancient civilizations of India, China and Greece". However, it resurfaced in the 20th and 21st Centuries to the devastating effects of the two world wars, the invention of nuclear weapons and liberation wars.

Since the end of the world wars, the demise of the cold war and the end of liberation wars in Africa, the changing character of warfare has given birth to uncertainties as to how states will respond to acts of aggression in the face of ethics of war, or the moral rules of war, as sometimes called. The world has in the past decade seen inter-state wars, Collective Security wars, the two World Wars and a wide range of various types of conventional warfare. People have questioned how politicians and soldiers, who are perpetrators of these killings have been praised as heroes. Soldiers returning from wars have been accorded parades where they are decorated and awarded medals for their

courage and skills in the battlefield, and generally, adventure seeking children aspire to become soldiers. So, with the demise of interstate wars and the emergence of wars against non-state actors or sub-state groups as the biggest threat to international security, legal scholars and political scientists are re-examining the application of principles of *jus ad bellum* (Justice before the war), *jus in bello* (justice during the war) and *jus post bellum* (justice after the war). The reasons for resorting to war, the manner in which war is conducted and the conditions after the end of the war are coming under a microscopic eye. It has become difficult for states to conduct permissible self-defence and other-defence against non-state actors or sub-state groups which do not have a sovereign (political and territorial integrity) to protect. Worse still, it has become difficult to determine whether to give this kind of aggressor the prisoner of war status (Frowe, 2011).

In order to give a grounding to the study, it is imperative that as a precursor to the background, the meaning of the word 'ethics' is clearly understood. According to Encarta Dictionary, "Ethics is defined as a Code of Morality: a System of Moral Principles governing the appropriate conduct for a person or group". To make this definition even more clear, the afore-going definition will be segmented into catchwords of System, Moral and Principles. These three key words will also be defined. According to Encarta Dictionary, "System is defined as a complex whole formed from related parts: A combination of related parts organized into a complex whole. Moral is defined as: a) Involving right and wrong: Relating to issues of right and wrong and how individual people should behave; b) Delivered from personal conscience: Based on what somebody's conscience suggests is right or wrong, rather than on what rules or law says should be done. Principle is defined as Basic assumption: An important underlying law or assumption required in a system of thought". It further becomes imperative that War is also defined since the study is based on ethics of war. Lackey (1989), defines "War as a controlled use of force, undertaken by persons organized in a functioning chain of command, directed to an identifiable political result".

Renowned scholars have written theories on ethics. Forcehimes (2018) in his journal article and also in the book he co-edited with Cahn (2018) explains that "ethical theories have two main aims. The first is enumerative: identify those acts that we ought (or ought not) to perform. The second is explanatory: provide an account as to why we ought (or ought not) to perform the acts identified". He takes these aims one by one and starts with the enumerative aim. He explains that

“an ethical theory tries to articulate a general principle that tells us the status of the various actions we could possibly face”. He says “there are four main assessments this principle might deliver: impermissible, permissible, optional, and required”. He posits that “these assessments are called deontic verdicts, because they tell us our various duties (Deon is Greek for “duty”)”.

Another scholar who expounds on theories of ethics is Chonko (2012). According to Chonko (2012), ethical theories provide part of the decision-making foundation for Decision Making When Ethics Are in Play because these theories represent the viewpoints from which individuals seek guidance as they make decisions. Each theory emphasizes different points, a different decision-making style or a decision rule such as predicting the outcome and following one’s duties to others in order to reach what the individual considers an ethically correct decision. He further argues that in order to understand ethical decision making, it is important for students to realize that not everyone makes decisions in the same way, using the same information, employing the same decision rules. In order to further understand ethical theory, there must be an understanding of a common set of goals that decision makers seek to achieve in order to be successful.

Zambia Army has since inception been involved in domestic, regional and international operations. At domestic level, the Army was employed to defeat the Adamson Mushala insurgency from 1976 to 1982 (Sibamba L. G., 2010). Regionally, Zambia Army was involved in the liberation wars of Southern Africa from 1965 to 1990 (Zambia Army Archives). Since liberation movements were a potential threat to internal security, Zambia found a just cause to engage in self-defence in accordance with the provisions of the general customary law and the UN Charter at Article 51 which give the right of collective and individual national self- defence (Chongo, 2016). Zambia further found itself engaged on internal security operations against the Mozambique National Resistance (RENAMO) after Mozambique got its independence. At the advent of independence of most Southern African states, the Army’s focus shifted to international engagements towards humanitarian interventions in the area of Peace Support Operations. In most peace support operations, Zambian troops are confronted with the obligation to protect the civilian population in accordance with Chapter VII of the United Nations Charter where the use of force is authorized.

Despite Zambia Army's involvement in these operations, it is still unclear whether Zambia Army personnel are familiar with the existence of ethics of war or morality of warfare as evidenced during the conduct of almost all operations undertaken by the Zambia Army during liberation wars, counter insurgency operations and internal security operations. This was noticed during debrief and After Action Review (AAR) exercises. With a mandatory requirement for all United Nations Peace Support Operations to be conducted within the confines of the principles of the ethics of war or morality of war rules, it has become apparent for Zambia Army personnel to have the requisite knowledge on the existence and application of the rules of war because non-adherence to these rules will make the Zambia Army culpable of committing war crimes or crimes against humanity. To fully understand the context of the study, the background has been given in the following discussion.

1.2 Background

1.2.1 A Glance at War and Genesis of Ethics of War

The argument on morality of war or ethics of war cannot come out of a vacuum. For these rules to be created, there should be an activity that makes it necessary that these rules be created to regulate that activity for continuity of life, whether human, plant or otherwise. Clausewitz (2007) posits that "war is an act of force to compel our enemy to do our will". *"War is nothing but a duel on a larger scale. Countless duels go to make up war, but a picture of it as a whole can be formed by imagining the pair of wrestlers. Each tries through physical force to compel the other to do his will; his immediate aim is to throw his opponent in order to make him incapable of further resistance."*

Going deeper into the foundation of ethics of war, it is evident that the just war theory draws its strength from International Relations theory of Realism and Christianity belief of Pacifism. War being a political tool of resolving matters in international relations, it cannot be denied therefore that war is part of international relations. Realists regard the sovereign state as the principle actor in International Politics and refer to it as the state centric assumption of realism. In International politics, the word 'Statism' is commonly being used to imply the state as the legitimate representative of the collective will of the people. The legitimacy of the state is what gives it

power and allows it to exercise authority within its domestic borders. However, outside the boundaries of the state, Realists contend that a condition of anarchy exists. The word anarchy is used to mean that international politics takes place in an arena that has no over-arching central authority above the individual collection of sovereign states. Therefore, instead of calling it as chaos and lawlessness, the concept of anarchy is used by realists to emphasize the lack of a Central authority (Braun & Clarke, 2006).

According to Realism, each state actor is responsible for ensuring its own well-being and survival by waging war in order to appropriate the resources and needs of the citizenry. Realists therefore believe that a state cannot entrust its safety and survival on another actor or International Institution like the United Nations or Continental and Regional bodies. Therefore, in line with the principle of self – help, if a state feels threatened, it should augment its own capability by military arms build-up, establish formal alliances and seek to preserve their own independence by checking power of the opposing side. It is from the foregoing explanation of realism that the theorists of just war theory draw their justification that self-defence or defence of the other is permissible (Frowe, 2011). However, states are still very conscious of the moral aspect that compels them to ensure that there is a just cause to go to war, and that war is conducted according to the morally accepted regulations. At the same time, states want to be part of the International System as they cannot survive on their own without inter-state relationships. Therefore, states want to show that they are part of the global world and are ready to abide by the moral rules that affect the international relations. Above all, states look at costs and benefits of war before venturing into it. They ask themselves on which side of the costs-benefits pendulum are they going to be when war is declared over? What will be the reparations to the community whether as losers or victorious? These questions have become more relevant now in the contemporary world than during Napoleonic wars, Revolutionary wars and the two World Wars.

1.2.3 Ethics of War in the Changing face of Warfare

In the recent years, the face of war has taken a complete shift and the operational environment has changed face from the traditional conventional warfare that the world has known for centuries. The contemporary world is now facing asymmetric warfare called terrorism. In this study, it is

imperative that as we look at ethics of war, we also discuss and analyse how war could be conducted in the contemporary world where terrorism has taken centre stage. According to Frowe (2011), the term 'terrorism' was coined during the French Revolution in the eighteenth century, and terroristic activities go back as far as Ancient Rome. She gives an example that Irish Republican Army (IRA) employed a sustained campaign of terrorism against the British in the 1970s. She posits that what has lately changed is the amount of interstate terrorism. In the past, terrorism was a largely domestic problem with small groups using violence against their own governments or occupying forces in a bid to change domestic policies. But now, terrorism has an international dimension, crossing borders and going beyond the realm of ordinary criminal violence into the realm of warfare.

Kinsella and Carr (2007) also argue that long time ago, it would not have made sense to write about terrorism on the morality of war. As far as the two scholars are concerned, things changed in the wake of 9/11 attack on the Trade Centre in the USA, which made the United States to declare war on terrorism. The attack on USA and the increasing number of groups resorting to terrorism as a means to achieve their political strategy has brought this type of warfare to public consciousness and serious scrutiny. The two scholars define domestic terrorism as that practiced by citizens of a state against a state itself or fellow citizens, and this is ordinarily understood to be an instance of domestic crime and treated accordingly as such. While they define International Terrorism as that practiced against a state or its citizens by non-citizens, it will likely occur within the legal jurisdiction of a state and it constitutes a crime within that particular legal jurisdiction. They argue that terrorism obsession that followed the events of the 9/11 attack on USA makes terrorism a worthy subject and one that now demands to be placed in the perspective associated with the morality of war. As a result of this recognition, a lot of questions pop up that require critical scrutiny.

From the many questions above, it is clear that the moral legitimacy of terrorism is coming in the microscopic eye of the global world. The military forces have a challenge to determine how to conduct war against terrorists within the realm of ethics of war and call it a 'just war'. Ethics of War demand that for any war to be just, first the conditions of *jus ad bellum* (justice of war) should be met. These conditions have been given earlier in this chapter under the Heading 'The Genesis

of Ethics of war’, and these have been further explained in chapter three under the ‘Theoretical Framework’. Unfortunately, terrorist attacks are launched without taking these prescribed conditions into consideration.

The prescribed conditions according to Frowe (2011), are that “war cannot not be waged: 1) without any just cause; this does not refer to the justness of the overall scenario for war where this takes into account all of the *jus ad bellum* conditions”. It refers to a kind of wrong that is “appropriate to form the basis of a cause for war”; 2) “without any proportionality; for a war to be just, the act must be proportionate to the wrong suffered by the offended or victim state”. This condition is very difficult to determine because of the difficulties in calculating the proportionality of the war as it is not easy to predict the loss to human beings and damage to property and infrastructure; 3) “without any reasonable chance of success”; this condition stipulates that a State can only wage war against another State only when they are certain of winning. If a State is attacked by a State with overwhelming force that it cannot match, then that State must surrender than to resist, unless there is reasonable chance of success; 4) “without declaration by a legitimate authority since the group is considered as non-state actor”; this rule stipulates that a war can be just only if it is fought by an appropriate body or legitimate authority; 5) “without the right intentions”; there should be right intentions when war is waged. “The *jus ad bellum* conditions of right intentions specify that one cannot use a just cause as an excuse to wage a war that is not really being fought in response to the received or anticipated wrong, but rather for some other purpose such as regime change or economic advantage”; 6) “without the action being the last resort”; this requirement is similar to the principle of ‘necessity’. A war can be just only when all other means have failed or have been exhausted to seek redress for the wrong suffered; 7) “without public declaration of war”; according to this condition, once all other conditions have been met, the war can publicly be declared.

1.2.4 A Zambian Perspective

Zambia since independence been involved in conventional warfare through liberation wars in Southern Africa. At the end of the liberation wars, Zambia shifted focus to peace support operations under the auspices of the United Nations and the African Union. During the liberation wars, Zambia found a just cause to engage in self-defence in accordance with the provisions of the

UN Charter at Article 51 which gives the right to collective and individual self-defence. According to the United Nations Charter Chapter VII Article 51,

“Nothing in the present Charter shall impair the inherent right of individual or collective defence if an armed attack occurs against a Member of the United Nations, until the Security Council has taken measures necessary to maintain international peace and security. Measures taken by Members in the exercise of this right of self-defence shall be immediately reported to the Security Council and shall not in any way affect the authority and responsibility of the Security Council under the present Charter to take at any time such action as deems necessary in order to maintain or restore international peace and security” (United Nations Organisation, 2016)

To further guide on aspects of rules of war are the Geneva Conventions of 12 August 1949 and the two Protocols I and II Additional to the Geneva Conventions of 12 August 1949. However, of larger interest to these legal aspects of rules of war is the Customary International Humanitarian Law “which until mid-nineteenth century had remained customary in nature, recognized because they had existed since time immemorial and because they corresponded to the demands of civilization”. Further to these International Laws, the domestic law provides in Chapter 106 of the Laws of Zambia that *“the Defence Force shall be charged with the defence of Zambia and with such other duties as may from time to time be determined by the President* (Government of the Republic of Zambia).”

After the liberation wars which ended after the neighbouring countries got their independence, Zambia has not since then engaged in conventional warfare other than the counter insurgency warfare which was waged against the guerilla group led by Adamson Mushala towards the end of the 1970s and mid-1980s. The operations against Mushala’s group could be categorized as a war against non-state actors because of the tactics of terrorism they were using to instil fear in the Zambian citizens and incite them to rise against a legally elected Government (Sibamba L. G., 2010). Now, while it is clear that the legal dimension of the rules of war called the International Humanitarian Laws are known by some Officers and Soldiers of the Zambia Army since they were applied when the Zambia Army engaged in self-defence during these liberation wars and counter

insurgency operations against the Mushala led rebels, there is no evidence to show that the Officers and Soldiers of the Zambia Army also know and understand the existence of the moral dimension of the rules of war commonly known as 'Ethics of War'. The curriculum in all military schools covers a very wide range of military knowledge and relevant subjects in various skills but does not include ethics of war. The officers and soldiers that participated in liberation wars, Mushala Campaigns and operations against RENAMO rebel groups used their personal knowledge of International Humanitarian Law from courses done abroad or through personal studies (actual curricula restricted document).

The Operations against RENAMO

This study is motivated by observations made by the researcher during operations conducted by the Zambia Army against the RENAMO rebel group of Mozambique. The operation was nicknamed 'Operation Hyena' and was conducted against RENAMO Rebel group of Mozambique in Eastern Province of Zambia in the late 1980s and early 1990s. The Armed group used to cross the international boundary to attack villages in Zambia, kill the people and loot food and other property which they took back to their camps in Mozambique for their sustenance. On several occasions, these rebel groups laid ambushes on the roads at Kacholola, Feira, Luangwa, Katete and several choke points where they looted personal items from passengers on the bus, raped women and even killed a few passengers before fleeing back into Mozambique. This trend continued until the President of the Republic of Zambia at that time decided to deploy Zambia Army supported by Zambia Air Force. As narrated by officers and soldiers deployed on this operation, a lot of commissions and omissions against both legal aspects and morality issues were committed on both sides of fighting forces. From those who participated in this operation, both the moral dimension of ethics of war and legal dimension of International Humanitarian Laws were not observed.

Both the moral dimension and legal aspects of rules of war were not adhered to as the belligerents performed acts that are not permissible in war. Unnecessary killing of non-combatants was observed and acts of violence never met the requirements of necessity and proportionality. Reprisals by both Zambia Army and RENAMO were conducted without proportionality to the acts

committed. For example, killing of five people in an ambush would be met by a retaliatory attack of burning a village and killing unknown numbers of people in that village out of suspicion that members of the enemy had sought refuge in the village. From investigations conducted by the Researcher, all these acts by both sides were done out of ignorance of the existence of ethics of war and the International Humanitarian Law. Participants in this war did not know what is permissible and what is impermissible in war. Further, they did not understand the implications of committing such acts against combatants and non-combatants of the belligerent Force.

So, the questions are then asked; was RENAMO a state, non-state actor or terrorist group? Was RENAMO fighting a 'Just War'? How was Zambia as a state supposed to react to these attacks on her sovereignty? What is the Morality of these attacks on innocent Zambian citizens who are non-combatants? Was there a necessity for Zambia to declare war against RENAMO? How was Zambia Army expected to assess the requirement of proportionality when fighting a Rebel group that was not ready to follow the moral rules of war? Many questions related to ethics of war arise when one looks at this operation by Zambia Army against RENAMO. However, looking at the requirements of *jus ad bellum* and *jus in bello*, it can be said that Zambia may have met both requirements as espoused in ethics of war (although this statement requires further research to provide evidence).

The war declared against RENAMO is a typical example of challenges faced by States to adhere to ethics of war and International Humanitarian Law when dealing with an enemy who is a non-state actor. It is an environment which is uneven as one side is obliged to adhere to rules of war, whether moral or legal, while the other side does not feel obliged to do so. Worse still, the State becomes subject to investigations and even indictment for crimes against humanity and war crimes, while the non-state actor who probably commits grave crimes disappears in thin air and escapes indictments. 'Operation Hyena' left numerous lessons that made it necessary to conduct this study so that gaps observed during the war can be mitigated. Lessons were drawn from the legitimacy of declaring war against RENAMO (*jus ad bellum*) and the conduct of war (*jus in bello*). It is likely that Zambia Army may do things differently following this study. In the following discussion, the study looks at another typical example of fighting a non-state actor during the Mushala rebellion.

The Mushala Rebellion

While the war against RENAMO was a war against an external non-state actor, military action declared against Mushala were Counter Insurgency Operations against an internal non-state actor. However, the problems observed in the operations against RENAMO in as far as ethics of war is concerned were also noticed during the operations against the Mushala rebellion. The tactics by the Mushala rebel group were similar to the ones used by RENAMO. They attacked villages and abducted young men who were conscripted into their military wing. Similarly, they looted food and personal belongings of villagers which they used to sustain their activities, and at the same time used these activities to discredit the government of the Republic of Zambia. At least in this particular case, the intentions of the Mushala rebel group were known that they wanted to wage a protracted insurgency war with the end-state of overthrowing the legitimate government.

The killings by the Mushala rebels on innocent civilians in Zambia was met with violent action on camps suspected to be occupied by the rebels. Just like in the previous example of operations against RENAMO rebels, the conduct of operations by both the Zambia Army and the Mushala rebels is another typical example of disregard of the International Humanitarian Law and indeed the principles of ethics of war. Eye witness reports and stories told by officers and soldiers who participated in this operation indicate that both the moral dimension of ethics of war and legal dimension of International Humanitarian Laws were not observed. In this example, the same respect for both the moral dimension and legal aspects of rules of war were not adhered to as the belligerents performed acts that are not permissible in war. In this operation just like ‘Operation hyena’, unnecessary killing of non-combatants was observed and acts of violence never met the requirements of necessity and proportionality. Attacks by both Zambia Army and the Mushala rebels were conducted without proportionality to the acts committed. For example, retaliatory attacks by the Mushala rebels were launched on villages purported to be pro-government and a number of people would be killed without consideration of the proportionality to the loss suffered from attacks by the Zambia Army. This is another example of a war where attacks by both sides were done out of ignorance of the existence of ethics of war and the International Humanitarian Law. Explanations by participants in this war indicate that they did not know what is permissible

and what is impermissible in war. Further, they did not understand the implications of committing such acts against combatants and non-combatants of the belligerent Force.

The war declared against the Mushala rebel group is another typical example of challenges faced by States to adhere to ethics of war and International Humanitarian Law when dealing with an enemy who is a non-state actor. The Zambia Army on one side were obliged to adhere to rules of war, whether moral or legal, while the Mushala rebel group did not feel obliged to do so. During the post war period, as required by the principle of '*just post bellum*', the State becomes subject to investigations and even indictment for crimes against humanity and war crimes, while the non-state actor who probably commits grave crimes escapes indictments. 'Operation Bandit Nest' also left numerous lessons that made it necessary to conduct this study so that gaps observed during the war can be mitigated. Lessons were drawn from the legitimacy of declaring war against Mushala rebel group (*jus ad bellum*) and the conduct of war (*jus in bello*). Following this study, it is hoped that the Zambia Army will do things differently when the subject of ethics of war is included in the curriculum for all military schools. In the following discussion, the study looks at another typical example of fighting a conventional war. Having looked at asymmetric warfare against the RENAMO rebels and the Mushala rebel group, the following discussion is centred on liberation wars, which is the opposite example of the war against non-state actors.

Liberation Wars for Southern Africa

The other type of operations by Zambia Army were liberation wars which were different from those mentioned in the previous discussion as they were conventional in nature. Sibamba (2010) writes that "the 1970s were a time of escalating wars of liberation in Mozambique, Angola, Namibia and Zimbabwe". Zambia supported many local and international initiatives to resolve by peaceful means the liberation of these countries from stubborn and intransigent white-settler regimes. He posits that Zambia paid a high price by harbouring Freedom Fighters who used Zambia as a springboard to launch their guerilla wars against their respective countries in order to liberate themselves from colonial rule. He further says that the white regimes launched attacks on freedom fighter camps in Zambia and quite often deliberately attacked identified targets in Zambia to paralyse the economy and degrade military capabilities of the Zambia Defence Force.

With the declaration of Total War (Total Strategy) before and after 1980, the South African regime planned and implemented the policy of 'Hot Pursuit' by carrying out major offensive operations against Zambia and other newly independent Frontline States in their desperate move to counter the freedom fighters operating from such countries. As a consequence of these barbaric attacks on Zambia from Rhodesia and South Africa, a declaration of war against the colonialist was declared by Dr Kenneth Kaunda. In addition, with the formation of the National United Party for the Total Independence of Angola (UNITA), fierce fighting against the Portuguese intensified in 1966. This caused the western border of Zambia to become porous and insecure. Zambia Army was deployed in Western and North Western borders to prevent any incursions from the white ruled governments. The deployments stretched from Sesheke, Senanga, through Mongu to Lukulu, Zambezi, Chavuma and Kamapanda in mwinilunga. The Zambia Air Force provided air and logistical support. As regards Mozambique, while most of the FRELIMO camps were based in Tanzania, Zambia also accommodated a few camps in Eastern Zambia at Katete and Petauke in Ukwimi camp. Border incursions continued to be experienced in eastern Province such that the safety of the Zambian villagers became uncertain. The establishment of a military unit at Gondar Barracks became inevitable and operations to safeguard the Eastern border with Mozambique were conducted. These operations included guarding of the Luangwa bridge by a squadron of armoured cars (Zambia Army Archives).

On the border with Zimbabwe, problems escalated in 1973 when the rebel regime closed its border with Zambia on grounds that Zambia was supporting freedom fighters and directing guerilla incursions into Rhodesia. The closure of the border put to death the trade route to the port of Durban and denied Zambia export link to the outside world. To make things worse for Zambia, South Africa cooperated with Rhodesia and also restricted Zambia's export of goods overseas. Two liberation movements emerged in Zimbabwe with Zimbabwe African People's Union (ZAPU) establishing their base in Zambia, while Zimbabwe African People's National Union (ZANU) established theirs in Mozambique. Due to support Zambia gave to the liberation struggle in Zimbabwe, Rhodesian rebel troops carried out several attacks in Zambia on places like Kavalamanja, Mushika, Chakwenga, Mugulameno, Chirundu, Sinazongwe, Sinazeze, Devils gorge, Simonga, Kazungula, Mboroma, Mkushi, Maheba, Chikumbi, Chongwe, the Liberation Centre in Lusaka and others. A number of Zambia Army officers and soldiers, civil police and

indeed civilians were killed in these attacks. Just like for the other operations, Zambia Army were deployed to thwart these threats supported by Zambia Air Force (Zambia Army Archives).

On the front with Namibia, Zambia paid the price for keeping and supporting the South West African People's Organisation (SWAPO). Despite the deployment of the South African forces along the Namibian border with Angola to check and repel any SWAPO cadres from entering Namibia, SWAPO continued to fight relentlessly to liberate their motherland. Zambia Army units were deployed in Sesheke, Imusho, Sinjembela, Kaungamashi, Shangombo, Sikongo and Namushakende to Senanga to safeguard the border. Zambia Air Force again provided support to Zambia Army until Namibia got independence in 1989. Zambia also played a very critical role to the independence of South Africa. Zambia's long-lasting position on apartheid made it a prime target for South African military and economic destabilization. Zambia was subjected to direct commando attacks by the South African military near Lusaka and in Livingstone which was near the Caprivi Strip. Raids on various targets in Zambia were struck and the most affected parts were areas around Sesheke, stretching north west to the Senanga sector. The most protracted incident occurred in 1978 when South African Forces occupied the area for five weeks before they were evicted by the Zambia Army (Zambia Army Archives).

1.3 Focus of Study

This study therefore, focuses on establishing levels of knowledge, attitudes and practices of ethics of war (moral rules) by the Officers and Soldiers of the Zambia Army. The study of the knowledge, attitudes and practices of ethics of war by the officers and soldiers of the Zambia Army covers the entire spectrum of the classic (traditional) conventional warfare and the modern (contemporary) asymmetric warfare being waged by non-state actors. The study focused on the moral dimension of 'Just War Theory' and not the legal dimension of the International Humanitarian Law. The 'Just War' Theory on which the Ethics of War is grounded, gives a moral obligation to all parties to the conflict to only resort to armed conflict when there is a justifiable cause.

1.4 Statement of the Problem

While there is a lot of research done globally on ethics of war, little has been done to establish how much is known by the military combatants, their attitudes towards ethics of war and if they are practising these ethics of war during operations. This knowledge gap is conspicuous on the continent of Africa, and more so in Zambia where nothing or very little research has been done on ethics of war by Zambian Researchers. The legal rules of war authorize a resort to war in self-defence according to the provisions of the general customary law and the UN Charter at Article 51 which give the right of collective and individual national self-defence. While the legal dimension of the rules of war have been used by the Zambia Army during military operations, it was not known: 1) if officers and soldiers had the knowledge on ethics of war; 2) what their attitudes were towards ethics of war; 3) if ethics of war were practiced during operations by Zambia Army officers and soldiers and; 4) if knowledge, attitudes and practices had a relationship to gender, level of formal education, type of service and length of service. Other than knowledge gap, the repercussions of this situation were a loss of credibility and potential indictment of Zambia Army personnel for war crimes and crimes against humanity. Further, lack of knowledge, poor attitudes and lack of practising of ethics of war affected planning and conduct of operations as this was now a global moral requirement for all military and humanitarian operations. This study would help the Republic of Zambia to comply with United Nations, African Union and International protocols.

1.5 Justification/Rationale

The study was very important to the country at large, and to the Zambia Army in particular. The country has been a consistent and respected contributor to world peace and security through participation in peacekeeping operations. This study uncovered the levels of knowledge, attitudes towards ethics of war rules and how these rules were being practiced by the Zambia Army. The study further brought to the fore awareness of whether or not levels of knowledge, attitudes and practices related to variables such as gender, rank, level of education and years of service. Further, the study established the relevance of covering ethics of war as a subject in the curriculum of all military schools in the Zambia Army. To this effect, a manual on ethics of war will be published to guide the officers and soldiers of the Zambia Army on the moral rules of war and hence avoid the country or individuals being indicted for war crimes or crimes against humanity. Additionally,

the study may be of much use to the officers and soldiers of the Zambia Army when conducting both conventional and asymmetric warfare now that it is a moral requirement to adhere to ethics of war and also a requirement by law that all wars or military operations are conducted according to the Customary International Humanitarian Law, the Geneva Conventions I, II, III and IV of 12 August 1949, and the Protocols I and II Additional to the Geneva Conventions of 12 August 1949.

1.6 Purpose of the Study

This study aimed to establish levels of knowledge, attitudes and practices of ethics of war by officers and soldiers of the Zambia Army. The study further examined if variables of gender, formal education, type of service and length of service related to knowledge, attitudes and practices.

1.7 Objectives

1.7.1 General

The general objective of this study was to establish the knowledge, attitudes and practices of the ethics of war among Zambia Army personnel and examine how they related to gender, formal education, type of service and length of service.

1.7.2 Specific Objectives

The study sought to achieve the following objectives:

- (i) To assess the knowledge of ethics of war (moral rules) by the officers and soldiers of the Zambia Army.
- (ii) To determine the attitudes of officers and soldiers of the Zambia Army towards the existence of ethics of war.
- (iii) To establish how the officers and soldiers of the Zambia Army are practicing ethics of war.
- (iv) To determine relevance of coverage of Ethics of War as a subject in the curriculum of the Zambia Army military schools.
- (v) To test how different demographics relate to each other with regard to ethics of war.
- (vi) To design a model on knowledge, attitudes and practices of ethics of war that could be used by the Zambia Defence Force.

1.8 Research Question

1.8.1 Main Research Question

What is the knowledge, attitudes and practices of ethics of war by officers and soldiers of the Zambia Army and are these variables related to gender, formal education, type of service and length of service?

1.8.2 Specific Research Questions

The study was designed to answer the following research questions:

- (i) What is the level of knowledge of ethics of war by officers and soldiers of the Zambia Army?
- (ii) What attitudes do officers and soldiers of the Zambia Army display towards ethics of war?
- (iii) How do officers and soldiers of the Zambia Army practice ethics of war in their operations?
- (iv) What is the coverage of Ethics of War as a subject in the curriculum of the Zambia Army military schools?
- (v) How do different demographics relate to each other with regard to ethics of war?
- (vi) What model of knowledge, attitudes and practices of ethics of war could be used by military officers and soldiers?

1.9 Significance of the Study

Ethics of war is an old philosophical topic that gives a moral dimension to rules of war and yet Zambian scholars only talk much about the International Humanitarian Law, which is the legal dimension of war. However, the level of knowledge among the officers and soldiers of the Zambia Army in the field of moral rules of war was not known because the subject was not being taught in the military schools, universities and colleges until now when this subject has been included in the curriculum of some of the universities and colleges. Though subject matter was of late coming into the limelight, it was not bringing out details that could assist the Zambia Army who were

required to implement these rules in contemporary warfare. It was necessary therefore to undertake this study to establish how much knowledge officers and soldiers had on ethics of war, their attitudes towards ethics of war, practices or adherence to these ethics of war and whether knowledge, attitudes and practices of ethics of war were related to variables such as gender, formal education, type of service and length of service. Since there was little coverage of ethics of war in military schools, this study would trigger inclusion of the subject in the curriculum. Most importantly, was the contribution to the body of knowledge through innovation of a model to be used by the officers and soldiers of the Zambia Army during training and when conducting both conventional and asymmetric warfare, now that it is a requirement by law. Further, the study will help the country in the formulation of Defence Policy, Military Strategy and; training and fighting doctrine of the Zambia Army. This study may further ignite interest for future research in ethics of war especially for scholars of law and military studies.

1.10 Scope of the Study

The scope for the study was not only limited to establishing knowledge levels, attitudes and practices of ethics of war by officers and soldiers of the Zambia Army but also to conducting an evaluation of the effectiveness of the curriculum as well as the development of a model for training. The scope should reflect this more accurately. As such different demographics of gender, formal education, type of service and length of service related to each other with regard to ethics of war.

1.11 Limitations

One of the major limitations was that the study was confined to ten (10) fighting units of the Army for collection of quantitative data, thereby excluding non-fighting units due to limited time and roles that these excluded units played during operations. Further, limitations by the researcher were those of not having access to certain information on RENAMO rebels (Operation Hyena), the Mushala rebellion (Operation Bandit Nest) and the liberation wars (such as Operation Puku) which was still classified and not easily accessed. However, these limitations were mitigated by collection of qualitative data through focus group discussions with officers and soldiers in Lusaka, Kabwe and Ndola, and personal interviews conducted with former Army Commanders.

1.12 Delimitation of the Study

Delimitation refers to the geographical or physical boundaries of a given study. In this regard, the study was limited to the ten Army cantonments from which quantitative data was collected. Ten (10) Army cantonments chosen for this study were in Lusaka province, Central province (Kabwe), Copperbelt province (Ndola), Eastern province (Chipata) and Western province (Kaoma). Selection of the ten Army cantonments to participate in the study was based on the premise that they were the most active units by virtue of being fighting and therefore, they were expected to adhere to ethics of war when on military operations. However, data collection and data analyses were credible and validated as the participants were representative of the population in the Army that are normally deployed for military operations of war and operations other than war. The study was further made credible and validated by mixed method design which used both quantitative and qualitative data for triangulation.

1.13 Outline of Chapters

The study touches on issues starting with the Introduction which gives details about the Background to the study, and this forms part of Chapter One. Chapter one of the study unfolds by explaining the Ethics of War Theory in general, before giving an overview of Ethics of War derived from the traditional ‘Just Cause Theory’, which is the subject of the study. A Genesis of Ethics of War has been given in order to give a historical background to the Theory. In order to understand the root to the problem of the study, a Zambian Perspective of the conduct of operations has been given in this chapter. The need to conduct a study to investigate knowledge, attitudes and practices of ethics of war by officers and soldiers of the Zambia Army has also been given in the Background. In order to understand some of the terminologies used in this study, definitions to key words have been given in this chapter.

Chapter Two of the study gives a synopsis of the sources and gaps identified in the existing literature. The chapter goes further to give a critical review of empirical studies, contradictions and inconsistencies in the literature reviewed. In the third chapter, the Researcher gives the theoretical framework, a critical review of theories and gaps existing in the theories. The chapter most importantly, gives the conceptual framework which explains the hypotheses and the

relationships that exist among the variables. The fourth chapter of the study outlines the philosophical assumptions, research approach and research design. The chapter further gives the target population and descriptions of sample and sampling procedures, research instruments, methods of data collection, data analysis and presentation procedures. Ethical considerations have been included at the end of the chapter. In this study, the mixed explanatory sequential method was used. Chapter five gives data analysis and presentations, in which a detailed discussion and interpretation of findings have been well articulated. This is followed by chapter six which is focusing on research findings previous presented, with respect to the levels of knowledge of ethics of war possessed by the officers and soldiers in the Zambia Army as well as their attitudes and practices of the ethics of war during local and international operations. Thereafter, chapter seven which discusses the findings of the study and presents interpretations for the various findings established in the previous chapter and lastly, chapter eight which gives conclusions and recommendations based on the findings.

1.14 Chapter Summary

The chapter sets the context for the study and explains the background to the study by beginning with a broad description of war by renowned philosophers such as Clausewitz and Walzer. The chapter further unfolds with a discussion on the genesis of ethics of war. The discussion centres on how the 'just war theory', which is fore-bearer of ethics of war developed during the Roman and Greek empires. Several arguments by philosophers of realism and pacifism have been articulated in the chapter. With the changing face of warfare where conventional warfare is fading and asymmetric warfare is taking centre stage, the chapter gives trending principles and challenges faced by the combatants in view of the obligation to adhere to ethics of war during military engagements. The chapter further narrows down to local operations by giving a Zambian perspective.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The focus of this chapter is to evaluate the body of knowledge relating to subject matter in order to lay the theoretical foundation for study on ethics, and ethics in the military. The Chapter further identifies the gap in the research of the whole body of knowledge, which is addressed in part by the current research. Since the subject of Ethics of War goes back decades and decades back in time, a lot of literature has been written by authors of books in which theories and concepts are brought to the fore. Authors of journals, articles, theses and just normal discussions by scholars in seminars, conferences and other fora have contributed to the body of knowledge of ethics of war or the 'just war theory'.

2.2 Theological Underpinnings of Ethics of War Theory

According to Kansella & Carr (2007), Just War Theory was substantially developed by a catholic theologian, Francisco De Vitoria in the 16th century. Vitoria was encouraged to study the morality of war because of efforts by the Spanish to defeat the Indians. He also agreed with the views made by St. Augustine that war was justified if it had a just cause and if it was fought with the right intentions. Another renowned philosopher of the just theory was a Dutch Jurist called Hugo Grotius. He developed discourse for both *jus ad bellum* and *jus in bello* and brought details which standardized the framework for further discourse in the theory.

It is generally agreed that "Just war theory" is the theoretical foundation for the morality of war. It holds that war can sometimes be morally justified, but even when it is justified the means or methods used to fight a war are still limited by moral considerations. Further, scholars such as Kinsella and Carr (2007) posit that just war theory occupies a middle ground between extremes of realism, under which moral concerns are simply irrelevant to the propriety of war, and pacifism, which holds in its strongest form that war is never morally justified. According to Kinsella and Carr (2007), for example, the origins of just war theory can be traced back to St. Ambrose and St Augustine who is regarded as his student. Augustine argued that war was morally justified if it was declared by the appropriate secular authority, if it had a just cause, and if it was fought with

rightful intentions. Further, Augustine argued that a cause was just if it involved fighting to bring about a condition of peace or to punish wrong doers and promote the good (ibid). This theological foundation of the subject gives an idea of what has influenced the development of ethics of war as well as some of the factors that determine individual's choices in this regard. As such according to Kansella & Carr (2007), it was these conditions that were later endorsed by St Thomas Aquinas who revived Augustine's view and built it into his monumental inquiry and into the law of nature which he understood to govern the relations of human beings. Just like St. Augustine, Aquinas was mainly concerned with the just cause of war and argued that if a war qualified as just, then everything could be done to bring war to its desirable end.

Christopher (2004) posits that “modern concept of just war theory was first compiled, refined and formalized by theologians and philosophers beginning with St Ambrose and St Augustine in the fourth and fifth centuries. He however claims that the tradition of recognizing constraints on the conduct of war is much older. He writes that fifth century B.C. China recognized rules that stipulated that no war should begin without a cause; that the enemy be notified of pending attacks; that no injury be done to the wounded; and that the persons and property of the innocents be respected”. Christopher (2004) further writes that “another great contributor to the theory was a Roman philosopher called Marcus Tullius Cicero whose ideas directly influenced the development of the present tradition of just war. He provided the precursor to the modern concept of *jus ad bellum*. His contribution to the theory is that war should be a last resort, turned to only when discussion is unsuccessful; war be declared by proper authority; the antagonist must be notified of the declaration of war; the antagonist must be afforded the opportunity to make a peaceful settlement prior to the initiation of hostilities. According to Roman law, a war was just if it conformed to these regulations. Further, under the Roman law, only those who were formally recognized as members of the military profession had the authority to act on behalf of the state by engaging in state-sanctioned war”.

2.3 Ethics of War, Military Ethics and Political Ethics

A critical part of establishing the scope of the study was to determine the connection between ethics and the conduct of warfare as established by extant literature. From the literature reviewed most scholars identify this link as pertaining to the issue of whether or not war can be justified.

For example, Babić (2019) in his work examines the justification of warfare and argues that “war is very difficult to justify, and justification by invoking justice. He further posits that justification and justness (“justice”) are very different venues. While the first attempts to explain the nature of war and offers possible schemes of resolution (through adequate definitions), the second aims to endorse a specific type of warfare as correct and hence allowed, which he says is the crucial part of just war theory. In addition, Babić maintains that ethics of war are a part of military ethics, and military ethics are a part of political ethics. The overall argument of Babić is that the purpose of armed forces is not to be used if possible and that defence is possibly only justification of war (ibid).

The link between ethics of war, military ethics, and political ethics was an important nexus for the study as it brought out the importance of considering the interplay and relevance of Civil-Military Relations and the operational environment. On this point for example, Oberg (2019) bases his arguments from the book ‘War and Politics of Ethics’ by Maja Zehfuss (2018) where the scholar analyses how justifying wars has created political problems for western states. Oberg (2019) in his literature examines the relationship between ethics and practices of war by contrasting it with the study on war and military imaginary. Oberg (2019) summarises Zehfuss’ key claims, giving particular attention to the assertion that moral imaginaries shaped by just war theory have given rise to what is called ethical warfare. He then goes on to suggest how, politically, sense could be made from western ‘ethical warfare’ in Iraq and Afghanistan. Lastly, he contrasts the foregoing arguments with studies on counter-insurgency depicting warfare as constituted by policing and house-holding.

Valentino (2019) further brings out two world views regarding ethics, the Just War Theory and politics. He contends that traditional just war doctrine holds that political leaders are morally responsible for the decision to initiate war, while individual soldiers should be judged solely by their conduct in war. According to this view, soldiers fighting in an unjust war of aggression and soldiers on the opposing side seeking to defend their country are morally equal as long as each obeys the rules of combat. On the other hand, Watkins and Goodwin, (2020) ask how we should judge a soldier who is fighting for an unjust cause. The question here being whether or not such a soldier is the moral equal of a soldier fighting for an opposing, just cause. This questions formed

an important line of inquiry for the study especially when formulating the interview protocol for Focus Group Discussions (FGDs).

Neu (2019) further claims that ethics can serve the political purpose because it is construed as distinct from politics. She maintains that ethics enable and enhance war while obscuring that this is the case. She further maintains that the practice of ethical war undermines itself and that the humanitarian or ethical framing has produced the conditions for or possibility for western war and continues to do so.

Adding to the political dimension of ethics of war is the subject of law and morality. As an organisation founded on laws and regulations, it was imperative to establish the extent to which law influence morality and whether or not adherence to moral standard were guaranteed by the promulgation of clear and concise laws. Scholars such as McMahan (1994) have argued that there is a general presumption that the law should be congruent with morality. What is implied by such scholars is that the prohibitions and permissions in the law should correspond to the prohibitions and permissions of morality. It is discovered that in most areas of domestic law, and especially in the criminal law, the elements of the law do in general derive more or less directly from the requirements of morality. McMahan (1994) further states that this correspondence with morality may not hold in case of International Law of War. For various reasons, largely pragmatic in nature, the law of war must be substantially divergent from the morality of war. The writings of McMahan (1994) resonant with writings that link ethics of war to Christian morality. It is thus clear that in its earliest manifestations in ancient and medieval thought, theories of ethics emerged from a synthesis of Christian doctrine and a natural law conception of morality.

Frowe and Lazar (2017) also cover aspects written by many authors. In the opening chapter, Lazar offers an overview of recent debates in analytical just war theory. He notes the divide between traditionalist scholars, seeking very broadly to vindicate the moral foundations of the laws of armed conflict, and revisionists who call those foundations into question. He argues that the most prominent issues at stake have to do with the *jus in bello* and, in particular, with the principle of non-combatant immunity (also known as the principle of discrimination) and the moral equality of combatants. The former protects non-combatants (those who are not part of the armed forces or a party at war, nor directly participate in hostilities) against intentional attack in war. The latter, he

says, is the moral equivalent of the legal position that the permissions and prohibitions in the laws of war apply to all combatants equally, regardless of whether their aims are just or unjust. Lazar argues that the substantive dispute between revisionists and traditionalists is in part sustained by their different approaches to thinking about the morality of war. He further says traditionalists tend to start by thinking about war and drawing on the resources of contemporary political philosophy. Revisionists tend to start by thinking about the ethics of harm outside of war and drawing on contemporary moral philosophy (Frowe and Lazar, 2017).

2.4 Change in the Nature of Warfare

Understanding of ethics of war has further been greatly influence by the evolution of warfare. From extant literature, it is evident that there have been decades of change in the way warfare is fought and also a shift to what has become generally known as fourth generation warfare. Therefore, it was the view of the researcher that the new nature of warfare be considered in looking at the ethics of war rather than sticking to non-pragmatic considerations. Taking into account decades of change in warfare, Beard (2014) points out that the modern soldier is faced with a complex moral and psychological landscape. He adds that the modern soldier is no longer simply a warrior but he or she is at once a peace-keeper, diplomat, leader, sibling and friend. In the face of such challenges, it has become imperative that operating on the modern day battle space requires an understanding of the moral aspects of warfare. Beard (2014) adds that despite changes in nature of warfare, Just War Theory remains a primarily deontic system in which rights, duties and law are generally perceived as the most important considerations.

2.5 An African Perspective of Ethics of War

To bring out the African perspective, Mabururu and Sidha (2016) bring to the fore good African examples such as the Somali, Sudan and Zimbabwe conflicts and Kenyan instances (like the recent Mount Elgon and Kuresoi clashes) where war would be justified because it was, to some extent, in pursuit of justice. What is rich in their literature is that like many other renowned scholars of theories on just war, they bring out conditions for a just war such as Just cause, Competent, right intention, proportionality, last resort, probability of success, proportionality and Discrimination.

In bringing out the African perspective, Mabururu and Sidha (2016) argue that in war situations, deaths can happen even when the intention of waging war was not essentially to kill, but to resolve evil in society, for example social injustice in the allocation of national resources which is essential for the development and sustainability of democracy. The two authors further argue that democracy and equitable allocation of natural resources are necessary requirements for peace and stability in a country at war and that in seeking democracy and social justice, unsatisfied individuals may resort to war in order to remove dictatorship, tribal politics, corruption and other social vices in their society. It is at this stage of their arguments that they bring to the fore the Third world, especially Africa. They posit that a similar situation has been witnessed in some countries such as Zimbabwe, Sudan, Nigeria and Uganda among others. In mentioned countries, they report that civil societies and non-governmental organizations have rebelled against the governments of the day to agitate for positive changes such as recognition and appreciation of social justice and other democratic ideals. They conclude that it is in situations of this nature, war may be justified because its intention is not to cause destruction but address some social anomalies.

According to Badru (2019), the central values of the just war theory in western philosophy are: (i) a war is morally justifiable; (ii) the war is morally conducted, and (iii) after the war, the former combatants must be morally related such that a conflictual phenomenon does not repeat itself in future; or, at least, the future possibility of such a conflict is substantially reduced. Badru advances such moral thinking within African metaphysics and ethics. He further points to how certain African groupings such as the Yoruba harmonized western philosophy with the value of social utilitarianism (moral rightness or wrongness as conduciveness or non-conduciveness to social or communal progress and development) in African ethics. This yields, at least, three prescriptions: (i) conflict should not be a norm of social interaction in Africa because it represents social (or communal) disharmony between the self and the other; it depicts no true commonness of descent; (ii) if a conflict must arise at all, then it must be strictly premised on the removal of obstacle(s) to social (or communal) progress and development of the self and the other, (iii) since any conflict at all must be strictly premised on the removal of the noted obstacle(s), then the conflict must conclude in such a way that, all things considered, would ultimately allow future social (or communal) progress and development of the self and the other.

Ugwuanyi (2020) further offers a unique perspective over the issue of ethics of war from an African Perspective. His work is unique in that it draws from a number of narratives on wars in traditional African societies and, in the light of them, developing principles of *jus ad bellum* and *jus in bello* in the African context. Overall Ugwuanyi's major finding is that war in the African context can be read from the mode and manner it is executed. His work also submits that a just war in African experience makes adequate room for reconciliation and the further strengthening and extension of corporate harmony which serves as the highest social ideal in African thought.

2.6 Ethics and Zambia's Ideology of Humanism

Despite the different manifestation of ethical and moral theories on the African continent, there are at least four enduring and overlapping themes that can be discerned that were embodied by the theory of African Socialism as well as Zambian Humanism as espoused by President Kaunda. As emphasized by Nyerere, African Socialism—like democracy—is an attitude of the mind, not the rigid adherence to a standard political pattern. It is an attitude of the mind founded on the basic fabric of Africa's "*warp and weft*", expressed in maxims such as *Ubuntu*, *Ujaama* and indeed *Tiyende Pamodzi (One Zambia, One Nation)*. This attitude of oneness extends beyond the borders of individual communities, societies and nations and extends to the continent as a whole like a macrocosm or an extended family. Tom Mboya of Kenya explained that man being a social animal finds his economic plight and destiny bound up with the functions of the society in which he lives.

In the same manner, Zambian Humanism was an attitude of the mind. Kaunda's Humanist ideology was regarded as an effective means of eradicating previous evils of colonialism and capitalism and reconstructing a new moral social order in the country compatible with the African traditional way of life. As such, the major tenets of Zambian Humanism embraced by the UNIP government included; "egalitarianism; inclusiveness; acceptance; mutual aid; man-centeredness; respect for human dignity; hospitality or generosity; kindness; hard work and self-reliance; communalism; cooperativism (sic); political leadership as trusteeship; and respect for age and authority" (Meebelo, 1977).

At the core of the mental attitude of Zambian Humanism is man. The purpose of society is man and the purpose of human life is to serve and to show compassion and the will to help others. However, there are in every man, at every hour, two simultaneous postulations, one towards good, the other towards evil. Zambia Humanism is an ideology that attempts to harnesses the good in man for the service of his fellow men, and when each man becomes his brother's keeper the entire society is serviced as whole. This is the basic foundation of Africa's "*warp and weft*", expressed in other maxims such as *Ubuntu* and *Ujaama*. In addition, in order for man to serve man, there must be social and political organization which is conducive to the greater production of things. Production is thus important but is by no means the purpose of society. When the demands of efficiency and production override man's need for a full and good life, the society is no longer serving man, but using him (Cliffe & Saul, 1973). Largely this is one of the major differences between capitalism and African Socialism. Likewise, Zambian Humanism regards man not as a social means but an end and entity in the society.

As aforementioned, having chosen Humanism as its national philosophy, the newly independent government under UNIP embarked on the delicate process of transforming the minds of its people through conscientisation. Subsequently, since the process of conscientisation, takes both the informal (e.g., social clubs, mass media) and formal (e.g., seminars, conferences and conventions) approaches, depending on the level of literacy of the subjects, the UNIP government deliberately opted for the formal approach in raising people's consciousness towards what the Party and government wanted to achieve and this was done through Political Education. In his Watershed Speech (1975), President Kaunda described Political Education as a potent weapon against all types of enemies and an important party and government programme of action that was to be undertaken with consuming zeal by every institution in the land. Furthermore, at the *First Defence and Security Services Political Educators Seminar* held in March 1988, it was iterated that Political Education was to add more to the nation at large and to the military in particular than political awareness. It was designed to help citizens (which included service personnel) identify themselves with the nation, and thereby create a sense of belonging through patriotism (ibid).

Doubtlessly, Political Education was the logical continuation of President Kaunda's philosophy of 'Humanism' as adapted from the broader concept of African Socialism. Political Education was

meant to enable the masses, including the military, know that the party was the most supreme organ in the land, the party aimed at achieving Humanism through socialism and the Defence Force itself was involved in the construction of this new society. According to most senior officers that served during the Second Republic, as an ideological force that time, the Army had to fully and effectively participate in the ideological struggle that was going on. It had a duty to cherish and champion the Humanist cause and thus had to be ideologically inclined to humanism. Indeed, during that period there was an ideological struggle world-over and ideology such as humanism that had socialist inclination were greatly opposed even by some religious sects. To be sure, from every authentic source also comes proof that even the Catholic Church, by command of the pope, and in pursuit of its ages-old customs was relentless in opposition to the socialist movement, the papal encyclical against socialism being published as early as 1878. There was also demand by cadres in Petauke in 1973 to have the Watchtower sect banned as their activities were contrary to the country's policies.

2.7 Knowledge of Ethics of War

Despite intense philosophical debate regarding the Ethics of War Theories, little work has examined whether the soldier has adequate knowledge of the moral dimension of war. However, in the wake of any violations, the same soldier is judged using a universal lens- the Just War. Watkins and Goodwin (2020) state that, across nine studies, they found consistent evidence that ordinary individuals' judgments of soldiers' actions are influenced by the justness of the soldiers' causes, contrary to the principle of combatant equality. The judgement therefore, does not take into account the level of a soldier understanding of moral aspects of war

Verweiji, Hofhuis and Soeter (2007) in their study also revealed a number of factors i.e. gender, religion and previous experience with moral dilemmas – explaining differences in moral judgement between respondents. Although the results have shown to be unequivocal, Verweiji, Hofhuis and Soeter (2007) made some critical remarks with regard to the test which would be interrogated by the research in the current research. For example, since the structure of the test leaves many moral considerations undisclosed, the researchers recommended to use the test in combination with a qualitative research methodology. This would give a clear picture with regard to moral sensitivity, empathy and moral character in the face of pressure. The researchers did not also factor in the aspect of rank among the military personnel as the officers were considered as

a whole in comparison to the university students and the cadet candidates. The study therefore did not dissect the Dutch military to determine the differences that may exist in levels of understanding of moral judgement within the military based on various variables such as gender, rank and level of education.

Bowyer (2008) brings out an important dimension as far as knowledge of ethics of war is concerned. His coverage of the theory and concepts is also very well researched and gives good grounding for students of just war theory. Bowyer argues that Just War doctrine provides the philosophical underpinning for the legal paradigm that effectively determined that nothing other than self-defence was a just cause. However, this assertion contrasts with other writers such as McMahan (2019) who maintains that all three foundational tenets of the traditional theory come into play when considering warfare. These he identifies as follows: (1) that the principles of *jus in bello* are independent of those of *jus ad bellum*"; (2) that unjust combatants can abide by the principles of *jus in bello* and do not act wrongly unless they fail to do so; and, (3) that combatants are permissible targets of attack while non-combatants are not.

McMahan agrees that according to the traditional theory, we are all initially morally immune to attack and that those who do nothing to lose their right against attack are commonly said to be innocent. He argues that in in the context of war, the innocent are those who do not contribute to the prosecution of the war and are called non-combatants. The non-innocent are those who pose a threat to others and are called combatants, and consequently lose their immunity and are liable to attack. The author further agrees that these observations also help to reveal how the three tenets of the traditional theory follow from a general principle of the permissibility of defensive force. He concurs that because just combatants threaten unjust combatants, they are non-innocent and lose their right not to be attacked.

However, McMahan (2019) is critical of the idea that the traditional theory of the just war can be grounded in the permissibility of defensive force. He argues that the appeal to the permissibility of defensive force cannot in fact support one of the three tenets of the traditional theory, which is the claim that unjust combatants do not do wrong merely by fighting in an unjust war. His thought is that there is often one phase in an unjust war, which is the initial phase, in which the action of

unjust combatants cannot be construed as defensive. The author in his literature also criticizes the attempt to ground the tenets of just war theory in the permissibility of defensive force. He argues that it is false to claim that all defensive force is permissible.

Estrella (2012) posits “that one of the most influential and known view regarding the morality of war is the Just War Theory wherein certain requirements must be met in order to justify a war being fought by a state”. He states that “the traditional Just War Theory judges wars on two principles; 1) the justice of resorting into war in the first place (*jus ad bellum*); and, 2) the justice in the conduct of war (*jus in bello*)”. According to this author, “most just war theorists claim that the two must be independent of each other, whereby one may find himself in a war in which the *jus ad bellum* is met, implying that the justice of war itself is just; while the *jus in bello* is not, and vice versa”. The author in his article discusses and evaluates the conditions given by the just war theory. Further in his article, the author argues that “*jus ad bellum* and *jus in bello* must not be independent of each other when justifying a war”. He further argues that “*Jus in bello* must follow from *jus ad bellum* and the two principles must be achieved before it can be assumed that a particular war is just”. He adds that “the dependence of the two principles will also imply that the cause has a great bearing in determining whether a particular action or conduct in war is just or unjust”. (Estrella, 2012).

In his literature, Estrella (2012) begins his arguments by discussing realism, pacifism and just war theory as three world views that are always considered when discussing the morality of war. According to him, the “realist says that we cannot find morality in war and that morality cannot be applied in war”. He further states that “the realist believes that a state should always be thinking about its own national interest and a state should therefore do whatever it thinks to be beneficial to its national interest, even if it is to wage a war against other states”. Regarding pacifism, Estrella (2012) says that “the pacifist believes that we should never resort to violence or war for whatever reason”. In his discussion, the author cites Paul Christopher who wrote that “The pacifist, abhorring the suffering caused by violence, concludes that war is consummate evil and rejects it under all circumstance. The pacifist argues that wars can never be morally justified and that we should not resort to war no matter what”. On the third world view of just war theory, the author cites St Augustine who believed that “Just wars are usually defined as those which avenge injuries,

when the nation or city against which warlike action is to be directed has neglected either to punish wrongs committed by its own citizens or to restore what has been unjustly taken by it. Further, that kind of war is undoubtedly just which God Himself ordain.”

Estrella (2012) in his article argues that “the first two principles of the Just War Theory (*jus ad bellum* and *jus in bello*) must be met before any particular war be labelled as a just war”. He proposes that “steps should be made in evaluating a war. It must first satisfy the conditions of *jus ad bellum* before moving into satisfying the conditions of *jus in bello*. If one satisfies the requirements of both that is the time they can say that their war is just”. He argues that “there should be a hierarchy of justification in war and *jus ad bellum* must be higher than *jus in bello* but conditions for both principles should be met before saying that the war is just or unjust”. His justification for his reasoning “that *jus ad bellum* and *jus in bello* need to be met before justifying a war is because conditions for *jus in bello* need also to meet the requirements of a just cause, which is in *jus ad bellum*”. The author “believes that the morality of war as a whole strongly depends on the just cause and that *jus ad bellum* and *jus in bello* are inseparable because the latter must follow from the former”. He reinforces his argument by stating that “*jus in bello* should follow from *jus ad bellum* since *jus ad bellum* holds the reason for why we resort to war in the first place. He further adds that conduct in war should be justified first by our reason for the war”. He says this is so because “if at first, they cannot satisfy the requirements of *jus ad bellum*, they cannot move into satisfying the requirements for *jus in bello* and thus they cannot justify their conduct in war”. Through these arguments, Estrella (2012) concludes “that *jus ad bellum* and *jus in bello* cannot be independent of each other”.

De Graaff (2016) writes a thesis that is based on a military population as the study sample. She looks at “empirical studies of individual moral assessment of servicemen in practice”. She discusses ethical challenges and refers to “situations in which individuals are confronted with conflict values or interests, or in which the consequences are tragic”. According to her research, ethical challenges in military operations come from different sources: 1) “the dilemmas that occur due to conflicting positive values and obligations that are at the centre of situations”. In her argument to support this view, she gives an example of “an incident that occurs and should be reported but one or more of the unit members concerned are asked not to report the event”. She

claims that the “conflicting values in this situation are loyalty towards own unit members versus compliance with organizational procedures and standards”; 2) “the dilemmas that result when, regardless of positive values and obligations, the consequences of positive courses of action of the alternatives may have undesirable side effects”. She states that “under such circumstances, it may be morally responsible to not follow the obligations, and not to choose the other alternative”. The premise of De Graaff’s “thesis is that ethical challenges are particularly likely to occur in the context of military operations because of certain organizational and contextual features of military operations that form a breeding ground for conflicting values or interests such as high stakes, substantial cultural differences, necessity to act and lack of an obvious solution to the situation”.

De Graaff (2016) posits that most organisations “such as healthcare institutions install ethics committees or engage ethics consultants to deal with ethical issues”. Likewise, she agrees that “military aims to enhance its personnel’s levels of moral competences through ethics education and declaration of organization norms involving morally responsible behaviour”. The author observes that “most moral judgement studies have focused on the content of dilemma situations, outcomes of decision making process, moral competence and moral development”. She claims “individual psychological mechanisms contributing to how individuals interpret and deal with authentic military ethical challenges have been ignored”. Therefore, “the main focus of her thesis is on the individual moral assessment of day-to-day ethical challenges during military missions”. To conduct her research, the author uses military professionals as research population. She further uses personal experiences of the servicemen rather than theoretical or hypothetical dilemmas. She gives justification of her study as the increasing complexities of “modern military operations and moral questions that arise in every soldier in terms of deployments”. The aim of the author’s “thesis is to expand knowledge on ethical decision making in terms of moral assessment by examining how military professionals interpret and respond to ethically challenging situations”.

In terms of methodology, the author used both “qualitative and quantitative research methods in her study”. She further used “grounded theory method in order to generate a construction of the phenomena of moral identity and moral disengagement in their social context”. Generally, the study by De Graaff “highlights the importance of including situational aspects and it also offers insights into the impact of the moral intensity of a military critical incident on sense-making

process”. The findings of her study “show that the perceived moral intensity of the situation impacts the likelihood that a specific sense-making tactic is employed”. The lesson of her study to “leaders and managers who want to promote ethical” behaviour at work places is that, the “balanced combination of different” sense-making “tactics may be necessary for an accurate perspective on the situation” being experienced, regardless of its moral intensity.

More generally on this subject Bellaby (2021) argues that “it is impossible to think of one ‘just war doctrine’, with a single point of lineal development from a single idea. Rather, ‘just war’ is better thought of as a set of recurrent issues and themes in the discussion of warfare . . . reflecting a general philosophical orientation towards the subject”– “a collection of underlying ethical arguments that have evolved over time in response to security challenges”. “As a broad body of thought the just war tradition “remains one of the most popular frameworks for evaluating the morality of war and warfare”. Bellaby (2021) says indeed, many theorists have adapted the just war tradition to tackle emerging ethical-security problems of the day, from acts of terrorism and counter-terrorism policy, drone warfare, biosecurity, private military companies and civil wars”.

2.5 Attitudes on Ethics of War

Simonovic (2004) writes about “Attitudes and Types of Reaction toward Past War Crimes and Human Rights Abuses”. He argues that attitudes cannot be directly observed but they can be identified only on the basis of various indicators. He posits that individuals, societies, and various international actors can and usually do have different attitudes toward past war crimes and human rights abuses. The author states that the most interesting are the prevailing attitudes which are the ones that are supported by the dominant political forces within the post-conflict or transitional society itself. To further illustrate his argument on the first combination of wilful ignorance, the author gives the example of the July 1999 Peace Agreement between the Government of Sierra Leone and the Revolutionary United Front of Sierra Leone (Lome Peace Agreement). This was designed to stop the civil war in Sierra Leone. According to his research, in an attempt to end the hostilities and brutalities that had characterized the conflict, the agreement brought representatives of rebel forces, the Revolutionary United Front (RUF) led by Foday Sankoh, into the National Government. It provided for a post-war power-sharing arrangement and a sweeping general amnesty.

Simonovic (2004) brings out the aspect of attitude in a post conflicts context. According to the principles of ethics of war, the author's arguments fall in the category of 'jus post bellum'. The discussion and arguments brought out by this author are well grounded and make good contribution to this study which also brings out conditions that arise after the conflict. It brings out issues of responsibility, rehabilitation, rebuilding, reconciliation and justice for those found culpable of violating the principles of ethics of war. The author makes his writing easy to understand through appropriate and specific illustrations by way of examples. Despite the rich information about attitudes discussed in the literature by Simonovic, there is a gap in relation to this particular study. The writing by Simonovic focuses on research about different attitudes toward past war crimes and human rights abuses, while this study specifically researches on attitudes by combatants towards ethics of war. This study therefore becomes important as it will contribute to knowledge on attitudes related to ethics of war.

The author sees the first combination being in contrast with the second combination, where the "search to establish the "historical record" is motivated by the belief that in spite of the desire to facilitate reconciliation by pardoning the perpetrators of abuse, knowing and recording the events that have taken place is essential to avoid their repetition". He observes that "others contend that revealing the truth provides symbolic satisfaction to the victims". He concludes that;

"This attitude may be honestly held and well-intentioned, but it may also represent a compromise between former abusers and their victims, who settle for the limited satisfaction of truth, rather than receive actual redress through punishment."

For example, the "traditional" or rather indigenous method of conflict resolution for the Africans was such that it focused not only on admonishing the offender but also on the more holistic issues of building broken relationships and re-integration of the offender back into society. This was because Africa societies were communal and thus this communality demand that conflict be resolved so as to allow for future co-existence. However, with the coming of the Eurocentric mainstream came the illusion of adversity, individualism and litigation, and with that illusion came chaos. It is now wide knowledge that Africa profiles the highest statistics of violent conflicts in the world. In addition, it is equally factual that for years the treatment of conflicts on the African

continent has revolved mainly around conventional Eurocentric mechanisms of litigation, irrationally excluding traditional approaches that indigenous African societies relied upon to resolve conflicts long before the development of modern science. This essay thus seeks to consider the relevance of indigenous knowledge to modern day conflict resolution.

On this second combination of "historical record" attitude, the author gives the example of "Post-Apartheid South Africa, which granted amnesty in exchange for testimony regarding major crimes of the apartheid era". "This gave a blanket amnesty in which a conditional amnesty was offered". According to the research by the author, the "Truth and Reconciliation Commission received more than 7,000 amnesty applications, and the program is considered to have succeeded in establishing a complete, year-to-year record and analysis of the abuses committed under apartheid".

In the third combination of "Pragmatic retribution", the author argues that this "is motivated by the will to get rid of the abusers fast, but without raising controversial issues from the past. He posits that from this perspective, pragmatism is more important than justice". He concludes that *"It is considered essential to eliminate the perpetrators of abuses from political life by either taking administrative measures to exclude them or by punishing them for crimes that are not directly tied to war crimes and abuses, and, therefore, not politically divisive."*

Finally, in his argument of combinations, Simonovic (2004) states that "those who take the "no peace without justice" approach are motivated by the belief that only legal proceedings against the perpetrators of war crimes and human rights abuses can: 1) provide the truth and punishment necessary to satisfy the victims; 2) prevent individual retaliation for past injustices; and, 3) prevent history from repeating itself". He concludes that *"Victims and human rights nongovernmental organizations (NGOs) typically adopt this position, but it can also become the dominant attitude of a post-conflict society, or even of the international community in particular situations."* In this last combination the author gives an example of the "new government of Rwanda that took a strong position that the genocide of up to one million people in 1994 required punishment through criminal justice". However according to his research, justice proved "very difficult to achieve as the ad hoc International Criminal Tribunal for Rwanda (ICTR) in Arusha only managed to deal with a few dozen cases, leaving some 125,000 detainees to be processed by the weak national

judicial system”. The author’s further findings were that this huge number “forced the government of Rwanda to adopt new practical solutions such as local community courts for some detainees who confessed to their involvement in the atrocities”.

McAlister, et al (2001) conducted research with the objective of studying the “cultural differences in moral disengagement, which lends support to attitudes used to justify violence”. They studied five countries and did a report which is also reviewed in this study because it involves the study of attitude, which is also one of the variables being investigated in this study. According to this group of researchers, “aggressive responses to intergroup and international conflicts are partly determined by processes of moral disengagement”. Their argument is that “through these processes, the perpetration of violence against potential victims is made acceptable by the expression of attitudes that influence personal and collective judgements of choices for resolving conflicts by acts of aggression”. They posit that “when moral disengagement occurs, violence is justified by invoking “rights” or “necessities” that provide excuses for the infliction of suffering upon others”. They further argue that “moral disengagement also influences group differences in levels of aggression”.

Gibble, et al (2014) in their article compare “British public opinion of the purposes and successes of the Iraq and Afghanistan missions”. Their research was designed to determine “public acceptance of military deaths/injuries, the accuracy of public estimates of military fatalities and how these differ according to opinions of the missions”. The study by this group of authors was prompted by the widely discussed “British public’s support for military action and attitudes towards the Iraq and Afghanistan missions” within the “media, political, social and military circles”. These discussions in the public were marked by “large scale protests at the commencement of both the Iraq and Afghanistan campaigns which demonstrated widespread opposition”. The authors saw information gap in “what the British public thinks of the campaigns, and how opinions may differ between them, despite the length of the United Kingdom’s involvement in both the Iraq and Afghanistan campaigns”. Further, “research into public opinion of the Iraq and Afghanistan campaigns was also lacking in relation to the British public’s estimation and tolerance of military casualties”. The reviewed “article contributes to the understanding of perceptions of the Iraq and Afghanistan missions among the British public using

high-quality empirical evidence”. In the article, “theories of casualty estimation have been explored within the UK context by determining how the accuracy of public assessments and acceptability of military deaths are related to public perceptions of the two missions”.

Carnagey & Anderson (2007) in their research conducted a two inter-related study to examine “the effect of the September 11, 2001 terrorist attacks, and on attitudes towards war and violence”. According to the results of their study, “a three-wave between-subjects analysis revealed that attitudes towards war became more positive after September 11, 2001 and remained high over a year afterwards”. Further, “Self-reported trait physical aggression also rose after September 11”. The authors also report that “attitudes towards penal code violence (PCV) became more positive immediately after September 11 but were somewhat reduced a year afterward. From a two-wave within subjects, the study revealed that war attitudes became even more positive at 2 months post-September 11 and that attitudes towards PCV became less positive during this time period, except for women.

In their first study (Study 1), Carnagey & Anderson (2007) report that “attitudes towards violence and self-reported aggressive behaviour, anger, and hostility were assessed in three between-subject groups each fall from 2000 to 2002”. In their second “study (Study 2), they examined these same variables in a single group of participants during two-time periods after September 11 (September 20, 2001 and November 2001)”. Due to “the unexpected nature of the event, these two studies could not be designed to test fine-grained distinctions between a varieties of attitude change theories”. Though their studies were largely descriptive, they however allowed “tests of three larger-scale hypotheses: 1) a major event (9/11 attacks) will significantly alter relevant attitudes; 2) these changes will persist if the event or its aftermath remain visible over time; and 3), the attitude changes will be fairly specific in scope”.

Carnagey & Anderson (2007) say “these scales were completed along with many other unrelated questionnaires during large mass testing sessions for introductory psychology students. Their conclusion for Study 1 was that the September 11 attacks apparently led to more positive attitudes towards war and towards violence against criminals but had no effect on less relevant attitudes concerning other types of violence”. They further conclude that “this fairly specific effect on

attitudes makes sense, in that the initial framing of the attacks was that they represented a war on America and were criminal acts”. They further state that “the fact that the war attitude changes were the largest and most persistent also make sense from this framing perspective”. They posit that “the war aspect was more heavily represented than the criminal aspect from the outset, and still remained very salient in the news; whereas the criminal aspect had receded somewhat as wars in Afghanistan and Iraq became the focus of daily news”.

In terms of methods of study for Study 2, the researchers resampled the survey two months later using the same participants who completed the RATVS and AQ again. Their conclusion for Study 2 was that the “September 11, 2001 attacks increased self-reported trait aggression, anger, and hostility, relative to reports from a similar population taken a year earlier”. They claim that “it was unclear from these self-reports whether the frequency or severity of trait physical and verbal aggression actually increased, or whether there were merely changes in reporting criteria used by their participants”. They further state that the relations “between attitudes towards violence and self-reported trait aggression, anger, and hostility did not change as a result of the 9/11 attacks, and at a correlational level, the attitudes “explained” major portions of the variance in trait aggression, anger, and hostility”. Further, “Study 2 examined these issues along with changes in attitudes towards violence, utilizing a within-subjects design”. The two authors based their predictions on the “General Aggression Model (GAM), a theory developed in recent years that is relevant to aggression and aggression-related variables and the Attitude Representations Theory”. Firstly, they “predicted that endorsement of violence in war attitudes would increase after the 9/11 attacks compared to attitudes previous to the event”. Secondly, “because of the ‘criminal’ context that the 9/11 attacks were originally presented to the public, they predicted that endorsement of PCV punishments would also increase”. Thirdly, they “also predicted that attitude changes brought about by the attacks would be relatively specific to the event”.

This study borrows a lot from the studies by the two authors of the literature being reviewed. The attitudes representation theory approach, as well as GAM and other knowledge structure approaches used in this literature makes good contribution to this study. The critical analysis of their findings is another area that has enhanced data interpretation and analysis in this study. Although the literature being reviewed was specific to the September 11 attack on the USA, the

methodology used makes great contribution to this study. However, the need for this study which is also specifically looking at attitudes towards ethics of war cannot be over-emphasised as it will make good contribution to knowledge on attitudes towards war in general.

Bizumic, Et al (2013) posit that, “although attitudes toward peace and war are usually treated as two opposite poles of one dimension, in their article they argue that they may represent two distinct dimensions”. Their argument is “that people’s attitudes toward peace and war may represent two distinct, but negatively correlated dimensions”. In their article they “assume that attitudes toward peace are primarily concerned with acceptance of social harmony and equality, and attitudes toward war are primarily concerned with acceptance of direct kinds of violence”. They further argue that “negative correlation stems partly from the complexity of the peace concept because individuals may represent peace as opposition to direct violence (negative peace)”. Additionally, they argue “that although attitudes toward peace and war are expected to be negatively related under most circumstances, they form two distinct dimensions”. In the article, they “expect that people can fall into largely four different kinds of groupings: 1) the militarists (favour war, reject peace); 2) the pacifists (favour peace, reject war); 3) the warlike peaceniks (favour both peace and war); and, 4) the unconcerned (reject both peace and war)”. They note in their article that “although they expect that some individuals have relatively incompatible attitudes toward peace and war, for some individuals the attitudes can be relatively compatible (the warlike peaceniks would care about both, and the unconcerned do not give much value to either)”.

To “investigate this idea, they developed and tested the Attitudes Toward Peace and War scale in three studies in the United States and Denmark”. According to their research, “Exploratory and Confirmatory Factor Analyses showed that attitudes toward peace and war formed two distinct, though negatively related factors. Structural equation modelling showed that antecedents of attitudes toward peace included egalitarian ideological beliefs, the values of international harmony and equality, empathic concern for others, and consequences included intentions to engage in peace-related activities. On the other hand, antecedents of attitudes toward war included authoritarian ideological beliefs, the values of national strength and order, less personal distress, and consequences included intentions to engage in warlike activities. Results also showed that political affiliation had an impact on the relationship between peace and war attitudes, with

conservatives less likely to find the attitudes incompatible. Their findings support the view that attitudes toward peace and war represent two distinct dimensions”.

In general, the findings supported their “assumption that attitudes toward peace and war are distinct, given that the multidimensional structural model was a better fit to the data and each dimension was distinctly related to other measured variables”. Their findings “supported the view that attitudes toward peace are primarily and distinctively an outcome of an ideological belief in intergroup equality”. They further found that “people who strongly value peace appeared likely to engage in various behaviours that protect peace, such as investing time and resources to promote it. Conversely, they found that attitudes toward war appeared to be an outcome of low dispositional personal distress. Those who value war appeared willing to engage in various pro-war behaviours, such as fighting for one’s country (in defence of its interests, including purely economic interests)”. Favouring peace, they conclude, “does not uniquely predict one’s opposition to participate in wars, and one’s opposition to war does not uniquely predict one’s willingness to promote peace”. Their findings clearly show the benefit of treating attitudes toward peace and war as distinct (Bizumic, et al., 2013).

Additionally, although most of their expectations were met, they failed to find a significant effect of RWA on attitudes toward war, and although empathic concern was correlated with attitudes toward peace, the effect did not emerge in the structural equation modelling (SEM). The authors conducted three studies to confirm their hypotheses and made specific findings in all these studies. In their article, they set out to investigate the proposition that attitudes toward peace and war may represent two distinct dimensions. As predicted, every EFA and CFA that they conducted supported the proposition. The study supported their expectations that attitudes toward peace and war are outcomes of ideologies, values, and personality characteristics.

Sarkesian in his literature ‘Moral and Ethical Foundations of Military Professionalism’ explains how difficult it is for politicians and military to reconcile “individual moral and ethical principles with the larger objectives of war and politics”. He says politicians have difficulties to reconcile politics with individuals, while the military think “that personal and professional morality and ethics should coincide”. He argues “that professional stress on integrity, obedience and loyalty

builds antagonism to the individual versus professional relationship”. He opines that “individual integrity will require a sense of self-esteem, honest and honour while professionalism requires subordination of individual values in order to maintain honour and integrity of the profession” (Sarkesian S. C., 1981).

His “study is based on a presumption that the process of examining morality and ethics as they relate to military profession will enhance the understanding and give chance for professionals to clearly see the problems within the profession and between the military and society”. He further explains the importance of human values and how they define a person. He says they are part of culture and individuals are expected to conform to these values. He says “first-order values are those that are directly associated with life, survival and sanctity of life”. He further outlines other values like “freedom of speech, individual autonomy, justice and brotherhood for western democracies, including social justice for others”. He believes “national sovereignties fragment universal concept of morality and ethics” (Sarkesian S. C., 1981).

In his literature, he refers to the American military profession where moral and ethical patterns are manifested in concepts of personal integrity, duty, honour, country and officership. He talks about how the military philosophy has evolved from the traditional one where the military ethics were equated to the church or monastery but has now evolved after the Second World War to that of managerial or entrepreneurial type of mindset. He propounds on the profession as a moral and ethical community. He also brings out that research and attitude surveys have shown that individuals become military professionals for reasons such as challenges to jobs, patriotism, and that they have the same desires like most civilians i.e. Education for children, social and economic comfort. He further discusses personal integrity and professionalism. He says although professionalism “operates within the context of morality and values of a political-social system, the individual resolves these dilemmas by adjusting his lifestyle to the expectations of the profession. The perspectives of the profession become the dominating morality and ethics of the individual. The individual substitutes institution articulation of integrity, duty, honour, country and officership for his own sense of morality and ethics” (Sarkesian S. C., 1981).

Kelly (1981) starts his discussion in his literature by analysing the conduct of American Generals during the Vietnam campaign in respect of their character, honest, integrity and loyalty. These he says were the qualities and foundation of a brilliant career. The scholar is looking at ethics in the military profession and gives George C. Marshall as a model of military professional ethics. He criticizes the US Army that it has “deviated from its traditional standards of honesty, integrity and loyalty and has fostered an environment that emphasizes rewards and promotions based on careerist rather than professional standards”. Kelly (1981) just like other American scholars on ethics confirms from his research and studies that American Military officers throw ethics of military to the wind for the sake of their career. Profession ethics suffer for the purpose of enhancing chances of career progression and praises from authorities. According to his study, the “Army has not progressed far enough in resolving problems in professionalism and ethics”. He argues that “improvement to the ethical climate of the military requires two significant changes. The first change involves the philosophy of leadership held by senior officers; and the second involves internalization of the Army’s ideal values of honesty, and integrity as subsumed into the perceived motto of duty, honour and country”. He concludes that subject of ethics in the US Army is moderately covered and he recommends wide coverage of military education in ethics as the best way to improve ethics in the military profession (Kelly, 1981).

This researcher finds that Kelly’s literature places his emphasis on professional ethics vis the US Army and not generally as it is practiced in the area of ethics of war. The investigation should have been a case study of US Army and then generalization of the findings. It appears to this researcher like his conclusions have taken a personalized dimension rather than from empirical evidence of the investigation. Further, the scholar does not discuss how much knowledge the American officers and soldiers have in ethics of war, their attitude towards ethics of war and how they practice it on operations.

Sorley (1981) is another American scholar who has contributed to professional ethics in the military. He posits professional ethics where successful military professionals have to make ultimate sacrifice and this is demanded from the followers. He says professionalism “has placed heavy emphasis on selflessness, loyalty to the nation, the organization and one’s fellow soldiers, discipline, austerity and personal bravery”. He argues that a strategic plan has a certain “primacy

which imparts the force of ethical imperatives to the requirement for professional military competence”. He further argues that “nations are critically dependent upon their armed forces for survival, and thus the competence of those forces is of graver concern and more general impact than that of any other profession. He says the obligations which this responsibility imposes are immense and form the basis for the equation of competence on the part of members of the profession with an ethical imperative”. He believes that American professionalism is based on core values that traditionally have “to do with devotion to duty; loyalty to country, mission, and fellow members of the profession, and concern for them above self; commitment to integrity and decency as essential attributes of a leader; and dedication to achieving a high degree of competence” (Sorley, 1981).

Sorley looks at several aspects ranging from professional ethics, institutional practices and training practices. He expounds how people are given promotions to serve interests of authorities, how those service chiefs who assume command transfer those they find and replace them with their own for personal success and yet continuity could have served the institution better. He talks about juniors learning what their seniors are doing so that when the unexpected happens, they can take over and do the job successfully. At the same time the seniors must also ensure they train their juniors to learn from them so that in the event of their becoming incapable, their juniors can take over from them (Sorley, 1981).

This researcher contends that, in his literature, Sorley just like Sarkesian (1981) and Kelly (1981) focusses on competencies in the US military profession as the basis of ethics. The scholar does not venture in the area of US military knowledge, attitudes and practices vis-à-vis ethics of war. His conclusions are not based on empirical evidence deduced from the findings, but on personal opinions.

2.6 Practices on Ethics of War

Terry (2015) in her thesis, refers to “the post-9/11 era and wonders if feminist ethics can help to understand the moral dilemmas of contemporary war”. “Employing the ethical framework based on the notion of care”, she interrogates the “concepts of relationality, experience, empathy, and responsibility with respect to drone warfare, private military contracting, and counterinsurgency”.

In her resultant analysis, she “provides evidence for the assertion that existing ethical analyses of violent conflict, including the most prominent theories of just war, have failed to explain the moral and ethical quandaries found within modern practices of warfare”. She states that “this is so because of their inability to take into account issues of complexity, responsibility, and the application of new technologies to modern warfare. She argues that “a feminist ethical framework gives an opportunity to understand the morality in war that presents the contextual realities and lived experiences of those that have been affected by war”. She further gives emphasis on the “embeddedness and interconnectedness of relationships” and proposes to reorientate ethical decision making in order to understand the responsibility and empathetic interaction. Her thesis gives “a potential alternative to the abstraction found in just war theory and provides a starting point for successful dialogue between feminist International Relations scholarship and the detailed scope of feminist ethics”. She posits that “rethinking the ethics of war using a feminist lens of care, people may begin to look beyond the disciplinary boundaries of just war thinking in International Relations”. “This effort can also be directed at a perspective that creates room for ethical decision-making premised on a relational, experienced understanding of political violence, one that resonates to the highly contextual and complex ways in which people associate with each other in war”.

In her thesis, Terry (2015) is specifically “interested in the intersection between current scholarship in feminist ethics and feminist International Relations theory”. To interrogate this intersection, Terry (2015) “takes a theoretical approach in which a critical feminist ethical framework is constructed and then applied to three illustrative examples of practices of post-9/11 war drone warfare, private military contracting, and counterinsurgency”. She bases her “theoretical framework in a feminist ethics of care, and brings out conceptual understanding of relationality, experience, empathy, and responsibility so as to identify key areas of focus in which feminist ethics can contribute to understanding of modern political violence”. The theoretical framework the author has used in her thesis gives “critical reflection on the moral complexities that surround practices of modern war and provides a framework within which this reflection is organized”. The framework in her work further goes to represent a move “away from non-feminist iterations of ethics in International Relations generally, and in analyses of war” in particular. The theoretical approach the author uses throughout her thesis does not only represent a start point “from

mainstream thinking on the ethics of war but a way forward that is characteristic of feminist research ethic that bears the perspectives of substantive and known experiences”.

The author presents her arguments very well and from this researcher’s point of view, the relevant aspect of the theoretical framework she espouses in her work is to “contribute to the development of a critical feminist theoretical methodology”. The ethical framework she uses suggests that people reconsider how they perceive “morality in international politics” and the requirement to do a realignment which is different to what might seem abstract and move in line with a more “relational and experiential view of what can be seen as ethically or morally right in International Relations”. Through examination of “ethics of contemporary warfare using a theoretical approach”, the author contributes to the “current dialogue on ethics which is not confined within feminist scholarship but also encompassing critical theory in International Relations”. Looking at the focus throughout the author’s “thesis on the relational, the experiential, and the everyday lived realities of individuals”, it is worth acknowledging “that a significant part of the scholarly contribution made by her research is focused on ethics”. Further, the combination of “feminist research methods with the chosen empirical examples, her thesis also contributes to the formation of ethical judgements”.

Despite these many positives about her literature, the author acknowledges that the thesis predominantly takes a “theoretical perspective in its analysis of ethics in contemporary war”, and this is an area where this study which looks at attitudes and practices of ethics of war could have benefited more. Despite this weakness, her illustrations through examples in her work provide a platform on which to apply the theoretical framework so as to draw some contextual understandings about the contemporary practices of ethics”. The author uses multiple “lenses through which to assess the moral and ethical complexities of these practices as applied in Afghanistan and Iraq”. “The intersection between theory and practice” in her literature is also a useful point of analysis. This study has benefited a lot from the author’s work as it “provides a productive and specific descriptive context in which” this study can discuss the “ethical complexities and realities of fighting war using drones, private force, and counterinsurgency strategy”. Her thesis uncovers “new understandings about the ways in which combatants make ethical decisions while in the midst of violent conflict”. The theme of practice in this study benefits

from the author's selection of "drone warfare, private military contracting and counterinsurgency" as examples of "contemporary warfare", as these are being practiced in the post-9/11 era. This thesis makes great contribution to the theme of practice in this study.

Gabriel (1981) is another scholar who has criticized the military and professional ethics post-Vietnam war. He posits that "despite the fact that many of the problems initially surfaced during the Vietnam war, the war did not create problems to the level that it provided an environment in which they could surface". He argues that "they had developed long before Vietnam, and they became visible when the Army permitted the behaviour characteristic of the businessman, the market place, and the corporation to substitute the traditional sense of ethics and responsibility". Due to this outcome, "Americans began to hear admonitions that are not to do with leadership but to do with management, not to do with courage in combat but to do with managing resources, and not to do with young officers expected to become leaders but to do with middle-tier managers". He deduces that such words "reflect the deeper absorption of the entrepreneurial ethos that replaced the Army's traditional base of military ethics, moral responsibility and leadership skills forged in combat".

Binkley and Vought (1981) also approach subject matter from the point of technological advancement which to them has diminished the traditional way of planning and executing war. They posit that "technological explosion has resulted in heavy dependence on technology, which presents a number of inherent weaknesses". They group "these weaknesses under four headings; information overload, reliability, psychological dependence and human/system interface". They further argue that "reliance on modern technology has brought questions of costs and benefits of using such systems". In another breath, "the automated battlefield theoretically enables the Army to optimize its systems and create the capability of winning the central battle in Europe".

Gilman (2005) identifies the importance of the legal setting in the practice of ethics and enforcement of ethical codes of conduct. In his work, "Ethics Codes and Codes of Conduct as Tools for Promoting an Ethical and Professional Public Service", Gilman maintains "that law, regulation and parliamentary or executive orders are a critical part of an ethics regime". "This is because law is seen as the basis of ethics or standards code that embodied only as law and seen as

law are effective” (p.23). In supporting his argument, Gilman “quotes former U.S. Supreme Court Justice Earl Warren who wrote that law floats on a sea of ethics”. “It is the ethical foundations – in terms of culture and socialization - that cannot be codified that makes law effective”. “This perspective on the practice of ethics is critical for the current study as soldiers are subject to national regulations and military law”. “Indeed, statutory and regulatory devices including military law add substantial “weight” to a code of ethics and how it is practiced in the sense that it will be taken seriously”. However, as pointed out by Gilman, law cannot be the only part. This is because “the weight law and statutory devices exert has less to do with the law as much as it is related to the implementation and practice of the code”.

Another aspect of Gilman’s study that resonates well with this research is the assertion that “Institutions that both interpret and enforce the code of ethics are essential ingredients for the successful implementation and practice of ethics”. The military is one if not the epitome of institutions that both interpret and enforce codes of ethics. Therefore, theoretically speaking, soldiers are supposed to be intimately familiar with ethical theories and especially ethics of war as this pertains to their core business. A sound “legal foundation is essential if it is clear, concise and enforceable”. The absence of “any of these ingredients can actually make the code less effective, and thereby not easy to enforce, implement or practice”.

Gilman’s study is quite useful for the current research as it brings out the legalistic framework regarding the application of ethical code. Though not specifically applied to war or the ethics of war, the study brings out a relevant dimension critical in understanding what underlies consistent implementation, enforcement and practice of codes of ethics. Nevertheless, the author does admit “the weaknesses of their own study, including the methodology which was not both quantitative and qualitative and the fact that a single minded legal approach can dilute ethical behaviour because it seems to have less to do with personal responsibility and more with a detailed knowledge of the law and how it is practiced”.

Shima Keene from the United States War College brings out an interesting perspective as to the relationship between law and the practice of ethics of war. In his article titled “*Lethal and Legal: The Ethics of Drone Strikes*”, Keene argues that, “The main legal justification made by the Obama

administration for the use of armed drones is self-defence. It is argued that following the 9/11 attacks in 2001, the United States is defending itself against enemies who are constantly contemplating and planning deadly attacks against it.” This takes us back to the argument of Bowyer (2008) quoted earlier as maintaining that “Just War doctrine provided the philosophical underpinning for the legal paradigm that effectively determined that nothing other than self-defence was a just cause”. It further brings back arguments of McMahan (2019) who posits that most people “find it impossible to believe that, by unjustifiably attacking you and thereby making it justifiable for you to engage in self-defence, your attacker can create the conditions in which it becomes permissible for him to attack you”. If this is the case, as already alluded to; 1) “your attacker has no right not to be attacked by you”; 2) “that your attack would not wrong him in any way”; and, 3) “that he therefore has no right of self-defence against your justified, defensive attack”. It is therefore interesting, especially in the context of this research how the knowledge, attitude and practice of ethics of war are so intertwined that one cannot be spoken about in the absence of the others. However, it is also intriguing to understand the extent to which theory informs practice and how this differs between developed (Western) countries and developing countries. It is this author’s interest to try and highlight these areas more clearly.

Much attention has been given to the issues “of how war is practiced and its respective transitions and changes within the framework of international politics”. To be sure, “Western practices of war are constituted by debates and ideas of ethics, illustrated in particular through the Western wars conducted mostly in the Middle East”. Among the most prominent scholars in this category include; Bousquet 2009, 2017; Lisle 2016; Neocleous 2014; Owens 2016; Shah 2017; and Weizman 2006, 2017. However, Öberg (2019) in his paper on Ethics, the Military Imaginary and Practices of War argues that;

“research focusing on how war is shaped by secondary phenomena often falls back on a reductive understanding, in which war is represented as violent destruction. Moreover, that by seeing war as a multifaceted form shaped by military imaginaries centering on military theory, tactics, and operational art, we may gain a more comprehensive understanding of its ontology and practices.”

Öberg's study gives "a good and thought-provoking research in the relationship between ethics and practices of war" that is immensely useful for this study. In particular, the study brings out among others the ideas of Zehfuss (2018) which focuses "on the implications of what Zehfuss sees as a trend in the 21st century with regard to 'ethical' wars" (Zehfuss 2018, p.5). The author further gives analysis "how justifying wars as humanitarian create problems for Western states, as any attempt to protect lives through war also results in the taking of lives in practice". In so doing, Öberg agrees with Zehfuss in postulating that "a significant shortcoming in theorising on war and ethics, is the fact that ethics is not a sphere separate from war and politics, but something often produced in relation to practice". Both authors emphasize that the shortcoming appears to "reinforce the modern illusion that ethics stands in opposition to war, or that a more refined or even better applied code of ethics will predictably control the powers of war in real practice". Like Zehfuss, Öberg (2019) "draws mainly on an analysis of how to target, use cultural knowledge, and educate soldiers in value ethics so as to see these ethics translated into the conduct of warfare". The ultimate goal of the study is to "understand how military practices are shaped by dominant theories and conceptions of what is considered ethical in war".

More contemporary, Batool (2022) writing on 'Ethics of War in Islamic Perspective', equally brings out the relationship between law and the practice of ethics of war and its evolution over times. According to Batool, by mediaeval law, Muslims were required to promulgate this divine law, preferably quietly, but if necessary, forcibly. Today, most Muslims disclaim the duty to promote Islam by force, and jihad is no longer considered a viable option. Finally, like just war, jihad places stringent constraints on lawful objectives during conflict and requires belligerents to use the least amount of force possible to end hostilities quickly. Like war conceptions, they are fluid, evolving and adjusting to changing global situations. As Muslims interpret the Islamic spirit of war and peace, their jihad arguments will become more similar to those of the Western Just War Debates. Muslims and non-Muslims are likely to continue discussing a just international order that began lately. Batool (2022) assumes that "new laws on the ethics of war and peace will be enacted when there is some degree of agreement on the ethics of war and peace".

In 2022, the War between Russia and Ukraine has also shifted scholarly attention on matters of Self-Defence in the face of military aggression. DeCosse (2022) posits that, “self-defence is the traditional ethical justification for going to war: If attacked, you may respond by using violence for the sake of political justice. It is also an ethical requirement of going to war that there should be a reasonable chance of success. If going to war has a probability that you will suffer losses and many people will be killed, then even if you have a right to self-defence, it would be a good decision and morally just not to fight back and thus avoid a needless loss of life. The war in Ukraine has challenged how we interpret the requirement for success. Little did anyone think the Ukrainians would have chance against the Russians”. DeCosse (2022) further claims that “weeks into the war, the Ukrainians are holding out and inflicting damage on the Russian army”. He asks “does success mean having to defeat another army or does it mean inflicting damage to get better terms in the negotiations?”. “Is there an intangible but powerful success achieved by the self-respect and courage that comes with fighting for great values, no matter the odds?”. These are the questions that require critical consideration in the contemporary world if we are to avoid world extinction.

From most extant literature, it is clear that practice of ethics of war has mainly been considered at macro level, that is, how countries (Mostly Western and the U.S) conduct warfare in the light of ethical consideration. However, there is little literature on the practice of ethics of war at the level of the individual soldier both in peace time and in the theatre of war. One study that focuses on “this perspective is Jeff McMahan’s ‘The Ethics of Killing in War’.” McMahan tries to answer the question, “What is the significance of the recognition that some acts of war by unjust combatants against just combatants can be proportionate and therefore permissible?”. According to McMahan, the significance is negligible. In his view, this is because unjustified war cannot consist predominantly, of acts of this kind, namely, acts that prevent wrongful acts of war by just combatants. In practice only a little proportion of the acts that constitute an unjust war could be of this kind. Just combatants can have the opportunity to engage in wrongful practices of war only if they are already justified in fighting in response to unjust threats posed by the wrongful action of unjust combatants”. McMahan (1994) says consequently, “if this is right, then an unjust war cannot be fought in strict accordance with the rules.” An exception is given in limited circumstances “in which unjust combatants act to prevent wrongful acts by just combatants, their acts of war cannot

satisfy the proportionality requirement, and satisfaction of this requirement is a necessary condition of permissible conduct in war”.

Generally speaking, if one accepts the arguments of McMahan (1994), it can be maintained that “unjust combatants cannot participate in war without doing wrong. Since this is not true of just combatants, *jus in bello* cannot be independent of *jus ad bellum*. In short, the first two foundational tenets of the traditional theory are mistaken when put to practice”. On the other hand, “it may be argued that the categorical form of claims taken by traditional theory is unwarranted”. In such a case, “it may be possible, in principle, to fight an unjust war without violating the rules of *jus in bello*”. McMahan (1994) argues and gives an analogy that “suppose, for example, that an invading army has crossed its neighbour’s border and is advancing toward the capital with the aim of victory. However, thus far it has met no resistance and has therefore not yet deployed any military force. The commander of this army receives reliable intelligence that the defending forces are preparing to launch a nuclear weapon against the invader’s largest city as a means to halt the aggression. The invading army decides to launch a single pre-emptive but conventional strike to destroy the defending county’s sole nuclear missile site and then stops the invasion, retreats to its base within its own borders, and sues for peace, assuming that the unjust combatants’ destruction of the nuclear missile site was proportionate and permissible. Since that was their only use of military force and therefore in reality their only real act of war, they have not violated the rules of *jus in bello*, at least according to traditional just war. It does not mean that they acted permissibly, because they did pose an unjust threat. In this action taken however, they could have contravened only the principles of *jus ad bellum*”.

Further, McMahan (1994) maintains that “while theories of moral responsibility of combatants might be true in principle, they are largely irrelevant in practice”. This he argued is due to the fact that “it is normally impossible to know, of any particular unjust combatant, the degree to which he is morally responsible for the unjust threat he poses or for whatever grievance constitutes the just cause for war”. Indeed, from much of the literature reviewed, this assertion is quite true. However, this does not mean combatants who are “reasonable agents in war” do not “have to act” as if they are responsible for their actions especially in matters to do with individual self-defence. An example is given here by McMahan (1994) of the “first U.S. war against Iraq, where all Iraqi

combatants were unjust combatants because they fought to resist the reversal of their country's unjust invasion and occupation of Kuwait" (McMahan, p.23).

As aforementioned, from most extant literature, the practice of ethics of war has mainly been considered at macro level. That is, how Western countries and their armies conduct warfare in the light of their own contextual circumstances. Nevertheless, some authors have identified the implication for military leaders that Just War Theory presents with regards to actions and practice at individual level. This is especially important given the contemporary changes in the global security environment. Pfaff (2011) suggests that what should be obvious in modern discourse about morality and war is that the identity of the military professional would have to evolve to meet the requirements of the environment of fighting against irregular adversaries. Further Pfaff (2011) says that, "the good characteristics of an officer could come from the purpose and function of the profession and the environment in which it is practiced". Therefore, "when the security condition changes, also the defining qualities of the good officer changes". He offers a good and realistic perception regarding ethics of war and how they are practiced at individual level. In addition, he emphasizes the qualities of a good officer (soldier) which is key and will offer an interesting dimension in measuring the degree to which such qualities are embodied by officers and soldiers in the Zambia Army. This can also be considered in relation to how the syllabi and curricula of military school fosters these qualities vis-à-vis understanding of ethics of war and practice during military training and operations.

Pfaff (2011) further highlight an ethical dilemma that often arises in practicing ethics of war at individual level. He argues that "as you fight enemies, attributes such as decisiveness, aggressiveness, and unwillingness to compromise are important to achieving peace". "Contrariwise, according to the criminal model, attributes such as tact, restraint, diplomacy, and patience are substantial. Therefore, balancing the requirements of these competing models offers a problem for the officer". "Several studies have reported that the professional career Soldier is not necessarily the best person for peace-keeping (or law enforcement) tasks." It is also important to report that the attributes discussed above for the two models are not mutually exclusive. The difference comes from which attributes are superior. Therefore, the challenge for the officer is to cultivate new attributes, at the same time not allowing the old ones to die down. Further, the officer

will have to develop the intuition to determine how these attributes apply across a range of conditions. In this researcher's view, education and training play a crucial role cultivating these traits and this will be measured with regards to the Zambia Army.

All in all, what seems obvious from extant literature is that for the most part, the Just War Theory focuses on the West and revolve around the "idea that war is an activity conducted by states or groups and individuals acting as agents of and in the interest of a political community". "The theory does not look at war at the micro level of individuals acting on their behalf and out of their own interest". This fact has great moral implications and an important dimension for this research. It points to the need for awareness at the individual level as well as importance of thorough education and training that inculcates the "moral ideas and principles of the Just War Theory in individual soldiers". According to Pfaff (2011), "these ideas and principles need to be understood and committed to by those who are waging war and those fighting it. It therefore means that these should be part of the curriculum in their training and moral education as well as their lived moral experience of war so that they are more than abstract principles or rules that are thrown away as soon as things become bad". The author further argues that, "in a situation where it is not possible for these moral requirements to become integral and more importantly integrated into our practices of war, then we would need to sit down and brainstorm how seriously we take the moral justification of war and whether it really carries any moral weight".

He concludes that "if it is to have moral weight, the Just War Theory must necessarily be underpinned by observations about training and moral education, and concerns about training and moral education must also permeate our discussions of *jus ad bellum* (justice of the war), *jus in bello* (just conduct) and *jus post bellum* (justice after the war) requirements of the Just War Tradition".

On the contrary, other ethicists contend "that *jus ad bellum/jus post bellum* and *jus in bello* considerations are conceptually different, the former the domain of political leadership, the latter the domain of the military discussions about the Just War Tradition. Nevertheless, there is plenty of criticism of this view; criticisms that suggest that the different components of the theory are interrelated". However," the focus of the current research is the interrelation between *jus in bello*

and moral education and training which an easily measurable connection is”. To be sure, “there are clear implications for jus ad bellum/jus post bellum coming out of the findings of the research, which even one who argues they are conceptually distinct would concede”. Further, the research looks more critically at the “lack of a systematic approach to moral questions in asymmetric war or in conflicts with significant asymmetric aspects”. The argument here is that hitherto, discussions on war and morality “have typically occurred in the context of the Just War Tradition as conceived relative to conventional war. This Research will thus push the boundaries of that context of war and morality, raising questions about whether and how changes need to be made to the Just War Tradition in order to deal with the new security environment and asymmetric warfare”.

2.7 Gaps in Extant Literature

Identifying research gaps was a fundamental goal of the researcher and was done continually and systematically throughout the literature review process. This is because academic research is predicated upon the development of a research gap, which is a primary basis in the investigation of any problem, phenomenon or research hypothesis. After reading critically across the breadth of extant literature, several gaps were identified. The researcher categorized these gaps as theoretical conflict, knowledge voids, methodological issues as well as provocative exceptions and contradictory evidence.

Theoretical conflict is concerned “with the gaps in theory with the prior research” especially “if one phenomenon is being explained through various theoretical models”. With regards to literature reviewed, theoretical conflict was identified in the interpretation of the Just War Theory itself and the number of scholars that have questioned its reliability especially in more modern times. As highlighted in the literature, scholars such as Babić (2019) argue that the “Just War Theory has very deep flaws in that it criminalizes war, which reduces warfare to police action, and finally implies a very strange proviso that one side has a right to win”. Other scholars to bring out this theoretical conflict are McMahan (1994), Beard (2014) and Sagan and Valentino (2019), who all basically charge that the Just War Theory’s “concern was with a rather pure conception of right and wrong that made few concessions to pragmatic considerations and was unwilling to compromise matters of principle for the sake of considerations of consequences”. This gap offers

an interesting line of inquiring using qualitative methods to determine if members of the Zambia Army agree with these scholars.

Another notable gap identified in the literature was a knowledge void. More specifically, this gap involved scarcity of literature including literature from related research domains that focus on different demographics. From earlier studies such as Kelly (1981) and Haight and Tipton (1994), to more recent literature including Gibble, et al, (2014), Owens 2016; Shah 2017 and Öberg (2019), the focus has been mainly on Western wars conducted mostly in the Middle East. However, despite this great work, none of these prominent authors give much detail on the African context. As a result, it is clear from the literature that the Just War Theory in the African context needs further study in order to narrow this knowledge gap that is clearly evident. Further, despite intense philosophical debate regarding Ethics of War Theories, little work has examined whether the soldier has adequate knowledge of the moral dimension of war. For example, Watkins and Goodwin (2020) state that, “across nine studies, they found reliable evidence that ordinary individuals’ judgements of soldiers’ actions are influenced by the justness of the soldiers’ causes, contrary to the principle of combatant equality” as postulated by the Just War Theory and Western scholars. This finding suggests the further existence of provocative exceptions and contradictory evidence that must be interrogated by this research.

In addition to using mainly quantitative methods, very few scholars use military population in their studies. It is important to use a military population in that military personnel have unique experience from both the field and routine tasks in the barracks that can shed more light on the concept of ethics of war which cannot be obtained from civilians. As an exemption in the literature reviewed, De Graaff’s thesis is based on a military population as the study sample. She looks at “empirical studies of individual moral assessment of servicemen in practice”. She equally used “both qualitative and quantitative research methods” in her study. However, her study was based on operational situations and excluded non-operational situations, which even the author acknowledges as a methodological weakness. McAlister, et al (2001) also gives good comparisons with a study in which sample population are soldiers. However, the weakness of the study by this group of researchers is that the “survey was limited to students in selected schools” and thus not

broad enough to generalize findings. All in all, gaps in the literature reviewed is seen not only in the theory itself, but also in research methodology and population.

2.8 Chapter Summary

The chapter focused on reviewing available literature in order to establish what is known and determine the existing gaps which the study will address. A lot of literature has been written but it covers principles, concepts and theories of ethics of war. The review of the literature also established that there is a lack of knowledge on what is known about ethics of war by the combatants, the attitudes of the combatants towards ethics of war and how combatants are practicing ethics of war. What is clear from the literature reviewed is that most literature has been written by Authors from developed countries. Little has been written on ethics of war by African authors or indeed local authors in Zambia. To give a better understanding of the literature reviewed, the chapter was categorized in themes. A general synopsis has been given on the theory of ethics and subsequently themes on knowledge, attitudes and practices of ethics of war which are the focus of the study.

A literature review in this study will look at some of these sources and identify gaps existing in what has been written in the past. However, from the literature reviewed so far, it has been discovered that very little literature has been written to specifically deal with knowledge, attitudes and practices of ethics of war. Further, it has been discovered from literature reviewed that there is no literature or theses that have used mixed methods to research about knowledge, attitudes and practices of ethics of war. It can therefore be concluded that there is a gap existing on the subject matter, which justifies conduct of this study. It will be noticed therefore that the bulk of literature reviewed mostly covers the ethics of war in general and not specifically about knowledge, attitudes and practices. In addition, little is known as to whether or not levels of knowledge, attitudes and practices relate to variables such as gender, formal education, type of service and length of service.

Almost all the literature reviewed indicates that what is available for now are theories, concepts, principles and general discussions and arguments on ethics of war. Most if not all literature reviewed was written by authors from developed countries. Little or nothing so far has been written on subject matter by a Zambian researcher or scholar, though there could be literature related to

ethics generally or ethics of war but not specifically on knowledge, attitudes and practices of ethics of war. The researcher sees this as a gap which needs to be filled. In order to adequately cover the existing literature, this chapter has been categorized in themes. The first theme is a general synopsis on ethics of war as a theory. This is meant to give a general review of ethics of war and not only review academic writings, but also books that expound theories on ethics of war.

To give this chapter an African context, the next theme reviews literature that has been written on ethics of war from an African perspective. This is intended to give a balanced view rather than limit the review of literature to the European context. The subsequent themes cover the independent variables of knowledge, attitudes and practices of ethics of war which are the subject of this study. This is to establish how they affect adherence to ethics of war and how they relate to other variables.

CHAPTER 3: THEORETICAL AND CONCEPTUAL FRAMEWORK

3.0 Introduction

Abend (2008) states that theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounding assumptions. In this study, given the nature of the topic, it was not only important to examine theories on ethics of war, but equally theories on ethics in general. This examination will serve a precursor to the main discussion of theories specifically relating to subject matter and will help formulate the conceptual framework. Basically, ethics can be described as a branch of philosophy that deals with issues of morality and how it shapes behaviour. According to scholars and academicians such as Chonko (2012) that have critically reviewed literature on ethics, there are four common theories of ethics that relate to this field of study. These are: deontology theory, utilitarianism theory, rights theory and virtue theory. Each one of these theories looks at ethics and behaviour with different lenses. Therefore, considering each of these theories singularly and collectively is imperative in fostering an understanding of variables at play vis-à-vis knowledge, attitudes and practices of ethics of war.

3.1 Theories on Ethics

3.1.1 Theory of Deontology

To begin with, the theory of deontology is one of the oldest theories on ethics. It posits that, when ethical decisions are made, initial thoughts are directed at one's obligations and duties. According to this theory, what human beings believe their duties are is what will drive how they act in different circumstances, environment and situations. These decisions could be made based on factors such as the existing laws, rules, regulations, patriotism, and loyalty and so on. Deontology is basically a normative ethical theory that maintains that the morality of an action should be based on whether that action itself is right or wrong under a series of rules, rather than based on the consequences of the action (Abbott, 1889). Proponents of this theory include Immanuel Kant who argued that, in order to act in the morally right way, people must act from duty [regardless of the consequences of their actions] (ibid). Applied to this study, an example of deontic authority would

be the relation between a superior officer and his/her subordinates. The officer has deontic authority in the act of issuing an order that the subordinate is obliged to accept and obey regardless of its reliability or appropriateness.

3.1.2 Utilitarianism

The second important ethical theory to be considered in this study is utilitarianism. According to the Stanford Encyclopaedia of Philosophy, utilitarianism is one of the most powerful and persuasive approaches to normative ethics in the history of philosophy. In this regard, people have a right to choose their actions or decisions based on how these decisions will benefit the majority. In addition, the person making a decision must look at what will be in the best interest of all the people or at least the majority of people that will be affected by their decision. According to proponents of this theory, the theory has two main dimensions. The first is what is referred to as 'Act utilitarianism' which stipulates that you should make decisions that will be based on helping others. The second is 'Rule utilitarianism' which postulates that you should act out of fairness or judiciary. This researcher finds this theory especially interesting and informative for the current study as the second dimension of the theory, 'Rule utilitarianism', relates with aspects of the Just War Theory.

3.1.3 Rights Theory

Another theory that greatly informed this research is the Rights theory. It is important to note that rights theories are deontological in nature. They maintain that there are norms we should always obey irrespective of circumstance. According to proponents of these theories, individuals are holders of moral rights and therefore, there are things that cannot be done to them. Rights theories are further divided into realist and constructivist. The realist view maintains that right holders have rights as one of their intrinsic features while the constructivist view claims that individuals choose to grant rights to each other. Applied to warfare, rights theories are problematic in that in war the rights of the attacker are pitted against those of the defender. Further, opponents of these theories argue that an individual's and society's rights are too broad and complicated to define. Nevertheless, as deontological theories, they offer an important dimension worth considering for any research looking at ethical behaviour.

3.1.4 Theory of Virtue

The final theory that informed this research was the Theory of Virtue. Virtue ethics are quite recent and form one of three major approaches in normative ethics in modern times. In contrast to deontological theories that emphasize duty/rules and utilitarianism theories that emphasize consequences, theories of virtue focus on virtue or moral character. The theory of virtue postulates that a person's decision is based on one's character and morality. Further, the way people live their lives explains their ethical decisions. Opponents of this theory argue that people can change their character and morality depending on several factors, but this theory does not take into account changes in the character and morality. As such, this theory is subjective as people's decisions are judged on their reputation (Chonko, 2012). Another objection to virtue ethics is what is referred to as the conflict problem. For example, what does virtue ethics have to say about ethical dilemmas - cases in which, apparently, the requirements of different virtues conflict because they point in opposed directions? Charity prompts one to kill the person who would be better off dead, but justice forbids it. Of course, the same sorts of dilemmas are generated by conflicts between deontological rules. Such ethical dilemmas will be critical in testing the behaviour of research participants.

By and large, the four ethical theories highlighted fall into consequential ethics or non-consequential ethics. Consequential ethics posits that outcomes determine ethical decisions. Meaning that the results of a situation determine what the decision should be. From the four theories discussed, the theory of utilitarianism and the virtue theory fall under the consequential ethics category. The other category of non-consequential ethics stipulates that people base their decisions on the values and beliefs that they hold and not the results. Decisions are made based on what one believes and not what the consequence will be. The theory of deontology falls under this category because people make decisions based on what they perceive as their duty to those on whose behalf they are making those decisions. The rights theory also falls under this category as it argues that ultimately the rights of a society are more important than other considerations surrounding an ethical decision. Furthermore, the virtue theory can also be placed into this category as people of high moral character can decide based on their values to perform actions that serve the interest of many (Chonko, 2012).

Briefly discussing the foregoing ethical theories was important for this study as it lay the necessary foundation for understanding factors that influence and determine appropriate legislation to guide people's character, morality and conduct. While there are several theories on ethics, there are also what are known as ethics of war theories of which the Just War Theory forms the main theoretical basis of the current research.

3.2 The Just War Theory

This study investigates knowledge, attitudes and practices of ethics of war in the Zambia Army. To meet its objectives, the study is informed by the postulations and moral assumptions of the 'Just War Theory.' The 'Just War Theory' is interchangeably called the 'traditional theory of war', 'ethics of war theory', or the 'morality of war theory'. It is the theory on which the Ethics of War is grounded, and gives moral obligation to all parties to a conflict to resort to armed conflict only when there is a justifiable cause. Kinsella & Carr (2007) postulate that "Just war theory is the theoretical foundation for the morality of war. The theory holds that war can sometimes be morally justified, but even when it is justified the means or methods used to fight a war are still limited by moral considerations. It is sometimes suggested that just war theory occupies a middle ground between the extremes of realism, under which moral concerns are simply irrelevant to the propriety of war, and pacifism, which holds in its strongest form that war is never morally justified".

According to Walzer (1997) an ardent commentator on ethics of war theories, the moral reality of war is divided into two parts, that is, war is always judged twice; first with reference to the reasons states have for fighting; and secondly with reference to the means they adopt to fight. The first kind of judgement is adjectival in character and relates to a particular war being said to be just or unjust. The second is adverbial and relates to whether or not a war is being fought justly or unjustly. Medieval scholars made the difference a matter of prepositions, distinguishing *jus ad bellum* (the justice of war), from *jus in bello* (justice in war). However, these grammatical distinctions point to deep issues. *Jus ad bellum* requires us to make judgements about aggression and self-defence while *jus in bello* about the observance or violation of the customary and positive rules of engagement. In addition, since the two judgments are logically independent, it is perfectly possible for a just war to be fought unjustly and for an unjust war to be fought in strict accordance with the rules of engagement. In other words, it is a crime to commit aggression, but aggressive war is a

rule-governed activity. It is right to resist aggression, but the resistance is subject to moral (and legal) restraint.

Walzer (1997) posits that, the dualism of *jus ad bellum* and *jus in bello* is at the heart of all that is most problematic in the moral reality of war. Other than the theories of ethics of war, Walzer also expounds on the theory of aggression. He says aggression is the name given to the crime of war. He argues that we know the crime because our knowledge of the peace it interrupts; not the mere absence of fighting, but peace with rights, a condition of liberty and security that can exist only in the absence of aggression itself. In this sense, the wrong the aggressor commits is to force men and women to risk their lives for the sake of their rights. He further argues that aggression is remarkable because it is the only crime that states can commit against other states; everything else is a misdemeanour. The culmination of his argument is that there is a strange poverty in the language of international law. The equivalents of domestic assault, armed robbery, extortion, assault with intent to kill, murder in all its degrees, have but one name. Every violation of the territorial integrity or political sovereignty of an independent state is called aggression". He further says all aggressive acts have one thing in common; they justify forceful resistance, and force cannot be used between nations, as it often can between persons, without putting life itself at risk. He concludes that whatever limits we place on the means and range of warfare, fighting a limited war is not like hitting somebody. Aggression opens the gates of hell.

Kinsella & Carr (2007) argue that the origins of just war theory can be traced back to St. Ambrose and St. Augustine. Augustine's argument was that war was morally right if it was declared by the appropriate secular authority, if it had a just cause, and if it was fought with rightful intentions. He further argued that a cause was just if it involved fighting to bring about a condition of peace or to punish wrongdoers and promote the good. These conditions of just war theory were later endorsed by St. Thomas Aquinas, who revived Augustine's view and built it into his monumental inquiry of the law of nature, which he maintained govern the relations of all human beings. Like Augustine, Aquinas was chiefly concerned with the just cause of war (*jus ad bellum*) and claimed that if a war qualified as just, all means could be used to bring it to a desirable conclusion. Furthermore, war should be fought with 'proportionality', with just enough force to achieve victory and only against legitimate targets. Non-combatants, that is, civilians should be protected.

Christopher (1999) argues that contrary to popular beliefs regarding St. Ambrose, St. Augustine and the origins of the just war theory, the policy of recognizing prescriptions concerning the just conduct of war is not a product of ‘Christian charity’ or even of western civilization. He maintained that these prescriptions are found in some form across all cultures for which we have detailed historical records. For example, fifth century B.C. China recognized rules that stipulated that no war should begin without just cause; that the enemy be notified of pending attacks; that no injury should be done to the wounded; and persons and property of innocents be respected. Christopher (1999) further explains that other aspects of the theory of ethics of war are not uniquely western. These include the precept that war must be declared by proper authority; the antagonist must be notified of the declaration of war; and that the antagonist must be afforded the opportunity to make peaceful settlement prior to the initiation of hostilities.

Apart from Christopher (1999), there are several other just war theorists that have further refined and brought out more arguments on the principles and concepts of just war theory. A. J. Coates (1997) addresses a central question of how moral reasoning might be brought to bear upon the activity of war. In the first part of his book, ‘The Ethics of war,’ the principle objective of investigation is not the precise form that the moral analysis of war takes, but the much more general question of whether the attempt at the moral regulation of war is justified in the first place. His attention is directed not only to the just war conception, but to rival images of realism, militarism and pacifism, with which just war thinking must contend. In the second part of his book, the principles and concepts of the just war theory are explored. He brings out the principles of right intentions, prospects of success, just cause and proportionality (Coates, 1997).

Basically, as shown from the foregoing, the concept of just war theory is premised on two components. The first component concerns the conditions under which belligerents might justly resort to the use of armed force as a means of conflict resolution (*jus ad bellum*). The second component focuses on the conditions for the just employment of armed force at the strategic, operational and tactical levels during periods of armed hostilities (*jus in bello*). Broadly speaking, the strategic level of war is concerned with the art and science of employing national power. The operational level of war is concerned with the planning and conduct of campaigns. It is at this level

that military strategy is implemented by assigning missions, tasks and resources to tactical operations. The tactical level of war is concerned with the planning and conduct of battle and is characterized by the application of concentrated force and offensive action to gain objectives (*MLW 1-1-1, The Fundamentals of Land Warfare, 1993, para 2.1.*).

In order to address the various constituent components of just war doctrine, proponents have developed a framework of analysis for each of the component parts. Hensel (2008) posits that, there are eight categories within the analytical framework of the Just War Theory to be applied in determining whether armed force should be used as an instrument in the resolution of a particular conflict. The first analytical category focuses attention on the ultimate goal underpinning any decision to resort to the use of armed force and suggests that the only legitimate purpose of war is the attainment, restoration, preservation, and/or enhancement of true peace. The second category is that, only legitimate authorities can justly authorize the use of armed force as an instrument to resolve conflicts between and within political entities. Thirdly, those authorities that opt for the use of armed force must be motivated by the right intentions, taken in the right spirit or disposition. The fourth category posits that, there must be a just cause underpinning the decision to resort to armed hostilities. Fifthly, the action to resort to war must be taken as a last resort and only after exhaustion of all non-violent alternatives. The sixth category is that; the principle of proportionality must be adhered to. The use of armed force is justified only if the costs associated with a decision to opt for a negotiated settlement of dispute outweigh the anticipated costs associated with the use of armed force. The seventh category is that, except possibly in situations involving self-defence, there must be reasonable prospect for military success. Finally, the eighth category is that the belligerents must declare their intentions prior to initiating armed hostilities.

Frowe (2011) further explains that the rules of the second component, *jus in bello*, can be divided into four categories. The first category specifies the conditions that a person must meet if they are to qualify as a combatant. The second governs the targets that one may legitimately attack in war. The third describes the sorts of tactics one may use, in terms of both the scale of attacks and the sorts of weapons or strategies that can be permissibly employed. The fourth category details the rules that govern the treatment of prisoners of war. The *jus in bello* rules are legally enshrined by two sets of conventions (The Hague Conventions of 1899 and 1907). The Hague Conventions were

among the first formal statements of the laws of war and war crimes in the body of secular international law. A third conference was planned for 1914 and later rescheduled for 1915, but it did not take place due to the start of World War I.

The just war theory is so encompassing that it caters for principles that govern the obligations of the belligerents at the end of a conflict. This study therefore equally covers the principles of *jus post bellum* (justice after war). This involves reconstruction, reconciliation and truth commissions that go a long way in mitigating for the impact or effects of the war. As such, using the precepts of the just war theory framework, the research adequately answers “the research questions and ultimately meet the objectives of the study”.

With regards to *jus post bellum*, Frowe (2011) brings out a detailed and thorough introduction to contemporary philosophical debates associated with ethics of war and peace that is easy for students of ethics of war philosophy to understand. She uses very simple expressions to articulate the principles and concepts of *jus ad bellum*, *jus in bello* and *jus post bellum*. The book gives valuable insight to the current research due to the various examples on military operations such as those in Iraq, Afghanistan, and Vietnam that the author gives to illustrate the theory of ethics of war. In view of the lack of existing literature that specifically relates ethics of war to a domestic event or incident in Zambia, this study gives good grounding for making logical deductions to inform this research. In addition, several other authors of ethics of war theory bring out their own perceptions on principles and concepts which are equally valuable. Among them, Hansel (2008) explores the philosophical and societal foundations of the just war traditional theories and adequately relates the principles of *jus ad bellum* to the contemporary issues confronting the global community. He further explores the relationship between the principles of *jus in bello* and the various principles embodied in the customary law of armed conflict.

All things considered, the theories on ethics of war and the Just War Theory provide a clear and elaborate foundation for this study. The conditions under which war can be declared are well explained in *jus ad bellum* concept and models by nearly all the scholars on subject matter. The rules on how war should be fought are also clearly explained in *jus in bello* concepts and principles especially by contemporary scholars such as Hansel (2008). Further, scholars like Helen Frowe go a step further to give more depth to the ethics of war theory by explaining actions that need to be

taken at the end of the war by those victorious in the conflict. This is explained in *jus post bellum* concepts and models. These concepts, models and principles are the building blocks of the theory of ethics of war and it is this theory which underpins the hypotheses and later discussions in this study.

One aspect interesting in the theories of ethics of war is that most philosophers of just war theories such as Frowe (2011) have argued that there are exceptions to the general prohibition of killing where taking life is permissible. The most notable ones are circumstances where it is permissible to kill an attacker in self-defence or in defence of others. Certain concepts such as necessity and proportionality are used as standard requirements for killing in self-defence or in defence of others. They argue that the concept of proportionality demands that harm being given to the attacker in response must be proportionate to the intended or threatened harm. This would be difficult to measure. However, this is done by determining if: a) the harm is of the same magnitude (or include additional harm); b) the harm is comparable. The second standard requirement for permissible defence is necessity. This condition forbids using more force than one has to in the course of defending oneself. This is described as a requirement of last resort. One should use force only if one has no other option (ibid).

Frowe (2011) posits that, the other concepts in addition to the major standard requirements of permissible defence (proportionality and necessity) are:

- a) The Culpability Account: This is a condition of permissible defence where the attacker has the intentions of inflicting lethal harm to you and therefore one has to respond in self-defence because the attacker is guilty of the act. In this case the attacker deserves to be killed because he is culpable of the offence. However, what to note is that innocent or non-responsible threat is not culpable.
- b) The Rights Based Account: Every human being has what is known as a “Claim Right”, which is the right not to be killed. Just like every child has got a ‘claim right’ to education held against their parents. A person who wants to take away your claim right to live can be killed in self-defence. However, a person who has no control over his endangering your life is termed as an ‘Agency-lacking threat’ Frowe (2011).

- c) The Responsibility Account: This concept talks about a person having a “right to permissible self-defence” against a person who is morally responsible for causing or threatening lethal harm to the defender.
- d) The Double Effect Account: The last account of self-defence is the “Doctrine of Double Effect Account (DDE)”. The DDE is not exclusively an account of permissible self-defence. DDE is used extensively in moral theory, including in Just War Theory. DDE finds roots in catholic theology, and is an attempt to reconcile the catholic ideal of ‘doing no harm’ with our intuition that inflicting defensive harm is sometimes permissible. DDE gives a “distinction between what I intend to cause by my actions or what I intend to allow by my inaction and what I merely foresee I will cause by my actions (or what I foresee I will allow by my inaction)” Frowe (2011). DDE holds that harm is permissible only if it is unintended. Harm must not be the means of achieving the end.

Frowe (2011) is very elaborate as she further expounds on the concept ‘Other-Defence’. She says an important aspect of self-defence is what it tells us about the permissibility of other-defence. She explains that other-defence occurs when a third party comes to the aid of a person who is under attack. When a person is unjustly attacked, it is morally permissible for others to come to their rescue. She says while it is a claim right or permissible to kill in self-defence, it is also a duty or an obligation to kill in order to defend the third party.

Mabururu and Sidha (2016) in their work argue that Just war theory is the attempt to distinguish between justifiable and unjustifiable uses of organized armed forces. They argue it is a set of conditions justifying the resort to war and prescribing how war may permissibly be conducted. According to the two authors, it is the doctrine that a state or group of individuals may justly go to war for some restricted reasons, which are centrally those of self-defence, and the rescue of another state or individuals from an aggressor. They posit in their literature that just war theory is a western approach to the moral assessment of war that grew out of the Christian tradition. In their writing, the authors give some background to the theory stating that the tradition began in the ancient Greek society and was later developed by a number of Christian theologians. Mabururu and Sidha in their

literature also give familiar conditions similar to those written by renowned authors of Just War Theory such as Coates (1997), Christopher (1999), and Frowe (2011).

According to their research, conditions for just war are: 1) Just cause: an actual or imminent wrong against the state, usually a violation of rights, but sometimes provided by the need to protect innocents, defend human rights, or safeguard the way of life of one's own people; 2) Competent authority: limiting the undertaking of war to a state's legitimate rulers; 3) right intention: aiming only at peace and the ends of the just cause (and not war's attendant suffering, death, and destruction); 4) proportionality: ensuring that anticipated good are not outweighed by bad; 5) last resort: exhausting peaceful alternatives before going to war; 6) probability of success: a reasonable prospect that war will succeed; 7) proportionality: ensuring that the means used in war befit the ends of the just cause and that their resultant good and bad when individuated be proportionate.

The two authors, Mabururu and Sidha (2016) also articulate the component of *Jus Post Bellum* (Justice after War) which is not often mentioned in most of the literature on Just War Theory. They posit that the tradition of Just War Theory and the international war conventions that emerged from it help us to see many of the ways in which the use of arms might be limited and controlled for the sake of international peace. They claim that in recent years, some theorists, such as Gary Bass, Louis Iasiello and Brian Orend, have proposed a third category within Just War theory called *Jus Post Bellum*. According to their research, *Jus Post Bellum* concerns justice after a war, including peace treaties, reconstruction, war crimes trials, and war reparations. From their writing, they propose the following principles: 1) Just cause for termination: A state may terminate a war if there has been a reasonable vindication of the rights that were violated in the first place, and if the aggressor is willing to negotiate the terms of surrender. These terms of surrender include a formal apology, compensations, war crimes trials and perhaps rehabilitation; 2) Right intention: A state must only terminate a war under the conditions agreed upon in the above criteria. Revenge is not permitted. The victor state must also be willing to apply the same level of objectivity and investigation into any war crimes its armed forces may have committed; 3) Public declaration and authority: The terms of peace must be made by a legitimate authority, and the terms must be accepted by a legitimate authority; 4) Discrimination: The victor state is to differentiate between political and military leaders, and combatants and civilians. Punitive measures are to be limited to

those directly responsible for the conflict; 5) Proportionality: Any terms of surrender must be proportional to the rights that were initially violated.

Further in their literature, Mabururu and Sidha (2016) bring out the other theories related to Just War Theory as postulated by different scholars as far as war is concerned. Militarism, Realism, Revolution and Civil war, and Absolutism. On Militarism, the two authors posit that it is the belief that war is not inherently bad, but rather can be a beneficial aspect of society. They argue that war that is waged for the sake of justice and social equality may be justified. To consolidate their case, they cite examples such as liberation wars that are waged by liberation forces to fight for some justice or for the restoration of peace and resources. Regarding Realism, the two authors state that the core proposition of realism is scepticism as to whether moral concepts such as justice can be applied to the conduct of international affairs. From their research, proponents of realism believe that moral concepts should never prescribe, nor circumscribe a state's behaviour, but instead, a state should place an emphasis on state security and self-interest. The other theory that the two authors discuss in their literature is Revolution and Civil War. According to them, Just War Theory states that a just war must have just authority. Therefore, they argue that a Revolution and Civil War have a just authority in the sense that behind the revolution, there is a good intention which is to bring about a common good for the society. They claim that a revolution is only justifiable when it is against an injustice, and once the injustice is defeated using the revolution and/or civil war, a common good will have been achieved. In concluding their discussion on Just War Theory, the authors bring out their thoughts on Absolutism. They believe Absolutism holds that there are various ethical rules that are, as the name implies, absolute and breaking such moral rules is never legitimate and therefore is always unjustifiable.

From this discussion, it will be noted that ethics of war theory is a complex combination of different theories that include the “Just War Theory”, “self-defence theory”, “theories of war and other theories that may not have been discussed in this study. What is critical to note is that all theories written by renowned scholars of ethics of war theory bring out three major themes; what justifies war, what is permissible in war and treatment of the harmless. The theories brought out in this chapter form the theoretical basis for the arguments brought out in this study and facilitate

analysis and generation of findings. Further, these theoretical underpinning were used to formulate the conceptual framework highlighted in Section 3.3.

3.3 Conceptual Framework

Unlike the theoretical framework a conceptual framework vividly shows how the main variables in a given study are related. The conceptual framework therefore completes the linkage with research objectives, research questions and hypotheses (Crotty, 1998). While it is common in other researches to use either research questions or hypotheses, this study used both research questions and hypotheses due to the research method used. In the study, the mixed method approach was used hence both research questions and hypotheses have been employed. Research questions were used to address the qualitative dimensions of the study, while hypotheses addressed the quantitative dimensions. The following conceptual framework guided the quantitative component of the study and act as reference point for further discussion.

Knowledge as dependent variable

H₀: There is no relationship between knowledge of ethics of war and each of the variables: gender, level of formal education, type of service, length of service.

H₁: There is a relationship between knowledge of ethics of war and each of the variables: gender, level of formal education, type of service, length of service.

Attitude as dependent variable

H₀: There is no relationship between attitude towards ethics of war and each of the variables: gender, level of formal education, type of service, length of service.

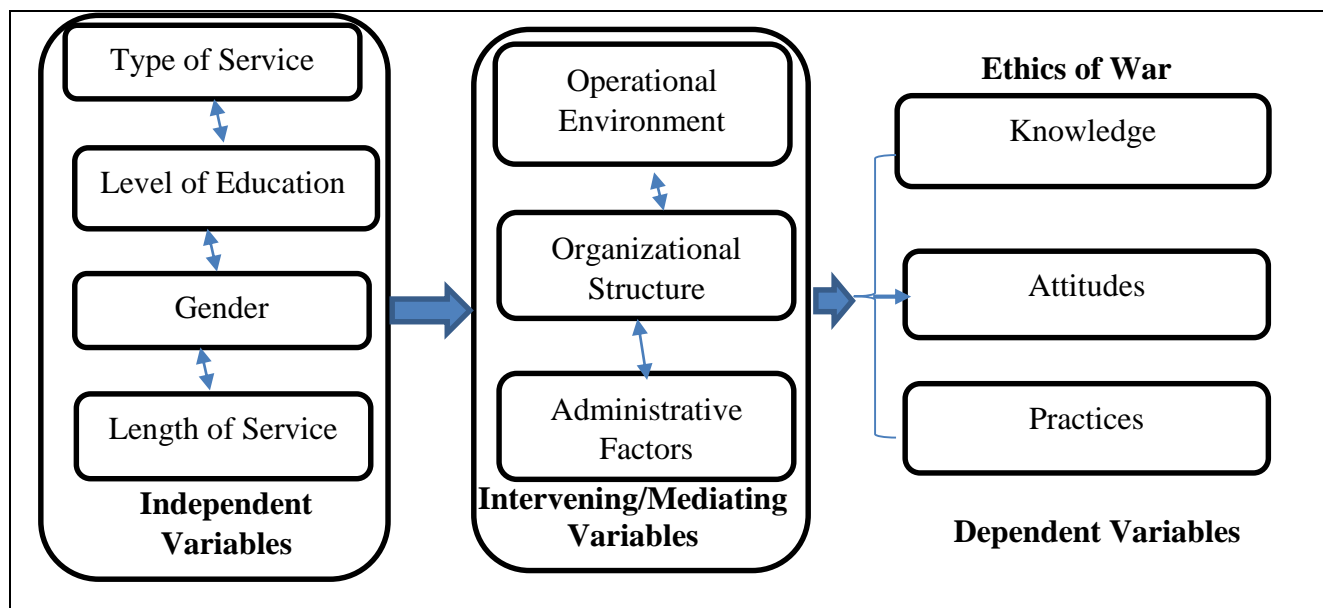
H₁: There is a relationship between attitude towards ethics of war and each of the variables: gender, level of formal education, type of service, length of service.

Practices as dependent variable

H₀: There is no relationship between practices of ethics of war and each of the variables: gender, level of formal education, type of service, length of service.

H₁: There is a relationship between practices of ethics of war ethics of war and each of the variables: gender, level of formal education, type of service, length of service.

CONCEPTUAL FRAMEWORK



Source: Developed by Author (2022)

Figure 3. 1: Conceptual Framework

3.3.1 Independent Variables

In the framework in Figure 1, the independent variables are the variables the researcher manipulated and are assumed to have a direct effect on the dependent variables. In the developed framework; gender, level of formal education, type of service and length of service are predictor variables that were used to predict the value of the dependent variables (Crotty, 1998). It was hypothesized that in terms of type of service and length of service, senior officers who have more military experience will have a better understanding of the ethics of war and this will translate through their knowledge, attitudes and practices. In terms of education levels, studies have shown that levels of education have great implications for ethical behaviour (Mohammed, 2016). In the military, ethical behaviour refers not only to the ethical reasoning of officers and soldiers but also to the relationship between this reasoning and their behaviour. This variable was thus critical for the research as it did not only bring out the awareness component of participants vis-à-vis ethics

of war, but it equally shed light as to how this awareness influences the other two dependent variables of attitude and practices.

Gender was also captured in the conceptual framework since it is generally believed to be related with ethics (Kohlberg, 1984). In terms of gender as an independent variable, previous research, Dawson (1995) indicates that “women often perform more ethically on the job than do men”. “However, the results of more recent studies have been mixed, suggesting that further inquiry is needed. Nevertheless, most research findings indicate that women are generally more ethical than men as being a woman was related to increased ethical judgement. Being a woman and older is also associated with increased ethical intention”.

3.3.2 Intervening/Mediating Variables

Intervening or mediating variables allow “a researcher to hypothesize that the independent variable impacts the mediating variable, which in turn impacts the dependent variable” (Kohlberg, 1984). In the conceptual framework in figure 3.1, it was hypothesized that the intervening variables of the operational environment, organizational structure, and administrative factor are impacted by the independent variables discussed above. These in turn impact the dependent variables of knowledge, attitudes and practices. For example, the level of education of an individual will impact how well this individual is integrated in the army and impact operational, organizational and administration factors. Level of education will also have an impact on assimilation of training which may include exposure to basic tenants of ethics of war. Similarly, gender was noted to be among the factors influencing the military experience of individuals and consequently their knowledge, attitude and practice of ethics of war. Now it must be borne in mind that intervening variables can have both a negative and/or positive effect on the individual especially with regards to attitude and practice of ethics of war.

3.3.3 Dependent Variables

In the conceptual framework, a set of three dependent variables have been conceptualized. Dependent variables are variables whose value is expected to change depending on the independent variables (Kohlberg, 1984). In this case, the dependent variables of knowledge, attitudes and practices of ethics of war are expected to change depending on the independent

variables of gender, level of formal education, type of service and length of service. This change will further depend upon how the independent variables are impacted by the intervening variables of operational environment, organizational structure and administrative factors. In a scientific experiment, the dependent variable is the variable being tested, and therefore, it is called the outcome variable, or response variable (Kohlberg, 1984).

Overall, the conceptual framework developed connects the title of the study, the objectives, research questions and hypotheses. It indicates how the independent, dependent and intervening variables relate to each other and how the hypotheses were tested. The study aimed to test how the independent variables influence the dependent variables as impacted by the intervening/mediating variables. The dependent variables of “Knowledge, Attitudes and Practices” are the Primary Outputs. The primary output variables of knowledge, attitudes and practices lead to the ultimate or secondary outputs of adherence or non-adherence to ethics of war.

3.4 Chapter Summary

This chapter looked at the theoretical and conceptual framework upon which the study is grounded. The chapter discussed several ethical theories and brought out the importance of their arguments to this research. The chapter further showed how the Just War Theory is the theoretical foundation for the morality of war. It holds that war can sometimes be morally justified, but even when it is, the means or methods used to fight a war are still limited by moral considerations. In addition, the chapter outlined the conceptual framework developed by the researcher which shows how the main variables in the study are related. The conceptual framework completes the linkage with the title, research objectives, research questions and hypotheses. The theories and conceptual framework developed in this chapter guided the collection, analysis, interpretation and discussion of research findings.

CHAPTER 4: METHODOLOGY

4.0 Introduction

The purpose of this study was to establish knowledge levels, attitudes and practices of ethics of war among officers and soldiers of the Zambia Army. To achieve this, the study examined variables of gender, level of formal education, type of service, length of service as well as other mitigating factors such as the operational environment, organizational structure, and administrative factors. Methodology in every piece of research is critical and has to be grounded in philosophical assumptions. This is the case because research has both philosophical and scientific dimensions. This chapter outlines the methodology of the study and brings out the philosophical assumptions and research design upon which the research is based. In selecting the best research approach for this study, the researcher took into consideration the most commonly applied philosophical assumptions or world-views in the field of ethics in general and war ethics in particular. The study was designed to look at the phenomenology of ethics of war by focusing on how individuals of different gender, levels of education, and types of service and length of service understand the phenomenon of ethics of war, their attitudes to the theories and concepts and how they practice them.

4.1 Philosophical Assumptions

Slife and Williams (1995) argue that, although philosophical ideas remain largely hidden in research, they still influence the practice of research and need to be identified in the methodology. Further, highlighting the philosophical ideas or world-views that inform a research helps explain the choice of research approach be it qualitative, quantitative, or mixed methods. In considering the world-views that informs the study, the researcher looked at the appropriate philosophical world-view, its basic tenets and how it shapes the approach to research which in this case is the mixed methods approach. *Figure 4.1* outlines the relationship and interconnection of Worldviews, Strategies of Inquiry, and Research Methods as espoused by the study.

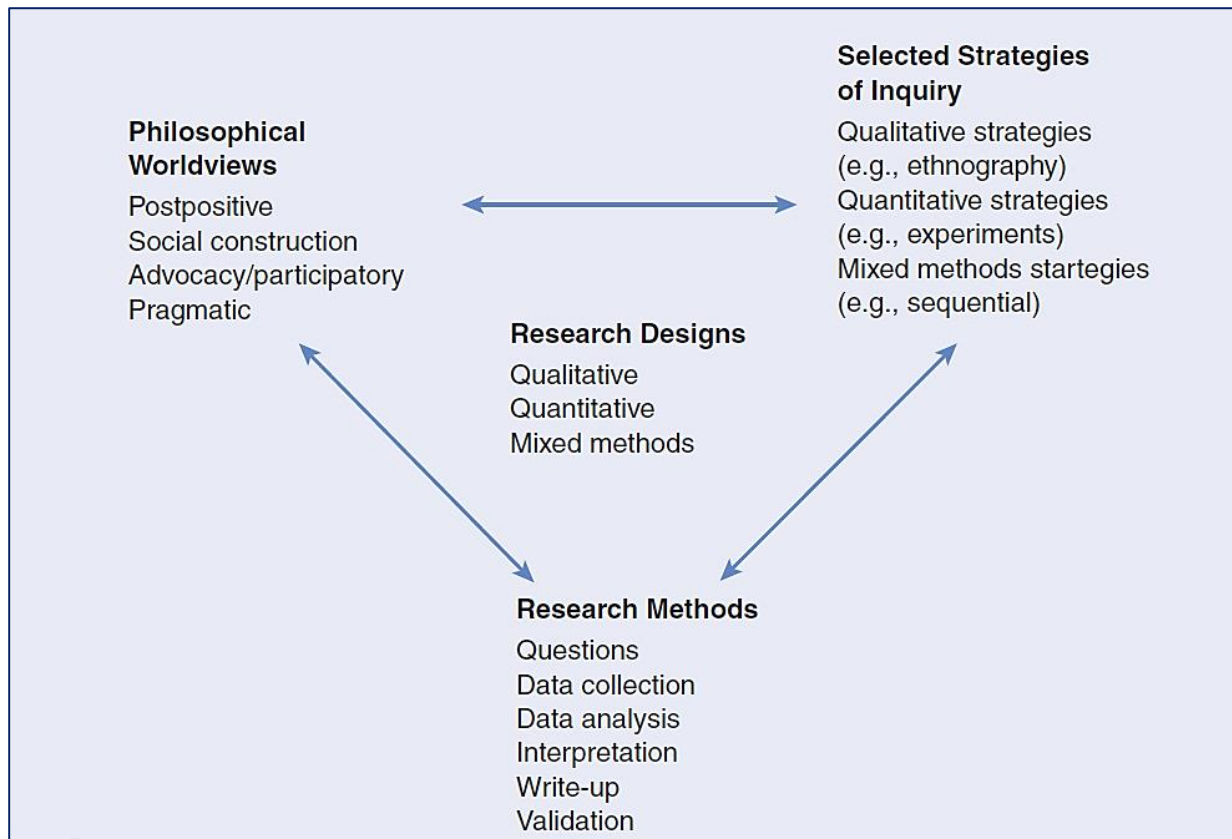


Figure 4. 1 A Framework for Design - The Interconnection of Worldviews, Strategies of Inquiry, and Research Methods

Source: Slife and Williams (1995)

4.1.1 The Pragmatic World-view

Given the nature of the study, the Pragmatic World-view was chosen to inform the research. Pragmatism derives from the work of prominent scholars including; Rorty (1990), Murphy (1990), Patton (1990), and Cherry Holmes (1992). Creswell (1998) propounds that pragmatism focuses on the commonality of a lived experience within a particular aspect of human endeavour and its goal is to arrive at a description of the nature of the particular phenomenon. As a world-view, pragmatism focuses on situations, actions and consequences as opposed to postpositivism for example that focuses on antecedent conditions. Tashakkori and Teddlie (1998), Morgan (2007), and Patton (1990) posit that as a philosophical underpinning for mixed methods studies, it is important to focus attention on the research problem in social science research and then using pluralistic approaches to derive knowledge about the problem.

4.1.2 The Pragmatic World-view as Applied to the Current Study

As suggested by pioneers of this world-view, instead of focusing on methods, in this study, the researcher accentuated the research problem and used all approaches available to understand and explain it. This involved establishing whether or not officers and soldiers in the Zambia Army have adequate knowledge on ethics of war, what their attitudes are towards ethics of war and whether this knowledge and attitudes translate into practice during operations. In the study, the researcher “based the inquiry on the assumption that collecting diverse types of data best provides a more complete understanding of a research problem than either quantitative or qualitative data alone” (Cresswell, 1998). Therefore, the study began with a broad survey in order to generalize results to a population and then, in the second phase, focused on qualitative, semi-structured interviews to collect detailed views from participants and conducted focus group discussions to help explain the initial quantitative survey. To give an overview of the philosophical assumption and research design, an illustration given in figure 4.2 was used:

RESEARCH DESIGN	RESEARCH APPROACH
<p>Philosophical Orientation</p>	<p>Research paradigms underpinning philosophical foundations of Pragmatism:</p> <ul style="list-style-type: none"> • Ontological Beliefs – the nature of reality: The study looked at “what is useful, practical and it works”. • Epistemological Beliefs – how knowledge/ reality is known: The study looked at “how reality is known through using many tools of research that reflect both deductive (objective evidence) and inductive (subjective evidence)”. • Axiological Beliefs – Role of values: The study looked at “how values are discussed because of the way that knowledge reflects both the researchers and participants’ views”. • Methodological Beliefs - Approach to Inquiry: The study looked at the “research process that involves both quantitative and qualitative approaches to data collection and analysis”

	Source: Adapted from Lincoln et al (2011)
Methodology	Sequential explanatory approach: <ul style="list-style-type: none"> • Quantitative research used questionnaire survey for data collection and statistical package for social sciences (SPSS version 16.0) for data analysis and evaluation. • Qualitative research used Focus Group Discussions and Interviews as multiple case studies for data collection. Thematic approach for data analysis and evaluation was used.
Participants	Officers and soldiers of the Zambia Army
Ethical Factors	The Ethical Code for UNILUS followed after approval by the Research Ethical Committee (REC).
Validity and Reliability	Measures and Factors were taken into consideration to ensure that the research is valid and reliable. <ul style="list-style-type: none"> • Cronbach's Alpha was used to measure internal consistency • Validity was assured using triangulation, saturation, reflexivity and peer review.
Measuring Relationship	The study used the following: <ul style="list-style-type: none"> • Chi-Square • Spearman's Correlation • Descriptive Statistics
Limitations	Limitations were identified and acknowledged
<i>Source: Adapted from Bowen et al (2017)</i>	

Figure 4. 2: Philosophical assumption and research design

4.2 Research Approach

According to Bowen et al, (2017), there are three research approaches available in the social sciences: quantitative, qualitative, and mixed methods. In the quantitative approach, data is collected in form of quantification (numbers) using standardized measurements and can be subjected to statistical analysis. This approach is based on the positivist world-view of the view that reality is objective and independent of the researcher. In the qualitative approach, data is

collected in form of subjective view points and personal narration from research participants for a more in depth understanding. Therefore, the interpretation of the data or the meanings attached to the data might vary from person to person on account of people's different experiences with reality. The mixed methods approach involves the application of both the quantitative and the qualitative approaches within the same study. This entails that the researcher is interested in both the objective reality and the subjective reality vis-à-vis a particular subject matter.

This study employed the mixed approach involving both qualitative and quantitative data in order to fully understand both the “what” and the “why” aspects of the investigation. The use of mixed methods is also known as methodological triangulation. According to Cresswell (1998), there are three possible strategies for the application of methodological triangulation: concurrent triangulation, explanatory sequential triangulation and exploratory sequential triangulation. Concurrent triangulation involves collecting both qualitative and quantitative data concurrently and then comparing the results to determine if there is convergence or difference. Exploratory triangulation starts with qualitative stage in which sources of information are explored and followed by quantitative stage to test and confirm results of the first stage”. Based on the nature of this study, the research questions as well as the fact that the research is a pioneer study for the Zambia Army, the study applied Explanatory Sequential Triangulation Strategy whereby quantitative data was collected and analysed in the first phase of study and this was followed by a second phase of collecting and analysing qualitative data using the appropriate tools. As aforementioned, the rationale behind adopting this kind of triangulation was based on the importance of fully understanding the “what” and the “why” of the study. In other words, the quantitative stage of data collection and analysis was expected to answer the “what” of the study, while the qualitative stage of data collection and analysis was expected to answer the “why”. To further explain the research approach used, an illustration is given in figure 4.3:

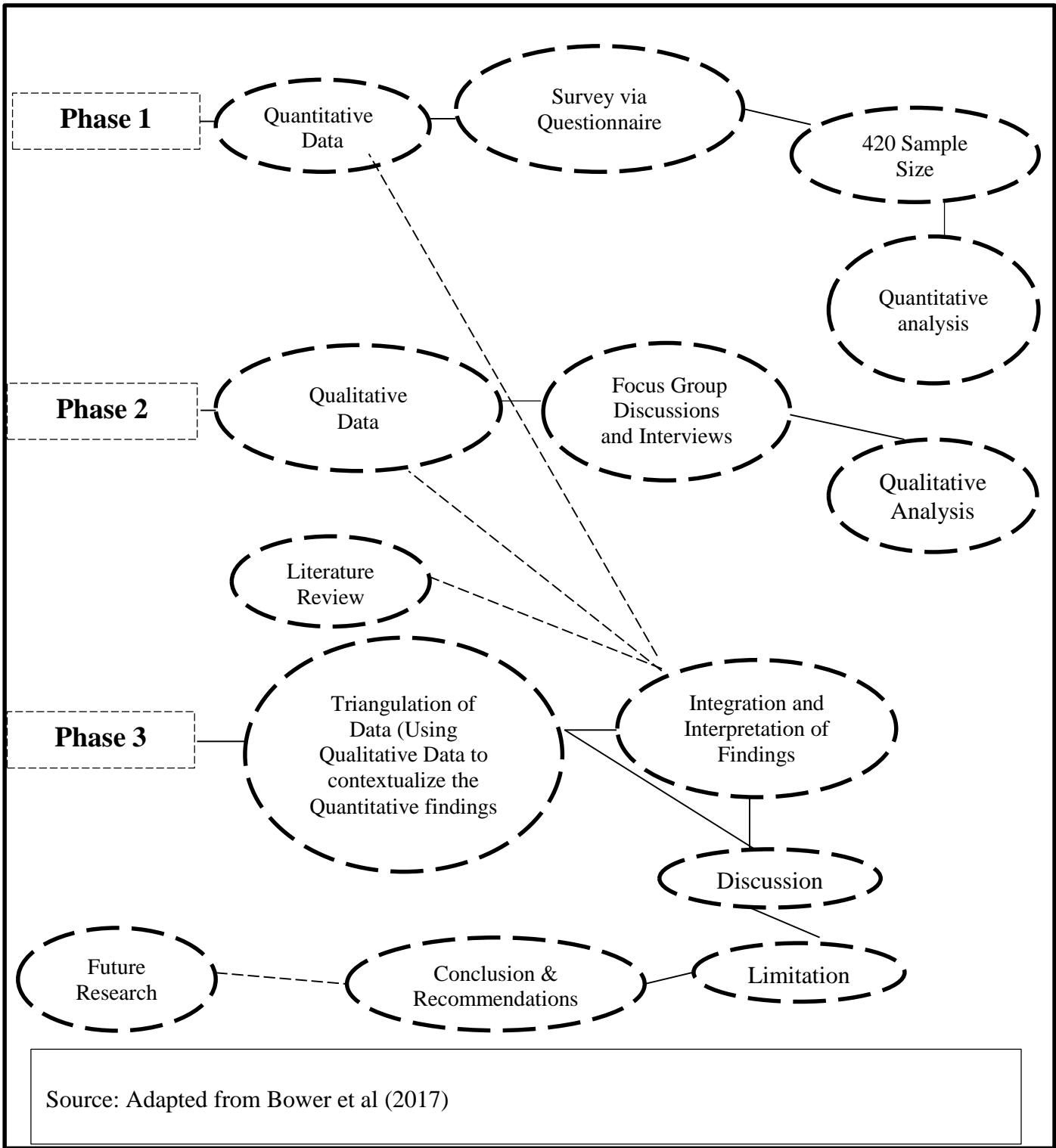


Figure 4. 3: Research Approach

4.2.1 Phase 1: The Quantitative Stage

Bryman (2001:20) states that the quantitative approach is the method that places emphasis on numbers and figures in the collection and analysis of data. It is basically the body of mathematical methods, computational techniques, and supporting methodological theory available to the researcher. In this research, the first stage of quantitative data collection and analysis was a critical starting point. The researcher sought to understand the knowledge level, attitudes and practices of ethics of war among the officers and soldiers from a generalizable point of view. Therefore, weight was given to quantitative data and the mixing of data occurred when the initial quantitative results formed the secondary qualitative data collection. During this stage, the researcher conducted a survey by administering questionnaires to 420 participants (officers and soldiers) from ten different units in the Zambia Army. The questionnaires were based on the research questions and tested the variables of gender, level of formal education, type of service and length of service and how these relate to knowledge, attitudes and practices of ethics of war in the Zambia Army. This stage of data collection and analysis was relatively easy and straight forward as data (numbers, percentages and measurable figures) were calculated and conducted by a computer using statistical package for social sciences (SPSS version 16.0).

4.2.2 Phase 2: The Qualitative Stage

The second stage of the Explanatory Sequential Strategy is the qualitative stage. While the quantitative stage focuses on collecting and analysing demonstrable results that can be proven and applied to a set standard, the qualitative stage brings to the fore, issues of researcher subjectivity, and concepts of validity and reliability of results and questions of ethics. During this stage, the researcher conducted focus group discussion and administered semi-structured questions to key research respondents. By using semi-structured interviews, the researcher conducted a descriptive study that explored participant thoughts, feelings and beliefs about ethics of war. Unlike the first stage, the second stage also helped the researcher to delve deeply into personal and sometimes sensitive issues.

4.2.3 Phase 3: Triangulation of Data

The final stage in the Explanatory Sequential Triangulation Strategy involves using qualitative data to contextualize the quantitative findings. This is meant to increase the credibility and validity of research findings and help explore and explain complex human behaviour to offer a more balanced explanation to research findings. Basically, for this study, this final stage involved integration and interpretation of data from the first and second stages. The stage enriched the research as it offered a variety of datasets to explain differing aspects of the research brought out by the quantitative and qualitative stages. It is also at this stage that the researcher was able to confirm assumptions made earlier by using one set of findings to confirm another. It also explained the results of the study, bring out its limitations and provide the basis for future research. All in all, triangulation of the first and second stages of data collection and analysis made it easier to understand the results and give more confidence to the research findings.

4.3 Research Design

The explanatory sequential mixed methods design was used in this study. The explanatory sequential mixed methods approach is a design in mixed methods that involves a two-phase project in which the researcher collects quantitative data in the first phase, analyses the results, and then uses the results to plan or build on to the second phase of qualitative data collection and analysis (Cresswell, 1998). The quantitative results informed the types of participants that were to be purposefully selected to participate in the qualitative phase and this also had a great influence on the questions asked to the respondents. Qualitative data actually helped to explain in more detail the quantitative results. The procedure for this design involved collecting survey data in the first phase, analysing the data, and subsequently moving on to qualitative interviews and focus group discussions. Each phase was triangulated into a third phase where quantitative data provide general patterns and width, while qualitative data provided experience and depth to the study. The findings from qualitative phase helped to contextualize and enrich the findings, increase validity and generate new knowledge.

During the quantitative phase, the researcher applied a cross-sectional descriptive survey design as data collected from a cross-section of officers and soldiers represented by all rank structures for the study was sufficiently representative. The study was descriptive and specifically focused on

the Zambia Army. Hence, in this study, this was the most appropriate research design to investigate knowledge, attitudes and practices of officers and soldiers of Zambia Army. The study examined the phenomenology of ethics of war, conditions under which it is practiced, the experiences and opinions of personnel of the Zambia Army regarding this phenomenon. Comparisons were also made regarding the knowledge, attitudes and practices with such variables as gender, level of formal education, type of service and length of service. Furthermore, the study also examined the influence of intervening/mediating variables on the dependent variables.

4.4 Data Collection

Given its chosen research design, data collection was done in two phases. It was collected in two distinct phases with quantitative stratified sampling and administering of questionnaires coming in the first phase. The first phase was followed sequentially by purposeful sampling and semi-structured interviews and focus group discussions. The qualitative data collection built directly on the quantitative results. The first phase of data collection was deliberately designed to determine what quantitative results will be followed up on and what participants will be asked during qualitative data collection in the second phase. In the first phase, a structured questionnaire was used in order to collect and analyse quantitative data. This was followed by collection of qualitative data through interviews and focus group discussions in order to explain and confirm quantitative data. The questionnaire was self-administered and collected after some days for data analysis in the first phase. During the second phase, interviews and focus group discussions were conducted over a period of two months using the semi-structured interview and discussion guide. Data was then collected, analysed and compared with data collected and analysed during the first phase. The respondents that participated in interviews and focus group discussions were key informants who have been involved both in conventional and peacekeeping operations. These participants varied in terms of gender, level of formal education, type of service, length of service.

4.5 Population

Welman *et al.* (2005:52) describes population as “the study object and consists of individuals, groups, organizations, human products and events or the conditions to which they are exposed. In this respect, a population turns out to be a critical facet of any research study”. Thus, any research

problem of a study, as Welman *et al.* (2005) contend, needs to connect to a specific population and the population encompasses the total collection of all elements of analysis from which the researcher draws precise conclusions. In this study, population therefore refers to the full set of instances from which a sample may be selected. In this regard, the population for the study included all military personnel serving in the Zambia Army. This was the case because Zambia Army was being taken as case study. The population comprised commissioned officers and non-commissioned officers serving in the Zambia Army throughout the Republic of Zambia. On the other hand, the target population comprised officers and soldiers from the ten fighting units of the Zambia Army. In view of the nature of the Institution under study, the actual population was not disclosed in this study for security reasons. Nevertheless, the Cochran formula which uses proportions of p and q was used to determine the target population which would form a subset of the population for the purpose of this study.

4.6 Sample

4.6.1 Sampling Procedure

Sampling is the process of drawing a study sample from the study population (Welman *et al.*, 2005). A sample represents the larger population and is used to draw inferences about that population. The main purpose of sampling is to obtain a representative group to enable the researcher get information about an entire study population. In this regard, the technique used should ensure that the sample is representative of a population and not biased in any way. It is generally agreed among researchers that the larger the sample, the smaller the sampling error. For the purpose of this study, the minimum required representative sample size was 420, with 42 questionnaires being distributed to each of the ten units. Civilian employees in the Zambia Army were not represented in this study because this category of Army personnel does not participate in operations and are thus not ideal participants for the current study.

On the basis of the mixed approach chosen for the study, both non-probability and probability sampling techniques were used in the study. Non-probability sampling is where a particular member of the population being chosen is known. In this study, non-probability sampling was achieved through purposive sampling. Probability Sampling is one in which each member of the population has an equal chance of being selected. In this study, probability sampling involved the

application of stratified random sampling across gender, level of formal education, type of service and length of service. Purposive sampling was necessary in this study because the researcher selected officers and soldiers coming from operational units who have had operational experience where they were expected to practice ethics or moral rules of war. By interacting with experienced personnel, the researcher brought out real issues regarding the subject under study and hence the chances of meeting study objectives were very high. The participants selected through purposive sampling were subjected to interviews and focus group discussions while those selected through stratified random sampling were subjected to questionnaires.

4.6.2 Sampling Frame

In research, a sampling frame is the source material or device from which a sample is drawn. It is a list of all those within a population who can be sampled, and may include individuals, households or indeed institutions (Welman *et al.*, 2005). In this regard, the sampling frame for the study comprised commissioned officers and non-commissioned officers of the Zambia Army. As aforementioned, the third category of civilian employees were not part of the frame because in Zambia this category of Army personnel does not participate in operations.

4.6.3 Sample Size Determination

Phenomenological studies normally target smaller population of not more than 50. Therefore, in this study, phenomenological approach targeted qualitative dimension of not more than 50 respondents who participated in focus group discussions and personal interviews. Sample size for the quantitative dimension was determined by using a population determination formula and questionnaires were used for collecting data for this purpose. Cochran (1963) developed a formula for large populations that yields a representative sample for proportions. This study used the following Cochran formula to determine the appropriate sample size:

$$n = Z^2 \frac{pq}{e^2} \dots\dots\dots(1)$$

where:

- n = Sample size required.
- Z = 1.96 for a 95 % confidence interval using a Z-Table.
- E = the specified margin of error (±5%).
- P = an estimate of the proportion of the population that has a characteristic of interest.

Q = an estimate of the proportion of the population that does NOT have a characteristic of interest.

Q = 1-p since p + q = 1.

At 95% confidence level, 0.05 sampling error and assuming p = 0.5 which gives maximum variability.

Therefore:

$$\begin{aligned}n &= 1.96^2 \frac{0.5 \times 0.5}{0.05^2} \\ &= \frac{3.8416 \times 0.25}{0.0025} \\ &= \mathbf{384}\end{aligned}$$

Assuming 8.5% non-response rate

$$n = \frac{384}{0.915}$$

$$n = 419.67$$

Therefore, n = **420**

4.6.4 Sample size

As explained at sub paragraph 4.6.1, both probability and non-probability sampling techniques were used in the study. From the frame of officers and soldiers, 420 participants were randomly selected from the ten fighting units, forty-two from each unit, and were subjected to the questionnaire. The officers and soldiers who were selected to respond to the questionnaire were drawn from across all the ranks in the Zambia Army from the lowest rank of Private to Colonel. The two ranks of Major General and Lieutenant General were exempted from answering the questionnaires during quantitative data collection as the two ranks were only held by the two most senior officers of the Army. Additionally, it was difficult to get the ranks of Brigadier General due to their national duty commitments. However, during collection of qualitative data, two four-star Generals and one three-star General participated in personal interviews.

4.7 Data Collection Tools/Techniques

The research approach adopted in this study is one that allowed for the triangulation of multiple method of data collection which is crucial in obtaining an in-depth understanding of the phenomenon under study. Thus, the study employed a number of different data collection methods.

Qualitative data was collected through the interview guide, focus group discussions and document analysis while quantitative data was collected through the self-administered questionnaire.

Field research was the main source of data collection. Basically, structured questionnaires were designed and given to selected participants. On the other hand, focus group discussions were arranged in all the ten fighting units and participants allowed to interact to share experiences and opinions. Additionally, an interview guide was prepared and personal interviews conducted with key participants in order to maintain focus and relevance of the study. Where possible, information was gathered from participants about relevant historical sites like *Kavalamanja* in *Lwangwa* District. *Kavalamanja* is one of the sites where Zambia Army engaged in a battle with the Rhodesian Army in the late 1970s. Furthermore, the content of the syllabi being taught in military schools in the Army was evaluated through document analysis and desk review of relevant materials.

4.7.1 Validity and Reliability

Lin (1976) states that validity is the degree to which the sample of test items represents the content the test is designed to measure while reliability refers to the consistency of measurement and is frequently assessed using the test–retest reliability method. In the study, a pilot study was carried out to pre-test and validate the questionnaire and the interview guide. The pilot group of 20 participants was randomly selected from one of the units in Lusaka to fill out the questionnaires. The purpose of these exercises was to test the instruments for clarity, accuracy and consistency which relate to content validity. Content validity is employed to measure the degree to which data collected using a particular instrument represents a specific domain or content of a particular concept. Instances of lack of clarity, lack of accuracy and lack of consistency would be identified and addressed before conducting the actual study. The pilot study allowed for pre-testing of the research instrument. The rationale behind this approach was that clarity of the instrument to the respondents enhances its validity and reliability. The pilot study also enabled the researcher to familiarise himself with the study area as well as identify items that might require modification.

4.7.2 Diagnostic Tests - Cronbach's Reliability Tests

Since the study also used the Likert scale in determining the extent to which knowledge, attitudes and practices are influenced by variables such as gender, education level, type of service and length of service, it was equally necessary to establish the reliability of these variables. Therefore, a Cronbach's reliability test was carried out in order to ensure consistency of the items, or the questions describing each of the study variables. A reliability coefficient of at least 0.7 is accepted as recommended by Creswell (2005).

4.8 Data Processing and Analysis

In the study, analysis of qualitative data begun during the data collection exercise by arranging the field notes according to salient themes in relation to the objectives. This was followed by pinpointing, examining and recording patterns within the data collected. This type of thematic analysis was used in the study because of its relevance to the description of a phenomenon and its association to a specific research question. This method of analysis was also tied to the specific theory on which the ethics of war are grounded. Thematic analysis allows for a rich, detailed and comprehensive description of data collected during the study and leads to a fuller understanding of research findings.

Quantitative data was analysed at two levels. The first level of analysis comprised descriptive statistics in the form of frequency distribution tables, means and percentages. The second level involved inferential statistics by applying the Chi-square test in order to determine the relationship, if any, between the independent variables and the dependent variables using the Statistical Package for Social Sciences (SPSS version 16.0). Further, the researcher explored the use of Spearman's Correlation Coefficient to ensure accuracy and consistency of the results. In a Chi-square test, a two-way table was created and the observed counts compared to the expected counts of the cells. This "statistic is commonly used for testing relationships between categorical variables. The null hypothesis of the Chi-square test was that no relationship exists on the categorical variables in the population; they are independent. If the difference between the expected and observed counts was large, there is enough evidence against the null hypothesis (small p-value) and in favour of the alternative one. The Chi-square distribution approximates the normal approximation for a binomial distribution and the approximation is more accurate as the cell counts increases" (Lin, 1976).

Each non-parametric test has its own specific assumptions as well. The assumptions of the Chi-square include:

- 1) The data in the cells should be frequencies or counts of cases rather than percentages or some other transformation of the data.
- 2) The levels (or categories) of the variables are mutually exclusive. That is, a particular subject fits into one and only one level of each of the variables.
- 3) Each subject may contribute data to one and only one cell in the Chi-square. If, for example, the same subjects are tested over time such that the comparisons are of the same subjects at Time 1, Time 2, Time 3, etc., then Chi-square may not be used.
- 4) The study groups must be independent. This means that a different test must be used if the two groups are related. For example, a different test must be used if the researcher's data consists of paired samples, such as in studies in which a parent is paired with his or her child.
- 5) There are 2 variables, and both are measured as categories, usually at the nominal level. However, data may be ordinal data. Interval or ratio data that have been collapsed into ordinal categories may also be used. While Chi-square has no rule about limiting the number of cells (by limiting the number of categories for each variable), a very large number of cells (over 20) can make it difficult to meet assumption #6 below, and to interpret the meaning of the results.
- 6) The value of the cell expected should be 5 or more in at least 80% of the cells, and no cell should have an expected count of less than one (3). This assumption is most likely to be met if the sample size equals at least the number of cells multiplied by 5. Essentially, this assumption specifies the number of cases (sample size) needed to use the Chi-square for any number of cells in that Chi-square. This requirement is fully explained in the example of the calculation of the statistic in the case study example (McHugh, 2013).

4.8.1 Qualitative Data Analysis

In the study, qualitative data was done thematically. Thematic analysis is the process of identifying patterns or themes within qualitative data (Braun & Clarke, 2006). Braun & Clarke (2006) suggest that it provides core skills that will be useful for conducting many other kinds of analysis' (p.78).

The goal of a thematic analysis is to identify themes, i.e. patterns in the data that are important or interesting, and use these themes to address the research or say something about an issue. This is much more than simply summarising the data; a good thematic analysis interprets and makes sense of it. A common pitfall is to use the main interview questions as the themes. Typically, this reflects the fact that the data have been summarised and organised, rather than analysed. Braun & Clarke (2006) provide a six-phase guide which was a very useful framework for conducting data analysis of qualitative data during the research. It must be noted, however, that the phases of analysis during the research were not necessarily linear but moved forward and back between them, in dealing with a lot of complex data surrounding the subject of ethics of war.

In this study the process of qualitative data analysis began with literature review and continued as the researcher was collecting data as guided by the research objectives. Furthermore, through literature review, the researcher was able to identify codes from other empirical studies dealing with the topic under review and these served as *a priori codes* for examining data. Bulmer (1979) explains that a priori themes come from characteristics of the phenomena being studied. A priori themes also come from already-agreed-on professional definitions found in literature reviews; from local, common sense constructs; and from researchers' values, theoretical orientations, and personal experiences. Strauss and Corbin (1990:41–47) call the use of a priori themes theoretical sensitivity. The decisions about what topics to cover and how best to query people about those topics are rich sources of a priori themes (Dey 1993:98). In fact, the first pass at generating themes often comes from the questions in an interview protocol (Coffey and Atkinson 1996:34). Mostly, though, themes are derived empirically-induced from data. Even with a fixed set of open-ended questions, there's no way to anticipate all the themes that will come up before you analyse a set of texts (Dey 1993:97–98). The act of discovering themes is what grounded theorists call open coding, and what classic content analysts call qualitative analysis (Bulmer 1979) or latent coding (Strauss and Corbin, 1990)

Therefore, the researcher began with a list of categories (concepts of prime interest) in advance and then searched the data for these topics. These themes included; inculturation, moral responsibility, duty and justice, and conscientisation (Strauss and Corbin, 1990). These themes provided direction for what to look for in the data vis-à-vis the subject matter of the research. This more deductive approach was extremely useful in testing existing theories on ethics of war so as

to expand on them. However, given the nature and scope of the topic as well as period under review, the challenge throughout the process of data collection going into more substantive analysis was to make sense of large amounts of data containing some consistent as well as conflicting interpretations, and to assign the voluminous information to the set codes so as to construct analytical categories.

Having set *a priori codes*, it was relatively easier for the researcher to retrieve and collect together text and data associated with each thematic idea so that the data could be sorted and examined together and different cases compared in that respect. Boxes were used to gather and store together materials dealing with the same batch of thematic information. In addition, samples of coded interviews were shared with peers to confirm designations. After all the data had been assigned, the researcher also prepared written narratives on each theme or category for cross-checking and to act as a form of secondary data analysis. Once categorisation was complete, the researcher prepared charts for each theme using different colour code Manila paper which were stuck on the wall. These were used to trace connections and alternative links that could further clarify or aid explanation of the data while highlighting possible contradictions, paradoxes and conflicting evidence that contradicted the researcher's interpretations. Digital charts were also prepared as backup for research data (Dey 1993:102).

4.9 Ethical Considerations

Research ethics is normally referred to as doing what is morally and legally right in research. They are norms for conduct that distinguish between right and wrong, and acceptable and unacceptable behaviour (Crotty, 1998). In this regard, this researcher took sole responsibility for the ethical conduct by taking care of the safety, dignity, rights and well-being of research participants. The nature of the study involved collecting data on knowledge, attitudes and practices of ethics of war from officers and soldiers of Zambia Army. Therefore, being the highest ranking officer in the hierarchy of the population from which the sample was collected, the study demanded that the researcher be self-detached. This was very critical in order to allow freedom of expression by the respondents and participants during data collection. This further facilitated honesty, objectivity and integrity. In addition, informed consent was sought from all research participants who were individually contacted and informed about the general purpose of the study. Furthermore, since

most of the research sites were military cantonments, a letter of authority from the Zambia Army Headquarters was shown and read out to the participants. The consent form was also explained and participants allowed to read through. Once the participants read through the consent form, they were allowed to ask questions regarding the consent form and the study. It was explicitly explained to participants that signing of the consent form was at their own free will before being given the questionnaire or allowed to participate in interviews and focus group discussions.

The research respected participants, their cultures, values religions, economic status, their rank and appointment in the Army. The researcher further took seriously the obligation to maintain the confidentiality of personal information or identity of the participants. As aforesaid, a degree of aloofness was necessary given the researcher's high ranking status in the institution under study. Therefore, three (3) research assistants (agents) were used to collect data through questionnaires, interviews and focus group discussions in order to avoid direct personal involvement of the researcher and most importantly, allow freedom of expression by participants. Further, the research used pseudo names during data collection to hide the true identity of participants. Collected data was also validated to ensure quality. The same research assistants were used for each of the data collection instruments. External agents were used to validate data collected in order to check if instruments were being used effectively by the primary data collection agents. At no stage in the data collection process was the researcher directly involved. Additionally, to ensure a safety valve, the researcher used a third party to counter-check the data collection process and work of both primary and external agents. Validators were screened, assessed and briefed on administration of the instruments. During this process, the benefits and risks of the study were explained clearly. For example, it was explained that the benefits of the study included:

- The improved coverage of ethics of war in all military training institutions.
- Enhanced practice of ethics of war during operations.
- Improved image of the Zambia Army by adherence to ethics of war.
- Avoidance of Zambia Army soldiers being indicted by the International Criminal Court (ICC) for violation of the International Law of War etc.

The risks of the study though quite few, were also explained. For example:

- The frustrations by the soldiers once they understand the conditions under which war is permissible.
- Exposure to military beliefs and practices that are unique to the military professional and conduct of warfare.
- Stringent personal screening and evaluation of all involved in the research given the nature of the institution and subject under study.

Prior to commencement of the research, authority was sought from Zambia Army Headquarters. What should be noted is that, the uniformed personnel are equally regarded as a vulnerable group similar to other vulnerable groups such as women, children, prisoners etc. This is because of the identity they carry by virtue of wearing uniforms. Informed consent and explanations of the benefits and risks of the study is therefore very crucial. It is for this reason that an explanation of ethical matters pertaining to the research were critical as part of ethical requirements as this showed that the researcher was honest and it encouraged participants to be open and give richer information.

4.10 Chapter Summary

This chapter has outlined the methodology of the study. Philosophical assumptions and research designs have been discussed in this chapter. The study was designed to look at the phenomenology of ethics of war. In essence, the study looked at how different officers and soldiers of various rank structures and categories understand the phenomenon of ethics of war, their attitudes to the theories and concepts and how they practice them during their operations. Therefore, pragmatism as a research paradigm guided the study as it focuses on the commonality of a lived experience within a particular aspect of human endeavour. The researcher applied a cross-sectional descriptive survey design as data was collected from a cross-section of officers and soldiers represented by all rank structures for the study to be sufficiently representative. The study was descriptive taking the Zambia Army as case study.

CHAPTER 5: DATA ANALYSIS AND PRESENTATIONS

5.0 Introduction

This chapter presents the findings on issues of ethics of war which were interrogated by the study. The chapter initially describes demographic characteristics of the Zambia Army officers and soldiers who were involved in the study. This is followed by a presentation of findings on levels of knowledge of ethics of war possessed by the officers and soldiers and the extent to which such ethics were being taught in military schools of the Zambia Army. Afterwards, findings relating to the attitude and practices of ethics of war by the officers and soldiers are presented. The chapter further elucidates the results of an assessment of the relationships between the independent variables (gender, type of service, level of education and length of service) and the dependent variables of the study (knowledge, attitudes and practices of ethics of war). Finally, the chapter presents the findings of the study based on the focus group discussions and interviews.

As explained in the research methodology of this study, 420 survey questionnaires were administered to officers and soldiers across the country in 10 units of the Zambia Army while focus groups discussions were conducted with 50 officers and soldiers and three retired commanders were interviewed as key informants. A total of 413 completed questionnaires, representing a response rate of 98% were collected and analysed to inform the study findings. The achievement of a high response rate is attributable to the effectiveness of strategies employed by research assistants when engaging the respondents including according them adequate time. Conversely, the responses obtained from focus group discussions and interviews were collected from key informants comprising serving officers and soldiers as well as retired army commanders who were abreast with issues relevant to this study. Thus, the processes of administering the questionnaires, conducting focus group discussions and interviews were conveniently done in order to optimise the respondents' feedback.

After data was collected from the respective respondents, it was appropriately coded, entered in SPSS and cleaned for analysis. The data was statistically analysed using both SPSS and Microsoft Excel applications to generate the requisite outputs which were presented using charts and

statistical tables. The findings of this study have been presented broadly under the following three headings:

1. Reliability Test Using Pilot Study.
2. Quantitative Analysis.
3. Qualitative Analysis.

5.1 Reliability Test Using Pilot Study

To test the reliability of the data collection instrument deployed in this research, a pilot study was conducted. A pilot study, according to Zailinawati, et. al (2006), is a small study to test research protocols, data collection instruments, sample recruitment strategies, and other research techniques in preparation for a larger study. In this vein, the researcher piloted his study with the view to establish the appropriateness of the designed data collection instrument, sample recruitment strategies and analysability of the data. It is important in research to ensure reliability and validity; for whereas validity in research is concerned with the extent to which an instrument measures what it is intended to measure, reliability on the other hand relates to the ability of an instrument to measure consistently on its validity. Thus, both elements are fundamental in the evaluation of a measurement instrument.

This pilot study was conducted at Arakan Barracks and involved a sample of twenty (20) randomly selected officers and soldiers with ranks ranging from Private to Brigadier General. Administration of the data collection instrument to the respondents was done by two civilian agents enlisted by the researcher to elicit freedom and objectivity which could otherwise be compromised if the researcher himself was directly involved. All the twenty questionnaires involved in the pilot study were distributed to the respondents in one day and collected the following day to avail the respondents sufficient time upon realising that they were in their work places only up to half day in view of observing the COVID-19 health guidelines, including social distancing. After being collected, the filled questionnaires were coded, data entered in the Statistical Packaging Social Science (SPSS) and appropriately analysed.

In order to test the reliability of the data collection instrument employed in the pilot study, the Cronbach's Alpha (α) Reliability Test was performed. Cronbach's Alpha is the most widely used

objective measure of reliability. According to Tovakol and Dennick (2011), with this test, it is possible to objectively measure the reliability of a data collection instrument. The two Authors postulate the importance of Cronbach’s Alpha in the evaluation of questionnaires by stating that it is mandatory that assessors and researchers should estimate this quantity to add validity and accuracy to the interpretation of their data.

Cronbach’s Alpha is used to determine internal consistency and reliability of a data collection instrument by indicating how well the items within the data collection instrument are correlated on an alpha scale ranging from 0 to 1. An alpha value of 0.7 is regarded as a minimum acceptance threshold. According to Deniz and Alsaffar (2013), for any value below 0.7, the questionnaire would be classified as questionable hence the need to be adjusted whereas alpha value is equal to or above 0.7, questionnaire is acceptable. Further, the alpha value is sensitive to the number of items contained in a data collection instrument to the extent that larger number of items may result into a larger alpha.

In the pilot study, the reliability test result yielded an Alpha value of 0.725 which is above the threshold (0.7). But in spite of the Alpha value being acceptable, the researcher observed that some fields were not filled by the respondents as advised. This was particularly the case in open questions where respondents were required to write their exact personal details such as age and years of experience. Apparently further analysis suggested that the Alpha value could be significantly improved (Alpha being 0.8) by deletion of question A1.6 (current service rank of respondents). However, considering that the named variable was essential in determining the outcomes of the research, the variable was maintained (leaving the Alpha value of 0.725). Table 5.1 shows the reliability statistics derived from the performance of test using Cronbach’s Alpha:

Table 5.1: Cronbach Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.725	41

Source: Author (2022)

Table 5.1 shows that Cronbach's Alpha value of the sample size (20) of the pilot test was 0.725 above the threshold of 0.7, hence the questionnaire designed was accepted to be rolled out to the entire study sample selected. Basic descriptive statistical analysis was done using SPSS from which it was possible to assess the demographic factors of the respondents and some statistics.

This pilot study demonstrated the validity and reliability of the data collection instrument before undertaking a full study. The study also demonstrated that collecting data using the designed collection instrument and analysing it using SPSS to achieve the research objectives was feasible. It was further observed that completing the questionnaire did not appear to present significant difficulties even if there was no supervision given to respondents due to COVID-19 restrictions. The questionnaire also appeared to be acceptable to the respondents. Furthermore, collecting back of filled questionnaires, coding them and entering data in SPSS was not problematic. An important lesson learned was that during data collection, the research assistants required to be physically present to provide officers and soldiers with any occasional help as well as checking item completion when collecting the questionnaire.

5.2 Quantitative Analysis

5.2.1 Demographic Characteristics of Respondents

The respondents' demographic characteristics namely gender, age, level of formal education attained, length of service, type of service and current rank were assessed and findings have been presented in this section using descriptive statistics in form of frequency tables, pie charts and bar graphs.

5.2.1.1 Gender Responses

Most of the officers and soldiers who participated in the survey were males. The male respondents comprised 82% in comparison with the female respondents who only accounted for 18%. It was thus observed that there was, in this study, a significantly larger proportion of male respondents than females (i.e. a ratio of about 4.5:1). However, the disproportionate representation of the males in the study reflected the numeric dominance of males in the Zambia Army in general. Figure 5.1 shows the distribution of the respondents by gender:

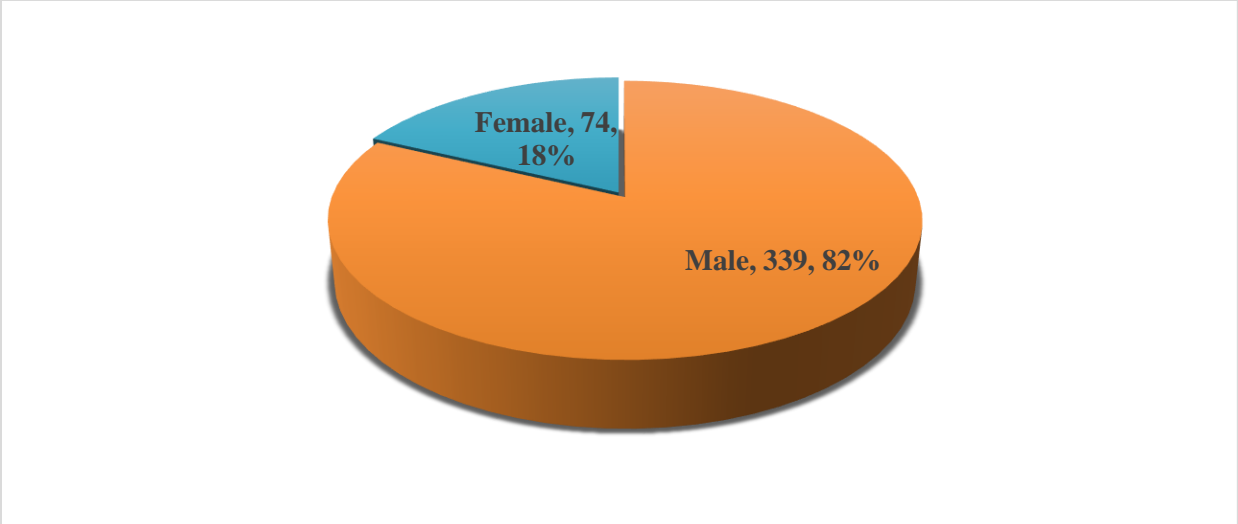


Figure 5. 1: Gender of Respondents

5.2.1.2 Age of Respondents

The officers and soldiers who participated in the survey were seen to be aged below 19 years and 50 years as shown in Table 5.2:

Table 5. 2: Age Group of Respondents

S/n	Age Group	Frequency	Percent	Cumulative Percent
1	below 20 years	11	3	3
2	20-29 years	66	16	19
3	30-39 years	173	42	61
4	40-49 years	135	33	93
5	50 years and above	28	7	100
Total		413	100	

Source: Author (2022)

As presented in the Table 5.2, a vast majority of the respondents (n=173 or 42%) were aged between 30 and 39 years, seconded by those aged between 40 and 49 years (n=135 or 33%), followed by those aged between 20 and 29 (n=66 or 16%) and then those aged 50 years and above

(n=28 or 7%). There were only 11 (3%) of the respondents who were aged below 19 years old. It was ostensible that the majority of the officers and soldiers (n=385 or 93%) who participated in the study were 49 years and below with 61% (n=250) of them being 39 years or below. Therefore, all of the respondents were of reasonable age to understand the relevance of ethics of war.

5.2.1.3 Highest Level of Formal Education

Further results from the study as presented in Figure 5.1 essentially showed that all of the respondents had attained some level of formal education, either at school level (n=214 or 51.8%) or tertiary level (n=199 or 48.2%).

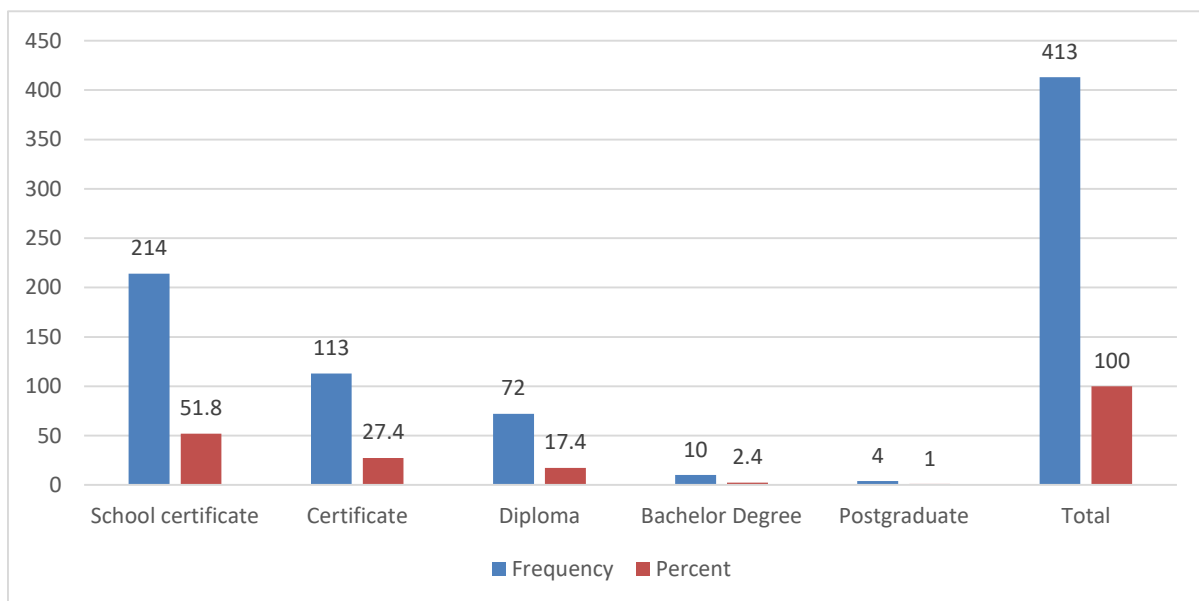


Figure 5. 2: Level of Education

Apparently more than half or 51.8% (n=214) of the respondents had attained school certificate as their highest level of formal education while 48.2% (n=199) had managed to attain tertiary education. From the respondents who managed to attain tertiary education, 27.4% (n=113) held certificates, 17.4% (n=72) held diplomas while 2.4% (n=10) and only 1.0% (n=4) held undergraduate and postgraduate degrees respectively. There was therefore, in this study, a disproportionately low number of respondents with undergraduate and postgraduate qualifications (n=14 or 3.4%). The prevalence of the school certificate among the respondents mirrored the Zambia Army's long-standing admission requirement for officers and soldiers. However, a scarcity of higher qualifications could imply the absence of an effective staff development

programme for officers and soldiers or even lack of initiative by the officers and soldiers themselves to advance their education.

5.2.1.4 Length of Service in the Zambia Army

As presented in Table 5.3, all of the officers and soldiers who responded to the survey had served in the Zambia Army for a period not exceeding 29 years.

Table 5. 3: Length of Service of Respondents

S/n	Length of Service	Frequency	Percent	Cumulative Percent
1	0-9 years	135	32.7	32.7
2	10-19 years	136	32.9	65.6
3	20-29 years	142	34.4	100
Total		413	100	

Source: Author (2022)

While none of the respondents had been in service for a period exceeding thirty years, most of them (n=142 or 34.4%) had a tenure ranging between 20 and 29 years of military service. About 32.9% (n=136) of the respondents had served between 10 and 19 years while 32.7% (n=135) served for not more than 9 years. The tenure of service of most of the respondents was therefore generally long enough to have given them the opportunity to appreciate issues of ethics of war in the Zambia Army through training in military schools, local and international operations.

5.2.1.5 Type of Service

In the Zambia army, officers and soldiers provide service as either commissioned or non-commissioned officers. The study therefore characterised the respondents into these two groups to appreciate the distribution of the participants, and it was shown that 83% of the respondents were non-commissioned officers and 17% were commissioned officers as presented in the chart shown in Figure 5.3. This is the general composition of the ration of Officer and Non-commissioned officers in the Zambia Army.

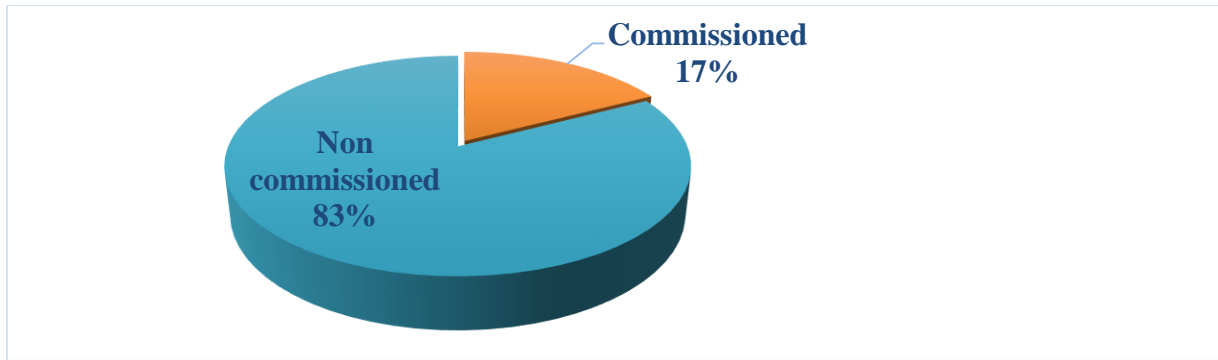


Figure 5. 3: Type of Service of Respondents

5.2.1.6 Service Rank

Another demographic factor along which the participants in the study were assessed was the service rank. The frequency distribution Table 5.4 shows that the study drew participants from 13 of the 16 ranks available in the Zambia Army. The responses were summarised as follows:

Table 5. 4: Ranks of Respondents

S/n	Rank	Frequency	Percent	Cumulative Percent
1	Colonel	1	0.2	0.2
2	Lieutenant Colonel	5	1.2	1.5
3	Major	8	1.9	3.4
4	Captain	20	4.8	8.2
5	First Lieutenant	31	7.5	15.7
6	Second Lieutenant	8	1.9	17.7
7	Warrant Officer Class 1	14	3.4	21.1
8	Warrant Officer Class 2	81	19.6	40.7
9	Staff Sergeant	147	35.6	76.3
10	Sergeant	50	12.1	88.4
11	Corporal	17	4.1	92.5
12	Lance Corporal	12	2.9	95.4
13	Private	19	4.6	100
Total		413	100	

Source: Author (2022)

About 35.6% of the respondents were Staff Sergeants, 19.6% were Class 2 Warrant Officers, 12.1% were Sergeants, 7.5% were First Lieutenants, 4.8% were Captains, 4.6% were Private and 4.1% were Corporals. The table further shows that Class 1 Warrant Officers accounted for 3.4% of the respondents, Lance Corporals accounted for 2.9%, while those in more senior ranks accounted for the following fewer proportions of the respondents: Major 1.9%, Second Lieutenants 1.9%, Colonels 0.2% and Lieutenant Colonels 1.2%. It was apparent that the study comprised respondents from almost across all the ranks available in the structure of the Zambia Army. Therefore, the study was inclusive.

5.2.2 Analysis of Knowledge, Attitude and Practices of Ethics of War

5.2.2.1 Assessment of Full Knowledge Levels

All of the respondents involved in the study assessed, based on their own experiences, the extent to which they believed that they were fully knowledgeable about the ethics of war, and the following were the findings:

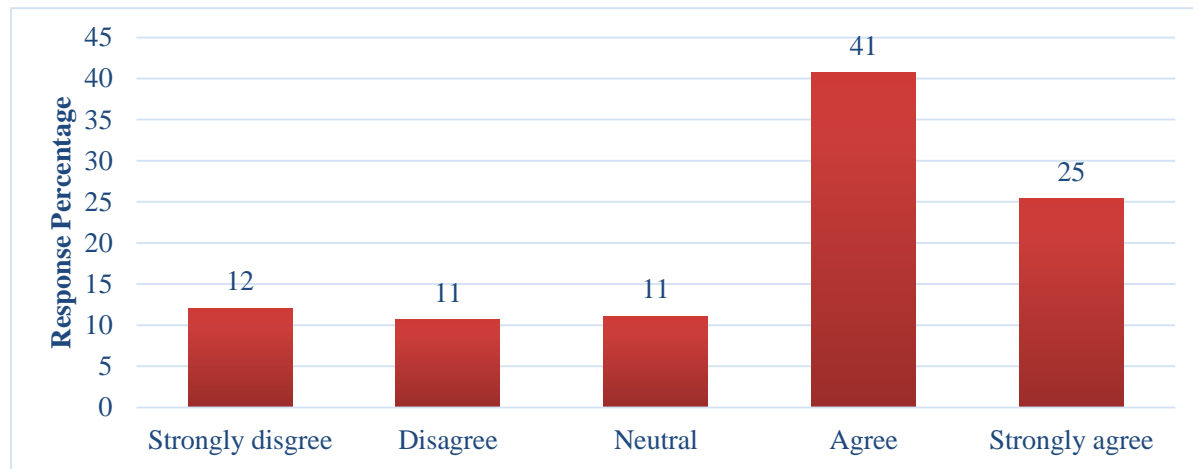


Figure 5. 4: Full knowledge

The study findings showed that 41% of the respondents agreed to having full knowledge of the ethics of wars and 25% agreed strongly. Thus at least 66.0% of the officers affirmed that they were fully knowledgeable of the ethics of war. Further, 11.0% of the respondents were neutral (i.e. neither agreeing nor disagreeing), while another 11.0% disagreed and 12% strongly disagreed to

being fully knowledgeable. These findings showed that majority of the officers and soldiers felt that they had full knowledge of ethics of war. Lack of certainty in 11% and disagreement by 23% of the respondents entailed that there was need to up-scale knowledge levels in the Zambia Army's officers and soldiers.

5.2.2.2 Coverage of Ethics of War in Zambia Army Curricular

Ethics of war are a part of the curricular that is taught to officers and soldiers in the military schools of the Zambia Army. It was therefore imperative for this study to establish whether the subject was adequately covered. However, coverage in the curriculum in only partial representation of coverage of ethics of war in the Army.

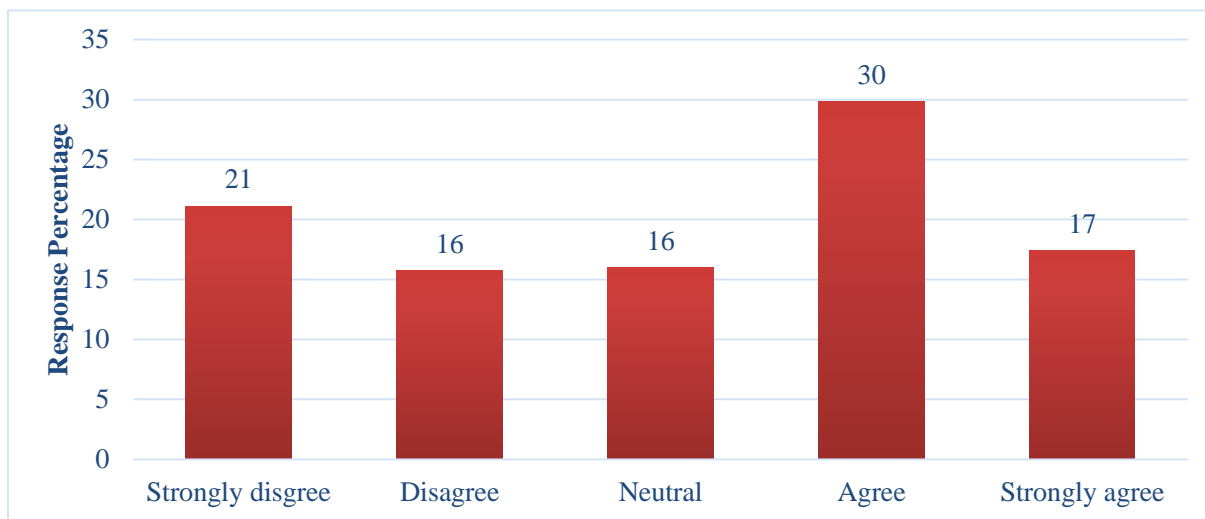


Figure 5. 5: Coverage of Ethics of War in Zambia Army Training

From the findings presented in Figure 5.5, the study revealed that only 47% of the respondents believed that the subject of ethics of war was adequately covered in the Zambia Army curricula (30% agreed and 17% strongly agreed) compared to 53.0% who either did not agree or were unsure. In fact, approximately 37% of the respondents did not at all agree (16% disagreed and 21% strongly disagreed) while 16% remained neutral. This result entailed that majority of the officers and soldiers did not think that the scope of the current Zambia Army curricular was sufficient enough to effectively train them in ethics of war.

5.2.2.3 Ethical to Use War to Enhance Peace

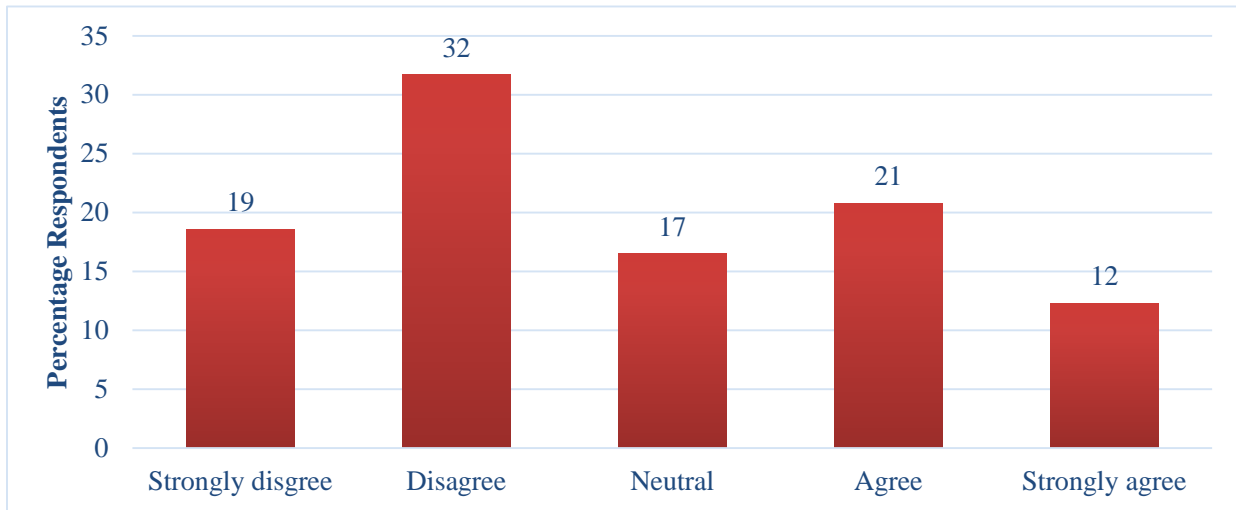


Figure 5. 6: Use of War to Enhance Peace

In the understanding of the ethics of war, one of the basic areas of knowledge is that war can be used for the purpose of enhancing peace. The respondents were tested on this basic concept to assess their knowledge on ethics of war. In the findings of this study, it was established that 51% of the respondents lacked knowledge about this aspect, 17% were unsure and only 33.0% of the respondents had the right knowledge. As revealed in Figure 5.6, as many as 51% of the respondents outrightly disagreed with this fact while 17% were not sure. The high rate of disagreement to an established principle of ethics of war indicated the existence of knowledge gap in the training of the officers and soldiers on ethics of war.

5.2.2.4 Ethical to Use War for Self-Defence

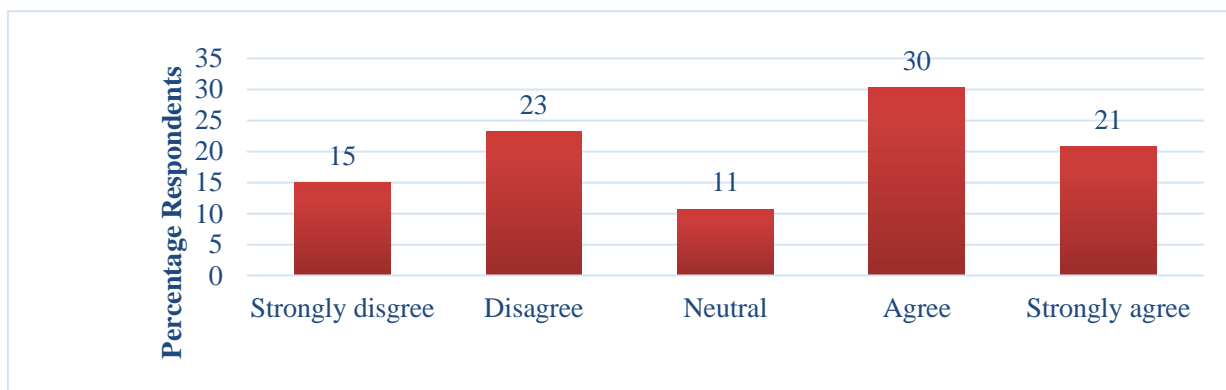


Figure 5. 7: Use War for Self-defence

In relation to the principle of using war for purposes of self-defence, majority of the respondents (51%) gave the correct responses by either strongly agreeing (21%) or just agreeing (30%). However, 23% of the respondents disagreed, 15% strongly disagreed and 11% were neutral, accounting for 49% non-agreement by the respondents. Thus, even if slightly more than half of the respondents were able to appropriately identify this principle of ethics of war, there was still a large proportion of those who disagreed, strongly disagreed or remained neutral, implying that there were still significant knowledge gaps in the understanding of the ethics of war.

5.2.2.5 Unethical to Kill Non-Combatants

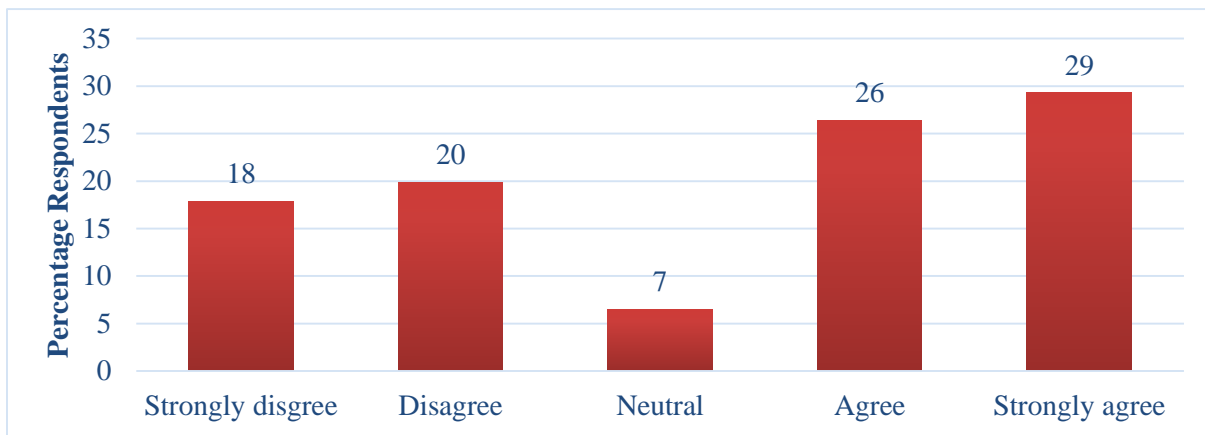


Figure 5. 8: Killing of Non-combatants

The observance of ethics of war demand that non-combatants should not be treated inhumanely or killed by the fighters. This too was put across to the soldiers and officers to assess their knowledge. Majority of the respondents were able to demonstrate sound knowledge of this morality issue by correctly agreeing strongly (26%) or simply agreeing (26%), as shown in Figure 5.8, On the other hand, 20% of the respondents disagreed, 18% disagreed strongly and 7% remained neutral. The implication of this result was that as high as 38% of officers and soldiers who did not actually agree would in certain circumstance consider the killing of a non-combatant as not being unethical.

5.2.2.6 Ethical to Declare War with Right Motive/Cause

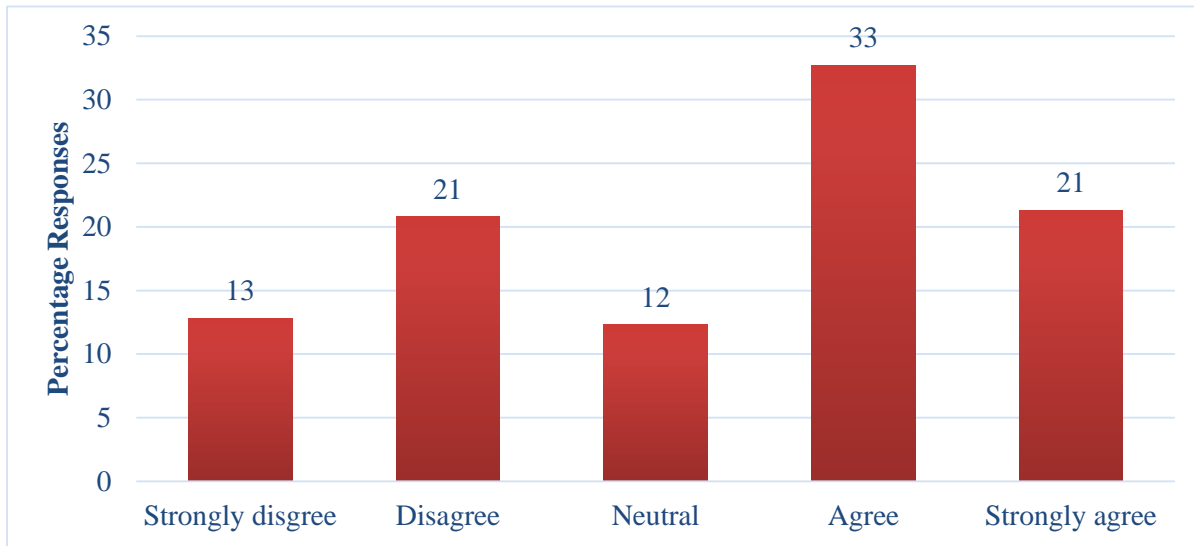


Figure 5. 9: Declaration of War with Right Motive/cause

The findings presented in Figure 5.9 showed most of the respondents (54.0%) were able to accurately indicate that it was ethical to declare war with the right motive with 33.0% of them just agreeing and 21.0% strongly agreeing. At the same time 34.0% of the respondents failed to show correct knowledge of the named ethical issue by either merely disagreeing (21%) or strongly disagreeing (13%). The study therefore showed that more than half of the respondents had very clear understanding that it was ethical for their leadership to declare war with the right motive/cause. However, about 12% of the respondents seemed unsure as they expressed their inability to either agree or disagree with the identified principle of ethics of war. Thus, even if majority of the respondents correctly identified the principle of ethics of war, still a large proportion were unable to recognise it as such or were unsure.

5.2.2.7 Ethical to Declare Intention before Starting War

It is typically ethical that the party that intends to start a war must declare its intention beforehand. The officers' and soldiers' levels of knowledge on this aspect were tested and the findings in figure 5.10 were established:

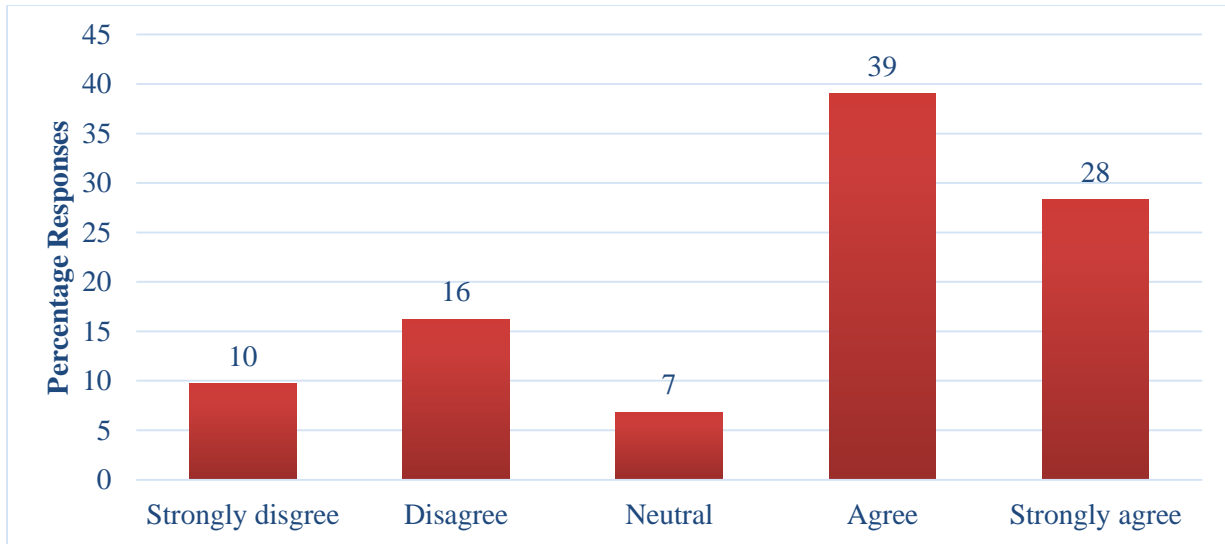


Figure 5. 10: Declaration of Intention before Starting War

The study clearly showed that this was one of the most understood ethics of war by the respondents. More than two thirds (67%) of the respondents correctly recognised the named morality of war rule by agreeing (39%) and strongly agreeing (28%) in comparison to 26% who failed to recognise it by disagreeing (i.e. 16% disagree and 10% strongly disagree). There were only 7% of the respondents who were ambivalent about the concept of prior declaration of intention as a practice of ethics of war. It was thus apparent from the findings shown in Figure 5.10 that most of the Zambia Army officers and soldiers appreciated the concept of prior declaration of intention before starting war.

5.2.2.8 Ethical for Legitimate Authority Only to Declare War

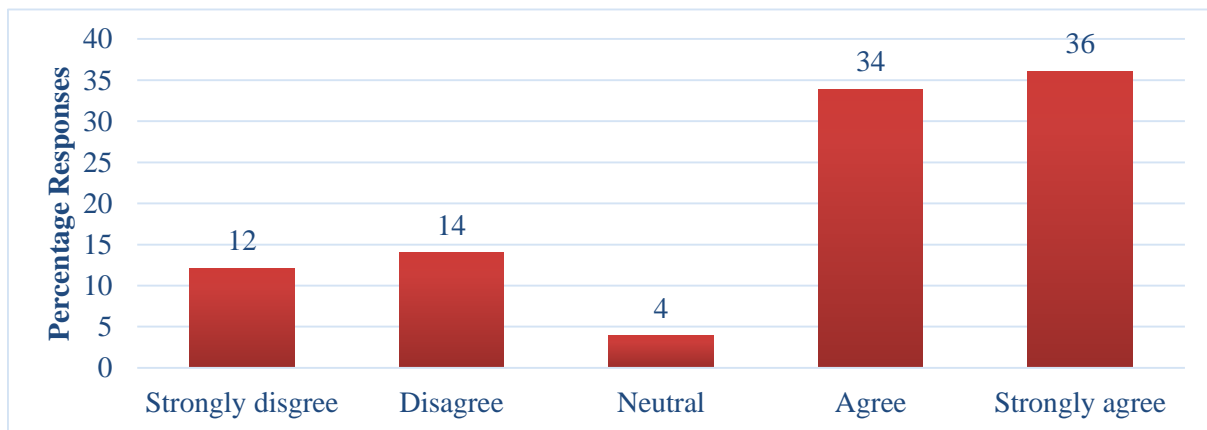


Figure 5. 11: Legitimate Authority only to Declare War

The results presented in Figure 5.11 revealed that approximately 70% of the respondents had correct understanding of a basic principle of ethics of war which justifies declaration of war by a legitimate authority (36% strongly agreed and 34% agree). But while 4% of the respondents expressed ambivalence by being neutral, 26% of the respondents showed disagreement (14% disagree and 12% strongly disagree) that it was ethically right for a legitimate authority to declare war. This result suggested that most of the respondents understood that only a legitimate authority could declare war as guided by ethics of war. Therefore, there was a very good understanding among the respondents that the exercise to declare war by a legitimate leader was ethical.

5.2.2.9 Summary of the Findings on Knowledge of Ethics of War

The findings of the study on the level of knowledge of ethics of war and the degree of coverage of the subject of ethics of war were summarised in Table 5.5:

Table 5. 5: Summary of Findings on Knowledge of Ethics of War

Study Variables on Knowledge		Strongly Disagree	Disagree	Neutral	Agree	Strongly Disagree	Mean
		1	2	3	4	5	
Fully knowledgeable about Ethics of War	f	50	44	46	168	105	3.57
	%	12%	11%	11%	41%	25%	
Ethics of war adequately covered in Zambia Army curricula	f	87	65	66	123	72	3.07
	%	21%	16%	16%	30%	17%	
Ethics of war well taught in Zambia Army Military schools	f	43	58	31	142	139	3.67
	%	10%	14%	8%	34%	34%	

It is ethical to use war to enhance peace	f	77	131	68	86	51	2.77
	%	19%	32%	16%	21%	12%	
It is ethical to use war for self-defence	f	62	96	44	125	86	3.19
	%	15%	23%	11%	30%	21%	
It is unethical to kill non-combatants	f	74	82	27	109	121	3.29
	%	18%	20%	7%	26%	29%	
It is ethical to declare war with right motive or cause	f	53	86	51	135	88	3.29
	%	13%	21%	12%	33%	21%	
It is ethical to declare intention before starting war	f	40	67	28	161	117	3.6
	%	10%	16%	7%	39%	28%	
It is ethical for legitimate authority only to declare war	f	50	58	16	140	149	3.68
	%	12%	14%	4%	34%	36%	
Average (%)		14%	18%	10%	32%	25%	3.35

Summary	23%	10%	57%
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Source: Author (2022)

An overview of the findings presented in the Table 5.5 showed that 57% of the officers and soldiers expressed agreement to having full knowledge of ethics of war. On the other hand, 33% of the officers and soldiers showed disagreement to having knowledge on ethics of war while 10% of the officers and soldiers were unsure about their knowledge, and therefore took a neutral position.

With respect to whether the ethics of war were adequately covered in the curriculum and how well the ethics were being taught in military schools, the officers and soldiers showed divergent

responses. For whereas a very large section of the respondents (68%) felt that ethics of war were well taught in military schools (with 34% agreeing and 34% strongly agreeing), the study established that majority of the respondents (53%) held the view that the ethics were not adequately covered in the curriculum by either strongly disagreeing (21%), just disagreeing (16%) or remaining neutral (16%).

Table 5.5 further presents the means (averages) of each of the variables of knowledge from which the grand mean of 3.35 was calculated. An assessment of the means showed that all of the individual variables with the exception of one (i.e. ethical to use war to enhance peace with mean of 2.77) had values above 3.0 which was a minimum threshold for expressing an agreement. These findings therefore meant that the respondents either agreed or strongly agreed to having knowledge on the ethics of war except where the mean was 2.77. The fact that the ‘use of war to enhance peace’ had a mean of 2.77 implied that most of the respondents disagreed with this principle of ethics of war.

5.2.2.10 Acceptance of Ethics of War

Figure 5.12 presents the findings on the acceptance of ethics of war by the Zambia Army officers and soldiers:

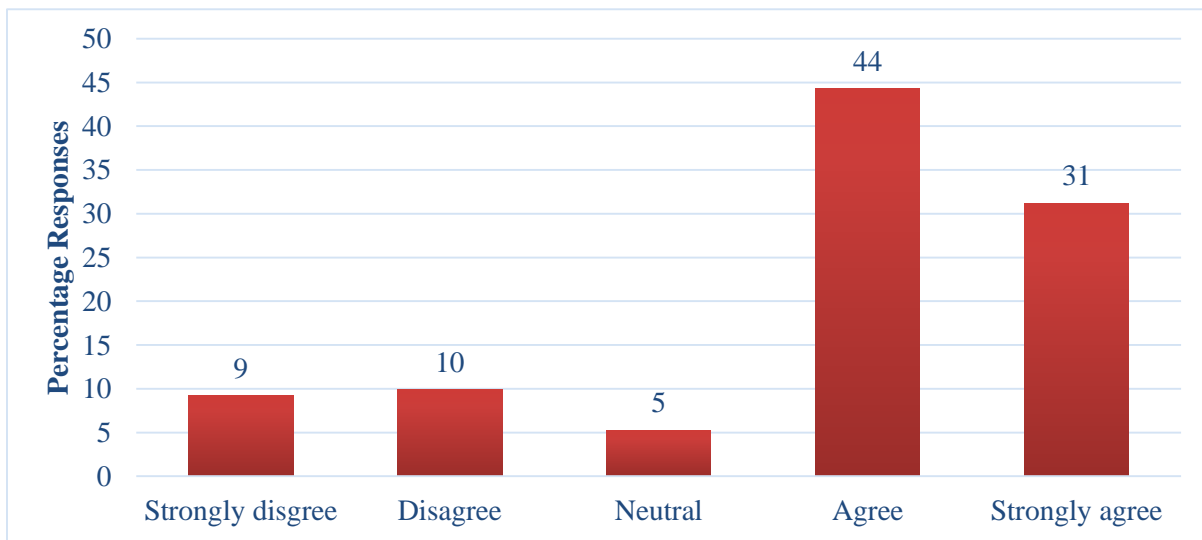


Figure 5. 12: Acceptance of Ethics of War

It was observed that the ethics of war were widely accepted in the Zambia Army by officers and soldiers (75%). This is supported by the findings of the study which showed that 44% of respondents agreed and 31% strongly agreed. There were however 10% of respondents who disagreed, 9% who strongly disagreed and 5% who were ambivalent as they could neither accept nor disagree with the statement stipulating acceptance of ethics of war. Generally, with an agreement level of 75%, it was shown that there existed a very high degree of the acceptance of ethics of war among the officers and soldiers.

5.2.2.11 Responsible for Upholding the Ethics of War

The respondents assessed the extent to which they felt that upholding the ethics of war was their responsibility, and the findings were summarised in Figure 5.13:

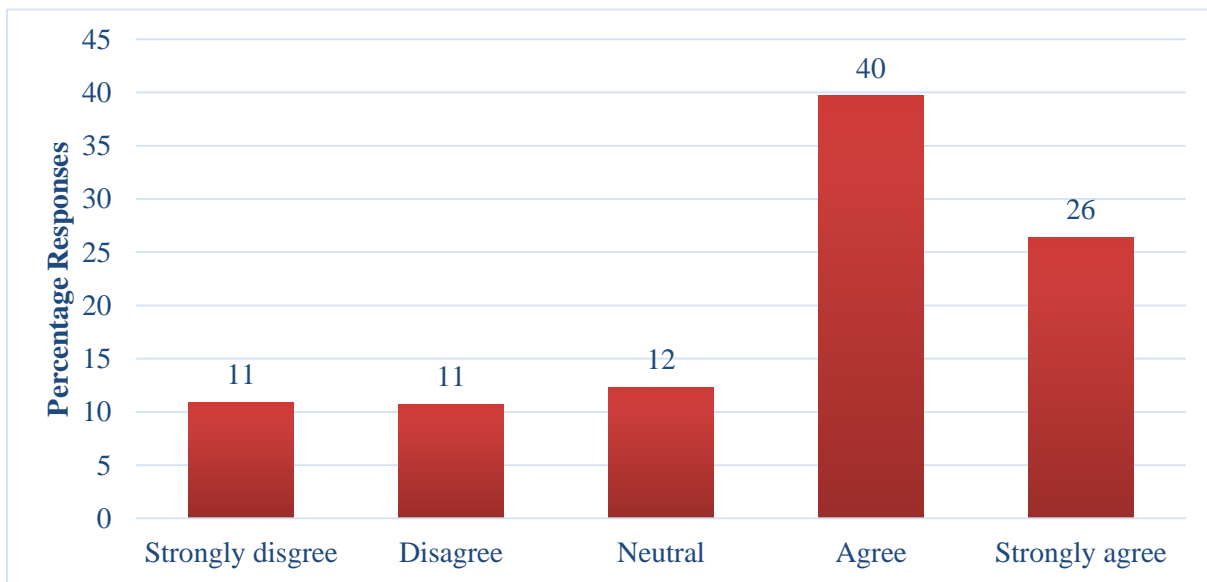


Figure 5. 13: Responsible for Upholding Ethics of War

About two thirds (66%) of the respondents felt that it was their responsibility to uphold the ethics of war. This result implied that there were more officers and soldiers who felt obligated to uphold the ethics of war. However, the degree of positive feeling towards the responsibility was not very high. As shown in Figure 5.11, around 26% of the respondents strongly agreed it was their responsibility to uphold ethics of war, 40% agreed, 11% disagreed, 11% strongly disagreed and

12% were neutral. Thus approximately 22% of the officers and soldiers did not agree that it was their responsibility to uphold the ethics of war although majority of them did actually agree.

5.2.2.12 Benefits of Ethics of War

To fully understand the attitude of the respondents towards ethics of war, the study required each respondent to indicate whether or not they regarded the ethics of war as being beneficial. The Bar Chart in Figure 5.14 summarises the findings:

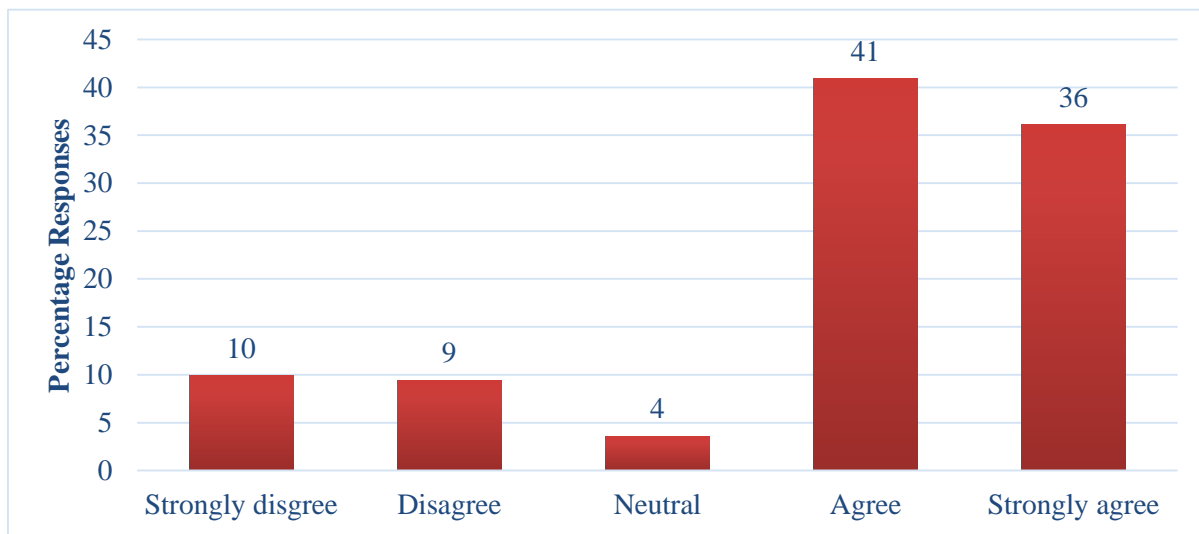


Figure 5. 14: Benefits of Ethics of War

From the study findings presented in the Figure 5.14, slightly over 40% of all the respondents agreed and 36% strongly agreed that ethics of war were beneficial. On the other hand, while 4% were unsure about the benefits, 9% clearly disagreed and 10% strongly disagreed. Thus overall, only 19% of the respondents categorically disapproved the benefits of ethics of war compared with 77% of the respondents who approved the benefits. What the study established therefore with respect to the perceived benefits of the ethics of war was that a large majority of the respondents held the view that the ethics of war were beneficial. This result indicated the existence of positive attitude towards ethics of war because people ordinarily tend to show positive attitude towards what they perceive to be of benefit to them.

5.2.2.13 Commitment towards Promotion of Ethics of War

Commitment is a good indicator in assessing attitude. Therefore, in terms of determining whether there was commitment to the promotion of ethics of war in Zambia Army, the findings of the study were summarised as Figure 5.15 shows:

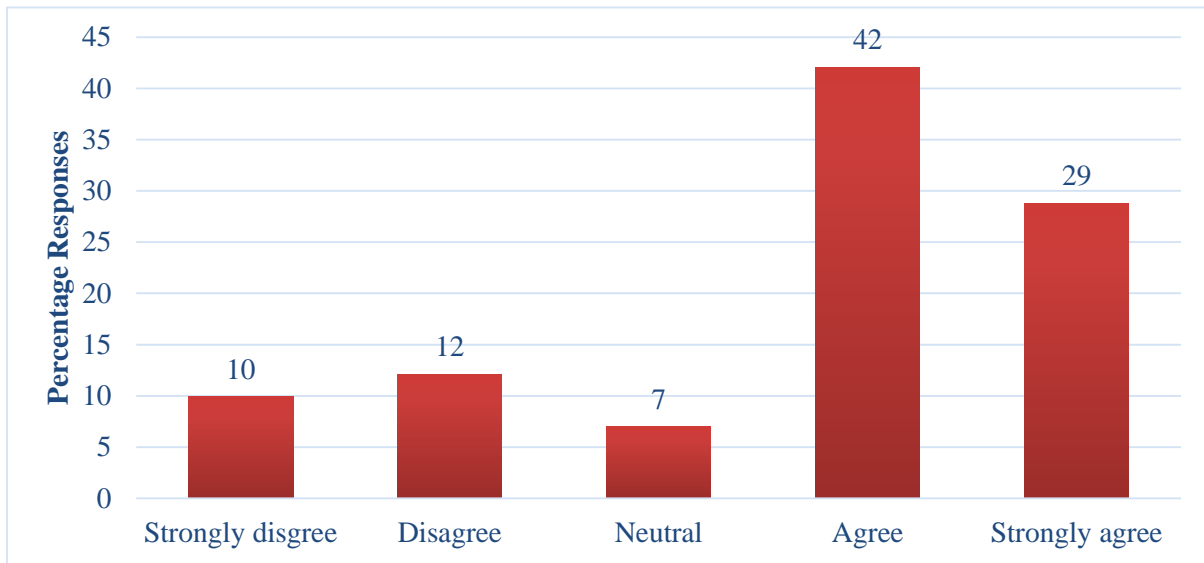


Figure 5. 15: Commitment to Promotion of Ethics of War

The study clearly showed that 42% of the respondents agreed that there was commitment in the Zambia Army to promote the practice of ethics of war, 29% of the respondents strongly agreed and 7% of the respondents were unsure. It was however observed that 22% of the respondents felt that there was lack of commitment to promote the ethics of war by either disagreeing (12%) or strongly disagreeing. Thus, the study revealed that there was a significant proportion of the soldiers and officers (71%) who believed that there was commitment in the Zambia Army to promote the practice of ethics of war.

5.2.2.14 Eagerness to Learn More About Ethics of War

The study further assessed the attitude of the officers and soldiers towards the ethics of war by way of interrogating their eagerness to learn more about the ethics of war. The findings were summarised as follows:

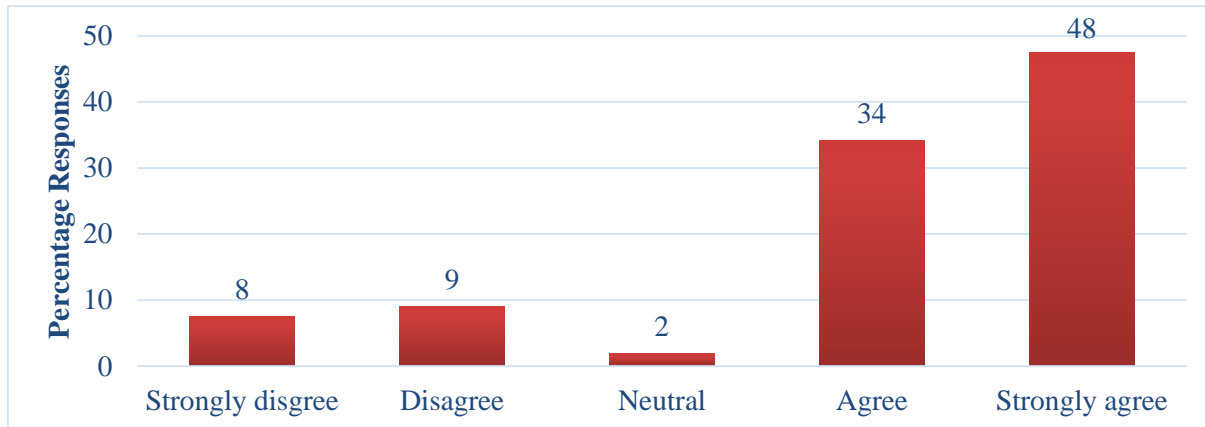


Figure 5. 16: Eager to Learn More about Ethics of War

What the study revealed categorically was that most of the officers and soldiers were eager to learn more about the ethics of war as shown in Figure 5.16. About 82% of the respondents did either strongly agree (48%) or just agree (34%) that they were enthusiastic to learn more about the ethics of war. Those who however did not seem eager to learn more about the ethics of war expressed their opposition by either merely disagreeing or strongly disagreeing, and they accounted for 9% and 8% respectively. Further, there were only 2% of the respondents who seemed ambivalent about learning more on ethics of war. The high level of enthusiasm to acquire more knowledge on the ethics of war as revealed in this study provides an opportunity for the Zambia Army to enhance the training of its officers and soldiers in order to close the knowledge gaps observed in the previous section.

5.2.2.15 Summary of the Findings on Attitude Towards Ethics of War

Table 5.6 summarises the findings of the study on the attitude of officers and soldiers towards the ethics of war:

Table 5. 6: Summary of Findings on Attitude towards Ethics of War

Study Variables on Attitude	Strongly Disagree	Disagree	Neutral	Agree	Strongly Disagree	Mean
	1	2	3	4	5	

I fully accept ethics of war	f	38	41	22	183	129	3.78
	%	9%	10%	5%	44%	31%	
I feel responsible for upholding the ethics of war	f	45	44	51	164	109	3.6
	%	11%	11%	12%	40%	26%	
I feel committed to promoting ethics of war	f	41	50	29	174	119	3.68
	%	10%	12%	7%	42%	29%	
I believe ethics of war are beneficial	f	41	39	15	169	149	3.84
	%	10%	9%	4%	41%	36%	
I am eager to learn more about ethics of war	f	31	37	8	141	196	4.05
	%	8%	9%	2%	34%	47%	
Average (%)		10%	10%	6%	40%	34%	3.79
Summary		Disagreement-20%		Neutral-6%	Agreement-74%		

Source: Author (2022)

As presented in Table 5.6, the study showed that 74% of the Zambia Army officers and soldiers showed positive behaviour towards the ethics of war. This was buttressed by the computed grand mean of 3.79, which was way above the average Likert scale value of 3. The results on the other hand, showed a proportion of the officers and soldiers (i.e. 20% disagreement) not expressing satisfactory attitude towards ethics of war. It was also observed that, only 6% of the respondents were disinterested in stating their exact attitude hence choosing to remain neutral. These findings entailed that, majority of the officers and soldiers of the Zambia Army, demonstrated positive attitude towards the ethics of war, and this might be attributed to the levels of knowledge acquired.

5.2.2.16 Compliance to Ethics of War during Operations

In the first place, the study sought to determine the extent to which Zambia Army officers and soldiers operated in compliance with the ethics of war during their operations, and the findings on this aspect were summarised as follows:

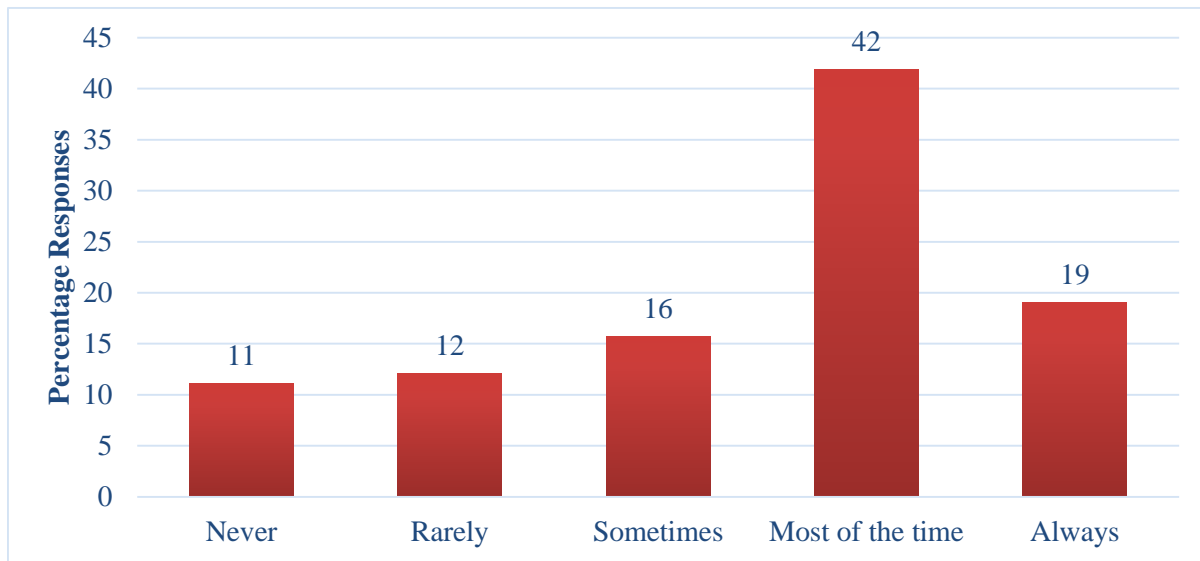


Figure 5. 17: Full Compliance to Ethics of War

In this study, most of the officers and soldiers were seen to comply fully with the ethics of war during their operations. Compliance was however done with varying frequencies. From Figure 5.17, 19% of the respondents believed that the officers and soldiers *always* complied fully to the ethics of war while 42% believed that compliance was done *most of the time*. 16% of the respondents, however, believed the officers and soldiers only complied *sometimes*. Further, 12% believed that the officers and soldiers *rarely* complied whereas 11% thought that the officers and soldiers *never* complied fully at all. Thus, apparently most of the respondents or approximately 90% of them held the view that Zambia Army officers and soldiers were during their operations practicing ethics of war either always, most of the time, sometimes or even rarely. It was conspicuously around 10% of the respondents who actually believed that the officers and soldiers never at all practiced ethics of war during their operations. This result was therefore an important validation of full compliance in the practice of ethics of war by Zambia Army officers and soldiers during their operations.

5.2.2.17 Use Proportionate Force During Operations

A use of proportionate force in operations is considered as ethical in the practice of morality of war. The study findings on this aspect were summarised as follows:

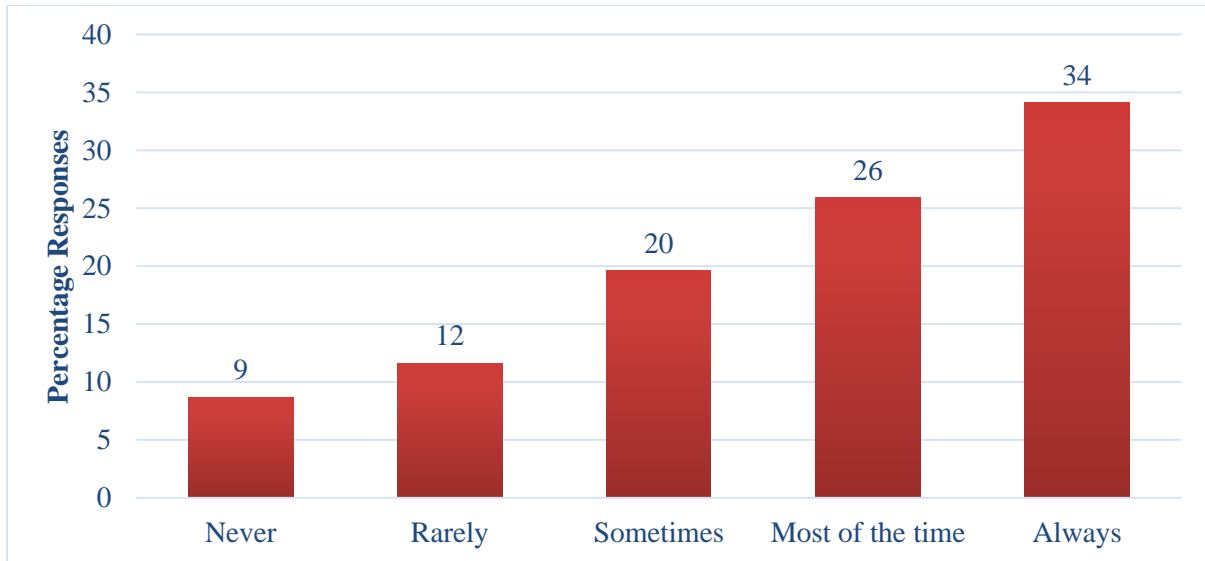


Figure 5. 18: Only Use Proportionate Force

Conspicuously, a large proportion of the respondents (34%) believed that during the operations, officers and soldiers *always* used proportionate force in sharp contrast to only 9% who believed that officers and soldiers actually *never* use proportionate force. Those who supposed that proportionate force was used *most of the time* were 26%, that proportionate force was used *sometimes* were 20%, and that proportionate force was *rarely* used were 12%. Therefore, the study revealed the existence of a widespread belief among the respondents (91%) that Zambia Army officers and soldiers certainly used proportionate force in their tours of duty at home or abroad in line with the norms of morality of war. This assertion was supported by all those participants whose responses affirmed that the use of proportionate force was either *always, most of the time, sometime or rarely*. There was occasional use of disproportionate force by Zambia Army officers and soldiers in their operations.

5.2.2.18 Subjecting POWs to Unnecessary Sufferings during Operations

Figure 5.19 shows the distribution of responses on how the officers and soldiers were seen to treat the prisoners of wars (POWs) during operations:

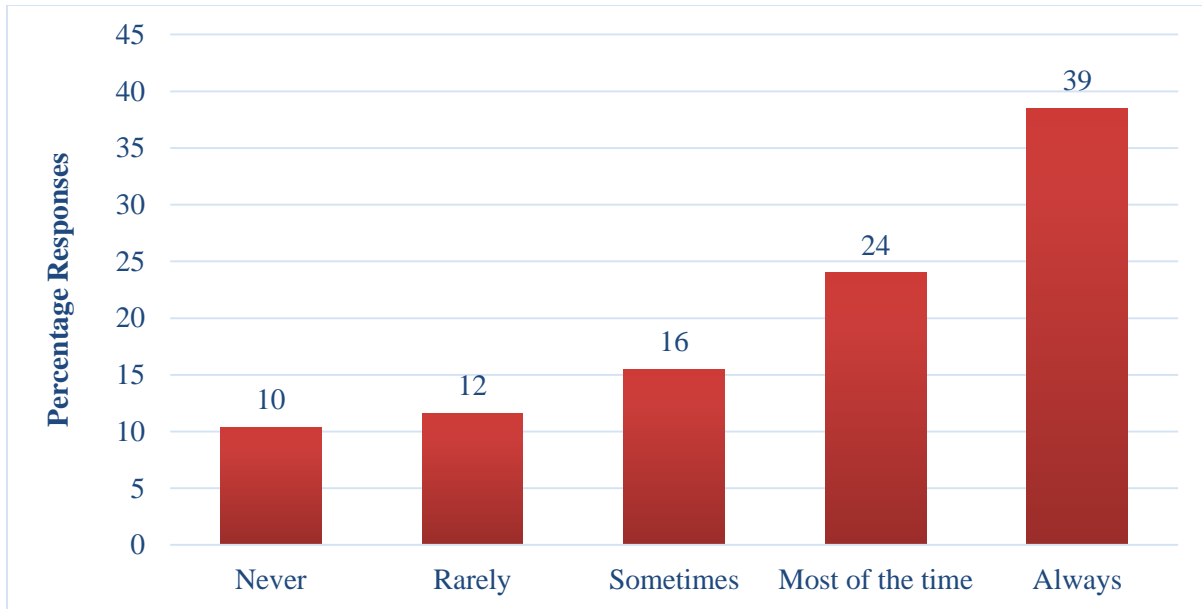


Figure 5. 19: Do Not Subject POWs to Unnecessary Sufferings

Zambia Army officers and soldiers were viewed to be ethical in the treatment of POWs. On account of the findings presented in Table 5.19, approximately 40% of the respondents believed that officers and soldiers were *always* not subjecting POWs to unnecessary suffering; 24% were *most of the time* not subjecting POWs to unnecessary suffering; 16% were *sometimes* not subjecting POWs to unnecessary suffering, 12% were *rarely* not subjecting POWs to unnecessary suffering and 10% were *never* subjecting POWs to unnecessary suffering. What this result generally indicated was that there was a commonly held opinion that an element of mistreatment of POWs by the Zambia Army officers and soldiers existed. Actually 39% of the respondents believed that POWs were always not subjected to some form of unnecessary sufferings.

5.2.2.19 Use of Force in Self-Defence and Protection of Others during Operations

Findings regarding how the officers and soldiers practiced ethics in the use of force for self-defence and the protection of others during of operations are summarised by Figure 5.20:

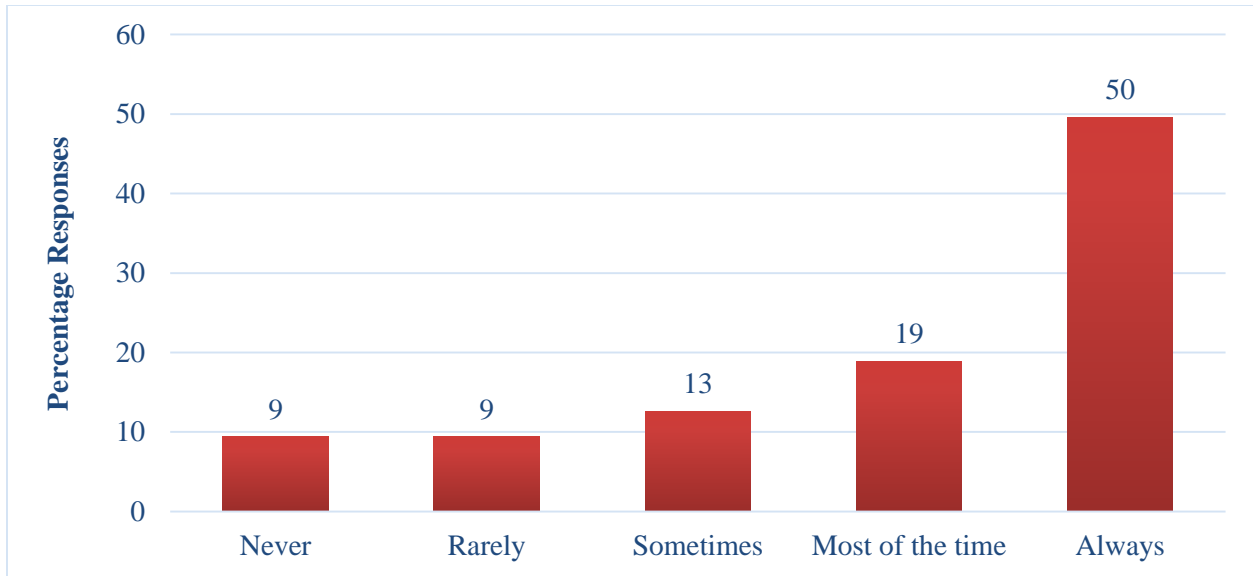


Figure 5. 20: Only Use Force in Self-defence and Protection of Others

Belief was widespread among the respondents that, during operations, the use of force for both self-defence and the protection of others by Zambia Army officers and soldiers was ethically practiced. From the findings presented in Figure 5.20, the respondents regarded force to have been used for self-defence and the protection of others as follows: always (50%), most of the time (19%), sometimes (13%) and rarely (9%). On the other hand, another 9% of the respondents believed that force was never used with the intention of self-defence and protecting of other people. The study therefore revealed evidently that most of the Zambia Army officers and soldiers would generally use force to defend themselves and protect other people in accordance with the practice of ethics of war.

5.2.2.20 Obeying Legitimate Orders

The study prompted officers and soldiers to state their attitude with regards to how they obeyed legitimate orders during their operations. Figure 5.21 gives presentation of the findings:

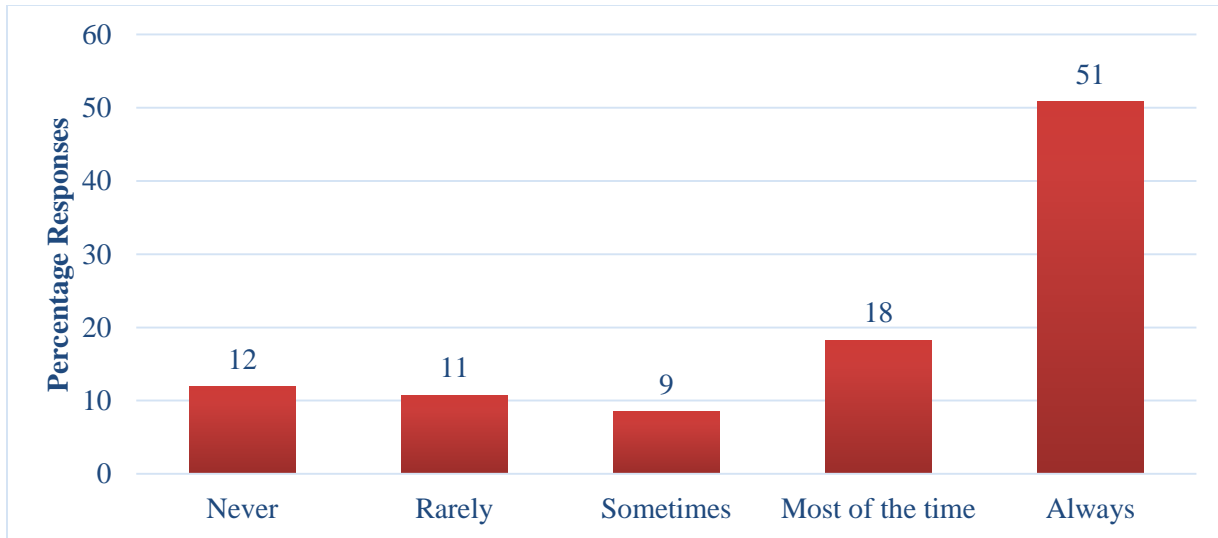


Figure 5. 21: Only Obey Legitimate Orders

Just more than half of the respondents (51%) believed officers and soldiers always obeyed legitimate orders in the course of operations while 18% of them held the view that legitimate orders were obeyed most of the time. In addition, 9% believed legitimate orders were only obeyed sometimes; 11% were of the view that legitimate orders were rarely obeyed and 12% believed legitimate orders were never obeyed at all. Again, this result demonstrated sound practice of ethics of war by most of the Zambia Army officers and soldiers. However, based on the indication that it was 51% (and not 100%) of the respondents who would obey only legitimate orders the study showed that understanding of the principles of war do not automatically translate into practice.

5.2.2.21 Helping to Evacuate the Wounded

The findings were shown as in the Figure 5.22:

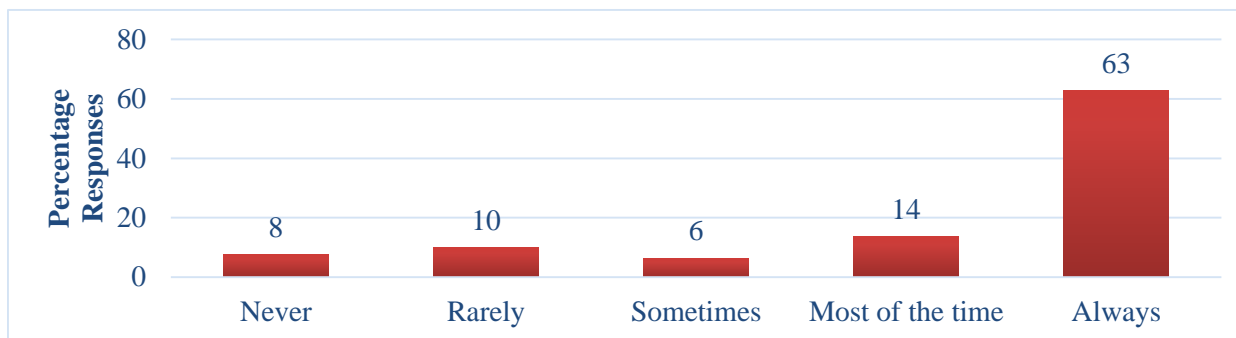


Figure 5. 1: Helping to Evacuate the Wounded

About 63% of the respondents affirmed that Zambia Army officers and soldiers could always help evacuate the wounded during the operations; 14% of respondents believed the officers and soldiers could evacuate the wounded most of the time and 6% thought the officers and soldiers could help evacuate the wounded only sometimes. Further, 10% of the respondents held the opinion that officers and soldiers could rarely render evacuation help, and the remaining 8% of the respondents believed that Zambia officers and soldiers would never help to evacuate the wounded during operations. With the majority of the respondents expressing the view that the officers and soldiers were able to help evacuate the wounded, the study established that there was positive attitude in the practice of ethics of war in the Zambia Army. Nevertheless, the revelation that not every respondent believed that officers and soldiers could *always* help indicated a requirement for further empowerment in ethics of war in order to positively change current perception towards the injured.

5.2.2.22 Summary of the Findings on the Practices of Ethics of War

Table 5.7 provides a summary of the study findings on the practices of ethics of war by the officers and soldiers of the Zambia Army:

Table 5. 7: Summary of Findings on Practices of Ethics of War

Study Variables on Practice		Never	Rarely	Sometime	Most of the time	Always	Mean
		1	2	3	4	5	
Officers and Soldiers fully comply to ethics of war during operations	f	46	50	65	173	79	3.46
	%	11%	12%	16%	42%	19%	
Officers and Soldiers only use proportionate force during operations	f	36	48	81	107	141	3.65
	%	9%	12%	20%	26%	34%	
Officers and Soldiers do not subject POWs to unnecessary sufferings during operations	f	43	48	64	99	159	3.69
	%	10%	12%	15%	24%	38%	
Officers and Soldiers only use force in self-defence and protection of others during operations	f	39	39	52	78	205	3.90
	%	9%	9%	13%	19%	50%	
Officers and Soldiers only obey legitimate orders during operations	f	49	44	35	78	210	3.85
	%	12%	11%	8%	19%	51%	
Officers and Soldiers help to evacuate the wounded during operations	f	31	41	26	56	259	4.14
	%	8%	10%	6%	14%	63%	
Average (%)		10%	11%	13%	24%	42%	3.78

Summary	Disagreement- 21%	Sometime s-13%	Agreement-66%
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Source: Author (2022)

The findings in Table 5.7 showed that majority of respondents (66%) agreed that the Zambia Army officers and soldiers practiced the ethics of war during their operations compared to 21% of the respondents who disagreed. This was further supported by the computed grand mean value of 3.78, which was way above the Likert scale threshold of 3.0. Thus, majority of the Zambia Army officers and soldiers were believed to practice the ethics of war during their operations although there were occasions when the ethics of war were never or sometimes practiced (34%).

5.2.3 Analysis of Relationships between the Independent and Dependent Variables

In order to determine whether there were relationships between the dependent and independent variables of the study and to assess the nature of such relationships, Chi-Square Test and Correlation Analysis were performed. Chi-square test involved developing cross-tabulations of distributions of both the independent and dependent variables simultaneously, with the intersections of the categories of the variables appearing in the cells of the table. Then to make inferences about a hypothesis with 95% confidence, test statistic, *p*-value labelled Asymp. sig, which was calculated using SPSS was compared to the significance level of 0.05. In instances where the *p*-value was found to be <0.05, the test concluded that the affected variables were dependent on each other, and therefore a statistically significant relationship between them was assumed. The Chi-square test was also applied to test the hypotheses of the study. In total, twelve hypotheses were formulated to fully address the objective, where each independent variable was compared to the three dependent variables. Correlation analysis was used to further assess the nature of relationships between the independent and dependent variables of the study and confirm the findings of the Chi-square test and descriptive statistics. The results of each of the relationships were derived from SPSS as outputs and encapsulated using model summary tables to guide the interpretation.

5.2.3.1 Relationship between Gender and Knowledge of Ethics of War

The study investigated whether the gender of officers and soldiers was related to their acquired knowledge of ethics of war, and the findings there from were as shown in Table 5.8 as shown:

Table 5. 8: Cross-tabulation Results of Relationship between Gender and Knowledge

			Knowledge					
Details			Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Gender	Male	Count	95	142	34	37	31	339
		Expected Count	86.2	137.9	37.8	36.1	41.0	339.0
		% of Total	23.0%	34.4%	8.2%	9.0%	7.5%	82.1%
	Female	Count	10	26	12	7	19	74
		Expected Count	18.8	30.1	8.2	7.9	9.0	74.0
		% of Total	2.4%	6.3%	2.9%	1.7%	4.6%	17.9%
Total		Count	105	168	46	44	50	413
		Expected Count	105.0	168.0	46.0	44.0	50.0	413.0
		% of Total	25.4%	40.7%	11.1%	10.7%	12.1%	100.0%

Source: Author (2022)

From the cross-tabulated findings presented above, the study showed that majority of the respondents (66.1%) disagreed that gender and knowledge were related. It was specifically observed that 40.7% of the respondents disagreed and 25.4% strongly disagreed that gender and knowledge were related. On the other hand, the existence of a relationship between the two variables was approved by 12.1% of the respondents who strongly agreed and 10.7% who simply agreed that gender and knowledge were related. About 11% of the respondents were unsure about the relationship, being neutral. Thus, it was seen in the study that, in spite of 22.8% of the respondents disputing the relationship, there were more respondents (n=273, 66.1%) who believed that the level of knowledge possessed by the officers and soldiers was not related to their gender.

What these results meant was that the gender of the officers and soldiers did not predispose them to acquire the knowledge of ethics of war much better or worse than the opposite sex.

The results in Table 5.8 further revealed that out of 82.1% of the male respondents, it was 57.4% of them who disputed the relationship of gender with the knowledge of ethics of war (i.e. 34.4% disagreed and 23.0% strongly disagreed). Out of the 17.9% female respondents 8.7% disputed the existence of relationship between the two variables (i.e. 6.3% disagreed and 2.4% strongly disagreed). Therefore, majority of both the male and female respondents believed that how the officers and soldiers acquired the knowledge on ethics of war was not related to their gender.

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between gender and knowledge was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀: there is no relationship between gender and knowledge of ethics of war

H₁: there is a relationship between gender and knowledge of ethics of war.

The output in Table 5.9 shows the results of the Chi-Square Test:

Table 5. 9: Chi-Square Tests Results-Between Gender and Knowledge of Ethics of War

Details	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.506 ^a	4	.164
Likelihood Ratio	6.282	4	.179
Linear-by-Linear Association	1.614	1	.204
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.27.

Source: Author (2022)

From the Chi-Square Test results presented in Table 5.9, a *p-value* of greater than 0.05 (i.e. $p = 0.164$) was computed. The interpretation of this result was that there was sufficient evidence to

fail to reject the null hypothesis (**H₀**). This effectively implied that there was no statistically significant relationship between gender and knowledge. Therefore, it could be seen that the knowledge of ethics of war in the Zambia Army was not related to the gender of officers and soldiers.

5.2.3.2 Analysing the relationship using Correlation Analysis

The nature of the relationship between the two variables was further analysed using Pearson correlation analysis resulting in the findings presented in the model summary tables presented in this section. The study employed Correlation Analysis with the view to assess whether there is consistency in its findings and those produced by Chi-square test as presented in Table 5.10:

Model Summary: Correlations between Gender and Knowledge of Ethics of War

Table 5. 10: Correlation between Gender and Knowledge of Ethics of War

Details			Gender	Knowledge
Spearman's rho	Gender	Correlation Coefficient	1.000	.022
		Sig. (2-tailed)	.	.271
		N	413	413
	Knowledge	Correlation Coefficient	.022	1.000
		Sig. (2-tailed)	.271	.
		N	413	413

Source: Author (2022)

The study findings in Table 5.10 show that gender and the knowledge of ethics of war that the officers and soldiers possessed were not statistically significant at 1% level, with Spearman's Rank Correlation Coefficient (ρ) = 0.022, *p-value* of 0.271. This reflected a very weak positive. Therefore, it could be suggested that there is a presence of a weak monotonic association between the variables which is not statistically significant.

5.2.3.3 Analysis of Relationship between Gender and Attitude

The findings of the relationship between gender and attitude were cross-tabulated as presented in Table 5.11:

Table 5. 11: Cross-tabulation Results Between Gender and Attitude

Details		Attitude					Total	
		Strongly disagree	Disagree	Neutral	Agree	Strongly agree		
Gender	Male	Count	29	37	37	139	97	339
		Expected Count	36.9	36.1	42.7	135.4	87.8	339.0
		% of Total	7.0%	9.0%	9.0%	33.7%	23.5%	82.1%
	Female	Count	16	7	15	26	10	74
		Expected Count	8.1	7.9	9.3	29.6	19.2	74.0
		% of Total	3.9%	1.7%	3.6%	6.3%	2.4%	17.9%
	Total	Count	45	44	52	165	107	413
		Expected Count	45.0	44.0	52.0	165.0	107.0	413.0
		% of Total	10.9%	10.7%	12.6%	40.0%	25.9%	100.0%

Source: Author (2022)

Seemingly 40.0% of the respondents agreed and 25.9% strongly agreed that gender and attitude were related. Therefore, approximately 66% of the respondents believed that the variables were related. In comparison, 10.9% of the respondents strongly disagreed, 10.7% disagreed and 12.6% were ambivalent by being neutral. These results however suggested that nearly 2/3 of the respondents believed that gender and attitude were related. A breakdown of the responses by gender showed that more males (57.2%) than females (8.7%) actually agreed that gender and attitude were related. There were also more females who were neutral (3.6%) than those who either

merely disagreed (1.7%) or strongly agreed (2.4%). Similarly, there were slightly more male respondents who were neutral (9.0%) about the relationship than those who disagreed (7.0%).

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between gender and attitude towards ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀: there is no relationship between attitude and gender

H₁: there is a relationship between attitude and gender.

Table 5. 12: Chi-Square Tests between Gender and Attitude

Details	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	19.731	4	.001
Likelihood Ratio	18.529	4	.001
Linear-by-Linear Association	13.749	1	.000
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 7.88.

Source: Author (2022)

From the Chi-square test results presented in Table 5.12, a *p-value* of less than 0.05 ($p = 0.001$) was computed. This implied that there was sufficient evidence to fail to reject the alternative hypothesis (**H₁**). Again, this entailed there was a statistically significant relationship between gender and attitude. Therefore, it could be accepted that attitude to the ethics of war in Zambia Army was related to the gender of the officers and soldiers.

5.2.3.4 Analysing the relationship using Correlation Analysis

The nature of the relationship between the variables was further analysed using Spearman’s Correlation Analysis and the findings shown using the model summary Table 5.13:

Table 5. 13: Correlation between Gender and Attitude Toward Ethics of War

Details			Gender	Attitude
Spearman's rho	Gender	Correlation Coefficient	1.000	0.368
		Sig. (2-tailed)		.001
		N	413	413
	Attitude	Correlation Coefficient	0.368	1.000
		Sig. (2-tailed)	.001	.
		N	413	413

Source: Author (2022)

From Table 5.13, study results indicated that the association between gender and attitude to the ethics of war was statistically significant at the 1% level, with a Spearman’s Correlation Coefficient (ρ) =0.368, $p=0.001$. This entailed the presence of a positively mild and statistically significant relationship between the variables. Thus, it could be decided from this relationship that an increase in gender parity would result in mild improvements in attitudes towards the ethics of war among Zambia Army officers and soldiers. Thus, Correlation analysis inferences were in line with those drawn from Chi-square test.

5.2.3.5 Analysis of Relationship between Gender and Practice

Table 5.14 tabulates the study findings on the relationship between gender and the practice of ethics of war:

Table 5. 14: Cross-tabulation Involving Relationship between Gender and Practice

Details		Practice					Total	
		Never	Rarely	Sometimes	Most of the time	Always		
Gender	Male	Count	29	41	50	148	71	339
		Expected Count	37.8	41.0	53.4	142.0	64.8	339.0
		% of Total	7.0%	9.9%	12.1%	35.8%	17.2%	82.1%
Gender	Female	Count	17	9	15	25	8	74
		Expected Count	8.2	9.0	11.6	31.0	14.2	74.0
		% of Total	4.1%	2.2%	3.6%	6.1%	1.9%	17.9%
Total		Count	46	50	65	173	79	413
		Expected Count	46.0	50.0	65.0	173.0	79.0	413.0
		% of Total	11.1%	12.1%	15.7%	41.9%	19.1%	100.0%

Source: Author (2022)

In the cross-tabulated findings shown Table 5.14, majority of the respondents were seen to express the view that gender and practice to ethics of war were related. This was reflected by the observation that as many as 41.9% of the respondents agreed and another 19.1% strongly agreed. There were however, 15.7% of the respondents who were ambivalent, 12.1% who disagreed and 11.1% who strongly disagreed to the proposition. Thus, the study findings suggested that more of the respondents (61.0%) believed that there was a relationship between the affected variables.

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between gender and practice of ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀: there is no relationship between practice and gender

H₁: there is a relationship between practice and gender.

Table 5. 15: Chi-Square Tests between Gender and Practice

Details	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	17.188	4	.002
Likelihood Ratio	15.648	4	.004
Linear-by-Linear Association	13.707	1	.000
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 8.24.

Source: Author (2022)

Table 5.15 showed that a p -value of 0.002 was calculated from the Chi-square test performed on gender and practice. With the calculated p -value being less than the threshold alpha value of 0.05, there was sufficient evidence to fail to reject the alternative hypothesis (**H₁**). So, it was apparent in this study that there was a statistically significant association between gender and the practice of ethics of war.

5.2.3.6 Analysing the relationship using Correlation Analysis

Further investigations were carried out using Spearman's Correlation Analysis and analysed based on the model summary Table 5.16. Table 5.16 findings pointed to the existence of positive correlation between gender and the ethics of war, with Spearman's Correlation Coefficient (ρ) = 0.118, $p=0.002$. This implied that there was a statistically significant monotonic relationship between the variables ($p=0.002$). The findings presented were in conformity with those produced from Chi-square test.

Table 5. 16: Correlation between Gender and Practice of Ethics of War

Detail			Gender	Practice
Spearman's rho	Gender	Correlation Coefficient	1.000	.118
		Sig. (2-tailed)	.	.002
		N	413	413
	Practice	Correlation Coefficient	.118	1.000
		Sig. (2-tailed)	.002	.
		N	413	413

Source: Author (2022)

5.2.3.7 Analysis of the Relationship between Education and Knowledge

The study investigated whether the knowledge of ethics of war was associated with the level of education attained. A crosstabulation generated of the variables is presented in Table 5.17:

Table 5. 17: Crosstabulation Involving Relationship Between Education and Knowledge

Details		Knowledge					Total	
		Strongly disagree	Disagree	Neutral	Agree	Strongly agree		
Highest level of formal education attained	School certificate	Count	14	27	31	93	49	214
		Expected Count	25.9	26.9	29.0	83.4	48.7	214.0
		% of Total	3.4%	6.5%	7.5%	22.5%	11.9%	51.8%
	Certificate	Count	24	15	12	38	24	113
		Expected Count	13.7	14.2	15.3	44.1	25.7	113.0
		% of Total	5.8%	3.6%	2.9%	9.2%	5.8%	27.4%
	Diploma	Count	11	9	12	26	14	72
		Expected Count	8.7	9.1	9.8	28.1	16.4	72.0
		% of Total	2.7%	2.2%	2.9%	6.3%	3.4%	17.4%
	Bachelor Degree	Count	0	1	0	4	5	10
		Expected Count	1.2	1.3	1.4	3.9	2.3	10.0
		% of Total	.0%	.2%	.0%	1.0%	1.2%	2.4%
	Postgraduate Diploma	Count	1	0	0	0	0	1
		Expected Count	.1	.1	.1	.4	.2	1.0
		% of Total	.2%	.0%	.0%	.0%	.0%	.2%
Master's Degree	Count	0	0	1	0	2	3	
	Expected Count	.4	.4	.4	1.2	.7	3.0	

	% of Total	.0%	.0%	.2%	.0%	.5%	.7%
Total	Count	50	52	56	161	94	413
	Expected Count	50.0	52.0	56.0	161.0	94.0	413.0
	% of Total	12.1%	12.6%	13.6%	39.0%	22.8%	100.0%

Source: Author (2022)

In the cross-tabulated study findings presented in table 5.17, 39.0% of the respondents agreed that knowledge of the ethics of war was related to the level of education attained with a further 22.8% showing strong agreement. On the other hand, 12.1% of the respondents strongly disagreed, 12.6% simply disagreed and 13.6% were undecided because they were unsure. Therefore, approximately 62% of the respondents agreed that there was an association between the two variables in comparison with less than 38% who either disagreed or were unsure. The implication of the results was that a significantly large proportion of the Zambia Army officers and soldiers opined that their level of knowledge on ethics of war was related to the level of education they attained.

A distribution of the responses by level of education revealed that school certificate holders accounted for 51.8% of valid responses, certificate holders accounted for 27.4%, diploma holders accounted for 17.4%, degree holders accounted for 3.4% and postgraduate holders accounted for about 1.0%. Thus, most of the respondents were either school certificate holders or undergraduates. A similar distribution was observed in terms of those who affirmed the existence of a relationship between the two variables where those holding school certificate (34.4%). This was followed by certificate holders (15%), diploma holders (9.7%), degree holders (2.2%), and lastly master's degree holders (0.5). It was also noted that the only postgraduate respondent reached, strongly disagreed with the claim. The study also established that there were more school certificate respondents (7.5%) who were neutral than those who either disagreed (6.5%) or strongly disagreed (3.4%). Similarly, more diploma respondents (2.9%) were neutral than those who either disagreed (2.2%) or strongly disagreed (2.7%). At the same time, it was observed that more degree holders

strongly agreed (0.5%) than being neutral (0.2%). Conversely, more certificate holder respondents disagreed (3.6%) or strongly disagreed (5.8%) than those who were neutral (2.9%).

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between level of education and knowledge of ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀ : there is no relationship between level of knowledge of ethics of war and level of education.

H₁ : there is a relationship between level of knowledge of ethics of war and level of education.

Table 5. 18: Chi-Square Tests between Education and Knowledge

Details	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	36.273	20	.014
Likelihood Ratio	35.415	20	.018
Linear-by-Linear Association	1.125	1	.289
N of Valid Cases	413		

a. 15 cells (10.0%) have expected count less than 5. The minimum expected count is .12.

Source: Author (2022)

Table 5.18 showed that a p-value of 0.014 was calculated from the Chi-square test performed on level of education attained and knowledge of ethics of war. With the calculated *p-value* being lower than the threshold alpha value of 0.05, there was sufficient evidence to fail to reject the alternative hypothesis (H1). It could also be seen that there was a statistically significant association between education attained and knowledge of ethics of war.

5.2.3.8 Analysing the relationship using Correlation Analysis

Further investigations on the variables were carried out using Spearman’s Rank Correlation Analysis and presented in the model summary Table 5.19:

Table 5. 19: Correlation between Level of Education Attained and Knowledge

Detail		Level of Education	Knowledge
Spearman's rho	Level of Education	Correlation Coefficient	1.000
		Sig. (2-tailed)	.
	N	413	
Knowledge	Knowledge	Correlation Coefficient	.534
		Sig. (2-tailed)	.000
	N	413	

Source: Author (2022)

From the study findings presented in Table 5.19, it was shown there was a positive relationship between the level of education attained and knowledge of ethics of war as demonstrated by Spearman’s Correlation Coefficient (ρ) of ($\rho=0.534$). The results also showed existence of a monotonic statistically significant relationship between the two variables since p values was less than 0.05 (i.e. $p=0.000$). This implied that as the level of education attained by officers and soldiers in the Zambia Army increased, their knowledge of ethics of war also increased.

5.2.3.9 Analysis of the Relationship Between Education and Attitude

The study made an inquisition into whether attitude towards ethics of war was related with the level of education attained by the officers and soldiers. The findings were as presented in Table 5.20:

Table 5. 20: Crosstabulation Results Between Education and Attitude

Details			Attitude				Total	
			Strongly Disagree disagree	Neutral	Agree	Strongly agree		
School certificate	Count		13	28	31	86	56	214
	Expected Count		25.4	25.9	28.0	81.9	52.9	214.0
	% of Total		3.1%	6.8%	7.5%	20.8%	13.6%	51.8%
Certificate	Count		26	13	9	41	24	113
	Expected Count		13.4	13.7	14.8	43.2	27.9	113.0
	% of Total		6.3%	3.1%	2.2%	9.9%	5.8%	27.4%
Highest level of formal education attained	Diploma	Count	10	7	12	27	16	72
		Expected Count	8.5	8.7	9.4	27.5	17.8	72.0
		% of Total	2.4%	1.7%	2.9%	6.5%	3.9%	17.4%
Bachelor Degree	Count		0	2	0	4	4	10
	Expected Count		1.2	1.2	1.3	3.8	2.5	10.0
	% of Total		.0%	.5%	.0%	1.0%	1.0%	2.4%
Postgradua te Diploma	Count		0	0	1	0	0	1
	Expected Count		.1	.1	.1	.4	.2	1.0
	% of Total		.0%	.0%	.2%	.0%	.0%	.2%
Master's Degree	Count		0	0	1	0	2	3
	Expected Count		.4	.4	.4	1.1	.7	3.0
	% of Total		.0%	.0%	.2%	.0%	.5%	.7%

Total	Count	49	50	54	158	102	413
	Expected Count	49.0	50.0	54.0	158.0	102.0	413.0
	% of Total	11.9%	12.1%	13.1%	38.3%	24.7%	100.0%

Source: Author (2022)

From the cross-tabulated findings presented above, the study apparently revealed that 38.3% of the respondents agreed that level of education attained was related to attitude towards the ethics of war and 24.7% did seem to strongly agree. Thus, it was observed that nearly 63.0% of the respondents thought the variables were related compared to 24.0% who disapproved (with 11.9% strongly disagreeing, 12.1% merely disagreeing) and 13.1% who expressed neutrality. These results suggested that nearly two-thirds of the respondents believed that attitude towards the ethics of war was related to education, thus representing a high degree of confirmation.

Among those who supported the assertion of the presence of a relationship between level of education attained and attitude, 34.4% had attained school certificate; followed by 15.7% certificate holders, 10.4% diploma holders, 2.0% degree holders and 0.5% master's degree holders. Similarly, those who affirmed the existence of a relationship by strongly agreeing were as follows: school certificate holders (13.6%), certificate holders (5.8%), diploma holders (3.9%), degree holders (1.0%) and master's degree holders (0.5%). Further, there were more school certificate holders (7.5%), diploma holders (2.9%), master's degree holders (0.2%), and postgraduate certificate holders (0.2%) who were neutral than those who disagreed or strongly disagreed with the proposition attesting to the existence of a relationship between the two variables. On the other hand, there were more certificate holders who either strongly disagreed (6.3%) or merely disagreed (3.1%) to the proposition than those who were neutral (2.2%), and this position was supported by degree holder respondents who equally showed disagreement (5%).

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between level of education attained and attitude towards ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀ : there is no relationship between attitude and level of formal education attained.

H₁ : there is a relationship between attitude and level of formal education attained.

Table 5. 21: Chi-Square Tests between Education and Attitude

Details	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	38.766	20	.007
Likelihood Ratio	38.433	20	.008
Linear-by-Linear Association	.699	1	.403
N of Valid Cases	413		

a. 15 cells (10.0%) have expected count less than 5. The minimum expected count is .12.

Source: Author (2022)

In the Chi-square test results shown in Table 5.21, *p-value* of 0.007 was generated, which is significantly less than the threshold ($p=0.05$). With the calculated *p-value* being lower than the threshold alpha value of 0.05, there was sufficient evidence to fail to reject the alternative hypothesis (H₁). It could hence be seen in this study that attitude towards the ethics of war among officers and soldiers was related to their education attainment.

5.2.3.10 Analysing the relationship using Correlation Analysis

The nature of the relationship between attitudes towards ethics of war and formal education attained was also probed using the Spearman’s Correlation Analysis and the resultant model summary table was as shown in Table 5.22:

Table 5. 22: Correlation between Level of Education Attained and Attitude towards Ethics of War

Details			Level of Education	Attitude
Spearman's rho	Level of Education	Correlation Coefficient	1.000	.407
		Sig. (2-tailed)	.	.000
		N	413	413
Attitude		Correlation Coefficient	.407	1.000
		Sig. (2-tailed)	.000	.
		N	413	413

Source: Author (2022)

Results given in Table 5.22 revealed existence of a moderately positive correlation between the independent variable and the dependent variable giving Spearman’s Rank Correlation Coefficient of 0.407. The analysis further showed existence of a statistically significant relationship with p-value of 0.000 which is less than 0.05. A positive correlation coefficient ($\rho=0.407$) computed indicates that an increase in level of education attained would correspond to an improvement in attitude of officers and soldiers towards the ethics of war, implying a direct non-linear relationship between the variables.

5.2.3.11 Analysis of the Relationship between Education and Practice

Study findings for the assessment of the relationship between education attainment and the practice of ethics of war have been summarised in Table 5.23:

Table 5. 23: Cross tabulation Results between Education and Practice

Details	Practice					Total
	Never	Rarely	Sometimes	Most of the time	Always	
<hr/>						

		Count	7	23	28	41	115	214
	School certificate	Expected Count	16.1	21.2	21.8	48.2	106.7	214
		% of Total	1.70%	5.60%	6.80%	9.90%	27.80%	51.80%
	Certificate	Count	18	14	6	20	55	113
		Expected Count	8.5	11.2	11.5	25.4	56.4	113
		% of Total	4.40%	3.40%	1.50%	4.80%	13.30%	27.40%
	Diploma	Count	6	4	7	28	27	72
		Expected Count	5.4	7.1	7.3	16.2	35.9	72
		% of Total	1.50%	1.00%	1.70%	6.80%	6.50%	17.40%
	Bachelor Degree	Count	0	0	0	3	7	10
		Expected Count	0.8	1	1	2.3	5	10
		% of Total	0.00%	0.00%	0.00%	0.70%	1.70%	2.40%
	Postgraduate Diploma	Count	0	0	1	0	0	1
		Expected Count	0.1	0.1	0.1	0.2	0.5	1
		% of Total	0.00%	0.00%	0.20%	0.00%	0.00%	0.20%
	Master's Degree	Count	0	0	0	1	2	3
		Expected Count	0.2	0.3	0.3	0.7	1.5	3
		% of Total	0.00%	0.00%	0.00%	0.20%	0.50%	0.70%
Total		Count	31	41	42	93	206	413
		Expected Count	31	41	42	93	206	413

					22.50	49.90	100.00
	% of Total	7.50%	9.90%	10.20%	%	%	%

Source: Author (2022)

The cross-tabulated study findings presented in Table 5.23 showed that apart from only 17.4% of the respondents who categorically refuted the existence of a relationship between the variables, there was an overwhelming response for agreement. About half (50%) of the respondents held the view that the level of education always influenced the practice of ethics of war during operations. Among the respondents who held the view that the practice of ethics of war was affected by level of education in varying degrees, the effect was described as being seen most of the time (22.50%), sometimes (10.2%) and rarely (9.90%).

Comparatively, the study results also indicated that there were more officers and soldiers who as a result of their education level seen to practice sometimes (10.2%) ethics of war than those who either never (7.5%) or rarely (9.9%) practice the ethics of war. Overall, the findings of the study adduced evidence to the effect that there was a significantly large proportion of the respondents (72.4%) who believed the practice of ethics of war was related to the level of education attainment by officers and soldiers.

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between level of education attained and the practice of ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀: there is no relationship between practice, and education.

H₁: there is a relationship between practice, and education.

Table 5. 24: Chi-Square Tests between Education and Practice

Details	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	50.006	20	.000
Likelihood Ratio	47.354	20	.001
Linear-by-Linear Association	.163	1	.687
N of Valid Cases	413		

a. 15 cells (10.0%) have expected count less than 5. The minimum expected count is .08.

Source: Author (2022)

As presented in the Table 5.23, the Chi-square test undertaken on the two study variables yielded a *p-value* of 0.000 which is less than 0.05. This finding suggested that there was enough evidence for a decision to be passed, to fail to reject the alternative hypothesis (**H₁**). Therefore, there being a statistically significant relationship between the dependent and independent variables, it could be accepted that the practice of ethics of war by officers and soldiers was related to level of education attained.

5.2.3.12 Analysing relationships using Correlation Analysis

Using Spearman's Rank Correlation Analysis, the nature of the relationship between level of education and the practice of ethics of war was further investigated and outputs shown in the model summary Table 5.25:

Table 5. 25: Correlation between Level of Education Attained and Practice

Details		Level of Education	Practice	
Spearman's rho	Level of Education	Correlation Coefficient	1.000	.508
		Sig. (2-tailed)	.	.000
		N	413	413
	Practice	Correlation Coefficient	.508	1.000
		Sig. (2-tailed)	.000	.
		N	413	413

Source: Author (2022)

Table 5.25 shows a moderate positive non-linear relationship between an independent variable (Education) and the dependent variable (Practice) as demonstrated from the Spearman’s Rank Correlation Coefficient of 0.508. The results further showed that the relationship between variables is statistically significant having p-value of 0.000. Thus, it can be concluded that, as levels of education attained among officers and soldiers in the Zambia Army increase, so is their practice of ethics of war and vice-versa.

5.2.3.13 Analysis of the Relationship between Type of Service and Knowledge

The relationship between type of service and knowledge of ethics of war was analysed and the study findings have been summarised in Table 5.26:

Table 5. 26: Cross-tabulation Results Between Type of Service and Knowledge

Details		Knowledge					Total		
		Strongly disagree	Disagree	Neutral	Agree	Strongly agree			
Type of service in Zambia Army	Commissioned	Count	15	19	4	19	15	72	
		Expected Count	8.7	7.7	8.0	29.3	18.3	72.0	
	Non-commissioned	% of Total	3.6%	4.6%	1.0%	4.6%	3.6%	17.4%	
		Count	35	25	42	149	90	341	
	Total	Expected Count	41.3	36.3	38.0	138.7	86.7	341.0	
		% of Total	8.5%	6.1%	10.2%	36.1%	21.8%	82.6%	
	Total	Count	50	44	46	168	105	413	
		Expected Count	50.0	44.0	46.0	168.0	105.0	413.0	
			% of Total	12.1%	10.7%	11.1%	40.7%	25.4%	100.0%

Source: Author (2022)

As shown in the crosstabulated findings presented Table 5.26, the study established that about 40.7% of the respondents agreed that knowledge and type of service were correlated and that an additional 25.4% of the respondents did agree strongly. Thus, virtually two-thirds of all respondents (66.1%) held the view that there was an association between the two variables. On the other hand, however, about 23.0% of the respondents did not believe in the association of the variables (having 12.1% strongly disagreeing and 10.7% merely disagreed) while 11.1% were ambivalent, being neutral. In view of these results, it was implied that majority of officers and soldiers in the Zambia Army believed knowledge of ethics of the war was associated with their type of service.

A further analysing of the responses in terms of type of service showed that more non-commissioned (57.9%) than commissioned officers (8.2%) held the view that there was an association between the two variables of interest. It was also observed that, there were more non-commissioned officers who were neutral (10.2%) about the relationship than those who either merely disagreed (6.1%) or strongly disagreed (8.5%). Contrariwise, there were more commissioned respondents who refuted the existence of the relationship by either simply disagreeing (4.6%) or strongly disagreeing (3.6%) than those who were unsure hence opting to be neutral (1.0%).

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between type of service and the knowledge of ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀: there is no relationship between knowledge and type of service.

H₁: there is a relationship between knowledge and type of service.

Table 5. 27: Chi-Square Tests between Type of Service and Knowledge

	Value	df	Asymp. Sig. (2-sided)
Details			
Pearson Chi-Square	33.291	4	.000
Likelihood Ratio	29.029	4	.000
Linear-by-Linear Association	16.490	1	.000
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 7.67.

Source: Author (2022)

Based on the Chi-Square Test results study findings presented in Table 5.27 in which the *p-value* of 0.000 which is essentially less than 0.05 was produced, it was implied that there was a

statistically significant relationship between the two variables. There was therefore evidence to make a decision to fail to reject the alternative hypothesis (H_1). It could be then accepted that the type of service in the Zambia Army was related to the level of knowledge of ethics of war that was possessed by the officers and soldiers.

Analysis of relationships by Correlation Analysis

A further interrogation to determine the nature of the relationship between type of service and knowledge of ethics of war was performed using Spearman’s Rank Correlation Analysis and produced the results in the model summary Table 5.28:

Table 5. 28: Correlation between Type of Service and Knowledge

Details		Type of service	Knowledge
Spearman's rho	Type of service	Correlation Coefficient	1.000
		Sig. (2-tailed)	.
		N	413
	Knowledge	Correlation Coefficient	.516
		Sig. (2-tailed)	.000
		N	413

Source: Author (2021)

From the data presented in Table 5.28, derived from Spearman’s Correlation Coefficient (ρ) of 0.516 implied existence of a positive non-linear relationship between the independent and dependent variables. It was also noted that their relationship is statistically significant since p-value is 0.000. Reflecting upon the study’s objective, this result was in conformity with the Chi-square test findings.

5.2.3.14 Analysis of the Relationship between Type of Service and Attitude

The relationship between type of service and attitude towards the ethics of war was analysed and the study findings have been summarised in Table 5.29:

Table 5. 29: Cross-tabulation Results Involving Type of Service and Attitude

Details		Attitude					Total	
		Strongly disagree	Disagree	Neutral	Agree	Strongly agree		
Type of service in Zambia Army	Commissioned	Count	13	19	6	19	15	72
		Expected Count	7.8	7.7	9.1	28.8	18.7	72.0
		% of Total	3.1%	4.6%	1.5%	4.6%	3.6%	17.4%
	Non-commissioned	Count	32	25	46	146	92	341
		Expected Count	37.2	36.3	42.9	136.2	88.3	341.0
		% of Total	7.7%	6.1%	11.1%	35.4%	22.3%	82.6%
Total		Count	45	44	52	165	107	413
		Expected Count	45.0	44.0	52.0	165.0	107.0	413.0
		% of Total	10.9%	10.7%	12.6%	40.0%	25.9%	100.0%

Source: Author (2022)

The cross-tabulated results in the Table 5.29 showed that a significant proportion of the officers and soldiers believed in the presence of a relationship between type of service and attitude towards ethics of war. There were ostensibly 40.0% and 25.9% of the respondents who agreed to the existence of a relationship by merely agreeing and strongly agreeing respectively. It was also observed that 12.6% of the respondents were doubtful. However, 21.6% of the respondents objected to the presence of a relationship between the variables with 10.7% of them disagreeing

and the remaining 10.9% strongly disagreeing. Nonetheless, study findings implied there were at least 65.0% officers and soldiers who believed in the association of the two variables. A further analysis of the responses based on the type of service showed that more non-commissioned (57.7%) than commissioned officers (8.2%) supported the existence of a relationship. Majority of non-commissioned officers (11.1%) were seen to be ambivalent compared to those who either merely disagreed (7.7%) or those who strongly disagreed (10.9%). On the other hand, there were more commissioned officers who either disagreed (4.6%) or strongly disagreed (3.1%) than those who were neutral (1.5%) to the claim.

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between type of service and attitude towards ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀: there is no relationship between attitude, and type of service.

H₁: there is a relationship between attitude, and type of service.

Table 5. 30: Chi-Square Tests Between Type of service and Attitude

Details	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	30.506	4	.000
Likelihood Ratio	26.116	4	.000
Linear-by-Linear Association	15.463	1	.000
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 7.67.

Source: Author (2022)

Based on the findings presented in Table 5.30, Chi-square test results with a p-value of 0.000 which is far below the threshold significance level of 0.05 was produced. This derived result was indicative of the fact that there was sufficient evidence for a decision to be made to fail to reject the alternative hypothesis (**H₁**). Therefore, as a result of there being a statistically significant

relationship between the dependent and independent variables, it could be accepted that type of service was related to the attitude towards ethics of war.

Analysis of relationships using Correlation Analysis

A further interrogation to determine the nature of the relationship between type of service and attitude towards the ethics of war was performed using Spearman’s Rank Correlation Analysis and produced the results in the model summary Table 5.31:

Table 5. 31: Correlation between Level of Type of Service and Attitude

Details		Type of service	Attitude
Spearman's rho	Type of service	Correlation Coefficient	1.000
		Sig. (2-tailed)	.472
		N	.000
Attitude		Correlation Coefficient	.472
		Sig. (2-tailed)	.000
		N	413

Source: Author (2022)

Table 5.31 shows that the relationship between type of service and attitude among the officers and soldiers is positive and mild as shown from Spearman’s Rank Correlation Coefficient value of 0.472. The relationship is also statistically significant since the calculated *p-value* (0.000) is less than 0.05. The finding is in line with Chi-square test results, and implies that, attitude was responsive to respective types of service in which officers and soldiers were engaged.

5.2.3.15 Analysis of the Relationship between Type of Service and Practice

The study further delved into assessing the relationship between type of service and the practice of the ethics of war. A summary of the cross tabulated findings have been summarised in Table 5.32:

Table 5. 32: Cross-tabulation Results Relating Type of service and Practice

Details		Practice					Total	
		Never	Rarely	Sometimes	Most of the time	Always		
Type of service in Zambia Army	Commissioned	Count	11	20	4	22	15	72
		Expected Count	8.0	8.7	11.3	30.2	13.8	72.0
		% of Total	2.7%	4.8%	1.0%	5.3%	3.6%	17.4%
	Non-commissioned	Count	35	30	61	151	64	341
		Expected Count	38.0	41.3	53.7	142.8	65.2	341.0
		% of Total	8.5%	7.3%	14.8%	36.6%	15.5%	82.6%
	Total	Count	46	50	65	173	79	413
		Expected Count	46.0	50.0	65.0	173.0	79.0	413.0
		% of Total	11.1%	12.1%	15.7%	41.9%	19.1%	100.0%

Source: Author (2022)

The study findings apparently showed large proportion, 41.9% of officers and soldiers of the Zambia Army who most of the time agreed that the two variables were connected with an additional 19.1% who affirmed with always. Thus approximately 61.0% of the total respondents confirmed presence of a correlation in comparison to 12.1% who rarely, 11.1% who never and 15.7% who were indistinguishable to the claim. It was further pointed out that majority of officers and soldiers within Zambia Army alleged that practice of ethics of war was concomitant to the type of service. Further analysis in terms of type of service responses was conducted, where it was revealed that more no-commissioned (52.1%) than commissioned officers (8.9%) backed the statement of the existence of a relationship. The study findings further revealed that more of non-commissioned sometime (14.8%) practiced ethics of war than those who never (8.5%) or rarely

(7.3%) in comparison to commissioned officers who never (2.7%) or rarely (4.8%) than sometime (1.0%) practiced ethics of war.

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between type of service and the practice of ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀: there is no relationship between practice, and type of service.

H₁: there is a relationship between practice, and type of service.

Table 5. 33: Chi-Square Tests between Type of Service and Practice

Details	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	27.583	4	.000
Likelihood Ratio	25.614	4	.000
Linear-by-Linear Association	5.734	1	.017
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 8.02.

Source: Author (2022)

From the Chi-square test results presented in the Table 5.33, a *p-value* of 0.000 was computed which is actually less than $p = 0.05$. What this result implied is that there was enough evidence supporting a decision to fail to reject the alternative hypothesis (**H₁**). Since evidence was adduced to the effect that a statistically significant relationship existed between the dependent and independent variables, it could be accepted that type of service in the Zambia Army was related to the practice of ethics of war.

Analysing the relationship using Correlation Analysis

The nature of the relationship between type of service and the practice of ethics of war was further examined using Spearman’s Correlation Analysis and the results were presented in the model summary Table 5.34:

Table 5. 34: Correlation between Level of Type of Service and Practice

Details		Type of service	Practice	
Spearman's rho	Type of service	Correlation Coefficient	1.000	.538
		Sig. (2-tailed)	.	.001
		N	413	413
Practice		Correlation Coefficient	.538	1.000
		Sig. (2-tailed)	.001	.
		N	413	413

Source: Author (2022)

In table 5.34, the Spearman’s Rank Correlation Coefficient of 0.538 signifies the existence of a positive monotonic relationship between the variables. The relationship between the variables is statistically significant since the calculated p -value, 0.000 is less than 0.05. The implication of the findings is that type of service positively relates with the practice of ethics of war in a strong way. The results are also in tandem with those derived from Chi-square test.

5.2.3.16 Analysis of the Relationship between Length of Service and Knowledge

The relationship between length of service and knowledge of the ethics of war was analysed and the study findings have been summarised in Table 5.35:

Table 5. 35: Cross-tabulation Involving Association between Length of Service and Knowledge

Details		Knowledge					Total	
		Strongly Disagree	Neutral	Agree	Strongly Agree			
Length of service in Zambia Army	Count	15	22	13	49	36	135	
	0-9 years	Expected	16.3	14.4	15.0	54.9	34.3	135.0
	Count	3.6%	5.3%	3.1%	11.9%	8.7%	32.7%	
	10-19 years	Count	22	15	13	46	40	136
	Expected	16.5	14.5	15.1	55.3	34.6	136.0	
	Count	5.3%	3.6%	3.1%	11.1%	9.7%	32.9%	
	20-29 years	Count	13	7	20	73	29	142
	Expected	17.2	15.1	15.8	57.8	36.1	142.0	
	Count	3.1%	1.7%	4.8%	17.7%	7.0%	34.4%	
	Total	Count	50	44	46	168	105	413
	Expected	50.0	44.0	46.0	168.0	105.0	413.0	
	% of Total	12.1%	10.7%	11.1%	40.7%	25.4%	100.0%	

Source: Author (2022)

The cross-tabulated study findings presented in Table 5.35 showed that 40.7% of the respondents agreed and 25.4% strongly agreed that length of service and knowledge of ethics of war were related. Therefore, nearly 66.0% of the respondents believed the two variables were related. This was in comparison with 12.1% of the respondents who strongly disagreed, 10.7% who disagreed and 11.1% who were ambivalent or neutral. Thus, based on these findings, the study conspicuously showed that majority of officers and soldiers believed that their knowledge of ethics of war was

directly related to their length of service in the Zambia Army. A breakdown of the responses of those who showed agreement indicated that the belief was higher among the respondents with longer tenure of service in the Zambia Army. That is, of those respondents who showed agreement, 24.7% had served in the Zambia Army between 20 and 29 years; 20.8% had served between 10 and 19 years; and 20.6% had served not more than 9 years.

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between length of service and knowledge of ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀: there is no relationship between, Knowledge and Length of Service of officers and soldiers in Zambia Army.

H₁: there is a relationship between, Knowledge and Length of Service of officers and soldiers in Zambia Army.

Table 5. 36: Chi-Square Tests between Length of Service and Knowledge

Details	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	21.657	8	.006
Likelihood Ratio	21.917	8	.005
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 14.38.

Source: Author (2022)

In Table 5.36, the Chi-square test produced a p-value ($p=0.006$) which is less than the threshold significance level of $p=0.05$. This result certified that there is sufficient evidence for a decision to make to fail to reject the alternative hypothesis (**H₁**). As a result of existence of a statistically significant relationship between the dependent and independent variables, it could be accepted that tenure of service in the Zambia Army was associated with the level of knowledge of ethics of war.

Analysis of Relationships using Correlation Analysis

A further interrogation to determine the nature of the relationship between length of service and knowledge of ethics of war was performed using Spearman’s Rank Correlation Analysis and produced the results in the model summary Table 5.37:

Table 5. 37: Correlation between Years of service and Knowledge

Details		Years of service	Knowledge
Spearman's rho	Years of service	Correlation Coefficient	1.000
		Sig. (2-tailed)	.516
		N	.
Knowledge		Correlation Coefficient	413
		Sig. (2-tailed)	.000
		N	413

Source: Author (2022)

From the study findings presented in Table 5.37, Spearman’s Rank Correlation Coefficient value 0.516 signifies existence of a moderate non-linear relationship between the independent and dependent variables. With p-value ($p=0.000$) less than 0.05, there is evidence of a statistically significant relationship between the variables, with an implication that an increase in the years of service produced moderate positive effect on officers’ and soldiers’ levels of knowledge of ethics of war and vice-versa. This finding is similar to what Chi-square tests recommended earlier.

5.2.3.17 Analysis of the Relationship between Length of Service and Attitude

How length of service was related to the attitude of the respondents towards the ethics of war was investigated and results presented as follows:

Table 5. 38: Cross tabulation Results between Length of Service and Attitude

Details			Attitude					Total
			Strongly disagree	Disagree	Neutral	Agree	Strongly agree	
Length of service in Zambia Army	0-9 years	Count	12	22	16	50	35	135
		Expected Count	14.7	14.4	17.0	53.9	35.0	135.0
		% of Total	2.9%	5.3%	3.9%	12.1%	8.5%	32.7%
	10-19 years	Count	21	15	14	44	42	136
		Expected Count	14.8	14.5	17.1	54.3	35.2	136.0
		% of Total	5.1%	3.6%	3.4%	10.7%	10.2%	32.9%
	20-29 years	Count	12	7	22	71	30	142
		Expected Count	15.5	15.1	17.9	56.7	36.8	142.0
		% of Total	2.9%	1.7%	5.3%	17.2%	7.3%	34.4%
	Total	Count	45	44	52	165	107	413
		Expected Count	45.0	44.0	52.0	165.0	107.0	413.0
	% of Total			10.9%	10.7%	12.6%	40.0%	25.9%

Source: Author (2022)

From the cross tabulated study findings shown in the Table 5.38, 40.0% of the respondents agreed and 25.9% strongly agreed that length of service was related to the respondents' attitudes towards ethics of war. Thus, about two-thirds (about 66%) of the respondents agreed to the interrelatedness of the dependent and independent variables. However, of the one-third of the respondents who never agreed, 10.9% of them strongly disagreed, 10.7% disagreed and 12.6% were undecided, by being neutral. What was evident from the tabulated findings was that a large proportion of the

officers and soldiers claimed their attitude towards ethics of war was related to the length of service.

Again, what was observed from the responses was that more of the respondents who had served longer in the Zambia Army believed more strongly in the interrelatedness of the dependent and independent variables than those with shorter tenures. For instance, 24.5% of those who were in agreement had a tenure service of between 20 and 29 years; followed by 20.9% who served between 10 and 19 years; and then 20.6% who had served for a period not exceeding 9 years. Conversely, respondents with the longest tenure of services (20-29 years) were seen to choose to be neutral (5.3%) than to disagree (1.7%) or strongly disagree (2.9%). For the respondents with the shortest tenure of service (0-9 years), there was a slightly higher tendency for disagreement (5.3%) than neutral (3.9%) and strongly disagree (2.9%). Lastly, it was observed that majority of the respondents who served between 10 and 19 years tended to disagree (either strongly 5.1% or merely 3.6%) than being neutral (3.4%).

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between length of service and attitude towards ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀ : there is no relationship between length, of service and attitude.

H₁ : there is a relationship between length, of service and attitude.

Table 5. 39: Chi-Square Tests between Length of Service and Attitude

Details	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	22.248	8	.004
Likelihood Ratio	22.441	8	.004
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 14.38.

Source: Author (2021)

The results presented in Table 5.39 shows that a p-value of less than 0.05 ($p=0.004$) was calculated. This p-value of 0.004 suggested there was sufficient evidence to fail to reject the alternative hypothesis (H_1). Therefore, based on this evidence of a statistically significant relationship between the dependent and independent variables, it could be accepted that length of service was related to the attitude of ethics of war.

Analysis of the Relationship using Correlation Analysis

A further interrogation to determine the nature of the relationship between length of service and attitude towards ethics of war was performed using Spearman's Rank Correlation Analysis and produced the results in the model summary Table 5.40:

Table 5. 40: Correlation between Length of service and Attitude

Details		Length of service	Attitude
Spearman's rho	Length of service	Correlation Coefficient	1.000
		Sig. (2-tailed)	.411
		N	413
	Attitude	Correlation Coefficient	.411
		Sig. (2-tailed)	.000
		N	413

Source: Author (2022)

Table 5.40 shows existence of a positive but moderate monotonic relationship between the independent and dependent variables as shown from Spearman's Correlation Coefficient value of 0.411. The relationship between the variables is statistically significant with p value ($p=0.000$) being less than 0.05 significance level. What this relationship entails is that an increase in the officers' and soldiers' tenure in the Zambia Army moderately improved their attitude towards ethics.

5.2.3.18 Analysis of the Relationship between Length of Service and Practice

The study also probed how length of service in the Zambia Army was related to the way the officers and soldiers practiced the ethics of war, and results were presented as follows:

Table 5. 41: Cross tabulation Results Involving Relationship between Length of Service and Practice

Details		Practice					Total
		Never	Rarely	Sometimes	Most of the time	Always	
Length of Service in Zambia Army	Count	15	23	18	49	30	135
	0-9 years						
	Expected	15.0	16.3	21.2	56.5	25.8	135.0
	Count						
	% of Total	3.6%	5.6%	4.4%	11.9%	7.3%	32.7%
	10-19 years						
	Count	20	18	21	48	29	136
	Expected	15.1	16.5	21.4	57.0	26.0	136.0
	Count						
	% of Total	4.8%	4.4%	5.1%	11.6%	7.0%	32.9%
	20-29 years						
	Count	11	9	26	76	20	142
Expected	15.8	17.2	22.3	59.5	27.2	142.0	
Count							
% of Total	2.7%	2.2%	6.3%	18.4%	4.8%	34.4%	
Total	Count	46	50	65	173	79	413
	Expected	46.0	50.0	65.0	173.0	79.0	413.0
	Count						
	% of Total	11.1%	12.1%	15.7%	41.9%	19.1%	100.0%

Source: Author (2022)

In the study findings shown in Table 5.41, the respondents believed that the practice of ethics of war was related to the length of service most of the time (41.9%), always (19.1%), sometimes (15.7%), rarely (12.1%) and never (11.1%). Effectively, this meant that only about 11.0% of the respondents did not agree that the two variables were related compared with about 89.0% who thought the variables were interrelated in one way or another. In the study findings, it was suggested that a larger proportion of officers and soldiers of the Zambia Army believed that their practice of ethics of war related to length of service. In terms of those who believed in the

interrelatedness of the variables, 23.2% had length of service of 20-29 years, 19.2% had length of service of 0-9 years and 18.6% had length of service of 10-19 years.

Testing the significance of the relationship using Chi –Square Test

In order to determine whether the relationship between length of service and the practice of ethics of war was statistically significant or not, Chi-Square Test was used to test the following hypotheses:

H₀ : there is no relationship between length of service, and practice.

H₁ : there is a relationship between length of service, and practice.

Table 5. 42: Chi-Square Tests between Length of Service and Practice

Details	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	20.792	8	.008
Likelihood Ratio	21.242	8	.007
N of Valid Cases	413		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 15.04.

Source: Author (2022)

The Chi-square test results given in Table 5.42 show a calculated p-value ($p=0.008$) which is less than 0.05. With the calculated *p-value* being lower than the threshold alpha value of 0.05, there was sufficient evidence to fail to reject the alternative hypothesis (H_1). As a result of the foretasted, there was presence of statistically significant correlation between the independent and dependent variables. It could therefore be accepted that length of service in the Zambia Army had a correlation with practice of ethics of war by officers and soldiers.

Analysis of the relationship using Correlation Analysis

A further interrogation to determine the nature of the relationship between length of service and the practice of ethics of war was performed using Spearman’s Correlation Analysis and produced the results in the model summary Table 5.43:

Table 5. 43: Correlation between Years of service and Practice

Details			Years of service	Practice
Spearman's rho	Years of service	Correlation Coefficient	1.000	.629
		Sig. (2-tailed)	.	.000
	N		413	413
	Practice	Correlation Coefficient	.629	1.000
Sig. (2-tailed)		.000	.	
N		413	413	

Source: Author (2022)

Table 5.43 designates a positive and strong non-linear relationship between the independent and dependent variables as demonstrated from Spearman's Rank Correlation value of 0.629. The results also show significant correlation between the variables at $p=0.000$ level since p -value is less than 0.05 ($p<0.05$). This indicates that how officers and soldiers’ practiced the ethics of war was moderately affected by tenure in the Zambia Army. This observation affirms what Chi-square test established.

5.2.3.19 Summary of Findings

Table 5. 44: Summary of Findings

Hypotheses Test and Correlation Results After Statistical Testing					
Main Hypothesis	Hypotheses	Fail to Reject	Reject	Spearman’s Correlation Coefficient (rho)	P-Value
		Yes	No		
H1	There is a statistically significant weak positive relationship between knowledge of ethics of war and gender.		No	0.022	0.271

H2	There is a statistically significant weak positive relationship between attitude and gender.	Yes		0.368	0.001
H3	There is a statistically significant weak positive relationship between practice of ethics of war and gender.	Yes		0.118	0.002
H4	There is a statistically significant weak positive relationship between level of knowledge of ethics of war and level of education.	Yes		0.534	0.000
H5	There is a statistically significant weak positive relationship between attitude and level of education.	Yes		0.407	0.000
H6	There is a statistically significant weak positive relationship between practice of ethics of war and level of education.	Yes		0.508	0.000
H7	There is a statistically significant weak positive relationship between level of knowledge of ethics of war and type of service.	Yes		0.516	0.000
H8	There is a statistically significant weak positive relationship between attitude and type of service.	Yes		0.472	0.000
H9	There is a statistically significant weak positive relationship between practice of ethics of war and type of service.	Yes		0.538	0.000

H10	There is a statistically significant weak positive relationship between level of knowledge of ethics of war and length of service.	Yes		0.516	0.000
H11	There is a statistically significant weak positive relationship between attitude and length of service.	Yes		0.411	0.000
H12	There is a statistically significant weak positive relationship between practice of ethics of war and length of service.	Yes		0.629	0.000

Source: Author (2022)

5.2.4 Analysis of Mediating Variables

All three study mediating variables namely: operational environment, organisational study factors and administrative factors were analysed as presented in the following presentations:

5.2.4.1 Assessment of Operational Environment of the Zambia Army Officers and Soldiers

An assessment was carried out on the operational environment of the Zambia Army in order to ascertain its influence on the knowledge, attitudes and practices of ethics of war by the officers and soldiers. Table 5.45 presents the findings:

Table 5. 45: Assessment of Operational Environment of the Zambia Army Officers and Soldiers

Study Variables on Operational Environment		Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean
		1	2	3	4	5	
Officers and Soldiers are provided with the	f	38	65	35	170	105	3.58
	%	9	16	9	41	25	

right equipment for operations.

Officers and Soldiers are provided with required logistics for operations.	f	38	50	43	180	102	3.62
	%	9	12	10	44	25	
Officers and Soldiers are given the right technical orders/guidance.	f	34	39	19	177	144	3.87
	%	8	9	5	43	35	
Officers and Soldiers are provided with sound leadership.	f	35	46	25	174	133	3.78
	%	9	11	6	42	32	
Officers and Soldiers are effective in planning.	f	34	44	29	148	158	3.85
	%	8	11	7	36	38	
Average (%)		8.7	11.8	7.3	41.1	31.1	3.74
Summary		(Disagreement-20.5%)	(Neutral7.30%)	(Agreement-72.2%)			

Source: Author (2022)

An investigation of the operational environment as a moderating variable revealed that 72.2% of the respondents agreed that the operational environment provided by the Zambia Army supported their operations compared to 20.5% who disagreed and 7.3% who were unsure or neutral. This was augmented by the derived grand mean value of 3.7, which was way above the Likert scale of

3.0 (a threshold for neutrality on a scale of 1-5 where 1= strongly disagree, 2 = disagree, 3 = neutral, 4 agree, 5 = strongly agree). Thus generally, officers and soldiers confirmed that the operational environment provided for them by the Zambia Army offered an opportunity to acquire knowledge and attitudes of ethics of war and later practice them. The officers and soldiers particularly agreed to the operational environment being appropriate in terms of them being given the right technical orders/guidance (mean = 3.87); their planning being done effectively (mean = 3.85) and leadership being sound (mean = 3.78).

5.2.4.2 Assessment of Organisational Factors of the Zambia Army

Further, an assessment of the organisational factors of the Zambia Army was carried out in order to ascertain their influence on knowledge, attitudes and practices of ethics of war by officers and soldiers. Table 5.46 presents the findings:

Table 5. 46: Analysis of Organisational Study Factors of the Zambia Army

Study Variables on Operational Environment		Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean
		1	2	3	4	5	
Ethics of war are clearly defined in Zambia Army	f	33	44	20	174	142	3.84
	%	8.0	10.7	4.8	42.1	34.4	
Ethics of war are highly appreciated in Zambia Army	f	32	46	23	187	125	3.79
	%	7.7	11.1	5.6	45.3	30.3	
Ethics of war training is provided in Zambia Army	f	34	47	15	175	142	3.83
	%	8.2	11.4	3.6	42.4	34.4	

Ethical conduct is rewarded in Zambia Army	f	32	56	44	177	104	3.64
	%	8	14	11	43	25	
Ethics of war are communicated in Zambia Army	f	35	46	20	185	127	3.78
	%	8.5	11.1	4.8	44.8	30.8	
Average (%)		8.0	11.6	5.9	43.5	31.0	3.78
		Disagreement			Agreement		
Summary		(19.6%)		5.9%	(74.5%)		

Source: Author (2022)

In Table 5.46 shown, three quarters (74.5%) of the respondents were in agreement that organisational factors within the Zambia Army moderated their knowledge, attitudes and practices of the ethics of war compared with 19.6% who were in disagreement. Only 5.9% of officers and soldiers were ambivalent to the claim by being neutral. This was further supported by the computed grand mean value of 3.78, above the Likert scale threshold of 3.0. (a threshold for neutrality on a scale of 1-5 where 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 agree, 5 = strongly agree). It was therefore affirmed that organisational factors within the Zambia Army enabled officers and soldiers to acquire knowledge and attitude of ethics of war and later practice them.

The officers and soldiers particularly agreed to the organisational factors being appropriate in terms of the ethics of war being clearly defined in Zambia Army (mean = 3.84); ethics of war training being provided in Zambia Army (mean = 3.83); ethics of war being highly appreciated in Zambia Army (mean = 3.79) and ethics of war being communicated in Zambia Army (mean = 3.78).

5.2.4.3 Assessment of Administrative Factors of the Zambia Army

Lastly, the study assessed how the administrative factors of the Zambia Army affected knowledge, attitudes and practices of ethics of war among the officers and soldiers. Table 5.47 presents the findings:

Table 5. 47: Analysis of Administrative Factors of the Zambia Army

Study Variables on Operational Environment		Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean
		1	2	3	4	5	
Salaries and conditions of service for Officers and Soldiers are always fulfilled	f	49	56	135	84	89	3.26
	%	11.9	13.6	32.7	20.3	21.5	
Promotion and recognition of Officers and Soldiers are always made	f	33	44	105	126	105	3.55
	%	8.0	10.7	25.4	30.5	25.4	
Staff development programmes are always provided to Officers and Soldiers	f	47	68	101	119	78	3.27
	%	11.4	16.5	24.5	28.8	18.9	
Security of employment for Officers and Soldiers is guaranteed	f	35	40	42	145	151	3.82
	%	8.5	9.7	10.2	35.1	36.6	

Team work is always encouraged in Zambia Army	f	33	35	16	82	247	4.15
	%	8.0	8.5	3.9	19.9	59.8	
Average (%)		9.6	11.8	19.3	26.9	32.3	3.61
		Disagreement			Agreement		
Summary		(21.4%)		19.30%	(59.3%)		

Source: Author (2022)

The study results indicated that majority of respondents (59.3%) agreed that their knowledge, attitude and practice of ethics of war were influenced by administrative factors which prevailed within the Zambia Army compared to 21.4% who disagreed. It was shown that 19.3% of officers and soldiers of the Zambia Army were ambivalent about the existence of the relationship as indicated by their neutrality. What was further revealed by the study findings was that the computed grand mean value of 3.61, which was reasonably greater than the Likert scale threshold of 3.0 signified that most of the respondents supported the proposition that administrative factors had a poignant effect on the acquisition of knowledge and practice as well as practice of ethics of war.

The study findings conspicuously pointed to the fact that knowledge, attitude and practice of ethics of war were regulated by the administrative factors which prevailed in the Zambia Army. The officers and soldiers particularly agreed to the administrative factors being appropriate in terms of the encouragement of team work (mean = 4.15); security of employment (mean = 3.82); as well as promotion and recognition (mean = 3.55). Fulfilment of Salaries and conditions of service together with provision of staff development programmes were fulfilled but had lower means of 3.26 and 3.27 respectively.

5.3 Qualitative Research Analysis

To have a comprehensive understanding of the study, exploratory sequential mixed methods design was employed involving a two-phase approach in which the researcher collected quantitative data in the first phase, analysed the results, and then used them to plan for the second

phase of qualitative data collection and subsequent analysis. The quantitative results informed the types of participants that were purposefully selected to participate in the qualitative phase and this had a great influence on the questions administered to the respondents. Qualitative data in this research helps to explain in more detail the quantitative results presented in the quantitative segment in order to contextualise and enrich the findings, increase validity when interpreting data and also generate new knowledge. Focus group discussions and interviews were used to collect data from the soldiers, officers and the key informants (former Army Commanders) respectively based on knowledge, attitude and practice of ethics of war.

As stated in the Chapter on methodology, through literature review and a pilot study conducted at Zambia Army Headquarters, the researcher was able to identify codes from other empirical studies dealing with the topic under review and these served as *a priori codes* for examining data. Therefore, during the qualitative stage of data collection, the goal was not to generate themes for analysis but to interrogate priority identified codes as established during the preliminary stages of research and as confirmed during the first stage of quantitative data collection. In the study, “a priori themes come from characteristics of the phenomena being studied and from already-agreed-on professional definitions found in literature reviews; from local, common sense constructs; and from researchers’ values, theoretical orientations, and personal experiences”. For the study, a priori themes included; inculturation, moral responsibility, duty and justice, and conscientisation. These themes provided direction for what to look for during the stage of qualitative research using the data collection tools as highlighted in the current Chapter.

Having set *a priori codes*, it was relatively easier for the researcher to retrieve and collect together text and data associated with each thematic idea so that the data could be sorted and examined together and different cases compared in that respect. Boxes were used to gather and store together materials dealing with the same batch of thematic information. In addition, samples of coded interviews were shared with peers to confirm designations. After all the data had been assigned, the researcher also prepared written narratives on each theme or category for cross-checking and to act as a form of secondary data analysis. Once categorisation was complete, the researcher prepared charts for each theme using different colour code Manila paper which were stuck on the wall. These were used to trace connections and alternative links that could further clarify or aid

explanation of the data while highlighting possible contradictions, paradoxes and conflicting evidence that contradicted the researcher’s interpretations. Digital charts were also prepared as backup for research data.

5.3.1 Focus Group Discussion for Officers and Soldiers

Focus group discussions were conducted with Zambia Army officers and soldiers drawn from five (5) military units based in Kabwe, Ndola and Lusaka namely: 2 Infantry Battalion, 3 Infantry Battalion, 17 Calvary Regiment and 10 Medium Artillery Regiment as well as 2ZR. Details of the focus group discussions were as follows:

UNIT	Male Participants	Female Participants	Total Participants
1 Infantry Battalion	8	2	10
3 Infantry Battalion	9	1	10
17 Calvary Regiment	7	3	10
10 Medium Artillery	8	2	10
2 Infantry Battalion	6	4	10
TOTAL	38	12	50

Source: Author, 2022

There were 50 officers and soldiers who participated in focus group discussions across the five units in the three provinces (Lusaka, Central and Copperbelt). Among these, 24% were females and 76% were males. Both the female and male officers and soldiers were purposefully selected by their respective units taking into consideration their relevance to the study. Thus, 50 officers and soldiers participated in the focus group discussions in this study. The findings of these focus group discussions have been outlined in the section that follows in the proceeding paragraphs.

Knowledge of Ethics of War

Both the soldiers and officers appeared to be familiar with the concept of ethics in general and ethics of war in particular. In all the six units, the officers and soldiers correctly brought out fundamental terminologies that define or relate to the concept of ‘ethics’. They explained that ethics generally denoted “*some code, principles or standards of behaviour which guide morally*

acceptable behaviour". Ethics were also seen as "a set of values or norms (dos and don'ts) designed to regulate the behaviour and practice of a profession or group of people". Then with respect to the military profession, all the officers and soldiers were able to clearly distinguish between military ethics and ethics of war. According to majority of the officers and soldiers, *ethics of war are a subset of military ethics and refer to a set of prescribed norms or acceptable code of behaviour which guides the conduct of war based on the principles enshrined in the Geneva Convention and other international protocols*. Military ethics, on the other hand, were seen to comprise of the complex and multidimensional military principles and values established to regulate the behaviour of Zambia Army personnel in both war and non-war circumstances.

Further, the officers and soldiers demonstrated their understanding of ethics of war by citing correct examples of ethical behaviour in addition to accurately identifying the principles of ethics of war. However, all of the participants did not clearly know or had at least never heard about the Just War Theory. Most of the officers and soldiers also claimed to have acquired their knowledge on ethics of war from both internal and external sources such as pre-deployment training, training in Zambia Army military schools as well as deployments in local and international operations. In the local set up, the officers and soldiers were enlightened on military ethics through their exposure to the Zambia Army's Standing Orders, Standard Orders Procedures (SOPs), Core Values, Creed and the Defence Act.

The acquisition of knowledge on ethics of war by the officers and soldiers was regarded to be done mostly during their pre-deployment training than normal training in the military schools. It was also disclosed that the ethics of war were expounded more during international operations compared with local deployments. However, the provision of effective training during international operations was seen to be impeded by time constraint, resulting in most of the officers and soldiers opining that they were not given sufficient time to fully appreciate the cultural, customs and linguistic aspects of the communities to which they were deployed. The officers and soldiers observed also that on the local front, the Zambia Army had appointed fewer disseminators of information on ethics of war and there was lack of adequate military schools, ICT facilities and library resources to effectively support the acquisition of knowledge.

The focus group discussions also categorically revealed that the acquisition of knowledge on ethics of war was affected by one's level of formal education, type of service and length of service. Gender was rejected as an influential factor while level of formal education and length of service were particularly considered to be imperative in the knowledge acquisition process for soldiers and officers. It was especially argued by the focus group discussants that *the higher the officers and soldiers advanced in their formal education attainment and the longer they had served in the Zambia Army, the more knowledgeable about ethics of war they became.*

Although education was recognised as enabler of acquisition of knowledge on ethics of war and the officers and soldiers are willing to upgrade their formal qualifications, the participants felt the Zambia Army pursued a prohibitive education policy over a long period of time. Most of the respondents observed that the Zambia Army's longstanding policy on education ... *only recognised qualifications that were in the core disciplines of the Army. This did not include most of the disciplines in which the officers and soldiers desired to venture into such as business administration, education, theology etc.* The failure of policy to recognise soft skills was deemed to stifle desire to upgrade qualifications. It was also observed by the officers and soldiers that the prohibitive policy was recently reviewed and adjusted to encourage them to pursue formal education broadly.

Attitude towards Ethics of War

The focus group discussions showed that most of the soldiers from all the units seemed to possess positive attitude towards the ethics of war and were willing to learn more in order to enrich their knowledge and enhance their career.

Answering a series of questions designed to explore the soldiers' attitudes if faced with various ethical circumstances, a number of lessons were learned. Firstly, all the soldiers believed that it was ethical to fight in a war so long there was justification [justifiable war]. The soldiers believed that, in instances where war was unjustified, it would not be prudent for them to fight as provided in the Geneva Convention. Thus, from this, it could be observed that the soldiers held positive attitudes towards ethics of war.

All participants from ZAU2 and ZAU3 and some from ZAU1 indicated that they would personally disobey an order given to them by their superior if it was unethical. Those who would refuse to carry out an unethical order suggested that they could do so in a 'convenient way' to avoid offending their superiors. Further, the soldiers categorically indicated that they recognised the fact that, even if orders were given to them by superiors [who were sometimes not on the ground], responsibility and accountability ultimately rested with them individually. Some of the participants further narrated their own personal experiences in which they demonstrated positive attitude towards upholding the ethics of war during local and international operations.

Further, focus group participants in all of the three provinces (herein categorised in to three units) held the belief that their attitude towards ethics of war was affected by gender, level of formal education attained and length of service. It was commonly believed by those in ZAU2 and ZAU3 that female soldiers had much stronger attitude to uphold the ethics of war than their male counterparts.

Practice of Ethics of War

Majority of participants in the group discussion attested to practicing ethics of war in local and internal operations as well as facing at least one ethical dilemma which tested their ability to behave ethically. In one example, a ZAU1 participant narrated the following situation which transpired during one of the local operations to illustrate the practice of ethics by soldiers:

...a platoon of soldiers had run out of food stuffs during an operation in the western part of the country. The situation became bleak and their survival difficult. Although the matter was timeously reported, there was no corresponding feedback. The food delayed to arrive and in the process some of the platoon's superiors ordered them to use initiative to find food and ensure their survival. It was pointed out to the platoon that some of the villages in the periphery of operational areas had plenty of chickens which they could use to get some relief. However, after thoroughly analysing the suggestion, the soldiers thought such an action as being inappropriate since it could potentially subvert the peace they enjoyed with the local community. Therefore, the soldiers refrained from committing an act that seemed unethical.

In another instance, participants from ZAU2 recounted how they demonstrated a practice of ethical behaviour as follows:

... during one of Africa's fierce civil wars in one of the countries in central Africa, the commander of an international force instructed his troops to shoot anybody seen armed with a gun in order to protect themselves.

However, according to the participants, while some of the international troops proceeded to execute the order, the soldiers of the Zambia Army held back because they regarded the instruction to shoot at somebody who did not aim a gun at them as a contravention of the military norms. The participants further indicated that Zambia Army officers and soldiers were esteemed highly in international military operations because of the way they demonstrated commitment to professionalism [ethical behaviour]. They believed that their ethical behaviour is moulded earlier in their career due core values which demand them to demonstrate discipline, loyalty to the country, team work, selfless service and responsibility.

Discussing the factors that affected the practice of ethics of war in the light of this research, the participants unanimously agreed that it was influenced by gender, level of formal education attained, type of service and length of service. According to the participants, female soldiers were stricter than their male counterparts and were never at a disadvantage except only during the times when their bodies had to respond to the physiological cycles of women. Further, majority of the soldiers held the view that those who had gone higher in acquiring formal education had sound understanding of ethics and were therefore more likely to practice ethics of war better during operations. In the words of one participant from ZAU1: the way the soldiers practiced ethics of war was a consequence of their education, citing the adage "knowledge is power".

Focus Group Discussion with Officers

The purpose of including officers in the focus group discussion was to gather their views and opinions regarding knowledge, attitude and practice of ethics of war in the Zambia Army. It was hypothesized that since officers and soldiers operate on different hierarchies of command and control, variations were expected with regards to knowledge, attitudes and practices of ethics of

war. The degree of these variations was a primary interest for the researcher. A total of Seven (07) Officers (4 male and 3 female) of Ranks, Major and Captain took part in the discussion.

During the discussion, it was established that most of the officers had been deployed before on operations as Staff Officers on UN mission and were thus to varying degrees more exposed to ethics of war through pre-deployment training and UN online courses. Further, two (02) officers indicated that they were pursuing Masters Degrees; One in public administration and one in education management. One officer had just finished their Staff College which included components of international relations and a diploma in security studies.

Three (03) out of seven (07) officers defined ethics in a religion context as the ability of 'Differentiating between right and wrong'. This was not surprising as all the participants stated that they were Christians in the Bio-data sheets filled in before the discussion. When asked where most learnt about ethics, most indicated that it was from their academic pursuits. Officers with degrees and masters from social sciences mentioned having come across ethics at college. Though only one confirmed having done this in one of their courses. One was exposed to business ethics. With regards to acquiring this knowledge during military courses or training, only two (02) senior majors that had done advance military courses such as Junior Command and Staff Course and Defence Services Command and Staff Course had come across ethics of war but not as a substantive topic but as part of other related course material and lessons. Only one (01) participant with a masters confirmed that they had personally read on ethics and something relating to ethics of war. Particularly, contrary to the findings from soldiers, officers maintained that they were exposed to ethics of war during routine staff work, at formal functions and in the Officers' Mess according to military customs and traditions.

5.3.2 Interviews with Former Army Commanders

The study considered three (3) key informants who are former Army Commanders for interviews with a view to provide personal experience on the evolution of the concept of the ethics of war in the Zambia Army. To clearly capture the views of the three key informants about the research topic, the retired commanders were interviewed using a set of pre-determined questions as per interview Guide (Appendix 3). Generally, the questions focused on getting an in depth

understanding of the informants' perception of ethical and unethical behaviour among officers and soldiers during their tenure in office. The questions further solicited opinion on the informants' rated knowledge levels, attitudes and practices of ethics of war among Zambia Army officers and soldiers during their time. All former Commanders gave responses within the context of their personal lives and military career and experiences.

Overall, the three commanders' views were in accord, with all of them articulating that, ethics of war indeed existed during their reign and were somehow practiced. This was however against the backdrop that the ethics of war or moral rules of war were not understood from an academic point of view but were expressed through transformations in the Army which revolved around conscientisation and political education.

Overall, the primary and overriding finding from interviews with former Army Commanders and both focus group discussions was that indeed, since independence, officers and soldiers in the Zambia Army have been exposed to ethics to some degree which has changed over the years in the manner of exposure and how much these ethics related to military operations. It was established that in the days immediately after independence, ethics in general and Ethics of War were not understood from an academic point of view but were expressed through transformations in the Army which revolved around conscientisation and political education. Political education was introduced by the United National Independence Party (UNIP) government to change the thinking of soldiers and the perception of civilians.

According to one of the former Army Commanders (Participant 23B), *“Political Education was meant to enable the personnel [military] know that the party was the most supreme organ in the land, which commanded the gun (clenches fist), and that the party aimed at achieving Humanism through socialism and the Defence Force itself was involved in the construction of this new society.”*

These very sentiments were expressed by then Army Commander while being cross-examined by former High Court Commissioner Edward Shamwana in the treason trial of 12 men. It was further postulated that “UNIP is ruling whether anybody likes it or not, it has the army under its control and gives direction in the army...the party commands the gun” (Times of Zambia, 1982).

Participant 23C mentioned that, *“the Government ‘Spread ‘Humanism’ so as to get rid of capitalism and all its products of racialism, ethnism [sic], poverty and corruption. Officers and soldiers and officials elected as party leaders were never to be associated with capitalist and unethical practices such as owning houses for the purposes of renting to others, receiving more than one regular salary and so on...this was known as the leadership code.”*

Commenting on the scope of Political Education introduced in the Army during the focus group discussion with officers, Participant FGDO 1A: maintained that, *“The political Education package as taught in the country and at the PCC (President Citizenship College) was very wide and embraced various subjects which were interrelated and aimed at a common national goal of raising political and ideological consciousness.”*

Contrariwise, most soldiers during their FGD maintained that, *“Political Education was scattered in a number of courses making it difficult to establish whether it was being tackled consistently.”* Indeed, as shown by the UNIP Syllabus on Political Education in Zambia, published by Freedom House, in primary schools it was referred to as civics, and at the University of Zambia as Political Science with perhaps a different emphasis for, say, an Economics student.

Another finding from interviews was that given Zambia’s socio-economic and political predicament as highlighted above, it mattered not how carefully societal limitations were laid down in the liberal independence constitution; its success depended upon the creation of a unique bond that unified the various societal groupings. Participant 23B argued that, *“The principle behind politicisation of the Civil Service within the confines of their discipline must be regarded as a very important development. Just as in the case of the Armed Forces and other services, a humanist leader does not want anybody to follow a certain line of action like a machine or a robot, in fact. They [must] be helped to understand and appreciate why the Party works for the establishment of a humanist society”*

According to participant FGDO 1F, *“Political Education was part of the whole process of National Building. It allowed key institutions including the army to be represented on powerful policy formulating organs like District Councils, the National Council and the General Conference of UNIP.”* Participant 23B further argued that Political Education was also part of the Army’s Psychological Defence which he loosely defined as *“the adoption of methods to resist*

psychological attack from the enemy.” Indeed, a document released by Education Directorate in 1988 outlined the function of Political Education and training in raising the psychological activities of a soldier.

Another finding that came out prominently during the focus group discussion with officers is that Political Education intensified civilian control and promoted close interaction between the political and military elite. It reinforced ethics and military professionalism especially of senior officers premised on military leadership’s understanding, acceptance and recognition of elected civil authorities, constitutional provisions and rule of law. However, at grassroots level, there was lesser integration and this resulted in apprehension among the rank and file of the Army. This finding resonated with what came out prominently during the focus group discussion as it was evident that even in more recent times, officers are more exposed to courses and information that borders around ethics of war than soldiers. In addition, the content of officers’ courses is broader than that of soldiers in that officers are exposed to legal aspects of warfare which they in future have to research on and understand as they are preparing for their promotion examinations. Specifically, officers identified examinations such as Military Law and National and International Studies (NIS) as critical in enriching their knowledge on ethics of war.

Indeed, research findings especially from the interactions with former commanders confirmed that in the earlier years, Political Education reinforced military professionalism premised on military values and leaderships understanding, acceptance and recognition of elected civil authorities, constitutional provisions and rule of law. By ‘reinforcement’ what is meant is that by standard of praxis, the military may be considered as having been professional even during colonial times (Chewe, 2014). Such professionalism, understood in part as loyalty to legitimate authorities was demonstrated for example during the Copperbelt mine workers’ strike and the Lenshina incidents. Furthermore, over the years, knowledge, attitude and practice of ethics of war in the Army has not only been based on values but equally on Professional Ethics. Unlike values, Professional Ethics are often codified as a set of rules. For the Zambia Army, these rules are found in the Defence Act and in different précis on military customs and traditions. As established from the focus group discussions, while both officers and soldiers acknowledge the Defence Act as a primary source of rules relating to ethical conduct in the Army, officers equally emphasize the importance of military customs which are inculcated informally through interactions at officers’ messes.

5.3.3 Themes as Brought Out During Qualitative Stage

Having set a priori themes that served as codes for examining data generated during the substantive stages of data collection, each theme was analysed in the context of research findings during the qualitative stage. From the different types of discussions conducted during the qualitative stage, the study was able to interrogate each theme in relation to the responses obtained and arguments given by study participants.

It was established during the qualitative stage that enculturation is an important framework for understanding knowledge, attitude and practice of ethics of war in the Zambia Army. During the FGDs, participants' responses were framed by what they considered is acceptable norms and collective values as accepted in the military. This form of enculturation in the sense of loyalty to norms and values was further exhibited more by officers than soldiers. This can be attributed to the fact that officers have a more strict code of conduct and exhibit greater esprit de corps. Officer training is equally markedly designed to reinforce military etiquettes, customs and traditions. In addition, from other responses from participants, it was established that other norms and values were not specific to the military but held in common with society in general. These are also influenced greatly by Christian beliefs which influence understanding of ethics and morals. Interaction during FGDs confirmed that there is a strong connection between ethics of war and religious values. However, although scholarship on this connection has increased, the basic concepts are still underdeveloped to fully inform the study under the themes identified.

The theme of enculturation in the sense of embodying norms and values that influence knowledge, attitude and practice of ethics of war is also closely related to the theme of Conscientisation. As established at the beginning of the research, it was hypothesized that knowledge, attitude and practice of ethics of war in the Zambia Army are framed to the extent that there is a deliberate process of Conscientisation as practiced at the inception of the Army in the period immediately after independence. This theme came out prominently in discussions with former Army Commanders. Most participants, more notably, former Commanders acknowledged that conscientisation played a key role in developing, strengthening, and changing consciousness of Army personnel vis-à-vis knowledge, attitude and practice of ethics of war. However, this theme was not remarkably notable in interactions with soldiers and junior officers. Therefore, it can be

concluded that to the extent that conscientisation is achieved through formal Senior Training Courses, it does not trickle down to more junior officers and the rank and file in the Army. From the qualitative stage, it was further evident that conscientisation played more of a foundational role in shaping the knowledge, attitudes and practices of ethics of war in the Zambia Army. However, the agenda for conscientisation has been an external phenomena imposed more or less by civilian authorities on the Army especially during the formative stage of the Army during the Second Republic (1972 to 1991).

During the qualitative stage of data collection, FGDs with both officers and soldiers showed that most Army personnel from all the units possess positive attitude towards the ethics of war in the context of execution of their duties. Interactions with officers and soldiers further confirmed and established a strong connection between moral responsibility and duty and justice in performance of duty. For officers especially, as brought out during FGDs with officers and interviews with former commanders, there is a tendency of thinking of the two concepts (moral responsibility and duty/justice) interchangeably. This not only shed light of the two themes individually but on the influence of the two collectively. During the qualitative stage, it was further established that, in the Zambia Army, officers and soldiers are expected to possess a moral responsibility through grounding in knowledge of the ethics of war. However, from responses obtained especially from soldiers, the extent to which this understanding of fundamental principles translated into a sense of moral responsibility is not entirely clear. As a theme, moral responsibility was very prominent during the pilot study and came to the fore frequently during review of the literature. In the final analysis however, the extent to which morality influenced the knowledge, attitudes and practices of officers and soldiers was strongly connected to other variables such as religion and gender.

All in all, during the qualitative stage, the officers and soldiers showed evidence of their knowledge of ethics of war by correctly identifying and articulating moral dilemmas. It was apparently clear that majority of the soldiers and officers at least possessed the fundamental understanding of moral responsibility towards ethics of war. Officers were especially able to recognise that it was morally right to use war for self-defence; it was morally right to declare war with the right motive/cause; it was morally responsible to declare intention before starting a war; it was morally right for legitimate authority only to declare a war; and it was morally wrong to kill non-combatants.

Unfortunately, many of the soldiers and officers failed to recognise that it could be morally right to use war as a means to enhance or promote peace.

5.4 Chapter Summary

The quantitative and qualitative findings presented in this chapter have shown similarities and some slight differences. But generally, it was perceived that, knowledge, attitude and practice of ethics of war by the Zambia Army officers and soldiers is in tandem with the principles of the Geneva Convention. These analyses and presentations will be discussed in detail in the subsequent chapter.

CHAPTER 6: RESEARCH FINDINGS

6.0 Introduction

This chapter explains the findings of the study presented in the previous chapter. It highlights the findings with respect to the levels of knowledge of ethics of war possessed by the officers and soldiers in the Zambia Army as well as their attitudes and practices of the ethics of war during local and international operations. The chapter also articulates the findings on the relationships between the dependent and independent variables of the study. Finally, the chapter explains the study findings on the moderating variables in relation to the independent and dependent variables. The research findings explanations are drawn from both the quantitative and qualitative analyses of the study.

6.1 Knowledge of Ethics of War

In the preliminary stages of the study, it was established that across multiple studies, consistent evidence was found that ordinary individuals' judgments of soldiers' actions are influenced by the justness of the soldiers' causes. That judgement therefore, does not take into account the level of a soldier understanding of moral aspects of war. This was stated in the literature including studies by Watkins and Goodwin (2020); Verweiji, Hofhuis and Soeter (2007); and De Graaff (2016). More notably De Graaff (2016) examined other additional empirical studies of individual moral assessment of servicemen in practice and discusses ethical challenges and refers to situations in which individuals are confronted with conflict values or interests, or in which the consequences are tragic. Generally, study findings confirm a high moral judgement among the officers and soldiers in contemporary times as opposed to traditional perception on ethics of war. The study has shown that more officers and soldiers in the Zambia Army are knowledgeable about the ethics of war than those who are not. This has been explained by the revelation that at least 57% of the officers and soldiers were fully knowledgeable in comparison with 43% who were either not fully knowledgeable (33%) or were not sure (10%) about the extent to which they understood the ethics of war. Despite being provided with numerous sources of information from which to learn about the ethics, majority of the officers and soldiers acquired their knowledge mostly through pre-

deployment training for international operations as well as their scheduled training conducted in the military schools of the Zambia Army.

Further, the quantitative findings of the study showed that during operations, 55% of the officers and soldiers would not kill non-combatants, 38% would kill and only 7% were unsure about what action they could take. Conversely, almost 54% of the soldiers and officers believed that it is ethical to declare war with the right motive while 46% either disagreed or are ambivalent. What these findings showed is that there are some important gaps regarding the knowledge of ethics of war among certain Zambia Army officers and soldiers. The implication of these findings is that certain soldiers and officers might kill non-combatants (45%) while almost 46% were ignorant of the fact that declaration of war could be ethical if the act is done with the right motive.

However, these findings also contrasted with those of the qualitative assessment where majority of the participants showed Zambia Army officers and soldiers would refrain from killing anyone who did not point a gun at them even if they were given orders by their superiors. These finding further contrast with most debates and ideas of ethics of war, as illustrated in particular through the Western literature. Among the most prominent scholars in this category include; Bousquet 2009, 2017; Lisle 2016; Neocleous 2014; Owens 2016; Shah 2017; and Weizman 2006, 2017. The study showed that the soldiers and offices were willing to acquire knowledge on ethics of war. However, several factors restricted the actualisation of this willingness. Such factors include inadequate number of military schools, fewer information disseminators (educators), inadequate ICT infrastructure, lack of sufficient skills by staff to exploit internet resources and shorter durations for pre-deployment training especially those involving international operations. The number of military schools currently used by the Zambia Army was insufficient to effectively serve the training needs of its burgeoning community that has units sprawling across the country. Additionally, the study disclosed that there was a disproportionately small number of personnel engaged to play the role of information disseminators to the various units. It was also shown from the study that the soldiers and officers have limited access to information on the ethics of war because of the provision of inadequate library facilities and ICTs such as computer and internet.

Pre-deployment training offered to the officers and soldiers prior to their deployment in international operations was regarded to be the most beneficial source of information on

knowledge on ethics of war. Nonetheless, such training was barely allotted ample time to fully prepare the officers and soldiers and enable them appreciate the environment in which they were expected to operate after their deployment. The aspect of providing adequate training to prepare the officers and soldiers for international deployment is fundamental as such deployments are fraught with risks caused by factors such as religion, language, customs and other diversities.

6.2 Curriculum of Ethics of War

The Zambia Army has a standard curriculum that is used in its military schools to train the officers and soldiers with the view to enhance their professionalism. One of the subjects taught in this curriculum is the ethics of war. Training of officers and soldiers is in line with the themes identified at the beginning of the study. Further, in the literature, Babić (2019) argues that ethics of war are a part of military ethics, and military ethics are a part of political ethics. He posits that, although war has its own specific logic both in terms of its existence and its functioning, the matter in the end is political and the pre-requisite he says, is the armed forces. However, 53% of the officers and soldiers felt that the ethics of war were not adequately covered in the curriculum. This finding resonated with the results obtained from the qualitative findings which conspicuously disclosed that the soldiers and officers generally considered pre-deployment training as a better source of information on ethics of war than the training offered in the Zambia Army's military schools because it covered training on the Geneva Convention. In spite of the ethics of war being seen to be inadequately covered in the curriculum, the study discovered that majority of the officers and soldiers (68%) considered the subject to be well taught in the military schools of the Zambia Army.

6.3 Attitude towards Ethics of War

The study showed that the ethics of war are widely accepted in the Zambia Army by both the officers and soldiers. The quantitative study particularly indicated that almost three quarters (75%) of the officers and soldiers fully accepted the ethics of war in comparison with 19% of them who do not fully accept them and only 5% who were actually ambivalent. The overwhelming acceptance of the ethics of war by the Zambia Army officers and soldiers was seen to be influenced by a variety of factors that include gender, level of knowledge of the ethics of war, education and religion as well as the length of service in the Army. The study was however not able to adduce

evidence to show that the acceptance of ethics of war by the officers and soldiers was also attributable to the type of service in which they are engaged.

Then apart from establishing that the ethics of war are accepted as a norm in the Zambia Army, the study revealed that the officers and soldiers considered themselves to be personally responsible both for upholding and promulgating the ethics of war. Almost 66% of the officers and soldiers in the Zambia Army saw the requirement to maintain the ethics of war as their own personal responsibility. This finding correlated with that of the qualitative assessment in which the participants clearly recognised that they were individually accountable for any unethical conduct during their operations, including in circumstances where they were merely following the orders given to them by their superiors. Lack of acceptance of the ethics of war as a personal responsibility by some of the officers and soldiers was associated to factors such as religious beliefs, limited knowledge about the ethics of war and low attainment of formal education. The level of formal education attained by the officers and soldiers was seen as a major factor in influencing ethical behaviour, with the focus group participants stressing this by using a common aphorism 'knowledge is power'.

Another important finding of the study is that the officers and soldiers did not only consider the ethics of war as being beneficial but they were also eager to learn more about them. The quantitative analysis actually showed that 77% of the officers and soldiers considered the ethics of war as being beneficial. Analogously, 81% of the officers and soldiers showed eagerness to learn more about the morality of warfare. The recognition of ethics of war as an important aspect of the military profession is vital in helping the Zambia Army entrench positive attitudes towards ethics of war. It was also revealed from focus group discussions that the following measures would increase the uptake of ethics of war by the officers and soldiers: establishing more military schools, increasing the number of information disseminators, improving access to ICTs, enhancing ICT skills training, increasing access to libraries and allocating sufficient time to pre-deployment training.

6.4 Practice of Ethics of War

The study also established that there was widespread practice of the ethics of war by officers and soldiers during both local and international operations. It was particularly disclosed from the quantitative study findings that almost 90% of the officers and soldiers practiced the ethics of war in varying proportions during their operations but with most of them doing so either always or most of the time. Only about 10% of the personnel may have never practiced the ethics of war. The inability to practice the ethics of war by some of officers and soldiers was attributed to their short tenure in the Zambia Army. It was shown that some of the officers and soldiers have not been exposed to international deployments which can give them a better opportunity to practice the ethics of war. There were almost 33% of the officers and soldiers who had served shorter tenures in Zambia Army (i.e. for periods ranging between zero and not more than 9 years).

Further, majority of the respondents (60%) believed that the Zambia Army officers and soldiers always applied proportionate force during operations compared with 21% who believed otherwise. It was also shown that only 9% of the officers and soldiers would occasionally apply proportionate force. Additionally, the application of force by the officers and soldiers would arise mostly in self-defence or in response to circumstances aimed at protecting other people from the threat. Both the officers and soldiers actually considered the use of self-defence during their operations as an appropriate mechanism through which they could ensure their own survival and security.

The study findings also showed that a large proportion of the officers and soldiers (66%) would be willing to help the prisoners of war during their operations. This result was supported by findings of the qualitative study where some of the participants in the focus group discussion enunciated having never subjected the POWs to unnecessary sufferings during their operations. It was revealed that the positive actions of the officers and soldiers towards the POWs were largely influenced by their knowledge of the ethics of war. Thus, the actions of most of the officers and soldiers were in accord with the principles of morality of welfare, which obligate them to give support to the wounded, fairly treat the POWs and protect them from unnecessary sufferings.

6.5 Relationships between Independent and Dependent Variables

6.5.1 Relationship between Gender and the Dependent Variables

6.5.1.1 Gender and Knowledge of Ethics of War

The findings of the study derived using Spearman's rank correlation analysis showed that gender had a positive impact on the knowledge of ethics of war acquired by the Zambia Army's officers and soldiers. This result was however contrary to the qualitative findings which suggested that the two variables were not correlated. The quantitative findings (Chapter 5, Table 5.5) actually revealed that about 66% of the officers and soldiers supported the assertion that a relationship existed between gender and the knowledge of ethics of war whilst 23% opposed the claim and 11% were unsure about the relationship. A distribution of the responses by gender further showed that there were more males (53%) who attested to gender being a factor in the acquisition of the knowledge on ethics of war. Additionally, the Chi-square test (Chapter 5, Table 5.6) pointed to the existence of a statistically significant relationship between gender and the level of knowledge, implying that an adjustment made to one variable would have a corresponding effect or impact on the other variable.

The study further established that there were homogeneous conditions created for male and female officers and soldiers in the Zambia Army to acquire knowledge on the ethics of war irrespective of gender factors. Consequently, knowledge of the ethics of war was disseminated to both the males and females using similar platforms and using the same instructors. Besides, both the male and female officers and soldiers attended their training in military school equally.

6.5.1.2 Gender and Attitude towards Ethics of War

The correlation between officers' and soldiers' gender and attitude towards the ethics of war showed a strong positive relationship. The quantitative findings revealed that about 66% of the officers and soldiers believed in the existence of a relationship between the two variables compared to 21% who refuted and 12% who were not sure about the association. Equally, there were more male officers and soldiers (57%) than females (8%) who held the view that such a relationship actually existed. There were ostensibly more females who were undecided about the presence of the relationship (3%) than those females who either disagreed (1%) or strongly disagreed (2%).

Similarly, the analysis showed that more male respondents were neutral (9.0%) about the existence of the relationship of the variables than those who disagreed (7.0%). The results of the hypothesis test conducted using Chi-square technique also confirmed the presence of a statistically significant relationship between gender and attitude towards morality of warfare among officers and soldiers in the Zambia Army. These quantitative findings were also echoed by qualitative findings.

Majority of the focus group discussion participants actually believed that more female officers and soldiers tended to demonstrate stronger and better attitudes towards the ethics than the males. The female officers and soldiers were more amenable to follow instructions and consult their superiors in situations where they were not very clear about the type of behaviour expected of them. Again, generally, the female officers and soldiers seldom breached the prescribed code of ethics than the males, whether in local or international operations. The study thus observed that attitudes towards ethics of war were influenced by gender, with majority of the male participants asserting that their female counterparts were more inclined to behave ethically than themselves.

6.5.3 Gender and Practice of Ethics of War

Another finding from the quantitative analysis of the study was that almost 61% of the respondents believed that there was a correlation between gender and the practice of ethics of war in the Zambia Army. On the other hand, 23% of the respondents refuted the existence of the relationship and 15% of them were ambivalent. The quantitative results also showed that more males than females supported the assertion that a relationship existed between the two variables. In order to determine whether there was a statistically significant relationship between the two variables, Chi-square test was used to test the hypothesis and it confirmed that the existing relationship was statistically significant (with $p=0.002$).

While majority of the officers and soldiers indeed believed that there was an association between their gender and the manner in which ethics of war were practiced, a few of them did not agree. A common belief among the officers and soldiers was that the females possessed a higher propensity to practice the ethics of war than the males. This attestation was reinforced by the fact that there have been either fewer or no known cases of female soldiers which have been indicted in the International Criminal Court than those for men despite both working under similar conditions. In

contrast, there have been burgeoning indictments levelled against the unethical conduct of male soldiers committed during international operations in the past. Most of such indictments have included violations such as torture of POWs and sexual abuse of civilians or other vulnerable community members.

Therefore, despite the study establishing some disparities on the degree to which the males and females seemed to practice the ethics of war, it was clearly revealed that the officers and soldiers of both genders upheld the ethics of war during both local and international operations. Both male and female officers and soldiers actually play complementary roles to each other during the operations as they tend to observe the ethics of war as groups rather than as individuals.

6.5.2 Relationship between Education and the Dependent Variables

6.5.2.1 Education and Knowledge of Ethics of War

It has been established from this study that there is correlation between the knowledge of ethics of war and the level of formal education attained by the officers and soldiers. Quantitatively, almost 62% of the officers and soldiers in the Zambia Army believed that the two variables were related in comparison to 38% who either disagreed or were not sure about it. Further, from the Chi-square test (Chapter 5, Table 5.12) done to test the hypothesis, the study confirmed that the level of formal education attained by the officers and soldiers was related to their knowledge of the ethics of the war in a statistically significant way ($p=0.000$).

Ostensibly, the findings from the qualitative analysis confirmed the quantitative results explained above albeit in an emphatic manner. While unanimously confirming the interrelatedness of the two variables, the focus group participants underscored the relationship asserting that “the higher the level of formal education that one attains the more knowledgeable about the ethics of war they become”. It has also been revealed from the study that the attainment of higher levels of formal education enhances the abilities of the officers and soldiers to easily acquire the knowledge of ethics of war compared to those with lower education levels. This claim was also augmented by claims made by some of officers and soldiers with university or college education qualifications who felt that attainment of high levels of formal studies gave them ability to improve their understanding beyond what was covered their military circles.

Again, whereas there was willingness by the officers and soldiers to enhance their knowledge of the ethics of war, a number of factors restricted the realisation of full knowledgeability. The officers and soldiers believed there was inadequate number of military schools and educators to effectively cater for the training needs of the Army. Similarly, the Army's library facilities were generally too inadequate and decrepit to provide an attractive scholarly environment for most of its officers and soldiers. Then despite educational resources now being available on the internet, it was shown that some officers and soldiers were still not able to exploit them due to challenges such as lack of basic computer skills and limited access to computers in the workplace. Other impediments included an unequal distribution of international scholarships as well as a restrictive study policy.

6.5.2.2 Education and Attitude towards Ethics of War

What the quantitative study findings revealed concerning this relationship was that the attitude of the officers and soldiers to ethics of war was directly related to the level of education attained. This was confirmed by majority of the officers and soldiers (63%) who agreed as opposed to 24% who refuted and 13% who were neutral. These results corroborated with those observed from the focus group discussions. It was argued during the discussions by almost all of the participants that in the Zambia Army, officers and soldiers with higher levels of education seemed to maintain more positive attitude towards ethics in general and ethics of war in particular than those with lower education attainments. The risk of officers and soldiers with low education attainments behaving unethically was enunciated in qualitative findings, with participants claiming that majority of the cases cited for inappropriate behaviour were associated with officers and soldiers with low education.

Apart from the study confirming the existence of a relationship between level of formal education and attitude towards ethics of war, it also underlined the influence of formal education in transforming the behaviour of Zambia Army officers and soldiers. Both officers and soldiers who possessed high levels of formal education were considered to be more responsive to the ethics of war requirements enshrined both in national and international protocols than those with lower education levels. The Chi-square test also confirmed the findings by adducing evidence of the

existence of a statistically significant relationship between attitude and level of formal education attained.

6.5.2.3 Education and Practice of Ethics of War

Concerning the influence of formal education on the practice of ethics of war, the study revealed that about 72% of respondents held the view that the level of education attained by the officers and soldiers has a degree of influence on how they practice the ethics of war. On the other hand, approximately 17% refuted the existence of such a relationship while 10% were unsure about how the two variables related. However, the Chi-square test results pointed to the presence of a statistically significant relationship between the two variables.

Agreeing with the quantitative findings explained above, the qualitative analysis showed that education attainment had a bearing on how the ethics of war are practiced in the Zambia Army. Most of the officers and soldiers who possessed higher educational levels tended to apply the ethics of war accordingly, considering their obligations under international law and other ethical prescriptions. In situations where, inappropriate orders are issued during an operation, officers and soldiers with high education levels were seen to be bolder than those with lower qualifications to engage their superiors and reason with them. The qualitative study showed a higher appetency by highly educated officers and soldiers to respond to lawful orders. Further, the qualitative assessment confirmed that majority of the officers and soldiers with higher education were inclined to provide evacuation assistance to the wounded, apply proportionate force for self-defence and protection of others and avoid mistreatment of POWs during operations.

6.5.3 Relationship between Type of Service and Knowledge

6.5.3.1 Type of Service and Knowledge of Ethics of War

The quantitative study analysis indicated some disparities in the knowledge of ethics of war between the officers and the soldiers despite overall wide support. Nearly 66% of the respondents held the view that type of service was associated with the level of knowledge of ethics of war acquired by the officers and soldiers. On the other hand, 23% did not agree and 11.1% were unsure. However, evidence for the existence of a statistically significant association between the

two variables was confirmed using Chi-square test ($p=0.000$). These findings however did not resonate with the findings of the qualitative study, where a reasonably high number of participants were dismissive of the relationship, stating that the modalities for and environments in which both the commissioned and non-commissioned officers acquired knowledge were the same. It was argued that since similar learning materials are used by educators to teach both officers and soldiers, it was logical that the assimilation of the knowledge of ethics of war should not vary. Another interesting finding on the aspect of knowledge acquisition was that, whereas the officers unanimously affirmed the existence of a relationship between the variables, the soldiers were divided, but with majority of them still affirming the relationship.

Clearly, there is some discrepancy in the acquisition and internalisation of the knowledge of ethics of war between the officers and the soldiers in spite of them learning in similar environments. For instance, as part of their training, the officers were subjected to a more detailed curricular than the soldiers. The officers' training exposed them to high level content meant for senior officers of the Zambia Army. Furthermore, the officers were seen to receive more training opportunities through refresher training and other programmes than the soldiers. These opportunities predisposed the officers to have a better grasp of the knowledge of ethics of war than the soldiers.

6.5.3.2 Type of Service and Attitude towards Ethics of War

It has been revealed from the quantitative analysis that majority of the officers and soldiers tend to association attitude towards the ethics of war to the type of service they are engaged in. This was confirmed by having at least 65% of them consenting, 21% refuting and 12% being neutral. The findings suggesting a relationship between the two variables was also confirmed by testing the hypothesis using a Chi-square test. The test revealed that there was a statistically significant association between the attitude of the officers and the attitude of the soldiers towards ethics of war.

Another key finding of the qualitative study analysis was that it is easier to assess the attitude of soldiers towards the ethics of war than for officers. The officers were seen to appreciate the knowledge of ethics of war much better than the soldiers due to the comprehensiveness and intensity of their training in military schools. But in contrast to the soldiers who were during

operations deployed on the ground and interacted directly with the local community members, the officers were only deployed as staff. The deployment of the officers as staff limited their interactiveness with the affected communities. Nevertheless, the officers were considered to possess more positive attitude towards the ethics of war due to the intensity of their training and awareness to demonstrate ethical behaviour all the times in view of local and international demand.

6.5.3.3 Type of Service and Practice of Ethics of War

The study has suggested that about 61% of the Zambia Army officers and soldiers believed that practicing the ethics of war during operations was always linked to their type of service. This was however in contrast with the views of 23% of the respondents who believed that the officers and soldiers rarely practiced the ethics of war due to their type of service. In addition, about 15% believed that the practicing of ethics of war was never linked to the type of service in which the officers and soldiers are engaged. Further, the findings also indicated that more soldiers (52%) than officers believed in the presence of an association between the two variables. It was also confirmed using Chi-square test that the type of service in which the officers and soldiers were involved was associated with how ethics of war was practiced ($p=0.000$).

The study's focus group discussion confirmed the findings presented above which established that the practicing of ethics of war by the officers and soldiers was associated with their type of service. A key distinction between the way the officers and soldiers practiced the ethics of war was also recognised. Fundamentally, in practicing the ethics of war, the actions of the soldiers were seen to be mostly influenced by their ability to assimilate orders in comparison with those of the officers which are directly determined by the orders from the superiors whom they are reluctant to question due to their high sense of loyalty. Actually, both the officers and soldiers confirmed during their focus group discussions that they were under a moral obligation to avoid killing or harming non-combatants or POWs.

6.5.4 Relationship between Length of Service and Knowledge

6.5.4.1 Length of Service and Knowledge of Ethics of War

The interrelatedness of length of service to the acquisition of knowledge on the ethics of war by the officers and soldiers was broadly supported by the findings of this study. It was actually revealed that about 66% of the officers and soldiers were amenable to the assertion that knowledge

acquisition was related to the length of service in the Zambia Army; 22% were not agreeable and 11% could neither agree to disagree. This finding affirmed that majority of the officers and soldiers believed that the level of knowledge of ethics of war was positively influenced by years of service served in the Zambia Army. The hypothesis test done using Chi-square test also affirmed the above results by establishing the presence of a statistically significant association between the variables.

In addition, it was argued that the officers and soldiers with longer tenure in the Army generally possessed more knowledge by virtue of their participation in more training and operational deployments. It was revealed that before the officers and soldiers were deployed on operations, they were taught the ethics of war to acquaint them with the guiding principles of the Geneva Convention when executing operations. The study has shown that the knowledge acquired by the officers and soldiers through such pre-deployment training was more beneficial as it gave them detailed knowledge on the customs and some traditions of the international communities as part of preparing them for deployment.

6.5.4.2 Length of Service and Attitude towards Ethics of War

Also, based on the findings of this study, the attitudes of the officers and soldiers towards the ethics of war are directly related to their length of service in the Zambia Army. Almost 65% of the officers and soldiers believed the two variables were related compared with 22% who refuted and 13% who were unsure about the relationship. Categorically, majority of the officers and soldiers affirmed the presence of a relationship between one's length of service in the Army and their attitude towards the ethics of war. These findings were supported by the result of a Chi-square test which confirmed the existence of a statistically significant relationship between the variables.

In addition, it was established from the qualitative study analysis that both the officers and soldiers who have offered long years of service to the Army did not have problems accepting orders from their superiors. They were actually seen to be more willing to accept and obey orders than the novices or those with shorter tenure. Some of the novices or those with shorter tenure still required time to adjust to the military environment, better understand ethical demands, internalise them and adopt them before they can change their attitudes. Analogously, it was also revealed that length of service was associated with more exposure to different operating environments and therefore, contributed to shaping the ethical behaviour of officers and soldiers.

6.5.4.3 Length of Service and Practice of Ethics of War

How the Zambia Army officers and soldiers practice the ethics of war is seen to be associated with the length of service. This was confirmed by the study finding showing that almost 61% of the officers and soldier consented to the existence of a relationship between the two variables while 23% refuted and about 16% were not sure. The findings were also supported by the Chi-square test result which affirmed the presence of a statistically significant relationship between the variables ($p = 0.000$). A number of reasons affecting the relationship between length of service in the Army and the practice of ethics of war were revealed during the qualitative analysis.

Majority of the officers and soldiers thought there was high compliance to the orders given by superiors among those who have been in the Army for relatively longer periods of time than those with shorter ones. The officers and soldiers with long tenures in the Zambia Army were seen to be more capable of correctly applying the ethics of war during operations by shunning unethical behaviours such as indiscriminate use of force and subjecting the POWs to unnecessary sufferings, being more aware of the consequences of such actions. The high levels of compliance among the officers and soldiers who have served longer periods of time in the Zambia Army was seen to culminate into them accurately observing the following principles of war: only obeying legitimate orders, helping the wounded, and applying force only if necessary i.e. in self-defence and in giving protection to others during operations.

6.6 Findings on Mediating Variables

6.6.1 Operational Environment of the Zambia Army Officers and Soldiers

About 72% of the officers and soldiers viewed the operational environment as favourable compared to 21% who considered it otherwise and 7% who are unsure. Majority of the officers and soldiers considered the operational environment to be favourable because it supports them to acquire fundamental knowledge on the ethics of war which in turn shapes their attitudes and influences their actions. Particularly, the officers and soldiers regarded the operational environment as being favourable since they have provided them with correct technical orders/guidance, planning is done properly and there is sound leadership. Few factors which mitigate the suitability of the operational environment pointed out in the qualitative analysis included absence of recreational facilities. The failure to engage in sports activities or other

entertainment during free time could potentially contribute involvement in unethical conducts among some officers and soldiers.

6.6.2 Organisational Factors of the Zambia Army

Again, the study revealed that the organisational factors established in the Zambia Army were seemingly conducive to support both the officers' and soldiers' practices of ethics of war. Based on this study, almost three quarters of the officers and soldiers (74%) considered the organisational factors available within the Zambia Army to have some positive effects on the knowledge, attitude and practice of ethics of war during operations. Only 20% of the officers and soldiers hold the view that the factors are not conducive and the other 6% of them are ambivalent. In particular, the officers and soldiers believe that the organisational factors existing within the Zambia Army are appropriate in so far as the ethics of war clearly defined; they are highly appreciated; training on ethics of war is provided; ethical behaviour is rewarded; and the ethics are clearly communicated to the officers and soldiers.

6.6.3 Administrative Factors of the Zambia Army

There are close to sixty percent of the Zambia Army officers and soldiers who think the existing administrative factors influence their knowledge, attitude as well as practice of the ethics of war. Quantitatively, the study has revealed that 59% of the officers and soldiers who believe this is the case whereas 21% think otherwise and 19% are unsure. It was further postulated that officers' and soldiers' acquisition of knowledge, attitude as well as practice of the ethics of war relates directly and is regulated by administrative factors within the Zambia Army. However, compared with the other two factors explained above, there are fewer officers and soldier who believe that the administrative factors established in the Zambia Army create a conducive atmosphere for supporting both the officers' and soldiers' practice the ethics of war.

6.7 Chapter Summary

The study findings presented in this chapter have shown that the Zambia Army officers and soldiers have acceptable levels of knowledge, attitudes and practices of ethics of war. There are also independencies between the dependent and independent variables of the study. Additionally, the operational environment, administrative and organisational factors all support the officers and

soldiers to acquire knowledge, have positive attitudes towards ethics of war and practice them during local and international operations. These findings are discussed further in the next chapter.

CHAPTER 7: DISCUSSION AND INTERPRETATION OF FINDINGS

7.0 Introduction

This chapter discusses the findings of the study and presents interpretations for the various findings established in the previous chapter. The discussion and interpretation in this chapter have been presented based on the qualitative thematic areas and quantitative strand of the study.

7.1 Discussion and Interpretation of Findings by Themes

As alluded to in the methodology, through literature review the researcher was able to identify codes from other empirical studies dealing with the topic under review and these served as *a priori codes* for analysing data. These themes included; inculturation, moral responsibility, duty and justice, and conscientisation. These themes provided direction for what to look for in the data vis-à-vis the subject matter of the research and guided final discussion and interpretation of research findings.

7.1.1 Theme 1: Inculturation

A prominent theme established prior and during the research process which relates ethics of war to the knowledge, attitudes and practices of officers and soldiers in the Zambia Army was inculturation. Braun & Clarke (2006) posit that “the neologism “inculturation” was mainly associated to the new “programme for mission theology” of the twentieth century. Inspired not least by the Second Vatican Council’s broader interpretation of revelation, it accentuates the importance of culture and has come to replace terms used earlier, such as accommodation, acculturation, adaptation, adjustment, assimilation, indigenisation, con-naturalisation, pre-evangelisation, transformation, etc. The term describes intercultural processes in the encounter between Christianity, or the Christian message, and a non-Christian culture. It needs to be borne in mind, however, that the Christian message has already undergone a specific cultural mediation before it encounters a different culture and that inculturation encompasses reciprocal hermeneutical processes which contribute to the mutual enrichment of different cultures”.

The prominence of this theme during the research was not entirely unexpected given the strong link between the military and religious worlds. The origin of military culture has strong religious underpinning which evolved into the Chaplains Corps in the military. Moreover, as further established in the literature, there is equally a strong connection between ethics of war and religious values. Crotty (1998) says “to be sure, the relationship between religion and the military has developed into a field of study in its own right and has become increasingly interdisciplinary, including scholars from diverse academic fields: religious studies, political science, sociology, gender studies, law, and media studies. However, although such scholarship has increased, the basic concepts are still underdeveloped”, and therefore the study had to adapt insights and shape its research tools to facilitate qualitative analysis of findings under this theme.

As a theme for understanding ethics of war vis-à-vis knowledge, attitudes and practices, it was discovered that military culture as a subculture of the specific social and geo-political context of specific armies plays a critical role in determining how military personnel understand, assimilate and practice ethics of war. Conceptually, “a military culture is a collection of ideas, beliefs, prejudices and perceptions which determine an army’s response to the tasks which it is set by a political authority” (Babic, 2009). Therein lies the nexus between military culture and the broader societal culture. Culture has such a strong influence on the military institution that it even “governs the internal conditions which give a distinct character to a military organism and determine the manner and form in which military operations are carried out”. From interactions with officers and soldiers during the study, it was confirmed that inculturation affected conditions such as; selection and promotion criteria, training, education, loyalty and even the vocabulary of the military debate surrounding ethics of war.

Inculturation in the context of the study therefore “describes intercultural processes in the encounter between the military, or military tasks, and a non-military culture. It needs to be borne in mind, however, that the military undergo a specific cultural mediation before it encounters a different culture and that inculturation encompasses reciprocal hermeneutical processes which contribute to the mutual enrichment of different cultures”. In this respect, the study would propose that inculturation “be both the beginning of a more theoretical discussion between those who focus on the relationship between society and military, as well as an invitation to students to enter the field and enrich it. This will broaden the discussion and consider new questions and insights.

Optimally, it will encourage decision-makers and policymakers to think differently about the issue and introduce them to new ideas and strategies”. Inculturation as a theme discussed by the study invites readers “to think about issues of culture and the military in broader contexts and to develop tools of inquiry, models, and general concepts that will inspire scholarly debate and challenge the way we think about society and the military”.

7.1.2 Theme 2: Moral Responsibility

From study findings, it was established that, in the Zambia Army, officers and soldiers are expected to possess a moral responsibility through grounding in knowledge of the ethics of war. This is intended to help them conduct themselves professionally during local and international operations. What the study has shown in this vein is that most of the officers and soldiers actually understand the fundamental principles of the ethics of war, with their predominant sources of information being the military schools and pre-deployment programmes. However, the extent to which this understanding of fundamental principles translated into a sense of moral responsibility was not entirely clear in the study especially when considered on a case by case basis across officers and soldiers. As a theme, moral responsibility was very prominent during the pilot study and came to the fore frequently during review of the literature. In the final analysis however, the extent to which morality influenced the knowledge, attitudes and practices of officers and soldiers was strongly connected to other variables such as religion and gender. Interestingly enough, though nearly all participants indicated that they were Christians in their biodata, some of the responses and sentiments given to ethical dilemmas during discussions were at variance with accepted Christian teachings. This pointed to a more superficial subscription to Christian morality which seemed to form the basis of the moral responsibility attached by many participants to subject matter.

Gender on the other hand seemed to be a more consistent factor regarding the connection of moral responsibility and ethics of war. It was discovered that female participants more frequently gave positive responses with regards to the extent to which they felt moral responsibility had an impact on knowledge, attitudes and practices of ethics of war in their line of war. Additionally, older women and women with children gave more positive responses when making what can generally be considered as ethical decisions (Bulmer, 1979).

Generally, during the study, the officers and soldiers showed evidence of their knowledge of ethics of war by correctly identifying and articulating moral dilemmas. It was apparently clear that majority of the officers and soldiers at least possessed the fundamental understanding of moral responsibility towards ethics of war. Officers were especially able to recognise that it was morally right to use war for self-defence; it was morally right to declare war with the right motive/cause; it was morally responsible to declare intention before starting a war; it was morally right for legitimate authority only to declare a war; and it was morally wrong to kill non-combatants. Unfortunately, many of the soldiers and officers failed to recognise that it could be morally right to use war as a means to enhance or promote peace.

7.1.3 Theme 3: Duty and Justice

The third prominent theme interrogated in the study was how knowledge, attitudes and practices of ethics of war in the Zambia Army was influenced by a sense of duty and justice among officers and soldiers. . It was generally hypothesized at the beginning of the research that as a result of their training, both officers and soldiers are naturally inculcated with a strong sense of duty that would override any personnel sentiments that could influence the execution of their duty. This hypothesis was further supported by literature such as McMahan (1994), who considered the “pure conception of right and wrong and how concessions to pragmatic considerations were made and unwilling to compromise matters of principle for the sake of considerations of consequences”. Likewise, Valentino (2019) contends that while “traditional just war doctrine holds that political leaders are morally responsible for the decision to initiate war, individual soldiers should be judged solely by their conduct in war as part of execution of their duty”.

Conversely, it was discovered that ethics of war are widely accepted as a norm in the Zambia Army by both the officers and soldiers who also maintain a positive posture towards them based on a sense of duty. Most of the officers and soldiers fully accept the ethics of war, feel personally responsible to uphold them and also feel committed to promoting them as part of their military duty. However, it was further established that the two concepts of duty and justice were wrongly combined under this theme as they could not be verified simultaneously and to the same degree. This finding was rather congruent with earlier writings by Gabriel (1981) who deduced that “professionalism in the military reflected the deeper absorption of the entrepreneurial ethos that

replaced the Army's traditional base of military ethics, moral responsibility and leadership skills forged in combat".

Evidently, from the study findings, while officers and soldiers in the Zambia Army have a strong sense of duty, their appreciation of the concept of justice varies greatly and is not considered in a localized manner as the responsibility of individual officers and soldiers. Basically in the Zambia Army, officers and soldiers deepen their sense of patriotism (used synonymously by participants with duty) if they think all actions associated with their nation are just and fair. This sense of duty helps officers and soldiers overcome their fears especially on dangerous operations. Further, an ethical education promotes building strong morals, which prevents internal and external misconduct. Many military courses and programmes are designed to eliminate inappropriate behaviours and to instil a sense of duty. However, the connection between a sense of duty and a sense of fairness and justice was insignificant in the study with participants relating more to duty than justice when it came to questions regarding execution of the tasks. Generally, the Zambia Army officers and soldiers believe that the ethics of war are beneficial to them and therefore feel duty bound to learn more about them. However, some of the fundamental factors which are seen to affect the officers' and soldier's attitudes toward the ethics of war more strongly include their religion (inculturation), level of formal education attained as well as the length of service (to be discussed subsequently). The study was therefore not able to provide strong evidence to show that the acceptance of the ethics of war was directly influenced by a sense of duty and justice with more evidence pointing to the former than the latter.

7.1.4 Theme 4: Conscientisation

The fourth thematic area that provided the basis for discussing research findings was that of conscientisation. "Conscientization is a neologism which conveys the idea of developing, strengthening, and changing consciousness" (Anderton & Carter, 2009). It was created in the field of education, specifically of adult education, in the early 1960s, producing at the same time a new conception of consciousness. It is further regarded "as a social concept, grounded in Marxist critical theory that focuses on achieving an in-depth understanding of the world, allowing for the perception and exposure of perceived social and political contradictions" (ibid). From study finding, it was evident that conscientisation has played a foundational role in shaping the

knowledge, attitudes and practices of ethics of war in the Zambia Army. However, it was also established that the agenda for conscientisation has been an external phenomena imposed more or less by civilian authorities on the Army especially during the formative stage of the Army during the Second Republic (1972 to 1991).

During the second republic, the Zambian government embarked on the delicate process of transforming both the Defence and Security Forces (DSF) and society at large through a process of *conscientisation*. In a speech to the UNIP National Council in 1970, President Kaunda made his desire for conscientisation, especially in the DSF categorically clear;

“I believe we should here make a new approach. We have up to now used methods used by our British friends without a corresponding situation here. The British Army defends capitalism...we know too that armies in communist countries defend communism while armies in South Africa and Rhodesia defend white racialism and white domination and exploitation.... The Zambia Army must therefore be given a new direction. There must be a deliberate analysis of the situation so that all our Officers and their men will know that their philosophy is humanism.”

Subsequently, since the process of *conscientisation* takes both the informal (e.g., social clubs, mass media) and formal (e.g., seminars, conferences and conventions) approaches, depending on the level of literacy of the subjects, the UNIP government deliberately opted for the formal approach in raising people’s consciousness towards what the Party and Government wanted to achieve and this was done through Political Education (Mkandawire, 1991). In his Watershed Speech (1975), President Kaunda described Political Education as a potent weapon against all types of enemies and an important Party and Government programme of action that was to be undertaken with consuming zeal by every institution in the land (Zambia Army Archives).

Furthermore, at the *First Defence and Security Services Political Educators Seminar* held in March 1988, it was iterated that Political Education was to add more to the nation at large and to the

military in particular than political awareness. It was designed to help citizens (which included service personnel) identify themselves with the nation, and thereby create a sense of belonging through patriotism (FDSSPES, 1988: 8). Political Educators were thus tasked with the duty of helping to mould a cadre of committed and loyal members of the DSF that would not be swayed by enemy propaganda and would defend the government and its policies at all costs. Moreover, the backdrop of conflict in Congo (DRC) (former Zaire), the coup in Ghana (1966), the Tanganyika mutiny (provoked by retention of European Colonial Officers) and the threats from the white minority regimes in Rhodesia and South Africa equally worked to accelerate Zambia's adjustment plans especially with regards to defence and security. Consequently, as the Zambianisation programme was initiated, it began with the Defence and Security Forces (DSF) alongside the intensification of Political Education and the introduction of a Political Wing in the Education Directorate at Army Headquarters (Zambia Army Archives).

By 1971, Colonel Kingsley Chinkuli (later General) had taken over command of the Army from Major General Tom N.S Reid, while Lt Colonel (later Lt General) Benjamin Mibenge was appointed Chief of Staff at Army Headquarters and Lt Colonel Patrick Kafumukache became General Staff Officer- I (GSO-I), or Grade 1 Staff Officer (Sibamba, 2010). Shortly after these and other monumental changes, in 1973, President Kaunda proudly declared;

“...we have replaced the old foreign system, based on foreign experience and foreign values with our own brand of participatory democracy based on our philosophy of humanism. Old institutions have been replaced by new ones. Negative institutions are now quite positive; the passive are active; the obsolete are discarded; the harmful are destroyed; good ones are improved. New institutions have been created to reinforce the old which have been re-fashioned. New laws have been made to give legal effect to this revolutionary effort.”

Therefore, it was established that knowledge, attitudes and practices of ethics of war in the Zambia Army have been shaped by the process of *conscientisation* which began substantively during the Second Republic. Furthermore, this process has continued informally through military schools

which as sources of information conduct scheduled trainings for the officers and soldiers based on a standard curriculum. The curriculum is broad-based and exposed trainees to various aspects of the military. Although the Army's curriculum was being well taught, it does not contain a comprehensive coverage of Political Education and the ethics of war compared to the pre-deployment training to which the officers and soldiers were exposed before being deployed in international operations (Zambia Army Archives).

7.2 Knowledge of Ethics of War

In the Zambia Army, officers and soldiers are expected to possess a thorough grounding in knowledge of the ethics of war that would help them conduct themselves professionally during local and international operations. What the study has shown in this vein is that most of the officers and soldiers actually understand the fundamental principles of the ethics of war, with their predominant sources of information being the military schools and pre-deployment programmes. During the study, the officers and soldiers showed evidence of their knowledge of ethics of war by correctly identifying and articulating the principles of ethics of war. It was apparently clear that majority of the officers and soldiers at least possessed the fundamental understanding of the ethics of war. They were especially able to recognise that it was ethical to use war for self-defence; it was ethical to declare war with the right motive/cause; it was ethical to declare intention before starting a war; it was ethical for legitimate authority only to declare a war; and it was unethical to kill non-combatants. Unfortunately, many of the officers and soldiers failed to recognise that it could be ethical to use war as a means to enhance or promote peace.

7.3 Curriculum on Ethics of Wars

The military schools as source of information conducts scheduled trainings for the officers and soldiers based on a standard curriculum. The curriculum is broad-based and exposed trainees to various aspects of the military. Although the Army's curriculum was being well taught, it does not contain a comprehensive coverage of the ethics of war compared to the pre-deployment training to which the officers and soldiers were exposed before being deployed in international operations. Furthermore, as identified in the literature, extant studies that can be used to formulate such a curriculum is largely related to research domains that focus on different demographics. From earlier studies such as Kelly (1981) and Haight and Tipton (1994), to more recent literature

including Gobble, *et al.*, (2014), Owens 2016; Shah 2017 and Öberg (2019), much work on the subject focuses on Western models and schools of thought. Furthermore, the pre-deployment trainings are often conducted by foreign countries and are seldom allocated ample time to enable the officers and soldiers to be thoroughly trained to prepare them for deployment to foreign countries. The degree of variance and the need for domestication of theory and practice vis-à-vis subject matter of the study was an important finding that is further captured in the recommendations made at the end of the report. This variance was further established during the qualitative stage of data collection. During FGDs with officers and interviews with instructors especially those of the Defence Staff College, it was discovered that the deficiency in terms of curriculum exists even at the highest military training institution (Staff College). Unfortunately, pre-deployment training was also seldom allocated ample time to enable the officers and soldiers to be thoroughly trained to prepare them for deployment to foreign countries.

7.4 Attitude towards Ethics of War

Ethics of war are widely accepted as a norm in the Zambia Army by both the officers and soldiers who also maintain a positive posture towards them. Generally, there is strong evidence in the literature to the effect that “ethics of war are a part of military ethics, and military ethics are a part of political ethics”. This is especially brought out by scholars such as Babić (2019) who argues that “although war has its own specific logic both in terms of its existence and it’s functioning, the matter in the end is political” and the pre-requisite he says, is the armed forces. Therefore, when it comes to attitude towards ethics of war, there seem to be a tendency of classifying members of the armed forces as passive participants in the grand scheme of politics and war. In the context of Africa, other authors further argue that “some individuals may be forced to go to war in order to overcome dictatorship, tribally based politics, corruption and other social vices in their society”. Much of the literature thus concludes that military attitude towards war is mainly shaped by external facts (Sidha & Mabururu, 2016). However, study findings indicate a lot of interplay between external facts and the personal experiences of military personnel in shaping their attitudes towards ethics of war. Moreover, during interactions with soldiers it was further revealed that much of their knowledge and attitudes were influenced by other social interactions including their religious beliefs. Generally, as confirmed by the study, “armed forces have many different, often multifunctional tasks and duties”. Further, their “main purpose is what makes the meaning and

value of war, and that is the peace, the end state characterized by stability and predictability (the main job of an army is either to wage a war or to prepare for it)".

Most of the officers and soldiers fully accept the ethics of war, feel personally responsible to uphold them and also feel committed to promoting them. Generally, the Zambia Army officers and soldiers believe that the ethics of war are beneficial to them and are therefore eager to learn more about them. Some of the fundamental factors which are seen to affect the officers and soldier's attitudes toward the ethics of war include their religion, level of formal education attained as well as the length of service. The study was however not able to provide evidence to show that the acceptance of the ethics of war was directly influenced by the type of service that the officers and soldiers were involved in (whether as commissioned or non-commissioned).

7.5 Practice of Ethics of War

One dimension of the research study that revealed interesting findings was with regard to the practice of ethics of war in the Zambia Army. At the beginning of the research, it was hypothesized that a lack of understanding of ethics of war and strict adherence to following the chain of command translates into members of the Zambia Army following orders regardless of the ethical considerations. This however proved contrary to study findings as most research participants showed a proclivity to make what they considered ethical/moral consideration before taking action. Several examples were given in the field of soldiers that challenged orders from their superiors which they considered unethical. However, this tendency to evoke moral considerations seemed more common among non-commissioned officers while officers have a stronger belief that orders had to be followed regardless of circumstances.

Further, Zambia's ratification of the Geneva Convention as a state party has implications significant on the behaviour of the Zambia Army officers and soldiers during their operations, including their conduct with respect to the ethics of war. It has been established through this study that the Zambia Army officers and soldiers acknowledge their obligation to practice the ethics of war by conducting themselves within the norms of international law including the Geneva Convention. According to this study, the officers and soldiers endeavour to practice the ethics of

war very well most of the time. Ostensibly, the Zambia Army's officers and soldiers have maintained an impeccable track record of ethical conduct in their international operations.

In addition, research findings were in tandem with more recent literature such as Batool (2022) who brings out the relationship between law and the practice of ethics of war and its evolution over times. According to Batool, by mediaeval law, Muslims for example were required to promulgate divine law, preferably quietly, but if necessary, forcibly. However, today, most Muslims evoke moral considerations and disclaim the duty to promote Islam by force, and jihad is no longer considered a viable option. Finally, like just war, jihad places stringent constraints on lawful objectives during conflict and requires belligerents to use the least amount of force possible to end hostilities quickly. Like war conceptions, they are fluid, evolving and adjusting to changing global situations. Similarly, (DeCosse, 2022) argues that the War between Russia and Ukraine has also shifted scholarly focus on the issue of Self-Defence in the face of military aggression and the individual soldier's moral responsibility.

According to the finding of this study, majority of the officers and soldiers tend to practice the ethics of war during their local and international operations. Some of the principles commonly upheld by the officers and soldiers in practicing the ethics of war include proportionate use of force, not subjecting the POWs to unnecessary sufferings and only resorting to apply force in circumstances that justify either self-defence or protecting other people from harm. In addition, the Zambia Army officers and soldiers are able to demonstrate their ability to correctly apply the ethics of war by obeying legitimate orders given to them by their superiors and to help evacuate the wounded. Despite the officers and soldiers being seen to significantly practice the ethics of war, the quality of their practice could however be enhanced if the Zambia Army can take measures aimed at promoting knowledge acquisition through means such as allocating more time to pre-deployment training and engaging more officers and soldiers in international operations. Pre-deployment training and actual deployment of the officers and soldiers provides rare opportunities for the officers and soldiers to apply themselves to the ethics of war.

7.6 Relationship between Independent and Dependent Variables

7.6.1 How Gender relates with Knowledge, Attitude and Practice of Ethics of War

Personnel recruitment in Zambia Army just like in other international armies has traditionally been dominated by males. This is because military service has long been construed as masculine

occupation for over time. In the past, the females have been perceived to lack the mental and bodily physique to cope with the rigorous demands of the military. In this study, however, it has been established that the females are seen to be equally capable in most areas. With regards to the acquisition of the knowledge of ethics of war, the quantitative analysis of the study showed that gender was a factor. The implication of this finding was that differences exist in the uptake of knowledge between the male and female officers and soldiers in the Zambia Army. This assertion was however vehemently contradicted by the findings of the qualitative study findings in which it was noted that no fundamental differences existed between the two genders because both were given equal opportunities to acquire and assimilate the knowledge of ethics of war.

Gender vs Attitude

The existence of a relationship between gender and attitude towards the ethics of war among the Zambia Army's officers and soldiers was established in this study through the quantitative findings and further confirmed by the qualitative findings. According to the study, majority of the male officers and soldiers thought that their female counterparts possessed stronger attitudes towards the ethics of war than themselves. Although the quantitative findings pointed to the existence of a strong relationship between gender and attitude, the focus group discussions suggested the existence of a mild relationship based on the number of those who agreed and disagreed. The female officers and soldiers were seen to demonstrate responsiveness in their attitude by showing more loyalty to superiors than the males. Besides, the females consulted their superiors to ensure they clearly understood instructions before they execute them. On the other hand, more male officers and soldiers are considered to have a higher propensity for questioning orders given by their superiors and apply initiative in situations where they are unclear. Therefore, more female officers and soldiers are inclined to consult with their superiors as compared to their male counterparts, a possible cause for more male involvement in ethical misconduct whether in local or international operations.

Gender vs Practice

Overall, the study has disclosed that both male and female officers and soldiers of the Zambia Army practice the ethics of war during their operations. Evidence to the effect that gender affects the way the officers and soldiers practice the ethics of war is adduced by the quantitative assessment and supported by the qualitative findings. As discussed in the previous paragraph, the

female officers and soldiers are adjudged to have stronger attitudes towards the ethics of war. Apparently, the female officers and soldiers are able to transform their positive attitudes into sound practice of the ethics of war during their operations. This is vindicated by the qualitative study finding which established that female officers and soldiers practiced the ethics of war more stringently than their male counterpart. This assertion is also augmented by the uncommonness of cases involving females which are brought before local and international courts for contravening the ethics of war.

During operations, the male and female officers and soldiers work in complementarity. They are subjected to similar conditions and tend to observe the ethics of war as groups rather than as individuals. Interestingly, the female officers and soldiers are seldom linked to common cases of unethical behaviour such as torture, sexual abuse of civilians and mistreatment of POWs despite working alongside the males during the operations.

7.6.2 How Education relates with Knowledge, Attitude and Practice of Ethics of War

Education and Level of Knowledge of Ethics of War

In the Zambia Army, the knowledge possessed by the officers and soldiers on ethics of war is related to formal education. This was confirmed from both the qualitative and quantitative findings of the study. In fact, the qualitative findings showed an overwhelming evidence of the said interrelatedness, with most of the officers and soldiers clearly asserting that the attainment of higher levels of formal education such as degrees translated into better understanding of the knowledge of ethics of war among the officers and soldiers. Clearly, education as an empowerment gives people the wherewithal to understand seemingly difficult constructs and use various technologies to access internet-based resources.

Apparently, there is willingness in majority of the Zambia Army officers and soldiers to improve their levels of formal education. But while the officers and soldiers are willing to enhance their education and consequently their knowledge of the ethics of war, there has been a number of limiting factors in their work environment. Substantial limitations have included the unequal distribution of international scholarships and a prohibitive study policy which demands that

soldiers only pursue studies in disciplines which are core to the military. This policy has however been removed, paving way for soldiers to begin undertaking formal studies in disciplines of their own interest.

Education and Attitude

Overall, the qualitative and quantitative findings showed that formal education contributed to augmenting the officers' and soldiers' positive attitudes towards the ethics of war. In particular, the officers and soldiers who possess higher formal education attainments show more positive attitude to ethical behaviour with respect to the ethics of war than those with lower attainments. It was also observed that more officers hold better formal education attainments than the soldiers. The implication of this finding was that the officers would normally be expected to have more acceptance of the ethics of war and commitment thereto. However, the study did not show evidence of marked distinctions in the attitude of the officers and soldiers.

Based on the study findings explained above, it can be seen that, in the Zambia Army, formal education attainment does not substantially affect the officers' and soldiers' attitude towards the ethics of war as much as it affects their knowledge acquisition. This means that both the officers and soldiers maintain positive dispositions towards the ethics of war regardless of the disparities in the level of their education achievements.

Education and Practice

Education attainment is according to the findings of this study a significant influencer of the practice of ethics of war among the Zambia Army officers and soldiers in the course of their operations. Presumably, the officers and soldiers who possess higher formal educational qualifications such as diplomas and degrees apply the principles of ethics of war much better than those with lower qualifications like secondary school certificate and professional certificates. Related to this is the view that the officers and soldiers who attain higher education levels generally have better appreciation of the ethics of war and can consequently apply them correctly while being cognisance of the implications of their decisions and actions in view of their accountabilities under domestic and international law.

A sound understanding of the principles of ethics of war equipped the officers and soldiers with the ability effectively provide evacuation assistance to the wounded, apply proportionate force and give fair treatment to the POWs during their operations. Also, education attainment promotes the creation of a professional, committed and reputable army. However, such an army may also become difficult to manage as subordinates may feel emboldened to easily question and challenge the orders of their superiors.

7.6.3 How Type of Service relates with Knowledge, Attitude and Practice of Ethics of War

The Zambia Army officers and soldiers are broadly classified as commissioned and non-commissioned officers respectively. And with respect to the extent to which each category (type of service) is knowledgeable about the ethics of war, the study findings showed that both categories were knowledgeable. There was however some apparent discrepancy in the way provision of the knowledge of ethics of war was presented to the two categories in military schools. It was established that while both categories underwent similar training in the military schools and pre-deployment programmes, the officers were given extra opportunities. Apparently, the officers were subjected to a more detailed curricular than the soldiers. They were also during their training exposed to high level content meant for senior officers of the Zambia Army. The officers were as well seen to be granted more training opportunities for continuous professional development abroad than the soldiers.

Type of Service and Attitude

Generally, both the officers and soldiers hold positive attitudes towards the ethics of war. A comparison of the two categories of staff showed that the officers, by virtue of the intensity of their training in military schools and exposure to continuous professional development abroad, were expected to possess better attitudes. Then by contrast, the soldiers, who are normally deployed as front-line personnel during the operations and subsequently interacted with local communities, were expected to demonstrate observable attitudes that the officers could not show meaningfully in a practical way since they were mostly deployed as staff. Therefore, it was observed that it was difficult to determine the attitude of the commissioned officers towards ethics of war in real situations.

Type of Service and Practice

According to the findings of the study, how the ethics of war are practiced by the Zambia Army officers and soldiers is related to the respective type of service in which they are involved. This qualitative relationship was also confirmed from the quantitative findings. However, a key distinction in the way the officers and soldiers practiced the ethics of war was recognised on the fact that the actions of soldiers were mainly affected by their ability to assimilate the given orders whereas those for the officers were mostly determined by the orders from the superiors. The officers are normally reluctant to question the orders given by their superiors due to their affinity for loyalty. The focus group discussion participants also reaffirmed that it is morally obligatory for soldiers not to kill or harm non-combatants.

By and large, both the officers and soldiers practice the ethics war during their local and international operations. In this vein, the study has revealed that officers' and soldiers' commitment to practicing the ethics of war was motivated by the consciousness that they were under obligation to uphold ethical conduct. It was noted by the officers and soldiers that they would desist from killing or harming non-combatants or POWs because they were under a moral obligation.

7.6.4 How Length of Service relates with Knowledge, Attitude and Practice of Ethics of War

Length of Service and Knowledge

It has been established that the officers and soldiers with longer tenure have accumulated more knowledge on ethics of war due to their increased participation in military training and operations. These findings resonate with other studies which claim that tenure affected knowledge. Through training, the officers and soldiers were equipped with knowledge that prepares them for operations by enabling them to understand the foreign cultures and how to relate with host communities. However, most of the time there is inadequate time allocated to such training to enable them assimilate a foreign language or customs. Firstly, it was argued that the officers and soldiers with longer tenure in the Army generally possessed more knowledge by virtue of their participation in more training and operational deployments. It was mentioned that before officers and soldiers were sent for international deployments, they were taught the ethics of war to acquaint them with the guiding principles of the Geneva Convention. Thus, logically, the officers and soldiers with longer

years of service could accumulate increased knowledge of the ethics of war. The focus group discussions showed that the knowledge acquired through such pre-deployment training was found to be more beneficial as it gave detailed knowledge on the customs and some traditions of majority international communities. The acquisition of knowledge of ethics of war was also associated with the use of online resources and facilities.

Length of Service and Attitude

Attitude relates to the mental feelings that someone has about something (McAlister, 2001). The feeling can be strong or weak, positive or negative and depends on several factors. In this study, the attitudes of Zambia Army officers and soldiers towards the ethics of war were seen to be positive. Evidence was also adduced to the effect that attitude was linked to the tenure of the officers and soldiers in the Zambia Army. The study's overriding finding on the relationship between the two variables was that those officers and soldiers who have longer periods of service in the Army showed better attitudes than the 'novices'. In this vein, the study did not find evidence suggesting that staff with longer service in the Zambia Army declined to take lawful and ethical orders during their operations. But to the contrary, there were cases of failure to comply to the ethics of war among staff with shorter tenures.

Willingness to accept the orders given by superiors clearly reflected the nature of attitude towards the ethics of war that the officers and soldiers possessed. There are a number of internal and external factors that play a critical role in shaping the attitudes of both the veterans and novices. These include exposure to international operations, education as well as religion. Thus, the new entrants needed to be given more time to adapt to the military environment and consequently develop their attitudes to fully assimilate the ethics of war.

Length of Service and Practice

The Zambia Army officers and soldiers predominantly practice the ethics of war whether in local or international operations. Most of them are circumspective in practicing the ethics of war during their operations in ways such as observing principles of ethics of war such as taking legitimate orders, helping the wounded and applying force only for self-defence and protection of others. The observation of the principles and the conscious practice of the ethics of war by both the officers

and soldiers is a fulfilment of the expectation that the Zambia Army holds out for its staff. According to the Army's doctrine, both the officers and soldiers' are required to be professional and execute all operations within the provisions of relevant national and international laws and applicable protocols.

But while the practice of ethics of war during operations is generally common, it is thought that the officers and soldiers with longer tenure in the Army do so more consciously and easily presumably because of their wider experience and knowledge. The officers and soldiers who have offered long years of service to the Army do not have problems accepting orders from their superiors. They are rather more willing to practice the ethics of war than some of those with shorter tenure who may still require time to adjust to the military environment, better understand ethical demands, internalise them and adopt them before they can change their attitudes. Analogously, it is clear that length of service is associated with more exposure to different operating environments and therefore contributing to shaping the ethical behaviour of Zambia Army officers and soldiers.

7.7 Triangulation of Research Findings

As outlined in the methodology, the explanatory sequential mixed methods design was used in the study. This involved a two-phase approach of collecting quantitative and analysis of data in the first phase. The results of this phase were used to plan or build on to the second phase of qualitative data collection and analysis. This research strategy of using multiple datasets and methods to fully address a research topic is what is referred to as triangulation and helps enhance the validity and credibility of your findings (Bowen, 2017). In the study triangulation was meant to further help explore and explain complex human behaviour to offer a more balanced explanation to research findings. It is also through this process that the researcher was able to confirm assumptions made earlier by using one set of findings to confirm another.

7.7.1 Areas of Commonality after Triangulation

7.2.1.1 Coverage of Ethics of War in Zambia Army Curricular

It was revealed that only 47% of the respondents believed that the subject of ethics of war was adequately covered in the Zambia Army curricular (30% agreed and 17% strongly agreed) compared to 53.0% who either did not agree or were unsure. In fact, approximately 37% of the respondents did not at all agree (16% disagreed and 21% strongly disagreed) while 16% remained

neutral. This result entailed that majority of the officers and soldiers did not think that the scope of the current Zambia Army curricular was sufficient enough to effectively train them in ethics of war.

Similarly, during the second phase of qualitative data collection, it was confirmed as highlighted above that participants felt military schools needed a standard curriculum that would include Ethics of War. Despite participants (mostly instructors) maintaining that the current curriculum was broad-based and exposed trainees to various aspects of the military, all participants agreed that it does not contain a comprehensive coverage of the ethics of war compared to the pre-deployment training to which the officers and soldiers were exposed before being deployed in international operations. The study thus reliably established that the subject of Ethics of War is not adequately covered in military schools.

7.7.2. Gender as a Significant Variable

Another variable to come out prominently during review of related literature was that of gender. For example, during the quantitative phase, from the Chi-Square Test results presented in Findings Chapter, a *p-value* of greater than 0.05 (i.e. $p = 0.164$) was computed. The interpretation of this result was that there was sufficient evidence to fail to reject the null hypothesis (H_0). This effectively implied that there was no statistically significant relationship between gender and knowledge. Therefore, it could be seen that the knowledge of ethics of war in the Zambia Army was not related to the gender of officers and soldiers. During the qualitative stage, it was clear that both female officers and soldiers had stronger attitudes towards the ethics of war, thus being able to transform their positive attitudes into sound practice of the ethics of war during their operations. However, this assertion was countered by the uncommonness of cases involving females being deployed in the operation area. In other words, the low representation of women on operations and lack of comparative experience of women participants involved in the study supported the finding that gender was not a significant variable in the study. Overall, study findings disclosed that both male and female officers and soldiers of the Zambia Army practice the ethics of war during their operations. Furthermore, during operations, the male and female officers and soldiers work in complementarity. They are subjected to similar conditions and tend to observe the ethics of war as groups rather than as individuals.

7.7.3. Length of Service relates with Knowledge, Attitude and Practice of Ethics of War

The third significant area of commonality that was established during the study was regarding length of service as it relates with knowledge, attitude and practice of ethics of war. It was apparent during the initial pilot studies of the research that length of service related to knowledge, attitude and practice of ethics of war. This was later confirmed by both data from the quantitative and qualitative findings. During the quantitative stage of data collection and analysis as shown in the findings, a p-value of less than 0.05 ($p=0.004$) was calculated. This p-value of 0.004 suggested there was sufficient evidence to fail to reject the alternative hypothesis (H_1). Therefore, based on this evidence of a statistically significant relationship between the dependent and independent variables, it could be accepted that length of service was related to the attitude of ethics of war. In addition, the quantitative phase of the study established that about 40.7% of the respondents agreed that knowledge and type of service were correlated and that an additional 25.4% of the respondents did agree strongly. Thus, virtually two-thirds of all respondents (66.1%) held the view that there was an association between the two variables of knowledge and type of service.

Similarly, during the qualitative stage of data collection and analysis, it has established that the officers and soldiers with longer tenure exhibited more knowledge on ethics of war than their counterparts. This was clear from their explanations as well as examples they gave. During focus group discussions with soldiers for example, it was the more experienced soldiers (that had served longer), that spoke up first whenever a question was asked. Although one could rule out the significance of this based on the fact that the Army is a hierarchical institution where lower ranking soldiers take up a more subordinate role amongst seniors. However, given the fact that even when responses came first from junior NCOs, the explanations given were clearly compatible with those of Senior NCOs who further gave more details.

Furthermore, from both datasets, it can be concluded that longer serving personnel had more knowledge of subject matter due to their increased participation in military training and operations. These findings resonate with other studies which claim that tenure affected knowledge. Through training, the officers and soldiers were equipped with knowledge that prepares them for operations by enabling them to understand the foreign cultures and how to relate with host communities. However, most of the time there is inadequate time allocated to such training to enable them

assimilate a foreign language or customs. In addition, as alluded to above, the focus group discussions showed that the knowledge acquired through such pre-deployment training was found to be more beneficial as it gave detailed knowledge on the customs and some traditions of majority international communities. Therefore, the study confirmed that length of service relates strongly with knowledge, attitude and practice of ethics of war.

7.7.4. Type of Service relates with Knowledge, Attitude and Practice of Ethics of War

The fourth significant area of commonality that was established during the study was regarding type of service as it relates with knowledge, attitude and practice of ethics of war. From research findings, it was established from both methods of data collection that Zambia Army officers and soldiers practice the ethics of war differently and this is influenced by their type of service. This conclusion was buttressed mainly by the quantitative findings that showed favourable responses of nearly as high as 90% from both officers and soldiers. Further, the finding was also hugely supported by the qualitative findings of the study. However, though both officers and soldiers adhere to key principles of ethics of war such as: proportionate use of force, and application of force only for self-defence and the protection of others, it was evident that officers had a firmer grasp of the scope of ethics of war and their individual responsibility in the chain of command. On the other hand, soldiers exhibited a collective psychology in terms of compliance to these ethical principles. This is in accord with their training and other protocols to which the ethics of war are related. Nonetheless, as established in the study findings, some of the factors that potentially restricted some of the Zambia Army officers and soldiers to apply the ethics of war during operations included lack of a clear understanding about the ethics of war as well as inadequacy of time for pre-deployment training. This again affected officers and soldiers differently especially when length and type of service were taken into consideration.

7.8. Areas of Disparity after Triangulation

Despite most of the research findings of the initial quantitative phase of data collection and analysis conforming to that of the second qualitative stage, there were two (02) areas of strong disparity between the two datasets worth highlighting.

7.8.1. Full Knowledge about Ethics of War

One important objective of the study was to establish the levels of knowledge of Army personnel vis-à-vis Ethics of War. This objective was interrogated using both quantitative and qualitative methods and all of the respondents involved in the study were assessed based on their own experiences and the extent to which they believed that they were fully knowledgeable about the ethics of war. However, findings from the two approaches in the study were at variance. For example, during the quantitative stage, study findings showed that 41% of the respondents agreed to having full knowledge of the ethics of wars and 25% agreed strongly. Thus at least 66.0% of the officers and soldiers affirmed that they were fully knowledgeable of the ethics of war. Further, 11.0% of the respondents were neutral (i.e. neither agreeing nor disagreeing), while another 11.0% disagreed and 12% strongly disagreed to being fully knowledgeable. These findings showed that majority of the officers and soldiers felt that they had full knowledge of ethics of war.

However, when assessed objectively during the qualitative stage using probing questions and ethical dilemma scenarios, it was established that very few officers as well as soldiers were knowledgeable about the ethics of war. Of course figures of the low numbers of officers and soldiers with higher qualification during the quantitative stage pointed to this disparity, however, it was more conspicuously established during focus group discussion. In addition, while during the quantitative stage, there was no significant variance regarding knowledge of ethics of war and gender, during the qualitative stage, it was also observed that there were slight differences in the male and female officers' and soldiers' responses to the issue of knowledge. More males than females were seemingly seen to be more stimulated to seek knowledge on the ethics of war. However, there was no evidence adduced to show that the female officers and soldiers have lower levels of knowledge on the ethics of war than their male counterparts. Overall, despite only lack of certainty in 11% and disagreement by 23% of the respondents with regards to full knowledge of ethics of war, stronger findings during the qualitative phase of data collection and analysis points to the need to up-scale knowledge levels in the Zambia Army's officers and soldiers.

7.8.2. Full Compliance to Ethics of War

The second area of strong disparity discovered after Triangulation was to do with full compliance of Ethics of War. During the pilot stages of the study, the review of related literature and the

quantitative phase of data collection and analysis, most of the officers and soldiers were seen to comply fully with the ethics of war during their operations. At this stage, compliance was measured using varying frequencies. From quantitative data analysis as shown in the findings, 19% of the respondents believed that the officers and soldiers *always* complied fully to the ethics of war while 42% believed that compliance was done *most of the time*. Only 16% of the respondents, believed the officers and soldiers only complied *sometimes*. Thus, apparently most of the respondents or approximately 90% of them during the quantitative phase held the view that Zambia Army officers and soldiers were compliant during operations by practicing ethics of war either always or most of the time. In addition, more than half of the respondents (51%) believed officers and soldiers always obeyed legitimate orders in the course of operations while 18% of them held the view that legitimate orders were obeyed most of the time. These results were therefore an important aspect for consideration during the qualitative stage for validation of full compliance in the practice of ethics of war by Zambia Army officers and soldiers during their operations.

Conversely, during the qualitative stage of data collection and analysis, it was strongly established, especially during focus group discussions that the extent to which officers and soldiers were compliant to both ethics of war and legitimate orders could not be measured at 90%. During the qualitative stage, it was established that corresponding to other factors including increasing levels of education especially among junior officers and soldiers, compliance to ethics of war and what were considered as legitimate orders was only to the degree to which officers and soldiers understood ethical demands, internalised them and adopt them before they could change their attitudes. What this finding implied was that though theoretically (verbally), officers and soldiers were compliant with ethics of war and legitimate orders, practically (especially in the field) as clearly established by qualitative findings, such compliance was not automatic and still required time to adjust to the military environment, better understanding of ethical demands, and internalisation and adoption of ethics of war before they were translated into practical observable attitudes. Overall, this variance between the two datasets in this area and the fact that even during the quantitative stage only 51% (and not 100%) of the respondents confirmed that they would obey legitimate orders exposed a weakness in the understanding of ethics of war and ability to practice them. This is an important finding subsequently addressed in the recommendations of this study.

7.8.3. *Disparity with Mediating Variables*

In accordance with the methodology of the study which fell under Explanatory Sequential Triangulation, the researcher begun with the collection and analyses of quantitative data followed by collection and analysis of qualitative data in phase two. In the study, the intervening variables of operational environment, organizational and administrative factors allowed the researcher to hypothesize that the independent variable impacts the mediating variable, which in turn impacts the dependent variable. In the study it was verified that the level of education of an individual impacts how well the individual is integrated in the army and therefore impacts operational, organizational and administration factors. However, the degree to which the three mediating factors influence each other remained unclear in the study, especially when considered across the spectrum of the different corps and units of the Zambia Army.

The inability to fully establish the impact of mediating variable such as the operational environment can be attributed to the fact that investigation of subject matter could not be conducted in a real conflict environment where the demands of officers and soldiers is different from those in the unit in peace time. Though submission from officers and soldiers currently deployed in conflict zones such as Sudan and Central African Republic were taken into consideration, these troops fall under the operational and administrative command of multinational forces and therefore their input was not contextual. This challenge affected the verification of other mediating variables which equally showed disparity based on the findings from the two data sets. For example, level of education has an impact on assimilation of training which may include exposure to basic tenets of ethics of war. Similarly, gender was noted to be among the factors influencing the military experience of individuals and consequently their knowledge, attitude and practice of ethics of war. However, due to the limitations of the study, it could not be established clearly whether these intervening variables had more of a negative and/or positive effect on the individual especially with regards to attitude and practice of ethics of war.

7.9. Summary of Findings after Triangulation

From the preceding chapters it has been generally established that findings from both data sets were congruent especially in explaining the effect of length and type of service as well as education level and gender on knowledge, attitude and practice of ethics of war in the Zambia Army. However, there were some disparities between data relating especially to how gender affects practice of ethics of war with more detailed information being gathered mainly from the qualitative stage of the study. Furthermore, the Explanatory Sequential Triangulation for the topic under study provide inconclusive findings with regards to establishing the extent to which mediating variables interact with the dependent variables and with each other. This was attributed to the nature of the study area which did not include an active conflict environment. Nevertheless, the parameters set in the study through Explanatory Sequential Triangulation have laid the foundation for better understanding of subject matter and for future research.

7.10. Contribution of the Study

The purpose of this study was to establish knowledge levels, attitudes and practices of ethics of war among officers and soldiers of the Zambia Army. To achieve this, the study adopted a mixed method approach in order to triangulate results and this involved Explanatory Sequential Triangulation whereby the researcher begun with the collection and analyses of quantitative data followed by collection and analysis of qualitative data. Through the objectives of the study that have been fulfilled, the findings of the study have contributed to the body of knowledge in the field of Defence and Security studies and other related fields.

Firstly, the study has provided evidence that the Zambia Army officers and soldiers predominantly practice the ethics of war whether in local or international operations. As highlighted in the study, most officers and soldiers are circumspective in practicing the ethics of war during their operations in ways such as observing principles of ethics of war. Examples could be given such as taking legitimate orders, helping the wounded and applying force only for self-defence and protection of others. This aspect of the study is significant in that the observation of the principles and the conscious practice of the ethics of war by both the officers and soldiers is a fulfilment of the expectation that the Zambia Army holds as part of its constitutional mandate. Further, according

to the study, both the officers and soldiers need to be professional and execute all operations within the provisions of relevant national and international laws and applicable protocols.

Secondly, this study is also significant in that it contributes to filling another notable knowledge gap identified in the literature. More specifically, this gap involved scarcity of literature including literature from related research domains that focus on different demographics. From earlier studies such as Kelly (1981) and Haight and Tipton (1994), to more recent literature including Gibble, et al, (2014), Owens 2016; Shah 2017 and Öberg (2019), and the most recent literature such as Bellaby (2021), Batool (2022) and De Cosse (2022), the focus has been mainly on Western wars conducted mostly in the Middle East. However, despite this great work, none of these prominent authors give much detail on the African context. Significantly, the study supports consistent evidence that ordinary individual's judgments of soldiers' actions are influenced by the justness of the soldiers' causes, contrary to the principle of combatant equality as postulated by the Just War Theory and Western scholars. This study through its findings therefore resolves the assumption that there are provocative exceptions and contradictory evidence in the field of study.

Thirdly, the study has also contributed to the Defence and Security studies in the manner that the public views the Army as a threat to democracy on the one hand, and on the other hand, they view the Army to be a professional force. Through this, it can be understood that the Zambia Army is professional in the manner it deals with operational matters, as they have always kept their professional stance with a firm understanding of ethics of war and right conduct. The study has further contributed to the Defence and Security studies in that the Zambia Army operates within the confines of the Constitutional provisions, where professional ethics and security provision are concerned. The study has contributed significant and new knowledge to the body of literature in Defence and Security studies in that it has demonstrated that the Army is mandated to guarantee national security by performing their legitimate constitutional roles effectively and accountably within a framework of democratic civilian control, rule of law and respect for human rights. Therefore, it has been established through this study that knowledge, attitudes and practices of ethics of war in the Zambia Army have been and need to be shaped by the process of *conscientisation* which begun substantively during the Second Republic. Furthermore, this process has continued informally through military schools which as sources of information conduct

scheduled training for the officers and soldiers based on a standard curriculum. The curriculum is broad-based and exposed trainees to various aspects of the military. However, although the Army's curriculum was being well taught, it does not contain a comprehensive coverage of Political Education and the ethics of war compared to the pre-deployment training to which the officers and soldiers were exposed before being deployed in international operations.

Lastly and most importantly, the study is significant as it has contributed to new knowledge through the designed KAPEW Model generated from study findings. The KAPEW Model is a multi-dimensional representation or conceptual framework aimed at enhancing knowledge, attitude and the practice of ethics of war in the military based on integrating the process at all levels starting with recruitment for both officers and soldiers. The KAPEW Model is a multi-dimensional representation or conceptual framework aimed at enhancing knowledge, attitudes and the practices of ethics of war in the military. The model is premised on the rationale that to develop a strong appreciation of ethics of war in the Zambia Army in particular and the Zambia Defence Force in general (as well as other African Armies) there is need to deliberately integrate the process at all levels starting with recruitment for both officers and soldiers.

The model identifies the entry point as critical for laying a strong foundation upon which enhancing knowledge, attitudes and the practices of ethics of war can be done and thus emphasises the need to adhere to recruitment requirements. Recruitment requirements are key in that they involve considering critical variables such as education levels, age and gender.

The model assumes that the officers and soldiers who possess higher formal educational qualifications such as degrees are expected to understand and apply the ethics of war much better than their colleagues with lower qualifications. Meeting the necessary requirements therefore enables the officers and soldiers to judiciously apply principles of the ethics of war throughout their military career. From the entry point of recruitment, the KAPEW Model moves to training of officers and soldiers in ethics of war. The Model emphasizes the need for Zambia Army and the entire Zambia Defence Force to expose the officers and soldiers to more detailed curricular and give them more continuous professional development programmes since staff in both categories were expected to uphold the same standard of ethics of war.

Training is key for the model as it is a continuous and dynamic process in the military. Further, during training, the curriculum must contain a comprehensive coverage of Professional Military Education and the ethics of war across the spectrum of conflict. In the mainstream channel of conscientisation as proposed by the model, once officers and soldiers have reached a certain level of professional competence through training, the final steps involve reinforcing knowledge, attitudes and the practices of ethics of war during pre-deployment training. The acquisition of knowledge on ethics of war by the officers and soldiers in the model is regarded to be done mostly and enhanced during pre-deployment training than normal training in the military schools due to the international and multidimensional nature of most Peace Support Operations.

Fundamentally, alongside the mainstream channel of enhancing knowledge, attitudes and the practices of ethics of war through training both locally and internationally, the KAPEW Model recognised the importance of provisional requirements at operational, organizational as well as administrative levels. It is for this reason that based on the model, administratively, it is recommended that the Zambia Army and the entire Zambia Defence Force must invest in information management systems and capacitate its staff to adequately exploit ICT based resources. This will further help modernise training and increase conscientisation among both officers and soldiers.

Lastly the KAPEW Model proposes a two-way Monitoring and Evaluation procedure that creates and maintains a detailed blueprint of every positive aspect as well as the challenges and shortfalls that arise as a result of implementing the model. Through the model's proactive evaluation procedure, the KAPEW Model allows the Army to pinpoint specific failures, as opposed to just guessing what caused problems especially considering the scope of intervening variables as identified in the study. Finally, the KAPEW Model consists of concepts and procedures that the Zambia Army and the entire Zambia Defence Force can use to help officers and soldiers know, understand, assimilate and practice ethics of war in all the operational and non-operational activities. The model takes into consideration the variables that influence knowledge, attitudes and practice of ethics of war as well as the intervening factors as highlighted in the study. Furthermore, through the model's proactive evaluation procedure, the designed KAPEW Model allows the Army to pinpoint specific failures and thus can be used by the Army to help officers and soldiers know, understand, assimilate and practice ethics of war in task execution at all levels.

7.11 Chapter Summary

This chapter has enunciated the findings of the study. Theories stated in literature review and findings drawn from various studies have been incorporated to support arguments and reinforce the study findings. The discussion in this chapter has explained the themes generated during the qualitative stage of the study and it has also summarised the relationships between the independent and dependent variables, and how these are affected by the intervening/mediating variables. The discussion has further laid bare the commonalities and disparities in the findings using both quantitative and qualitative design. Most importantly, the discussion has brought out the significance of the study and the contribution to the body of knowledge in as far as knowledge, attitudes and practices of ethics of war are concerned.

CHAPTER 8: CONCLUSION AND RECOMMENDATIONS

8.0 Introduction

Chapter 8 presents the conclusion, limitations and recommendations of the study on the knowledge, attitudes and practices of the ethics of war by the Zambia Army officers and soldiers. Conceivably, the conclusions made in this study are aimed at addressing the research objectives and questions outlined in chapter one. Further, the chapter has outlined recommendations of the study and presented the design for the KAPEW Model which is recommended to be used by the Zambia Defence Force in order mitigate the lack of knowledge, attitudes and practices of ethics of war. Finally, the chapter points out areas of future research on which the knowledge, attitudes and practices of the ethics of war can be interrogated.

8.1 Recap of Objectives

It is ideally important and logical to repeat the study objectives before conclusions are drawn. The general objective of this study was to establish the knowledge, attitudes and practices of the ethics of war among Zambia Army personnel and examine how they related to gender, formal education, type of service and length of service. To attain this broad objective, the researcher derived the following six specific objectives: (i) to assess the knowledge of ethics of war (moral rules) by the officers and soldiers of the Zambia Army; (ii) to determine the attitudes of officers and soldiers of the Zambia Army towards the existence of ethics of war; (iii) to establish how the officers and soldiers of the Zambia Army are practicing ethics of war; (iv) to determine the relevance of coverage of Ethics of War as a subject in the curriculum of the Zambia Army military schools, (v) to test how different demographics relate to each other with regard to ethics of war; and (vi) to design a model on knowledge, attitudes and practices of ethics of war that could be used by the Zambia Defence Force.

8.2 Conclusion

The conclusions made in this study are in tandem with the set out research questions and are presented in the proceeding paragraphs:

8.2.1 How much do officers and soldiers of the Zambia Army know about ethics of war?

The general conclusion from both the quantitative and qualitative findings was that majority of the Zambia Army officers and soldiers are well acquainted with the knowledge of ethics of war. This knowledge of ethics of war is acquired locally from the few available military schools, and training they undergo before being deployed for operations (pre-deployment training). This fact was supported by about 68% of the respondents who considered the Zambia Army officers and soldiers to be fully knowledgeable about the ethics of war. Unfortunately, the topic of ethics of war was not comprehensively covered in the curriculum used by the Zambia Army military schools.

What was also deduced from the study is that officers and soldiers were eager to acquire knowledge of ethics of war and that implementation of the following measures would accelerate knowledge acquisition: 1) establishment of more military schools, 2) increased number of information disseminators, 3) improved access to ICT equipment and services, 4) capacity building to enhance skills to exploit ICTs, 5) increased access to libraries as well as 6) better allocation of time to pre-deployment training.

Overall, this study has concluded that, during local and international operations, Zambia Army officers and soldiers encountered situations which demand them to apply their knowledge of ethics of war. Conspicuously, majority of the officers and soldiers have demonstrated positive attitudes and practiced the ethics of war frequently during such occasions. The positive response of the officers and soldiers to the ethics of war is predicated on their exposure to training conducted prior to the deployment and in military schools. The efficaciousness of this training is moderated by a sound operational environment, organisational factors and administrative factors that are present in the Zambia Army.

8.2.2 What attitudes do officers and soldiers of the Zambia Army display towards ethics of war?

Principally, Zambia Army officers and soldiers hold very strong and positive attitudes towards the ethics of war. In addition, the officers and soldiers also widely accept and support the ethics of war, as they consider them beneficial. This assertion was supported by the quantitative findings of the study which showed 77% of the officers and soldiers viewing the ethics of war as being

beneficial while 81% were keen to learn more about the ethics of war. The assertion was also overwhelmingly supported by qualitative findings.

Another finding of the study was that the attitude of Zambia Army officers and soldiers was poignant to factors such as gender, level of education, length of service and type of service. Pre-deployment training, training in military schools and exposure to military values also wielded influence on the acceptance of ethics of war by the officers and soldiers. The officers and soldiers manifested positive ethical attitudes through their willingness and commitment to follow lawful and ethical orders. It was also categorically deduced that the officers and soldiers with longer tenures of service in the Zambia Army showed better attitudes than the 'novices'. Notably, the officers and soldiers' positive attitude towards the ethics of war is a stepping stone upon which the Zambia Army can fulfil its ambition of nurturing a disciplined, professional and reputable Army.

8.2.3 How do officers and soldiers of the Zambia Army practice ethics of war in their operations?

It is evident from this research that the Zambia Army officers and soldiers practice the ethics of war extensively and regularly during both local and international operations. This conclusion was buttressed by the quantitative findings that showed favourable responses of nearly as high as 90%. The finding was also hugely supported by the qualitative findings of the study. Key principles of ethics of war that were predominantly practiced by the Zambia Army officers and soldiers included: proportionate use of force, application of force only for self-defence and the protection of others, taking lawful and ethical orders, helping the wounded as well as avoiding to unfairly treat the POWs. Compliance to these ethical principles is in accord with requirements of international law and other protocols to which the ethics of war are related. Thus, generally, there was correct application of ethics of war by most of the Zambia Army officers and soldier.

Nonetheless, some of the factors that potentially restricted some of the Zambia Army officers and soldiers to apply the ethics of war during operations included lack of a clear understanding about the ethics of war as well as inadequacy of pre-deployment trainings.

8.2.4 How comprehensive is coverage of Ethics of War as a subject in the curriculum of the Zambia Army military schools?

Another aspect of contemplation for the study was the relevance of coverage of ethics of war in the curriculum taught by the Zambia Army in the military schools. The comprehensiveness of the coverage of the curriculum in this study determined the relevance of coverage of ethics of war. In this vein, the study established that the ethics of war were not adequately covered although the subject itself was well taught. It was established in this study that about 53% of the officers and soldiers did not consider the ethics of war to be adequately covered in the current curriculum of the Zambia Army. This finding was reinforced by the results obtained from the qualitative analysis which conspicuously showed the same outcome.

Majority of the officers and soldiers actually considered that the pre-deployment training to which they were subjected before being deployed for international operations was more informative. The curriculum fell short of adequately preparing the officers and soldiers for international operations by failing to enlighten them on the key aspects of the Geneva Convention relating to ethics of war as well giving them knowledge on international contexts that are necessary for international operations. However, these inadequacies of the curriculum were ironed out during pre-deployment training although again time allocated to such training was mostly insufficient. Therefore, evidence abounded to conclude that the ethics of war was not comprehensively covered in the curriculum of the Zambia Army. Therefore, subject matter was not given the needed relevance and this *status quo* needed to be improved as it was now necessary to have knowledge in ethics of war and be able to practice it during war and operations other than war.

8.2.5 How do levels of knowledge, attitudes and practices of ethics of war relate to variables such as gender, type of service, level of education and years of service?

It is noteworthy to underscore that there were different levels of correlations observed between independent variables (gender, type of service, level of education and years of service) and dependent variables (knowledge, attitudes and practices) of the study involving the officers and soldiers of the Zambia Army.

Effects of gender on knowledge, attitudes and practices

Gender vs knowledge

The study adduced evidence to the effect that the level of knowledge on the ethics of war which was possessed by Zambia Army officers and soldiers was linked to their gender. A positive but weak and statistically insignificant correlation was determined between the two variables through quantitative findings. This type of relationship was also reaffirmed through focus group discussions which strongly dismissed association between the variables who considered gender as an insignificant factor in the acquisition of knowledge of ethics of war. Indeed, the mere fact that the male officers and soldiers took initiative to seek additional information on ethics of war compared to their female counterparts did not constitute strong evidence to suggest that gender affected level of knowledge. The homogeneity of training opportunities and conditions granted equally to males and females enabled both genders to acquire knowledge indiscriminately. Thus, in reality, there was inadequate evidence to suggest that the uptake of knowledge on the ethics of war was influenced by gender.

Gender vs attitude

Gender and attitude among the officers and soldiers of the Zambia Army are directly related. Generally, both genders accepted the ethics of war and maintained a positive posture towards them. Nevertheless, it was the female officers and soldiers rather than their male counterparts who actually possessed better attitudes towards the ethics of war. By and large, the Zambia Army female officers and soldiers demonstrated more responsiveness in their attitudes by showing more loyalty to superiors by consulting them and being ready to follow instructions. The male officers and soldiers, apart from tending to question orders more than the females could also take initiative in situations where they are unclear. Therefore, more female officers and soldiers were inclined to demonstrate better attitudes than their male counterparts. What could be concluded from the relationship is that if gender parity is increased in the Zambia Army, there would be further improvement in the attitudes of the officers and soldiers to the ethics of war. The findings were buttressed by correlation analysis and inferences drawn from the Chi-square test.

Gender vs practice

The practice of ethics of war among Zambian Army officers and soldiers has been outstanding based on their performance in international operations. There has never been indictments of the officers or soldiers in any jurisdictions despite thousands of both female and male officers and soldiers participating in several operations. While it was confirmed in this study that both genders practiced the ethics of war in the course of their operations, it was also established that there was somehow a weak linkage between gender and practice. However, the link is both positive and statistically important with regard to relationship. Based on this relationship it was believed that, indeed, the females practiced the ethics of war more stringently than their male counterparts, but only narrowly. Thus, increasing gender parity would marginally enhance the practice of ethics of war during operations. All the same, this would depend largely on the ability of the female officers and soldiers to transform their positive attitude into sound practices and team work with the males since the two worked in complementarity. The female officers and soldiers were considered to be exemplary in avoiding unethical behaviour such as torture, sexual abuse of civilians and mistreatment of POWs.

Effects of formal education on knowledge, attitudes and practices

Education vs knowledge

Zambia Army officers and soldiers definitely require to attain respectable levels of formal education if they are to meaningfully acquire knowledge of the ethics of war and practice them. It is often said that knowledge is power in order to emphasise the necessity of education. Actually, it was established in this study that level of knowledge of ethics of war was related to formal education attainment. There was overwhelming quantitative and qualitative evidence of the said relationship. In principle, more educated officers and soldiers possessed certain advantages that enabled them to understand the key theories and principles of ethics of war much better than those with lower education, and at the same time, use their other skills such as computing in order to exploit various technologies and access internet-based resources on ethics of war. Since many officers and soldiers lacked IT skills, their knowledge could undoubtedly be improved if their formal education levels were enhanced. The study showed existence of a monotonic statistically significant relationship between the two variables with $p=0.000$. It was therefore concluded that

increasing the level of formal education attained by officers and soldiers in the Zambia Army would contribute significantly to enhancing their knowledge of ethics of war ($\rho=0.534$).

Education vs attitude

Formal education contributed to augmenting the officers' and soldiers' positive attitudes towards the ethics of war. Those who possess high academic qualifications generally demonstrated better attitudes than those with lower qualifications. It was observed in this study that the officers and soldiers who possessed better qualifications also demonstrated corresponding behaviour during their operations. A positive correlation coefficient ($\rho=0.407$) computed indicates that an increase in level of education attained would produce a corresponding effect to an improvement in attitude of officers and soldiers towards the ethics of war, implying a direct non-linear relationship between the variables. Generally, it could be seen that, in the Zambia Army, formal education attainment did influence the officers' and soldiers' attitude towards the ethics of war although not as much as it affected their knowledge levels. Higher formal education attainment also impacted positively on the acceptance of ethical and lawful orders.

Education vs practice

Formal education attainment is an important influencer in the way ethics of war are practiced by the Zambia Army officers and soldiers. Generally, the officers and soldiers who possess higher formal educational qualifications such degrees are expected to understand and apply the ethics of war much better than their colleagues with lower qualifications. One of the attributes linked to highly educated officers and soldiers in this study is their ability to better appreciate the ethics of war. Unlike the officers and soldiers who may not fully understand the rationale for correct application of the ethics, those who are highly educated simply understand. They are mostly aware of the consequences of their decisions and actions in the light of domestic and international law. Education therefore enables the officers and soldiers to judiciously apply principles of the ethics of war such as providing evacuation assistance to the wounded, applying proportionate force and giving fair treatment to the POWs during their operations. Also, education attainment promotes the creation of a professional, committed and reputable army. The results of the study conspicuously showed that the relationship between education and the practice of ethics of war was moderately strong and was statistically significant.

Effects of type of service on knowledge, attitudes and practices

Type of service vs knowledge

What was observed with respect to the type of service was that it is substantially related to knowledge levels of the ethics of war ($\rho=0.516$). Although the knowledge of ethics of war in the Zambia Army's officers and soldiers was generally common to the officers and soldiers, some differences existed in the way the training was sometimes provided to the two categories in military schools. The soldiers did not generally get as much training as the officers in their military schools and abroad. The officers were taught from a more detailed curriculum than the soldiers and were exposed to high level content meant for senior officers of the Zambia Army. The officers were as well seen to be granted more training opportunities for continuous professional development abroad than the soldiers.

Type of service vs attitude

Zambia Army officers and soldiers generally hold positive attitudes towards the ethics of war. Nevertheless, a comparative analysis of the attitudes of the officers and soldiers respectively, proved the existence of some behavioural differences. With $\rho=0.472$, the relationship between type of service and attitude was adjudged to be moderately strong and positive. As indicated earlier, the commissioned officers have more comprehensive training in military schools and exposure to continuous professional development abroad. These factors could trigger better attitudes which are seen in the way they willingly accept the ethics of war and demonstrate commitment to them. It could be concluded that attitude was responsive to type of service based on the quantitative and qualitative findings even if the study did not show evidence of marked differences in the attitude of the officers and the soldiers as both categories maintained positive dispositions towards the ethics of war.

Type of service vs practice

Evidently, the way Zambia Army officers and soldiers practiced the ethics of war was recognised on the fact that the actions of soldiers were mainly affected by their ability to assimilate the given orders whereas those for the officers were mostly determined by the orders from the superiors. The officers are normally reluctant to question the orders given by their superiors due to their affinity for loyalty. The focus group discussion participants also reaffirmed that it is morally obligatory

for soldiers not to kill or harm non-combatants. By and large, both the officers and soldiers practice the ethics war during their local and international operations. In this vein, the study has revealed that officers' and soldiers' commitment to practicing the ethics of war was motivated by the consciousness that they were under obligation to uphold ethical conduct. It was noted by the officers and soldiers that they would desist from killing or harming non-combatants or POWs because they were under a moral obligation.

Effects of length of service on knowledge, attitudes and practices

Length of service vs knowledge

Results of this study have clearly linked the level of knowledge on the ethics of war to the tenure of the officers and soldiers in the Zambia Army. The overriding finding here was that officers and soldiers who have long service record accumulated more knowledge on ethics of war due to their increased involvement in military training and operations. This claim was supported by both the quantitative and qualitative findings. Therefore, it could be concluded that tenure was a contributing factor in the level of knowledge acquired by the officers and soldiers. $\rho=0.516$ showed that an increase in the years of service produced positive moderate influence on the officers' and soldiers' levels of knowledge of ethics of war.

Length of service vs attitude

Fundamentally, the attitudes of Zambia Army officers and soldiers towards the ethics of war are generally positive and strong. There is quantitative and qualitative evidence supporting the assertion that the officers and soldiers who have longer tenure in the Army showed better attitudes. There is also unambiguous evidence propping the observation that the long serving officers and soldiers were more devoted to take lawful and ethical orders during their operations. The willingness to accept lawful and ethical orders was a sound measure of attitude towards the ethics of war. Long tenure in Zambia Army is associated with benefits such as increased exposure to international operations and training, which also played a critical role in shaping the attitudes of the officers and soldiers. It could be concluded that an increase in the officers' and soldiers' tenure in the Zambia Army could moderately improve their attitude towards ethics ($\rho=0.516$ in table 5.42).

Length of service vs practice

Zambia Army officers and soldiers predominantly practice the ethics of war whether during local or international operations. The evidence of this practice manifests in the way the officers and soldiers apply ethical principles such as taking legitimate orders, helping the wounded and applying force for self-defence and protection of others. The prominence of the practice of ethics in the Zambia Army was upheld by the findings of this study. The tenure of the officers and soldiers categorically affected the practice of ethics of war; with possessing longer tenure applying the principles more consciously and frequently. This class of officers and soldiers also did not have problems in accepting lawful and ethical orders from their superiors. They were rather more willing to practice the ethics of war than some of those with shorter tenure. Some of them still required time to adjust to the military environment, better understand ethics demands, internalise them and adopt them as personal norms. With $\rho=0.629$, it could be concluded that longevity of tenure was a factor that contributed the practice of ethics of war in Zambia Army, by both the officers and soldiers.

8.3 Limitations

The research encountered challenges including delay to return the filled questionnaires, consequently affecting data analysis allocated time. This however, prompted the researcher to embark on making regular follow-up visits coupled with phone calls so as to ensure that the distributed questionnaires were correctly filled and returned. Evidently, the absence of previous literature on this study negatively affected work-flow as it was not easy to establish the theoretical foundation for the research questions. This made the researcher to formulate a new research topology through identification of literature gaps. One of the major limitations was that the study was confined to ten (10) fighting units of the Army for collection of quantitative data, thereby excluding non-fighting units due to limited time and roles that these excluded units played during operations. Further, limitations by the researcher were those of not having access to certain information on RENAMO rebels (Operation Hyena), the Mushala rebellion (Operation Bandit Nest) and the liberation wars (such as Operation Puku) which was still classified and not easily accessed. There was also a challenge to visit and get information from officers and soldiers who were on local operations and United Nations Peacekeeping Operations in Sudan and Central African Republic. However, these limitations were mitigated by collection of qualitative data

through focus group discussions with officers and soldiers in Lusaka, Kabwe and Ndola, and personal interviews conducted with former Army Commanders. For the officers and soldiers on local and abroad operations, the limitation was mitigated by including those who have been on these operations before as participants in the questionnaires and focus group discussions.

8.4 Recommendations

The study has categorically established factors that the ability of Zambia Army officers and soldiers to acquire knowledge, have positive attitudes and consequently practice the ethics of war accordingly is influenced by gender, education, type of service and length of service. The study therefore makes the following recommendations aimed at enhancing knowledge, attitudes and the practices of ethics of war:

1. Zambia Army should consider creating an up-to-date staff development policy that will enable it to make adequate investments in staff development programmes and motivate more officers and soldiers to upgrade their formal education to at least diplomas or equivalents. This will indirectly build capacity in the soldiers and officers to easily acquire knowledge of ethics of war.
2. Zambia Army should modernise its curriculum taught in military schools. The curriculum should be beefed up with relevant theories and concepts of ethics of war and their implications. In addition, important aspects of international law, culture and geography should be incorporated to broaden the understanding of the officers and soldiers which can be a significant factor in making them adaptable to various areas of operations. Further, the curriculum should be benchmarked with other of foreign jurisdictions in order to narrow knowledge gaps between what is learned domestically and that which prevails internationally. The curriculum for ethics of war should be made generic, and therefore standardised to meet international requirements.
3. Administratively, the Zambia Army must invest in information management systems and capacitate its staff to adequately exploit ICT based resources to help modernise the training. There is urgent need to ensure that the officers and soldiers were being provided with adequate computers, internet service and skills to exploit them. This will not

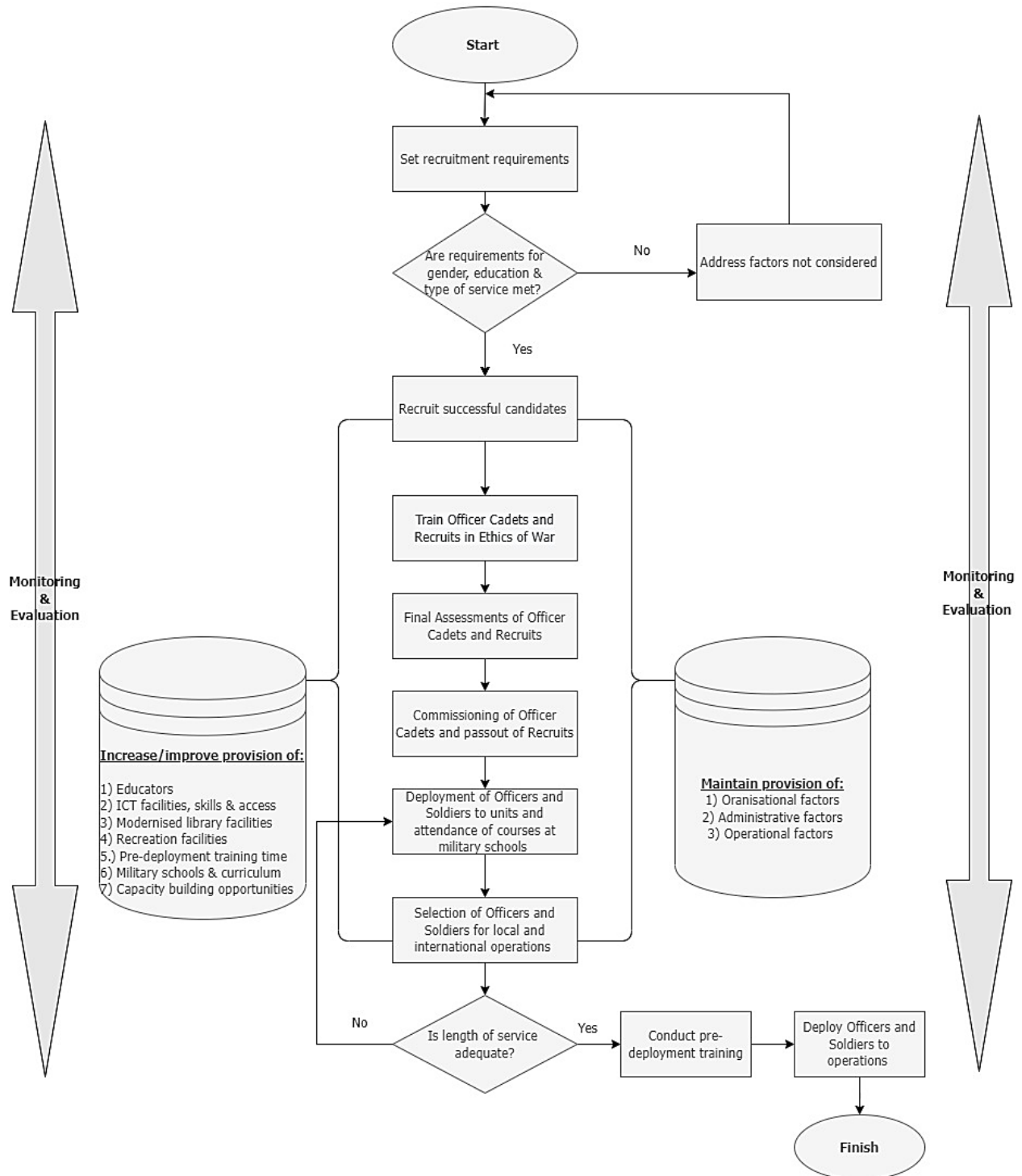
only enhance their knowledge of ethics of but will also improve their attitude and consequently practice.

4. With the Zambia Army population and operations rising, there is a clear need for the Zambia Army to consider increasing the footprint of its military schools across the county as well appoint more information disseminators in the various units.

8.5 Recommended KAPEW Model to be used by the Zambia Defence Force

Arising from the study, a Descriptive-Based Knowledge, Attitudes and Practices of Ethics of War (KAPEW) Model has been designed and recommended that if well utilised in the Military Training institutions, the gaps that made this necessary could be mitigated. The model is descriptive because it is based on the large part of the study which describes, explains and interprets conditions of the present. It examines the phenomenon that is occurring at specific places and time. Most importantly, the model is based on the study that is concerned with conditions, practices, structures, differences and relationships that exist, opinions that are held by various people and processes that are currently happening and the trends have been seen to be evident. The KAPEW Model summarises the recommendations as supported by the findings of the study.

Model for Improving Knowledge, Attitudes and Practices of Ethics of War (KAPEW) in the Zambia Defence Force



Source: William Maipambe Sikazwe, 2022

-Source: William Maipambe Sikazwe (2022)

8.6 Future Research Areas

This research has introduced new recommendations with regards to the knowledge, attitudes and practices of the ethics of war by Zambia Army officers and soldiers. Further, relationships were noted between independent variables (i.e. gender, level of education attained, type of service and length of service) and the dependent variables (i.e. knowledge, attitude and practice). Numerous cross-sectional investigations were undertaken in this study although a number of questions and concerns raised have remained unanswered and undisclosed. Thus, this researcher suggests that future research explores the influence of other factors such as the religion of Zambia Army personnel on the knowledge, attitude and practice of ethics of war. A study specifically on religion would make good contribution to further research on ethics of war as the subject of religion was prominent especially during focus group discussions. This will enable robust conclusions to be drawn on the existence of associations by the researchers, although this may attract additional investment in form of resources. Challenges would also be expected during collection of data as the subject of religion is globally sensitive.

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Appendices

Appendix 1: Questionnaire



SCHOOL OF GRADUATE STUDIES

Dear respondent,

RE: Knowledge, Attitudes and Practices of Ethics of War: The Case of Zambia Army

I am a student at the University of Lusaka pursuing a Doctor of Philosophy (Ph.D.) in Ethics and due for Graduation in June 2021. It is the University requirement to undertake extensive research to fulfil the award of the Ph.D. in the mentioned area.

Due to your worth of experience in the Zambia Army operations, you have been chosen to participate in this academic research by helping to answer the questions enclosed in this questionnaire. Please answer the questions as honestly as possible. Also, note that the research is purely academic and your concealment is highly assured. Your identity shall not be disclosed if you so wish throughout the interview.

Any queries or difficulties noticed please do not hesitate to forward them to my email address; or cell phone number(s);

Your collaboration in this esteem shall be highly treasured.

Yours faithfully,

William Maipambe Sikazwe - 1613041 (PhD Candidate)

Questionnaire

A1: Profile of Respondent

A1.1 Your Gender is:

- Male
- Female

A1.2 What is your Age?

- <30
- 30-39
- 40-49
- 50-59
- ≥60

A1.3 What is the highest level of formal Education that you have completed?

- School Certificate
- Certificate
- Diploma
- Bachelor Degree
- Postgraduate Diploma
- Master Degree
- Doctorate Degree

A1.4 How long have you served in the Zambia Army?

- <10
- 10-19
- 20-29
- ≥30

A1.5. What type of service are you currently in?

- Commissioned
- Non commissioned

A1.6. State your Service Rank

- Major General
- Brigadier General
- Colonel
- Lieutenant Colonel
- Major
- Captain
- First Lieutenant
- Second Lieutenant
- Warrant Officer Class 1
- Warrant Officer Class 2
- Staff Sergeant
- Sergeant
- Corporal
- Lance Corporal
- Private

B1. This question deals with your assessment of the operational environment of the Zambia Army officers and soldiers. Based on your experience, how much do you agree or disagree with each of the statements provided below?

		Strongly disagree	Disagree	Neutral	Agree	Strongly agree
B1.1	Officers and soldiers are provided with the right equipment for their operations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

B1.2	Officers and soldiers are provided with required logistics for their operations	()	()	()	()	()
B1.3	Officers and soldiers are given the right technical guidance/ orders	()	()	()	()	()
B1.4	Officers and soldiers are provided with sound leadership	()	()	()	()	()
B1.5	Officers and soldiers are effective in planning	()	()	()	()	()

B2. This question deals with your assessment of the Zambia Army organisational study factors. Based on your experience, how much do you agree or disagree with each of the statements provided below?

		Strongly disagree	Disagree	Neutral	Agree	Strongly agree
B2.1	The ethics of war are clearly defined in the Zambia Army	()	()	()	()	()
B2.2	The ethics of war are highly appreciated in the Zambia Army	()	()	()	()	()
B2.3	The Zambia Army provides training in ethics of war to officers & soldiers	()	()	()	()	()
B2.4	The Zambia Army rewards ethical conduct of officers & soldiers	()	()	()	()	()
B2.5	The Zambia Army communicates ethics to its officers & soldiers	()	()	()	()	()

B3. This question deals with your assessment of the administrative factors of the Zambia Army. Based on your experience, how much do you agree or disagree with each of the statements provided below?

		Very low	Low	Moderate	High	Very high
B3.1	Salaries & working conditions of officers and soldiers are always fulfilled	()	()	()	()	()
B3.2	Promotion and recognition of officers and soldiers are always made	()	()	()	()	()
B3.3	Staff development programmes are always provided to officers and soldiers	()	()	()	()	()
B3.4	Security of employment for officers and soldiers is guaranteed	()	()	()	()	()
B3.5	Team work is encouraged among officers and soldiers	()	()	()	()	()

C1. This question assesses knowledge levels of Zambia Army officers and soldiers about the ethics of war. Based on your experience, how much do you agree or disagree with each of the statements provided below?

		Strongly disagree	Disagree	Neutral	Agree	Strongly agree
C1.1	I am fully knowledgeable about the ethics of war	()	()	()	()	()
C1.2	The ethics of war are adequately covered in curricula of the Zambia Army	()	()	()	()	()

C1.3	The subject of ethics of war is well taught in the Zambia Army military schools	()	()	()	()	()
C1.4	It is ethical to use war to maintain or enhance peace	()	()	()	()	()
C1.5	It is ethical to use war in self-defence	()	()	()	()	()
C1.6	It is unethical to kill non-combatants	()	()	()	()	()
C1.7	It is ethical to declare war with the right motive/cause	()	()	()	()	()
C1.8	Intentions to start war must be made known prior to declaration	()	()	()	()	()
C1.9	Only the legitimate authority must authorize armed conflict	()	()	()	()	()

C2. This question assesses the attitudes of Zambia Army officers and soldiers towards the ethics of war. Based on your experience, how much do you agree or disagree with each of the statements provided below?

		Strongly disagree	Disagree	Neutral	Agree	Strongly agree
C2.1	I fully accept the ethics of war	()	()	()	()	()
C2.2	I feel it is my responsibility to uphold the ethics of war	()	()	()	()	()
C2.3	I feel committed to promoting the ethics of war	()	()	()	()	()
C2.4	I believe ethics of war are beneficial to my career	()	()	()	()	()

C2.5	I am eager to learn more about the ethics of war	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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C.3 This question assesses practices of the ethics of war by Zambia Army officers and soldiers during their operations. Based on your experience/knowledge, to what do you think the officers and soldiers practice the ethics of war?

		Never	Rarely	Sometimes	Most of the times	Always
C3.1	Officers & soldiers fully comply with the ethics of war during their operations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
C3.2	Officers & soldiers only use proportionate force against an aggressor during their operations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
C3.3	Officers & soldiers avoid subjecting prisoners of war to unnecessary suffering during their operations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
C3.4	Officers & soldiers only use force in-self and to protect others during their operations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
C3.5	Officers & soldiers only obey legitimate orders during their operations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
C3.6	Officers & soldiers help evacuate the wounded during their operations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Thank you!

Appendix 2: Focus Group Discussion Guide

TOPICS TO EXPLORE

1. Knowledge, attitudes, practice of ethics of war.
2. Exposure to Just War Theory.
3. Understanding of ethical behaviour (general, professional).
4. Opinions on justification and proportionality of war.
5. Opinions of individual liability during war.
6. Recommendations for inculcating ethics of war in army personnel.

TIPS

- Conduct separate focus groups for Officers and soldiers.
- Ensure that participants are drawn from different age brackets.
- Ensure that participants are drawn from different units.
- Encourage participation from everyone.
- Get 2-3 responses for every question.
- Have one person facilitating the focus group and another person taking verbatim notes (plus an interpreter, if needed)

WELCOME & INTRODUCTORY REMARKS

- Protocol
- Thank you all for agreeing to be part of this focus group discussion looking at the knowledge, attitudes and practices of ethics of war in the Zambia Army – we are grateful for your time.
- We shall record these discussions to help us remember them and so that we do not miss any of the important details and ideas you give us. The details of these discussions will not be shared with anyone else; your names will be kept confidential and no one else will know who said what during our conversation. So please feel free to express your opinions openly. If you are not comfortable with this arrangement you do not have to participate. Would you still like to participate in this discussion?
- Great. Let’s commence. And remember, you are all the focus of this discussion so we would like to hear from everyone. Everyone’s ideas, experiences and opinions are important. So please, let us all feel free to speak up.

INTRODUCTIONS		
1. Let’s start by introducing ourselves. Please state your number, rank, name, mother unit, and when you joined the Army. I will start and then we can go around the group.		
CORE QUESTIONS	PROBES	PROCESS
Warm-up Questions [10 minutes]		
2. How many in here are been deployed on local/international operations	Ask some individuals which operations they served on.	Group seated in round table format
3. Do we have some in here that are doing any course? Civilian or military?	Ask what courses.	
4. Does anyone have a question for me before we begin?		
Topic 1: Knowledge (20 minutes)		

<p>5. Who can help us define what ethics are?</p> <p>6. Can anyone explain what an ethical dilemma is?</p> <p>7. How do ethics apply to the military?</p> <p>8. Can anyone explain the difference between ethics of war and military ethics?</p> <p>9. Can a war be ethical or just?</p>	<p>Ask where they learnt about ethics</p> <ul style="list-style-type: none"> • During school. • During training. • Personal reading. • Ask how the two are related. • Ask the requirements of a just war and whether soldiers fighting for an unjust cause are liable. 	
<p>10. Who has heard of the ‘Just War Theory’</p>	<ul style="list-style-type: none"> • Ask about • <i>Jus ad bellum</i> • <i>Jus in bello</i> • <i>Jus Post Bellum</i> 	
<p>Topic 2: Attitude (20 minutes)</p>		
<p>11. According to traditional Just War theory (Walzer, 2006), “soldiers on either side of a war are moral equals, regardless of the justness of the cause for which they fight.”</p>	<ul style="list-style-type: none"> • Ask those that agree or disagree and get explanations 	<p>Round table discussion</p>
<p>12. After a society goes through a conflict, which is the best option?</p> <p>a. Wilful ignorance - this is a situation where one chooses to forget and to pardon;</p> <p>b. Historical record - this is the situation where one chooses to establish the truth, but to pardon;</p> <p>c. Pragmatic retribution – this is where one chooses to forget, but still punish; and</p> <p>d. No peace without justice – this where one chooses to establish the truth and to punish the perpetrators.</p>		<p>Distribute notecards with options and pencils/pens to participants and ask them to circle their answer of choice.</p>
<p>Topic 3: Practice (20 minutes)</p>		

<p>13. Who can tell us how ethics and moral conduct is reinforced in the military?</p> <p>14. How are military ethics inculcated in Officers and Soldiers in the Zambia Army?</p>	<ul style="list-style-type: none"> • Ask about Zambia and the Defence Act. • Ask what is learnt during training and in military schools 	<p>Round table discussion</p>
<p>15. Can anyone tell us about a time when a situation tested their integrity?</p> <p>16. Has there ever been an instance where you questioned the decision of a superior but didn't say anything?</p> <p>17. If an officer or soldier believes a war is not just, should they fight or refuse to fight?</p>	<ul style="list-style-type: none"> • Ask them how they handled it. • Ask about another time when they said something. 	
<p>18. What can be done to enhance knowledge, attitudes and practice of ethics of war in the Zambia Army?</p>		<p>Ask each participant to give their view.</p>
<p>CLOSING (5 minutes)</p>		
<p>19. Thank you all for your participation. Your answers and discussion have been very helpful and informative. We are very grateful for the information you have provided.</p> <p>20. Do you have any questions or suggestions for us?</p>		

Appendix 3: Interview Guide

Introduction

Zambia Army has since inception been involved in domestic, regional and international operations. At domestic level, the Army was employed to defeat the Adamson Mushala insurgency from 1976 to 1982. Regionally, Zambia Army was involved in the liberations wars of Southern Africa from 1965 to 1990. Since liberation movements were a potential threat to internal security, Zambia found a just cause to engage in self-defence in accordance with the provisions of the general customary law and the UN Charter at Article 51 which give the right of collective and individual national self- defence (Chongo, 2016). At the advent of independence of most Southern African states, the Army's focus shifted to international engagements towards humanitarian interventions in the area of Peace Support Operations. In most peace support operations, Zambian troops are confronted with the obligation to protect the civilian population in accordance with Chapter VII of the United Nations Charter where the use of force is authorized.

However, despite Zambia Army's involvement in these operations, it is still unclear whether Zambia Army personnel are familiar with the existence of morality of warfare. With the requirement that all the military operations must be conducted within the confines of the International Humanitarian Law and the Ethics of War, it has become necessary to investigate if the Zambia Army personnel have the knowledge on the existence of these ethics (rules) of war, their attitude towards these moral rules of war and if they are practicing them during operations. The implication of not adhering to both the International Humanitarian Law and the Ethics of War have serious consequences on the Zambia Army as they are then culpable of committing war crimes and crimes against humanity. Such crimes are in the jurisdiction of the International Criminal Courts (ICC) and the Republic of Zambia is signatory to these agreements.

Questions

Please help me better understand what ethics of war means to you

Do you think Zambia Army training gives enough coverage to the subject of ethics of war; and do officers & soldiers have enough knowledge about the ethics of war?

Do you think Zambia Army officers & soldiers have the right attitude towards the ethics of war?

Do you think Zambia Army soldiers and officers been practicing ethics of war in their:

- Peace operations;
- Insurgency wars; and
- Liberation wars.

What factors do you think affect the understanding of ethics of war among Zambia Army soldiers and officers?

What else would you like to share with me about the ethics of war among the Zambia Army officers and soldiers?

Appendix 4: Research Ethical Approval



UNIVERSITY
of
LUSAKA

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All correspondence should be addressed to the Vice Chancellor

25th September 2020

Lieutenant General William Muipambe Sikazwe

Army Commander

Zambia Army Headquarters

P.O Box 31931

Lusaka

RESPONSE LETTER

IORG0010092-0208/20: Knowledge, Attitudes and Practices of Ethics of War by the Zambia Army

Dear Lieutenant General:

This letter serves to inform you that the UNILUS REC reviewed your research proposal submitted in September 2020.

The proposal was approved subject to minor corrections.

The minor issues identified are itemized in the report attached.

You are required to address the issues raised by the reviewer. The regulations of UNILUS REC require that these corrections be done within 2 weeks. You will be expected to write a letter listing the corrections that would have been made in the proposal. This should be submitted to the secretary of Research Ethics Committee for our records.

Wishing you well in your research.

Signature.....  / FINE PROFESSOR K. BOWA

Professor Kasonde Bowa

Chairman of UNILUS REC.

Passion for Quality Education! Our Driving Force

Appendix 5: Administrative Authorization



Army Headquarters
Arakan Barracks
P.O. Box 31931
Lusaka - Zambia
Telephone: 260341/4
Fax: 260808
Ext: 1141

PDS/Int 55

Mr. Joseph CHILUNDU (Student No. PHDGL 1613041)
University of Lusaka
Pioneer Campus
Long Acres
LUSAKA

13 October 2020

Dear Mr. CHILUNDU,

**RE: REQUEST FOR AUTHORITY TO CONDUCT A RESEARCH
IN THE ZAMBIA ARMY - YOURSELF**

1. This serves to inform you that authority is granted to conduct a Research in selected Cantonments of the Zambia Army in view of your PhD research project entitled "*Knowledge, Attitudes and Practices of Ethics of War in the Zambia Army: Using Mixed Methods*".
2. Your initiative is appreciable and we believe that it is not only going to benefit academia, but the Army as well. It is our request that all information provided to you for this research will be kept in utmost confidentiality. Furthermore, you will also be required to strictly adhere to COVID-19 protocols as per the Ministry of Health guidelines.
3. The Cantonments that you requested to sample have already been notified of your visit. For any queries or difficulties encountered during your research, please do not hesitate to contact the undersigned on Mobile No. 0974 870419/ 0955 486876.
4. We wish you the best of luck in your research undertaking.

Yours Sincerely,


H HYONE, DFS jsc CGSC Dip (Mil art & sci)
BA (Mgt & Admin) MA DSS MBA PM
Brigadier General
for Army Commander