

**THE ROLE OF WOMEN IN POST WAR DEVELOPMENT  
AND ADMINISTRATION OF JUBA TOWN,  
SOUTHERN SUDAN**

***A DISSERTATION SUBMITTED TO THE SCHOOL OF POST GRADUATE  
STUDIES IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE  
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UNIVERSITY***

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## DECLARATION

I, Fr. Peter Karlo Nafuoni, declare that this dissertation has never been presented for any award in any University. All the work contained in here is original unless otherwise stated.

A handwritten signature in blue ink, appearing to read 'Fr. Peter Karlo Nafuoni', written over a dotted line.


**Nafuoni Karlo Peter (Fr.)**


Date 30/10/2006

## APPROVAL

This work has been submitted for examination with authority and approval of my

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Date:   
.....

## **DEDICATION**

This Dissertation is dedicated to all my parents and relatives, both alive and dead.



## **ACKNOWLEDGEMENT**

In the first place I would like to thank God for giving me strength and knowledge to do this work. I wish to extend my heartfelt gratitude to those who have helped me to come up with this work. I fill proud to my sponsor, Archbishop Paolino Lukudu Loro of the Archdiocese of Juba, South Sudan, fellow Religious Personnel of the Archdiocese, for their encouragement.

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## **ABSTRACT**

The study aimed at analyzing and describing the role of Women in the post war development of Juba town, South Sudan. It covered two main Women Organizations in Juba: Women Desk Department of the Archdiocese of Juba, and the General Women Union Association of Juba. Women Desk department is purely Catholic, while the general Union is a multipurpose or comprises of different denominations. The study was confined on these two departments because it was easier to collect the necessary information needed. The also aimed at how to combine skills women have, together with those of men to bear fruit more effectively on development programmes.

Among the traits studied were the educated workingwomen, who qualified for the Questionnaire, and the uneducated working class who were interviewed through the discussion guide. The findings indicated that women in Juba have undergone many difficulties during the War, which are hindering them from full participation in the development process.

However, it was found out that despite all these challenges, women can perform well based on their endurance of hardships during the war - and this can only be materialized when given the chance of empowerment, and full participation in the development process of Juba town. The recommendations advanced included: stopping of violence against Women, providing proper education for women, involving full participation of women in decision-making process, creating unity among women, forming women groups, bringing the perpetrators to court for justice, availing government support to women, and rendering respect towards women.

Women can contribute to bring change in Juba, because they managed to keep their families during the War. They have potential which need to be put to

practice only through empowerment and full participation. The past experiences need to be abandoned and a new chapter must be opened. More Research is needed on such phenomenon in order to fully realize the positive role women can play in the development of south Sudan in general and Juba town in particular.

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## **OPERATIONAL DEFINITIONS**

|                      |                                                                                                                                                                     |
|----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Any-Nny (Lotoko):    | A word associated with rebels                                                                                                                                       |
| Administration:      | The activities that are done in order to plan, organize and run a business, school or other institution                                                             |
| Development:         | gradual growth of something so that it becomes more advanced, stronger, etc.                                                                                        |
| Missionary:          | A person who is sent to a foreign country to teach people about Christianity                                                                                        |
| Missio (latin):      | Associated with missionary activities of helping the needy                                                                                                          |
| Muslim:              | A person whose religion is Islam (there is only One God and Mohammed is his prophet)                                                                                |
| Shara'a Law:         | Is an Arabic word use for Islamic version of Law                                                                                                                    |
| Islamic Shara'a Law: | Are Laws essentially driven from the teaching of Islamic religion, which the Islamic Leaders impose, on all the citizens as legal system for governing the country. |
| Islamization:        | Is the process of converting people into Islamic religion (Islam)                                                                                                   |

|                   |                                                                                                                                                      |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| Evangelized:      | To try to persuade people to become Christians                                                                                                       |
| British:          | Is the United Kingdom of Great Britain and the Northern Ireland                                                                                      |
| Colony:           | A country or an area that is governed by people from another, more powerful, country                                                                 |
| Loopholes:        | A mistake in the way a law, contract, etc has been written which enables people to legally avoid doing something the law had intended for them to do |
| Empowerment:      | To give somebody the power or authority to do something                                                                                              |
| Illiteracy:       | A person not knowing how to read or write                                                                                                            |
| Extravagant:      | Spending a lot more money or using a lot more something has you can afford or than is necessary                                                      |
| Brawn:            | Physical strength                                                                                                                                    |
| Iconic:           | Acting as a sign or symbol of something                                                                                                              |
| De facto (Latin): | Existing as a fact although it may not legally accepted as existing                                                                                  |
| Chauvinist:       | A person who has an aggressive and unreasonable belief that their own country is better than all others                                              |

Gawk: To stare at somebody /thing in a rude or stupid way

Protoevangelium (Latin): The narrative structure of Genesis chapter



## **ACRONYMS**

|        |                                                                               |
|--------|-------------------------------------------------------------------------------|
| AU     | African Union                                                                 |
| CPA    | Comprehensive Peace Agreement                                                 |
| CEDAW  | Convention on the Elimination of all forms of Discrimination<br>Against Women |
| DUP    | Democratic Union Party                                                        |
| DRC    | Democratic Republic of Congo                                                  |
| GOSS   | Government of Southern Sudan                                                  |
| IWD    | Integrated Women Development                                                  |
| NEPD   | New Partnership for Africa's Development                                      |
| NIF    | National Islamic Front                                                        |
| NUP    | Nationalist Unionist Party                                                    |
| NARC   | National Rainbow Coalition                                                    |
| NSWF   | New Sudan Women's Federation                                                  |
| OAU    | Organization of African Unity                                                 |
| RCC    | Revolutionary Command Council                                                 |
| SPLA/M | Sudan People's Liberation Army/Movement                                       |
| SSWA   | Southern Sudan Welfare Association                                            |
| TV     | Television                                                                    |
| US     | United State (of America)                                                     |
| UTV    | Uganda Television                                                             |
| USSR   | Union of Soviet Socialist Republic                                            |
| WFP    | World Food programme                                                          |
| WIT    | Women Insight Technology                                                      |
| YWCA   | Young Women Christian Association                                             |

## **CHAPTER ONE: INTRODUCTION**

### **1.1 General Introduction**

Women in every conflict are the most vulnerable people. Because they are more exposed especially through crossfire, their husbands are killed, others in frontline fighting; in that case anything can happen to them which can threaten their lives. With the situation in south Sudan civil war, women were the mothers, sisters, and daughters of men killed or disabled in the war. Women also suffered death and maiming in cross fire, and air bombardments. They faced war atrocities of sexual, social and psychological abuses. Prostitution and early marriages have become a solution to many girls as well as a justification for ill placed ideologies from male opportunists.

Despite all these, Sudanese women are appealing to the international community and Sudan's male leaders to do more to promote the inclusion of women in peace building and reconciliation. It has become very crucial issue this time, to include women in the process of rehabilitation of south Sudan. They want to work with men together for the development of south Sudan. This idea is in harmony with Sapru's (2006) comments that, the emerging problem in developing countries is how to combine skills and bring them to bear more effectively on action development programmes which will develop their economy, sustain improvement in the social system and increase the capacity of the political system. Women give birth to every person (man and woman). It is still women who are marginalized in some way. People forget that it is women who are caring for the family, who remain at home, who know the situation on the ground. Women will be the people to bring change, because by nature they are sympathizers.

Development is not a monogamous process; women must be included in this process according to their nature and the qualification they have. The world is

not static, but a dynamic process, therefore, development should take another route considering that women do outnumber men. This shows that there is a very big injustice done in terms of human resources, when women are excluded in development process.

## **1.2 The Background to the Problem**

Sudan is one of the largest African countries, embracing 2,505,813 square kilometers (Anon, 2006d), with borders touching Egypt, Eritrea, Ethiopia, Kenya, Uganda, Congo (DR), Central African Republic, Chad and Libya. It consists of a huge plain bordered on three sides by mountains: to the east the Red Sea Hills, to the west Jabel Marah, and on the southern frontier the Didinga Hills and the Dongotona and Imatong mountains.

Under the British colony rule, the Northern and Southern provinces of Sudan were administered separately. The South was administered in a manner similar to the other east – African colonies – Kenya, Tanganyika (now Tanzania), and Uganda, while northern Sudan was held close to the ruling of the Arabic speaking Egypt. However, northerners were prevented from holding positions of power in the south, and trade was discouraged between the two. This process was a joint operation together with Egyptian project known as Condominium rule dated from 1898 to 1953.

The Egyptians did not favour South Sudan and they focused the development of the North economically and educationally. The British policy favoured the south and allowed western missionary enterprise to evangelize the south, without even developing educational institution of comparable stature similar to those in the north. The Southerners could not tolerate that and they therefore, on 18<sup>th</sup> August 1955, rebelled. It has to be recognized that the relationship between the north and the south have never been cordial since the 18<sup>th</sup> century, due to religious differences, slave trade, differences in culture, and worse still the idea

to islamize the south. However, Sudan itself achieved independence on January 1<sup>st</sup>, 1956 (Ga'le, 2002). When we talk of religious difference, it is not necessary that one religion for instance Christianity replace Islam as a way to change women's, but respect and dignity towards women, and paying attention to the need of time. From that time up to today, Sudan has undergone and still faces several conflicts. The British Colony injustice in administration laid the foundation of the perpetual conflicts in the Sudan. From Independence, series of crises have occurred the major ones being the followings:

In 1963, the rebels in the south unified into the Land freedom Army better known as Anya- Nya (AN). The following year saw the first attack against the government followed by the Anya - Nya Installation. There was an attempt to cool the situation between 1967 and 1968, but failed. After several changes in the central government, a coup in May 1969 brought Col. Jaafar Nimeiri to power, which still sent the country further to left (gave more trouble to the country). He tried to solve some of the problems like instituting a unified government for the southern regions but designed to represent the interest of the local people in Khartoum the Capital, and creating tolerance between religion and culture. This went on till Addis Ababa Agreement in 1972, when the south was granted a wide regional autonomy on internal matters. Here the south experienced a little breath. In the Anya- Nya war, the role of women was not clearly defined, because most of the activities were on fighting. But women had a very important part to play, which helped the movement so much. They used to help their husbands in the frontline, by sending them some domestic help – thus boosting their moral.

In 1983 as part of an Islamization campaign, the President (Jaafar Nimeri) himself declared his intention to transform Sudan into a Muslim Arab state, dividing the south into three regions (Equatoria, Bahr al Ghazal, and Upper Nile), and instituting Shari'a Law. On 26<sup>th</sup> April 1983, President Nimeiri declared a state



of emergency, as part to ensure that the Shari'a Law was applied broadly (Hasan, 2002). In the North, emergency courts, later known as 'decisive justice courts', were established, with summary jurisdiction over criminal cases. Amputation for theft and public lashing for alcohol possession were common during the state of emergency. Southerners and other non- Muslims living in the North were also subjected to these punishments.

These events and other long – standing grievances in part, led to a resumption of the other civil war. In 1983 Dr. John Garang (now late) was sent by Jaafar Nimeiri to crash a mutiny in Bor (south Sudan), which was the hometown of the, then Captain Garang in the Army. However, things turned there and Garang joined his colleagues there - that was resisting the northern dictatorship. On May 16, 1983, John Garang waged a war against the Islamic Government of Sudan (Anon, 2006). It is said to be the longest lasting and deadliest war ever fought of the later 20<sup>th</sup> Century. Roughly 1.9 million civilians were killed in southern Sudan and more than 4 million were forced to flee their homes at one time or other since the war began (Anon, 2006a). Before the final peace was signed in January 2005 the SPLA (Sudan People's Liberation Army), headed by the late John Garang had victories in the early movement, till peace was signed, and before that several regimes came into power, but no peace was achieved. It all started when the government of Nimeiri began to be weak and he was removed in a coup staged by SPAF Chief of Staff General Suwar al Dhahab in April 1985, which then organized election, but the SPLA reacted negatively.

But still in the late 1986, a transitional military Council turned over the power to a civilian government as promised. It was headed by a Prime Minister Sadiq al Mahadi of the Umma Party, consisted of a coalition of the Umma, the Democratic Unionist Party (DUP): formally the National Islamic Front (NUP), the National Islamic Front (NIF) headed by Hassan al Turabi. In May 1986, the Sadiq al Mahadi government began peace talks with the SPLA. It was known as 'the KoKa

Dam' Declaration which called for abolishing Islamic Law and convening a constitutional conference. In November 1988, Sadiq al Mahadi refused to approve a peace plan reached by DUP and the SPLA, and the DUP left the government. Now the new government consisted essentially of the Umma Party and the Islamic fundamentalist NIF.

In February 1989, the Army gave Sadiq al Mahadi Ultimatum: he could move towards peace or be thrown out. He formed a new government with the DUP and approved the SPLA and DUP agreement – and a constitutional Conference was tentatively planned for September 1989. Unfortunately, on 30<sup>th</sup> June 1989, however, Military Officers under then Col.Omar Hassan al Bashir, with NIF instigation and support, replaced the government with the Revolutionary Command Council for national Salvation (RCC), a junta comprised of 15 Military Officers. General Al Bashir became the President and Chief of State, Prime Minister and Chief of Armed Forces.

It is known in the history of Sudan that, the SPLA war with the government of Sudan has caused the loss of life more than ever. It was accelerated more in March 1991 when a new Penal code, the Criminal Act of 1991, instituted harsh punishment nation wide, including amputation and stoning. Although the southern states were exempted from these Islamic prohibition and penalties, the 1991 Act provides for a possible future application of Islamic Law (Shari'a) in the south. In 1993, the government transferred all non- Muslim judges from the south to the north, replacing them with Muslim judges – The introduction of Police Order to enforce Shari'a Law resulted in the arrest and treatment under Shari'a Law of southerners and other non – Muslims living in the north. From that period, so many atrocities, killings, etc., has happed. Fortunately, with the intervention of foreign bodies and with the help of God, peace talks between the SPLA and the government made substantial progress in 2003 and early 2004. The two sides have agreed that, following the final peace treaty, southern Sudan

will enjoy autonomy for six years, and after the expiration of that period, the people will be able to vote in a referendum on Independence.

In the first Anya-Nya War, women participation was not well recognized, but this time although their role was not felt, they contributed in one way or another to the success of the civil war. It is to be acknowledged with great that, women started to take active part in the SPLA/M in 1984 when a Girl's battalion was established; and for the purpose of easy understanding, I would like to highlight few remarkable event, how the southern Sudanese women contributed in the civil war, despite their being overlooked as weak administrators, incapable to contribute to the society.

In 1985 the new Sudan Women's Federation (NSWF) was established. From initial focus on organizing women to assist the wounded and to feed the army, NSWF moved on to provide humanitarian assistance to women and children in refugee camps. In 1986 the first women joined the SPLM's political school and in 1989 the movement established the position of director of women's affairs. Throughout the 1990s southern Sudanese Women's organizations built a movement that works in collaboration with UN agencies, donors and local communities in Nairobi.

In regard to peace initiative, women participation started in 1997, when two women joined SPLM negotiating team. Throughout the Machakos and Naivasha meetings, southern Sudanese Women such as Jemma Kumba and others formulated a clear plan to tackle obstacles preventing proper integration of women's specific needs into the peace process (Couldrey, 2005).

However, Sudan being ruled by an Islamic Leader, the role of women in the administration was denied. Although it was not declared officially, women had no voice to speak, because Islam had it that a woman cannot be a Leader. Islam

even declared clearly that 'people will not prosper if they let the woman be their Leader'. In fact in the history of Sudan's administration, the role of women is not much known.

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

There is a wide spread attitude that women are weak, insufficient Administrators, incapable in contributing to development in a society. Can southern Sudanese Women make a difference? How effective are the many attempts, which have emerged to empower women

### **1.4 Objective**

The Research aimed to find out the contribution, the southern Sudanese Women can make in Development and Administration after the war in south Sudan, but focusing on Juba town. Specifically the Research was to:

1. Establish the number of and responsibilities held by women in Juba Municipal Council,
2. Examine the challenges encountered by women in conducting public business,
3. Establish ways for overcoming these challenges, and
4. Establish ways of improving women's contribution to development

### **1.5 Specific Research Questions**

1. What are the types of responsibilities held by women in Juba Municipal Council?
2. What are the challenges encountered by women in conducting their businesses?
3. What are the ways to overcome those challenges?
4. What are the ways to improve Women's contribution to development?

### **1.6 Scope of the Study**

The study was conducted in Juba Town, which is the capital of southern Sudan. It borders Kenya, Uganda, Central Africa Republic and Democratic Republic of Congo (DRC). The River Nile just passes through Juba town. The area was purposely chosen because Juba has been chosen as the capital of the Government of South Sudan (GOSS), after the signing of Peace talk in Kenya in 2005. Most of the activities of development can be seen easily there. The area was also convenient for the study, because the Researcher has lived there for the last 20 years. The Research investigated the speculation that although women are regarded as weak, dependants, extravagant, etc., they can contribute to development.

### **1.7 Significance of the Study**

The data collected and recommendations made, will be useful in providing information about the role the southern Sudanese Women can play in Development of Juba, as a challenge to the speculation that they are unable. The findings will also help other researchers and academicians who might be interested in this area of study, and to elaborate more on those areas that might have not been tackled well. The findings gathered may also be useful to policy makers to design policies that will help redress the situation of marginalized women of southern Sudan in regard to their contribution to development. The information can boost the morale of the women to keep up with their struggle in the participation of development. It also can awaken the awareness in women that they are also important in the society, and this will encourage consideration of Gender issues. The future generation can also benefit from the data, as a reminder of their struggle for freedom.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1 Overview**

A number of studies have been carried out relating to the role of women in development. Women in the World and in Africa in particular, have been denied the fact of active contribution and participation in any decision-making process, which can lead to development. Several factors have been identified which contribute to the low participation of women in development.

By their biological nature women are not exposed to energetic work. This is seen from the very beginning of their career in schools. Boys at teenage are willing to take risks and are usually given energetic manual work than teenage girls (Renzetti and Curran 1989). Such predominate behaviour from childhood, affect most of Women as far as leadership is concern. It needs to be acknowledged that men used the loopholes of women being unable to perform other activities due to their nature. Bretter and Surgent (2001) stated that "from the very beginning division of labour was not a problem, but as time goes by especially for hunting large game, it was not possible to carry a big bag or barked of gathered food, nor a young child who might cause an additional hazard by making noise at a critical moment". Therefore, throughout history women generally have had fewer legal rights and career opportunities than men.

Although some religions recognize the importance of women in a society, still others are very conservative. For instance, the Islamic teaching does not stress on the equality of a woman to man. Badawi (2006) said this is based on 'a medical fact'. The Hadeeth the Quora'n said, "a people will not prosper if they let a woman be their leader". Jamal went on to say "during their monthly periods and during their pregnancies, women undergo various physiological and psychological changes, such challenges may occur during an emergency



situation, thereby affecting her decision, without considering the excessive strain which is produced". It is a great concern for sure, that some decisions require a maximum of rationality and a minimum of emotionality – a requirement that does not coincide with the instructive nature of a woman.

Tradition has ruined women's status in regard to their participation in development. The Christian churches hold the practice that God has entrusted man with greater responsibility than a woman. For example: the covenant with Noah (Genesis,9: 1-18); the Call of Abram and God's covenant with him (Genesis,12: 1-9; 15:1-12), and the Call of Moses to lead the Israelites from slavery in Egypt (Exodus, 6:2-13). After the historical figures comes the "*Prophets*" example Prophets Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, etc., all of whom the Holy Spirit inspired in the composition of the Sacred books. It is from such tradition that women are not allowed to be Ordained in the Catholic Church. This made Johnson (1996) to reaffirm these as reasons for not ordaining women were basically three: the example of Jesus, unbroken tradition and the need for iconic resemblance".

## **2.2 Challenges encountered by Women in conducting public Business**

There are many challenges faced by Women, Globally, continentally, regionally and locally, which hinder their full participation in leadership. The challenges include the following:

### **2.2.1 Women are few in Government Offices**

It has been noticed that nowhere do women have equal representation with men in Government. "In only 22 countries do women represent 25% or more of elected legislators" (Seager, 2003). The states with the highest share of women in elected Office are those that enforce explicitly policies prompting equality, most notably, countries in Scandinavia.

The world's average of women in legislatures dropped dramatically between the mid - 1980s and the 1990s, the result of sweeping political changes in Eastern Europe and the former USSR, which resulted in a sharp drop in women's representation in government in those states. The presence of women in Government is important not only for the right of women, but perhaps for the nature of governance itself. "Recent studies suggested that when women are elected in sufficient number they introduce different perception of the norms of appropriate governance – but only a few states have achieved a critical mass of elected representation" (Seager, 2003).

In south Sudan, only a handful of women's representatives have been recognized since the civil war. Today only five of the 74 positions in Sudan's new Government are held by women (Couldrey, 2005).

### **2.2.2 The Status of a Woman in a Society**

As a broad political observation, "women everywhere face de facto restriction on their public dress, and private behaviour" (Seager 2003). These restrictions are mostly from Religious fundamentalists and some traditional beliefs. For example in Saudia Arabia women are not allowed to drive cars. Women's right in the contribution to development becomes under increasing pressure. They either do not bother to complain, or just keep quite. Such behaviour is against development, because, development is to embraces real freedom which people can and should enjoy (Amartya, 1999). Development process should remove all the unnecessary laws and customary norms, so that people can do what they can, according to their capacity.

Some time when a young Lady decides not to marry, it becomes a problem in society. She will be subjected to abuses. Most people do not value the strength of a woman or they think that jobs are given to women on merit. It is believed that when a woman is in position of power; its source is 'couch' (Mukabera,



2001). She is not taken seriously, as it is assumed she has nothing useful to contribute.

### **2.2.3 Women loopholes**

There are some of the natural behaviours of women, which some time contribute to their backwardness/exclusion from decision-making and other participations. Women naturally want beauty, and unnecessary needs which for men is meaningless. They like *gossiping*, which can't help when there is need for some Government secrets. *Inferiority complex* and *stereotype of behavior* (I'm only a woman) among women themselves is another loophole for their backwardness and dependency. Even if a woman finishes high level of studies, she still wants to be some how dependent" (Nalin, 2000). For this reason there is always negative attitudes of both men and women towards women leadership. (Bateisibwa, 2006). All this is leading to the 'wide attitude' mentioned in the statement of the problem.

### **2.2.4 Provision on Paper for Economic Empowerment of Women**

So many programmes, conferences, etc., have been held to combat women's discrimination. This has been so slow that women's contribution to development is not felt. The International Women Year (1975) was declared by the UN General Assembly in 1972, to define a society in which women participate in a real and full sense in economic, social and political life and to device strategies whereby societies could be developed. Factors affecting women's political, economical etc participation have been found, but no immediate action has taken place for empowering women. Karl (1995) for instance mentioned factors affecting women to participate in political and social life of the society, in terms of house status, employment and remuneration, work-related rights (maternity leaves, job security, provision of child care), double burden of work, education and literacy, health and ability to control fertility. If some of the above have been implemented, it could boost the morale of women.

In Uganda the 1995 Constitution provides for equality and freedom from discrimination (Article 21), the rights of women (Article 33) and equal opportunities. In practice, however, nothing much has changed since. There are only 3 women out of 41 Ambassadors, 11 women out of 35 First Secretaries, 8 women out of 24 Second Secretaries. Therefore, the representation of women in the top diplomatic position is minimal.

### **2.2.5 Women in public Offices in Juba**

Women's official position in Juba has been negligible and they only occupy minor offices. It is just after the civil war that a Lady, Rebecca Garang is heading a Ministry (of Road, Transport and Communication). With the new era if I can call it so, has brought some changes.

### **2.2.6 Violence against Women**

Violence against Women according to the analysis Nkuuhe (2003) happens in two situations: in peace time and during armed conflict. It can be traced back to the Patriarchal nature of the Ugandan society, where women have been subordinate to men, often regarded as possession of men. The man, therefore, at best regards his wife as one of his dependents and he disciplines her as he does any of his children. Whether physical, verbal, or psychological, such violence has the effect of disempowering the women, and a disempowered woman cannot be an effective Leader. Most of such violence is associated with rape, sexual assault, coercion, as well as harmful traditional practices including female genital mutilation.

During times of armed conflict, women do experience violence in the community through torture, disappearance, displacement, abduction, arbitrary execution, intimidation, and coercion. It is gender violence, which still includes rape, gang rape, forced prostitution, sexual slavery, as well as forced marriage and forced



impregnation or abortion. Nkuuhe (2003) attributed violence inflicted on women just because they are women, which the International Human Right Protective Mechanism has overlooked for so long. Gender based violence had and continues to be used as a strategy of War and insurgency. Women and girls continue to be amongst the most vulnerable groups likely to be attacked. Unfortunately, it is shrouded in silence. This is because of the stigma it carries, the powerlessness, of the women their loss of faith in the Law, and society's lack of prioritization of women's issues. (Nkuuhe, 2003).

It is well known that violence has adverse effect on the health and welfare of women. It results in psychological trauma, loss of self-esteem, hatred of men, self-blame, stigmatization, and loss of dignity. Rape *tortures women mentally, physically and psychologically* (Nkuuhe, 2003). Now as far as Leadership is concerned a traumatized person cannot be an effective leader, otherwise the stress and workload will increase more problems of administration.

### **2.2.7 Poverty**

Poverty according to Burkey (2002) is the inability of an individual, a community or a nation to satisfactorily meet its basic needs. However, the stage of poverty hinders development in the sense that, it affects the rational thinking, which an individual could contribute with to the process of development. Batiesibwa (2006) asserted that, the general poverty levels in the country make it difficult for the local government to raise adequate local revenue to finance their activities. Poverty of both councilors and the general population affect rational thinking, as each would be struggling for survival. This affects the level of community contribution to development process. Women, who are trying to come up, find another big obstacle, which does not only affect them alone, but the whole environment where they are trying to make a difference.

### **2.2.8 High rate of Illiteracy among Women**

The rate of illiteracy is so high among women due to their natural background. claire and Clearn (1989) stated that male students interact with their teachers freely than female students, and boys perform better than Girls because they voluntarily participate in the class. Education and training are said to be crucial to women's success to technical, administrative, and managerial positions. Several other findings suggest that without adequate education and training women have been adversely affected by technological development (Datta and Kornberg, 2002).

From A Journey of Courage: Kenyan Women's experience of the 2002 General election stated that women's ability to read and write has been one of their weakest points in deciding what and whom to support and vote for (Anon, 2002).

Since women are said to out number men (Gospal and Salim, 1999) and they constitute 51 % of the population, thus it makes good economic sense to educate and economically empower women as the majority of the population for the development of the nation. From this perspective, however, development is in danger, because the manpower to develop is half illiterate mathematically.

### **2.2.9 Culture and Tradition**

The African concept of considering women as properties has ruined the active participation of women in development, let alone decision-making. The Cultural and traditional practices that violate women's rights are many, they include early marriage of young girls, forced marriage, female genital mutilation, food taboos for women, widow inheritance, Land / property acquisition and ownership rules, male / boy preference and wife replacement (Benedek, 2000). Such behavior can't help in our today's type of life. Women need little freedom from such typical traditional and cultural behavior, so as to develop themselves. (Schalzand and Gomez, 2004) said that African customs and traditions are often indicated as



being the underlying factors. In some situations customs and traditions undeniably place women at a disadvantage to men...with regard to inheritance. For example the view has often been expressed that women should not be allowed to inherit property because they themselves are property.

Proponents to this meris preserve argue that a woman's place is in the home and women should not indulge in the activities that remove them from the realm of their family chores. It is this theory that has been widely used by male chauvinists to frustrate the efforts of women aspiring to make a mark in politics and profession (Anon, 2002).

#### **2.2.10 Family Problems**

Women have the so-called "Family – work conflict" (Nalin, 2000). Women in most cases put family problem first, then work next. As such they will have job discontinuity and career disruption, higher job turnover, just because of the family needs, if we can put it so. This idea is in harmony with The Convention on the elimination of all forms of Discrimination against Women, that Women in lower ranks are still young and without family obligations and children. However, as they mature and engage in family commitments and homemaking, it become difficult for them to take on the postings abroad because it has serious implications for their young families. In this regard, family obligations remain a major hindrance to women's active participation in the foreign services.

Despite the demand for gender balance, (Field, 2001) asserted that women's preference for marriage, children and career is another problem. Poll conducted in 1995 shows that the majority (55%) of women hope to combine all the three, and a full quarter (26%) want marriage and children but not a career. Fields, (2001) said a lady in her 20s told her I know I'm lucky to have this job, but you people who fought for these things had your families. You already had your men and children. What are we supposed to do?

Balancing work and family has become another problem of women these days. It often produces stress and anxiety, because about 60% of the parents take work home with them as they try to conform with work expectations that often collide with and overpower family needs. (Stein, 2000) in the role of Woman in society also realizes the dilemma of women, regarding balancing between family and public function. She argued that women find difficulties with double profession, inside and outside the home. She insisted that a woman's duties to her husband and children must have first place in her life.

#### **2.2.11 Civil War and Conflict**

The second Sudanese Civil war, which started in 1983 fought mostly in the south, is known to be the longest and the deadliest wars of the later 20<sup>th</sup> Century claiming 1.9 million civilians killed in southern Sudan, and more than 4 million forced to flee their homes, and creating a lost generation who lack education opportunities, access to basic health care service, and low prospects for productive employment in small and weak economies. (Anon, 2006a).

In all this, the victims are women and children, and they suffer more atrocities like rape, sexual assaults and other violence against humanity (Darfur Conflict). It caused a situation whereby a person could not do anything for development, rather than thinking when to die. Trauma and mental sickness become common to every body.

Women in every conflict are the most vulnerable people. With the situation in south Sudan civil War, Women were the mothers, sisters, and daughters of men killed or disabled in the War. Women also suffered death and maiming in cross fire, and air bombardments. They faced war atrocities of sexual, social and psychological abuses. Prostitution and early marriages have become a solution to

many girls as well as a justification for ill placed ideologies from male opportunists.

#### **2.2.12 People's Perspectives on the Role of Women in public Offices**

Women's role in the offices and in the society, is gaining ground these days very fast. This role is mostly dealt with under 'Gender awareness'. From that perspective, people's attitudes have changed towards women's role from housekeepers to administrators. Although there is a reserve attitude to whether women can make it, still reality seems to present itself, that women have to wake up from the long domination of men. People's attitudes towards women's role in public offices have been as follows: -

**Dependency:** There has been the wide spread of dependency of women for survival. Even if most of them finish their high institutions of learning, still they feel unsecured (Galukande, 2006). Women still need to depend on somebody (male), whether a boyfriend or husband. Such stereotype of thinking jeopardizes women's self-confidence – hence it will be a doubting concept in the people, to be lead by a woman.

**Extravagant:** It is widely known that women need to appear attractive and beautiful, but this attractiveness and beauty is costly. The UK beauty industry takes about 8-9 billion sterling a year out of women's pockets. Magazines financed by the beauty industry teach little girls that they need make-up and train themselves to use it, so establishing their life long reliance on beauty products (Field, 2001).

Women are easily attracted by a new fashion, which mostly is costly. Others are more concerned focusing on their own dissatisfaction with their bodily size or their efforts to become slimmer. All these need a lot of money and time. Seeing all such expenses and time mismanagement, put people into confusion, to doubt



the seriousness of the Leadership of women. It is a great fear that women may misuse the public fund on their personal things, and may not have enough time to commit to office work.

**Competition among Women:** There is high competition among women themselves, which people see as an obstacle for them to be Leaders, or which can cause envy, jealousy, etc., in the Administration and hence hindrance to development. This competition according to (Field, 2001), is rooted in culture and socket; but the real culprit is evolution. While men have historically competed for women through bravery and brawn, women have competed for men through displays of reproductive fitness.

Different cultures and eras have emphasized different features and body types, but physically females' beauty has been a relatively stable commodity and women's desire to attain it. This is buried deep within their psyches. It is true that many women still destroy their bodies in the name of beauty by smoking, starving, vomiting basking in the deadly sun and wearing toe-curling spikes in order to lose weight. Such behaviour, therefore, put people in less confidence in their female Leaders. Although some simple misunderstanding can happen in the place of work, as a usual case, the stereotype conclusion will be reached: i.e. "look, they are bringing their female problems into the place of work".

Mushoborozi (2006) asserted that women do gawk at fellow women in order to get fashion tips from each other, some time to help them to go shopping next, after knowing what to buy. Other people view this as nonsense, and childish and they do not expect their Leaders to behave that way.

**Women's Nature:** Maddex (2000) asserted that the Biological difference alone (women's Reproductive responsibilities and men's greater physical strength) cannot explain the historical reluctance to acknowledge the right of women to



participate in all aspects of society. Such idea has put more doubt in many women not to contribute effectively to the society. The speculation is that, women can easily be intimidated in their position as Leaders. This is seen when women are some times forced to do things against their will, but give in just because they have no alternative.

Although the implementation of empowerment of women is going so slow, nevertheless, it is coming to the sense that, time has come for change. It is so because the movement of women this time is very strong. Their words are challenging and inspiring at the same time. Malik (1999) asserted that, "we want our Sudan Women to be well informed about politics. They are the majority of the population...but because of ignorance, they are trodden upon, kept in the kitchen and made to procreate...but time has come for us to equally dance with men in the political arena...." and "a major problem with this peace agreement is that it is an agreement negotiated without the participation of other political parties or civil-society organization in which more women are represented" respectively.

**Women's dress and behaviour:** Copying some western dress (culture) and behaviour, give some negative impression towards African women's leadership and administration. There are some dresses which expose their bodies, and this is scandal. This is in harmony with what Duros (2003) said in her 'Comments on Humanity: "A common misconception in the west is that belly dance is performed in very scanty costumes that reveal the abdomen. Whilst this can be true, in fact the conservative and religious opinion is still considered extremely inappropriate for a woman to expose the stomach, or even arms and legs, in public".

In fact with a little Islamic influence and some African culture, some borrowed cultures and behaviours add more gaps for women to exercise their administrative and leadership talents, just because this shows a different figure of women all together.

From the 'Catholic Moral Dress 2006, we are told that, "there are different ways in which we can sin or cause others to sin such as: our words, actions, neglects and immorality; however, in this day and age the most frequent way we cause ourselves to sin is by our immorality by being immodestly dressed". On the same note, it went on to say Sexual self-consciousness, shame and the covering of the body followed the fall in the Garden of Eden (Genesis, 2:25; 3:10-11). In the New Testament modesty in looks, words and general behaviour are inculcated (Matthew, 5:28; Ephesians, 5: 3-20; 2 Peter, 2:14).

There is a saying that in proportion to the amount of flesh mortal sin seems to increase (Catholic Moral dress Code, 2006b). Therefore, when a woman is dressed immodestly, she becomes the temptress for men. Remember Our Lord's words to men who fall prey to such allurements: whoever shall look on a woman to lust after her hath already committed adultery with her in his heart (Matthew. 5:28). Indirectly, immodest women are included in this indictment, being cooperators with sin of men. God has made women beautiful and attractive to men so as to fit with His plan for procreation in lawful wedlock. As a result of Original Sin, mankind must constantly struggle to regulate this attraction. Unless both men and women fortify themselves by prayer, sin quickly enters their immortal souls.

Several Popes have spoken out with authority on the subject of modesty. Pope Benedict XV (1914-1922) and his two successors, Popes Pius XI and Pius XII, have promoted modesty in dress. These are the few words of Pope Benedict XV: one cannot sufficiently deplore the blindness of so many women of every age and station. Made foolish by desire to please, they do not see to what degree the indecency of their clothing shocks every honest man and offend God. Now such strong words from a spiritual Leader could be a curse or an advice. But the reason behind the message is just modesty and respect of one's self.



The Catholic Church Perspective: The Catholic perspectives on the women's role in a society, is traced back to the history of creation (Genesis, 1: 26-28); it does talk of equality of the creatures created 'in the image and likeness of God'. This concept is also asserted by the Second Vatican Ecumenical council, Pastoral Constitution on the Church in the Modern World (1963), that creating the human race in his own image and continually keeping it in being, God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion. High respect and honour is much emphasized by the Church towards women. The Virgin Mary has been the model for the Catholic Church, to honour women. Although the church did not pronounce explicitly that women should be, let us say the head of the state and others; it is more on the equal role which each (man and woman) received from God. It means from the creation God intended specific roles to be played by both men and women.

These roles need to be understood well as noted by Pope John Paul II (1996) that, one cannot but observe that in the specific areas of family life, a widespread social and cultural tradition has considered women's role to be exclusively that of wife and mother, without adequate access to public functions, which have generally been reserved for men. There is no doubt that the equal dignity and responsibility of men and women fully justifies women's access to public functions. This need to be acknowledged with great concern, if not to misunderstand the Holy Father's comment. He does not say the role of women should only confine to wives and mothers; otherwise the Catholic Church do value women even if they are heads of state.

However, apart from the general perspective of the Church towards women, it has specific outlooks, such as:

Symbol of the church: Pope John Paul II, (1996) noted that, the communion of love between God and the people, a fundamental part of the revelation and faith experience of Israel, find a meaningful expression in the marriage covenant which is established between a man and woman. For this reason the word of Revelation: God's love for his people is likewise proclaimed through the living concrete word whereby a man and woman express their conjugal love. Their bond of love becomes the image and the symbol of the covenant, which unites God and his people (Hosea, 2:21; Jeremiah, 3:6-13). In other words the commitment and loyalty of a woman to her husband is what is meant here, not the church is a woman in a literal sense.

Collaborators in the History of Salvation: *Firstly, In the Old Testament*

Women were held in a high esteem in the Old Testament, as they collaborate with God in saving people e.g. the birth of Isaac (Genesis, 21: 1-8); Moses (Exodus, 2:1-10); and the birth of Samuel (1 Samuel, 1: 19-28). The interpretation here is that God in a special way intervene in human history, through the collaboration of these women, whereby they gave birth to remarkable figures, who led God's people in a difficult time.

*Secondly, In the New Testament*

In the New Testament, the birth of John the Baptist (Luke, 1:57-66), has been another remarkable time in the history of human kind; in fact which was the preparation for the birth of Jesus Christ (Luke, 2:1-7). Before the birth of these two figures in the New Testament, it was preceded by a period of the need of Leader, which in fact was prefigured in the Old Testament. Christians especially the Catholic hail Mary the Mother of Jesus with great respect and honor. The Catholic Church for that matter calls her "the Mother of God, because she gave birth to God the Son (The Catechism of the Catholic Church, 1994). Although women were not in the intimate / closest circle of the twelve Apostles, nevertheless they played a significant role as Disciples of Christ and a model for



all the faithful to follow. Pope John Paul II 1996 said, from the beginning of Christ's mission, women show to him and to his ministry a special sensitivity which is characteristics of their feminist. Again this is confirmed in the Paschal mystery, not only at the cross, but also at the dawn of the Resurrection. The women are the first at the tomb. They are the first to find the empty tomb; the first to hear: he is not here (Matthew, 28:9).

The Fathers and Doctors of the Church took Mary to be the model of all women. The Catholic Church holds and teaches that since sin entered the World through one man, (Adam) salvation came also through one man (Jesus) (Roman, 5:12-15). On the same line, Mary represents the new Eve who said yes to God at the annunciation (Luke, 1: 26-38), in contrast to Eve who said yes to the Devil (Genesis, 3: 1-13).

Following the punishment, which follows the fall of man, the church considers the intervention of God as *protoevangelium*: Mary as the mother of Christ, the "new Eve" Pope Pius XI (1937). From this perspective, the Church honors Mary as an exemplary for all women i.e. all women are in special consideration in the mind of the church.

**Mothers and Sources of Life:** According to the bible, the conception and birth of a new human being is accompanied by the following words of the woman: I have brought a man into being with the help of the Lord (Genesis 4:1). This exclamation of Eve, the Mother of all the living is repeated every time a new human being comes into the world. It expresses the woman's joy, and awareness that she is sharing in the mystery of eternal generation; hence, the spouse share in the creative power of God Pope John Paul II (2000).

The above expression, therefore explained our source of origin (life), which we receive from our mothers. Therefore, motherhood implies from the beginning especial openness to the new person.

Great Caretakers: Women by their nature are great caretakers. For that case, motherhood involves a special communion with the mystery of life, as it develops in the women's womb. The mothers are filled with wonder at this mystery of life, and understand with unique intimation what is happening inside her. In the light of the beginning, the mother accepts and loves as a person the child she is carrying in her womb. It is commonly thought that women are more capable than men of paying attention to another person, and that motherhood develops this predisposing even more. The man – even with all his sharing in parenthood – always remain outside the process of pregnancy and the baby's birth; in many ways he has to learn his own fatherhood from the mother.

In the usual order of things, when a child does help itself (if I can call it so), most men do carry: *waaaaa!* Come and take this child, it has dirtened my cloth, come and take the child. Showing that men are not so much expert in that field.

The First Teachers of Human Beings: Women are the first teachers of human beings, and have a specific precedence over the man. Although motherhood, especially in the biophysical sense, depends upon the man, it places an essential mark on the whole personal growth process of new children. In the ordinary sense, it is mothers who usually take the initiative to teach the child. Simple words like this is your Father, brother, Aunt, Uncle, sister etc. Apart from showing the other relations, the mothers also do introduce the child to some simple games, mentioning some names of things and singing some time. Therefore, from the above expression, we should draw a conclusion that women were given special gift, which need to be integrated into development process according to needs of the time.



## **CHAPTER THREE: METHODOLOGY**

### **3.1 Introduction**

This chapter presents the methodology used to carry out the study. It describes the way data were collected, and where from and what techniques were used to collect them, how they were analyzed, and the way in which findings are presented.

### **3.2 Research Design**

This study employed the qualitative and descriptive retrospective type of methods, to analyze the role of women in Sudan in the post War development and Administration in Juba Town, south Sudan

### **3.3 Area and Population of the study**

The study was conducted in Juba Town, the capital of southern Sudan. It borders Kenya, Uganda and Democratic Republic of Congo (DRC). The River Nile passes through Juba town. The area was purposely chosen because Juba has been chosen as the capital of the Government of South Sudan (GOSS), after signing of the Peace Agreement in Kenya last year (2005). Most of the activities of development can be experience easily there. The area was also convenient for the study, because the Researcher has lived there for the last 20 years.

### **3.4 Sample Selection**

The study involved women as the key respondents. These were selected randomly, so that each woman should have a chance to be selected, and every woman who works qualified to fill the questionnaire. One hundred (100) questionnaires were administered, and only 65 were returned. For the illiterate women, the questionnaire was read out and their responses were filled in the respective questionnaire. For the interview and discussion, 25 respondents were chosen randomly to give chances for different respondents to be interviewed. The study also involved the key informants who included staffs of women Desk,

chairperson, and the Chief Manager of General Women Union Association and their staffs, who were sampled purposively.

### **3.5 Data Collection**

The study employed qualitative methods of investigation and this included interviews, focus group discussions, use of documentary sources and direct observations, and quantitative methods that involved closed – ended questionnaire.

### **3.6 Qualitative techniques**

The Qualitative Techniques took the following procedures:

#### **(a) In-Depth Interviews**

The in-Depth interviews were carried out with the help of an interview guide, which is an open-ended Questionnaire. The interview involved personal interviews with the respondents and informants. It was carried out in offices and different staff members were interviewed. The discussions were based on the discussion guide.

#### **(b) Direct Observations**

This method was employed to identify the living and working conditions of women in Juba, south Sudan. Much attention was paid to their economic situation, how they conduct their home affairs, which have administrative and leadership characters.

#### **(c) Documentary Sources.**

Data collection used secondary sources that included published books, reports, journals, magazines, newspapers, and Internet that were accessible. This enabled as much as possible the research challenges to be found before



embarking on thesis solutions. It also helped to build a mental picture of the group to be studied and thereby develop appropriate methods of investigation.

### **3.7 Research Instrument**

The research instrument employed was a questionnaire, with four (4) parts. The parts of the Questionnaire were intended to answer the specific objectives of the study i.e. to establish the number of and responsibilities held by women in Juba Municipal Council; to examine the challenges encountered by women in conducting public business; to establish ways for overcoming these challenges and establishing ways of improving women's contribution to development. The study also employed an interview guide for key informants. Meetings with, key informants to obtain information on the challenges facing women and to formulate ways to combat those challenges.

### **3.8 Data Analysis**

The data processing and analysis were embarked on in the field especially for qualitative data. This involved summarized information collected from different informants and respondents in a manner that yielded answers to the questions according to the contents of the questionnaire, interview guides, observation guides, focus group guides, and document sources.

### **3.9 Limitations of the Study**

The study was limited by some of the constraints in the area. The post war hang over, made it difficult to collect adequate information, since some of the people are still traumatized and reluctant to give adequate information. The ignorance of the indigenous people due to lack of education made the work tiresome. Everything took time to explain which the respondents were to know, by themselves. Some of the respondents were shy to share their views with the researcher. The study was limited by the unawareness of the type of study

carried in the area. The respondents were not acquainted with such study, and some questionnaires were consequently not returned.

## **CHAPTER FOUR: RESULTS AND DISCUSSIONS**

### **4.1 Challenges that hinder women from full participation in Development**

Among the many challenges faced by women in Juba town, the following were found to be the most significant.

#### **4.1.1 Violence**

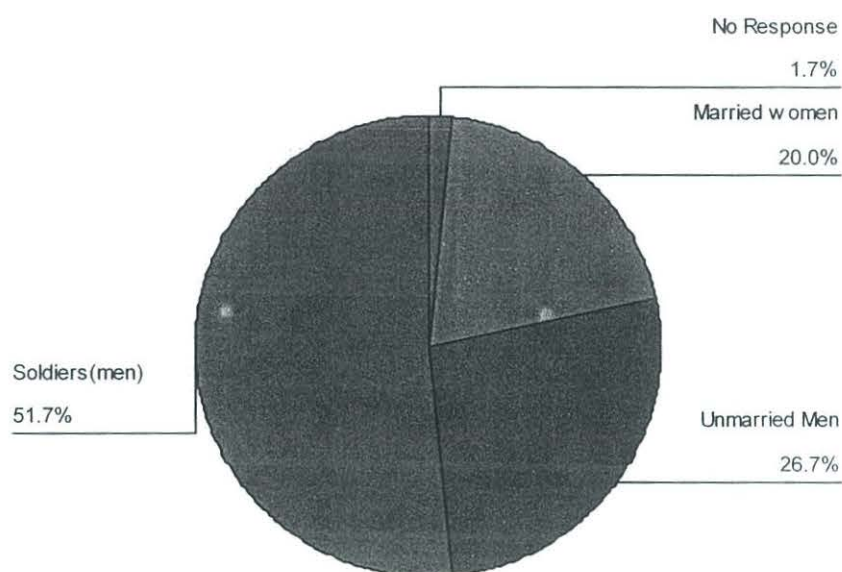
It was found out that most of the soldiers cause violence against women. (Figure 1) shows the highest percentage, and also confirmed by at least 68.3% of the respondents (Table 1). Violence is one of the biggest problems, which deprive women from their participation in development process. The result supports Nkuuhe's (2003) asserted that violence is inflicted on women just because they are women, it happens anywhere. About 60% of the respondents confirmed that all types of violence were experienced during the war in southern Sudan.

Violence hinders women's full participation in development and administration, because psychologically or morally they are affected, and their contribution can be undermined. Kanyandago (1999) defines violence as that which harms, physically or morally, abuses or injures. It causes physical pain, mental suffering, material loss and injustice. For that case Victims of violence see themselves as unworthy people in the society, whose voice and contribution have no effect at all, others will decide to isolate themselves from people as a way to avoid embarrassment or disappointment. Therefore, such situation cannot help women to contribute to development and administration of Juba.

**Table 1: Violence against women**

| <b>Effects</b>   | <b>Frequency</b> | <b>Valid %</b> |
|------------------|------------------|----------------|
| No Response      | 4                | 6.7            |
| In place of Work | 2                | 3.3            |
| At home          | 13               | 21.7           |
| Anywhere         | 41               | 68.3           |
| <b>Total</b>     | <b>60</b>        | <b>100.0</b>   |

**Figure 1: Causes of violence**



#### **4.1.2 Lack of Education**

Table 2 confirms that the high level of education (confirmed by 53.3%) of the respondents is only senior level. Therefore, this shows that education among women in Juba is low, and this hinders women from effective participation in development; and it is in harmony with Data and Kornberg's (2002) comment



that education and training are crucial to women's development and relationship for technical, administrative and managerial positions. Several findings (Table 2) and other documents: (Kornberg, 2002), suggest that without adequate education and training, women have been adversely affected by technological development. In Juba, most women are primary and secondary school leavers. This level cannot help the women very much especially in today's computerized world.

**Table 2: Level of Education**

| Effect           | Frequency | Valid %      |
|------------------|-----------|--------------|
| A Graduate       | 5         | 8.4          |
| High Institution | 11        | 18.3         |
| Senior Level     | 32        | 53.3         |
| Only Primary     | 12        | 20.0         |
| <b>Total</b>     | <b>60</b> | <b>100.0</b> |

The definition of education given by Wehmeier (2000), that it is a process of teaching, training, and learning, especially in schools, to improve knowledge and develop skills, is the main concern here. Education is the key to any development process; it enables a person to learn new skills and knowledge, and this is very crucial in this computerized world. Therefore, ignoring education or putting less effort in it leads to leaving matters of concern to unqualified staff and ultimately to insufficient development.

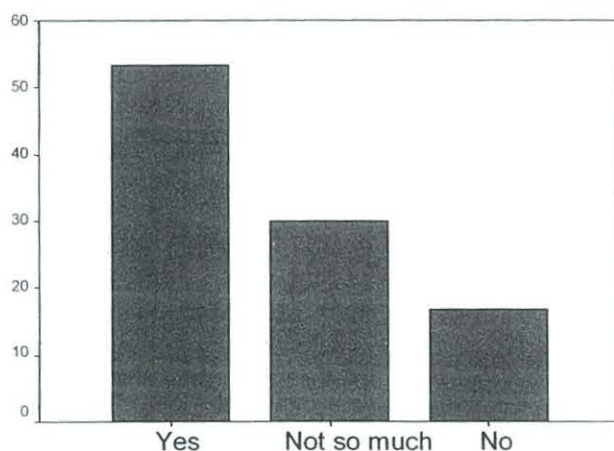
#### **4.1.3 Family problems**

There is dilemma women face in deciding whether they should prefer to take their jobs more seriously than to attend to their families. At least 51.7% preferred being with their families to their jobs (Figure 2). Farely (2001) had

earlier reported this type of dilemma, where one lady had bitterly complained of not having children although there was a good job for her. With the war situation in Juba, many women lost their jobs for deciding to care for their families in that situation. In this regard however, I'm not trying to contradict the point, since we are arguing full participation of women in development, but to put across the fact of dilemma that, although there is need of more integration of women in development, there are facing problem.

The dilemma can still be experienced when more children are born, and the burden or the responsibilities increase. To take care of the children and having full commitment in the place of work leads to this dilemma and this is where serious decisions are made, where full commitment becomes rule, especially when women are under pregnancy and the newborn are still on breastfeeding.

**Figure 2: Preference of family to Job**



#### **4.1.4 The Civil War**

A high percentage (95%) of the respondents confirmed that, the civil war affected women in Juba, so much so that they were unable to do anything (Table 3). Death was a daily issue (Anon, 2006a). At least 1.9 million civilians

had been killed in the second Sudanese Civil War. Everyone was expecting 'when to die'. Such situation for sure cannot help the women to develop themselves. Everyone was expecting 'when to die'. Such situation for sure cannot help the women to develop themselves. As human - made disaster, civil war everywhere hinders development not only for women, but the whole society.

The infrastructure is destroyed, no initiative taken for investment, schools where knew skills and knowledge could be acquired are closed, loss of human life seriously deprive development with labour funds are diverted to buy ammunition, and energy and time for planning are wasted. Mawa (2006b) crowned this idea when he said that, war is the reality of great loss of human life, property, human displacement, destruction of the environment, and the trauma goes with all these efforts. People are uprooted from their homes and communities, some potential persons die during the war and this will distort the administrative and development process of any affected community. But in all this, women are the most vulnerable under such situation.

**Table 3: The effect of civil War on women during 1985 -2005**

| <b>Effect</b> | <b>Frequency</b> | <b>Valid %</b> |
|---------------|------------------|----------------|
| No Response   | 2                | 3.3            |
| No effect     | 1                | 1.7            |
| Very much     | 57               | 95.0           |
| <b>Total</b>  | <b>60</b>        | <b>100.0</b>   |

#### **4.1.5 Competition**

Competition among women was confirmed as one of the drawbacks for women. At least 66.7% of the respondents stated that women do compete with on



another, and it has no limited place. Field (2001) stated that such competition is routed in culture and socket; but the real culprit is evolution. While men have historically competed for women through bravery and brawn, women have competed for men through displays of reproductive fitness. Other women even went as far as destroying their bodies in the name of beauty through smoking, starving, or vomiting to lose weight. Therefore, people look at such acts in a negative perspective, hence valuing women not to be serious.

It implies that women may not concentrate on serious matters in the place of work, gathering place, meetings, etc., they will be more interested either in gossiping or backbiting others, talk of style that women put on, women's pride, wearing of new fashions, etc.

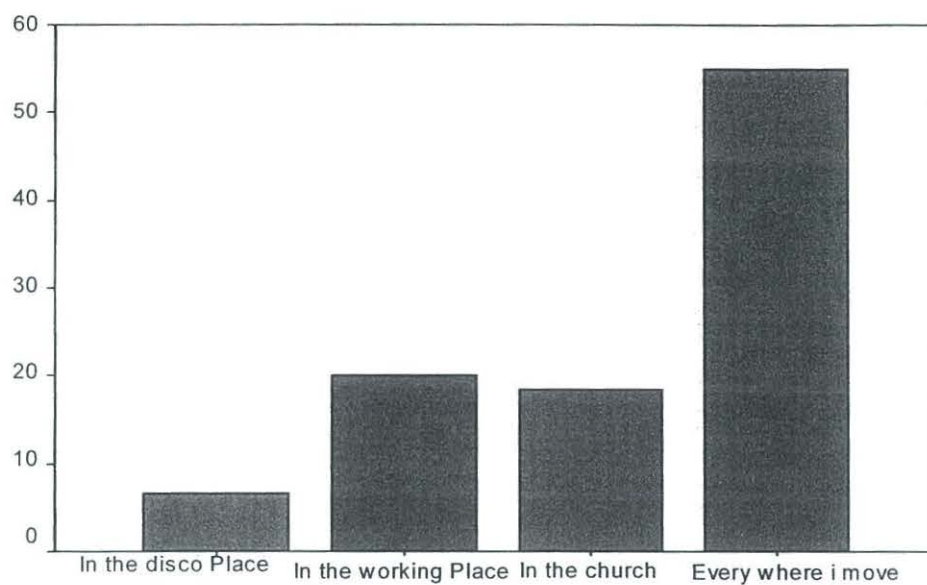
#### **4.1.6 Tradition and culture**

Tradition and culture have been another obstacle to development of women. The figure 4 shows a higher figure of the effect of tradition and culture. Benedek (2000) stated that tradition violates Women's rights. The traditions are many, including early marriage of girls, forced marriages, female genital mutilation, and widow inheritance among others. Some 56% of the respondents agreed that tradition and culture do affect women (figure 4).

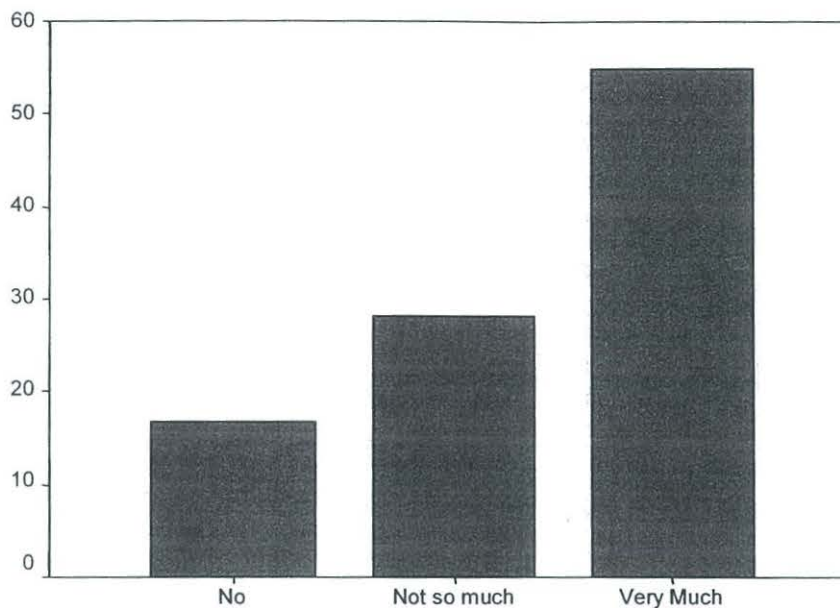
Tradition and culture as such is very and valued especially in Africa, and other parts of the world. But if for example early marriage of girls is one of the traditions and culture of a particular people, then it means that, that girl will remain illiterate. She will be trained to listen and do whatever the husband tells her to do without asking why this and that. There are also some cultures, which do not allow women to inherit properties like land, widows right etc. This means that women cannot do anything of their choice in, other words they are not free, which according to Amartya (1999) hinders development, because they cannot utilize their creativities and potentialities.



**Figure 3: Where women prefer to compete with other women**



**Figure 4: Tradition and culture effects on development in Juba**



#### **4.1.7 Dependence**

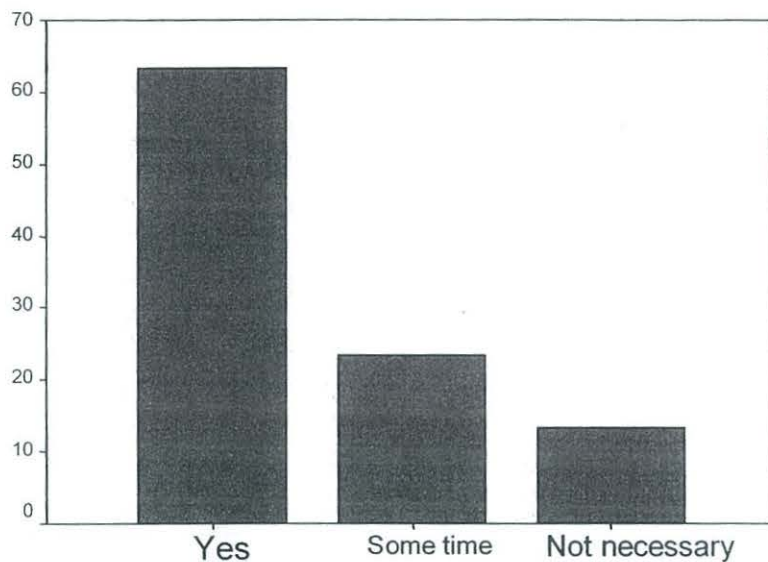
It was found out that the dependence of women is of necessity, because in this era of sexual harassment, rape, etc they can have someone for defense. One woman asserted that "if a man does not hear the sound / voice of another man, he can use his physical ability to intimidate a woman, and at the end she may submit for survival". Therefore, it is not only dependence for money and work, but women also need defense / protection (Figure 5).

Dependence cannot help sustainable development, because people (Women) are able to stand on their own and decide on what is good for them. Decisions are made by some one who need things done according to his or her will.

Dependency in this regard, is understood in the same way as dependency theory of underdevelopment according to Burkey (2002). The stressed point here is that the centers were (is) benefiting at the expenses of the rural peripheries. Every decision comes from the main center. When we apply this to women's situation,

it implies that women have to depend on some body and then it means whatever decision is made, women are obliged to obey. But real development is within the people themselves, as confirmed by Burkey (2002).

**Figure 5: Dependence on someone for survival**



#### **4.1.8 Women's position in government offices**

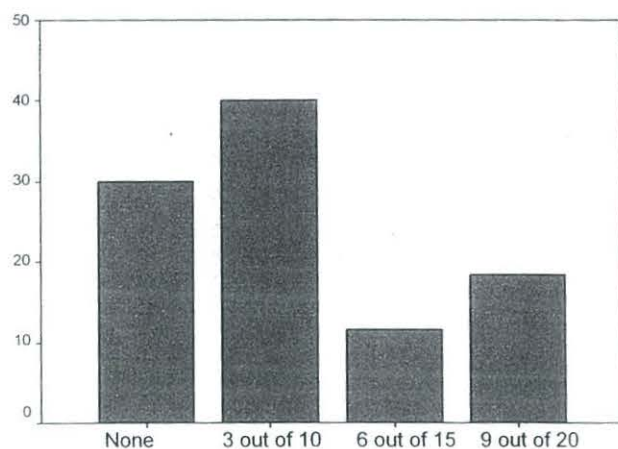
The table below shows few numbers of women in the public offices. This number cannot help women to contribute to development process. (Anon, 1990) stated that if women work in group, it would help them learn management skills and methods for earning, and saving income. Therefore, this need to be improve, because such approach shows empowerment, which according to Kornberg (2000), manifest a redistribution of power between nations, races, Gender or individuals.

The data also reveal that, women have been denied the opportunity to participate in development process.

However, on the same line there is another gape between the responsibilities held by women in their local communities. Such responsibilities though may look minor, can shape one's ability to administer and manage activities efficiently. Figure (6) shows few women with local responsibilities as heads of their localities.

Such figure also revealed that, women in fact has been neglected the opportunity to participate in development process. However, on the same line there is another gap between the responsibilities held by women in their local communities. Such responsibilities although looks minor, it shapes one's ability to administer and manage efficiently. (Figure 6) shows few number of women with local responsibilities as heads of their localities.

**Figure 6: Women Heads of local communities**





**Table 4: Number of women in a department**

| <b>Effect</b> | <b>Frequency</b> | <b>Valid %</b> |
|---------------|------------------|----------------|
| 5 out of 20   | 26               | 43.4           |
| 6 out of 24   | 5                | 8.3            |
| 7 out of 25   | 9                | 15.0           |
| 8 out of 26   | 20               | 33.3           |
| <b>Total</b>  | <b>60</b>        | <b>100.0</b>   |

## **4.2 The Way forward**

By 'The way forward', I mean the way in which women can be helped to improve their situations, in the field of development and administration. The study observed the following areas to be improved upon:

### **4.2.1 Stop Violence against Women**

As high percentage (68.3%) recommended in (Table 1) that for such act do happen, violence against should be stopped. Mgala (2003) stated that, "as long as domestic violence is tolerated all over the world, women will still continue to remain in subjugation, which will seriously undermine development efforts until the right and full potential of women is achieved, lasting solution to the world's most serious social, economic and political problems are likely to be found".

In fact violence against women gives great fear, and this even leads to dependence, which has been pointed out as one of the challenges. For that case, there should be some mechanisms that bring the perpetrators to International Criminal Courts (ICC), for judgment for sexual and other crimes against humanity.

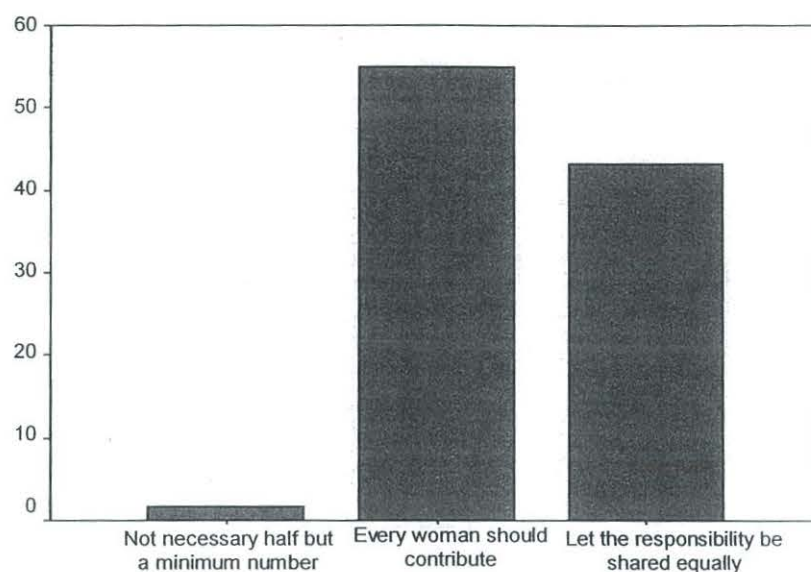
#### **4.2.2 Full participation**

Full participation in the development process is one of the strongest solutions to women's problems. About 58% of the respondents were in favour, in which every woman will have to contribute in her own way to the development and administration of Juba. On the other hand, 53.3% stated that women should work hand in hand with men for the development (Figure 6). Burkey (2002) stated that, participation is the new approach to development. That participation is a process whereby people learn to take charge of their own lives and solve their own problems, is the essence of development. That is the only way to help the women, and it is the way to sustainable development. That participation is an essential part of human growth, as the development of self-confidence, pride, initiative, creativity, responsibility, and that without such development within the people themselves all efforts to alleviate their poverty will be immensely more difficult if not impossible to achieved.

On the case of full participation, Enosa (2005) notice that women are the majority in Sudan and they did a lot during the war to sustain their families, and the war effort as well; therefore their full participation in decision-making is of great importance for the building of Juba town.

The full participation of women we are talking here about is not confined only to educated women. The indigenous knowledge of uneducated women is necessary for the development and administration of Juba. In other wards collected of ideas from the two groups is important; that is why in the sampling section different classes of women were interviewed, and questionnaires were read to the illiterate ones.

**Figure 7: The need to share responsibilities between women and men for development**



#### **4.2.3 Introduce girl and women adult education**

In order to combat the high rate of Illiteracy mentioned above, it was found out that let there be proper education system for the illiterate persons. About 46.7% of the respondents were in support of further training, as a means to combat the level of the prevailing Illiteracy as mentioned in Table 2.

Adult education can help the dropout girls due to early pregnancy. Bateisibwa (2006) said that education is the improvement of the quantity and quality of human resources and this leads to economic growth. In other words it is investment in human resource, as a means to development.



#### **4.2.4 Empowering of women**

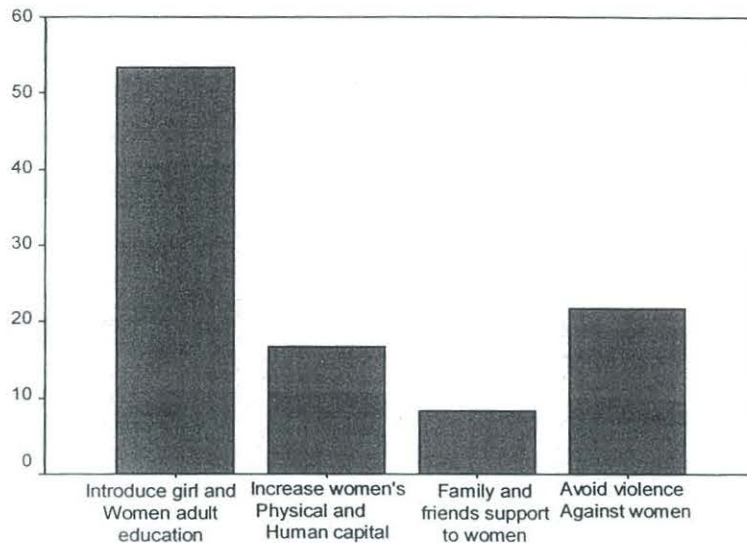
Although women empowering has been on since 1985 during the International Women Year, little has been achieved. Nevertheless, there is a need to ratify it again (Nalin, 2000), stressed that empowering gives power to make fair / accurate decisions, power to have the marginalized voice heard, power to negotiate on something that is not negotiable, and power within oneself to challenge past mis-deeds.

Such empowerment is what Malik (1999) talked of that "as informing the Sudanese women about politics. They are the majority of the population. ...but because of ignorance, they are trodden upon, kept in the kitchen and made to produce, put time has come for women to equally dance with men in the political arena.

Enosa (2005) stated that women spend some of their income on their families, more than men, therefore, if opportunity is given to them, they will bring up health children with health mind...more over women are trustworthy, detailed, and careful in doing business than men.



**Figure 8: The need and means for empowering women**



### **4.3 Women and their Organization**

The respondents in the Women Desk Department and the General Sudanese Women Union were interviewed. The Women's Union that was founded in 1974, died a natural death due to the civil war that started in 1983 it was resurrected in 1990. The Women Desk founded in 1989 also suffered from the War. When the war intensified in 1992, many members of staff ran to Khartoum. The intensification of the war in 1995 forced some donors like the W F P, the UNICEF, and even the government pulled out their support. However, the Catholic Mission continued to sponsor it till 2005.

The general Sudanese Union was said to be a none profit making organization. The members comprise of any religious denominations. Its 83 consultative body meets three times a year, to evaluate the progress and constraints of the

Association. Usually 500 participants attend the conferences, where they elect new members.

#### **4.3.1 Activities of the Association**

The Association of Women Union engaged mostly on, training, tailoring and organizing workshop for Women Union. The aim of these activities is to help learn administration and other relevant skills. The workshops were useful and computer literacy has been introduced for the first time in its history. So far 75 candidates have graduated, but the programme stopped due to lack of funds. There is also a Nursery school, which was founded in 1997. Though it collapsed during the Civil War, its activities resumed in 2005.

The department for the women desk held workshops as a way to help some of the women with home problems. The department has also a programme on dialogue with fellow Muslims, as a means to fight for peace and reconciliation, while helping the traumatized women at the same time. Information on the activities can be found in the Plan of Action of the department.

The Women desk department experiences surmountable obstacles. It lacks transport and funds to support its activities. The Missio stopped funding its activities in 2003. This paralyzed the department to almost stand still.

Pregnancy is one of the obstacles to women's progress. Women find it difficult some times to work effectively under pregnancy, especially in some departments where there is no special arrangements for pregnant women. The risk of losing their jobs is therefore high, because some managers may not need to wait for the same person until after deliverance. Some husbands are not in favour of their wives to get involved in some work, which would allow them to be out of the house.

#### **4.3.2 Creating women's groups**

Another way for empowering women in decision-making process for development is to establish organizational groups. Often women in groups have more power than individual women in requesting access to land credit agricultural service, extension work and training. Participation in groups can help women to learn Management skills and methods for generating job opportunities, revenue earning, and saving income (Women in Agriculture development, 1990). In this regard it will make sense to the saying that one hand cannot clap itself and make a sound i.e. two or more must clap to make a sound. Therefore, women need to strengthen their groups in order to build themselves well. Several minds and efforts need to be put together to yield good result. Some donors who wish to help will see this as seriousness and commitment, and will be able to assist when asked.

#### **4.3.3 Let women utilize their creativities and characters**

God gave special characteristics and creativities to women than men. Stein (2000) stated that women's vocation emerges from a recognition of the gifts and capabilities...women's brain are organized differently and they can perceive the emotional content in a situation... with both brain, whereas men only access emotional content with one side of the brain. These are the things needed for development. So women are in better position to the world into a better place.

On the same note of creativities and characteristics, Ruddick (2000) stated that women have some administrative and leadership characters by nature.

Watchfulness is one of them, where women are more aware of the feelings of others than men; Endurance follows it whereby women do preserver in difficult situations. Couldrey (2005) asserted that the situation in south Sudan civil war made women to experience certain unbearable situations. Their husbands were killed in the war, and they were left only with the children; life became so difficult till others start to sell themselves for the survival of the children.



Therefore, their endurance will make them not to give up in any delay in development process. Njung'e (2006) gave her experience on the perseverance, who was married to a man with his grown up children. The children could not come close until she was advice to take time for the friendship to develop gradually. It is the same scenario with development process.

#### **4.3.4 Poverty**

From the observation it was found out that poverty also contributed to women's drawback from active participation in development. This conclusion rhymed with what Bateisibwa (2006) noted that, the general poverty levels in the country make it difficult for the local government to raise adequate local revenue to finance the activities of any development process. Poverty of councilors, women in particular and the general population affect rational thinking, as each group would be struggling for survival in Juba.

Several informants stated that they could not think of anything than how to survive. And what accelerated it most was the termination of their husbands from work, under the pretext that they were rebels or collaborating with them. Their salaries were cut and the women managed to maintain their families by only selling local beer, cutting grass, firewood, and burning charcoal. Free movement was restricted which according to Amartya (1999), is an obstacle to development. The comment of Bateisibwa (2006) shows how poverty affects women in their contribution to development and administration. It means that whatever little money women get, they will not think of saving any since their standard of living is below the minimum.

## **CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

### **5.1 Summary**

The research focused on evaluating Women's role in Development and Administration in the post War in Juba, south Sudan. Many challenges and obstacles have been discovered and discussed, which hinder women from full participation in decision-making process, and in politics. However, the bigger part of the responsibility still depends on women. Solutions, suggestions and mechanism may be placed by the government or any organizations to promote 'gender awareness, and empower women, but if the women do not take the initiative of proving that they can make a difference, everything will remain on papers and no impact will be created. The Women must be prepared to carry the big part of the expectation by proving, and changing some of the loopholes obstacles to their full participation in the decision-making process and in the development process in the society. For instance, some behaviour like wearing certain types of dresses look scandalously unacceptable, which does not give dignity to the personality, as an administrator or a leader.

Since south Sudan in general and Juba in particular have undergone bad experience of destruction, backwardness, trauma, etc., due to the civil war, it will take time to build it up fast. But the people must build confidence, and the women need to start from the grass root with commitment and seriousness. As pointed out by Burkey (2002), that development is a process, which involves people on one hand and the factors of production on the other. This idea needs to be entertained in the process of development in Juba.

In this juncture it needs to be appreciated with great concern that in spite of the difficulties faced, women have a very unique character, which if integrated into development and administration, can yield positive results. Their motherhood, sympathy, endurance, doing different works at the same time without confusion, are unique qualities that assure their positive role in the development and



administration of Juba town. Women should be given every chance in which they can be able to exercise their potentiality. Noting that Liberia had the first African woman as a head of state, USA had a woman secretary general, and many other around the world have successfully experienced women in high level responsibilities, the women in Juba can do the same in the development of southern Sudan.

## **5.2 Conclusions**

There has been marginalization of women against position of leadership. Women have been denied to exercise their potentials in one way or another. There were some factors like lack of proper education, violence against them, strong traditional and cultural belief, etc. which contributed to women's backwardness. But on the other hand, the probability of women's active participation in development process is two third (2/3). This is from the fact that gender awareness is seriously coming up, women movement is also getting on the way: like New Sudan Women's Federation, Southern Sudan Welfare Association, Sudan Aid Women Desk and General Women Union Association. Women also have all the potentialities, which can contribute to development.

Another great hope for Women's active participation is that, they have some traits or behaviours, which if integrated into development process, will contribute to the development of Juba, once the chance is given to them.

However, the fact that little has been done to empower women, in order to alleviate their situation cannot be ignored. The International Community was, and is slow in combating the situation of women, including rules and regulations that can safeguard their securities.

The world is experiencing a dramatic change since civilization, globally, continentally and Regionally; therefore that global changes will bring differences



in southern Sudan and Juba in particular. The women in Juba, had serious civil unrest problems that cause their drawback from full participation in decision-making, development and administration. Within that period, women in Juba experienced hard life in all aspects. Thinking about development was therefore a dream.

The study gives a great hope, and show burning candles of struggle of women's attempts to development, through their voluntary and personal initiatives. The Women Desk departments of the Archdiocese of Juba, in particular, have their own plan of action, which shows that they are in the right path. So Women can contribute to development, based on the condition that chances be given to them, so that they can exercise their potentials.

### **5.3 Recommendations**

Based on the findings of the study, the following Recommendations are made to help the women in Juba to contribute to the development and administration of their town.

#### **A. Provision of Education as the foundation**

1. Women should be equipped through education, provision of freedom of speech, recognition of their role by the society, but not considered as procreators, and not worth for secretarial and junior employees in administration. More schools should therefore be introduced for girls.

2. A serious and strong punishment should be put in place for those who pregnant young school girls. This will reduce and stop school dropouts for girls due to pregnancy.

3. Husbands should be encouraged to allow their wives to continue with adult education, for further studies. Although some or majority of women are

illiterate, their involvement in decision making at all level is also necessary, because indigenous knowledge which is based on experience is very important for a start in all level of development.

#### **B. Women should be encouraged**

4. Women in south Sudan, need to be encouraged to forget the past and at the same time try to abandon the unnecessary African culture and tradition which are not beneficial to development. Women in Juba need to be told that what they were doing during the war (taking care of the family) need to be extended to the office as a process of development.

5. Women should be encouraged and told that they can do more than only marriage. Women have all the qualities of leadership. They are good listeners, symphatizers, and they can endure and bear some situations of hardship. Although it has taken long for the voice of women to be heard, and recognized in a society, time has come for women to change the world by their contribution to development in Juba. And true positive change will only be when women's situation will penetrate and be felt especially into those areas of society once dominated by men.

#### **C. Precautions against occurrence of civil wars and conflicts**

6. The civil war and tribal conflicts as man - made disaster are the beginning of every obstacle to development, resulting in mistrust, corruption, atrocities against human beings, misuse or diversion of resources especially funds, loss of human lives, etc., which are all obstacles to development. Therefore, it is very crucial to take every action to prevent it from reoccurring.

#### **D. There should be mechanism to stop violence against women**

7. Noting that Violence against women devalued them from full participation to development, it is recommended that justice MUST prevail, and Perpetrators of

atrocities against humanity, and women in particular, should be brought to International Criminal Court for judgment, so that the morale of women is boosted, their dignity restored, their traumatized situation gets healed and their confidence regained.

#### **E. Women should utilize their natural creativities**

8. The natural creativity of women should be brought to more broad line at the community level. Since during the civil war women helped their husbands in the frontline by providing them with food staff, society should continue to rely on women's contribution to development and administration of Juba town in particular and south Sudan in general.

9. Women have to show to the world that they do double work, that is collaborating with God in expanding the population, as well as caring for that population by working hand in hand with their companions (men). If women were able to sustain their families, serves, as breadwinners for their families, provide shelter for their families and school fees and medical care for their children, and security at family levels during the civil war, nothing will hinder them more during this peacetime. Women in Juba were the

#### **F. There should be monitoring and evaluating process.**

10. There is need to monitor and evaluate the representation of women in implementing the development and administration process, through the regular collection, analysis and dissemination of qualitative data on women and men at all levels in various decision-making process.

#### **G. Women should make good use of Media and communication.**

11. An important aspect of helping women to contribute to development is, to enable to tell their own stories as a way of healing themselves and seeking an end to what has happened, and also to inform their communities and the world



at large of their role in conflict situations and during peace – building and reconstruction periods.

#### **H. Women should be the center of development process**

12. In accordance with the United Nation declaration on the Right to development Article 1, that the human person should be the center of development, therefore the women in southern Sudan should be made the center of development process in Juba.

#### **I. Need for further research**

Further research in this regard is meant for what women can do, either to prevent conflicts beforehand, or find solutions to combat it like:

- To visit women in Sudan to learn what are the issues and needs, which are crucial for their contribution to development
- Using women's organizations and individual organizations who are familiar with the situation in south Sudan, as entry points for working in partnerships
- Start fundraising for projects geared towards development process



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## **APPENDICES**

### **APPENDIX I: Questionnaire for knowing the number and Responsibilities held by women in Juba Municipal council after the war**

1. How old are you?

- (a) 18 – 20            (b) 20 – 25            (c) 30 -45            (d) 40 –60

2. Which position do you occupy in the place of your work?

- (a) Senior Manager (b) Administrator (c) Secretary (d) Messenger

3. How many Women are there in your department?

- (a) 5 out of 20            (b) 6 out of 24            (c) 7 out of 25            (d) 8 out of 26

4. How many married women are among the employees of your department?

- (a) 10 out of 25            (b) 12 out of 30            (c) 14 out of 35            (d) 16 out of 40

5. How many unmarried women are there in your department?

- (a) 5 out of 15            (b) 8 out of 20            (c) 10 out of 25            (d) 12 out 30

6. How many women who are computer literate?

- (a) None            (b)1 out of 10            (c) 3 out of 12            (d) 5 out of 14

7. How many women who are heads of their local communities?

- (a) None            (b) 3 out of 10            (c) 6 out of 15            (d) 9out of 20

8. How many women who are married with children?

- (a) 4 out of 20            (b) 6 out of 24            (c) 8 out of 28            (d) 10 out of 32

9. How many women are among the MPs of your department?

- (a) None            (b) 2 out of 10            (c) 4 out of 12            (d) 6 out of 14



## **APPENDIX 2: The challenges encountered by women in conducting public business**

1. Do you have strict Religion obligation in the place of your work?

(a) No obligation    (b) few obligations    (c) more obligation

2. Do you entertain backbiting in the place of work?

(a) I do backbit    (b) not always    (c) no backbiting

3. Do you need to depend on some one for your survival?

(a) Yes    (b) some time    (c) not necessary

4. Is there any change since the movement for the empowering of women in decision making?

(a) Little change    (b) very little Change    (c) nothing at all

5. Violence is always caused by

(a) Married Men    (b) unmarried Men    (c) Soldiers (Men)

6. Most violence against women always do happen:

(a) In place of work    (b) at homes    (c) any where

7. Which type of violence have you experienced in the last 21 years?

(a) Physical    (b) Psychological    (c) Sexual    (d) All the three

8. What is the level of your Education?

(a) A Graduate    (b) High Institution    (c) Senior Level    (d) Only Primary

9. Does Tradition and Culture affect your free participation to development in Juba today?

(a) No      (b) not so much      (c) very much

10. Do you prefer your family more than your job?

(a) Yes      (b) not so much      (c) No

11. How did the civil war affect women in the last 21 years?

(a) No effect      (b) not so much      (c) very much

12. Which type of secrets do you keep?

(a) Home secrets      (b) office secrets      (c) family secrets      (d) none of the 3

13. With whom do you share the office's secrets with?

(a) With everybody      (b) only with my husband      (c) not with any body  
(d) Only among workers

14. Do you want to appear the best woman around?

(a) Yes      (b) No      (c) Not necessary      (c) by nature I'm the best

15. Which place do you prefer to compete with other women?

(a) In the Disco place      (b) in the working place      (c) in the Church  
(d) Everywhere I move

16. What do you usually compete for?

(a) For Men      (b) for beauty      (c) Competition is naturally  
(d) Attraction

17. If are given the chance to work to day for development after the war, will you be able to do it?

(a) Yes I will      (b) I need to be train first      (c) I need to go to school first

(d) Let men do it

### **APPENDIX 3: Ways to overcome the challenges**

1. Which of the followings do you think can overcome some challenges encounter by women?

(a) Stop violence against women so that thy can be free

(b) Employ every woman in any department so that they be equal in number with men

### **APPENDIX 4: Improvement for Women to contribute to development in Juba, south Sudan**

1. Which type of responsibility do you want to do as your contribution to the development of Juba, south Sudan?

(a) I want only to take care of my children

(b) I want to be a senior adviser to Women

(c) I want to do any work which will be given to me

(d) I want to work hand in hand with men

2. Do you prefer responsibility to be divided half, between men and women for the development?

(a) Not necessary half, but a minimum number of women

(b) Only Educated women should participate

(c) Every woman should contribute in her own capacity for the development

(d) Let the responsibility be shared equally among men and women

3. How do you want to contribute to the development of Juba, south Sudan?

(a) Through the mobilization of women

(b) Create/introduce the Ministry of women

(c) Through empowering women to express their areas of important

(d) Frequent workshop

4. Which among the below areas do you prefer as a means of empowering women?

- (a) Introduce Girl and women adult education
- (b) Increase women's physical and human capital
- (c) Family and friends support to women
- (d) Avoid violence against women

5. What kind of full participation do you suggest in decision making for development?

- (a) Women among themselves
- (b) Women and Men
- (c) The government (both sex) with uneducated
- (d) Number B and C up

#### **APPENDIX 5:discussion and interview guide**

1. When was the Women Desk / Association founded?
2. Which denomination does the Association composed of?
3. What are the aims of the Association?
4. How does one become a member of the Association?
5. Do you have any written program for the Women?
6. Is there any improvement / achievement the Association has gained or experienced so far?



7. Is Women Desk a profit making Organization?
8. Do you have any policy for improving women active participation for development?
9. What was the situation of women during the civil War?
10. What do you think are the main obstacles to women for development?
11. Do you have any option to improve such situation?
12. The facilitator introduce herself and her assistant
13. Discussant introduce himself
14. Facilitator introduces the topic and the objectives of the study
15. Facilitator opens the discussion by inviting the first discussants
16. After each discussant, the facilitator invites the next till they are all done
17. Facilitator invites any other relevant information
18. Facilitator thanks all the discussants and call the discussion off
19. How is your economical status

## **APPENDIX 6: Guiding Letter for the Questionnaire**

Dear Madam,

Attached to this letter are Questionnaires, which you are, asked to tick the correct answer of your choice. Your free and full participation in this regard, will be a great help to the success of the Research.

However, you are not obliged to write your name.

Any Questionnaire, which is not clear, you are free to ask for clarification.

Thanks for the cooperation.



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OFFICE OF THE ADMINISTRATOR  
SCHOOL OF POST-GRADUATE STUDIES

27<sup>th</sup> July, 2006

The Women Desk Department  
Archdiocese of Juba  
SUDAN


**RE: INTRODUCTORY LETTER FOR FR. PETER KARLO NAFUONI**  
**MA DAM/8590/51/DF**

The above mentioned, is our student in the School of Post Graduate Studies. He is doing **Masters of Development Administration and Management (MA DAM)**

Fr. Peter is currently doing his research on **"Citizens' Perspectives on the Role of Southern Sudanese Women in Post War Development Administration of Juba Town, South Sudan"** as a final requirement for the award of Masters in Business Administration of Kampala International University.

Any assistance accorded to him will be highly appreciated.

Thank you very much for your services.

  
**DR. ANGELITA PESCADERO-CANENE**  
**Associate Director, SPGS**

SUDAN AID WOMEN DESK  
ARCHDIOCESE OF JUBA  
P. O. BOX 32  
JUBA – SUDAN  
10<sup>th</sup> August, 2006

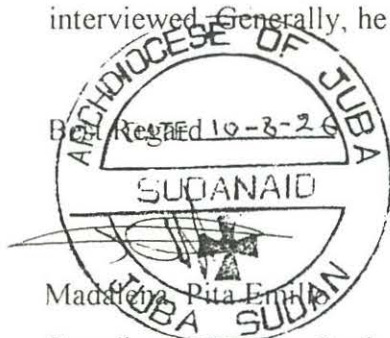
Office of the Administrator School  
Of Post Graduate Studies  
Kampala International University

Re: FR. PETER KARLO NAFUONI MA DAM 8590/51/DF

Dear Madam /Sir,

In reference to your Letter dated 27<sup>th</sup> July 2006, regarding the above mentioned subject, who is your student in the School of Postgraduate Studies. We as the Office of Women Desk Archdiocese of Juba want to acknowledge that, he has conducted his assignment with zeal and honestly.

The Questionnaires given to Women were answered and the Office of Women Desk was interviewed. Generally, he has completed his job successfully.



Coordinator Women Desk  
Archdiocese of Juba.



A meeting of 5 members to rewrite the guide- lines of the Body Of Women For Peace and faith.

The meeting started at 10.45 Am and was opened with a word of prayer by Agatha David. The meeting lasted for 2 hrs and half. It was closed at 1.30 PM.

**Attendance:**

1. Harriet Baka.
2. Magdellena Pita.
3. Agatha David.
4. Anna Mary Otim.
5. Paullina Wani Jada.

The last minutes was read by Magdalena Pita, then we started with the introduction of the group:

**Introduction/Background.**

The Voice Of Women For Peace And Faith Started on **8th October,2005** after a workshop organised by the women desk office of Archdiocese of Juba Catholic Archdiocese Church. The participants of the workshop were drawn from **all 5 churches and community based organisation.**

The topics presented during the workshop were as follows:

- 1.Human rights ( women and child Rights ).**
- 2. Social issues.**
- 3. Nonviolence.**

As a result of the workshop the women decided to form a body called voice of women for peace and faith ( VWPF ).

**Function Of The Association:**

1. to uplift the under trodden to be the voice of the voiceless.
2. to fight against social discrimination and violence of all types against women and children
3. to fight against harmful cultural and traditional practices.( those within and outside our country).
4. To fight against HIV/AIDS ( since, women and children are always the first victims of any incident.

The impact of these social problems are threatening the society as a whole. Therefore, to combat all these, commitment at all levels from social action are urgently needed.

- The moral responsibility is entirely upon the shoulder of each and everyone of us.
- Each individual, religious Leaders, Government, civil societies National and International NGOS are to join hands in the function.

Since this body is comprise of the five (5) churches and Societies, so it intends to act as a link between SCC women desk and grassroots.

### **1. Vision:**

We are aiming at a peaceful society where women and men are spiritual and material empowered to work together towards socially, economically, political and religious justices prevail.

### **2. Mission:**

- We want to have a peaceful and just country by creating networking with the government, church Leaders and other relevant groups and agencies.
- We want to encourage our children to adopt and promote our original good African Cultures.

### **3. Overall Aim:**

- To have a just and peaceful society.

### **4. Objectives:**

1. to conduct awareness programmes workshops, seminars, and conferences at the grassroots level.
- 2 To create linkages between grassroots and governments and nongovernmental organisations and others.
3. to work as a pressure groups for the common good of the society.  
To build the capacity of women to enhance the improvement of their status.
5. To prevent the spread of HIV/AIDS epidemic through awareness creation, workshops and seminars.
6. To improve access and utilization of the media.
7. To promote human rights, free education and literacy programmes for women and girls.
8. To present, lobby and advocate on women issues and concern.
9. To main the unity our societies for purpose of building unity Sudan, by pooling together efforts aiming at improving the position of women and promote cooperation and strengthen team work spirit.
10. To encourage all Leaders to play a proactive role in eliminating all forms of violence against women and children abuse of harmful cultural and traditional practices, such as child marriage and wife inheritance.

