



ENTRY POINTS AND OPPORTUNITIES FOR WOMEN'S PARTICIPATION IN DECISION MAKING RELATING TO PEACE BUILDING

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JUNE 2018

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Acronyms

| | |
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| ACCORD | African Centre for Constructive Resolution of Disputes |
| ARCISS | Agreement on Resolution of the Conflict in South Sudan |
| CPA | Comprehensive Peace Agreement |
| CRS | Catholic Relief Services |
| CSPS | Center for Strategic and Policy Studies |
| FGDs | Focus Group Discussions |
| GBV | Gender-Based Violence |
| GRSS | Government of the Republic of South Sudan |
| IGAD | Inter-Governmental Authority for Development |
| LRA | Lord’s Resistance Army |
| MGCSW | Ministry of Gender, Child and Social Welfare |
| MoFA | Ministry of Foreign Affairs |
| SADC | Southern Africa Development Cooperation |
| SPLM/A | Sudan People’s Liberation Movement/Army |
| SSCC | South Sudan Council of Churches |
| SSuDEMOP | South Sudan Democratic Engagement, Ministry of Gender, Observation Programme |
| TOR | Terms of Reference |
| UNIFEM | United Nations Development Fund for Women |
| UNMISS | United Mission in South Sudan |
| UNSCR | United Nations Security Council Resolution |

Executive Summary

This report on “Entry Points and Opportunities for Women’s Participation in Decision-Making Relating to Peacebuilding” is one in a series of studies commissioned by the South Sudan Council of Churches (SSCC) and funded by the Catholic Relief Services (CRS) to examine women’s place in decision-making and participation in peacebuilding in South Sudan. It investigates how the patriarchal South Sudanese society is a barrier to women’s effective contribution to peace initiatives in the three tracks of peacebuilding activities. This study provides critical thinking on women’s participation in decision-making processes while attempting to identify entry points and opportunities for South Sudanese women in breaking barriers impeding their roles in decision-making regarding peace, security and reconciliation. It is one of the most important contributions to discourses about inclusivity in the processes of the search for peace at all levels of South Sudanese society.

The report builds on past studies reflecting on findings resulting from the review of literature on participation, decision-making and peacebuilding. It is mostly an analysis of field-based data collected from social groups, mainly women, in Bor, Juba, Wau and Yambio. The literature on the context, social environment, conflict resolution and peacebuilding analyses traditional mechanisms and customs that are widespread in our society of South Sudan. Therefore, in the SSCC terms of field data, the central questions was whether there is a culture of peacebuilding that emanates from the various and diverse cultures and traditions of South Sudan. If so, what are these traditions and how effective are they in integration of women into processes to enable cohesion and achieving greater stability in the country. The data generated in the four research sites confirmed all issues raised in the literature women’s role in decisions related peacebuilding in South Sudan

This study focuses on the concept of change in the social and political structure that creates space for women to participate fully in issues like peace, security, and economic development, the rule of law and governance of South Sudan. The study has explored social, political and economic contexts that obstruct women from participating and deciding on crucial issues of society. It examines the nature of the South Sudanese women experiences in relation to the roles society has assigned to them. The study lays emphasis on the development of formal structures and relationships. However, this also included the informal practices that continue to determine the role of women in socio-economic and political governance of peace-related programs and activities. This approach to the analysis underscored how specific factors play out in the peace processes in South Sudan.

South Sudanese women find themselves in a particularly precarious situation as far as participation in decision making related to peace building and reconciliation is concerned. Culture and traditions have not been kind to women regarding participation in public affairs. These factors deprived women from education, which is a critical factor of socio-economic

empowerment. The disparities between men and women, especially in the areas of power sharing and decision making, legal rights and access to and control over productive resources are the starting point of the situation analysis of gender relations.

We designed the research, based on prescriptions of the SSCC terms of reference (TOR), to generate information, strategies, recommendations, and action points that enhance women participation in decision-making, peace building, reconciliation and highlight best practices from the past. The adopted research methodology is a mixture of qualitative and quantitative approaches. In this case, we conducted a desk research, focus group discussions, one on one interviews where necessary. Our field teams in Yambio, Bor, Wau and Juba administered one on one and key informant interviews. Aware of the In the case of those who cannot read and write but with the knowledge of peace building, one on one interview approach will apply using the same questionnaire. We also employed the method of focus group discussions (FDGs). This applied to the bulk of participants who could not necessarily understand questionnaires but contribute the debate concerning the role of women in decision-making, peace building and reconciliation.

This research reached a total sample population size of 800 participants, meaning 200 individuals per each of the four selected research sites. According to plans, a team administered 200 questionnaires. The lead consultant divided 600 potential respondents into groups of 150 individuals per each research site. We set criteria for selecting respondents. The first criterion was to seek opinion of the enlightened members of the society; the second one was identify key informants who are familiar with issues and/or engaged in gender-related programs and activities and the third criterion was to seek opinions of people at the grassroots level.

The research team identified the relevant stakeholders for the research interactions. They are Members of Parliament (State and National), Political and opinion leaders, religious groups, youth and women, working class (public and private sectors), Academia, civil society organizations and ordinary citizens. However, the research reached 716 respondents to the tune of 429 women and 287 men. This figure means the research met 89.5% of its target population. This is very significant success in terms of eligibility and credibility of outcomes.

Findings from the Key informant questionnaires are in form of tables and pie charts. The descriptive analysis of data helps us to understand the relevant aspects of the phenomena under consideration and provides critical information about each relevant variable. The study identified entry points of women into the discussion and the extent to which they are participating in peace and reconciliations, social welfare, conflict mitigation, economic development and security management, political governance and justice in South Sudan. Overall, there were geographical variations in responses of participants according to research sites. The following are the findings related to the seven variables we tested in the research.

Responses of the participants show considerable participation of women in peace and reconciliation. The tables and charts for Yambio, Bor, Wau and Juba indicate relative higher percentages in the research sites. Participants responded positively to the indicator showing women participation in social welfare activities. Percentages were high for all the four research sites. Conflict mitigation had poor scores except for Juba where the percentage of women was above average. All research sites recorded poor participation of women in conflict mitigation, political governance, security management and justice system. Economic development functions attracted women participation across the board. The indicators for security management, political governance and justice recorded very poor scores across the board. They had the highest scores for less and rare participation in decision-making and peace-related activities.

In conclusion, the context of each research site determines the nature of women participation in decision-making. What is common to all the four research sites is that culture and traditions obstruct effective participation of women in decision-making processes. Customary laws and traditional practices disadvantage women and girls in critical areas like education. Culture, tradition, illiteracy, gender-based violence, communal violence and civil wars are the main constraints for women advancement in society. All these elements are the challenges facing women's participation in decision-making. Participants were able to identify entry points under item 6 in the narratives of different focus groups. Our coded focus group discussion checklist contain the various reactions of women and men. The research directs the government at national and subnational levels, partners, faith-based institutions and stakeholders to pay attention to the recommendations of this study. Recommendations of the study fall into four broad areas as follows:

1. The first area is the government at both national and subnational levels. Its duty is to disseminate widely the UNSCR 1325 and other national, regional and international instruments to enable more women at the subnational and local levels to have access to the instruments; initiate and intensify public education of women to ensure that they understand the instruments related to peace and security. While formulating policies that enhance effective women participation and decision making in gender issues, conflict mitigation, negotiations and peace implementation, the government should equally provide adequate funding in national budgets for women's formal education at all levels of society.
2. The second broad area of recommendations of the study covers the role of civil society organizations. They should address structural problems of social justice affecting women in the context of specific legal, social and economic issues in South Sudan. They should foster the establishment of strategic alliances and networks among women from tracks I, II and III for participation in peace processes; act as pressure groups that advocate for

rights of women to economic development, business opportunities, and family inheritance in society.

3. Thirdly, the SSCC and other faith-based organizations constitute one broad area of recommendations of this study. Recommendations in this area capture advocacy, creation of platforms to ensure effective women's participation and strategies for engaging grassroots women in prayers for both political and social peace and support for funding women's platforms, informal peace initiatives in track III and businesses that are capable of empowering them.
4. Finally, partnership with the international community is critical area of recommendations. They should include meaningful support for actions of women in education; in access to information on peace, reconciliation and decision-making processes; and activities of both men and women to combat the patriarchal socio-cultural harmful practices and the types of division of labour that prevent women from performing many functions in communities.

1. INTRODUCTION

This study focuses on the concept of change in the social and political structure that creates space for women to participate fully in public and private domains in areas like peace, security, and economic development, the rule of law and governance of South Sudan. The study, however, outlines the social, political and economic contexts that obstruct women from participating and deciding on crucial issues of society. The situation decision-making and participation is unique in that South Sudanese women currently find themselves in the margins of implementation of negotiated peace agreements (CPA and ARCISS) that the warring parties signed. The commitments undertaken by the parties to these agreements established the basis for constitutional rights for citizens irrespective of their gender and beliefs. Our situation analysis of decision-making and participation of women in peace building is not confined to negotiated peace agreements. This study has examined the situation of women in the context of decision-making and their roles in community compacts.

The study looked at the fundamental nature of the South Sudanese women experiences in relation to the roles society has assigned to them. It also explored the ‘rules of the game’ that underlie how the State plays its role, and interacts with the society. The study focused on the development of formal structures and relationships. However, this also included the informal practices that continue to determine the role of women in socio-economic and political governance of peace-related programs and activities. This approach to the analysis underscored how specific factors play out in the peace processes in South Sudan.

Our study did not attempt to enter into a detailed description of current events and situations; rather it provided an analysis that permits a clear understanding of the key factors defining the entry points and opportunities of women participation and decision-making in peacebuilding. Understanding of the key factors facilitates the inception of strategies for appropriate programs for enhancing South Sudanese women’s peacebuilding at all levels of society and for interventions of the broader donor community active in South Sudan.

1.1 Statement of the Problem

The conflict that erupted on 15 December 2013 triggered widespread violence in South Sudan resulting in an unprecedented scale of deaths, injuries, displacement and loss of property. There is no existing accurate statistics to demonstrate the toll on women and children. The IGAD, the Troika and interested stakeholders attempted to influence parties to the violence to reach negotiated settlement of the problem. The 15 August 2015 peace agreement dubbed Agreement on the Resolution of the Conflict in South Sudan (ARCISS) provided a framework for working relations between factions of the Sudan People's Liberation Movement/ Army (SPLM/A), which was short lived but violence broke out again in June 2016. In all these events women were both participants and victims. The section on literature review will elaborate dimensions of both attributes. This particular situation demonstrated that peacemakers overlooked potentials of women in processes of mainstreaming peacemaking and the sub-national participation in peacebuilding.

The sidelining woman from the core of participation in decision-making is not a South Sudanese problem alone, but also, an African phenomenon (SADC 1999:54-57). It is for this reason that the UN made the Security Council Resolution 1325 in the year 2000 and other subsequent resolutions to promote women's participation in peace and security agenda, gender sensitive peacebuilding and reconciliation. Despite those resolutions as well as relevant frameworks, women's participation in peace processes has remained limited. Women are the obvious absentees from many peace processes. Their potentials in peace-making are rarely translated into opportunities to advance their causes and empowerment in society.

South Sudanese women find themselves in a particularly precarious situation as far as participation in decision making related to peace building and reconciliation is concerned. Culture and traditions have not been kind to women regarding participation in public affairs. These factors deprived women from education, which is a critical factor of women empowerment. The disparities between men and women, especially in the areas of power sharing and decision making, legal rights and access to and control over productive resources are the starting point of the situation analysis of gender relations in many African countries (SADC 1999:53).

It is against this background that the government made a commitment to promote gender equality through a constitutionally mandated 25% female representation in the Parliament. The invisible power women have to mobilize the society for peace and reconciliation is yet to be tapped. This study seeks to bring to surface sources of weakness, strength and opportunities in decision-making regarding peace and reconciliation in South Sudan.

1.2 Goal and Objectives of the Research

The overall goal of this research is to provide critical thinking on women's participation and identifying entry points and opportunities for South Sudanese women in breaking barriers impeding meaningful role in decision-making regarding peace, security and reconciliation.

- a. To provide practical suggestions for advancing women's participations in decision-making related to peace building and reconciliation.
- b. To identify how women can be or have been engaged in the stages of peace building, conflict resolution, truth telling and reconciliation.
- c. To initiate roles and strategies for ensuring women's participation in decision-making in peace and security issues in South Sudan.

1.3 Description of Indicators/Variables

The Ministry of Gender, Child and Social Welfare (MGCSW 2013; 2015; 2016) conducted baseline studies, which identified hundreds of indicators for the analysis of gender roles in conflict, peace and security. We selected those indicators in South Sudan where women are under-represented or missing out. The choice of other relevant indicators represented actions with potentials to improve women empowerment and growth. However, the choice of the seven indicators did not only focus on women's rights, but also on activities related to peace, social network and security. The study indicated that women take part in a variety of activities, interactions and transactions, which have connections with harmony or disharmony in socio-economic relations. As peace is pervasive in society, the following elements are ingredients involving interactions where people make decisions, which affect men and women and how women are disadvantaged in such processes:

Peace and Reconciliation. This variable includes activities like formal and informal grassroots peace initiatives, participation in peace committees. Outcomes of participatory activities relating to dialogue and building new relationships after a period of disagreements and conflict. The research interrogates how women do participate in processes and decisions in these areas.

Social Welfare Systems. Society is composed of a web of systems that determine the fate of both men and women. In this study, issues of culture, traditional practices are examined in the context of society.

Conflict Mitigation: It is a process where people address issues that sow disharmony in society. Conflict mitigation is a version of the search for peace and peace making processes at national and sub-national levels. The extent to which South Sudanese women are participating and deciding in these processes is subject to investigation

Economic Development. The economic system, level of development or disparities are a factor of conflict. The state of people in economic sector of society determines how they respond to

developing situations. How women in South Sudan relate to participation and decision-making processes in the economic sector and their livelihoods is an important factor in this study.

Security Management. South Sudan is a post-conflict society where human security is a priority. Security issues concern personal safety, food availability, outbreaks of violence, sexual violence, gender-based violence and the like. Women's participations in addressing such affairs that affect their well-being are indicators worth examining. It should be understood that men dominate activities under this variable

Political Governance. The system of government and allocation of authorities and powers to deal with social, political and economic problems are essential elements in assessing human relations in society. The place of South Sudanese women is defined in agreements and in national and state Constitutions of the country. The issue in this study is to examine the extent to which South Sudanese women value their participation and decisions in government and political at national and subnational levels.

Justice. Judiciary is the custodian of rights in a country although its scope is narrow in the sense that its presence is limited to urban areas. In South Sudan, traditional authorities play a significant role in the rural areas of the country. Both the formal justice system and the traditional system marginalize women from participating and deciding their rights. Traditional legal system dominates the administration of justice. Traditional authorities rarely allow women to sit court benches. The question that this study raises is about South Sudanese women participation in the pursuit of their rights in the society.

Therefore, we describe and outline the indicators to relate them to our analysis of entry points and opportunities for women's participation in decision-making and peacebuilding. According to the study, South Sudan harbours defects in models and skills for involving women in decision-making processes to coordinate their divergent interest in the country.

1.4 Methodology & Data collection

1.4.1 Understanding the TOR

The research expanded on the TOR that the SSCC prepared as guide to the consultant to provide critical reflection on women's participation in peacebuilding and reconciliation in South Sudan at the end of the research process. It offered clear entry points and practical recommendations to reduce barrier, by examining the history of women's participation in peacebuilding and conflict resolution in the country.

The research looked beyond current practices in peacebuilding to include traditionally recognized roles for women in peacebuilding and conflict resolution in South Sudan seeking to

provide practical suggestions for advancing women's participation in decision making related to peace and reconciliation. This approach aims at incorporating social and cultural challenges that exist within South Sudanese society in achieving meaningful way in the different stages of peacebuilding, conflict resolution, truth telling and reconciliation in the country, taking into context the dominance of patriarchal systems in the society.

1.4.2 Reflection of key research questions

There is the general recognition that women played an important role in peacebuilding in South Sudanese society leading to the signature of the Comprehensive Peace Agreement (CPA) in 2005. They invested so much energy and energy to address local inter-communal conflicts. The body of literature consulted for this research attest this hypothesis. The South Sudan Council of Churches (SSCC) terms of reference for this research focused on four important research questions, for which the consultant attempted to provide in-depth answers. The questions and summary reactions are as follows:

- a. *What contributions have women made to the peacebuilding and reconciliation process in South Sudan?* The research addressed traced in historical perspectives women's contribution in peacebuilding, peace and reconciliation efforts. It went further to unveil practices with three success stories.
- b. *What constraints have women faced/do face when trying to contribute in peace and reconciliation process in South Sudan? And what specific gendered issues need addressing from a conflict/peace point of view?* The research has interrogates gendered roles that define South Sudanese society and their impact on peace and reconciliation processes. The interrogation covers contemporary gendered approaches to peacebuilding in South Sudan including strengths and weaknesses as spelt out in objectives of the study.
- c. *What strategies of intervention should be adopted to enhance women's role in peacebuilding and reconciliation efforts in South Sudan?* This research sought to draw together narratives of women's contribution to peace and reconciliation in South Sudan from within formal and contemporarily approached to peacebuilding and traditional socio-cultural approaches.
- d. *Question four relates to proposed entry points and opportunities on how women can play an equal and meaningful role in reconciliation in South Sudan.* This study has brought together the research findings from interviewees and focus group discussions. It sought to offer meaningful and achievable proposals in enhancing and strengthening the role of women in formal and informal peace and reconciliation efforts in South Sudan.

Therefore, the consultant designed the research to generate information, strategies, recommendations, and action points that enhance women participation in decision-making, peace building, reconciliation and highlight best practices from the past. The adopted research methodology is mainly a mixture of both qualitative approach and quantitative approach. In this

case, the author conducted a desk research, focus group discussions, one on one interviews and administration of questionnaires where necessary. All the techniques complemented one another. The consultant determined the type of research instruments and factors with relevance to particular target groups such as:

- a. Categorization and characteristics of the participants;
- b. Knowledge about the role of women in decision-making, peace building and reconciliation;
- c. Obstacles to women in politics, development and society;
- d. The way to overcome threats and ensure the way forward.

1.4.3 Data Collection Tools

Research teams administered questionnaires to one-on-one and key informant interviews and sent to the identified participant to fill and be collected at an agreed date and time. Aware of the importance of the need for the participant to understand the questions, the option of the participants filling the questionnaire only applies to those who are fluent in English language and understand the concept of involving women in decision-making, peace building and reconciliation. This will enable us reach out to those with limited time to participate in the focus group discussion. In the case of those who cannot read and write but with the knowledge of peace building, one on one interview approach will apply using the same questionnaire.

Focus group discussions (FDGs) applied to those who may or may not necessarily understand the importance of the role of women in decision-making, peace building and reconciliation hence need group discussions to trigger their thinking to generate and remember best practices from the past.

1.4.5 Sample Population

This research reached a total sample population size of 800 participants, meaning 200 individuals per each of the four research sites. According to plans, the consultant administered 200 pieces of questionnaires. The lead consultant divided 600 individuals into groups of 150 individuals per each research site. We set criteria for selecting respondents:

- a. The first criterion was to seek opinion of the enlightened members of the society;
- b. The second one was identify key informants who are familiar with issues and/or engaged in gender-related programmes and activities.
- c. The third criterion was to seek opinions of people at the grassroots level.

The research team identified the relevant stakeholders for the research interactions. They are Members of Parliament (State and National), Political and opinion leaders, religious groups, youth and women, working class (public and private sectors), Academia, civil society

organizations, organized forces and ordinary citizens. However, the research reached 716 respondents to the tune of 429 women and 287 men. This figure means the research met 89.5%. This is very significant success in terms of eligibility and credibility of outcomes.

2. THE CONTEXT AND LITERATURE REVIEW: WOMEN'S ROLES TO PEACE AND SECURITY

Women are more often portrayed as victims of wars and in many regards withstand the worst of most conflicts. However, the roles women in conflicts and violence are both complex and varied. A donor document asserted, “Whenever attempts are made to resolve conflicts, it is important that women be involved in them. Because women are still invited too infrequently to the negotiating table... (Dutch MoFA 2007:31).” In South Sudan, whilst women have been instrumental in stopping conflicts at sub-national levels and even more important in maintaining peace, but they are not always on the negotiating tables rather than observers in many cases.

The research focused on identifying the role played by women in South Sudanese society in decision making related to peace building and reconciliation. It interrogates women’s participation in current peace and reconciliation efforts in the country at the micro and the macro level. More innately, it examines the changing gender roles within South Sudanese society and the impact of recent conflicts on society (MGCSW 2013:9-10). Often conflicts force communities to reconfigure social-cultural interactions, which adversely affect how they interact. This is especially true for women who are forced to organise themselves to safeguard necessities most of which were previously provided for by the patriarch. This has certainly been the case in South Sudan and especially amongst pastoralist communities where men heading households and are expected to defend them while women are perceived as caretakers (Akinyi 2016).

In view of the post-independence conflicts in South Sudan, the research interrogates how gender roles in the country have altered social-cultural dynamics within communities. More specifically, it questions whether these changes temporally remove pressure against women putting themselves forward for leadership (Agbajobi 2010) and thus offering new opportunities for women’s participation in decision making regarding peace and reconciliation. To do this end, this literature review as part of a broader enquiry into opportunities and entry points for women in decision making relating to peacebuilding and reconciliation investigates the history of women’s participation in peace making and reconciliation through the various cadres of South Sudanese society.

2.1 South Sudanese Women in Protracted Conflict

Origins of conflict in South Sudan dates back to the period of Turco-Egyptian rule through the Condominium and independence of Sudan in 1956, Political conflicts raged at different historical periods until South Sudan got independence in July 2011. During the same period, social conflicts left their mark on sedentary and pastoralist communities in South Sudan. As women were part of the society, they were both participants and victims of conflict. A number of

researchers (Hutchinson and Jok 2002) have treated the historical role of women in armed conflicts in South Sudan. Their findings indicate that women played important roles in inter-tribal cattle rustling through songs. In addition, they were not direct target in situations of intercommunal violence. Researchers attribute this fact to the kind of weapons warriors were using before the acquisition of modern assault weapons.

Researchers, scholars and policy makers assert that armed conflict is responsible for drastic changes in relations between men and women. Armed conflict introduced frightful attitudes and behaviour towards women (Dutch MoFA: 13-14) while disrupting the social cohesion communities and creating a breeding ground for more conflicts. The change in the nature of weapons in hands of warriors has increased violence against women during the second Sudanese civil war (1983-2005). Small arms and light weapons became integral part of culture. Women became combatants in the Sudan People's Liberation Movement/Army (SPLM/A). The civil war changed women's status from protected people to direct victims of armed violence. Accordingly, two scholars Mkutu and Lokwang (2017, pp: 79-80) underscored the fact that modern weapons have transformed crime and local warfare and have changed the balance of power within societies, especially in pastoral areas. The scholars argue that guns have changed the balance of power in favour of the youth; while authorities of the elders have been witnessing erosion over years. This situation has left space for lawlessness where the youth have freehand to organize their own cattle raiding parties. The violence thus organized affects women adversely in rural communities.

Armed violence changed in character during the second civil war. Women became victims of armed conflict in many ways. They lost husbands and became household heads thus breadwinners for their families while others were victims of rape. These events enabled women to be proactive in the search for peace before the Sudan and SPLM/A signed the Comprehensive Peace Agreement (CPA) in January 2005. Researchers and organizations (Ali 2011; Amnesty International 2005) agree that independence of South Sudan provided opportunities in gender roles following the years of conflict and forced migration. Women show determination to have access and participate in conflict resolution, peace building and reconciliation

South Sudan committed itself to affirmative action to ensure women's participation in government and public Affairs through quota system. The government expressed commitments to raising women's participation of 25% in representative positions at all levels. This action derives its origin from the chronic marginalization of women attributed to customs and traditions in society. The roles women played during the liberation movement as peace builders and subsequently mobilizers for voting in the Referendum of January 2011 contributed to the recognition of their status in political processes (Ali 2011:1-3). Nevertheless, so many challenges limit women's social, economic and political empowerment. Such challenges affect gender relations differently putting women more at disadvantage than men. It is reasonable to assert that

history of women participation in a variety of activities, including peace building and reconciliation, sets the scene for identification of entry points, which are capable of creating an enabling environment for increased participation in peace and reconciliation.

South Sudanese women have a long history of participation in peace making and reconciliation. Akinyi and Walender (2016) in examining lessons from South Sudan in the paper ‘Engendering Responses to Complex Emergencies’ highlights some of the contributions South Sudanese women have made to peace building and reconciliation in their country. She argued that ‘although South Sudan and Sudan women were instrumental in catalysing the events that led up to the signing of the Comprehensive Peace Agreement in 2005, they remained in the peripheries of the main negotiations.’ That the voices of women remain significantly under-represented from emergency response to peace processes to development planning arenas where their voice and influence matter the most’ (Akinyi 2016). This highlights just some of the challenges facing women’s participation in decision making related to peace building and reconciliation. At a programmatic level, perceptions and cultural norms that seek to keep women out of spheres of influence are perhaps some of the biggest obstacles faced by women in post-conflict settings.

Despite efforts to tackle old and established challenges that affect women’s participation in peace building and reconciliation, new ones also continue to emerge. In South Sudan, new conflicts and the growing prevalence of rape and sexual assault generate social stigma and humiliation that helps subjugate women to victimhood. The perception of women as victims is especially distractive as it removes women from the table as equal players yet their participation is important in order to harness their capabilities and contribution to peace building in a meaningful way as informal advocates for peace, as peacekeepers, relief workers and mediators (Agbajobi 2010).

Although, women individually and collectively contribute to peace building in many ways, yet the society often overlook their contributions because they take unconventional forms, occur outside formal peace processes, or are considered extensions of women’s existing gender roles (Strickland and Duvvury 2003). Still, the role of women in peace building can be described as multi-layered with their ability to mobilise for peace whilst retaining their roles as caregivers by holding together their families and communities in times of crisis (Agbajobi 2010). This multi-layered contribution to peace building is especially evident in South Sudan although this participation is not reflected in the participation of women in decision-making roles.

In South Sudan, women are part for the search of peace. For example, scholars like Duany (2001) did research on war and women in the Sudan. She argued that the war made Sudanese women providers for their households. The scholar has made it explicit that women have a cardinal role in the search for peace. The role of women in and around supporting peace, their influence as genuine stakeholders in the county’s future and space as leaders has been widely

explored at a programmatic and policy level. UN Women's evaluation of its programme 'Supporting the Role of Women Leaders in Sudan and South Sudan in the Post-separation Period' concluded that the most effective tool for women participation was tangible women participation in activities like study tours and women's conventions which facilitated change at the community and cultural levels through creation of structures and common values.

The report's conclusions were in keeping with others of similar scope emphasising that whilst women's participation within formal process is easy to identify and quantify, the bulk of women's participation in peace structures and organisation is informal and usually not captured or recognised (Porter 2003). Arguably, this recognition would come from giving women a seat on the decision-making table but other literature and in particular Akinyi and Walender (2016), work on Engendering Responses to Complex Emergencies: Lessons from South Sudan illustrates this is not always the case. She broadly concludes that 'often when women make it to the public sphere, they have been selected because they are women'.

Largely this is as part of a tokenistic approach to women's participation now widely entrenched in many constitutions of developing nations in affirmative action clauses. In South Sudan, the constitutional mandate of 25% minimum women representation is in effect in all levels of public life. Although this can be perceived to be progressive in societies where women would altogether be excluded from the decision making table, it also presents its own set of challenges. In particular men who specifically 'choose women who cannot rise, confront, or challenge the issues on the negotiation table choose those women chosen to take part in peace negotiations, decision-making and reconciliation.

However, beyond narratives of women's victimisation and violence in South Sudan, women also have a long history of engagement in peace and reconciliation activities. Zaynab ElSawi in her 2011 article 'Women Building Peace: The Sudanese Women Empowerment for Peace in Sudan' argues that it was 'women's exhaustion from the impact of continuing conflict that eventually made them unite their voices to speak out about their suffering , concerns and mobilise for peace even. This was before the United Nation's Security Council Resolution 1325 on Women, Peace and Security came into being. Sudanese women had decided to organize to bring forward their demands as their discontent over their systemic and systematic exclusion from peace processes grew (El Sawi 2011). As such, efforts at increasing women's participation in decision making related to peace and reconciliation may benefit from looking at previous practice. Learning and adopting where this has succeeded whilst adopting lessons learnt where challenges have manifested.

In South Sudan's long history of conflicts, its women have often played the role of catalysts to peace (MGCSW 2013: 9). In 2005, during the negotiations that lead to the Comprehensive Peace Agreement in Machakos and Naivasha, Kenya, Sudanese women established women blocs, which exerted pressure on the warring parties to reach peaceful settlement of the conflict.

Similarly, at times of immense negotiations of Agreement on the Resolution of Conflict in South Sudan (ARCISS), South Sudanese women groups mobilised and encouraged the warring parties to reach compromises and end the war (Sudd Institute, 2015). Still, in a deeply patriarchal society, their input and influence is often subjugated to the informal. Indeed, recent studies reveal there is a great lack of research and analysis on women in South Sudan (Bubenzer and Stern, 2011). Despite this, there is also recognition that women's leadership and their full and equal participation in all efforts to establish peace and security in South Sudan are imperative in not only building peace but also in preventing and resolving conflicts (Peace women, October 2015).

2.2 Sexual and Gender-Based Violence and the impact on peacebuilding

Gender-based violence (GBV) is the broader meaning of violent relations and roles between women and men in society. It goes beyond sexual violence and is a major concern for women in South Sudan. Gender-based violence is a human rights problem, which remains elusive in manifestation within communities. While people believe GBV is prevalent in the country, statistics are rare to support the hypothesis. Scholars and policy-makers argue that sexual violence is expressed through rape while GBV includes all forms of physical torture of women. Its history in South Sudan dates back to centuries (Dutch MoFA: 13). The duration of civil wars and armed struggle in the country implies that women were subject to abuses over longer periods. We do note that GBV and rape do limit women's ability to voice concerns and access social and economic resources. They affect communities that have experienced long-term conflict and wars (Ali 2011:9-10). The weakness in confronting GBV and sexual violence lies in the process of reporting such violence. Women tend to conceal this scourge for the sake of saving their honour and that of their families. Thus, women are often silent about incidents of sexual violence because of stigma that survivors face.

However, beyond addressing structural and cultural norms excluding women in partaking in decision making pertaining to peacebuilding and reconciliation in South Sudan did not address sufficiently the high levels of sexual violence against women in the country. In South Sudan's conflicts, women are not only the victims of hardship, displacement and warfare, but are directly the target of rape, forced pregnancies and assault as deliberate instruments of war (Agbajobi 2010).

The government acknowledged the existence of sexual violence, GBV violence, and harmful traditional practices in its national gender policy (MGCSW 2013: 17-19). The policy document states clearly that the phenomenon is widespread during different phases of civil war in South Sudan. The prevalent forms of sexual violence and GBV include wife battery, abduction of women and children, forced, child marriages, and high bride wealth among others. The policy paper recognize the structural causes of the problem. The causes are the lack of justice, denial of inheritance rights, ownership of productive assets, and lack of decision in family and community

matters. The report reveals that the incidence of GBV in South Sudan stood at 41% resulting from an assessment conducted in five states of South Sudan in 2009 (MGCSW 2013: 18-19).

According to the UN the Secretary-General report to the Security Council (S/2015/203) issued on 23 March 2015, incidents of sexual violence in South Sudan had been reported to be part of military tactics employed by both parties to the conflict. That women and girls were deliberately targeted in 95 per cent of the time mainly in Unity, Upper Nile, Lakes, Jonglei, Central, Eastern and Western Equatoria and Western Bahr el Ghazal States. Another UN report by the United Nations Mission in South Sudan (UNMISS - 8 May 2014) documented forms of sexual violence in South Sudan to include rape, gang rape, sexual slavery, abduction, castration, forced nudity and forced abortion. According to UNMISS, there was credible evidence to suggest that acts of sexual violence committed in the context of the conflict could amount to crimes against humanity. The use of rape as a weapon of war in South Sudan may have a direct impact on the number of women willing to put themselves forward in positions of decision making especially relating to ongoing and previous conflicts. It is the case that ‘the prevalence of rape and sexual assault which generates fear and helps to silence women and subjugating them to victim status in peace process, reconstruction and reconciliation (Agbajobi 2010).

The violence of July 2016 revealed the magnitude of GBV and all other forms of violence against women. Studies show that rape camps, abduction of women by armed forces, and numerous cases of sexual violence happened. These issues were a major feature of the conflict. Therefore, Sexual violence remains a very elusive issue to handle in the conflict of South Sudan. Gender-based violence and other forms of forms of sexual violence undermine trust in institutions. When there is impunity regarding sexual violence, it fractures families, destroy community relations, making it harder for reconciliation to thrive (Giscard d’Estaing: 16-18).

The main question concerning sexual violence and GBV is their impact on peacebuilding. This raises the issue of defining and describing peacebuilding. The concept of peacebuilding includes all those post-conflict activities aimed at reducing conflict, building better social and economic environments, enhancing personal, family and community relationships. Sexual violence and GBV are factors of prolonged humiliation, which could hamper social cohesion in the short- and long-term social interactions. In addition, they are agents of transmission of sexually transmitted diseases (STDs) like HIV and AIDS that cripple able-bodied productive human beings thereby retarding economic development. Thus, human health is a peacebuilding requirement.

2.3 Developments in women’s participation in peace and reconciliation

In 2003, a discussion paper by the International Centre for Research on Women (ICRW) presented that there was slow but sustained progress in relation to the effective integration of gender concerns into policies and programs that shape post-conflict societies. The paper in

particular argued that; efforts to introduce gender-sensitive approaches to peace building had borne limited results because they failed to address underlying norms that define gender relations and power dynamics. That although there was a slow but positive shift in international opinion and understanding about the consequences of conflict on women and the importance of their participation in peacebuilding, there was still inadequate attention paid in peace processes. Specifically to the construction of gender norms and the processes by which they can be transformed to ensure more equitable gender relations (Strickland and Duvvury 2003), that would ensure better women participation in decision making related to peace and reconciliation.

In exploring the different dynamics and interconnectors surrounding women, conflict, peace and reconciliation in the body of literature available, it is clear that the narrative of women and peace building is not a straightforward one. On the one hand, women are symbols of community and/or ethnic identity, which may become the target of extensive sexual violence (Agbajobi 2010). On the other hand, studies on Rwanda, Mozambique, Palestine, and Sri Lanka show that women may be victims, but they can also be active participants as soldiers, informants, couriers, sympathisers, and supporters. Some scholars have shown that women may be active fighters who, for example, are issued guns and who perpetrate violence with men (Cohen 2013).

Indeed, much of the current scholarship on violence in conflict settings assumes that women are victims and men are perpetrators. Even in studies of female fighters, the tendency is to take for granted that women do not participate in acts of violence, whether by choice or because women are assumed to play merely supporting roles to their male combatant counterparts (Cohen 2013). Whilst the role women in combat and in perpetuating violence in South Sudan is broadly under-researched. However, the task of exploring opportunities to further and improve women's participation in decision making pertaining to peace and reconciliation must also examine their participation in conflict.

However, the perception of wartime rape of non-combatants as the dominant form of violence in which the male perpetrator/female victim dichotomy is especially strong (Cohen 2013) creates significant problems. Although it likely the number of women involved in direct conflict in South Sudan would be negligible, research from other counties like Liberia, Sierra Leone, Rwanda Yugoslavia etc. (Cohen 2013, LeBrun 2016, Agbajobi 2010) has pointed to more women participation in war violence than initially anticipated. Arguably, the entrenched views that women are inherently nonviolent and the different roles of women and men in conflict situations (Agbajobi 2010) may have helped create blind spots in current research in understanding the role of women in war violence (Cohen 2013).

With increased awareness that women in armed groups may function as more than just cooks, cleaners, and sexual slaves (Cohen 2013), there are questions to be asked on the role of South Sudanese women in recent conflicts. In South Sudan's most recent civil war, the role of women

in active combat has been ambiguous at best. However, women have been known to actively support their menfolk in military operations - not always by taking up arms but by providing them with the moral and physical support needed to wage war, and in some cases inciting them to violence through composition of war songs.

Accounting for women participation in latest armed conflicts in South Sudan and interrogating their roles in the groups is a subject for further future inquiry. However, in Sudanese civil war, particularly in 1980s through 1990s, women in SPLA formed a formidable military force, popularly referred to, in Arabic, as ‘ketiba Banat’, which literally translates, in English as ‘Girls’ Battalion’. Yet, women in armed groups are complaisant in the widespread sexual violence witnessed in the country in recent conflicts. Then it happens that both academics and policymakers may need to revise widely accepted explanations and solutions (Cohen 2013). Similarly, it has theoretical implications for several arguments concerned with gender, war, victimisation, and violence.

South Sudanese women do research on women in conflict and peace. They are concerned about knowledge of their past and present. This reveals itself in researches women scholars have conducted so far. As mentioned earlier, Professor Julia (2001) is among the pioneer contributors to research. Her ‘War and Women in the Sudan...’ analyses how war had imposed change and adjustment on women regarding a variety of responsibilities such as women-headed households. Another young South Sudanese scholar (Elly 2017) argues that South Sudanese Women need to build consortia and networks to sensitize communities and challenge structural barriers embedded in customary laws. Many of these problems confront women in the socio-political context inhibiting the peacebuilding process. Elly’s study concludes that South Sudanese woman can play an effective role in peace processes if they are sensitized through awareness creation about benefits of peace for all and disseminating the culture of peace in society.

2.4 Realising SCR 1325 in South Sudan

The United Nation Security Council Resolution (UNSCR) 1325 on Women, Peace and Security adopted in October 2002 embodies this assertion. UNSCR 1325 as the resolution is commonly known, primarily presented that sustainable peace cannot be reached unless both women and men are heard (UNIFEM, 2005). Its adoption in 2000 particularly marked a turning point in international policy addressing gender in conflict and peacebuilding. It incorporated aspects of gender mainstreaming, highlighted by the Windhoek Declaration and the five-year review of the Beijing Platform for Action, and established a political framework making the pursuit of gender equality relevant to all elements of peacebuilding and reconstruction (Strickland and Duvvury 2003).

South Sudan National Action Plan 2015-2020 for implementation of UNSCR 1325 launched in May 2016 (MGCSW 2016) was South Sudan's framework for domesticating the SCR1325 and planning for its implementation. Still, the successful realisation of UNSCR 1325 in South Sudan requires a move from rhetoric and a deep commitment to ensure buy-in at the highest level and the mobilisation of political will nationally (Dahlström 2012). This is however likely to be a difficult task given the precarious security situation in the country that relegates women's, peace and security issues down the list of immediate national priorities. As such, despite the importance placed on the aspirations of UNSCR 1325, ensuring women's participation in peacebuilding has remained political rhetoric with little impact on mainstream work.

In South Sudan, women's representation in public decision-making was generally inhibited by traditional patriarchal structures and mind-sets, which influenced politics and South Sudanese society as a whole (ACCORD 2012:12). At the same time, women, peace and security issues also find themselves competing with many other post-conflict demands and priorities (ACCORD, 2012, Dahlström 2012). In the meantime, stagnation or lack of progress in the realisation of UNSCR 1325 may not present the worst-case scenario for the progression of women's participation in peace, conflict and security issues. Worse is that UNSCR 1325, may fade into the distance as global priorities shift away from those it embodies as does the prioritisation of women's involvement in peace, conflict and security matters.

Some of these changing priorities include the shift to Sustainable Development Goals, which already have a less prioritisation for women in peace and security in the core priorities. Indeed only SDG's 5 and 16 come close to addressing some of the issues covered by UNSCR 1325. Goal 16 on promoting just, peaceful and inclusive societies sets several priorities among which none specifically addresses the plight of women and their role and contribution in peace and reconciliation. Goal 5 'Achieve gender equality and empower all women and girls' also falls short of the ambitions of UNSCR1325. Specifically, none of its targets addresses the complex peace, conflict and security matters addressed by UNSCR 1325 although it includes a target to 'ensure women's full and effective participation and equal opportunities for leadership at all levels of decision making in political, economic and public life'.

Arguably, the sustainable development goals including Goal 5 on Gender do not go far enough when it comes to peace, conflict, security, and role of women in that. As such, UNSCR1325 and the Action for Equality, Development and Peace framework adopted during the 'Women in conflict' 1995 Beijing conference remain the most relevant frameworks in addressing challenges and opportunities relating to women in peace conflict and security. The Action for Equality, Development and Peace framework also referred to as the Beijing Platform for Action did set the stage for the UNSCR 1325

Hence, peace activists link inextricably harmony to equality between women and men and development. Specifically, it emphasised that women's full involvement in all efforts for the prevention and resolution of armed conflicts was essential for the promotion and maintenance of peace and security and set out six strategic objectives. These included:

- Increase the participation of women in conflict resolution at decision-making levels and protect women living in situations of armed and other conflicts or under foreign occupation;
- Reduce excessive military expenditures and control the availability of armaments;
- Promote non-violent forms of conflict resolution and reduce the incidence of human rights abuse in conflict situations;
- Promote women's contribution to fostering a culture of peace;
- Provide protection, assistance and training to refugee women, other displaced women in need of international protection and internally displaced women;
- Assist the women of the colonies and non-self-governing territories.

Overall, the Beijing Platform for Action, its Strategic objectives, and the UNSCR 1325 are very similar and together make a significant contribution to the broadening of women's participation in peace and security. However, an appraisal of UNSCR 1325 in 2015, fifteen years after its inception in 2000, a similar critique like that of Beijing Platform for Action about women's participation in peace building has not progressed beyond the rhetoric (Peace women 2015). The literature reviewed indicated a consensus that although UNSCR 1325 refocused attention back to women about peace, conflict and security matters, in practice its aspirations remain unmet. In South Sudan, women's exclusion from social, economic and political processes has especially limited their ability to interact with the peace processes in the county at all levels.

Adapting international instruments to local and national conditions is a fruitful action on the side of governments and their nationals. We find this approach compelling for understanding what South Sudan has done in this respect. Thus, two documents strive to adapt UNSCR 1325 to the context of South Sudan. The first document is a baseline study the Ministry of Gender, Child and Social Welfare commissioned in collaboration with international partners (UN Women and Joint Donor Team). Chapter four "South Sudan Context" treats women in war, sexual and gender-based violence, post-conflict women's lives in South Sudan, the UN Mandate relating to women and other regional and international instruments. The document spells out the participation of South Sudanese women in peace agreements at regional and local levels as well as the participation in politics (GRSS 2013). The baseline study examines other relevant issues like protection, security, information sharing and a National Action Plan for South Sudan.

The second document is "South Sudan National Women's Strategy." This document strives to enhance women's participation in a host of decision-making structures during and after the transitional period. Chapters 1 and 2 of the 29-page document provide the background, the context, impediments, aspirations vision and mission. Nevertheless, chapter three is of special

interest to our study. It defines and describes various strategies for overcoming impediments to participation of women in national decision-making processes. The document provides 11 tables containing various activities in different sectors in South Sudanese public and private enterprises (SSuDEMOP 2016). Authors of the document conceived also elements of monitoring, evaluation and a list of contributors to the process of developing South Sudanese women national strategy. In all, contents of these two documents are guides to our study in the four different research sites.

2.5 Challenges facing women’s participation in decision making and Peacebuilding

There are therefore notable gaps in the inclusion of women in peace processes and reconciliation in South Sudan. Women’s influences are mostly felt at the grassroots levels of society. However, there is evidence of relegation of women’s concerns to the periphery of power, decision-making and the society; a clear situation marginalisation in the public sphere. At South Sudan’s independence in 2011 for example, there was only one women minister in the state government of Upper Nile with responsibilities for gender, women and children. Although some state governments lagged behind in implementation of the 25% constitutional requirement for women representation in public life, the national government seemed to do much better. In the lead up to the vote for independence, president Kiir announced the appointment of six women cabinet ministers to his regional government of southern Sudan government taking the number of women from 25% to 30%. At independence, there was a significant number of Women Ministers stood as prescribed in the Transitional Constitution of South Sudan. After dissolving the cabinet in July 2013, the government, at the national and sub-national levels, reconstituted cabinet appointments to adhere to the constitutionally required affirmative action. Most recently, in the new Government of national Unity formed in April 2016, the number of women ministers did not meet the constitutional threshold of 25% with the number of ministers only making up 20% of the cabinet.

Despite the constitutional affirmative action requirement, the challenge remains that of making ‘women’s participation in decision-making meaningful and in a way that transcends the tokenistic connotations associated with affirmative action. Indeed, people commonly refer to women during meetings in South Sudan as 25%. Still upholding affirmative action is also arguably the first step in the long journey to equal representation and more gender equality in the country. In this regards, Rwanda offers a good example of how increased women’s participation in decision-making positions is gradually changing the aspirations and reach of other women across the country. This goes a long way in complementing commitments to gender equality and women’s equal representation in decision making by governments, unilateral and multilateral organisations. Specifically it lends itself to dismantling both micro and macro structural and

cultural norms that exclude women from peace process and broader participations in leadership (Agbajobi 2010).

Cultural and structural factors in play inhibit women participation in decision making in many South Sudanese societies. More often, women or girls are mainly constrained to homework such as among others cooking, subsistence farming, and child care and do not practice trade or hold formal positions. The Country's constitution provided for 25% affirmative action on representation of women in decision-making. This seems to be perceived in terms of tokenism as opposed to a genuine need for a more gender balanced approach to national building and national representation (Concordis International, 2016). While 25% affirmative action have seen more women participating in decision making at political levels, it seems to have countered a dead-end at community levels.

The patriarchal set up of traditional societies ipso facto prevents women from holding leadership positions such as clan chiefs or other key traditional leadership positions. Unfortunately, this social structure does not seem to take into account the pivotal role of women in peace building. This factor prevents women from participating in societal functions. However, there seems an increased recognition of women's role in peace building in South Sudan. For example, the outcome of the Joint Conference between Ngok Dinka and Misseriya, organized by Concordis International in June 2016 strongly recommended inclusion of women in the Traditional Courts and Peace Committees, and the need to have separate peace conferences for women and youth. These very encouraging developments concerning gender balance and inclusivity that ought to be harnessed. However, the realization of such a recommendation will have to wait much longer when attitudes change.

The challenge however remains that of recognising these women's efforts and contributions especially when they fall outside formal processes. This challenge lies not only with the government, but also with the UN, organisations working in the county, regional and international bodies alike. Recognising informal contributions made by women to peace and reconciliation should arguably be the core strategy in providing active entry points for the participation of women in decision making related for tackling the key questions raised in this research.

3. ANALYSIS AND RESULTS OF RESEARCH SURVEY: GENERAL AND KEY INFORMANTS

3.1 Yambio

3.1.1 The Socio-political Context

Yambio was a productive enclave before and during the civil war 1983-2005. In the State, insecurity increased following the signing of CPA, due to Lord's Resistance Army (LRA) atrocities in 2007; the spill-over of armed hostilities that erupted in Juba on 15 December 2013, severely affected Gbudue State in the beginning of 2015 in different parts. What began as a political crisis rapidly became local violence, banditry and targeted killings among the youth in the state. Renewed fighting in July 2016 affected the women, youth, urban and rural population and livelihood groups like the farmers. The state insecurity through armed conflicts has threatened both the growth of the livestock sector and the ability of farmers to access their lands. Agriculture in Yambio is rain-fed but production has been reduced by poor road infrastructure, limited the access of services, inputs and markets, pests and diseases and high post-harvest losses.

Further, gender participation is an uphill journey for women in this research site. Thus, coordination, funding, transport and capacity of staff remain key major challenges of gender activists in Yambio. Gender gaps still exist in state institutions, policies and laws. The unequal gender division of labor between men and women places a burden on women to complete domestic tasks, while also limiting women's opportunity to participate in the leadership of community activities. There is limited enforcement of gender policies and laws and community members are not aware of them. Support and strengthen existing women's CSO and networks at state and national levels to continue to advance gender equality. The gender gap could be reduced by supporting activists to lobby government to implement existing gender related laws and to enact new gender laws. Support CSO activists to regularly monitor and report abuses and violations of women and girls' rights.

This brief background demonstrated the state of conflict in Yambio and that there is the need to pursue peace and peacebuilding in the state. How both women and women perceive their roles in decision-making and peacebuilding in Yambio are reflected in responses of key informants in the tables that follow.

3.1.2 Yambio Key Informants responses

Table 1: Respondents by gender-Yambio

| Gender | Frequency | Percentage (%) |
|---------------|------------------|-----------------------|
| Male | 75 | 39% |
| Female | 117 | 61% |
| Total | 192 | 100 |

Source: CSPS, 2018

Table 1 shows the gender distribution of male and female respondents. The research team of Yambio interacted with 192 people. This number includes people who responded to the general and key informant questionnaires. The study indicates that female respondents constitute of 61% percent of the populations while the male respondents are 30% of the overall number of respondents.

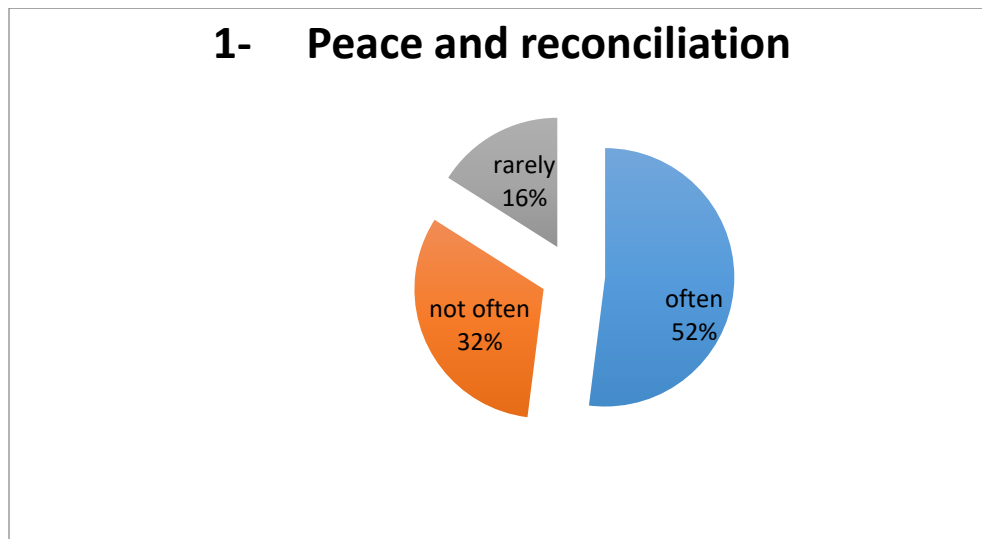
Table 2: Women participation in peace-related affairs-Yambio

| S/No | Indicators | Often | Not often | Rarely |
|------|--------------------------------|-----------|-----------|--------|
| 1 | Peace and reconciliation | 13 | 8 | 4 |
| 2 | Social welfare system | 14 | 6 | 5 |
| 3 | Conflict mitigation | 7 | 8 | 10 |
| 4 | Economic development | 15 | 4 | 6 |
| 5 | Security management | 5 | 10 | 10 |
| 6 | Political governance | 7 | 6 | 12 |
| 7 | Justice | 7 | 2 | 16 |
| | Total No of Respondents | 25 | | |

Source: CSPS, 2018

Only three indicators namely peace and reconciliation, social welfare system and conflict mitigation demonstrate that more than 50% of women in Yambio do often participate in activities related to peace and reconciliation. The indicators in question are peace and reconciliation, social welfare system and economic development. The worst indicators for women participation in peace-related activities are political governance and justice.

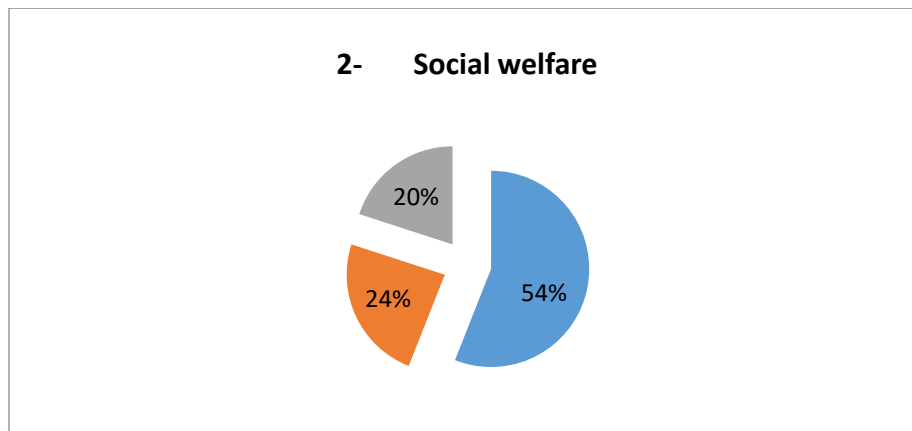
Figure 1: Women participation in peace and reconciliation



Source: CSPS, 2018

Women in Yambio are active participants in peace and reconciliation. Figure 1 above illustrates the extent to which women participate in peace and reconciliation. The majority of respondents 52% or 13 individuals indicated that women often participate in peace and reconciliation activities while 32% (8) indicated that women not often participated. Only 16% (4) indicated that women do rarely participate in peace and reconciliation in South Sudan. Women are familiar with peace and reconciliation in Yambio. The state government, CBOs, FBOs and international NGOs staged many conferences, workshops and local peace initiatives in Yambio when the town was capital of Western Equatoria State. The organizers of those events allocated significant places (25% or more) for the participation of women.

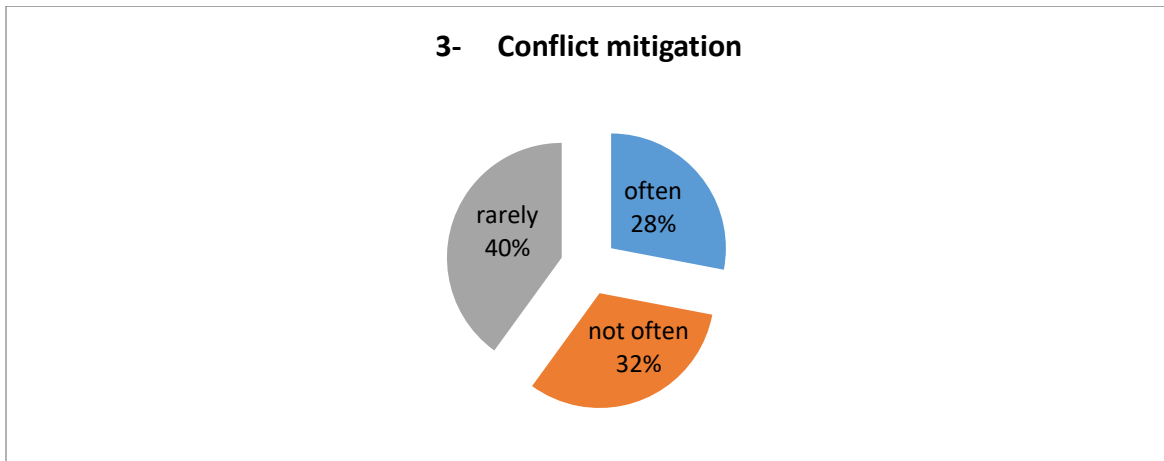
Figure 2: Women participation in social welfare



Source: CSPA, 2018

Women in Yambio are also active participants in social affairs of the community according to the number of responses. The figure 2 illustrates the extent to which women participate in social welfare. A majority of respondents' 54% or (14) individuals out of 25 key informants indicated that women do often participate in social welfare while 24% (6 individuals) responded that women do not often participate, in social welfare. However, 20% of respondent (5 individuals) indicated that women do rarely participate in social welfare. Focus group responses reveal that, so many social issues in urban areas require the participation of women in activities of social welfare. In addition, there are influences of popular enlightenments campaigns that change mindset in traditional society.

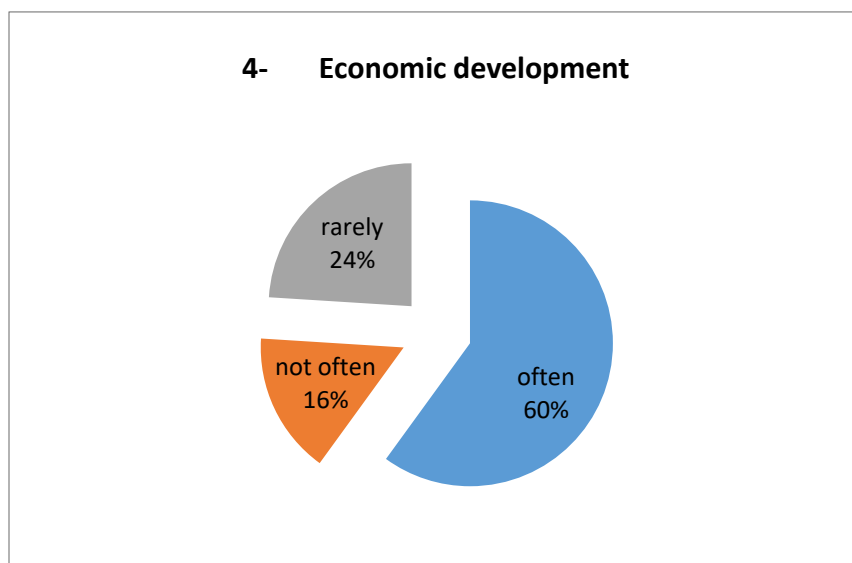
Figure 3: Women participation in conflict mitigation



Source: CSP, 2018

Conflict mitigation is not the favorite activity in the community of women in Yambio. The concept is different from peace and reconciliation in that it is part of peace-making process. Women rarely participate in conflict mitigation. Figure 3 shows that 32% of women do not often participate in conflict mitigation. Only 28% women often take part in conflict mitigation. The figure 3 illustrates the extent at which women participated in conflict mitigation, 40% of the of respondents key informant indicated that women are rarely participated in conflict mitigation while 28% responded that often women participate in conflict mitigation and the remaining 32% indicated women are not often participating in conflict mitigation.

Figure 4: Women participation in Economic development

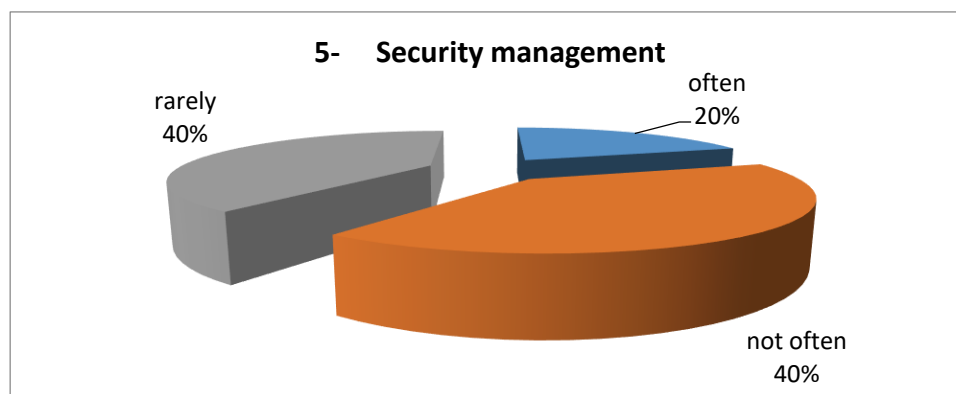


Source: CSPS, 2018

Activities of economic development do attract women in Yambio. Thus, Yambio County established a Women Resource Centre during the civil war. The centre is still in existence and operational today since 1999. It created a forum and platform where many women activities were taking place. Its function was to host activities that create opportunities for women to not only discuss issues but also build their capacities in business and livelihood. The women of Yambio established also Yambio Women's Association (YWA), which was a network of 13 rural women's associations from different ethnic and religious groups in Yambio County. YWA supported the development of income-generating activities that help women meet the basic needs of their families. The Association also advocated for women's issues and rights at the County administration level. Both the YWA Co-operative Shop and Resource Centre, which were being strengthened through Oxfam's support, created employment for women and generated profits that were then re-invested in the services provided to rural women by the Association. Skills and literacy training were some of the key services offered to the women and children served by this network.

The indicators of economic development testify this hypothesis. For example, figure 4 illustrates the extent to which women participated in economic development. Thus, 60% of the key informants indicated that women often participate in economic development while 24% responded that women rarely participate in economic development. The remaining 16% showed that women are not often participating in economic development.

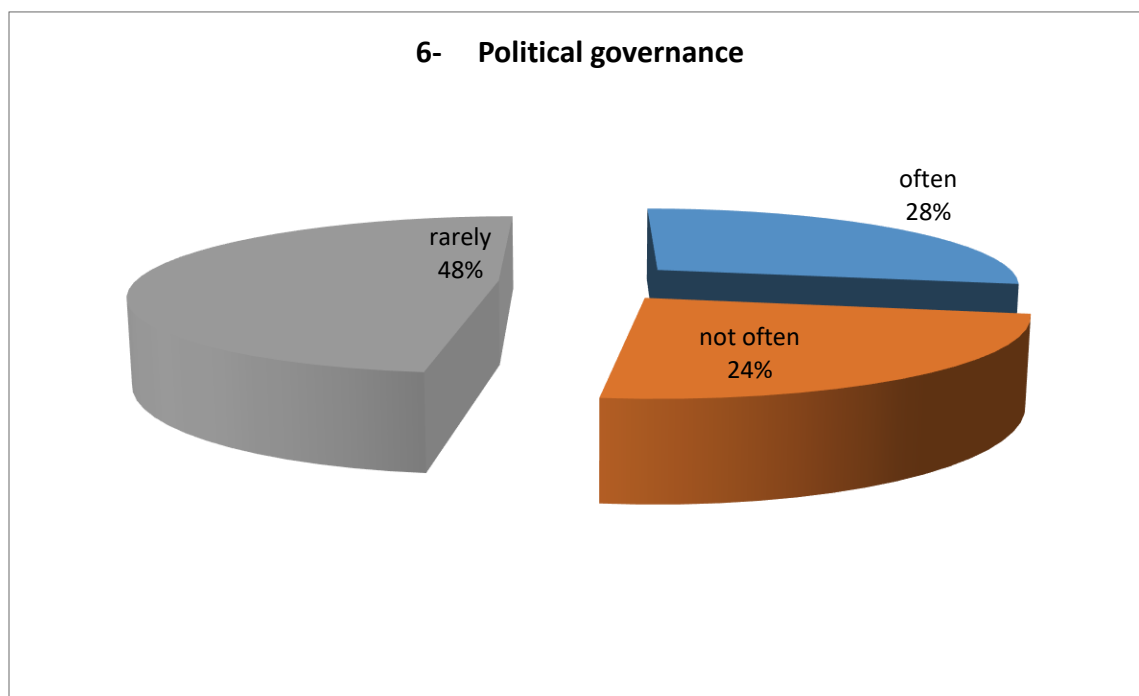
Figure 5: Women participation in Security management



Source: CSPS, 2018

Security lags behind as far as women participation is concerned. The figure 5 confirms the extent to which women participate in Security management. We note that 40% (10 individuals) of the key informant respondents showed that women do rarely participate in security management while the other 40% (10 individuals) responded that women do not often participate in Security management. Finally, the remaining 20% indicated women are often participating in security management. Interviews with of State authorities of Education, Gender, Child and Social welfare and other key informants reveal the urgent need for women to go to school as to empower themselves to fight for their rights and to promote gender equality in South Sudan. Education is important for understanding security issues in the pursuit of women empowerment and rights.

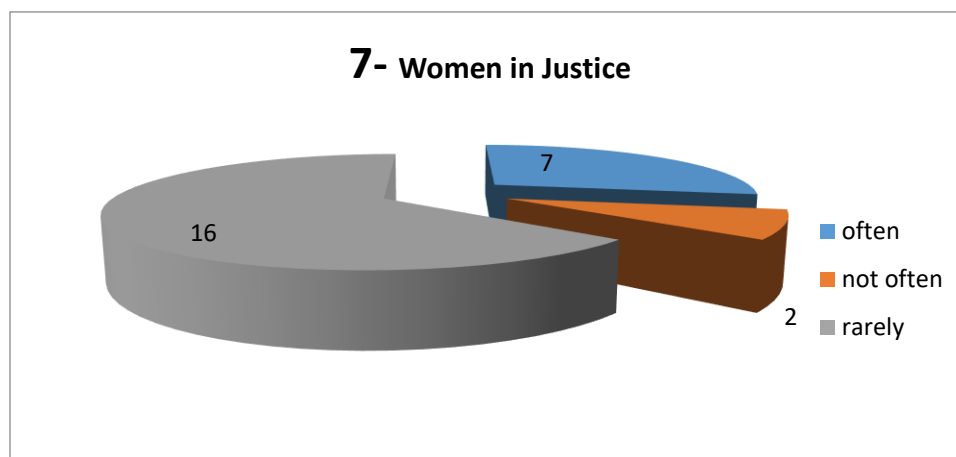
Figure 6: Women participation in political governance



Source: CSPS, 2018

Political governance is another area where women participation in Yambio. The figure 6 illustrates the extent to which women participated in political governance. The figure shows that 48% (12) respondents in the category of key informants indicated that women do rarely participate in political governance. While the other 24% (6 individuals) responded that women often participate in the political governance, and the remaining 28% (7) indicated women do not often participate in programs of political governance. It is a matter of concern when the majority of women rarely participate in political governance. Responses of general and key informants' questionnaires suggest that women in Yambio are more interested in business and economic development than politics, governance and security issues. In addition, they confirmed that women with little education take less interest in political affairs.

Figure 7: Extents at which women participate in justice



Source: CSPS, 2018

There is quasi absence of women in the justice and rule of law sector of the government and society. This is what figure 7 illustrates in the extent to which women participate in justice. The overwhelming majority, 64% (16 individuals) of the key informant respondents answered that women do rarely participate in Justice while 28% (7 persons) responded that women do often participate in justice. Therefore, the remaining 8% (2 individuals) indicated women do not often participate in justice. There is a clear case of women indifference to issues of justice. They have relations with justice institutions only when they have cases that require them to appear in courts. Respondents to general questionnaires indicated that the weakness of the sector of rule of law is responsible for lack of enlightening women in discussion of issues relating to rights and law.

3.2 Bor

3.2.1 The Socio-Political Context

Bor is the capital city of Bor State. The city was melting pot of so many ethnic groups in the former Jonglei State. Gender relations in Jonglei are complex: the roles and responsibilities of women, men, boys and girls are clearly delineated by customs and traditions. Women and girls have responsibilities for farming, collecting water and firewood, cooking, cleaning, and childcare. Men and boys have responsibilities of decision making in families and communities. For instance, boys tend to be cattle-herders. In times of crisis, gender roles and responsibilities change to take account of the context, the needs and the different coping strategies families and individuals can put into action. Gender and protection concerns for women, men, boys and girls are a crucial issue in the society.

Before the division of South Sudan into 32 states, inter-ethnic violence dominated Jonglei state. Cycles of revenge cattle raids led to hundreds died in fighting while, tens of thousands of cows were looted. The Lou Nuer, the Murle and the Murle engaged in violent conflicts. Bor is one of the cities of South Sudan hosting ‘Protection of Civilians (POC)’ camps. Armed Murle and Bor Dinka youths do confront each other frequently. Several peace-making activities had taken place in the area. Bor was the epicenter of ethnic massacre during the beginning of the civil war in December 2013. With frequency of armed violence in the area, and with the dispatch of the First Vice President to mediate the Bor and Murle youth violence, a number of local and national peace initiatives took place around Bor.

.To what extent women were the stakeholders in the peace process need a certain degree of investigation. Bor was an important research site of this study. Responses of participants in table 3 and table 4 tell the rest of the story in terms of gender and participation.

3.2.2 Bor Key Informants responses

Table 3: Respondents by gender-Bor

| Gender | Frequency | Percent (%) |
|--------------|------------|--------------|
| Male | 56 | 32% |
| Female | 120 | 68% |
| Total | 176 | 100.0 |

Source: CSPS, 2018

Table 3 shows the gender distribution of male and female respondents in Bor. The research team of Bor interacted with 176 people. This number includes people who responded to the general and key informant questionnaires. This study demonstrates that the female respondents were 68% (120 individuals) of the accessible population while the percentage of the male respondents was 32 % (56 individuals). In addition, it means that the ideas generated by this study are shared perceptions between women and men.

Table 4: Women participation in peace-related public affairs-Bor

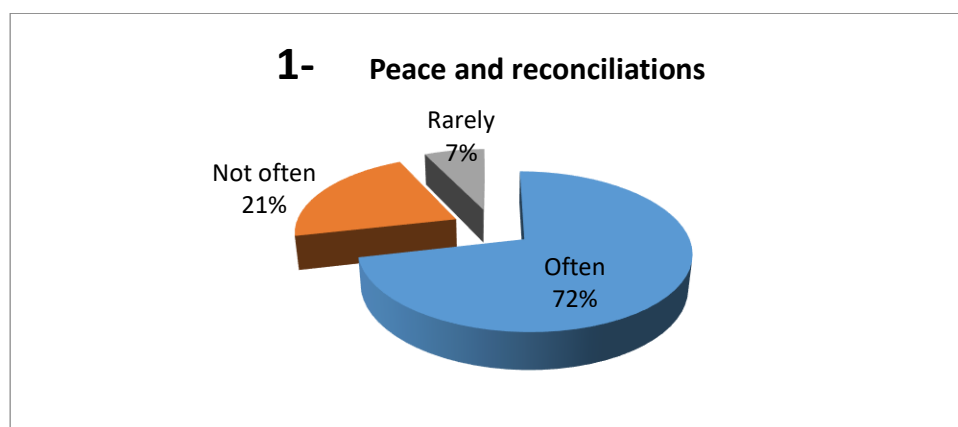
| S/No | Indicator | Often | Not often | Rarely |
|------|--------------------------|-------|-----------|--------|
| 1 | Peace and reconciliation | 10 | 3 | 1 |
| 2 | Social welfare system | 8 | 5 | 1 |
| 3 | Conflict mitigation | 7 | 2 | 5 |
| 4 | Economic development | 11 | 3 | 0 |
| 5 | Security management | 5 | 4 | 5 |

| | | | | |
|---|--------------------------------|-----------|---|---|
| 6 | Political governance | 7 | 4 | 4 |
| 7 | Justice | 6 | 2 | 7 |
| | Total No of Respondents | 14 | | |

Source: CSPS, 2018

We feel obliged to inform beneficiaries of this study that only 56% (14 pieces) of questionnaires were returned to the team in Bor. Moreover, we count out the 11 questionnaires, were not returned. Table 4 shows the extent to which women are participating in peace and reconciliation, social welfare, conflict mitigation, economic development and security management, political governance and justice in South Sudan. Like women in Yambio, peace and reconciliation, and economic development attract women participation.

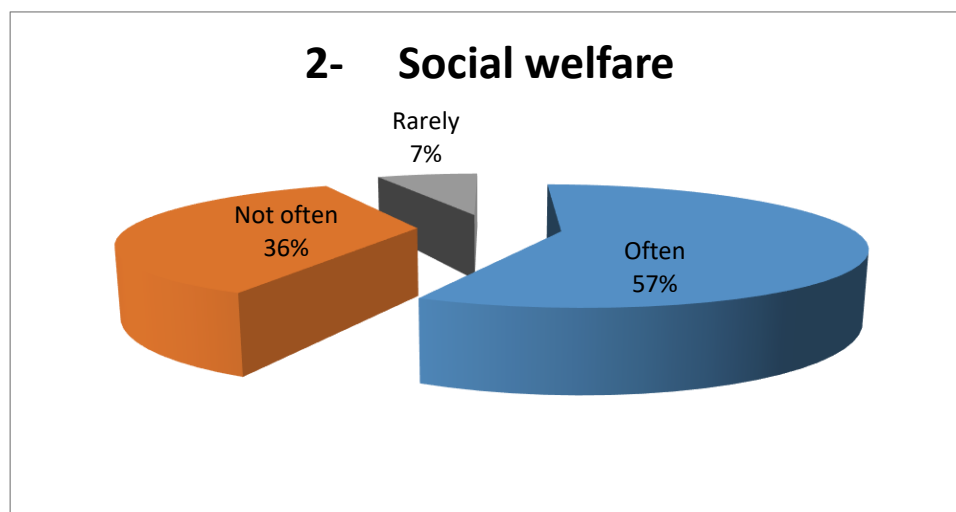
Figure 8: Women participation in peace and reconciliation



Source: CSPS, 2018

The majority of the people, who returned the questionnaires, endorsed women participation in peace and reconciliation. Figure 8 clearly illustrates the extent to which women participated in peace and reconciliation. The majority of respondents 72% indicated that women do often participate in peace and reconciliations while 21% indicated that women do not often participate in peace and reconciliation activities. In addition, 7% indicated that women do rarely participate in peace and reconciliation in South Sudan. The extent of participation of women in peace and reconciliation relate to the frequency of inter-communal conflicts rotating around cattle rustling and child abduction in the states of former Jonglei State.

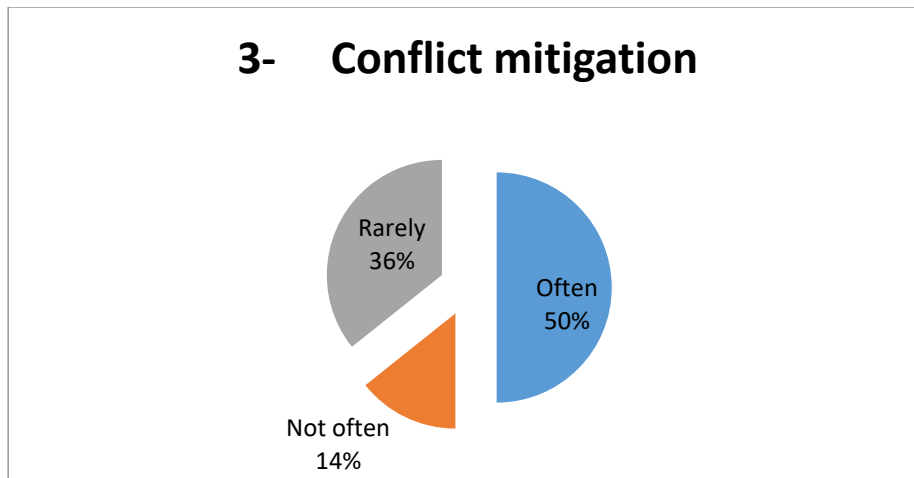
Figure 9: Women participation in social welfare



Source: CSPS, 2018

Social welfare is the public and traditional sector actors, which men assign to women in South Sudan. In figure 9 respondents, illustrate the extent to which women participate in social welfare. The majority of respondents 57% (8 individuals) indicated that women do often participate in social welfare activities and events while 36% (5 individuals) indicate that women do not often participate in such events. Moreover, 7% (1 individual) indicated that women do rarely participate in social welfare in South Sudan. According to key informants, so many social issues in urban areas require the participation of women in activities of social welfare. In recent years, female emancipation is on the rise and there is some change in the male mindset in traditional society, which can be attributed to forces rural-urban migration dictated by violent conflicts in rural areas.

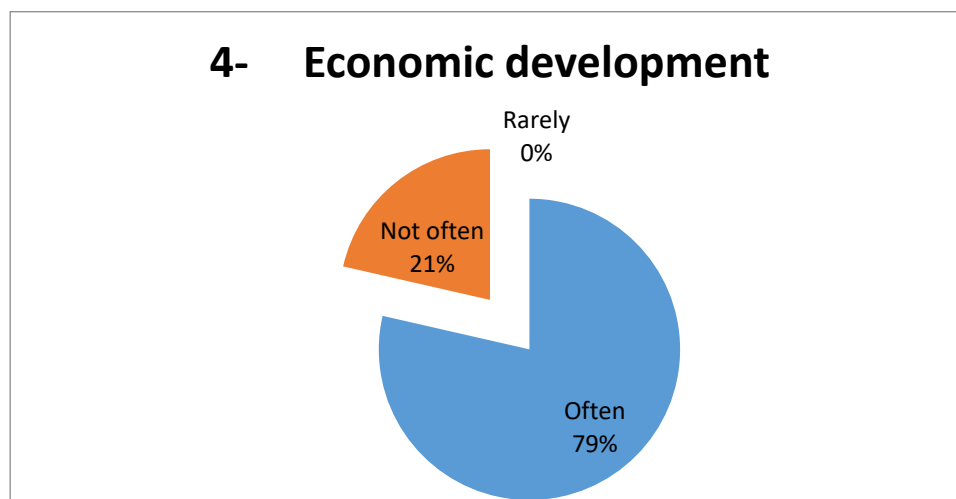
Figure 10: Women participation in conflict mitigation



Source: CSPS, 2018

Unlike Yambio, respondents of Bor demonstrated that conflict mitigation is an important women activity in their communities. The figure 10 above illustrates the extent to which women participated in conflict mitigation. The majority of respondents 50% (7 individuals) stated that women do often participate in conflict mitigation while 14% (2 individuals) indicated that women do not often participate in conflict mitigation processes. However, 36% (5 individuals) indicated that women were rarely participating in conflict mitigation. In one way or the other, women do participate in conflict mitigation at different levels to varying degrees.

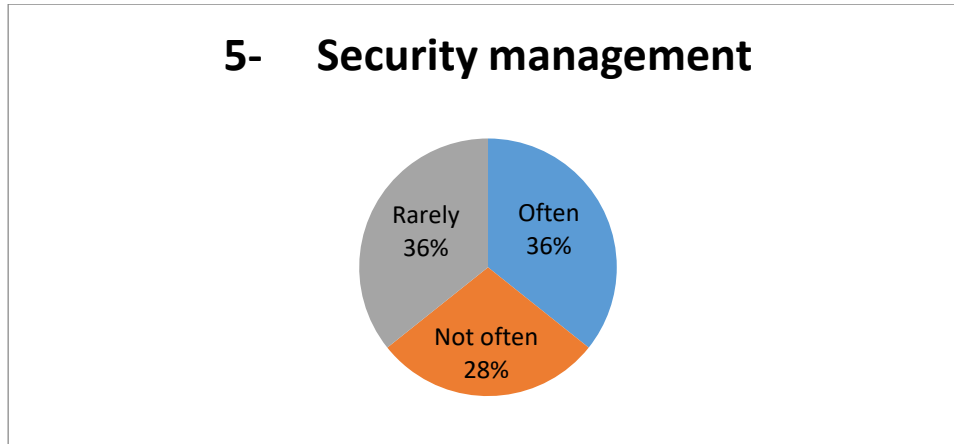
Figure 11: Women participation in economic development



Source: CSPS, 2018

The participation of women in economic development is terrific. The figure 11 above illustrates the extent to which women participated in economic development. The majority of respondents 72% (11) show that women often participated in economic development while 21% (3 individuals) indicated that women do not often participated and none of respondents indicated that women do rarely participated in economic development. Women tend to concentrate their labour on crop production on small hand-cultivated plots. Women are also responsible for managing small subsistence businesses in the market. Other activities mainly done by women include milking cows, vegetable gardens, harvesting and collecting wild-foods, which sustains household as well as finding their way to the market. Focus group discussions with women indicated that they are discovering the importance of economic development as the way for empowering families and communities.

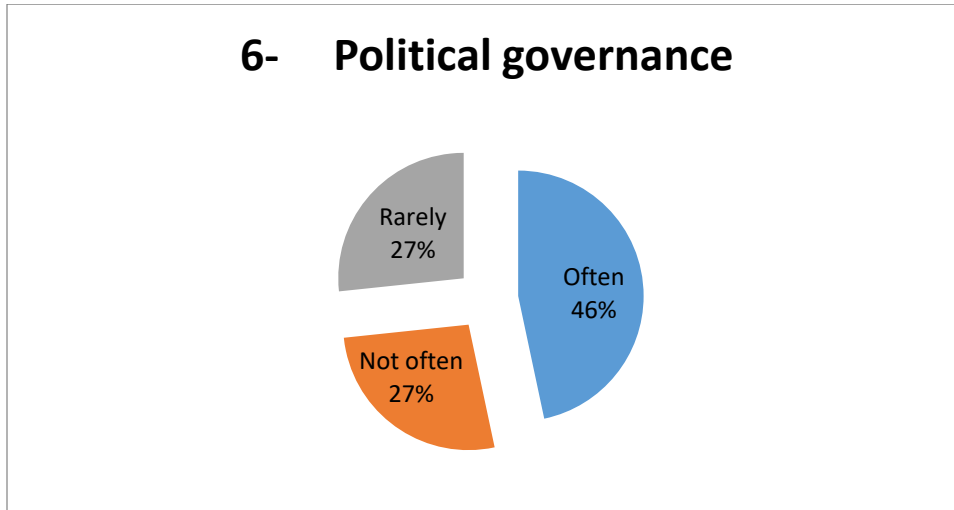
Figure 12: Women participation in security management



Source: CSPS, 2018

One cannot state clearly, how it happen that respondents' perception on women's participation split equally between rarely and often. The figure 12 above illustrates the extent to which women participated in security management activities. The majority 36% (5 individuals) of the respondents indicated that women often participated in security while another 36 % (5 individuals) of the respondent indicated that women are rarely participating in economic development. General and key informant respondents explain this split response. They underscore the fact that there is participation of women in security affairs, which is depends on the attitude of men who assume that security issues are the domain of men in traditional societies. Nevertheless, 28% (4) indicated that women do not often participate on the ground that customs and tradition allocate the role of security as belonging to men.

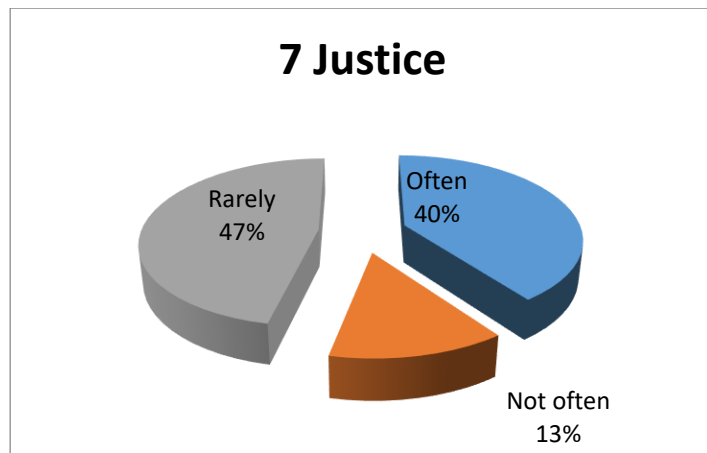
Figure 13: Women’s participation in political governance



Source: CSPA, 2018

Political governance is sensitive to women’s participation. It is closely related to women’s participation in Track I peace building and reconciliation. The figure 13 above illustrates the extent to which women participated in political governance. The majority 46 % (7) of the respondents indicated that women often participated in political governance while 27% (4) indicated that women do not often participate political governance. Another 27 % (4) of the respondent indicated that women are rarely participating in political governance. Therefore, this is another case of split decision. General and key informant respondents clarified why women’s participation in governance depend on the invitation to events by men who are controlled by patriarchal attitudes. Key informants confirmed that illiterate women and those with little education stand meagre chance of being invited to take part in political discourses.

Figure 14: Women participate in justice



Source: CSPS, 2018

Justice is weird public sector for women as far as participation is concerned. They see this sector in the image of traditional courts where their presence is insignificant. The few women in justice are in formal courts. This perception of the justice system influenced judgments of respondents. Thus, figure 14 illustrates how respondents regard women's participation in justice. For this reason 40% (6) of the respondents indicated that women often participate in justice while 13% (2) indicated that women not often participate in activities of justice. However, 47% (7) of the respondents indicated that women do rarely participate in justice. Focus discussion groups confirmed that women in traditional communities appear in courts only when they have cases. Sometimes chiefs and local government invite women to take part in discussions of marriage, widows and children and property in towns.

3.3 Wau

3.3.1 The Socio-Political Context

Wau Town is the capital city of Wau State, which has history of ethnic violence. The State is composed of the former Jur River County and Wau County. With the implementation of 28 states, these former counties have been sub-divided into a number of smaller counties. However, the social fabric has not changed. Our main question is who are competing and over what are they competing. The quick fact about the social fabric is that there are three major ethnic groups: the Fertit, the Jur Chol (Luo) and the Dinka. The main economic activities of these communities in rural areas are crop production and animal husbandry. Land and water are also resource bases for sustaining livelihoods of communities. Households depend heavily on these resources, which result in competitions among users.

Climate change is an emerging factor affecting natural resources worldwide. It entails drought, shortage of water for human and animal consumption, and shrinking of pasture for livestock.

Late rains means late sowing and late harvests for farmers. As for pastoralists drought means less pasture and insufficient water for livestock. This situation leads pastoralists' migratory movements to where there is grass and water. In Wau State today, this type of competition over natural resources is almost an annual deadly event. Animal grazing on crops means reduced meals and reduced cash benefits for farmers and the society. The two groups of users of the environment enter into violent conflicts when competition becomes very intense.

Wau had been centre of women activism. Many women CBOs network with the regional organization "Strategic Initiative for Women in the Horn of Africa (SIHA)" in areas of human rights, capacity building, peace and security, livelihood and social networking. Women groups in Wau comprise of the following:

- Sawa Sawa Women Development and Peace Society
- Woman Training and Promotion Association (WOTAP)
- Women Development Group
- Women Organization for Food Basket (WOFB)
- Alma Awach Girl Child Empowerment Organization (AAGCE)

However, political tensions in Wau aggravate social relations in the town and in rural areas. Repeated violence in the town disrupted functions of these organizations. Most members sought protection of UNMISS in the Wau POC. The tools government, communities and the Church use to address and regulate relations between farmers and pastoralists are local peace initiatives, mediation and negotiations. Nevertheless, how women play roles in conflict mitigation in Wau can be deduced from responses in the tables in this section of the study.

3.3.2 Wau Key Informants responses

Table 5: Respondents by gender-Wau

| Gender | Frequency | Percent (%) |
|---------------|------------------|--------------------|
| Male | 78 | 47 % |
| Female | 89 | 53 % |
| Total | 166 | 100.0 |

Source: CSPS, 2018

Table 5 shows the gender distribution of male and female respondents. The research team of Wau interacted with 166 people. This number includes people who responded to the general and key informant questionnaires. The study indicates that female respondent were 53% percent while the figure for male respondents was 47 % response rate. The gender gap in participation of respondents was not seriously wide.

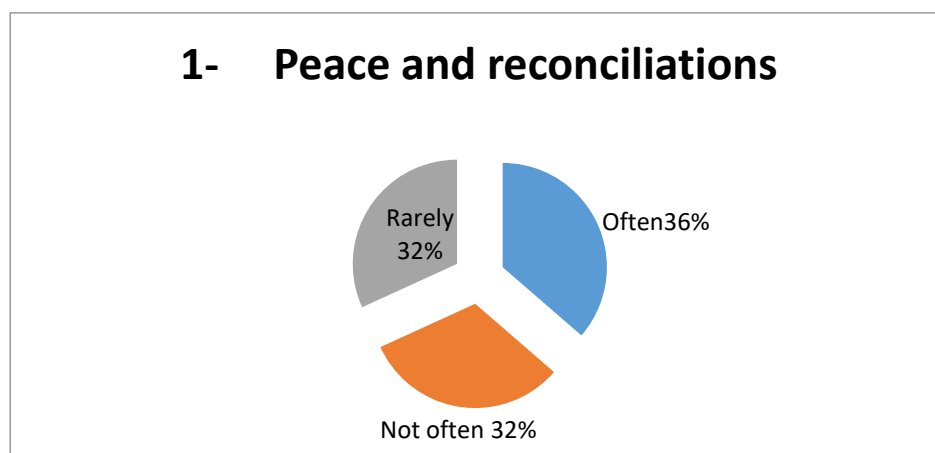
Table 6: Women participation in peace-related affairs-Wau

| S/No | Indicator | Often | Not often | Rarely |
|------|--------------------------------|-----------|-----------|--------|
| 1 | Peace and reconciliation | 8 | 7 | 7 |
| 2 | Social welfare system | 11 | 9 | 2 |
| 3 | Conflict mitigation | 3 | 7 | 12 |
| 4 | Economic development | 2 | 10 | 10 |
| 5 | Security management | 2 | 3 | 17 |
| 6 | Political governance | 2 | 12 | 8 |
| 7 | Justice | 1 | 5 | 16 |
| | Total No of Respondents | 22 | | |

Source: CSPS, 2018

Table 6 shows the extent to which women are participating in peace and reconciliation, Social welfare, Conflict mitigation, Economic development and Security management, Political governance and Justice or rule of law in South Sudan more specifically in Wau state. Women do show moderately in socio-economic function. Four activities demonstrate clearly, where women rarely participate in significant numbers. They are conflict mitigation, economic development, security management and justice system or rule of law. Women do participate in social welfare to some extent according to the survey the team undertook. We have broken down the variables for individual analysis.

Figure 15: Women participation in peace and reconciliation

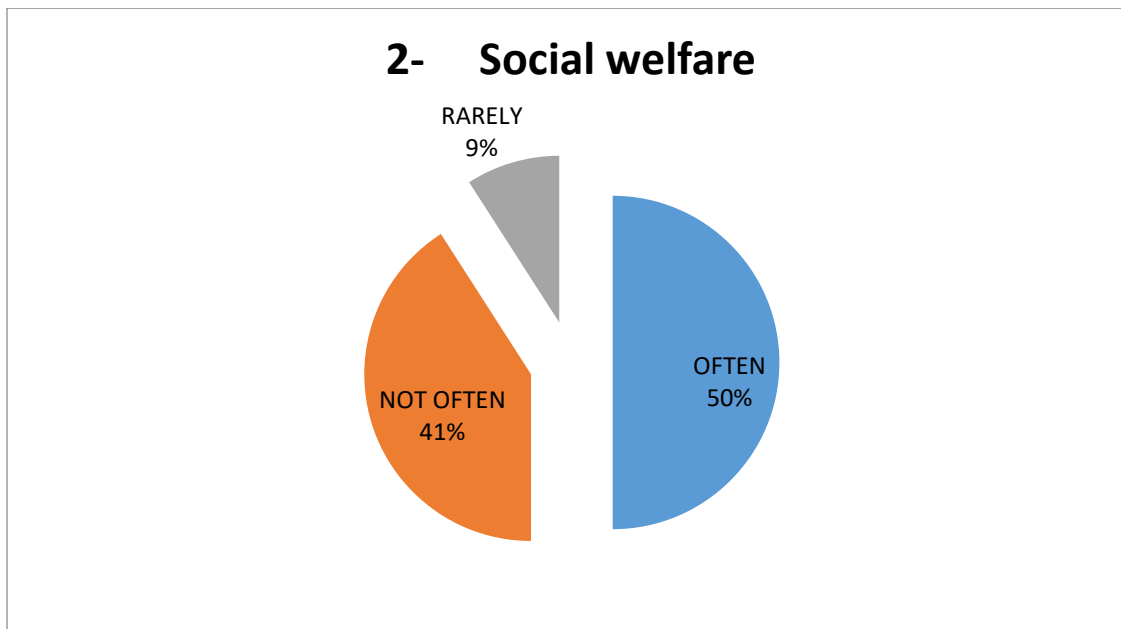


Source: CSPS, 2018

The figure 15 illustrates the extent to which women participated in peace and reconciliation. Only 36% (8) of respondents indicated that women often participated in Peace and

reconciliations. In addition, 32% (7) indicated that women not often participated. Finally, 32 % (7) responded that women are rarely participated in peace and reconciliation in South Sudan. According to women in focus group discussions, the security situation in Wau affects women participation in peace and reconciliation activities. Those women in town do participate either often or rarely depending on interest in the activity. However, a large proportion of women living in the PoC or in Church compounds do rarely participate in most events in the town.

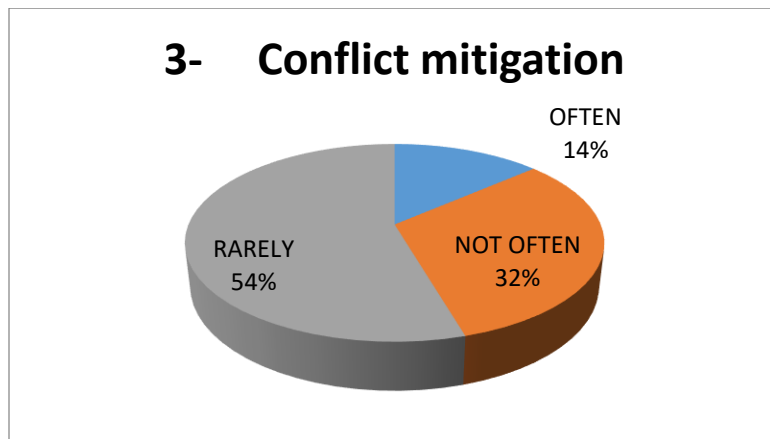
Figure 16: Women participation in social welfare



Source: CSPS, 2018

Figure 16 demonstrates the extent to which women participate, social welfare. Respondents related participation in social welfare to some activities of peace and reconciliation. Reactions split over our question on this matter. Note that 50% (11) of respondents indicated women often participated in social welfare while 41% (9) indicated that women not often participate. Therefore, only 9% (2) responded that women are rarely participating in social welfare in South Sudan. The lifestyle in Wau dictates participation of women in social welfare events. The 50% and 41% level of participation of women depends on where they live in the town. Social affairs activities are non-political. The set of activities in the social sector are attractive because issues of livelihood at the forefront of activities of NGOs and faith-based organizations. Women and youth make the bulk of participants.

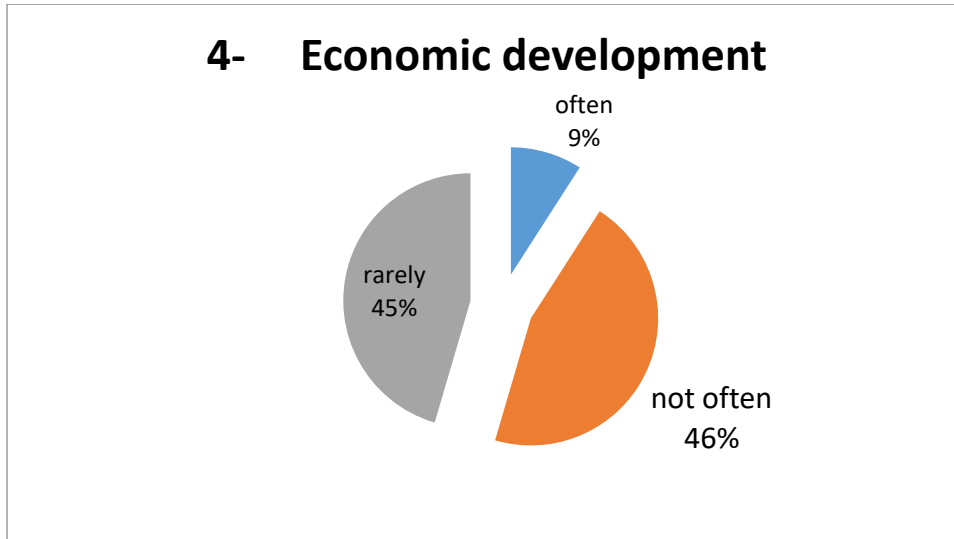
Figure 17: Women participation in conflict mitigation



Source: CSPS, 2018

Figure 17 explains the extent to which women participate in conflict mitigation. Facts show that only 14% of the respondents indicated that women often participated in conflict mitigation activities while 32% indicated that women do not often participate the process. The majority 54% responded that women are rarely participated in conflict mitigation in South Sudan. Conflict mitigation has security implications. Authorities and communities believe that peace-making activities are a function of men. They invite women to participate in lower level processes of community dialogue processes. Hence, the society marginalized women in peace related functions at all levels of society.

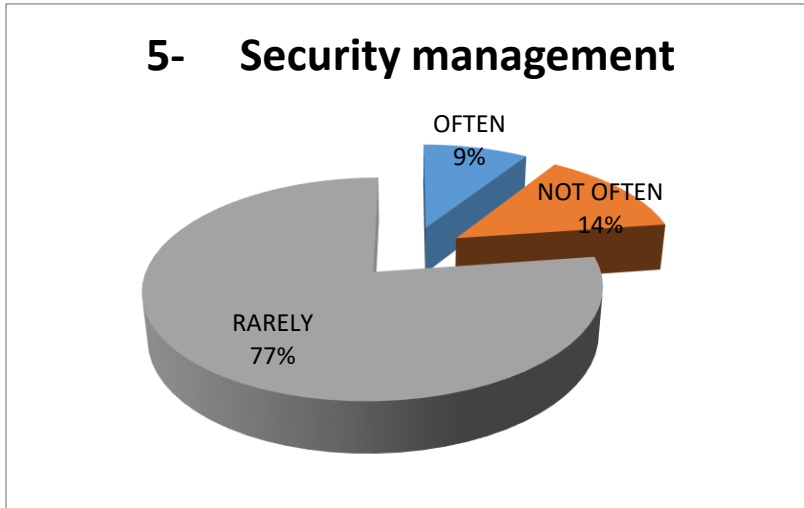
Figure 18: Women participation in economic development



Source: CSPS, 2018

Women are rarely participants in economic development. This is what figure 18 tells us. Only 9% of the respondents indicated that women often participated in economic development while 46% indicated that women do not often participate in programs or activities of economic development. Thus, 45% responded that women do rarely participate in economic development in South Sudan. Unlike other locations of this research where participation in economic development is higher, the case of Wau is rather peculiar. The 9% participation of women in economic development has a lot to tell. The level of violence in town and in the immediate rural areas does not create conducive environment for economic activities. A very sizeable able-bodied men and women are heavily dependent on humanitarian handouts in the PoC and in Church compounds. The dominance of relief items undermines indigenous economic initiatives in Wau Town.

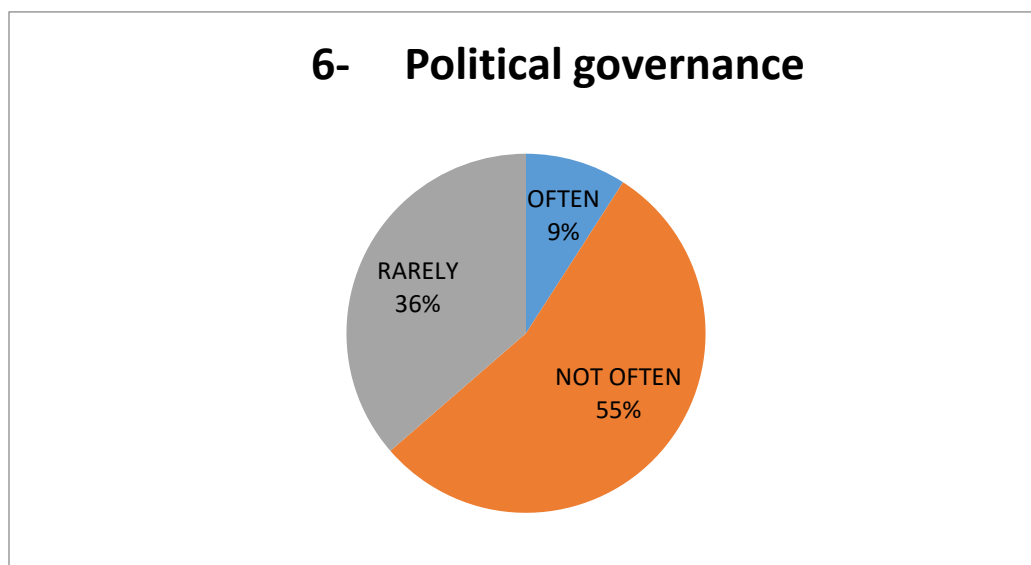
Figure 19: Women participation in security management



Source: CSPS, 2018

Security sector is not for women. This is the assertion of figure 19 above concerning women participate in security management. It illustrates the extent to which women participate in security management. Only 9% of the respondents indicated that women often participated in security management while 14% indicated that women do not often participate in security management. Nevertheless, the overwhelming respondents established that 77% of women do rarely participate in security management of the country. Security management is a forbidden sector for women participation not by law, but by the nature of conflict in Wau Town. According to people in the focus group discussion, most of the people managing security organs in Wau are citizens of the other Bahr el Ghazal states and beyond. Given the degree of violence that had occurred in Western Bahr el Ghazal, Fertit civilians are not enthusiastic about security-related activities.

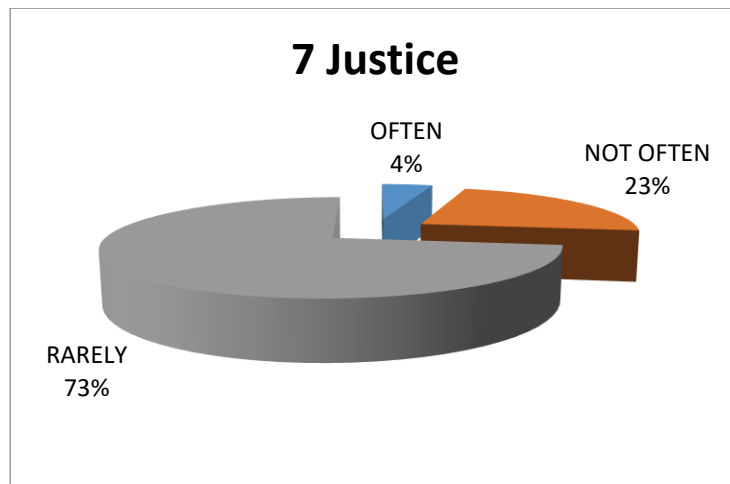
Figure 20: Women participation in political governance



Source: CSPS, 2018

Despite the affirmative action of 25% for women in the Constitution, respondents overwhelmingly affirmed that women do rarely participate in political governance. Figure 20 shows the extent to which women participate in political governance. Only 9% of the respondents indicated that women often participated in political governance at all levels while the majority of 55% indicated that women not often participate in governance systems. Therefore, 36% responded that women do rarely participate in political governance in South Sudan. The pattern of women participation in political governance does not differ from the other activities we have commented in the figures above. Life and ethnic relations have not improved since the acts of violence have dominated the history of Wau since 2012 before the Juba crisis of December 2013.

Figure 21: Women participation in justice systems



Source: CSPS, 2018

Justice is not the domain for women. Figure 21 demonstrates the extent to which women participate justice systems. The majority of women 73% participated in justice systems with 23% of respondents indicated that women did not often participate in activities of justice systems. Customs and traditions have never been kind to women as far as justice systems are concerned. The intercommunal violence in Wau have reinforced the existing gender gap in these justice systems activities. The participation of women is negligible as the figure of 4% indicates. This is one of the variables representing a huge obstacle in women quest for participation in decision making and peacebuilding.

3.4 Juba

3.4.1 The Context

Juba is the capital city of South Sudan, of former Central Equatoria and now of Jubek State. After the signing of Sudan's Comprehensive Peace Agreement in 2005, Juba experienced unprecedented population growth, accompanied by the expansion and proliferation of informal settlements in which land disputes were erupting, in some instances escalating to violence. Land became the epicenter of conflict as population from states began to drift towards Juba. McMichael (2015) argues that ethnic tensions were not the primary drivers of land conflicts in the informal settlements under study. Exploitative relations emerged as a new dimension of land-related conflict in Juba. Powerful people in the socio-political system such as public officials, military elites and local chiefs were the key actors in informal land transactions. Land conflict was not merely an outcome of these interventions, but also created opportunities for a range of actors to exploit vulnerable inhabitants.

In the past five years, Juba has faced violent conflicts causing massive displacement and loss of livelihood with its community. Despite the signing of the peace agreement in August 2015, the Juba is still highly prone to human made disasters such as those clashes in July 2016. The fighting in Juba in 2013 and 2016 caused massive displacement. Victims of violent events are living in the Protection of Civilians (PoC) sites where UNMISS settled them as temporary measure. In terms of gender analysis, those conflicts in Juba in 2013 and the 2016-engineered worst case scenarios of massacres and GBV. Because of the political crises and continued socio-economic volatility, human security situation in Juba is extremely unstable. Responses of research participants in Juba reflect the situation in tables 7 and 8 below.

3.4.2 Key Informants responses

Table 7: Respondents by gender-Juba

| Gender | Frequency | Percentage (%) |
|--------------|------------|----------------|
| Male | 78 | 43% |
| Female | 103 | 57% |
| Total | 181 | 100.0 |

Source: CSPS, 2018

Table 7 shows the gender distribution of male and female respondents. The research team of Juba interacted with 181 people in focus group discussions. This number includes people who responded to the general and key informant questionnaires. The study indicated those female respondents are 57% percent while the male respondents were less with 43% percent respondent.

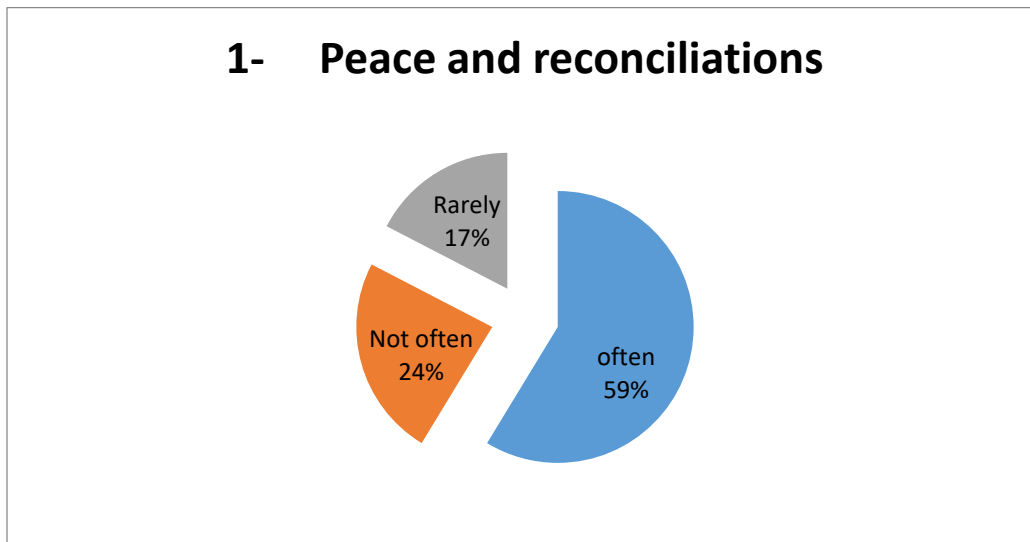
Table 8: Women participation in peace-related public affairs-Juba

| S/No | Indicator | Often | Not often | Rarely |
|------|--------------------------------|-----------|-----------|--------|
| 1 | Peace and reconciliation | 27 | 11 | 8 |
| 2 | Social welfare system | 27 | 12 | 7 |
| 3 | Conflict mitigation | 27 | 14 | 6 |
| 4 | Economic development | 27 | 11 | 8 |
| 5 | Security management | 11 | 16 | 19 |
| 6 | Political governance | 9 | 21 | 16 |
| 7 | Justice | 16 | 7 | 23 |
| | Total No of Respondents | 46 | | |

Source: CSPS, 2018

Table 8 shows the extent to which women are participating in peace-related activities in Juba. The situation of Juba differs from the other three locations we have presented so far. Juba is a national capital with a concentration of women with sound educational background. The numbers of respondents who often participate in events associated with the seven variables is relatively higher. This study indicates that women participation is stronger in four areas like peace and reconciliations, social welfare, conflict mitigation and economic development. The remaining three indicators like security management, political governance and justice show weak participation women in Juba. This study analyzed the seven indicators separately in the form of figures.

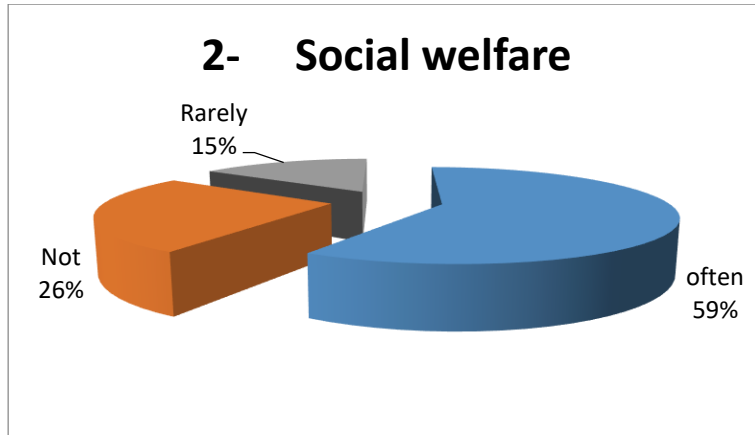
Figure 22: Women’s participation in peace and reconciliation



Source: CSPS, 2018

Most of peace functions took place in Juba than in other outlying cities of South Sudan. Figure 22 above illustrates the extent to which women participated in peace and reconciliation. The majority of respondents 59% (27 individuals) showed that women do often participate in peace and reconciliation efforts while 24% do participate in peace functions but not always. In addition, 17% (8) of Juba respondents indicated that women rarely participated in peace and reconciliation in South Sudan. Peace and reconciliation are hot cakes of the numerous women groups and organizations concentrated in the national capital Juba.

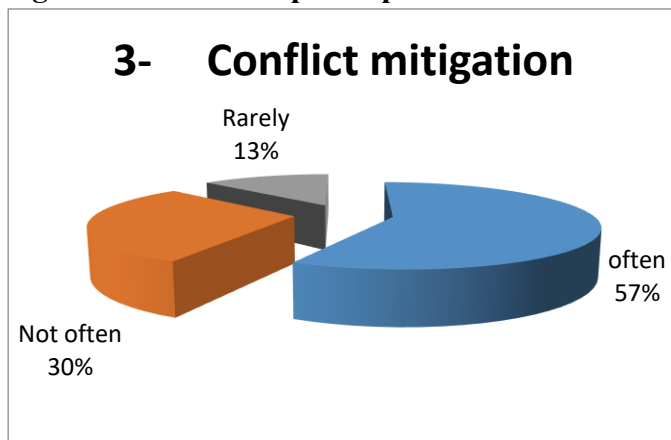
Figure 23: Women participation in social welfare



Source: CSPS, 2018

Culture and society tend to associate women with social welfare in South Sudan. Figure 23 demonstrates the extent to which women participated in social welfare, the majority of respondents 57% (27 persons) out of the 46 key informants indicated that women do often participate in social welfare while 16% (7) responded that women do not often participate in social welfare. Nevertheless, 26% (12 persons) indicated women did rarely participate in social welfare. Women, youth and other stakeholders are well enlightened in Juba the pattern of participation in similar in most cases. Juba is different from the other locations where we conducted research. The city is a cosmopolitan area and a melting pot of many South Sudanese nationalities. Women are very active as far as activities of social welfare are concerned.

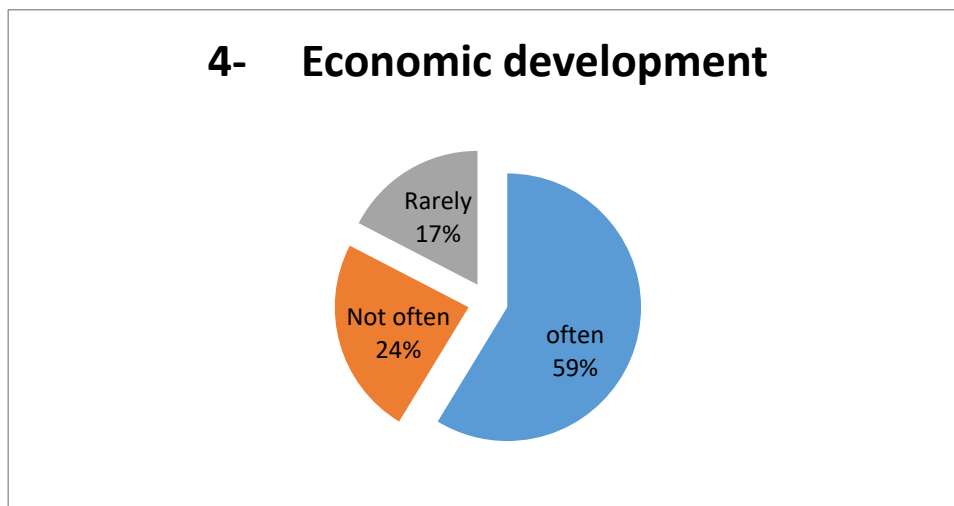
Figure 24: Women's participation in conflict mitigation



Source: CSPS 2018

Conflict mitigation comprises all those actions communities take in order to reduce conflict. Figure 24 illustrates the extent to which women participated in conflict mitigation. Thus, 57% (27 individuals) of the respondent's key informant indicated that women did participate in conflict mitigation processes while 30% (14 persons) indicated that not often women participate in conflict mitigation and the remaining 13% (6) indicated women are rarely participating in conflict mitigation. While the levels of participation were, lower in Bor, Juba, Wau and Yambio, the Juba situation shows a different trend altogether.

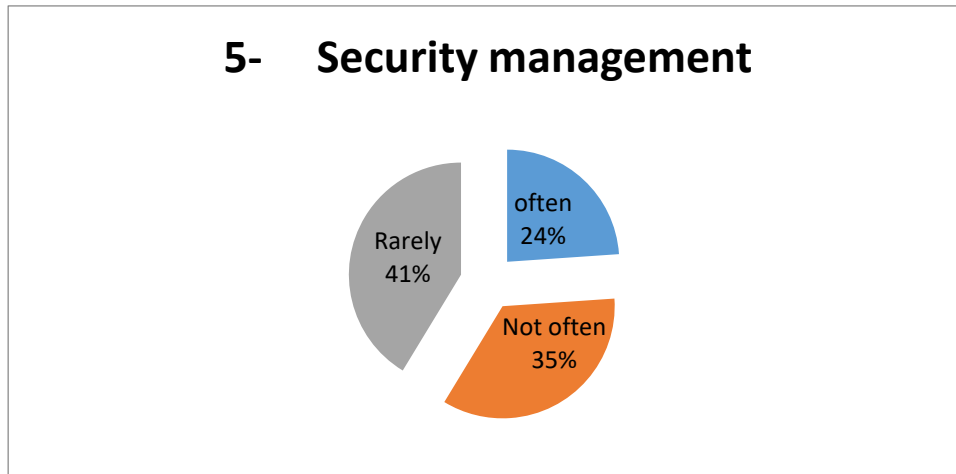
Figure 25: Women participation in economic development



Source: CSPS, 2018

More economic activities of development do take place around Juba than other provincial cities. The figure 25 illustrates the extent at which women participated in economic development, 59% of the respondents' key informants indicated that women do participate in economic development while 24% answered that woman not often women participate in economic development. It follows that 17% indicated women are rarely participating in economic development. Shortage of participants in activities of economic development is not there in Juba. The concentration of different categories of women groups in Juba is an indicator for participation in issues of economic development.

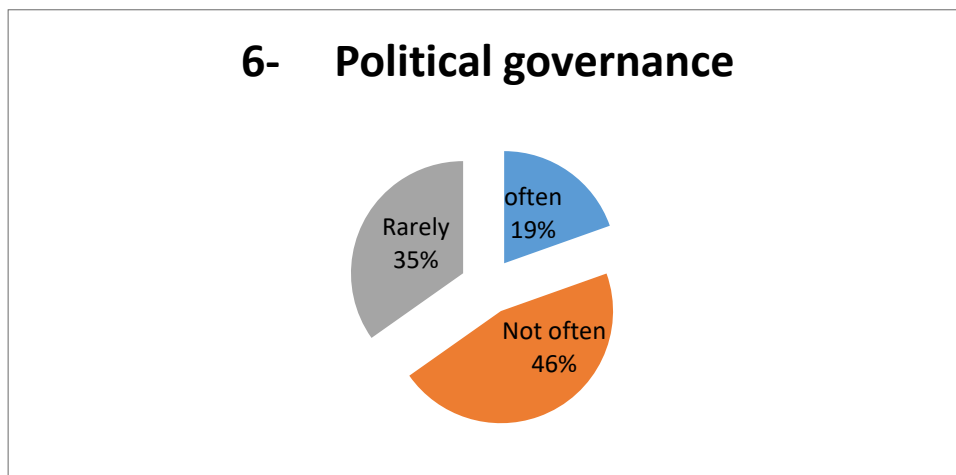
Figure 26: Women’s participation in security management



Source: CSPS, 2018

The Figure 26 above illustrates the extent to which women participated in security management. Only 24% (11 people) of the key informants indicated that women do often participate in security management while 35% (16) responded that women do not participate in security management. Nevertheless, the remaining 41 % (19 individuals) indicated that women are rarely participating in Security management. The issue of participation of women in security management is a national problem in outlying locations and in the national capital Juba. Only a few women (24%) claim to participate in security-related activities. The weakness of women in security management is a matter of concern to be handled by the government and communities.

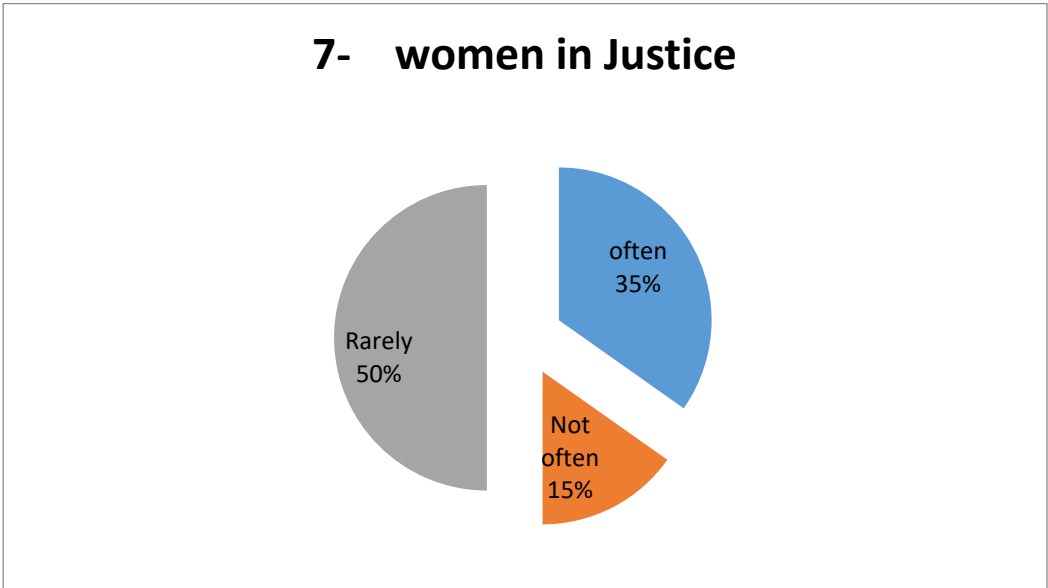
Figure 27: Women’s participation in political governance



Source: CSPS, 2018

The figure 27 illustrates the extent to which women participated in political governance. Thus, 19% (or 9 persons) of the key informants indicated that women do rarely participate in security management while the overwhelming majority of 46% (21 persons) responded that women do not often participate in political governance. There remaining 35 % (16 persons) of respondents showed that women did rarely participate in political governance. Participation of women in political governance is a national problem in outlying locations and in the national capital Juba. Only a few women (24%) claim to participate in security-related activities. The weakness of women in security management is a matter of concern to be handled by the government and communities.

Figure 28: Women’s participation in justice systems



Source: CSPS, 018

The figure 28 illustrates the extent at which women participated in justice, 35% (16) of the respondents key informant indicated that women are often participated in Security management while, 50% (23) responded that women are rarely participate in justice and the remaining 15% (7) indicated women are not often participating in justice. Participation of women in justice systems remains a national question for some states and in the national capital Juba. Only a few women (35%) claim to participate in security-related activities. The weakness of women in political governance is a matter of concern to be handled by both the government, Local Government Act (2009) and communities.

4. KEY FINDINGS

The research addressed issue-based dimensions of facts about the subject-matter from all categories of respondents. This is the reason why we prepared questionnaires on general, key informant and checklist for focus group discussions (FGDs). All the questions reinforced one another. The consultant presents findings from respondents in form of tables, graphs and percentages. The study provided the descriptive type of data analysis. The descriptive analysis helps the study to describe the relevant aspects of the phenomena under consideration and provide detailed information about each relevant variable. The study's goal is to establish the entry points of women into the discussion and the extent to which they are participating in peace and reconciliations, social welfare, conflict mitigation, economic development and security management, political governance and justice in South Sudan. Overall, there were geographical variations according to research sites.

4.1 Elements of Comparative Findings

The following are the comparable findings by research sites related to the seven variables we tested in the research. We underline that there is no comparison between women and men in this research, but both women and men responded to sets of questions designed to harness opinions on issues relating to women's entry points in participation and decision-making.

- Responses of the participants show considerable participation of women in peace and reconciliation activities at the grassroots level. The tables and charts for Yambio, Bor and Juba indicate relative higher percentages of participation in the research sites.
- Participants responded positively to the indicator of social welfare systems. Tables and pie charts show increased women participation in activities across the board. Based on the number of people who responded, percentages of participation were higher than 50% for the following research sites: Yambio, Bor, Wau and Juba. Welfare systems do attract women's interest because humanitarian assistance and livelihoods are the critical components of the variable.
- The degree of participation of women in activities in the seven variables is very poor compared to the other three research locations. Conflict mitigation had poor scores except Juba where responses of the research population show the percentage of women was greater than 50% compared to the other three sites. Responses from Wau indicates the worst level of women participation in security issues compared to the other three research sites. The probable reason for this variation is the nature of ethnic conflict in and security situation of Wau. This town had been very volatile compared with Juba and Bor, which host PoCs. More than three deadly violent ethno-political conflicts had taken place in the town since 2013 until the period we are undertaking this study.

- Economic development functions attracted women participation across the board except Wau. The nature of conflict and the numbers of people living in the PoC and Church compounds leaves narrow space for economic and development activities for the natives. Reasons for massive participation or scarce participation were elaborated in expressions of the many participants in the FGDs.
- The indicators for security management, political governance and justice recorded very poor scores across the board. Whether there is peace or not, women participation is under pressure from both formal and traditional systems of justice. Respondents confirmed that women rarely participate in security, governance and justice affairs at the grassroots level.

According to the study, South Sudan (government) lacked right models and skills of democracy to involve women in decision-making processes in peace building and reconciliation. Another issue to consider here is that the responses of key informants and those who responded to the general questionnaire reinforced outcomes of the focus group discussions. In addition, they had more knowledge about the subject matter because of their experiences and practices in area of gender, peace, reconciliation and security. However, findings that arose from focus group discussions represent the opinions of average citizens. They are aggregated responses of participants emanating from four research sites in South Sudan.

4.2 Obstacles to Women’s Participation and Decision-Making

Several factors influence entry points and participation of women in decision-making relating to peace building and reconciliation. The factors include culture, tradition and traditional authority, level of education, and economic status. Thus, the consultant designed seven questions rotating around those factors. Different women groups identified negative forces of culture, tradition, lack of education and economic status as obstacles to entry points and their participation in decision-making in peacebuilding and reconciliation. Participants in groups consisting of women, men, Church, youth, women in business and civil servants identified a variety of issues that include but not limited to:

- Culture and tradition dictate that women do not participate in discussion of public affairs on equal footing with men;
- Prevalence of domestic and gender-based violence intimidating women from expressing themselves freely;
- Deprivation of women from owning property and economic resources like houses, inheritance in family, land ownership, and managing businesses;
- Denial of freedom of expression in family and community functions reducing them to shyness not to speak out about common problems;

- Early marriages, early pregnancy and forced marriages reducing the opportunities of girls' education; those who go to school drop out early;
- Parents refusing to send girl children to school subjecting them to domestic service and baby-sitting;

4.3 Actions to Overcome Challenges and Obstacles

The next question requested participants to identify what they can do to overcome the challenges posed by culture, tradition and traditional authority, level of education or the current economic status. The research intended to generate solutions from women and male participants in the various discussion groups. Participants came out with a number of suggestions and remedies for overcoming the obstacles to women participation in decision-making and peace and reconciliation processes. We summarized recurring responses inter alia:

- Formation of effective women groups and organizations to ensure effective networking and information sharing concerning issues that affect them in the country;
- Women's leadership should be encouraged to stage peaceful demonstrations against harmful cultural and traditional practices hindering their progress;
- Both women and men need sensitization and awareness about rights of women;
- Creation of opportunities in education for women and girls, they need to go to school at any time after dropout for any reason and there is the need for gender mainstreaming at all levels of socio-economic and political activities in the society of South Sudan;
- Initiation of business establishments and other economic activities that could empower and liberate them from the yoke patriarchic hegemonies.

4.4 Perceptions of the Ongoing Violence in South Sudan

Women are an integral part of society everywhere in the world including South Sudan. They play a variety of roles in conflict and violence as well as in peace. The issue at stake is 'do women understand and define their roles from their own perspectives?' That is why the focus group discussion sought opinions of women about the ongoing violence in South Sudan. During focus group discussions, women recorded so many points, which recurred in responses of different groups. The way women saw their roles are in the following points:

- The role of women in the situation of conflict and violence is to organize into groups and be brave enough to talk to government and non-state armed groups about peace in the country;
- South Sudanese women articulate the need for places in negotiation rounds and at the decision-making tables within the three tracks of mediation, negotiation and peace diplomacy;

- Women have the role to engage the youth and enlighten them about the need for peace to prevail in communities and the country at large;
- It is the responsibility of women to talk to their husbands and children to desist from conflict and violence in the country;
- Women unions and groups should network and meet political leaders at the three levels of government, the traditional leaders and faith-based leaders to address problems affecting them as a result of the conflict in the country;
- Women have a role in using media and social media to advance their issues to the public and policy-makers;
- Women in Churches and Mosques should engage passive resistance and network to mobilize communities in prayers and fasting for peace.

4.5 Women’s Perception of Roles in Activities Related to Entry Points

Having identified their roles in conflict and violence, the consultant posed questions regarding what women perceive as their actual roles in a variety of activities: peacebuilding and reconciliation, social welfare management, conflict mitigation economic development and political governance. Different focus groups discussed the matter and came out with a wide range of answers. Nevertheless, several opinions came out of discussion points, which we paraphrased in the points below.

- South Sudanese women should organize and join political parties to build their political capital in order to become effective leaders and peace promoters in their communities and in the country;
- While women empowerment in the socio-economic and political sectors can be a factor of peace and reconciliation, women need also to engage in business, cooperatives and vocational skills.
- Women are mobilizers for training, adult education, political participation, linkages between urban and rural women;
- Women are artists, truth tellers and poets recognized at community and traditional levels; they can mobilize communities through these mechanisms for social harmony and peace;

4.6 Request for Capacity Building

The question of building the capacity of women through partners was important for us to know the extent to which South Sudanese women understand and articulate their weak points. There are myriads of challenges posed by culture, tradition and traditional authority, education and economic system in the country. In many cases, partners tend to prescribe the kind of assistance they can offer to both rural and urban women. We wanted to record what South Sudanese women want see happen to overcome the particular challenges of their priority. The points they

raised are of particular importance for us to address the entry points in women participation decision-making relating to peace building and reconciliation. The points are as follows:

- Partners need to empower women in the sectors of human rights and rule of law by creation of awareness about disadvantages of early marriage and early pregnancy, access to justice, claiming of rights and freedom of expression;
- Development partners are expected to support women through formal education in order to reduce the gap between males and females; and establishment of vocational and technical training institutions in South Sudan;
- In the economic sector, partners need to assist women through provision of capital such as loans to start businesses and advocacy for them to inherit property from parents and deceased their partners;
- Like most South Sudanese people, women do not know themselves in their respective homelands; partners should support programs of exchange visits for women groups to share experience, knowledge, skills and values in the pursuit of networking;
- There are professions where the number of women is negligible; partners should design scholarship programs to women who score marks, which make them eligible of higher education.

4.7 Issues of Women Empowerment

Considering the importance of identifying the entry points and opportunities for women's participation in decision-making in peacebuilding and reconciliation, we wanted harness views of participants about what they perceive as entry points. There are opportunities to advance women's empowerment built around participation in decision-making and realization of rights. Nevertheless, it was incumbent on us to test reactions of participants about what they consider as opportunities.

- General women organization into civil society, professional associations, unions, political parties and business confederations;
- Active engagement with government, mediators and negotiators and key stakeholders in peace processes and reconciliation in the three tracks of conflict resolution;
- Establishment of debate societies in schools for girls to enhance their capacity to talk in public and articulate clearly their demands;
- Engagement with traditional authorities and leadership to articulate their demand for rights, participation and review of changes eliminate barriers to their social progress;
- Initiating and pursuing productive businesses that ensure the kind of women's independence, which breaks the cycle of harmful culture and traditional practices.

4.8 Confronting Negative Effects of Culture and Tradition

Literature informed us that **culture and tradition** are the dominant obstacles of women's empowerment and progress in South Sudan. These factors do not only constrain women in communities, but they even prevent women from contributing to dispute resolution and reconciliation processes. Women do not sit on benches dealing with disputes at traditional courts. They are backbenchers in decisions concerning social issues including marriage arrangements of their own daughters. At grassroots level, women can be effective in mobilizing community members to work towards peace and reconciliation. There are mechanisms of traditional conflict resolution, which are male-dominated leaving no space for women's roles in the process of peace building and reconciliation. Thus, we formulated a question for participants to identify tools of traditional conflict resolution that enable women's participation in decision-making and community peace processes. Responses of participants to the question were diverse and are as follows:

- Women in the civil society, professional associations, unions, political parties and business confederations should advocate for the role of women in communal functions regarding conflict, dispute and peace building issues;
- Creation of for and coordinating mechanism to negotiate principles of cooperation between women and local government including chiefs' councils;
- Using education for creativity, self-confidence, self-esteem to defend acquired rights in the society and ask for more rights and privileges from government and traditional authorities;
- Monitoring events, activities carried out by traditional institutions, which are capable of undermining women's aspirations in society;
- Seeking employment in targeted public offices that are concerned with national and local power and decision-making, which can empower women in peacebuilding and reconciliation at all levels of society.

5. CONCLUSION AND RECOMMENDATIONS

The search for entry points and opportunities for women in decision-making and participation in peacebuilding indicates clearly that women are lagging behind on many fronts of social, political and economic development. The study has provided critical thinking on women's participation and identifying entry points and opportunities for South Sudanese women in breaking barriers impeding meaningful role in decision-making regarding peace, security and reconciliation. In addition, the literature informed the study about women in South Sudan conflict, their participation and development in peace and reconciliation. It also informed us not only about their contributions to peace processes, but also about huge constraints relating to decision making in peace building and reconciliation. What the study has underscored is that

culture, tradition, illiteracy, gender-based violence, communal violence and civil wars are the main constraints for women advancement in society. All these elements are the challenges facing women's participation in decision-making. Participants in the study identifies a wide spectrum of issues that require urgent and long-term remedies of women problems in South Sudan. Our research reveals that the issues related to entry points and opportunities for women require the involvement of both women and men. Taking into consideration the findings derived from reactions of participants, both men and women in the study, we do hereby make a number of recommendations to different stakeholders inter alia:

5.1 The Government at both national and subnational levels should:

- a) Disseminate widely the UNSCR 1325 and other national, regional, regional and international instruments on women, peace and security to enable more women at the subnational and local levels to have access to the instruments. This requires initiation and intensification of public education of women to ensure that they understand UNSCR 1325 and other national, regional, regional and international instruments on women, peace and security.
- b) Provide adequate funding in national budgets for women's formal education at all level of society.
- c) Formulate policies that enhance effective women participation and decision making in gender issues, conflict mitigation, negotiations and peace implementation.
- d) Mobilize women to accept and recognize the legitimacy, credibility and leadership in peace processes to ensure successful inclusion and effective participation.
- e) Involve women in security sector and justice system activities to defend their cause against rape, sexual abuses, gender-based violence and related acts in zones of latent and active violence

5.2 Civil Society Organizations should:

- a) Advocate for addressing structural problems of social injustice affecting women in the context of specific legal, social and economic issues in South Sudan. This involves fostering the establishment of strategic alliances and networks among women from peace tracks I, II and II widen the base of participation in peace processes at all levels of society.
- b) Build and strengthen relationships between men and women peace activists in track I with those in track II and III who perceive themselves as disconnected from peace processes.
- c) Enhance women's access to information on peace, reconciliation and decision-making processes to enable them to address questions of gender equality and participation in peace building activities.

- d) Act as pressure groups that advocate for rights of women to economic development, business opportunities, and family inheritance in society.

5.3 South Sudan Council of Churches should:

- a) Support advocacy activities to influence opinions of policy-makers and traditional leaders towards to remove barriers hindering women from unleashing their potentials in decision-making and participation peacebuilding at all levels of social structure.
- b) Strengthen SSCC national women's program to enhance the capacity of women groups from civil society organizations, churches, and community-based organizations to participate in addressing conflicts and security.
- c) Fund the national women's Programme in the SSCC need to create platforms for women groups participate in prevention of violent conflict, while building safe spaces for women to discuss root causes of conflict and to create conducive environment for facilitated and mediated dialogue among people.;
- d) Support performing women leaders in different fields to enhance performance of other women in areas of participation and decision-making in peacebuilding processes.
- e) Prioritize support medium and longer-term platforms for dialogue, trauma awareness, healing, and networks for peace supported by training of women and men to embrace forgiveness and reconciliation across the South Sudan.

5.4 Other Faith-Based Organizations not members of the SSCC should:

- a) Advocate for effective women's participation and strategies for engaging grassroots women in prayers for both political and social peace.
- b) Support funding women's platforms, informal peace initiatives in track III and businesses that are capable of empowering them.
- c) Facilitate and support the building of women leadership in communities to cope with growing social and economic problems resulting from prolonged civil war in South Sudan.
- d) Support both men and women to combat the patriarchal socio-cultural harmful practices that prevent women from undertaking productive tasks in communities.

5.5 Partners in the International Community should:

- a) Support and consolidate actions for women education and training including women's access to information on peace, reconciliation and decision-making processes to ensure registration of their presence in public and social media. This will enable women to address questions of women participation and gender equality in peace building.

- b) Support women's actions for public education to ensure that they understand the UNSCR 1325 and other national, regional, regional and international instruments on women, peace and security.
- c) Support activities of both men and women to combat the patriarchal socio-cultural harmful practices and the type of division of Labour that prevent women from performing many functions in communities.
- d) Assist the establishment of strategic alliances and networks among women from tracks I, II and II for participation in peace processes and programmes and activities that address structural problems of social justice in the context of specific legal, social and economic issues of society.
- e) Support women's programmes on economic development to alleviate poverty and unequal economic opportunities and to enhance women empowerment as well as programmes/activities that address provision of knowledge and skills to women in security issues related to Defence of their cause against rape, sexual abuses, and gender-based violence.

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Annexes:

Annex 1: Focus Group Discussions-Qualitative Data

Women and Men Groups Combined

1. Culture, tradition, traditional authority, level of education, economic status on women participation

- They ask girls to baby seat children while they are supposed to be in school
- Women are not united
- Early marriage
- Forced marriage
- We do not own houses
- Women are not allowed to participate together with the men
- Men are very greedy
- Women are not united to raise our voices

2. What women need to do...

- There should be sensitization and awareness to the women
- Both men and women should be sensitized about the rights of women
- We the women need to go ach to school
- Women need to form groups
- Women need to be united
- We need to educated our girl child on the importance of education

3. Opinion about roles of women...

- Women should use media
- There should be network among the women
- Women should organize themselves into groups and send representatives to talk to the government officials about these issues
- Women should consult traditional leaders about their issues
- Women should conduct peaceful demonstrations
- Women should struggle to be at the decision making table

4. Actual roles women can play in an ideal situation...

- Women should tell the truth
- Women need to be at the decision making table
- Women empowerment
- They need to be peace promoters in their communities
- Women should resolve issues in their communities

5. What Development Partners should do...

- Train women in group about their rights

- The partners should give us capital
- Freedom of expression
- Access to justice
- Creation of awareness
- Free education
- Vocational trainings needed
- School materials
- Provision of loan to start business

6. What are the entry points and opportunities?

- Through general women union
- Through women organizations
- Open and transparent communication
- Active participation in peace processes and reconciliation
- Linking informal peace initiatives to official peace processes
- Women associations
- Political leadership
- Through traditional leadership

7. Traditional tools of conflict resolution to be improved....

- More training
- Monitoring
- Justice to all
- Formation of small association

Church Groups

1. Culture, tradition, traditional authority, level of education, economic status on women participation

- Girls treated as baby sitters
- Early marriage
- Property inheritance only for boys
- Traditionally women are not supposed to talk during any meeting involving men or family issues discussion
- The low level of education is already a problem among women
- There is poor economic status among women
- Sometimes there is forced marriage

2. What women need to do....

- More training for women
- Do income generate activities
- Savings

- General enlightenment
- Those women who drop out from school should be encouraged to go back to school
- Open vocational training for women

3. Opinion about roles of women...

- Discipline children
- As Christian engage in prayers and fasting for our nation and leaders
- Women can mediate
- Children rights should be respected at home
- Women should call up on the youth to educate them on the importance of having peace in our country

4. Actual roles women can play in an ideal situation.....

- Women should engage themselves in finding the root causes of the source of the problem
- In conflict mitigation women should talk to their husbands and children/ youth
- Savings
- Women should join political parties of their choice in order to become political leaders in their communities
- Women should organize themselves into women unions
- Women should open cooperatives

5. What Development Partners should do.....

- Open up tailoring centres for women
- Development partners should establish rules and regulations to punish those who refuse their young daughters to go to school
- Create awareness on early marriage and early pregnancy
- Stop young girls from baby sitters
- Women should be allowed to inherit property of their parents

6. What are the entry points and opportunities.....

- Political parties
- Women union
- Establishment of for a to get access to official peace processes
- Political campaigns for promotion of women's rights and participation in formal peace processes
- Enhance women to talk in public in order to develop speech skills
- Organizing debates at schools to overcome women shyness

7. Traditional tools of conflict resolution to be improved....

- Form small associations
- Develop coordination mechanism for women groups

Youth Groups

1. Culture, tradition, traditional authority, level of education, economic status on women participation

- Women are very shy to talk in the public.
- Women are uneducated so they cannot participate.
- Women were not allowed to talk to public by our culture and tradition.
- Early marriage.
- Injustice against women.
- Forced marriage, where by parents of a girl force her to get married at an early age of 15-year-old in order to have money.
- Domestic work is said to be done by women and girls.
- Women have no value in matters related to governance.

2. What women need to do...

- Women should raise their voices.
- Women union should be established.
- Peaceful demonstration against culture.
- Women's leadership should be encouraged.
- Encourage girl child education.
- Forced marriage should be stopped.
- Create awareness.
- Women should share information among themselves about the issues affecting their participation.
- Gender equality.
- Educate more women both adults and young girls.

3. Opinion about roles of women...

- Telling the truth when there is conflict.
- Peaceful demonstration.
- Women should talk to their husbands because men understand their wives.
- Prayers for peace.
- Consult traditional leaders.
- Women union should organize themselves and meet the political leaders about the problem facing them as a result of conflict in our country
- Women networking.
- Use of social media where they choose a topic to talk about regarding peace

4. Actual roles women can play in an ideal situation.....

- Empowerment of women by building their capacity.
- Women representative (chairperson) of the women group.
- Community peace police

5. What Development Partners should do.....

- Support community based dialogue
- Assist women form groups
- Empower women economic status
- Education women.
- NGO's should design programmes for women.
- Organize training workshop for women
- Provision of scholarship for the women.

6. What are the entry points and opportunities.....

- Women organization.
- Workshops.
- Through social media.
- Through political opportunities.
- Women traditional leadership.
- Creation of local and national institutional mechanisms for women's participation in peacebuilding activities
- Encouragement of women to do business.

7. Tradition tools of conflict resolution to be improved....

- Women are respectful.
- Women must be educated.
- Self esteem
- Confidence.
- Respecting the 25% given to women.
- Women association.
- Women union.
- Cooperatives for women

Women Groups.

1. Culture, tradition, traditional authority, level of education, economic status on women participation

- Women's rights is not recognized
- Women are not educated
- Reasoning capacity is low
- Women speaking in the public is not allowed
- Early marriage.
- Forced laws on women.
- Forced marriage.

2. What women need to do....

- Women should raise their voices
- Peaceful demonstration
- Awareness
- Women should create saving activities.
- Women forum
- Women should enforce law to fight against forced marriage
- Women should force justice to reveal
- Women need to fundraise for capital
- Both young and old women need to go back to school
- Women need to be sharing information amongst themselves.
- Women need to engage men in all their activities
- Women need to support each other
- Women need to be united and share their ideas in order for them to move forward

3. Opinion about roles of women...

- Women should talk to their children and husbands at home.
- Women should peacefully demonstrate against what they do not want
- Women in their groups should talk to the government official
- Women should consult the traditional and church elders
- There should be network amongst the women
- The women should use the media prayer

4. Actual roles women can play in an ideal situation.....

- There should be women represented in their groups.
- Women Empowerment.
- Peace promoters in the communities.

5. What Development Partners should do.....

- Forms groups for the women.
- Capital.
- Provide free education.
- Organize workshop for the women
- Train women on economic empowerment
- NGO should design programmes for the women

6. What are the entry points and opportunities.....

- Women organizations.

- Through political opportunities.
- Coalition building for participation in peacebuilding and decision-making
- Early strategic alliance with men to pursue peace
- Women should be in tradition leadership.
- Give loan to the women.
- Encouragement women to do business.

7. Tradition tools of conflict resolution to be improved....

- Respect
- Education
- Confidence
- Self esteem
- Corporative for economic activities
- Women should have union Creativity

Business Women Groups.

1. Culture, tradition, traditional authority, level of education, economic status on women participation

- There is early marriage
- Parents do not encourage girl child education
- Lack of cooperation
- Conflict affect our education
- Shyness among the women and girls
- Poverty leading to illiteracy
- No access to justice
- No access to property inheritance

2. What women need to do....

- Create awareness amongst us the women
- Women need to be united
- Women to raise their voice
- Involvement in groups
- Peaceful demonstration against bad culture

3. Opinion about roles of women...

- Women's voice should be heard
- Prayers
- Women's involvement in the peace negotiation table
- Women involve in peace process

- Women should be in decision making
- Women should use the media
- Women should talk to government official in women group

4. Actual roles women can play in an ideal situation.....

- Advice
- Unity
- Separate
- Tell the truth
- Advice their women to start business
- They need to be peace makers

5. What Development Partners should do.....

- Support adult education
- Support centers for women's activities
- Financial support to boost business
- Facilitate exchange visit the women
- More training needed for women
- Create job opportunity for the women
- Provide scholarships for women
- Provide loan to the women

6. What are the entry points and opportunities.....

- Creation of local women organizations
- Promotion of individual local peace activists
- Through small group of the women
- Workshop
- Political affairs
- Through social media

7. Tradition tools of conflict resolution to be improved....

- Freedom of speech.
- Unity.
- Respect for opinions in gender perspectives.
- Truth telling.
- Creativity.
- Peace fora and peace negotiations hosted by women and men
- Capacity building for gender awareness in peace building and awareness.

Civil Servant Groups.

1. Culture, tradition, traditional authority, level of education, economic status on women participation

- Domestic violence
- No freedom of speech
- Low level of education
- Early marriage
- Forced marriage
- Girls are not allowed to go to school by tradition
- Baby sitter
- Undermines women's rights
- Early pregnancy leading to drop out of school

2. What women need to do...

- Need to educate girl child education
- Both women and girls need to go back to school
- Involve women in vocational training centers
- Form women's group
- We need to be united
- Engage in political affairs
- Awareness about women's rights
- Understanding between women and their husbands (Women should be open in what they want to do)
- Awareness about girl child education
- Women need to understand each other and be united in decision made
- Need to improve on their capacity building
- We need gender ministration at all levels
- Women should stop shyness

3. Opinion about roles of women...

- Free education
- Capacity building
- Open vocational center
- Awareness about women's rights
- Women forum
- Form groups for women
- Capital
- Training for women
- Open adult or encourage women to join adult schools
- Gender equality schools
- Engage women in political affairs

- Engage women rural areas in all the activities
- Training women in local language
- Accountability on each project
- Give loan to women to start business

4. Actual roles women can play in an ideal situation.....

- Women should tell the truth
- Women need to be at the negotiation table
- They need to be peace promoters in their communities
- Women empowerment
- Women should resolve issues in their communities.
- What DP should be done
- Train women in group about their right.
- Partners should give us capital
- Freedom of expression
- Access to justice
- Creation of awareness
- Free education for women
- Vocational training is needed
- Providing schooling materials
- Provision of loan to start up business
-

5. What are the entry points and opportunities.....

- Through women organizations
- Through general women union
- Active participation in peace process and reconciliation
- Women associations
- Through political leaders
- Through traditional leadership
- Building women's networks and building women's networking to influence formal peacebuilding processes

6. Tradition tools of conflict resolution to be improved....

- Form small associations and attend more trainings
- Monitoring the activities carried out
- Justice to all
- Women are respectful
- Ensure confidence
- Creativity
- Women union

Annex 2: Success Stories

Success Story 1:



PROFESSOR JULIA AKER DUANY

Prof. Julia is a scholar and currently Vice Chancellor of Dr. John Garang Memorial University of Science and Technology, the only female VC of the five national Universities and a member of African Women’s Vice Chancellor Forum and Regional African Universities Forum. She is an example women’s participation in social welfare, one of our seven pillars of research on “Entry Points and Opportunity...” It is not possible to deny or ignore her engagement in women empowerment in South Sudan.

She has amassed a lifetime of achievement, from teaching, researching, activism on justice and social change in Sudan and now South Sudan. Prof Julia is currently, CEO and founder of Gender Equity and Women Leadership Program in South Sudan. She has devoted her time to create activities that contribute to realizing UNSCR 1325 in South Sudan. Formerly Chief of Party of South Sudan Higher Education Initiative and Leadership Development, Research Associate at Vincent and Lin Ostrom Workshop in Political Theory and Policy Analysis at Indiana University. She was also a Fulbright Scholar at Makerere University, Kampala, Uganda.

Prof. Julia has played a major role in the political governance of the country. This is one of the seven pillars of our study of entry points. She was formerly the first female Undersecretary in the Ministry of Parliamentary Affairs and Chairperson of Recruitment and Selection Board in the Ministry of Labour, Public Service and Human Resource Development finally in the Government of South Sudan (GOSS). In mid-1970-80s, she held the position of the Deputy Secretary of the Sudanese Women General Union in Southern Region. During her tenure, she was able to build the women center at Nimra Talata in Juba.

She is currently working on a new book on the Institutional Crises of the SPLM/A 1983-1994 soon to be published. She has worked on several articles and a contributing author for several

chapters in different having been published more than 10 times. She has been invited to over 120 forums where she has advocated and made presentations as well as keynote addresses on women and children's rights. In 2004, she gave a keynote address at the national conference for lost boys and girls of Sudan on; "Militarization of the African Children: A case of Lost Boys and Girls of Sudan." In addition, she delivered another Keynote address in December the same year on; "African Women's Voices: Effect of War on Sudanese Women," at the Center for African Studies; Department of Women's Studies, in Columbus, Ohio. The most recent one is "The effect of Dowry and Gender-Based Violent in South Sudan", a topic that has effect on many of the South Sudanese communities.

Prof. Julia Duany is a player of social justice, a pillar of our study of entry points and opportunities for women participation in decision-making She founded the South Sudan Friends International. In 2010 she founded the National Volunteer Program (NVP) to create awareness and encourage women to participate in the Referendum which resulted of 52% of women votes for Independent of South Sudan. In the field of peace, she wrote a book entitled 'Making Peace and Nurturing Life: A Memoir of an African Woman about a Journey of Struggle and Hope'. She wrote extensively on social, justice and gender issues and she is very passionate about bringing in more South Sudanese women into political leadership roles. She earned recognition in the field of gender activism by winning Dr. Martin Luther King Jr. Building Bridges Award for Faculty for dedication to service and outstanding leadership, Indiana University 2005 and Refugee Women Leadership Award for Valuable Contribution to Refugees, Women Commission for Refugees 1995, New York, USA.

Prof. Julia carries her people in her heart, particularly women and children, she gives a generous amount of her time in community volunteerism, despite her extremely busy schedule, and Julia somehow finds time to give back to Society. During the Sudan Civil war, she and her husband worked with the Churches to advocate for peace, focusing on the finding local solution to inter-communal conflict. This became a major program known as "People-to-People Peace-building in South Sudan.

Success story 2:



Mary Biba the Former Commissioner of Yambio County

Mary Biba is a success story in pioneering the cause of women emancipation during the liberation movement and her service to South Sudan after independence. By profession, Mary Biba is a trained teacher. It is worth collating her deeds that have implications for our research theme “Entry Points and Opportunities for Women Participation in Decision-Making in Peacebuilding.” She was the first women commissioner and SPLM County Secretary in the liberated areas since 1999 until the government of the Sudan (GoSS) and the Sudan People’s Liberation Movement (SPLM/A) signed the CPA signed in 2005. Her vision and mission laid the foundation for entry points and opportunities for women in the field of education.

The research addressed the problems of women participation in the conflict of South Sudan. Mary Biba was one of the rare most active women the Sudan People’s Liberation Movement/Army (SPLM/A). She spearheaded the mobilization of young women and men for the Liberation of Yei. As the Commissioner of Yambio County, she mobilized the women of Yambio and Nzara towns to prepare groundnuts paste and transported the groundnuts paste from Yambio to Yei to support the SPLA soldiers until the fall of the town.

As the Commissioner of Yambio County, Ms. Mary Biba prioritized girls’ education in her policy formulation and implementation. She was instrumental in creating the Girls’ Education

Task Force to increase literacy among girls in Yambio County and has been at the forefront of efforts to prevent children from being recruited into the SPLA. As a member of the New Sudan National AIDS Council, Mary Biba spearheaded the campaign against the disease in Yambio. She is the founder of Yabongo Girls' Boarding Secondary School in Yambio town. This school was open to all South Sudanese nationalities in the liberated areas in the country. It prepared girls in four years to enable them sit for Uganda secondary school certificate examinations. So many of the school leavers and those who pursued higher education serve the nation today.

Mary Biba is the founder of Women Resource Centre in Yambio during the war. The centre is still in existence and operational today. It created a forum and platform where many women activities were taking place. Its function was to host activities that create opportunities for women to not only discuss issues but also build their capacities in business and livelihood. Mary Biba used the centre to form women groups in and around Yambio to carry out women empowerment activities. Among the women groups was the Yambio Women Association (YWA).

Mary Biba, the then SPLM County Commissioner, travelled for five days (by foot, car, bus and plane) from Yambio in southern Sudan, via Uganda, to meet in Addis Ababa with other men and women from across the Horn of Africa region. She represented the Yambio Women's Association (YWA), which was a network of 13 rural women's associations with an estimated 2,500 members from different ethnic and religious groups in Yambio County. YWA supported the development of income-generating activities that help women meet the basic needs of their families. The Association also advocated for women's issues and rights at the County administration level. Both the YWA Co-operative Shop and Resource Centre, which were being strengthened through Oxfam's support, created employment for women and generated profits that were then re-invested in the services provided to rural women by the Association. Skills and literacy training were some of the key services offered to the women and children served by this network.

Mary Biba was appointed as a Hon member in the State Parliament under the leadership of the Late Governor Samuel Abu John Kabash. Then Governor Jemma Nunu Kumba appointed her as State Advisor on Gender and HIV. Governor Bakosoro maintained her in the position until she was relieved with Honour. Biba admitted having served for long and delighted to let the young men and women of the state to step in and take over her position. On her part, the former Advisor Mary Biba valued the support of the state government saying she will still be close to the SPLM government.

The Bishop of Yambio-Tambura Diocese honoured Mary Biba during Prayer Day for Women. Mary Biba took the bronze of the recognition accorded to the great women of WES who had always worked day and night to foster real development to Western Equatoria people, despite them being among the women of the marginalized. Hon Mary Biba, Gender Affairs Advisor to

the state government was thankful to the Bishop for introducing the prayer services. She thanked the Bishop for "being very close to the state government in giving constructive advice and spiritual guidance." Our backwardness has been translated into front leadership; we thank the SPLM leader for having recognized the efforts we did as women during the murky days of the



movement, when we used to send barrels full of groundnuts paste to war fronts.

Success story 3:

Professor Pauline Riak

Professor Pauline Riak is Deputy Vice Chancellor for Academic Affairs, at the University of Juba. She worked at the University of Bahr el Ghazal, Wau, (South Sudan) in 2012/2013 as a Professor of Sociology and Director of Institutional Development, Research and Alumni Affairs.

She was the Co-founder, elected Chairperson and CEO, of the Sudanese Women's Association in Nairobi (SWAN). She played a cardinal role in creating opportunities for South Sudanese women during the civil war., thus enhancing participation of women in decision-making, peacebuilding and reconciliation.

More than seventy-five percent of the appointed female political leaders in the first government of South Sudan at the national and sub-national levels were active members and direct beneficiaries of SWAN. The Association also became a bridge for the peace process between the North and South Sudan and among the warring groups of South Sudanese nationals. She established an organization that nurtured human and institutional development of many current women political leaders in South Sudan. Mentored and supported the educational, socio-economic and political development of over 800 South Sudanese women and over 3,000 children in Kenya, Uganda and Tanzania. Resourced psychological counselling, skill development,

formal and informal education, economic facilities (small loans). Encouraged the culture of the South Sudanese community to thrive.

Participation in political governance was one of the main pillars of our research on “Entry Points and Opportunities for Women’s Participation in Decision-Makin...” From 2006-2011, Prof. Pauline Riak served as the Chairperson of the South Sudan Anti-Corruption Commission (SSACC), an equivalent to a central government ministerial portfolio. She created the platform for the elaboration, roll out and establishment of a coordinated multi-level engagement strategy to advance the Government of South Sudan’s programmatic priorities to enhance its Anti-Corruption Strategy and Action Plan. Forged strategic partnerships and stimulated programmatic innovations, which maximized overall, impact across various stakeholder groups.

She played an important role in strengthening the capacity of political leaders and civil servants across the nation to build a functioning democracy. Anti-corruption officers formed an institutionalized link between citizens and policy makers around an agenda of development issues, crucial for democratic governance in South Sudan. SSACC supported the national staff and institutions in their potential to become sustainable state and county institutions fostering democratic reforms and putting in place checks and balances for inclusive social, economic and cultural rights. Ensured increased local ownership and enforced the sustainability of actions outside the government through the establishment of consultative council with representatives from wider stakeholder groups. These groups evaluated the progress and direction of anti-corruption activities in their localities. The councils were also used as a sounding board to develop priorities for follow up actions. Over time, the local governments would develop the capacities needed to set own programs to assure transparency and accountability in their geographic spaces.

Prof. Pauline Riak demonstrated interest in researching political and socio-economic problems. In this respect, she is the founding member and member of the Board of Directors of the African Research and Resource Forum, Nairobi, Kenya. This research forum commissioned several pieces of research on state building in South Sudan. She has participated as member of institutions, which are relevant to our area for research on entry and opportunities for women participation in decision-making in peacebuilding. For instance, she is a core member of the Strategic Economic Development Forum, Juba, South Sudan; co-founder and member of the Board of Directors of the National Women Development Initiative; founder and Director, Sudan Relief and Development Agency (SURDA) and the Chairperson of the Board of Trustees of the South Sudan Pensions Fund (SSPF).

She is also the Chairperson of the Board of Directors and Executive Director of the Sudd Institute in Juba. The Sudd Institute is an independent research organization that conducts and facilitates research and training to inform public policy and practice, to create opportunities for

discussion and debate, and to improve analytical capacity in South Sudan. The Sudd Institute's intention is to significantly improve the quality, impact and accountability of local, national and international policy and decision-making in South Sudan in order to promote a more peaceful, just and prosperous society.



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