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The Role of Women in Peace-Building in South Sudan

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Abstract:
The role of women in developing and improving the livelihoods of the various communities in the country is key to peace-building. They have great influence and responsibility as mothers who bring many people to a common understanding. Based on this responsibility, the government of South Sudan has recognized their contribution to the peace process and the development of South Sudan as a whole.

Pre-peace-building is said to be a proactive process that requires identification of conflict incidences, analysis of conflict structure, actors with adaptation of necessary responses and management mechanism, which includes restoration of trust and confidence of the stakeholders involved in the conflict. It is the art of regaining relationships with the governmental institutions and social groups in the various communities, which helps to unite them to live peacefully in their country.

Therefore, this paper examines the contribution of women to peace-building during the recent conflict in the country. The paper also investigates the approaches employed by women in peace-building, as well as the efforts and commitments to influence their participation.

Previously, women were excluded from participating in leadership in the fields of educational opportunities. However, their contribution to peace-building or conflict resolution will empower them to play a part in leadership positions. The methods used in this paper are descriptive and analytical. However, the sources used to gather the data for this study are both primary and secondary.

Keywords: *Peace-building, pre-conflict, post-conflict, political settlement, restoration of trust and confidence and conflict incidences*

1. Introduction

According to this paper, peace-building involves two categories: pre-conflict peace-building and post-conflict peace-building. Pre-conflict peace-building involves actions that support political, economic, social, and military structures and measures that strengthen political settlements to bring peace.

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It is the art of regaining relationships with the governmental institutions and social groups in the various communities to help them unite and live peacefully in their country.

2. Literature Review

The literature reviews African protocol on women's human rights, which explicitly called for women's involvement in decision-making at national and international levels. Women remain excluded despite their attempts to participate in peace processes across the world. However, international actors such as UNIFEM and International Civil Society Movements have worked hard for the inclusion of a limited number of women in peace negotiations and decision-making in peace-building. For example, in 2005, UNIFEM supported a gender expert team from Darfur in getting involved in the mainstream negotiations.

In Somalia, UNIFEM provided technical support that enabled women to participate effectively. During extended conflicts, women and girls suffer greatly and become vulnerable, as well as victims of sexual and gender-based violence, including other forms of human rights abuses. This happens due to the total breakdown of social and community safety.

Even the majority of internally displaced persons and refugees are women who are heading households and act as caregivers for their extended families due to the men's conscription into the war or death during the fighting. Also, traditional and cultural practices are obstacles towards the inclusion of women in the peace process, which threatens women's rights and violations and makes it difficult to be understood by somebody outside the community.

For instance, gender-based violence is considered as privacy where the society is unable to recognize it as being a violation of human rights. This is supported by law enforcement shutting down women from raising their voices and

concerns during negotiations and peace-building. Therefore, in the literature, it is clear that women's rights have not been addressed post-conflict and peace-building attempts. [1]

Peace-building requires that people embrace diversity, which always makes them live together, work together and be in harmony. Hence, a lack of commitment to nation-building is an obstacle to democratic transformation; therefore, there is a need for women's participation in peace-building. Women have plentiful opportunities to access and get involved in the peace-building process.

For example, they can attain an immediate chance for peace-building through international support. Taking Burundi as an example, women were encouraged to participate in the Peace Conference, which brought together women from 19 different parties to the negotiation table, including refugees, observers and IDPs.

While in South Sudan, the UN mission called for women's involvement and participation in peace-building. In the event, an open communication strategy was employed to achieve people's trust through social media and newspapers. However, due to traditional and cultural practices, including illiteracy, South Sudanese women have not been involved in peace-building sessions. [2]

The literature stated that during the Civil War, women were said to have come together as a small group to discuss ways to promote peace. However, members of this group were displaced as a result of the war, and they were not as free as they had recently become. Most of the women's organizations in South Sudan are said to have come about due to the small group of women that existed during the war. In other words, women's organizations like Sudan Women Empowerment for Peace, Voice for Change, St. Monica Women's Association, Central Equatoria Women's Association and many other organizations in the country have their roots in the small women's groups that existed during the war.

In addition, some women like Lona James Alia, the founder of Voice for Change, and Awut Deng, the founder of the South Sudan Women Association in 1993, helped develop and coordinate the new Sudan Council of Churches with people.[3]

2.1. Objective of the Paper
The core objective of this paper is to:
- Identify the role of women in peace-building in South Sudan
- Assess and determine women's participation in peace-building nationwide

2.2. Methodology of the Study
The methodology used in this paper is descriptive and analytical. However, the data will be gathered from both primary and secondary sources. In the primary source, the author will conduct face-to-face interviews with the stakeholders (women). Secondly, questionnaires will be designed and distributed to the target group (women). Secondary sources will be books, websites, and newspapers relevant to the paper.

2.3. Hypothesis of the Paper
In this paper, it is hypothesized that women's participation in peace-building is of great advantage in bringing conflicts to an end.

2.4. Scope and Limitation of the Paper
This paper is limited to studying the role of women of South Sudan in peace-building and identifying their participation in resolving conflict in the country; due to the limited time, the study is restricted to Central Equatoria State is the Capital City of South Sudan, where women from other states are available to give their opinions in the paper.

2.5. Concept of Peace-Building
Peace-building is an activity that aims to improve the quality of life. It prevents, reduces, transforms, and helps people recover from violence in all its forms. It actively creates the capacity within communities to meet different forms of human needs and rights. Hence, peace-building requires skills in building constructive relationships between people and their environment.

However, peace-building, according to this paper, is an effort to restore stability effectively in social, political, and economic institutions for the welfare of the people in any country.

According to the British Army, peace-building involves actions that support political, economic, social, and military measures that aim to strengthen political settlements in order to redress the causes of conflict. However, peace-building is categorized as pre-conflict and post-conflict, where post-conflict peace includes measures such as demilitarization, control of arms, intuitional reforms and improved judicial policy system with critical monitoring of human rights, and electoral reform with economic and social development.

On the other hand, pre-conflict peace-building is a mechanism of an early warning process that monitors conflict triggers to address the underlying root sources of conflict in the early stage of the conflict. According to the democratic institute based in South Africa, it states that pre-conflict peace-building is a proactive process that requires the identification of conflict incidences, analysis of conflict structures, actors and trends with the adoption of relevant responses and management mechanisms and restoration of trust and confidence in the involved parties in such conflicts. [4]

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[1]South Sudan protection cluster and NGO forum annual report 2014
[2] Workshop on the role of women in peace-building in Burundi 2015
[3]South Sudan Council of Churches
[4] IDASA p, 29-30 2004

2.6. Necessary Approaches Needed in Peace-Building
    The necessary approaches needed in peace-building include the following: -

2.6.1. Waging Conflict Non-violently
    Here, activists seek to gain support for change by increasing the power of a group to address issues and evolve the conditions needed to transform relationships among citizens.

2.6.2. Reducing Direct Violence
    The efforts to reduce direct violence aim to control perpetrators of violence, prevent and relieve the immediate suffering of victims of violence and create a safe space for peace-building activities in a class that addresses the root causes of the violence.

2.6.3. Transforming Relationship
    Any effort that aims to transform people and their relationships should use a range of processes that address trauma, transform conflict and attain justice. These processes give people the opportunity to create long-term solutions that sustain peace.

2.6.4. Capacity Building
    The effort for long-term peace-building enhances the existing capacities to meet the needs and the rights of women and prevents violence through education and training, development, military renovation and transformation.

2.7. Peace-Building Efforts
    Peace-building efforts should be geared toward psychological, spiritual and health problems that can bring an end to the armed conflicts. It should involve integration and rehabilitation measures that are certainly positive or proactive to handle and address the psychological needs of victims of war and former soldiers, application of trauma healing techniques to affected groups or individuals may need experience experts from different disciplines such as social workers to deal with traumatic situations among the parts of conflict.
    Putting in mind that any transformation process should be based on clear strategies that address socio-political injustice in the communities as well as inequality that contributed to the conflict Countrywide, the strategy should also involve reconstruction programs to address developmental variables as a means of restoring confidence between the parties engaged in the conflict this avoids renewal of conflict.
    The reconstruction program needs to be comprehensive in that it includes democratic structures, an independent judiciary, good governance, and respect for human rights to promote peace attitudes. Peace-building focuses on reconciliation, forgiveness and building trust to increase mutual understanding between the parties. Obviously, reconciliation enables the parties to demonstrate their pains and faults due to the conflict. Hence, parties are expected to engage in curative dialogues, accountability, and healing that improve their relationship, communication links, and self-perceptions about each other, leading to the positive attainment of peace and harmony. On the contrary, if individuals do not take pleasure in the healing process, it may result in great political and economic consequences.
    The fact that women's role in peace-building derives from their struggle in the matters connected with their participation in issues of socio-economic inequalities and exclusions. When women are not democratically represented, it affects the whole society and threatens justice, development and political stability. However, women's exclusion from social, economic and political processes limits their ability to voice their concerns, which in turn alienates them from the nation.
    Studies proved that women stand at the forefront of the rebuilding efforts, and it is unlikely that the country will not fully achieve its goals of peace and sustainable economic and social development unless women have fully and actively been involved in such a process. [5]It is also important to realize that women are active in community building, but their political skills are undermined.
    Women play vital roles in relationship-building and conflict-resolution events that require formal procedures in terms of negotiations and other issues of concern, such as social, civil, political, economic, and judicial cases that have not been brought to the negotiation table.
    It is, therefore, important to embrace such issues since peace negotiation is not only about bringing the conflict to an end but also an opportunity to contribute to the foundations of a building society based on justice, individual rights and equality.
    Hence, to promote and ensure peace-building in the country, there is a need to address the root causes of the problem and give enough chance for women's participation. Doing so will definitely help and support sustainable peace and development.

2.8. The Demand for Equal Rights and Change
    Women believed that God gave them the right to use their skills to improve the lives of people in their various communities. Some women overcome cultural restrictions and realize their potential, while others are held back by their opinions and behaviors that forbid them from participating in public life.

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[5] Namadi, Research, p. 189, 2011

Women are claiming their rights to participate in every aspect of community life, including peace-building tasks. Women have developed an idea that they are human beings, equal in merit and human dignity to their male counterparts, and this has to be recognized by the government. However, peace-building requires relationships along the lines of conflict.

In order to overcome post-conflict, women need to be transformed and work together with men to bring about expected changes that will improve the lives of South Sudanese. Many women are empowered and continue to request or demand their rights to actively work to achieve change in their communities.

Those changes are vital parts of culture and make people feel that they belong to a specific community. According to them, cultures are created to serve a purpose, which means new traditions have to be made. For instance, females do not exist in South Sudan, and there are good traditions that prevent communities from health and development. At the same time, bad traditions in the community can be changed while maintaining the main culture.

2.8.1. The Effect of Conflict on Women

Obviously, the effect of war or conflict on women derives from insecurity, loss of lives and livelihood, poverty, social violence and displacement. Women are exposed to violence, sexual assaults, exploitation, early marriage and abduction; they also lack access to treatment, including their children. They are displaced from their residential areas and moved to the town where they face hardship in their livelihood.

According to UNOCHA, in 2016, most of the displaced persons were women and children in South Sudan due to the insecurity in the region, where women were forced to flee with their children to neighbouring Countries seeking refuge. The report also reveals that one in every five persons in South Sudan has left their home villages as a result of the conflict. This negatively impacted their lives since they left behind their main source of survival (food) livelihood, home, just to secure safety for themselves.

The displacement has also resulted in the splitting of families and the loss of family members, children and breadwinners. Therefore, women decided to overtake the role of caring for the children of the lost parents. Women experience psychological and mental damage in times of war, mainly due to the devastating responsibilities they face after having lost their loved ones.

Insecurity also led to the decline of the national economy, forcing many people into hardship and lack of generating activities they were performing to earn their living; as a result, many South Sudanese have become poor.

Poverty among women was disastrous, leading many pregnant and lactating women to lose their lives due to malnutrition and other diseases. However, the effect of sexual violence, especially rape, is dangerous to the lives of innocent women because the status of intruders is not known, such that it transmits diseases to the victims of nasty acts among women. In actual fact, women are the most affected people and become targets of sexual violence; even other children and husbands were killed in the war, leaving them without support.

Besides, all these women are central in the fight for peace and remain integral to work and support their role in peace-building to have a resilient society. Thus, women activists and organizations have the perception to educate women about their rights that will support them to stand firmly against endemic violence and take serious measures to protect themselves and their rights.

2.8.2. Women's Point of View

It is important in this paper to incorporate the view of South Sudanese women into the process of peace-building, which will enable the author to investigate their role in addressing cases of human rights violations in the country. For example, female legal scholars work hard to describe rape as a war crime and get it recognized in the constitution of South Sudan; likewise, torture is a crime and is more punishable than rape.

According to some women, rape is not just a means of harming individual women of a particular race and a group but is associated with social dishonour as well. It is, therefore, a means by which a society is demoralized and, in due course, defeated. At the same time, women actors are involved in the demand for justice for war crimes; this proves that women are actually affected by the war or conflict. For most women, this is the top priority. If justice is done, it will contribute towards the healing of wounds. However, many activists in the country have special concerns about the mental health of women who are the victims of rape and torture.

This has, in fact, given both social workers and medical practitioners the opportunity to develop an approach to working with women who became victims of such violations. It was also noticed that women were forced to carry out the activities of men during the war, for instance, caring for the family and soldiering if possible. However, the fact is that these things will end as soon as the war stops. This will, in turn, demote most women to the domestic sphere. [6]

The other opinion women have in their minds is that their participation in any process of peace is necessary to ensure the legitimacy of the decision-making process in a situation where the country faces post-conflict challenges and that these should not be used as an escaping goat to sideline women participation to facilitate peace and security, as well as to strengthen economic stability.

Women also made it a point that a clear political will in the nation-building process could be used as a policy to overthink their role and efforts towards empowering their fellow women to get involved in ensuring quality and women's rights, which will eventually enable them to meet vital obligations that are set as examples for post-conflict countries.[7]

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[6] face- to face interview with women in Juba town to know their point of view 22/122020
[7] Women and peace-building, conflict management and peace science pp.522- 542

2.9. Constraints against Women in Peace-building

There are a number of constraints against women's participation in peace-building. However, the constraints facing South Sudanese women are identified as a high rate of illiteracy, lack of communication links, financial constraints, cultural beliefs and ethnicity, lack of training in leadership positions, and insecurity, which are the obstacles to women's participation in any peace process. As a matter of fact, many women refused to get involved in the role of peace-building, under the fear of being exposed to threats and risk to their lives.

Despite all these challenges, the women of South Sudan remain vital in peace-building. They effectively participated in the negotiations to address the current war in South Sudan. They took a position at the peace table by sending their representatives as mediators between the parties and proved to be neutral actors together with civil organizations. They advocated for the success of the peace agreement that could bring an end to the suffering of their children and the repatriation of refugees to their motherland. They demonstrated a strong desire and interest to stop hostilities and focus on both peace and nation-building.

Lack of proper care and attention for women has posed a challenge to their participation in conflict resolution, especially when it comes to peacekeeping forces.

In addition, there is a high level of insecurity, which is another constraint towards women's participation in the peace process; this has impacted negatively on the widows who lost their husbands in the conflict. Despite the fact that women are victims in any conflict, South Sudanese women pursue their rights of expression such that they are heard and actively participate in the peace process. [8]

There is also a low level of education, resulting in a high illiteracy rate among women. This contributed to unemployment and low-paid jobs. However, there is great concern about improving education, which is a prerequisite for realizing women's rights. The respondents repeatedly mentioned the lack of education in this study as an obstacle to advancing women's involvement in decision-making.

It has also been found that women are ignorant of their rights, so it is necessary to teach them civic rights, political system functions, and responsibility. In 2011, the Ministry of Education estimated that 735% of South Sudanese people are illiterate, of which women are the majority, that 16% of women are only able to read and write, that most women at the grassroots do not have formal education, and that very few have access to high education.

In addition, most schools are situated in towns, making it difficult and impossible for women to get to them as they are settled in the village. This is due to a lack of transport and the long distance. Furthermore, most schools are poorly built with poor water and sanitation facilities, coupled with a lack of qualified teachers and school equipment or materials. Low literacy has resulted in the destruction of many schools during the war.[9]

2.9.1. Women's Involvement in Peace-building Process

For women to be involved in the peace process, they decided to bring forward their demands for peace as their exclusion from the process. Despite the suffering that South Sudanese women have endured, their problems are not discussed; instead, they are excluded from decision–making processes related to conflict prevention, resolution, and management.

Women played an important role in peace mediation and conflict transformation in the country by influencing their spouses and relatives; as a result, they have a positive impact on the peace and reconciliation dialogues in the country.

Women's commitment to achieving recognition and respect of their fundamental rights has to be an integral part of the pursuit of peace; women are nurturers of values like forgiveness, tolerance, cooperation, respect and acceptance of others, which are conducive to peace amongst and between groups. Women's efforts at peace-building are neither documented nor recognized by the organizations involved in conflict resolution. There is a need to involve women as major stakeholders in mechanisms for conflict management and resolution due to their active participation in peace-making and influence to modify the vision of conflicting parties.

2.9.2. Women's Strategies for Peace-building Process

The strategies used in this paper are entirely built as women's capabilities are involved at every stage of the peace-building process. For brevity, the author uses the following key strategies:

- Building alliances to lobby for support of South Sudanese women in achieving lasting peace in the country.
- Lobbying for the international community's attention and support at regional and international forums, including negotiations, meetings, and conferences.
- Building the capacity of women in various sectors to empower them socially, economically and politically.
- Sharing information between various groups involved in the reconstruction process, including women in the Diaspora in the revitalized peace and development process.
- Building links and solidarity among all South Sudanese women and acting as a common ground for their intervention in meaningful peace and sustainable development.
- Transforming people from a culture of war and violence to a culture of peace, social justice and development.

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[8] Elsawi, Women Civil Society Organization Report 2011
[9] These are facts collected from stakeholders in face-to-face meetings in 2020

- Overlooking cultural, religious, social, and political differences, women come together in search of peace, which involves sacrificing time, energy, and resources to attain lasting peace in the country.[10]

3. Dada Analysis and Interpretation

In this paper, a questionnaire was designed to gather data and information about the role of women in peace-building and was distributed in the Capital City of Juba; 30 persons were taken as a sample of the study. Information collected from the questionnaire, written and oral interviews is thus analyzed:

Gender	Frequency	Percentage
Male	0	0
Female	30	100
Total	30	100 %

Table 1: Gender: (A) Male (B) Female

The table above shows that 100% of the respondents were female. This was because the targeted respondents were women who were stakeholders. This means that the questionnaires were directed to female respondents to learn their role in peace-building, and it was noticed that women were mostly affected by the conflict.
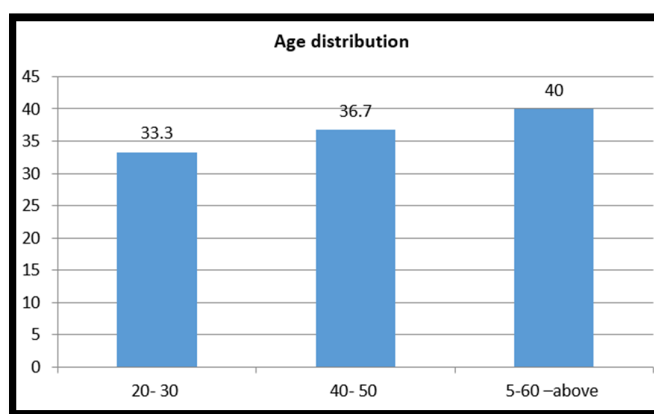
Figure 1: Age Distribution

In figure (1), the highest age bracket of the respondents was 40%. This meant that most of the respondents were of middle age (stakeholders). This also indicates that any future change in the lives of women in terms of peace-building is possible.
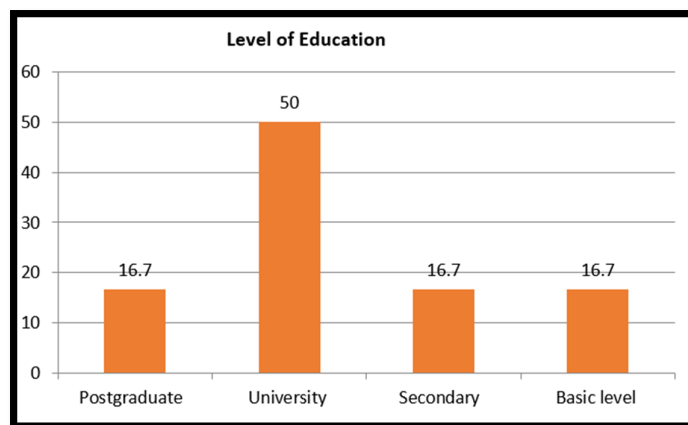

Figure 2: Level of Education

Figure (2) shows the educational background of respondents in the sample. 50% of the participants had university-level education, 16.6% of them had secondary-level education, 16.6% of them had post-graduate level education, and 16.6% had basic-level education. This means that the majority of the respondents (50%) were University graduates. Here, the level of education differs from one person to another depending on their will. For instance, some women get married early, which prevents them from education. While some continued with their education after

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[10]Association for women's rights in development (AWD) 2011

marriage, this promoted them to the leadership position. According to most women, education is the only way for them to strengthen their capability as peace-builders.
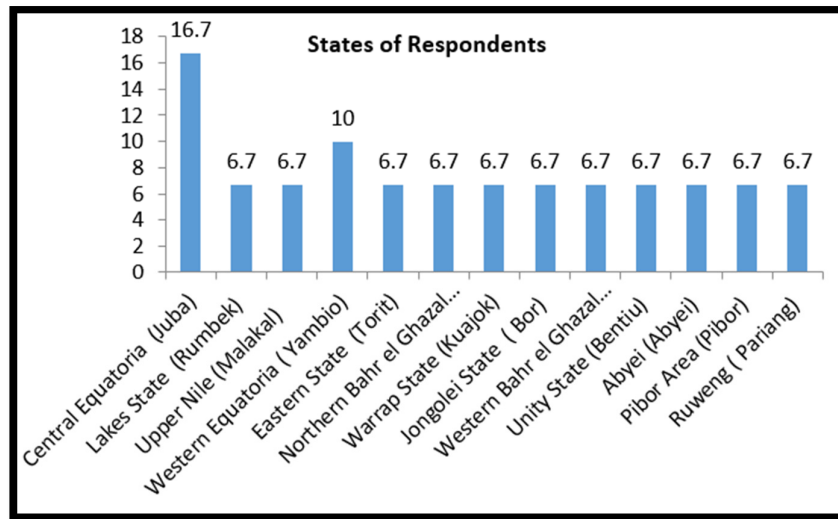

Figure 3: Inhabitance (State) of the Respondents

Figure (3) shows the State of origin of the respondents. The highest number of respondents to the questionnaire were from Central Equatoria State (16.7%). This was due to the fact that they were concerned or more interested in participating in peace-building and, therefore, actively participated in answering the questionnaires. However, they believed that they were not fully asked to participate in peace-building, with the exception of politically affiliated women. This shows that women are capable of resolving disputes or conflicts if given a chance.
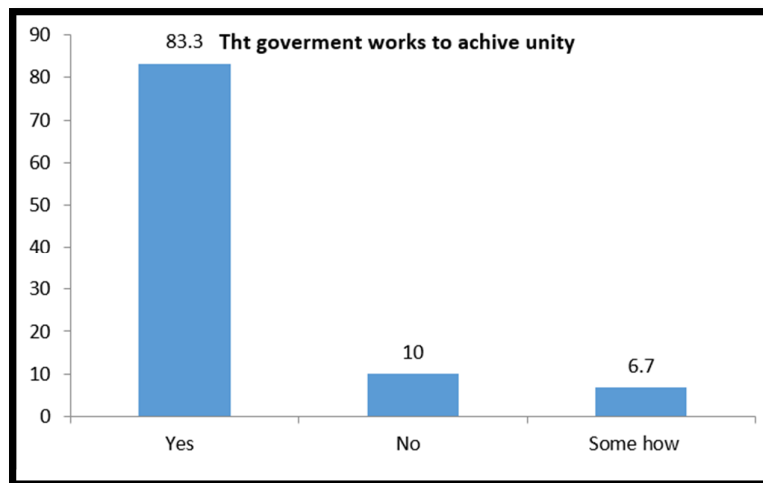
Figure 4: The Government Works to Achieve National Unity in the Country

It is clear from the figure above that the majority of the respondents (83.3%) agreed that the government works to achieve national unity, 10.0% said no, while 6.7% responded that they did not know. This means that the government works to achieve national unity, which was distorted during the war; without having restored unity and the prevailed peace in the country before the war, peace efforts will be of no use. Therefore, most of the respondents are in consensus that the government works to restore confidence and achieve unity in the country.
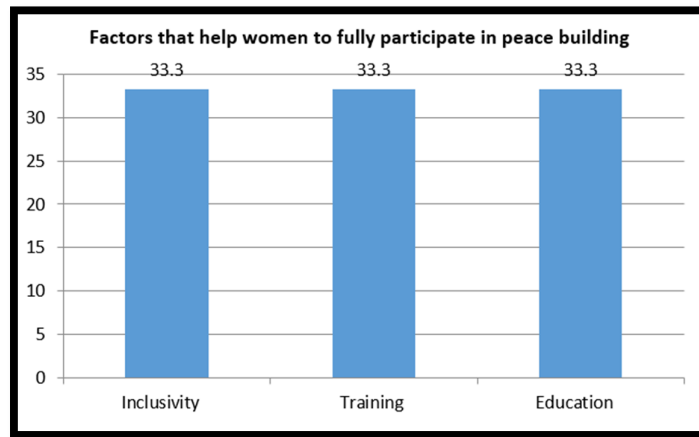
Figure 5: What Are the Factors That Would Help Women to
Fully Participate in Peace-Building?

Figure (5) indicates the highest percentage of respondents to the question: What are the obstacles preventing women from participating in peace-building? The highest response was a lack of competence (50%), followed by political affiliation and fear of consequences from the relative (5%). In this regard, it was clear that women are incompetent, according to the view of most women in the survey. However, both fear and political affiliation are obstacles that prevent them from participating in peace-building.
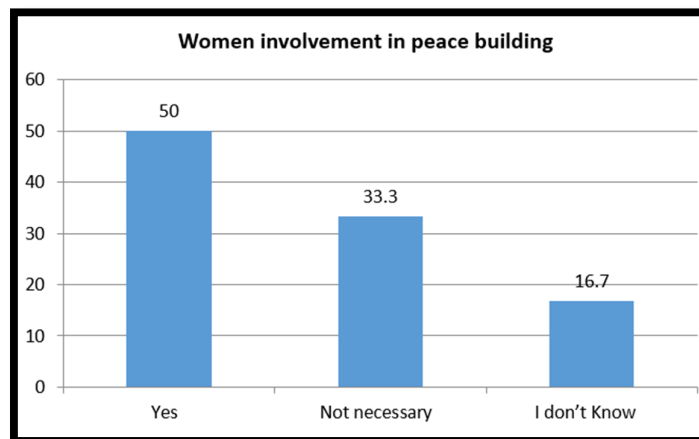

Figure 6: Is It Necessary to Involve Women in the Peace-Building Process?

From the above figure, only 50.0% of respondents said that it was necessary to involve women in the peace process, while 33.3% said it was not necessary to involve women in the peace-building process. This means that women's involvement in the peace-building process is paramount towards achieving peace in the country.
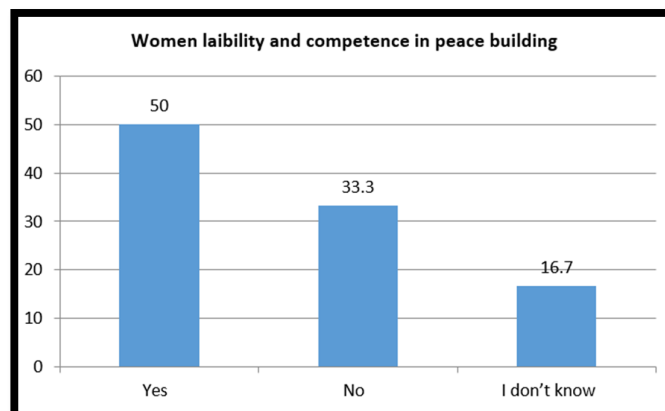

Figure 7: Do You Think Women Are Liable and Competent in Peace-Building?

The above figure shows that only 50% of the respondents agreed that women were liable and competent in peace-building, 33.3% said that they were not liable and incompetent in peace-building, and 16.7% said that they did not know whether women were liable or competent in peace-building. The highest percent of the respondent to the question posed to them shows that women indeed are liable and competent in peace-building.
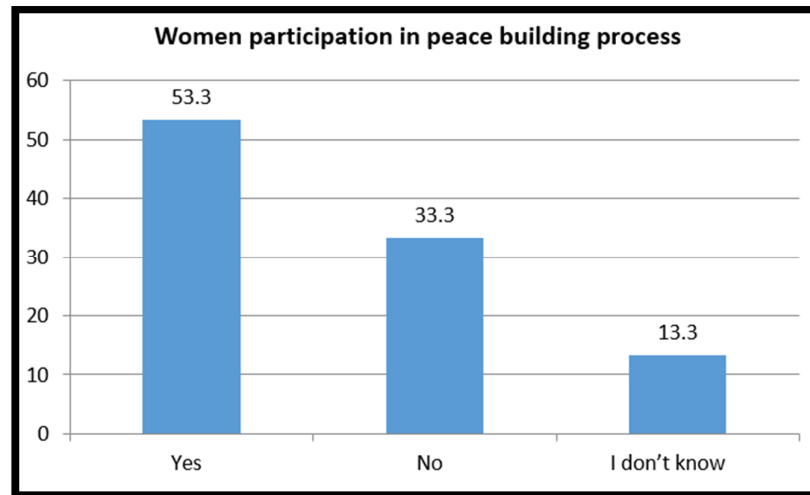

Figure 8: Have You Ever Participated in the Peace-Building Process?

The above figure shows that 53.3% of respondents said that they participated in the peace-building process, 33.3% said that they did not participate in any peace-building process, and 13.3% of the respondents said they did not know anything about women's participation in peace-building. From the analysis, it was clear that women have positively played a role in participating in peace-building in the country in many ways that helped to resolve internal and family conflicts, and those who are politically affiliated contributed to resolving the so-called revitalized peace agreement in the series of meetings in Sudan, Ethiopia and inside the County.
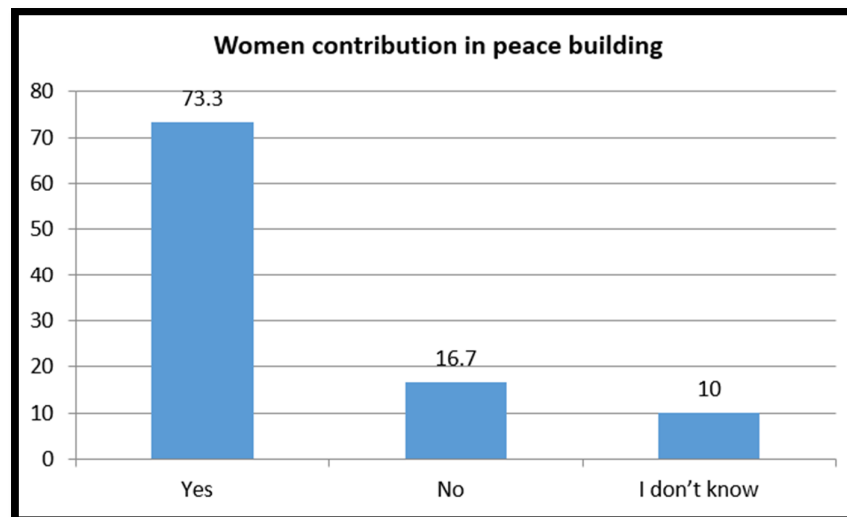

Figure 9: From Your Perspective, Have Women Contributed Positively to Peace-Building?

The above figure shows that 73.3% of respondents said that women had contributed positively to peace-building, 16.7% were not in agreement with this perception, and 10% did not know anything about the posed question. This shows that women contributed positively to peace-building in South Sudan.
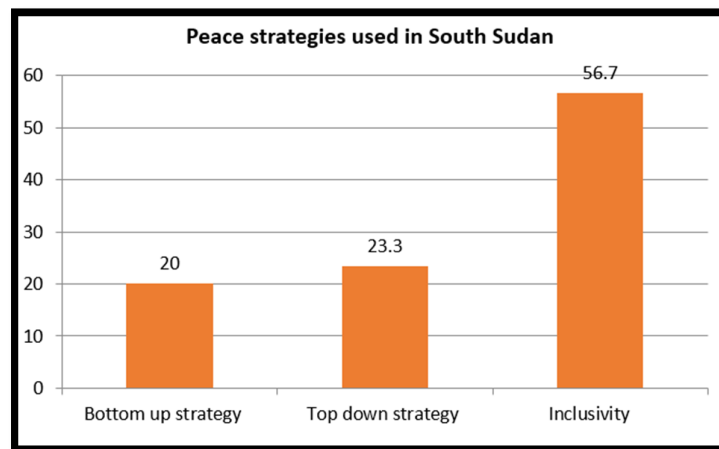
Figure 10: What Are the Strategies Used in Peace-Building in South Sudan?

From the above figure (10), it was found that 56.7% of the respondents agreed that the most effective peace strategy used in peace-building in South Sudan was inclusivity with the purpose of including everybody in decision-making in terms of peace-building in the country, and 23.3 said that the strategy used in South Sudan was a top-down strategy which has a negative impact in the implementation of the peace agreement because the decisions made were not based on the interest of the common citizens. Moreover, 20% of the respondents believed that the strategy used was a bottom-up strategy, which was actually based on the demand for the grass-root. From the analysis, it was clear that the strategy used to address the conflict in South Sudan was inclusivity, which involved all the warring parties, and that those who were not in government now signed the peace agreement and then moved away from its implementation, while others formed their movement after the peace agreement was already signed.

4. Key Findings

Based on the questionnaires and interviews administered in Central Equatoria State on the role of women in peace-building in South Sudan, the following were the key findings from the case study:

- The analysis indicated that women played a positive role by participating in national peace-building in different ways that helped resolve internal and family conflicts and the so-called revitalized peace agreement in the series of meetings in Sudan, Ethiopia and the country. Thus, women's involvement in the peace-building process was paramount towards achieving peace in the country.
- The case study proved that government work was necessary to achieve national unity, which was distorted during the war. In the absence of no restored unity, the prevailing peace in the country before the war will be of no use. Therefore, most respondents were in consensus that government works to restore confidence and achieve unity in the country.

5. Recommendations

The following recommendations should help policy-makers and organizations that work in conflict resolution and peace-building.

- The government and opposition parties should speed up the implementation of the peace agreement to create a conducive environment for peace and stability to prevail in the country. The government should work to achieve national unity, which was distorted during the war, and restore peace and confidence among the people of South Sudan.
- Women's involvement in the peace-building process needs to be given prior consideration for achieving peace. Women should be advised to positively contribute to peace-building in case of any conflict. They should be encouraged to play a positive role in peace-building in the country that will help them resolve internal and family conflicts regardless of their political affiliations,

6. References

i. South Sudan protection cluster and NGO forum annual report 2014.
ii. Workshop on the role of women in peace-building in Burundi 2015.
iii. South Sudan Council of Churches.
iv. IDASA p, 29–30 2004.
v. Namadi, Research, p. 189, 2011.
vi. Face-to-face interview with women in Juba town to know their point of view 22/122020.
vii. Women and peace-building, conflict management and peace science pp. 522–542.
viii. Elsawi, Women Civil Society Organization Report 2011.
ix. These are facts collected from stakeholders in face-to-face meetings in 2020.
x. Association for women's rights in development (AWD) 2011.

Appendix

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Questionnaire for case study
The Role of Women in Peace Building in South Sudan
By: Dr. Salih Mohamed Harun
Aim of the Questionnaire:

The aim of this questionnaire is to obtain data and information about the role of women in peace-building in South Sudan, a case study of Central Equatoria State; the questionnaire is applied for academic purposes only. Thus, its results and recommendations may be used for the review of the government's plans to involve women in the peace-building process. The questionnaire is divided into two parts: part one deals with personal data, while part two is about the questionnaire.

Part One

Personal Data of the Respondents:

Tick (√) against the correct answer

Gender
(a) Male
(b) Female

Age
(a) From20/25–30
(b) From 40–50
(c) Above 60

Level of Education
(a) Basic-level
(b) Secondary-level
(c) University-level
(d) Post-graduate

Inhabitants of States
Please indicate (   )

Part Two:

Choose the letter that you think is the answer to the question

1. The government works to achieve national unity in the country.
(a) Yes
(b) No
(c) I don't know

If yes, indicate how
_____

2. What are the factors that would help women to fully participate in peace-building?
(a) Inclusivity
(b) Training
(c) Education

3. According to you, what are the obstacles preventing women from participating in peace-building?
(a) Political affiliation
(b) Lack of competence
(c) Fear of consequences from relatives

4. Is it necessary to involve women in the peace-building process?
(a) Yes
(b) Not necessary
(c) I don't know

If yes, please explain
_____

5. Do you think women are liable and competent in peace-building?
(a) Yes
(b) No
(c) I don't know

Tick where necessary (√)

1. Have you ever participated in any peace-building process?
(a) Yes
(b) No
(c) I don't know

If you say yes, explain where and how you were selected.
_____

2. From your perspective, have women contributed positively to peace-building?
 (a) Yes
 (b) No
 (c) I don't know

3. What are the strategies used in peace-building in South Sudan?
(a) Bottom-up strategy
(b) Top-down strategy
(c) Inclusivity strategy
(d) None of these

If a different strategy, then explain
_____

Answer in Full

What are the local and national strategies made to achieve peace in the country?
_____

What are the positive progress women have made in peace-building in recent years?
_____

Do you think women are capable of peace-building? Explain
_____