Sudan University for Science and Technology
Graduate college

The Role of Women in Conflict Transformation and Peace Building in the Sudan
Case Study Kassala and Rea Sea states

دور المرأة في تحويل النزاع وبناء السلام في السودان
دراسة حالة ولايتي كسلا والبحر الأحمر

A thesis submitted in the fulfillment of the requirements for Ph.D degree in community development

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DEDICATION

**To the displaced women
who struggles for safe and better life.**

Acknowledgement

ABSTRACT

The aims of this research are to enrich the conceptual understanding about the role of women in conflict through find out the approaches that women use for their involvement in conflict and peace building process. And explain women's current role in meditations and reconciliation and transform conflict and peace building. And it aims also to assess the socio – economic and environmental and health impacts of conflict and peace on women in the area, in order to recommends ways that provide expanding the role of women in peace building process in Eastern Sudan.

The research adopts an interrelated approach depending mainly on the inductive methodology and descriptive analysis by using the field survey in the internal displace camps IDPs, as well as Questionnaires designing to collect information covering the sample size of 462 divided into two categories; 400 for the IDPs women in the camps, selected according stratified sampling method and 62 for the members of the organizations and institutions in (Kassala and Red Sea) were selected by simple random method. The statistical package for social science program was used for the entry and analyzes of the data collected.

The study arrived at the following results and finding:

1. Women play an important role in transformation conflict and building peace in the area, they are beneficiary from termination of war or conflict and building peace in community.

2. The findings confirm that there is a significant difference between women's contribution in the formal and informal conflicts and peace process.

3. the study reveals that factors influence the participation of women in conflict transformation and peace building process in Eastern Sudan are:

lack of gender awareness or political will that perpetuates patriarchy and old/negative traditions, the social structure of the family in eastern Sudan and the reproductive role of women as well as the high illiteracy rate among women in the area. These lead to low confidence levels and lack of self-esteem among women. It is worth-mentioning that, the high illiteracy rate among women is influential one.

The research points out packages of recommendations including,

1- There is a need to raise the awareness among decision maker of the importance of the role of women in conflict transformation and peace building.

2- Change the misconception in some women that peace building operations related to political affair of men.

3- The policy maker should be developing the capacity building opportunities to help women acquire the expertise required to participate in formal peace building.

4- Provide technical support to organizations associations and activating its role in raising awareness among women in the region.

مستخلص

يهدف البحث الي إثراء الفهم حول دور المرأة بشرق السودان في عمليات تحول النزاع وبناء السلام. كما يسعي البحث الي توثيق وتحليل الاليات التقليدية لتحويل النزاع وبناء السلام وبيان إمكانية الاعتماد على الأرث التقليدي المحلي وتوثيق دور المرأة داخل هذه المنظومة والعمل على رفع كفاءتها في هذا المجال. من جانب أخر يحاول البحث توضيح الاتجاهات والأساليب التي تتبعها المرأة للتعايش والتكيف مع الاوضاع أثناء وبعد النزاعات والاستفادة منها في عمليات إدماج المرأة في برامج دمج وتأهيل المجتمعات بعد النزاع وبناء السلام. كما يهدف البحث الي تقييم الاثار الاجتماعية والاقتصادية والصحية والبيئية للنزاعات على المرأة .

تكمن اهمية الدراسة فى ان هنالك قصور فى مجال دراسات النزاع بمنطقة شرق السودان ؛ اذ أن معظم الدراسات التي أجريت حول طبيعة النزاعات فى السودان وتاثيرها على النواحى الاجتماعية والاقتصادية للحياة – على الصعيدين المحلي والعالمى-اهتمت بجنوب السودان ودارفور، خاصة تلك المتعلقة بقضايا النزاعات وقضايا النوع. من جانب آخر تحاول هذه الدراسة وضع اساس معلوماتي لدراسة النزاعات، واوضاع النساء وعلاقات النوع بالمنطقة؛ والتي يمكن ان تستخدم بواسطة المراكز والجهات البحثية المهتمة بقضايا المراة والنوع والمؤسسات الاكاديمية والمنظمات الاجنبية لمزيد من الدراسات فى هذا المجال. هذا الى جانب محاولة شرح التناقض الذي يميز أوضاع المرأة وعلاقات النوع في شرق السودان. ففيما يبدو للوهلة أن هناك تهميشاً يقع على المرأة من حيث عدم مشاركتها في إتخاذ القرار نجد كثيراً من العادات والتقاليد ورواسب ثقافة البجا تدل على أن للمرأة مكانة مميزة بهذه المجتمعات خاصة في مجال تحويل النزاع الى صيرورة للسلام.

انتهج البحث المنهج الوصفي التحليلي والمنهج الاستقرائي مستخدما الدراسة الميدانية لجمع المعلومات بمعسكرات النازحين بولايتي كسلاوالبحر الأحمر. كما استخدم البحث اداتين هما الاستبيان والمقابلة لجمع المعلومات من العينة والتي بلغ حجمها 462 من المبحوثين . توزعت الي فئتين الفئة الأولي النساء النازحات بالمسعكرات بلغ عددها 400 مبحوثة تم اختيارها وفقا للتقسيم الطبقي البسيط (stratified sampling) . الفئة الثانية شملت 62 من العاملين ببعض المؤسسات والمنظمات العاملة بالمنطقة تم اختيارها وفقا للاختيار العشوائي البسيط simple.

(random sampling) استخدم برنامج الحزم الاحصائية للبحوث الاجتماعية لتحليل البيانات.

خلص البحث الى النتائج التالية:-

1- تلعب المرأة في شرق السودان دوراً هاماً في عمليات تحويل النزاع وبناء السلام

2- وتعتبر مستفيدة من ايقاف النزاعات واستتباب الأمن بالمنطقة.

3- برهنت نتائج البحث بأن هنالك فروقاً ذات دلالة احصائية بين دور المرأة في عمليات تحول النزاع وبناء السلام على المستويين الرسمي والشعبي.

4- اوضح البحث أن من العوامل التي تعيق مشاركة المرأة في عمليات تحول النزاع وبناء السلام نقص الوعي باهمية قضايا النوع والسياسات التي تكرس لبعض المفاهيم المجتمعية السالبة. كما تساهم التركيبة الاجتماعية للأسرة بشرق السودان والدور الانجابي للمرأة مع ارتفاع معدل الامية بين النساء بالمنطقة إلي تقليل ثقة المرأة بنفسها وعدم مقدرتها علي مجابهة الصعوبات.

كما خلص البحث الي عدد من التوصيات منها:-

1- ضرورة رفع الوعي لدى صناع القرار بدور المراة في عمليات تحويل النزاع وبناء السلام وضرورة الاعتراف والتاييد لمشاركتها في هذا المجال.

2- ازالة الفهم الخاطيء لدى بعض النساء بان عمليات بناء السلام شئون سياسية تخص الرجال فقط.

3- الاهتمام برفع قدرات النساء واكسابهم الخبرة التي تؤهلهم للمشاركة في تحويل النزاع وبناء السلام على المستوي الرسمي.

4- تقديم الدعم الفني والمادي للمنظمات والجمعيات النسوية وتفعيل دورها فى رفع الوعي لدى النساء بالمنطقة.

List of Abbreviations

AU   A African union

CPA   Comprehensive Peace Agreement

CSO   Civil society organization

EF   Eastern Front

ESPA   Eastern Sudan peace Agreement

FNC   Forest National corporation

GEST   Gender Expert Support team

GOS   Government of Sudan

HAC   Humanitarians Aid Commission

IDPs   Internal displaced people

JEM   Justice and Equality movement

NAA   National democrat Alliance

NGOs   Non governmental organization

SPLA   Sudan people's liberation Army

SPLM   Sudan people's liberation movement

UNHCR   United Nations High Commission for Refugees

UNICEF   United nation children fund

UNIFEM   Unite Nation Development Fund for Women

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1:- Introduction

Conflict in Eastern region of the Sudan has historically occurred as a result of struggles over access of natural resources, such as land and water. It was mainly this factor that governed the conflict within and between differing communities in the area. However, in recent decades such conflicts have been at a very small scale.

The opposition of in Eastern Sudan evolved as a peaceful movement to claim right for the isolated and marginalized Beja community. The successive governments turned a blind eye to the situation and the repeated claims that the area needed was urgent development. The élites in Eastern region feel that it is high time to revisit the government's claim that the resources of the area (port – mines – oil investments are national public wealth; the government should strike a balance between national wealth and the welfare of local citizens. The Beja congress started as the Associations of east to claim right for the isolated and marginalize Beja community, but evolved historically until it become an armed movement working with NDA (National Democratic Alliance)

Most recent events, the attack of the Toaker province (Garora village) In 1997 and the occupation of the Hamashkorib province by NDA and SPLA between March 1999 –November 2000, the attack on Kassala town, the tense relationship with Eritrea , the government have put the region under spotlight and it included under armed conflict zone in Sudan.

In mid 2004 the armed Beja Congress allied with the Free Lions of the Arab Rashida tribe. The much richer Rashaida are nomads of Arab descent who migrated from Saudi Arabia in the mid-nineteenth century and still maintain links with the Arabian Peninsula.

The Rashaida was incurring Khartoum's wrath when they showed solidarity with Kuwaitis during the first Gulf War. After suffering killings and torture at the hands of their own government, as well as the confiscation of many of their own vehicles, the Rashaida joined forces with the Beja.

The Eastern Front has links with the Sudanese Peoples Liberation Movement (SPLM), the main rebel group in the south, which deployed troops in eastern Sudan, in an area called Hameshkoreb, via Eritrea in the 1990s. This fact increased their military potential in the East posing serious threat to oil installations and gold mines. The alliances shifted conflict from a dimension to a regional one.

In 14 October 2006 the Eastern Front and the government of the Sudan (GOS) Signed the Eastern Sudan Peace Agreement, thus, formally bringing the conflict to and end.

The impact of these conflicts on society is very significant. A great number of people are killed or displaced and the social fabric is disrupted. Educational and health services suffered greatly and many people were displaced far from the resources by which they earn their living. As a consequence productive

systems themselves are severely affected, but the signing of a power-sharing agreement in mid-October 2006 has brought hope to a region rich in natural resources but beset by poverty. If fully implemented, it would stabilize one of Sudan's most important regions economically.

The Sudan, as part of the third world is concerned with the question of peace and is consequently looking and working towards it. Many efforts and initiatives were born in search for sustainable peace in Sudan.

1-1:- problem of the study:-

While conflict and instability results in profound loss, stress and burden on women; they develop strength to counteract the weakness and pain they have subjected to through years of war and deprivation. They acquire new status, skills and power through taking new responsibilities which challenges existing norms about their in society.

Women are also involved in conflict transformation. Their activities, which are mainly carried out within the framework of associations, include the development of survival strategies at community level, the reconstruction of communities that have been devastated by conflict, lobbying belligerents to lay down their weapons, the rehabilitation and social reintegration of combatants and awareness-raising campaigns aimed at promoting women's participation in decision-making processes relating to peace.

There is a growing awareness of the contributions that women can make in conflict transformation and peace process. Because may be that women efforts to promote peace are being carried out on the grass roots level where they are not as visible as high level peace negotiations.

Despite the role that women played at various levels to bring peace to the Sudan their role has tended to be underestimated or ignored during negotiations. This may have originated from the misconception that women are passive victims of war, forgetting the very important role they have played in negotiating, keeping and building peace in their communities.

The role of Sudanese women varies by regions; in general they have been active particularly at the grassroots level during war, empowering themselves through various activities such as small income generating ventures, skills promotion, conflicts resolution and peace building initiatives and literacy campaigns. Yet they face many obstacles which could hinder their full involvement in development However, despite these constrains women were able to find a place for themselves in a male dominated sphere and to create and develop their own civil society organizations and reinforce there participation in the community.

Situation of women in Eastern Sudan was not differing from that of women in other parts of the Sudan; or it may be worse than others due to the complex gender relation in the area.

Support for women's efforts must be seen as a vital component of peace and reconstruction. The study focuses on the continued absence or persistent exclusion of women in decision making across all sectors of development, particularly in conflict transformation and peace building process and attempts to answer the following questions:-

1- How the conflicts affect women's life, economically, socially and environmentally?

2- How local women perceive and live the conflict and post conflict reality, and how this relates to their personal survival strategies and mechanisms identifies their role in conflict transformation and peace building.

3- What are the traditional forms of conflict management particularly those related to women?

5- Are women involved in peace building activities, and if they involved do they have capability to do so effectively?

1-3:- The importance of the study:-

This study targeted the introduction of a new dimension to the previous studies on this issue were mainly focused on the impact of conflicts on women negatively.   And study targeted the introduction of a new dimension to those studies by focus on women's role.

The importance of the study arises from the some lack of both, women and conflict studies in the Eastern Sudan. Most studies were concerned with conflict in Southern and Western Sudan. So this study tries to provide a research based materials in this issue which is used by women research centre, NGOs and Academic institutions for further studies.

Moreover, the study takes it is importance through its attempts to enhance and strengthen the role of Eastern Sudan women in conflict transformation and peace building process. It attempts to investigate the reasons of involving the Eastern women in peace process and explain their role as peace builders as mothers, wives and sisters.

The study tries to show that women must be involved in conflict preventions, resolutions, transformation and peace building process at all level. If women are not active participants, the views, needs and interests of half of the population are not represented and therefore interventions will not be appropriate. And if they involved do they have a capability to do so effectively?

1-4:- Objectives of the study:-

The study aims to enrich the conceptual understanding about the role of women in conflict transformation and peace building by achieving the following objectives:-

1- To investigates and analysis the traditional forms of conflict management and give examples of the role of women in the area of the study.

2- To find out the approaches that women use for their involvement in conflict and peace building process.

3- To assess the socio – economic, environmental and health impacts of conflict and peace on women in the area.

4- To explain women's current role in meditations and reconciliation and transform conflict and peace building

5- To assess skills, resources and capacity of women identifies existing gabs.

6- To recommends ways that provide expanding the role of women in peace building process in Eastern Sudan.

1-5:- Hypothesis of the study:

1-Women in Eastern Sudan are beneficiary from termination of conflict and building peace in the area.

2- Women in Eastern Sudan have an important role in conflict transformation and peace building through their educational value in their home and community.

3- Conflicts have negative impacts on the environmental, health and sociological situations in the area.

4- There is a change in the traditional gender role in the area before and after conflict.

5- There are some cultural, social and political factors that hinder women's effective contributions in the   peace building activities

6- There is a relation ship between women's awareness towards the important role they can play in the area and their attitudes towards their participation in conflict transformation and peace building.

7- There is statistical difference between women's informal role in conflict transformation and peace process, and their formal role.

1-6:-Methodology of the study:-

The researcher adopts different approaches of research methods. The descriptive approach was used to describe and analyze the type of conflict within the area and factors that hinder or reinforce the role of women in conflict transformation and peace building and the Inductive approach. The general inductive approach provides a convenient and efficient way of analyzing qualitative data for many research purposes.

1-7:-Tools of data collection:-

To collect the data about the conflict in the area, traditional forms to managing it, peace building process and role of women in the area, the following procedures are used:-

7-1-1:- Primary data:-

7-1-1-1:- Field work:-

The field work constituted the main source of primary data. To serve the objectives of the study field work was intended to cover geographical and ethnical diversity among the population in the internal displaced camps in the area. The selection of the sites was to help the explored of different research indicators.

The sampling procedure was also carefully delineated to care for representation of the various groups of total population in the IDPs camps and there attitudes towards the conflict transformation and peace process in the area.

1-7-1-2:- Interview; - An important and effective tool to collect the data which needs more explaining and analysis, Two types of interview were used:-

1-7-1-2-1:- Formal interview (face – to face) interview is conducted with the officials and Local leaders. Available sources on the Beja are meager and, though some use of these is made for the main theme of the research — cases of conflict, procedures and norms and values — local leaders and resource persons from the area, who have worked there for a long time are the principal source of information. (Appendix no 1)

1-7-1-2-2:- Formal interview using questionnaires to draw information from the local women in the area. (Appendix no 2)

1- 7-2: Direct observation: - Another method for obtaining primary data is to investigate the social, economic and cultural factors in the area is used to investigate and

support the data about the location of the area and the social behavior of the people in the area particularly the women.

1-7-3:- Secondary data:-

It indicates the formulation of the problem through the review of relevant literature related to the study reference, Published and unpublished deemed necessary to enrich the analytical frame work and furnish the necessary secondary data base. Besides that oral testimonies are useful tools to trace the history, emergence and growth of the women's role in conflict transformation and peace building and documented various experiences.

1-8:-Sample design:-

Sample is selected from two categories of population, first the local women in the area and the second category, involves some of staff of institutions and organization in the area. Stratified sampling was used focusing on the geographical distribution. The researcher has ensured through stratification that the part of population variation resulting from the existence of different group, (northern Kassala, southern Kassala, Port Sudan and Toaker) is represented in the sample in a way or another. Sample is chosen by simple random sampling from the total population of the two categories.

1-9:- Data analysis:-

Data analysis was carried carefully selected indicators worked out in relation to the specific study objectives; SPSS is used for statistical analysis.

1-10:- Research organization:-

The study is organized around five chapters.

Chapter one: - It includes introduction- research problem- research objectives - research methodology organization of the research and the previous studies.

Chapter two: - Literature review

The chapter focuses on the theoretical construction of conflict, conflict resolution, and conflict management and conflict transformation concept and dimensions. The chapter also covers the concept of peace and peace building dimensions. The chapter also explains the impacts of conflict on women. Also the chapter reviews the role of women in conflict transformation and peace building touched an African perspectives or experiences.

Chapter three: - Geographical background to the area of the study, conflict in the area and the situation of women in the area**.**

Chapter four: - shed lights on the methodology used to collect the research data from field work and from secondary sources.

Chapter Five: - Presentation, analyses, discussion and results

1. General characteristics of respondents
2. The impact of conflict on women
3. Socio-economic role

4. Environmental and health impact

5. the role of women in conflict transformation and peace building

   5.1- The informal role of women in conflict and peace process

   5.2- The formal role of women in conflict and peace process.

 - **Conclusion and recommendation of the study.**

 1-11; - Research Borders:-

1-11-1:- The periodic borders: - The research cover the period from 98- 2008**.** The successive conflict events during this period put the region under spotlight and it was included under conflict zone in Sudan.

1-11-2:- The geographical borders: - The research cover the conflict area in kassala and Red sea states particularly the internal displaced camps around kassala, Port Sudan and Toaker cities.

1-11-3:- Human borders: - The research targeted the IDPs women in the camps and members of the organizations and institutions working in the area

1-12:- Terminology of the Study:-

1-12-1:-Women's role:-

Role is alternatively defined in studies as "the expected behavior associated with a particular social position "; as "the set of actual performances and functions expected of a person in

a particular social position" or as "the expected patterns of behavior or actual patterns of behavior associated with a particular social position". From these highly similar definitions it is clear that role refers to the actions of an individual occupant of social position.

A study of women's role analyses male and female norms systems, male and female expectations about their social and religious roles; and the attitudes of men to women and women to men. (Buvinic, Mayra, 2003:3)

1-12-2:-Conflict transformation:-

Conflict transformation is a generic comprehensive concept referring to action that seek to alter the various characteristics and manifestations of conflict by addressing the root causes of a particular conflict over the long term with the aim to transform negative ways. The concept of conflict transformation stresses structural, behavioral and attitudinal aspects of conflict. (Martin. Fisher& Ropers, 2004:13)

1-12-3:-Peace Building:-

Peace building is about under taking with program designed to address the cause of conflict and the grievances of the past and promote long term stability and justice. Peace building is not mainly concerned with conflict behavior but rather with addressing the underling causes and attitudes that bread violence such as inequality, discriminations, social injustice, social exclusion, prejudices, stereotypes, mistrust, fear and hostility

between groups. It is, therefore a process with a well designed and expeditious work that continuous through out all stages of conflict, in other word, peace building is a transformation process for positive social and political changes through tackling root causes of conflict. (Sahl, 2007:23)

1-13:- The previous studies:-

On of the previous studies related to the roe of Sudanese women in conflict and peace process, a study conducted by Nada Musatfa (1998) under title: - The role of Sudanese women under war and peace situation. The study prepared for the requirement for master degree in gender and development In Ahfad University for women.

The study agreeing with the most widely held assumption found in the literature that, although women in Sudan have been suffered so many difficulties during conflicts and war; they have been completely neglected and excluded from any activities related to conflict resolution, particularly at the official level. She argued that policy makers usually marginalize women's role and the place them in lower positions of management or administrative hierarchies on the wrong assumption that their nature as women does not suit decision-making positions.   The study concentrated on the southern Sudanese women, her primary data were obtained using the interview. The interview was addressed to women who were affiliated to organization groups which are working on peace

issue. So her findings are generally related to the formal role of women or the mechanism used by such organization to reinforce women's role. But her findings agreed with the most findings reveals in this study about the role of Eastern Sudan women for examples both studies reveals that the low role of women in conflict and peace process at the official level. Further more the both studies reveal some of the factors hinders women's role in conflicts and peace process, such as the family institution and patriarchy at both family and state levels.

Nada in her study mentioned different interesting strategies to enable women to be involved in peace building process. One of those strategies used by the organization is the training workshops and seminars as a method to empower women leaders to be active in the peace building process. Anther strategies she mentioned and agreed with findings of this study; was the integration of women in the power structure in the public arena. On the other hand what I strongly agreeing with her, criticism to the empowering strategies that neglecting the vital importance of including decision makers. Since decision makers are those who formulate policies including women's involvement in the peace building process as well as in other public activities. Inclusion of decision makers as a target group for these strategies can guarantee avoidance of gender blind policies that fail to recognize gender as a key determinant of choice available for men and women and gender bias.

On the other hand Nada in her study discussed how Sudanese women conceptualize peace, she explore that Sudanese women conceptualize peace as settlement, love, security and development. And she saw that the conceptualization of women to peace reflects that women's understanding and visions have greatly enhanced.   This is as a same as what mentioned in other study in this aspect. Study under title:- Sudanese women's perspectives about peace. This study conducted by Wafaa kamil for Master Degree in peace studies in peace studies center, Juba University.

The study show and assess the awareness of women views on peace particularly how Sudanese women conceptualize peace. The research also was conducted with members of women organization. Findings of the research reveals that majority of Sudanese women identified of peace as a state of freedom from war, security at work, at the street, and in educational institutions. And realization of food, clothing and shelter,

Further more, wafaa study explore the women's role in peace process from there perspectives, she mentioned women thinks that the peace occurs when women share with men some of the responsibilities e.g increasing income and decision making in the house hold. According to waffa, the majority of women saw that peace could be achieve by dialogue, which should eventually lead to the promotion of mutual relations

among the people. One of her findings is that Women believe that any actions towards conflict resolution and peace building can not be brought from out side; it beings from thSe house, where couples interact with each other and their children. It is within the family that children first learn about relationships with other children.

This finding reflects good awareness of women towards the role they can play which is contradicted with finding of this research. It reveals that, in spite of the great role women can play in influencing their husbands and children, they are not aware about this role in transform conflict and build peace in the area they deals with it as a part of their traditional role as mothers, sisters and wives .

Other study dealt with the importance of women's role in conflict resolution and peace building, the study done by Joice Michel under the title: - women and peace building in Sudan to the requirement of master degree in rural development studies.

The study in it is objectives agreeing with many studies in this field, particularly those two mentioned above. But with more concentration on peace culture, she mentioned that to protect peace we need to create culture of peace, which is the people's value and behavior that lead to venues of peace which sustain human freedom, human rights, justice solidarity, forgiveness, individual dignity and equality between men and women.

The study put forward that women's role in peace is not seriously recognized as they are really involved in peace making. The women role starts by culture of peace at the family level and extending to school and society. She eliminated some approach which women adopt to sustain the peace culture in family and community, which are; the suppression of racial, economic and culture prejudices. And the recognition of equal right to member of the family, accepting dialogues means of conflict resolution mechanisms.

One of most important studies in this issue is the study done by Mohamed Awad Osman under the title "Transition from war to peace in Sudan" in university for peace. The study is of special importance because it is being published at a time when, for a variety of rezones, international attention is focused on the conflicts long ranging in Africa's largest country. Dr Osman emphasize the difficulties that are caused not just by different factions within Sudan but also by the way in which, from years following Sudanese independence in 1956, external factors, some neighbors, other from farther field intervened in, and often used, the conflicts of the Sudan.

The study is also keen to draw out the possibilities of new forms of conflict resolution and post conflict reconstruction. In Sudan, as elsewhere in Africa and Asia, there has been a growing interest in recent years in using the resources of the existing society it self, be this in the form of relatively new

types of organization "civil society" or in the shape of more traditional and established centers of authority, based in the villages, the tribes or the religious group.

The study dose not only addressed the question of Sudan, but also discussed many border issues present in any comparative study of conflict resolution and peace building

CHAPTER TWO

THEORETICAL FRAME WORK

2-1- The concept of conflict:-

It is almost difficult to state a unified definition due to different interests and specialties of the researchers in this field. Political scholars defined in away differently from the sociologist who in their turn differ from the sociologists or criminologist or law makers, some times it is defined in away that varies according to the purpose set for and the circumstances involved ,too . (Helmi S, 2001:25)

Tackling the definition of conflict has always been encompassed by difficulties resembled in the attempts to fix a sociological definition for those different vision ,attitudes ideological concepts of every researcher around this concept , consequently , we notice that conflict has many definitions which reflect the different stands that the researchers take in various social problems as well as the interests and concerns of social sciences and humanities specialties in different branches of studies. (Mamoun S, 1992: 18)

In ordinary English, conflict is a verb and a noun used to depict instances in which people do not get along, or disagree or act on this disagreement, from minor differences of opinions to organized warfare on world wide scale. We speak disharmony between political opinions or personal taste. (Febboro,A &Chirs J, 1994, 229)

The Oxford dictionary defined it as a fight or an argument. an armed conflict , the new laws have brought the government

into conflict with the unions or a differences between two or more ideas wishes, etc . As a verb, A&B conflict A conflict with B to disagree with or be different from. The statements of the two witness's conflict. (Oxford word power, 2005, 55)

The Webster's student dictionary defined conflict as struggle, battle, a state or condition of opposition anta opposed and contradictory impulses, to come into collision. (Webster's Dictionary, 2005.48)

This was already evident in thinking of the European theorists of the early modern period. For Machiavelli, conflict was a result of desire for self_ preservation and power .For Hobbes,the three principal cause of quarrel in a state of nature were competition for gain, fear of insecurity and defense of honor. For Hame, the underlying conditions for human conflict were relative scarcity of resources and limited altruism .For Rousseau the state of war was born from social state it self (Ramsbotham, Woodhouse &Miall,2007::79)

The International Encyclopedia of social science classifies conflict into different aspects, psychological aspect, social aspect, political aspect and anthropological aspect.

The psychological aspect referred conflict to situation in which a person is motivated to engage in two or more mutually exclusive activities. Conflict may occur on many different levels. On the overt behavioral level a tribe's man may be motivated both to approach and to avoid the taboo object. On

the verbal level, a person may want to speak the truth but fear to offend. On the symbolic level, ideas may clash and produce cognitive dissonance on the emotional level; the visceral responses involved in fear and digestion are incompatible. Motives are important in conflict and for this reason the term motivational conflict is often used. (Edward .J.1972, 220)

A clash of interest, values, actions or direction after sparks a conflict. Conflict refers to the existence of that clash. Psychologically, a conflict exists when the reduction of one of one of motivating stimulus involves an increase in another, so that a new adjustment is demanded. The word is applicable from the instant that the clash may not yet have occurred. (Wikipedia: 1)

Attention to the psychological investigations of conflict is important because many are shared by all who study conflict, similarly, many of the results of psychologist efforts are widely cited and used, not only by others academic and researches, but by practitioners of conflict management and resolution as well. (Febbrero,A & Chris, J, 1994,237)

From social aspect, social conflict may be defined as well a struggle of over values or claims to status, power and scare resources, in which the aim of the conflicting parties are not to only to gain the desired values but also to neutralize, injure, or eliminate their rivals. Such conflicts may take place between individuals, between collectives inter group as well as intra

group conflict are perennial feature of social life. Conflict is an important element of social interaction. Far from being always a negative factor that "tears apart" social conflict may contribute in many ways to the maintenance for groups or collectives as well as to the cementing of interpersonal relation. (Lewis, A, 1972, 233)

It is some times argued that conflict exist in normal state of human interaction this can only be valid if it is understood to mean that grounds for conflict exist in normal human relations or that the occurrences of conflict is normal in sense that it happens. If it is intended to mean that conflict is the normal pattern of life, then such position is empirically questionable and normatively ambiguous. Since people are more apt to cooperate and harmonize their incompatible positions, or potentially conflictual positions, conflict in the fact a crisis which signifies a break down in the normal pattern of behavior. It involves a collision of incompatible positions resulting from failure to regulate, reconcile or harmonize the difference. (Francies .D, 1994, 220)

Aggressive behavior dose not stem from human nature but it either are a result of process of education in or a response to a painful stimulus. Individuals are normally ready to adapt to their environment and under normal circumstances, prefer cooperation to aggressiveness. They are also capable of self control of love friendship and tolerance. In this process of their

upbringing, these dispositions can be developed. (.symonides, J& Kishore,S, 1996, 14)

In the normal course of events society is structured around fundamental values and norms which are guide behavior and regulate relations so as to avoid destructive collision of interests or positions .If people observe the principles of the normative code, which they generally do, the normal pattern would be one of relative cooperation and mutual accommodation, even in competitive frame work. To call that state one of conflict would be to put negative value judgments on positive motivations, endeavor and a relatively high degree of success in peaceful interaction. (Francies .H. 1996, 221)

Each society contains some element, of strain and potential conflict. Analysis of social change, need to focus attention on these elements, since they provide the dynamic of change. Element that evade and resist the patterned structure of norms and the habitual balance of power and interests may be considered harbingers of the emerging from an existing structure. Conflict prevents the ossification of social systems by exerting pressures for innovation and creativity; it prevents habitual accommodations from freezing into rigid molds and hence progressively impoverishing the ability to react creativity to novel circumstances. The clash of value and interest, the tension between what is and what some groups or individual feel ought to be, the conflict between vested interest groups and new

strata demanding their share of wealth, power and status are all productive of social validity (Lewis A, 1972, 235)

Conflict is an intrinsic and inevitable aspect of social change .It is an expression of heterogeneity of interests. Values and beliefs that a rise as new formations generated by social change comes up against inherited constraints. But the way we deal with conflict is a matter of habit and choice .It possible to change habitual responses and exercise intelligent choices. (Ramsbotham, Woodhouse &Miall, 2007:11)

Both conflict and change are a normal part of human life conflict is continuously present in human relation ships, and the fabric of these relation ships is constantly adapting and changing. (Leadreach, J., 2003:4)

On the other hand they argues that the systematic changes of the insinuations within the societies due to conflict depends on the flexibility of the social structure. Rigid societies refusing to make adjustments and allowing the accumulation of unresolved latent conflict, are likely to maximize the chances of violent outbreaks attacking the consensual structure and leading to change of social system .(Lewis A, 1972, 235)

Conflict as political aspect found serious attention only in recent years, and especially with the threat of nuclear holocaust.

It now seem evident that all human relations may be viewed as interlaced by two closely related process the conflictual and integrative. To one degree or another, these two

kinds of interaction appears as seen as, and as long as two or more individuals are in contact. They disappear only when the parties withdraw and the relationship is completely broken. (Robert, N, 1972, 226)

In political terms, conflict can refer to wars revaluations or other struggles, which may involve the use of force as in the term armed conflict. Without proper social arrangement or resolution, conflict in social settings can result in stress or tensions among stakeholders. (Wikbedia, 2)

Conflict takes place between individuals between individuals' organization and group component parts of a single organization or group. A conflict emerges whenever two or more persons (or group) seek to posses the same object, occupy the same exclusive position, play in coxmpatible roles or, maintains in compatible goals or under take mutually incompatible means for achieving their purpose (Robert,.N, 1972, 226)

One should not confuse the distinction between the presence and absence of conflict with differences between competition and cooperative situations, the two or more individuals or parties each have mutually inconsistent goals, either party tries to reach their goal it will undermine the attempts of the other to reach theirs. Therefore competitive situations will, by their nature cause conflict. However conflict can also occur in cooperative situations in which two or more

individuals or parties have consistent goals, because the manner in which one party tries to reach their goal can still undermine the other individuals or party. (Wikbidea, 2)

The Anthropological aspects of conflict saw that conflict results from competition between at least two parties. A party may be a person, a family, a lineage or a whole community or it may be a class of ideas a political organization, a tribe or a religion. Conflict is occasioned by incompatible desires or aims and by its duration may be distinguished from strife or angry dispute arising from momentary aggressive behavior that is almost universal among the vertebrates and is presumably adaptive in abroad range environment. The function of most conflict appears to be the control of territory and the maintenance of well organized dominance hierarchies that serve to reduce the amount of fighting in a group. (Ciba Foundation, 1966,)

In much of social psychological research, the researcher provides the description or stimulation of conflict and examines how people respond to and within it. (Felstine, A &Sarat, 1980)

The social Psychological research allows a great variation in definitions of conflict that may not consistent with the disputants" interpretations of conflict have varied along dimensions of out come constructive or destructive, differential gain or misperception degree of competitiveness actual conflict behavior versus intention to behave (not openly expressed),

structure of the interaction e.g. (Fight, game) objective versus subjective criteria and so on. This is not surprising given the complexity of conflict and the values and interest of researchers. However, failure to make these distinctions explicit may lead to apparently in consistent results of as they may represent very different events and process. Moreover the practice of imposing definition, for conflict may ignore the conflicting parties' perspective and the reasons their behavior. (Taylor,A&, Miller,J 1994,)

Conflict can be produce by the context of current interaction, as when two sides are in competition for scarce resources or in on side seeks to exploit the or in one side seeks to exploit the other, in general a group are more likely to adopt competitive orientation and end up in conflict than are individuals the more resources aside has the more resources a side has the more it is likely to engage in conflict. Conflict can also a product of the history of prior interaction as when group has made poor decision, perhaps due to group think or the group polarization effect or one side might entrapped in a failing of course action. Another contributing factor is the personality and needs if the individuals involved such as after or the need for dominance or power. (Bright, J, 1994, 242)

Sahl defined conflict as a relation ship between parties which have differences in interest and goals that are difficult to reconcile. The striving of these parties towards these interest,

goals is what creates conflict which take place when find the interests incompatible express hostile attitudes and takes actions which damage the other parties ability to pursue their interest. (Sahl, I, 2007, 1)

Sahl argue that the day to day struggle by individuals or groups & interaction between them to satisfy a specific needs may some times represent a source of tension and conflict (Sahl, 2007, 2)

As cock Bum 1999 among others argue, conflict can be non violent. The distinction rest on the on the fact that conflict dose not inflict physical or mental harm on the others on the others, violence dose by its very nature. To elaborate further conflict is broadly understood as the pursuit of incompatible goals by different people or group. These competing goals can rang from contradictory needs and desires between husbands and wives over husbands pay pocket to competition over scarce water resources between member of community or between neighboring nations, to opposing factor seeking political, or economic control.(Moser,C.& Clark,F.,2000,5)

In 1960 Galtung suggested that conflict could be viewed as a triangle; with contradiction (C), attitude (A) and behavior (B) at it are vertices. Here the contradiction refer to the underlying conflict situation which includes the actual or perceived incompatibility of goods between the conflict parties generated by mismatch between social values and social structure. In a

symmetric conflict, the contradiction is defined by the parties, there interest and clash of interests between them. In a symmetric conflict, it is defined by the parties, their relationship and the conflict of interest inherent in the relation ship.

Figure No

Contradiction   Structural violence

Attitude   Behavior

Cultural violence   direct violence
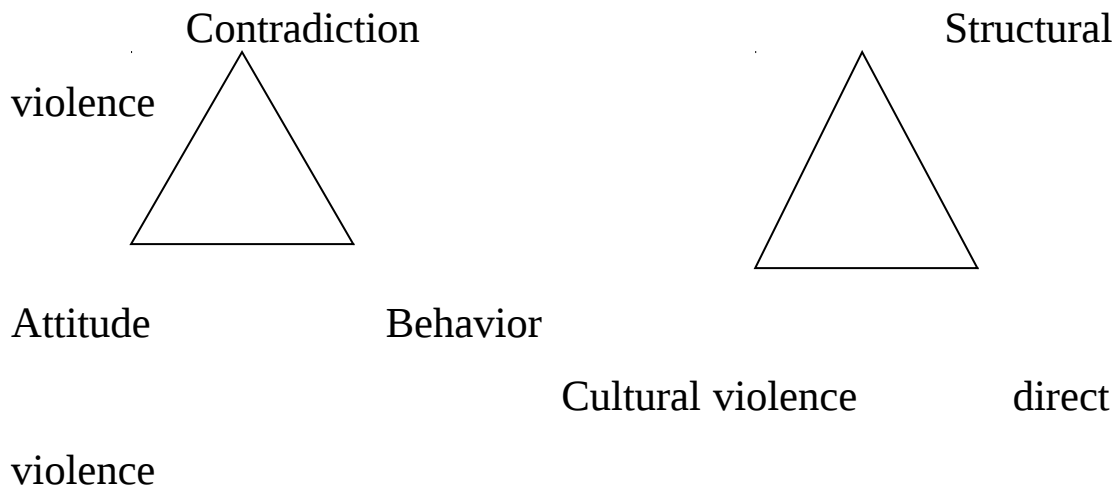
Attitude includes the parties' perception and misperception of each other and of themselves. This can be positive or negative, but in violent conflict parties tend to develop demeaning stereotypes of the others and attitudes are often influenced by emotions such as fear, and anger, bitterness and hatred. Attitude includes emotive (feeling), cognitive (belief) and conative (will) elements. Analysts who emphasize these subjective aspects are said to have an expressive view of the sources of conflict. Behavior is third component. It can include cooperation or coercion, gestures signifying conciliation or hostility. Violent conflict behavior is characterized by threats, coercion and destructive attacks. Analysts who emphasize objective aspects such as structural relation ship, competing

material interests or behavior are said to have an instrumental view of the sources of conflict.

Galtung argues that all three components have to be present together in a full conflict. A conflict structure without conflictual attitudes or behavior is a latent (or structural) one Galtung sees conflict is a dynamic process in which structure; attitudes and behavior are constantly changing and influencing one anther. As dynamic develops, it becomes a manifest conflict formation as parties, interests clash or the relation ship they are in becomes oppressive. Conflict parties then organize around this structure to pursue their interests. They develop hostile attitudes and conflictual behavior. And so that conflict formation starts to grow and intensify. As it does so, it may widen, drawing in other parties, deepen and spread, generating secondary conflicts within the main parties or among outsiders, who get sucked in. This often considerably complicates the task of addressing the original, core of the conflict structure. (Ramsbotham, Woodhouse &Miall, 2007:11)

2-2- The concept of peace:-

Unfortunately studies tend to be focused on wars as a unit of analysis rather than on period of peace and there is a tendency to define peace simply as "non war". This peace thinking has had a tendency to become utopian and to be oriented towards the future. It has speculative and value contaminated rather than analytical and empirical it conceivable that this might change if

research were to be focused more on peace than on war. (International Encyclopedia, 1972, 482)

Oxford dictionary depict peace as the state of not being at war or not having fighting, disorder .And the state of being clam or quiet. (Oxford word power, 2005, 565)

The Encyclopedia Britannica state that "since the beginning of history, peace has been regarded as a blessing and its opposite, war, as a scourge. Yet it's only since the end of the middle ages that philosophers and state men have reflected systematically on the problem of peace. It defined as the state of tranquility or quiet, freedom from civil disturbances on foreign war. It is also stat of security or peace, freedom from disquieting or oppression through emotions, harmony in personal relation agreement between combatants to end hostility. (Encyclopedia Britannica, 1966:495)

It important to point out that different cultures and civilizations has different interpretations and conceptions of peace. For example Islam talks about "Salaam" meaning peace, the Jewish "Shalom" in the Ghandian tradition "Ahimsa "and in the African tradition "Ubuntu" (David,2004:18) The Buddhist traditions emphasis justice, equity, non violence concern for the well- being of others and compassion among living beings. They also reflect a well ordered state of mind, inner peace and harmony within culture .In the Roman Medieval periods, peace implied staple relationships among units of society that lead to

the control of the organized violence. Peace can be brought about by order that may be imposed by powerful coalition or even an empire. (Jeong, H, 2005:8)

Many philosophers see peace as a natural, original god given state of human existence. Peace form this philosophical stand point, is the pre corruption state of man in society, as god established it. Consequently peace is a state of perfection, an early expression of god's kingdom that is yet uncorrupted. (Ibeno,O, 2004:5) Greek philosophers conceptualized a peaceful world in terms of lack of civil disturbances (Nussbaum, 1997:32) other philosopher, such as the Hendonists and Utilitarians, suggest that human beings instinctively seek happiness and avoid pain; consequently, they naturally prefer peace to war and violence, (elbeno, O, 2004:6)

The word peace has a variety of meaning in different contexts. In international affairs, it is employed to denote relations between states else where, it is associated with internal conditions in a country, in a society, between groups, organizations and social structures or between man and his natural environment. (Symondy,J& Kirshore,S, 1996, 14)

In most industrialized societies, providing fair political and legal procedures for competition is seen as an important condition for individual achievement, thus contributing to social progress. (Jeong,H, 2005:12)

In ethics or morality, the word "peace "is used to characterized human relationships and attitudes or to determine an individuals frame of mind, after qualified as inner peace . Given it various applications, the term is polysynaptic, but its very nature avoiding a univocal definition. In the laws of nations, Peace denote, as are sort to armed struggle and hostiles. A war is a factual state, an attempt to solve dispute and conflicts and to achieve domination through armed force and violence (Junsz.S& Kirshore, S, 1996, 14)

There are two common interpretations of the peace as converse of war argument, the instrumentalist and the functionalist interpretation. In the instrumentalist interpretation, peace is a mean to an end. In this sense the absence of war serve the end of social progress and development. On the other hand, in functionalist interpretation, peace is seen from one angle as playing social function, and from another angle as the product of the function of other social structures and institutions. (Ibeno, O, 2004:4)

Sociological definition of peace addresses the social context. Sociologically peace refers to a condition of social harmony in which there are no social antagonisms. In other word peace is a condition in there is no social conflict and individuals and groups are able to meet their needs and expectations. (Ibeno,O, 2004, 6)

Peace is most fulfilled in a place where opportunities for psychological and maternal self realization are provided. Cultural ethnic and racial differences are more likely to be tolerated in communities where people are entitled to freedom and autonomy. In addition harmony and cooperation can be better maintained in societies that are supportive of economic equity and well being. The quest for peace is linked to how to create society that reflects such values and ideas as the eliminations of economic exploitation and political repression as well as physical violence between groups of people and between nations. (Jeong,H, 2005,14)

The concept of peace is now broadly understood to include many situations that guarantee of positive human societies. The realization of peace prevents the loss of life and human capacity. Thus peace ultimately has been obtained by changing social structures that are responsible for death, poverty and malnutrition (Jeong,H 2005,23)

Consequently, peace is said to have the social function of integration and order. As such for society and the state to function property they need peace, other wise there would be a lot of stress on the social and political systems and then they would break down. Related to this, it is posited that the central function of both the social and political systems is to create peace. (Ibeanu,O, 2004:4)

Negative peace focuses on the absence of direct violence such as war. It can be brought about by various approaches the preventions and eliminations of manifest use of violence require resolving differences through the negotiation or mediation rather than resorting to physical forces. Non violent means foster the avoidance of physical violence. Total disarmament reduces the potential for future armed struggle. Social and economic inter dependence discourages the use of force in conflict situations. (Jeong,H, 2005,23)

Political peace defined as apolitical conditions that ensure justice and social stability through formal and non formal institutions practices, and norms. Several conditions must be met for peace reached and maintained certain conditions which are a balance of political power among the various groups within a society, region, or most ambitiously the globe. Legitimacy for decision makers and implements of decisions in the eyes of their respective group as well as those of external parties duly supported through transparency and accountability. Also the condition of recognized and value enter dependent relations ship among groups fostering long term cooperation during periods of agreement, disagreement normality and crisis. Besides these situations, he adds the sense of equity and respect in sentiment and in practice, within and without groups and in accordance with international standards with international standards. Lastly the situation of mutual understanding of rights

interested intent and flexibility despite incompatibles. (Miller, K, 2003, 29-30)

A culture of peace is intimately linked with the culture of human rights and democracy. Peace can not be preserved if the basic right and fundamental freedoms of individuals or groups are violated and when discrimination and exclusion generate conflict. Therefore, the protection of human right and the promotion of culture of democracy, the formation of well informed, democratically minded and responsible citizens become important elements for the construction of internal and international peace. (Junsz .S, 1996, 17)

The comprehensive understanding of peace out lined above extends beyond what are referred to as positive conceptions of peace, but acts in accordance with them as well. This is in contrast to negative conceptions of peace which are described most commonly as the mere absence of war or violent. (Miller,C, 2003, 30)

Peace is not only concerned about the overt control or reduction of violence but also for hierarchical social relationships between people. The concept of positive peace based on abroad understanding of social conditions, means removal of structural violence beyond the absence of direct violence. Positive peace would not be obtained without the development just and equitable conditions associated with the elimination of in egalitarian social structure equality is an

essential element of peace because its absence perpetuates tension of all type. The elimination of various forms of discrimination (based on class, ethnic, triple, age religion, racism and sexism) is a precondition for human realization equality, as social and legal rights is both a means and a goal of positive peace for individuals and group. (Jeong, H, 2005, 24)

Milton suggests a relation ship between peace definition and peace action. he argue that peace definitions or concepts are the basis on which we deiced how to make a peace, e.g., if we define peace as not war then I would attempt to make peace by attempting to eliminate war or at least mitigate its severity. On the other hand, it is identified peace as possible in order to make peace. The point is that concepts or definitions of peace are the basis for peacemaking. What one dose to achieve peace depends on how images, defines or conceptualize peace. (Rinehart, 1989, 2)

2-3- Conflict Resolution:-

Conflict resolution started in the 1950s- 1960s. This was at the height of the cold war, when the development of nuclear weapons and the conflict between the super powers seemed to threaten human survival. A group of pioneers from different disciplines saw the value of studying conflict as a general phenomenon, with similar properties whether it occurs in international relations, domestic policies, industrial relations, communities, families or between individuals. They saw the potential of applying approaches that were evolving in

international relation, and community mediation settings to conflict in general, including civil and international conflict. (Ramsbotham, Woodhouse, Miall, 2006:3)

Conflict resolution is a variety of approaches aimed at terminating conflict through the constructive solving of problems, distinct from management or transformation of conflict, (Miller, 2008:8)

Miall etal 2001, indicate that by conflict resolution, it is expected that the deep rooted sources of conflict are addressed and resolved and behavior is no longer violent, nor are attitudes hostile any longer while the structure of the conflict has been changed.

Mitchel and Banks (1998) use conflict resolution to refer:-

- An out come in which the issues in an existing conflict are satisfactory dealt with through a solution that is mutually acceptable to the parties, self sustaining in the long run and productive of new, positive relationship between parties that were previously hostile adversaries

- Any process or procedures by which such an out come is achieved. (Michael& Bank,C. 1998:94)

In principle, conflict resolution connotes a sense of finality, where the parties to conflict are mutually satisfied with the out come of settlement and the conflict is resolved in true sense. Some conflicts, especially these over resources, are permanently resolvable. From the point of view of needs, a conflict is

resolved when the basic needs of parties have been met with necessary satisfiers and there fears have been allayed. Others, like those over values may be non resolvable and can at best transformed regulated or managed. (Gaya, 2004::95)

Some people may used the term- conflict resolution- to refer to a specialized field of study and practice as in the field of conflict resolution. Several terms are used to describe the field as well as activities within this field, such as conflict management, conflict resolution, conflict transformation, conflict prevention, peace building etc(Fisher,Roper,2004,13)

With resolution, the focus is on finding a non violent solution to problems – the presenting issues. The goal is find answers to problems and to end some thing that is causing the pain or difficulty. The lens of resolution focuses on immediate or recent episodes of conflict and on the content of the conflict. It is of course, important to resolve immediate problems, however quick solutions that do not take account of deeper underlying issues and patterns may provides temporary relief, but miss important opportunity for pursuing constructive and wider change. (Ledreach, Nenfeldt, Culbertson, 2007:17)

The conflict resolution pioneer John Burton would most likely see no difference between conflict resolution and conflict transformation. (Robetr,N. 2008:2)

Ramsbotham, Woodhouse,&Miall in their book mention that " we must at the out set note current debate within the field

between "conflict revolvers" and "conflict transformers" although we will then set it a side in the book we see conflict transformation as the deepest level of the conflict resolution tradition rather than as a separate ventures as some would prefer. (Ramsbotham, Woodhouse, Miall, 2006:19)

2-4- **Conflict transformation:-**

Conflict transformation is a generic comprehensive concept referring to action that seek to alter the various characteristics and manifestations of conflict by addressing the root causes of a particular conflict over the long term with the aim to transform negative ways. The concept of conflict transformation stresses structural, behavioral and attitudinal aspects of conflict. (Martin. Fisher, M, Ropers,N 2004:13)

It assumed that this goes by and conflict resolution to build longer standing relation ships through a process of change in perception and attitudes of parties

Conflict transformation entails the coming into being of new situations involving conflict issues perceptions, relationships and communications patterns (Jeong, H, 2000:14)

Conflict transformation, therefore is a process by which people can change situations, relationships and structure that cause injustice so that they can achieve their right, and reconcile their interests without recourse to violence, Conflict transformation is ultimately not seeking just suppress conflict or stop it, but allow it to develop and foster its negative forces and

or energies into constructive and non violent manners, so as to build sustainable peace. (Sahl ,I, 2007:66)

Ledrach and Maise in their essay about conflict transformation engage a creative between the metaphors of resolution and transformation in order to sharpen understanding. As they mention the purpose is to add a voice to the on going discussion and search for greater understanding and clarity in human relationships (Lederach &Maiese, 2003:1).

They argue that the transformational approach addresses the conflict situation some what differently, because conflict transformation is more than a set of specific techniques. It is about away of looking and seeing and it provides a set of lenses through which we make a sense of social conflict. These lenses draw our attention to certain aspects of conflict and help us to bring the over all meaning of the conflict into sharpens focus. (Lederach& maeise 2003:2)

They suggest three lenses that are bring varying aspects of conflict complexity into focus and at the same time create a picture of the whole. The first a lens to see the immediate situation, second the lens to see past immediate problems and view the deeper relationship patterns that from the context of the conflict. This goes beyond finding a quick solution to the problem at hand, and seeks to address what happening in human relation at deeper level. Third lens help us to envision a frame work that holds these together and creates a plat form to address

the content, the context and the structure of the relationship from the plat form, parties can begin to final creative resources and solutions. (Lederach &Maiese, 2003:2)

The aim of conflict transformation is to change the parties, their relation ships and condition that create the conflict. (Miall & etal, 2001:24)   It focuses on change, addressing two questions" what do we need to stop? And what do we hope to build? (Ledrach, 2007:18)

Both conflict and change are a normal part of human life, Transformation understands social conflict as evolving from, and producing in the personal, relational, structure and cultural dimensions. (Lederach &Maiese, 2003:4)

2-4-1- Conflict transformation dimensions:-

Social conflict inevitably creates four types of changes; these can be used to examine the kind of changes peace builders hope to promote. In variety of studies, many authors suggest that social conflict causes changes in four dimensions, the personal, the relational, the structural and the cultural. (Ledreach, Nenfeldt, Culbertson, 2007:17)

2-4-1- 1- Personal dimension:-

Personal change generally occurs in two main categories often linked, the attitude change and the behavioral change, attitude are predispositions, the ways that people think about (often unconsciously), and approach a given topic, situation, or relationship. In conflict settings relevant attitudes frequently

have to do with in grained views about them selves, others particularly those they perceive as threat and the wider context they live in. Beyond attitudes behavior means the way people actually act, responsive they give, way they express them selves and how they interact with others. (Ledreach, Nenfeldt, Culbertson, 2007:20)

At the personal level transformation involves emotional perceptual and spiritual aspects of change desired for the individual. (Gaya, 2004:95). Transformation suggests that individuals are affected by conflict in both negative and positive ways. Prescriptively transformation represents deliberate intervention to minimize the destructive effects of social conflict and maximize its potential for individual growth at physical, emotional, and spiritual levels. (Lederach &Maiese, 2003:4)

2-4-1-2- Relational dimension:-

Relational" is refers to people who have face to-Face relationships; that is, people who meet, interact, and are interdependent in everyday settings such as family, school, work, neighborhood, and local communities. It also includes relationships that may not be "everyday" in nature, but that are important in reference to a wider conflict setting, like the meeting of key local or national leaders, or representatives of community, religious, or ethnic groups from different sides of a divisive conflict. The focus is on the actual relationship patterns between individual people

who interact, as distinct from a relational pattern that is *structural* in nature. (Ledreach, Nenfeldt, Culbertson, 2007:21)

Transformation also affects relation ships touching on communication between parties that needs to change to positively affect poorly functioning communication. (Gaya, 2004:95). In relational dimension descriptively transformation refer to how the patterns of communication and interaction in relation ship affected by conflict. It looks beyond the visible issues to the underlying changes produced by conflict in how people perceive, what they pursue, and how they structure their relation ships. Prescriptively, transformation represents intentional intervention to minimize poorly functioning communication and maximize mutual understanding this includes fear, hopes and goals of the people involved. (Lederach &Maiese, 2003:4)

`2-4-1-3- Structural dimension:-

The conflict structure is the set of actors and incompatible goals or relationships which constitutes the conflict. If the root causes of conflict lie in the structure of relation ships within which the parties operate, then the transformation of this structure is necessary to resolve the conflict. In a symmetric conflict for example, structural transformation entails a change in this relation ship between the dominant and weaker party empowerment of the weaker side is one way this can be achieve. Another is dissociation –

withdrawal from unbalanced relation ship. ((Ramsbotham, Woodhouse, Miall, 2006:163)

Gaya argues that, change needs to affects structure that generate conflict through deprivation, exclusion, and other forms of injustice. It also seeks to understand cultural patterns and value of parties. (Gaya, 2004:95) An integral part of minimizing violent conflict is transforming those structures and dynamics that govern social and political relations, as well as access to power and resources. (Maiese, 2003:2)

Structural dimension of conflict transformation highlights the underlying the causes of conflict, and stresses the way in which social structures, organization, and institutional relation ships to meet basic human needs. At descriptive level transformation refers to the analysis of social conditions that give rise to conflict and the way that conflict affects social structural change in existing social, political and economic institutions. At a prescriptive level represents efforts to provide insight into underlying causes and social conditions that creates and foster violent expressions of conflict and to promote non violent mechanisms that reduce adversarial interaction and minimize violence, and maximize people's participation in decisions that affect them. (Lederach &Maiese, 2003:4)

`2-4-1-4- Cultural dimension:-

Culture is fundamentally about how people make of things, in other words, culture is the process of how

meaning is constructed and shared. Cultural change is often very slow, (although wide spread open violence can impact cultural resources quickly and deeply —for example the phenomenon of child soldiers may suddenly and profoundly erode an age-old tradition of respect for elders). For this reason, a program targeting cultural change may require a generational or longitudinal approach; (Ledreach, Nenfeldt, Culbertson, 2007:23)

Changes seek to understand cultural patterns of group, and value of parties. (Gaya, 2004:95) The challenges that such differences imply for the cross cultural development of conflict transformation are not, in themselves, insurmountable. Indeed, to address them is a potentially enriching process, likely to sharpen our overall understanding of the nature of conflict and of the range of human responses to it. If women begin to have more voice, that may also have an impact on the cultural range and insights of conflict transformation. (Francis. 2006:6)

The cultural dimension of conflict transformation refers to the ways that conflict changes the patterns of group life as well as the ways that culture affect the development of processes to handle and respond to conflict. At descriptive level, transformation seeks to understand how conflict affects and changes cultural patterns affects the way people in a given context understand and respond to conflict. Prescriptively, transformation seeks to uncover the cultural patterns that

contribute to violence in a given context and to identify and build on existing cultural resources and mechanisms for handling conflict. (Lederach &Maiese, 2003:4)

These four dimensions can help peace builders to articulate the changes they seek in conflict transformation and peace building work. The four dimensions are linked, and equally important, but different projects may emphasize one or another of these dimensions. (Ledreach, Nenfeldt, Culbertson, 2007:18)

These dimensions are briefly summarized in the following table:-

PERSONAL	RELATIONAL
Conflict changes individuals, personally emotionally, , spiritually	Refer to people who have direct, face to face contact when conflict escalates communication patterns change stereotypes are created polarization increases, trust decrease.
STRUCTURAL	CULTURAL
Conflict impacts systems and structures –how relation ships are organized, and who has access to power from family and organizations to communities and whole societies	Violent conflict causes deep-seated cultural changes for example, the norms that guide patterns of behavior between elders and youth or women and men

Source: ledreach, Nenfeldt, Culbertson, 2007:18)

2-5- Peace building:-

The term peace building came into wide spread use after 1992, since then "peace building" has become a broadly used but often ill-define terms connoting activities that go beyond crisis intervention such as longer term development, and building of governance structure and institutions. (Morris, 2000, 1) Peace building is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflicts through reconciliation, institution building and political :as well as economic transformation. This consists of set of physical, social, and structural initiatives that are often an integral part of post conflict reconstruction and rehabilitation. (Maiese, 2003:1)

The Canadian peace building initiatives strategic frame work describes peace building as follows:-

Peace building effort to strengthen the prospects for internal peace and decrease the livelihood of violent. Ultimately, peace building aims at building human security, a concept which includes democratic governance, human rights, rule of law, sustainable development, equitable access to resources and environmental security. Peace building may involve conflict prevention, conflict resolution as well as various kinds of post conflict activities. It focuses on the political and socio economic context of conflict rather than on military or humanitarian aspect. It seeks to institutionalize the peace resolution of conflict. (CIDA, 2002.1)

Peace building is largely equated with the construction of a new social environment that advances a scene of confidence and improves conditions of life leaving an abusive and dependent relationship intact is incompatible with peace building. (Jeong, H, 2005:38) It is generally associated with promotion of positive peace, though the precise definition remains unclear initially it is define as a process consisting of sustained, cooperative work dealing with underlying economic, social cultural and humanitarian concerns towards a durable peace. (Strickland& Dvvury, 2003:6) It seeks to prevent, reduce, transform, and help people recover from violence in all forms, even structural violence that has not yet led to massive civil unrest. At the same time it empowers people to foster relation ships at all levels that sustain people and their environment .Peace building supports the development of networks of relation ships at all levels of society, between and families, communities, organization, governments, and cultures, religious, economic, and political institutions and movements. (Schirch&Sewak, 2005; 4-5)

Peace building is about under taking with program designed to address the cause of conflict and the grievances of the past and promote long term stability and justice. Peace building is not mainly concerned with conflict behavior but rather with addressing the underling causes and attitudes that bread violence such as inequality, discriminations, social injustice, social exclusion, prejudices, stereotypes, mistrust, fear and hostility

between groups. It is, therefore a process with a well designed and expeditious work that continuous through out all stages of conflict, in other word, peace building is a transformation process for positive social and political changes through tackling root causes of conflict. (Sahl,I, 2007:2)

Peace building involves a full range of approaches, process and stages needed for transformation toward more sustainable, peaceful relationship and governance mode and structures. It includes building legal and human rights institutions as well as fair and effective governance and dispute resolution processes and systems. To be effective, peace building activities requires careful and participatory planning, coordination among various efforts and sustained commitments by both local and donor parties. (Morris, 2000, 1)

Intern 1998 argue that the diverging interpretation and use of one single term need not present problems, provided that scholars and policy –maker recognize their existences and take care in explaining what they are talking about. Yet, more often than not, the definitions in the literature are either weakly elaborated or entirely absent this practice can only bring more confusion to the debate. For the concept of peace building to release the potential that is widely accorded to it, it is of vital importance that the term is employed with care and accuracy. This means being clear about the content which is assigned to the term. (Inern, 1998:1)

During the past ten years the literature on post conflict peace building has burgeoned while within the conflict resolution field a number of scholar practitioners have led a revision of thinking about the complex dynamic and processes of post conflict peace building including the idea that effectives and sustainable peace making processes must based not merely on the manipulation of peace agreements made by elites but more importantly on the empowerment of community torn apart by the war to build peace from below (Ramsbotham, Woodhouse, Miall, 2006:215)

Much of the development of thinking about peace building came during the course of experience gained in supporting local groups trying to preserve or cultivate cultures of peace in areas of armed conflict in 19990s. There is a shift in thinking moved the emphasis in conflict resolution work from an outsider neutral approach towards a partnership which is one of the key characteristic of peace building from below. (Ramsbotham, Woodhouse, Miall, 2006:217)

Curle conclude that " since conflict resolution by out side bodies and individuals has so far proved ineffective in the chaotic conditions of contemporary ethnic conflict particularly but exclusively, in Somalia, Eastern Europe and the former USSR, it is essential to consider the peace making potential within the conflicting communities themselves.(Curle,1994:96)

Peace building from below becomes linked with the idea of liberating communities from the oppression and misery of violence in project whose main goal was the cultures and structures of peace. (Ramsbotham, Woodhouse, Maill, 2006:219)

In applying a peace building from below approach the way in which a conflict is viewed is transformed where as normally people within the conflict are seen as the problem with outsiders providing the solutions to the conflict, in the prescriptive of peace building from below solutions are derived and build from local resources. This does not deny a role for outsider third parties but it does suggest a need for a reorientation of their roles. (Ramsbotham.Woodhouse,Maill, 2006:222)

From systematic perspective, all peace process is a process of collective learning. The conflicting parties explore the possibilities of changing or transforming the conflict system they share with each other, and third parties explore what they can do to engage with relevant response at the right time on the most critical issues. (Roper, 2008:2)

Some draw A distinction between post conflict peace building and long term peace building, Post conflict peace building is connecting to peace keeping, and often involves demobilization and reintegration programs as well as immediate reconstruction needs and handling crisis is no doubt crucial, But

while peace making and peace keeping processes are an important of peace transitions, They are not enough in and of themselves to meet longer,-term needs and build a lasting peace. Long term peace building techniques aim to move parties a way from confrontation and violence, and towards political and economic participation, peaceful relation ships and social harmony. (Maiese, 2003:2)

Peace building involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. Peace building strategies must be coherent and tailored to the specific needs of the country concerned; must be based on national ownership; and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives. (Moser, 2007:1)

Peace building map:-

The peace building map below, diagram (2) hold together the Variety of processes needed to effectively and strategically create a sustainable and just peace.(Schirch, Lisa& Sewak,Manjrika, 2005:5)

Digram No (2)

Waging Conflict Nonviolently
- Monitoring &advocacy
- Direct action
- Civilian- based defense

Building Capacity
- Tanning &education
- Development
- Research &evaluation

CYCLE OF PEACE BULDING
BUBUILDING
BUIBUILDI

Reducing Direct Violence
-Legal &justice systems
-Humanitarian assistance
-Peace keeping
-peace zones
-Early warning programs
-Military intervention

Transforming Relationships
-Training healing
-conflict transformation
- Restorative justice
- Transitional justice
Governance &
policymaking

2-5-2- :- Peace building dimensions:-

There are several dimensions on which the usage of the term differs, it is important to specify the particular approach to these dimensions which adopted. (Intern, 1998:1)

1-5-2-1:-Structural dimension:-

The structural dimension of peace building focuses on social conditions that foster violent conflict many note that stable peace must be built on social, economic and political foundation that save the needs of the populace. In many cases, crises arise out of systematic roots. These causes are typically complex but include skewed land distribution, environmental degradation and unequal political representation. (Maiese, 2003:2)

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It is generally agreed that the task of peace building is to promote positive peace. This has became a starting point of the analysis from which the next step often concern the addressing of the root causes of the conflicts . The root causes of conflict are frequently complex and hard to identify and understand for would be peace builders. (Intern, 1998:2)

Avenues of political and economic transformation include social structural change to remedy political or economic injustice, reconstruction programs designed to help communities ravaged by conflict revitalize their economies, and restorative justice systems. (Maiese, 2003:2). Peace building initiatives aims to promote non violent mechanisms that eliminate violence, foster structures that meets basic human needs, and maximize public participation (Lederach, 1997:83)

Social structural changes are an integral part of transitioning to peace, as well as addressing the injustice that may have fueled conflict in the first place. Indeed, many note that peace building must involve systematic change that helps create and sustain a new social reality. (Lederach, 1997:118) Political structural changes focus on political development, state building, and establishment of effective government institutions. This often involve election reform, judicial reform, power sharing initiatives, and constitutional reform. It also includes building political parties, creating institutions that provide procedures and mechanisms for effectively handling and

resolving conflict and establishing mechanisms to monitor and protect human rights. Such institution building and infrastructure development typically requires the dismantling, strengthening, or reformation of old institutions in order to make them more effective. (Maiese 2003:3)

Structural change can also be economic. Many note that economic development is integral to preventing future conflict and avoiding a replace into violent. Economic factors that put societies at risk include lack of employment opportunities, food scarcity, and lack of access to natural resources or land. A variety of social structural changes aim to eliminate the structural violence that arises out of society's economic system. These economic and social reforms include economic development programs, health care assistance, land reform, social safety nets and programs to promote agriculture productivity. (Michaeel, lunda, 2001:108)

Economic peace building target both micro-and macro level and aims to create economic opportunities and ensure that the basic needs of the population are met. On the micro economic level, societies should establish micro credit institutions

To increase economic activity and investment at the local level, promote inter communal trade and equitable distribution of land , and expand school enrollment and job training .On the macro- economic level the post conflict government should be

assisted in its efforts to secure the economic foundations and infrastructure necessary for a transition to peace. (Maiese,2003:3)

An integral part of minimizing violent conflict is transforming those structures and dynamics that govern social and political relation, as well as access to power and resources. These sorts of systematic changes typically involve policy or institutional adjustments, as well as, the creation of new institutions to meet basic political and socioeconomic needs. These structural reforms aim to ameliorate some of the conflict's understanding causes and conditions and restructure the system of social relation ships that has broken down. (Maiese, 2003:2)

2-5-2-2:- The relational dimension:-

Peace building is based on terminating something undesired and building of some thing desired through the transformation of relationships and construction of the conditions for peace. (Leaderach, 2000:45) The task of peace building involves a switch of focus away from the warriors, with whom peace –keeper are mainly concerned to the attitudes and socio economic circumstances of ordinary people .So where as peace keeping is about building barriers between warriors, peace building tries to build bridges between ordinary people. (Lambourne, 2004:4) If these sorts of bridge- building communication systems are in place relations between the

parties can improve and any peace agreements they reach will more likely be self– sustaining. (Maiese, 2003:4)

An integral part of building peace is reducing the effects of war- related hostility through the repair and transformation of damaged relationships. Relational dimension of peace building centers on reconciliation, forgiveness, trust building, and future imagining. It seeks to minimize poorly functioning communication and maximize mutual understanding. (Maiese, 2003:3)

Many believe that reconciliation is the one of most effective and durable ways to transform relation ships and prevent destructive conflict. (Hizkias, 2001:342). It have important role in the success or failure of peace agreements and peace building processes in sustaining along term peace. (Lambourne, 2004:4)

Justice and reconciliation have often been seen as competing objectives in the process of making and building peace. In the interest of reaching a settlement, alleged perpetrators of human right abuses have been included in the negotiations, and even in the new governments in some cases. This process not only perpetuates culture of impunity that fails to deter future war criminals and amnesties for their crimes is perceived by the victims or survivors as an unjust peace and therefore detrimental to post war stability and reconciliation. (Lambourne, 2004:5)

One of the essential requirements for the transformation of conflict is effective communication and negotiation at both the elite and grass roots levels. Through both high and community level dialogues, parties can increase their awareness of their own role in the conflict and develop a more accurate perception of both their own and other group's identity. (Maiese, 2003:4)

A crucial component of such dialogue is future imaging where by parties from a visions of the future than they do in terms of their shard and violent past the though is that if they know where they are trying to go it will be easier to get there. (Leaderach,1997:77)

2-5-2-3:- Personal dimension:-

Individuals are affected by conflict in both negative and positive ways. For example, conflict affects our physical well being, self esteem, emotional stability, capacity to perceive accurately, and spiritual integrity. (Leadrach &Maiese, 2003:4)

According to Spence, the process of peace building calls for new attitudes and practices:ones that are flexible, consultative and collaborative and that operate from acontextual understanding of the rot causes of conflict.(Lambourne, 2004, 4) The personal dimension of peace building centers on desired changes at the individual level. If individuals are not able to undergo a process of healing, there will be broader social, political and economic repercussion. The destructive effects of social conflict must minimize. Reconstruction and peace

building efforts must prioritize treating mental health problems and integrate these efforts into peace plans and rehabilitation efforts. (Maiese, 2003:4)

Building peace requires attention to the psychological and emotional layers of the conflict. The social fabric that has been destroyed by war must repair. It is important that reconciliation efforts involve the treatment of mentally traumatized persons; this because when the social psychology of conflict and its consequences are left unattended to this is likely to lead to certain risks for the society. (Osita,A, 2006:14).

Trauma must be dealt with on the national community, and individual levels. At the national level, parties can accomplish widespread personal healing through truth and reconciliation commissions that seek to uncover the truth and deal with perpetrators. At the community level, parties can pay tribute to the suffering of the past through various rituals or ceremonies, or build memorials to commemorate the pain and suffering that has endured. At the individual level, peace building initiatives must therefore provide support for mental health infrastructure and ensure that mental health professionals receive adequate training. (Maiese, 2003:4)

Peace building measures should integrate civil society in all effort and include all levels of society in the post conflict strategy. All society members, from those in elite leadership positions, to religious leaders to those at the grass roots level

have a role to play in building lasting peace. So, peace building requires a wide variety of agents for their implementation. There is agents' advance –peace building efforts addressing functional and emotional dimensions in specified target areas, including civil society and legal institutions. (Maiese, 2003:5)

2-6- The impact of conflict on women:-

2:6-1- Conflicts and women health:-

Armed conflicts have been major causes of diseases, suffering and death for human of history. The fatalities, injuresand disabilities suffered on the battle field are obviously direct effects of conflict. But there are also health consequences from the break down of services and from population movements. The diverting of human financial resources away from public health and other social goods, contributes to the spread of disease. These indirect consequences of war may remain for many years after conflict end (Rehn& johsonserf, 2002:35)

Good health is critical to women's ability to cope with their many responsibilities. Women's health issues on which conflict may have an impact including, psychological and reproductive health as well as general health and other issues concerning women access to food and community support. (OAU1996:11)

Essential services such as basic health care, including reproductive health care and counseling, are often disrupted or become in accessible during conflict situation; this compounds

health risk for all affected populations at time when public health need soar. (UNFPA, 2002:3)

Reproductive health care is a vital component of public health care. In refugees setting, it becomes even more important due to combination of factors. Civilian are increasely at risk during war, women and children are particularly vulnerable. The conflict brings change, and often this has a negative impact on reproductive health status. There are situations, however in which conflict has been a force for positive social change. Women take anon traditional role – during displacement that requires learning new skill and greater role development, including vocational educational or medical training to medics and community. (Gaya, S, 2002:9)

Women reproductive health problems during the conflicts may range from having no sanitary supplies for menstruation to life threatening pregnancy- related conditions from lack of birth control to the effects of sexual violence. (Rehan &Sirleaf, 2002: 39)

The lack of quality reproductive health services in conflict setting leads to negative health outcomes such as increase in STIS, including HIV, AIDS, increase rates of unsafe abortions, and increase morbidity due to high fertility rates and poor bring spacing. These result in disproportionately high mortality rates among women and children (Gaya, S, 2002:9) ea

The abnormally high maternal mortality rate in Democratic Republic of the Congo – 2,000 deaths per 100,000

live births in urban areas – is an indicator of the impact of armed conflict, with pregnant women being two to three times more likely than other women to die of violent causes.49 According to the UNICEF office in the Democratic Republic of the Congo, 20 per cent of adolescent girls aged 15 to 19, have had at least one child, and are at a greater risk of maternal mortality . (UNICIEF,2005:19)

Physical security in post – conflict societies is critical issues for, women. Formal peace agreements end overt hostilities between combatants but do little to contain the over flow of violence into communities. Women are especially vulnerable to low level violence and sexual abuse traps. (Oluyemi & Kusa, 2002:213) They as a symbol of community and for ethnic identity may become the target of extensive sexual violence. (Strckland& Duvvury, 2002:7) Recent conflicts have highlighted the use of rape as a tool of war fare. In Rwanda, women were raped as a means of ethnic cleansing, serving, not only to terrorize individual victims but also to inflict collective terror on an ethnic group. (USAID, 2000: 2)

Since women's bodies are often seen as both symbolic and physical markers of community identity, sexual violence in conflict – particularly when purposely coped with the risk of HIV infection – may seen as humiliation of the entire community, leading some activist to justify a violent response by women. (Strckland& Duvvury, 2002:8)

Ruth Seifert, has suggested three explanations for the wide spread use of rape of women in war. First is the booty principle it has always been an unwritten rule of war that violence against women in the conquered territory is conceded to the victor during the immediate post war period – Normally the orgies of violence toward women last from one to two months after war and then abate. Second, which rape serves to humiliate enemy women, it carries an additional message, it communicates from man to man, so to speak, that the men around the women in question are not able to protect their women. They are thus wounded in their masculinity and marked as incompetent. Seiferst's third explanation is that rape –particularly gang rape and systematic rape – is permitted to men by officers and engage in by the rapists themselves, because it promote solidarity through male bonding. (Seifert, 1995:58-59)

Violence creates an additional burden for the health sector, when trauma care consumes a significant portion of health resources. This not only includes treating physical injuries and attending to disabilities caused by violence, but also the care of psychological traumas of victimization or witnessing violence among adult ranging from emotional stress to post – traumatic stress disorder. The extent to which women and men require such services is context – specific as a consequence of high levels of domestic violence, women are frequently those in

greatest needs of psychological support due to violence related trauma. (Moser, C. & clark, F. 2000: 42)

On the other hand an increase insecurity and fear of attack often cause women and children to flee, so they form the majority of the world refugees and displaced. (Lindesy, C.2004: 12) Women and girls constitutes close to 80% of internally displaced people and refugees world wide. (ECA OAU, 1996: 10)

As with all aspects of war, displacement has specific gender dimensions. Women are more likely to end up as displaced persons and to become the sole caretaker for children. Women and girls have to learn to cope as heads of household, often in environments where, even in peacetime, a woman on her own has few rights. And having fled, they may find themselves vulnerable to attacks and rape while they are escaping and even when they find refuge. (Rehn, E& Sirleaf, E 2002:19)

Historically, war and displacement have always been associated with epidemic and the spread of disease from one area to another. The highest rate of death and illness among displaced population stem from disease such as measles, diarrhea, pneumonia, malaria, cholera and tuberculosis, with malnutrition playing an important role in many cases.
(Rehn,E& Sirleaf, E: 2002:37)

Refugees who leave their communities and counties also experience what one specialist calls a cultural bereavement a

grieving for home, language or traditions. (Rehn, E& Sirleaf,E 2002:38)

Life in refugee's camps is squalid, dangerous and stuffing. The displaced have to live with the memory of an earlier life lost and despair of even recovery it. They pursue the organizing search for missing friends and family, many suffer from post traumatic stress disorders (Cock burn, C., 2005:21)

Famine and the resulting malnutrition's and disease killed thousands during the 20th century. Most of these deaths were the fault of humans' rights abuses either paved the way for famines .Women and children die extremely high rates in such circumstances. Even in relatively affluent regions, war can lead to malnutrition. Because of women's physiology, they are vulnerable to vitamin and iron deficiencies that affect their pregnancies. Iron deficiency anemic is a serious health condition for women of reproductive age and can be fatal for pregnant women. (Rehn& Sirleaf, 2002:38)

2:6 -2- Change in women traditional roles:-

Armed conflicts greatly affect the lives of women and completely change their role in the family, the community and the public domain this is not unplanned. The break down or disintegration of family and community networks forces women to assume new roles. (Lindesy, C., 2004:12)

The social and psychological impact of conflict has transform gender relations both during and after conflict. In the

face of extreme hard ship, traditional role are adapted to meet the new realities imposed by conflict. Women assume greater economic responsibilities as heads of house hold. (kusa,O., 2002, 214)

In most cultures, women shoulder the majority of the burden of raising children, managing house holds and caring for aging relative (Nyawira, A., 2004:2) This does not change when women are in the midst of the war, they still try to protect and care for their children and the elderly, and they still provide support for their husbands, their siblings and their parents. The responsibility of care for others is so embedded that even in the most desperate conditions, women still try to take care of every one around them. (Rehn &Sirleaf, 2002:39)

On the other hand, violence erodes house hold relations as an asset when it reduces the capacity of house holds to effectively function as a unit. When men join illegal guerrilla or paramilitary groups for instance this can disrupt family life, where high levels of male unemployment exist, such as in post conflict context, women identify a direct link between alcohol abuse and increased domestic violence. (Moser,C. 2002:45)

Along with children, women and aged are the most vulnerable in armed conflicts women usually bear the brunt of armed crisis not just because they are directly responsible for the well being of their families, a task, placed on them by the tradition which makers. They have to cope with the

consequences of disruptions of their normal way of life as they find for their families single handedly in new environments as displaced persons or refugees characterize by poverty, diseases and alienation. (OAU, 1996: 10)

Often women suppress their feelings of fear or grief because of their need to support or protect their children, while this can help women through particularly stressful times, it may also mean than they deny themselves the opportunity to deal with psychological words of war. (Olivia,Bennett, JoBexley, kitty Warnock, 1995,12)

Armed conflict have led to the destruction of family systems which hitherto provided a buffer of protection and forum of succors for adults and children in times of stress, leaving women to assume greater responsibilities for the care and maintenance of children and aged . This break down of traditional family structures is reflected in the increase in female headed house holds (now over 30% in Africa. (OAU, 1996: 16)

Conflict has created large number of female -headed house holds where the men have been conscripted, detained, displaced, have disappeared or are dead. Women invariably have to bear greater responsibility for their children and elderly relatives an often then wider community when men in the family have gone women are heads of house holds and break winners, taking over responsibility for earning a livelihood, caring farms and animals, trading and being active out side the home

activities often traditionally carried out by men. (Lindesy, C., 2004:12)

The high rates of military and armed conflicts meant that there are a large numbers of widows in many countries. This has a major impact not only on women but on society in general. Widowhood often changes the social and economic roles of women in the house hold and community, and the structure of the family, the impact of widowhood differs between cultures and religions. However, it can affect the physical safety, identify and mobility of women. Widowhood can also affect their access to basic goods and services necessary for survival and their rights to inheritance, land and property in addition to wider impact it has on the community. (Lindesy, C., 2004:12)

2:6-3- conflict and environment:

Natural capital includes the stock of environmentally provided assets such as soil, atmosphere, forests, minerals, water and wet land. In rural communities land is a critical productive asset for the poor while in urban areas land for shelter is also critical productive assets.

Armed conflict and political violence can result incalculable long term environmental impact that vary according to the type of conflict. In Colombia terrorist attacks on oil installations and aerial spraying of illicit crops with chemicals that contaminate soil and ground water render their lands unusable for many years. Deforestation rates increase when peasants driven from

their lands after the spraying raze near by forests and planting. (Moser, c & clark 2005, 43)

War often destroys or weakens the institutions that make inclusive and informed decisions about the environment possible. The political and social turmoil that accompanies conflict can short-circuit systematic processes of environmental management. War creates refugees, leaves government and environmental agencies handicapped or destroyed, and substitutes short term survival for longer term environmental considerations. This means that ecosystems continue to suffer even after the fighting has stopped. (Vanasselt, 2004:25)

World Bank report (1996) points out that men and women use resources in different ways. For example, in many societies women are the sex mainly responsible for gathering fire wood and carrying water. Shortages greatly increase their work load. The environment is likely to have been damaged and neglected during the years of crisis. (Cock Burn, c, 2005, 26)

Depending on the roles and responsibilities of men and women, they are differentially affected by the destruction of natural capital. In parts of Africa for instance, where women are the principle agricultural producers, they suffer disproportionately because it affects their capacity to produce subsistence crops for the house hold. In addition to their reproductive role, they are often constrained from gathering

wood for fuel. In post conflict contexts such as Angola and Cambodia, women and their daughter collecting fuel or walking long distances in search of uncontaminated water are often more susceptible to the effects of land mines or chemicals sprayed on land. Finally displaced populations feeling violence often flow into urban areas and exacerbates environmental problems such as social waste disposal and water contamination, in urban contexts such as Guatemala City, population press from displaced migrants' results in severe levels of conflict and violence are shortages of water. Once again women, because of their domestic responsibilities, are particularly vulnerable, (Cock Burn, 2005:43)

Exposure to chemical warfare or the environmental effects of conflict can harm health directly and for long periods of time. In the case of nuclear testing, preparation for war has exposed many to radiation causing a dramatic increase in cancer and other health problems, women reproductive health is especially susceptible to the effects of radiation. Women living down wind from pacific islands where nuclear testing has occurred have given a birth to what they describe as (Jelly fish babies) with transparent skin and no bones. Unfortunately policies have often prevented scientific research in this area. Causality has not yet been proven but there is some indication that the gulf war exposed both civilians and combatants to harmful substances. There appeared to be an increase in miscarriages and pregnancy

complications among women in the gulf states during the two years after the war possibly due to chemical residues from weapons that leaked into the food chain or because of smoke pollution from the Kuwaiti oil fields, although the increase may also have been related to stress. (Rehn &Sirleaf, 2002:37)

Conflict has been a contributing factor to drought –led famine. A government that engages in armed conflict has a high military expenditure. Shifting scarce resources to military budget always weaken critical development needs of a country when the government full attention is on the conflict, they cannot pursue drought – relief, social development programs. In addition, the government usually spends all the available resources on the conflict, which also prevents it from addressing the economic needs of its people. Such a situation leads to famine since they lack the capacity to respond to natural disasters. Furthermore, when either the government or the rebels recruit soldiers that is means taking productive labor from the individual house holds. (Meedan, M., 2006:3)

2-6-4-The positive impact of conflict on women:-

While the negative consequences of conflict are widely accepted, the disturbance of established norms can also have unintended positive effects on the status and role of women in their societies, and therefore, on their role in development. For example, women's social and economic responsibilities may increase when women are obliged to take over the

responsibilities of supporting their house holds. (USAID, 2007:10)

Cock Burn (2000) argued that, despite the horrors of tyranny and war, women do some times empowered. Take Chad for instance .Until the out break of civil war in 1979, Chadian society was patriarchal, recognize only men as breadwinner property owner, head of house hold and decision makers. The war changed that. Women invented new ways of making money for their families to survive. They started traveling and trading and trading over long distances, developing commercial net works and saving schemes. (Cock Burn, C., 2000:27) War generates circumstances of crisis, which in turn evoke responses that may upset or radically alter traditional gender definitions and patterns of behavior. Women in these circumstances enter into new economic roles. In northern Somalia, for example, war led to some nomadic women taking over men's traditional role in trade, they began to frequent markets, to sell live stock and milk and to buy other consumer items. (Vincent, L., 2001:21) As Sambanis (2002) aptly suggests, civil war is "a disruption of social norms that is unparalleled in domestic politics" (Sambanis, N., 2002:217). War has historically allowed women to operate outside of the constraints of traditional gender norms, permitting women access to roles that were previously closed to them. For example, in post-conflict Kosova, women are involved in the new police force, in projects to dismantle mines,

and in running farms and businesses. While women may enter these new roles only out of necessity, the movement of women out of the home and into the public sphere may alter perceptions about women's economic and political capabilities, making women more viable candidates. (Hughes, M., melani: 2007: 9) These activities were initially temporary coping strategies; they nevertheless had long-term consequences, as women learned new skill which could be used in post war times as well. (Vincent, L., 2001:21)

In addition, as women often carry the main responsibility for the well-being of their families and communities, they are particularly affected by the social damage caused by war. For the same reasoning, they are also very active in restoring essential social services such as health and education, both during and after conflict. Some commentators have seen this gendered role definition as having the potential to place significant power in women's hands. In war torn societies education is often regarded as an important agent of socialization in alternative norms to prevailing attitudes of hostility .There are many example of women's self help group (in Somalia, Rwanda, Uganda and elsewhere) that focus on trying to increase women's awareness of their indirect roles in conflict through their primary responsibilities for socialization of children and of responsibilities of change. (Vincent, L., 2001:23)

On the other had, the political impact of conflict may times actually creates opportunities for women to increase their public roles and responsibilities. In the absence of men, women take on leadership roles in both civic and political institution. Women take on exceptionally active and visible roles in peace processes and reconciliation efforts. Following brief periods of disenfranchisement after the signing of the peace accords, women dramatically increase their participation in the post-conflict political arena. (Kusa, 2004:215)

In post conflict moments there is a much talk of strengthening civil society and democratic structures. It has often pointed out how strong women's contribution is at this local, level, too it is estimated that over 200,000 grass roots organization exist in Asia, Africa, and Latin America , more than half of them organized by women. (Cock Burn, C., 2000, 28) I n many African countries, the number of women parliamentarians increased, a long with the number of women positions in national ministries. (Kusa, 2004:215)

2-7- The role of women in conflict transformation and peace building:-

Women and men have different roles in conflict. These roles are influential in determining how women behave during conflict, during the aftermath of the conflict, during the peace process, and in the reconstruction and rehabilitation process necessary to restore the peace. (Badri& Abdel sadg, 1998:42)

Women have generally been under or misrepresented in stories of war, and are most often seen as grief- stricken, powerless victims. And although development and relief agencies largely recognize the importance of women's active roles- economic and social in helping community survive conflict, there is still a tendency to generalize. Women and children are still often seen as one unit. (Bennett, Olivia, JoBxely, Warnocks, Kitty, 1995:3)

Puechguirrbal, (2005) argued that if women are only viewed as victims of war or as care given then it is difficult for them to be taken seriously as peace negotiators. (Puechguirrbal, 2005:1)

Often women themselves do not recognize their activities as part of peace building efforts because, these are in areas for which women are already responsible, such as ensuring the safety of themselves and their families and accessing and providing social services.(International Alert,2002:7)

Too often the perception of women as victims obscures their role as peace builders in reconstruction and peace building process. However, moving beyond the victim hood paradigm, recent conflicts have highlighted the multiple roles that women play as peace builders during conflict as facilitators of dialogue between warring factions; as the sole bread earner for the families in time of violent conflict, as the repositories of society's cultural values and norms and as peace keeper and envoys. Caution therefore needs to be exercised against the

tendency to classify the women as passive victims. Such world view leads to their exclusion from peace building particularly from official negation process. (Schrich, L., & Sewak, M., 2005:7)

Syluester (1995) describe Athenian women as "beautiful soul" loving peace. This is in agreement with the feminist theory which argues that women are inherently peaceful, capable of preaching, teaching and preserving peace. (Bukky O, 2005:4) In all societies, women give birth and nurse babies. In most societies, women are primary care givers responsible for children and family. Women role in nurturing, building, relationship and marinating the family is central to their identity. Theses concerns with relation ships and people often mean that women play the role of peace makers within their families and communities. (Ferris, E., 2004:3)

Women face the issues of supporting or resisting war in a very different context from men. Women are in a position to appreciate the value of peace better through their vulnerability to the structure of violence and deprivation. They have played the role of nurtures deprivation. They have played the role of nurtures, mothers and natural peace makers through out most of the history of human civilization. It gives a special vantage point and skills with which to assess the role of weapons and war in human affairs and to offer alternative models of behavior in dealing with conflict and social change. (Jeong, H., 2005:83)

Women are dedicated, reliable and committed to family and national aspirations and goals. Women, the life givers of the world therefore have a stake in the world pursuit of peace since the exhibit a high level of perseverance, patience and tolerance in achieving set objectives. Surprisingly, women have not walked away unconcerned either because of anger or fear, they have been proactive in the resolution of conflicts, but their roles have before now not been given deserved prominence and recognitions (Omotayo, 2005:4)

They play important role in each of the four categories of peace building listed before (see p.g 52) as activist and advocates for peace, women wage conflict none violently by pursuing democracy and human rights. As peace keepers and relief aid workers, women contribute to educing direct violence. As mediators, trauma healing counselors, and policy makers, women works to transform relation ships and address the root of violence. As educators and participants in the development process, women contribute to build the capacity of their communities and nations to prevent violent conflict. Socialization process and the historical experience of unequal relations contribute to unique insights and values that women bring to process of people building. (Schirch, L&Sewak, M, 2005:7)

Gilligian(1983)in her study shown that women perceive the world differently than men. They are seeing it as a web of

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relation ships which individuals can be identified. (Gilligian, C., 1983; 84)

This is agreeing with Ferris (2004), women's concern with relation ship as the basis of their nurturing role, passion for affirming life, and opposition to war. She finds that men tend to have an ethic of justice premised an equality every one should be treated the same .Women on the other hand, are more likely to have an "ethic of care "premised on non violence (no one should be hurt) in most societies, such values are transmitted to boys and girls from an early age. Girls are raised to be more docile, obedient, nice .In many places they are raised to believe that their role is to serve men to sacrifice their own needs for the goods of men, and for the well being of the family. (Ferris, E., 2004:4)

Moreover Elise Boulding argues that women are not naturally more peaceful than men. They have to learn to be peaceful, just like men do, but women are in situations where they develop their peaceful, jut like men do, but women are in situations where they develop their peace able capabilities, such as child rearing. You have a chance to learn things when you work with children. Men who are removed from that process of human growth don't get the same chance to cultivate that peaceable nature. It's not inherent. (Porter, J., 1991:188)

The newest approach to peace building places much emphasis on gender uniqueness in the process of conflict

resolution. The majority of persons displaced by war are women and so it is now understood that they could play an important role in efforts to resolve conflicts (Mbagwu, 2004:111)

The concept and logic of domination connect feminism to transformative social projects. The goals of peace can be further enhanced by the feminist agenda committed to the removal of privileged systems for the few and the rejection of coercive power in human interaction. .(Jeong, H., 2005:83) Given the involvement of social factors such as race ethnicity, class and age in the construction of gender, any feminists movement working to end oppression against women must support the struggle against other forms of oppression.(Warren&C., 1996:2)

Feminist's conceptions of peace are extended to the conditions of social justice, economic equity and ecological balance equity and democracy have to be transformational values for the coming social changes, Equal relations between men and women can serve as to attain an equal distribution of resources and the right to express one self freely. (Brock-Utne, B, 1990:146) Osamba (2001) agreed with this, he mentioned that, traditionally, women were excluded from political decision making among the pastoral communities. In most societies, this exclusion was ostensibly because of women's ability to keep secrets. Women however, where allowed to attend general community meetings but were not legible to membership of the council of elders. Most generally, therefore, parallel authorities

and age grade institutions. These organizations reflected the sexual division of labor and the different role of men and women. Thus, for women, power across the gender line could only be exercised indirectly or informally behind. (Osamba, J, 2001:80)

Women are half of the society. If they convince themselves to become peacemakers, then half the society is working toward peace. Women can create a soothing, reconciling atmosphere, going side by side with men to make peace. . (Badri& Abdelsadg, 1998:23) Certainly women are generally more naturally disposed than men to caring for the underprivileged in the family and in the society. The popular saying that "when you train a man you have trained one person but when you have trained a woman you have trained nations" Comes to mind.   A Woman of peace will train her family and in turn we have a peaceful nation. (Omotayo, 2005:4)

Three main challenges face women working for mainstreaming gender peace building in both civil society and government levels. It includes a gender analysis, the goal of gender equality, and women who represent the concerns of other women in all peace processes. The first challenge is to include gender analysis in all peace building planning. Peace building analysis requires data about how war affects men and women differently; gender role of men and women in local cultures including the division of labor and resources; needs of women

from different economic classes, religions, ethnic groups, and ages; and how women are included in all peace building processes from relief aid and distribution, peace keeping program, grass roots dialogue, to formal peace talk. (Schrich, L& Sewak, M, 2005:14)

Second challenge, the goal of gender equality needs to be embraced as a central value of all peace building actors. Gender equality refers to the goal of equal opportunities, resources, and respect for men and women. It does not means that men and women become the same, but that their lives and work hold equal value and is careful to ensure treatment of people from different ethnic and religious groups, gender equality is often ignored. Gender equality needs to be defined by men and women within different cultures. Since women and men do not have equal access to opportunities, resources, and respect in most communities, peace building programs need to take affirmative action to ensure women and men are treated equally and given equal opportunity. (Schrich, L& Sewak, M, 2005:15) The third aspect of gender mainstreaming is including women and women's organizations in every stage and activity of peace building alongside men and male-led organizations. Women leaders and organizations need to have access to and active relationships with all peace building actors so that their analysis and ideas can be communicated and their energies can be

coordinated with other peace building activities. (Schrich, L& Sewak, M, 2005:16)

2-7-1:- The role of women in peace building in Africa:-

2-7-1-1- Somalia:-

For the past five years there has been civil war and famine in Somalia, the results of which have been catastrophic. The conflict .is a result of a mixture of factors that include the legacies of European colonialism, a schismatic kinship system, the contradictions between a centralized state and a pastoral culture, east-west cold war politics and militarization, underdevelopment, the lack of power sharing, corruption and human rights violations.(Stevens, T, 1996:91)

The economic and social life of most Somalia is shaped by the nomadic pastoral economy and peritoneal clan system. Even urban professionals are likely to retain their sense of extended family / clan identity and obligations. For women this traditionally meant a subordinate, though active, position, usually without education or independent economic possibilities. Women were traditionally exchanged in marriage to form alliance between clans, an important social role which often created divided attachments for women when their clans were at war. (Bennet,O., Bexley,J.& Warnock, K., 1995:52)

The complete lack of centralized government services has meant that new social networks have had to be established to provide social welfare in Somalia. The majorities of these have

been shaped around traditional clan and sub clan groupings. Displacement of large numbers of Somalis has required the forging of new social attachments within old clan networks. Within the clans women have established new social networks, particularly pooling resources and labor. Women, have also made links and co-operated across clan divisions in a manner that men have been unable, or unwilling to, particularly in economic activity. Such social contacts have positive implications for peace. . (Stevens, T, 1996:100)

Women also contribute in conflict resolution through a certain practice and rituals in the   Somali a study demonstrates that when clans fight and there is death, steps are taken to organize the collection and payment of blood money. A marriage or marriages involving the two parties immediately follow this. This kind of marriage occurs between a man who lost a brother or close relative and a girl from the opposing side. The main objective of the marriage is to heal the wounds and to cement the agreement/settlement reached by the two parties. In the support of the above practice, the Somalis say: 'Where blood is shed, it must be soaked with birth fluids'. And the point is that the married woman will give birth to sons who will fill the void created by the men who perished in the battle. In addition, the marriage is designed to bond the two groups, and thus to minimize the possibility of another conflict erupting between them.

Continuing, the same report observed that in periods of conflict, there were times when a group of young, unmarried women from one of the warring clans paid visits to the opposing clan without the knowledge or consent of their families. They were locally known as Heerin. They told the people that they were unmarried women, and that they wanted to be married. Because this was a well known tradition, the young women were welcomed, and preparations were made to ensure that they were married. This immediately stabilized the situation, and sets in motion a peace process that eventually resolved the conflict. (Nawoye, M, 2005:1)

Again, according to the Somali researcher, Mohamed (2003) "In some parts of the country, women at times employed desperate measures to stop inter-and intra-clan wars. They formed a human chain, lined themselves up between the warring parties, and refused to leave until the two groups backed down. Their immediate objective was to see to it that the two armies did not shoot each other. A related objective was to bring in alternative conflict resolution methods based on dialogue and peace." According to him, too, if in the thick of a battle, a woman stepped in front of a man about to be killed, that man's life was spared. In this way, women played a key role in saving the lives of those considered to be of high standing in the community. This act often created an environment that enabled the warring

parties to settle their differences peacefully and to establish good relations. (Mohamed, A., 2003: 103),

Conversely, their dual kinship offers a unique opportunity for women to have communication between two belligerent clans. Thus, women can act as clan ambassadors. In Somaliland, women acting in this role have facilitated solution to clan disputes. However, their role is confined to facilitating, and passing messages from clan elders, they do not participate in the decision-making processes concerning mediation. Furthermore, in numerical terms the role of clan ambassador relates to very few women and is probably confined to Somaliland. There is a Somali proverb, 'The stains of blood should be cleansed with a fertile virgin woman'. Women are often exchanged to seal peace settlements between clans. The exchange of women represents trust between the clans that each will be responsible for the young women, who will also perform a reproductive role to replace lives lost in the conflict. (Stevens, T, 1996:101)

On the other hand there are no women in any official positions within the political affiliations. After the UN has withdrawn from Somalia, the militias are attempting to consolidate their authority and control. The militias are strongest in the absence of peace, when the violence subsides their usefulness to the community is eroded. Reconciliation conferences which took place in Somaliland during 1992 have remained male-dominated activities in which women did not

take a direct role. In the south, where the UN has facilitated high profile peace conferences, women have been present. However, women's presence does not necessarily represent participation. (Stevens, T, 1996:94)

According to Shukria Dini, Somali women are largely excluded from the peace negotiations which are intended to resolve the unending civil war. Factors that hinder their participation in the discussions include, Women were / are in a socially disadvantaged position in both the pre- and Post-conflict periods, yet they play a major role in fostering a culture of Peace at the local level. Women lack the opportunities and resources which would enable them to be a part of the peace-building effort. They lack information and political affiliations. In addition Peace negotiations are seen as a male domain, which means that they also employ discourses and practices that are closer to men's reality than to women's. As a result, women miss the opportunity to influence directly or indirectly the peace-building agenda. (Dini, S, 2009:30)

2-7-1-2- Sierra Leone:-

Women can act as neighboring watch- dogs for weapons that have been smuggled into communities or hidden by combatants. This role is extremely important because being at home and in their communities most of the time, women are

aware of the inner workings of their communities; they can act as "watch women" for unknown travelers of evil intent, and for illicit arms transfers among community members. Women also have a vital role to play in the liberation of the human spirit, by rehabilitating and reconciling people and communities. By using traditional trauma counseling skills and meditation strategies, women can disarm the minds of victims and perpetrators. They have an especially important role to play in rehabilitation of child soldiers. (Mansary, B, 2002: 158)

On the other hand, women can serve as therapists for children and other victims because they are good listeners. And they can empathize since they themselves suffer social injustice. Women can listen to children explain the horrors they have experienced, they can give children love and hope, something abused children desperately need. (Mansary, B, 2002: 159)

2-8- Conflicts in Sudan:-

Sudan is affected by different types of conflicts. Some of these conflicts are national like conflict between Northern and Southern Sudan and some are local and take place between the members of different ethnic groups or member of the same group. The causes of conflict range from poverty, unequal sharing of power and wealth, clashes of interest between nomads and settlers, the administrative and political aspirations of certain ethnic groups, competition over grazing land and

water resources, Conflict along borders and conflicts resulting from armed robberies. (Alhardallu, A& Eltayeb, S, 2005:21)

Armed struggle in the south broke out months before the country was granted independence on 1 January 1956. In 1960s this struggles developed into a full –fledged insurrection led by Anyanya that only ended in 1972. The conflict resumed in 1983 between the Sudan Armed forced (SAF) and the Sudan people's Liberation Movement Army (SPLM/A) which was established in same year. The second civil war was formally brought to an end with signing of the   Comprehensive Pace Agreement. (CPA) in Nairobi on January 2005. (Young, J, 2007:1)

During the first phase of the war (1965–72), vast numbers of Southerners became refugees in the neighboring countries of Kenya, Uganda, and Zaire. During the second phase, when the war restarted in 1983, millions of Southerners were uprooted from their villages and came to live in the North, constituting what came to be known as the displaced population. *(*Badri and Abdel Sadig, 1998: 8)

In February 2003, even before the signing of CPA, a long – simmering conflict in Darfur become a full-fledged civil war. (Young, John, 2007:1) a civil war erupted in Darfur between the government and two Darfurian rebel movements, the Sudan Liberation Army (SLA) and the Justice and Equality Movement (JEM). The two movements have the same goals, namely devolution of power and wealth, to overcome chronic

underdevelopment, political, economic, and cultural marginalization in a united Sudan. (Berghof study 2006:22).

2-9-The role of Sudanese women in conflict and peace activities:-

The Sudanese women are known by heroism, self scarifies and preservation. During Merawieens era, women were queens and leaders of armies. In Nubian area, women played famous role in Nubian kingdoms. Their role was also noticeable in the Fur kingdoms. The women in Mahadia Revolution were known by heroism, they had a great role in participation in important events like encouraging spirit of Mahadis followers in sustaining and adverting for the revolution and leading the Sudanese men to support Elmahadi. (Elboushi, E, 1995, 9)

Indigenous patriarchal cultures may exert biases against women, but they generally allow them an active role in society. The situation of women who work the land in some parts of Sudan while men stay at home is extreme, but it is regardless a symbol of women's active participation and sharing responsibilities. The number of women in most civil services institutions, the private sector, and institutions of learning either exceeds or approaches that of male. (M. Osman, 2004:16)

Women in patriarchal society of Sudan have little or no decision making power and limited participation in political, including negotiations for peace. Yet they play a vital role in war and conflict making. (Badri&Abdel Sadig, 1998:15) Hunt&

Posa, (2005) agreed with these arguments and they added that women through use of the traditional communication system in Sudan could be considered agent of war. Traditional communication system refers to indigenous communication system such as music, dancing, story telling, poetry, proverbs, and rituals. Sudanese people are mix of various ethnic and tribal groups: the cultural heritage of each group determines the form and method of its traditional communication. (Badri&Abdel Sadig, 1998:15)

Adam Azzain in his study "from instigating violence to building peace" mentioned that "Society at traditional or transitional stages of development are said to be guided by a shame culture. In rural Sudan and particularly among Bedouin population, it is extremely shameful for a man not be courageous, brave and enduring. For instance, it is shameful behavior to run away from dangerous situation, to not stand by the side of relatives or kin at a moment of danger and to fail to demonstrate endurance when under going pain. Like wise it is consider shameful for a man t be singly and to fail to reciprocate friendly gestures made by other people. (Azzain, A, 2004:13)

The role of women as agitators against building peace is epitomized by the role the Hakama plays in rural Kordofan and Darfur. (Badri&Abdel Sadig, 1998:24) Hakama is a woman who composes and sings innovative songs that emphasize and transmit the society's beliefs, norms, and value system and she

influential and respected by both men and women and by tribal chiefs. (Badri&Abdel Sadig, 1998:14) It is evident many conflicts and tribal has intensified because of her. (Badri&Abdel Sadig, 1998:24)

Azzain in his study argued that the role of women in public life is contradictory. On the one hand, in many respects women are subordinate women, but on the other, women have a great influence on the behavior of men. (Azzain, A, 2004:22). Lampen (1933) who was a District Commissioner for cattle nomads of southern Darfur wrote:-

"The women's tongues are greatly feared, for if they sing against a man's courage , he will probably leave the country to be quit of this intolerable nuisances- I have seen a boy almost despair because the women , quite unjustly accused him of having run away from robbers and left his brothers to plundered. I have seen three Nazirs (tribal leaders) give extravagant bribes to one of these Hakamas, who threatened to sing against their meanness". Azzain, A, 2004:15)

Again, Azzain explain this due to the fact that, until the quit recently, there has been no central authority to protect people's lives and property, so Sudanese rural communities assigned men the role of protectors for their communities. Thus the image of the warrior man evolved among Sudanese rural communities. While men were assigned this role, women were assigned the role of being the arbiters of man's conduct. They see to it that

their men's folk demonstrate bravery, courage, endurance and generosity, among other socially desired behavior patterns, They perform this role by singing songs or displaying deeds that either commend or disapprove of men's conduct. (Azzain, A, 2004:15)

Regarding the role of women in conflict, we find that women, can be actively involved in conflict by being forced in war preparation. Women can also be forced directly or indirectly to join the arm forces. Women may also encourage men to fight. (Badri&AbdelSadig, 1998:42) Some women, during conflict, participate in the military units taking masculine roles belonging to the militarist subculture. However, as they do not participate in primary decision making, they play a subordinate role. Many women serve in the military by cooking for soldiers and treated the wounded. Some boost soldiers' morale and encourage men to join the fighting. (Badri&Abdel Sadig, 1998:43) Their roles ranged from combatants to providers of support to fighters, including feeding and caring for sick and wounded soldiers. Although in any armed conflict women are victims of violence, bombing, landmines, hunger and diseases, it is not correct to portray them simply as innocent victims. In Khartoum, women contributed gold in support of the jihad and encouraged their sons to join up, while in the south, the Nuba Mountains and southern Blue Nile women contributed food and encouraged

their sons to join the SPLA to fight marginalization and oppression by the government in Khartoum. (Itto, A, 2006: 1)

On the other hand women are concerned in ensuring that they and their families survive. (Badri&Abdel Sadig, 1998:42) Traditionally the mother plays an important role in providing psychological, social and moral support to family members through preparing food and offering warm feeling. In Sudan women as wives, mother, sisters and daughters have got a crucial role and considered as peace makers and peace sustained simply because their major role is to protect the family from dangerous climate and stressful situation. They teach their children to value compassion, tolerance, mutual concern, and trust rather than aggression. Badri&Abdel Sadig, 1998:42) On the other hand, In addition, they worked very hard to keep families and communities together during conflicts through singing peace songs, persuading their husbands, sons and brothers to stop fighting, risking dangerous peace missions across enemy territories, or marrying across enemy lines to unite or reconcile warring communities. There were times when women stopped conflict from escalating by defying or opposing decisions by male members of the community to go to war. In one case woman from a community in southern Sudan were reported to have threatened not to comply with their conjugal obligations until their husbands stopped killing each other, while in some areas of the south women threatened to expose their

nakedness (a curse in most Sudanese customary beliefs to protest ethnic conflict. (Atto, A, 2006:1)

The war in south and to the east of the country has led to changes in the context of the women lives. Many women have lost their husbands and fathers and\or been. Displaced, which has led in turn to less self trust. However, such changes have also ensured that educated women increasingly play an important community and political role. (Al-hardalwu& El-tayeb, S, 2005:43)

Sudanese women in general have been active particularly at the grass roots level during war, empowering themselves through various activities such as small income generating ventures, skill promotion, conflict resolution and peace building initiatives and literacy campaigns. (Badri, B, 2008:156)

Sudanese women have long been active in civil society becoming increasingly a ware of political importance. Partly through expose to global peace activities and women rights movement, they at which they have consolidated into net works since 1980s (Crisis group report, 2006:3) various groups of women have undertaken a series of activities during the past years towards peace buildig. (Badr A & AbdelSadig, 1998:48). They organize themselves in groups through NGOs, CBOs, and later they thought of strengthening their solidarity through developing a network, as a result, a number of net work were initiated. Through these efforts some Sudanese women have

been exposed to global peace activities and women movements. (Badri, B, 2008:156)

The history of the peace talk had not, however, been entirely free of women's involvement. Agnis Lukoodo, the first woman governor in modern Sudan, participated in 1993 peace talks coordinated by the inter- Governmental Authority on Development (IGAD), making a bright experience in peace process. (Mohammad. O, 2004:18)

Progress in Sudanese women's peace –building efforts has been two fold. First, women have created seventy-one organizations and increased their presence in public and private institutions. Second, they have embarked on two novel areas of activity: adopting a proactive role in supporting women's in supporting women and children affected by war and famine, and embracing a proactive role in peace making and reconstruction activities. The Sudanese women's voice for peace , founded in 1984 as Sudan's first women's NGO focusing on peace, conducts work in the areas of resettlement, reconciliation, and peace education. (Mohammad, O, 2004:15)

In order to effectively address social, economic and general problems of war facing women, many women organized themselves into groups, networks and NGOs on both sides of the political divide. These activist networks (including the Sudanese Women's Voice for Peace, New Sudan Women's Federation, and New Sudan Women's Association) went all over

the world advocating peace and drawing attention to what was then referred to as 'the forgotten war.' In Washington DC, the UN Headquarters in New York, The Hague and Beijing, women lobbied the international community to pressure Sudan's warring parties to end the war. (Atto, A, 2006:1)

NGOs concerned with women's issues perform significance humanitarian, social and political activities. Most of the project are directed at internally displace persons in refugee camps. Some for millions of IDPs live in Sudan, most of them women and children, and many of them are psycho- socially traumatizes and lacking basic means. NGOs such as the Southern women's corporation for peace and development, and the Sudan Peace Group for Relief and Development, and the supporting organization lunched projects in education, water sanitation, health care, and family reunification. Involving sports, drama, and the arts, such as drawing, which can be utilized as means of healing and peace education? (Mohammad. O, 2004:16)

On the other hand, Women are playing leading roles in dissemination of a peace culture through innumerable activities. In this areas Salam Alizza organization introduced a ground-breaking project that seek to transform the culture of violence spread by Hakamat, mainly in Western Sudan to a culture of peace. Salam ALizza`s programs aims to dispense with the lyrical violence of hakamat women's poetry while redirecting

their poetic abilities toward the promotion of peaceful coexistence among different clans. (Mohammad, O, 2004:16)

Despite the active role women played at various levels to bring peace to the Sudan their role has tended to be underestimated or ignored during negotiations. This may have originated from the misconception that women are passive victims of war, forgetting the very important role they have played in negotiating, keeping and building peace in their communities. (Atto, A, 2006:2)

In July 2002 in Kenya, the Machakos protocol was signed, marking tangible progress in peace talks. It provides for the preservations of the unity as a common national goal, but it also guarantees the right of self- determination for the people of the south. During talks, women from the north and south united in their support for the protocol and ask that immediate step be taken to ensure the participation of women in the negotiations. On August 7, 2002, the Sudanese women's civil society Network for peace (SWCSNP) and the Secretariat of women Solidarity Group for Peace convened on August 8, 2002, and issued a position paper on the protocol noting that "the negotiation process should include professional, technicians and women." (Mohmmad. O, 2004:17)

A January 2005 program in Nairobi& Khartoum led by international NGO, the initiative for inclusive security, trained more than 100 Sudanese women activists from north and south

to play key role in CPA implementation in April 2005. This level of participation was not, however, in evidence at the follow –up meeting of Sudan consortium in Paris in March 2006, which suggests that the international commitment to supporting a central role for women in peace building is still some what arbitrary (Crisis group report, 2006:5)

Darfur women were kept away from the first six rounds of negotiations at Abuja held under African Union (AU) auspices. For the seventh and decisive round and with support from the AU they formed Gender Expert Support Team (GEST) to represent them, the team gathered women from all three Darfur states and variety of tribal and ethnic backgrounds to create a unified platform of women's priorities and gender issues and call for their incorporation in the peace agreement. (Crisis group report, 2006:6)

A comprehensive statement by another Sudanese women's group has unequivocally proclaimed women's entitlements to active participation in subsequent round of all peace negotiations:

{We } would like to express our special concerns, as women are not well represented in the delegations negations the peace process although since the 1996 women from the South, north and western Sudan have been networking for peace issues and culture and for strengthening the conflict resolution mechanisms. Furthermore, in relation to the impact of war, in

some cases, women have been marginalized in the peace negotiations as if war and peace are not of women's concern and as if Sudanese society is only a male society. (Mohmmad. O, 2004:17)**.**

CHAPTER THREE

GEOGRAPHICAL BACKGROUND

3- GEOGRAPHICAL BACKGROUND

3-Area of study:-

Since the adoption of the federal system of government in Sudan 19991 the Eastern regoin has been divided into three states theses are the Red sea stat, Kassala state, and Elgedarif state, the study concentrate on the former two states.

3-1:-Kassala state:-

Kassala state lies between 34-40 and 37 E and 14-45 and 17-40 N, with total areas of 42,330km. It is bordering Eritrea from east, Gedarif from south, Red Sea State from north and Khartoum and Nile River from west. (Abu Sin, A & Abbaker.M, 2009:185)

The river Gash, originating in the Eritrean highlands, it has deposited fertile sit and every year replenishes ground water reserves along a narrow valley (the Gash Basin) a short distance north of Kassala, these alluvial deposits fan out into Gash delta, was an irrigation scheme was developed in colonial times. Another river, the Atbara, flows along the western boundary of kassala. Then there are small season streams called Khors which carry water only a few days after a major downpour. (Kuhlman, T, 1990:7)

Kassala State has total population of 1, 5 million (4, 6% of the total population of Sudan), about 20% of them in Kassala town, the state capital. Kassala state is ethnically diverse, comprising many tribal groups of Beja, Beni Amir, Halanga, Rashaida, Shukriya, Lahawyeen and Kawahla, and with a huge population of IDPs from the Southern and western Sudan region, including

Dinka, Nuer, Nuba, and Darfurians. (Abu Sin, A & Abbaker.M, 2009:196)

Kassala has Semi – arid tropical climate. The rainy season lasts normally till September; most rain fall in the town has been recorded as 286mm, but this average is subject to sharp fluctuations. (Kuhlman, T, 1990:7)

Economic adaptation varies through out the state, but the basic activities are animal husbandry and cultivation. (Al-hardalwu, A. & El-tayeb, S, and 2005:30) .Kassala is regarded as an important center of agriculture and border trade in Sudan. As a border state in a politically unstable region, the economy is frequently affected by border tensions. The increased intensity by armed clashes has contributed to the present state of economic contraction in the flow of goods and in the economy. Natural pasture, agriculture and live stock activities have also been significantly affected by the conflicts Many farmers and live stock herders abandoned their activities and became displaced persons or migrants in the town because in the insecurity, particularly land mines. (Abu Sin, A & Abbaker.M, 2009:198)

The drought of 2004 had serious of effects on livelihoods. Sources of income evolved around the rural subsistence activities such as seasonal farming, herding, wood-cutting and charcoal production. In brief, the people of the state suffer from the extreme vulnerabilities. Poverty is widespread and

predominates in both urban and rural areas.HIV\AIDs infestation is high, especially among IDPs and per-urban dwellers. Malnutrition and endemic diseases, particularly TB, are endangering the live of people of all age. . (Abu Sin, A & Abbaker.M, 2009:199)

3-2:-Red Sea state:-

Red Sea State is located in the North Eastern corner of the Sudan between latitudes 17 and 23 degrees north and longitudes 33and 38 degrees east and covers an area of approximately 30\000 sq.km. It is a semi arid area with a variable climate. It receives both winter and summer rains ranging from less than 5mm in the North to approximately 200mm in the South. Rainfall variation is to be found in the various regional zones. (Al-hardalwu& El-tayeb, S, 2005:29).

The Red Sea State is a unique area in terms of its physical setting and its climatic characteristics, it also an area of internal as well as external climatic contrasts. The physical character of the area is dictated by, the presence of Red Sea season adjacent body, the Red Sea hills as an effective physical barrier and the costal plain as narrow. Flat surface that lies under the direct influence of both the Sea to the east and hills t the west. (Mahadi, A, ELtom, 1991:1)

Although the State has two regimes of rainfall winter season in east and summer rainfall in west, the water supply is very poor. The high evaporation rate and run-off are substantially

effective in widening the gap in the water budget of the amount received and the amount available for human, animal and plant requirements. Rainfall is not only limited in amount; but highly fluctuating in time and space, in an unpredictable cyclic form. The only available water for human and animal use is confined to sub-surface water which is saline in most localities including town sites. Subsurface water is also inadequate in quantity and accessibility (Abu Sin, A, 1991:7)

 Population estimates read differently and are generally between 725,337 and 846,113 (2, 7 of the Sudanese population), almost over 60% of whom live in urban settlements, Average population density is 3, 3 persons per square km, although this varies considerably between localities of the state. (Abu Sin, 2009:215)

The state economy depends on livestock herding and traditional agriculture. Maritime is the transport is the backbone of the state economy. Present, fisheries and tourism play a minor role in people's lively hood and local economy. (Abu Sin, 2009:220)

The Red Sea State hosts the country's main seaport, which is the biggest employer in the state and involves the most economic and non economic activities. (Abu Sin, A. 2009:221)

The serious food problem, coupled with the political instability due to conflicts, has contributed to the rise in poverty levels in the state, as it increases the numbers of displaced people and

hinders the development efforts in agriculture and grazing and government development activities.

3-3:-Population frame work:-

The Eastern Sudan is primarily inhabited by Beja pastoralists and agro-pastoralists, although a wide variety of ethnic groups from across the Sudan can be found in the two state capitals, Port Sudan and Kassala. The Beja are a confederation of tribes united by a common language, *TuBedawye*, aCushitic idiom, and a common segmentary structure, where each lineage is linked to a common ownership and use of land. The Beja have retained a distinct culture and their own language despite having mixed for centuries with Arab immigrants into their region. (pantuliano, S,2005:11)

The Beja are one of the most ancient of Sudan's population groups. They occupy the area f the Red Sea Hills and the eastern desert that extends northwards from the Eritrean and Ethiopian borders to that of Egypt: to the east area flanks the Red Sea and the west the Atbara and Nile Rivers. (El- Amin, Khalid, 2004:8)

The Beja, or Bedawiye, people speaking the Northern Cushitic language called "Bedawiet", have literally since "time immemorial" occupied the Eastern deserts of Sudan, Egypt and possibly Eritrea. (Dahl, G. & Hojort, O, 2006:474) The Beja population is divided into a number of tribes and sub-tribes. The main groupings include: the Amarar, Besharin, Hadendawa, Halanga and Beni Amer, whereas Arteiga, Ashraf, Kamalab,

Malheitkanab, Sigolab, Shailab, Kimilab, Hassanab, Memran and Habab are considered as sub-tribes. The first four and a few of Beni Amer speak a Hamitic language – namely, Bedawi, Bedauye or To Bedawie – while most of Beni Amer speaks Tigré, a Semitic tongue. The Bedawi language is an Afro-Asiatic language; it is often seen as Cushitic, but several scholars, notably Robert Hetzron, have regarded it as an independent branch of Afro-Asiatic. (Omer, M, 2006:3)

There is much discussion In the literature (Palmisano,S, 1991; Morton, 1989) and   amongst Beja intellectuals over whether another group, the Beni Amer, can also be considered Beja, given that the large majority of them speak a different language, Tigre' (a Semitic language related to Tigrinya and Amharic) and have a different social structure based on a caste system rather than a segmentary structure. `(pantuliano, S,2005:12)

There are many reasons why the history of the Beja is difficult to capture. Firstly, they never were a political unit, and hardly even an "imagined community". Local history relates mainly to the level of the lineage, which represents a striking degree of collective and corporate identification. Stories are thus not joined into any major unified narrative. Some stories are hitched to the above-named lineage confederations but the nature of Beja society is one of fission, fragmentation and feuding and consequently also of reformulation even in relation to the most important form of local history, which relates to

ancestry. Secondly, a premium is put on information control, not the least against strangers. Travelers through the desert have been thoroughly dependent on Beja guidance and hospitality. The latter however have age-old strategies of sealing off external contacts. They constrain the access guests have to the Beja community with the help of the role of the hospitable, semi-urban specialist mediator. Few visitors over the years have been able to (or been interested in) sorting out the finer distinctions the Beja make among themselves. Thirdly, in many sources the category Beja is used for a wider number of people than the pastoral Bedawiet-speakers proper. The concept is expanded in the direction of the Eritrean border, where Beni Amer has often been included. Fourthly, similar to what is the case with many other nomadic groups, the buildings, tools and utensils of the herding Beja household is light-weight, and materially ephemeral in the perspective of history. They do not leave many traces for the archaeologists. (Dahl, G. & Hojort, O, 2006:475)

The region is also inhabited by another pastoral group, the Rashaida, who are mostly found in the Kassala area, although their mobility patterns see them move throughout the eastern region, up to the Egyptian border and beyond. TheRashaida are a Bedouin group who migrated from the northern Arabian Peninsula in the 19thcentury; many of them maintain close social and economic connection with Gulf countries.

Historians have been unsympathetic in describing the Beja people. Writer after writer has described them as savage, liars to excess, thieves when the occasion offers, lazy beyond all description, secretive etc. But others have praised them for retaining the greater part of their "primitive" virtue of simplicity, fortitude, patience, fearlessness and generosity. The Beja attitude and behavior patterns, however, will be put in perspective in the ensuring discussion suffice to mention here that some writers have made the point that the studying the Beja history one can not fail to be struck by the pertinacity and vigor of race which has attracted the attentions, welcome and unwelcome, and felt the impact of more powerful nations from time immemorial without experiencing any real disintegration or lost of morale. (Azzain, A, 2003:24)

Since the Beja economies are tied to such factors of geography and rainfall, the majority of the tribe is really very poor, living a hand –to- mouth life even in normal circumstances. There were occasions, further more, when the Beja country received no rains at all Drought and famine were very prevalent in area, affecting both people and live stock. There is a life of pastoralist under a continuous pressure. (Azzain, A, 2003:24)

The document describes how the Beja and others in eastern Sudan have coped with the complexity of their local eco-system and been able to recover from recurrent drought and

outbreak of famine. It argues that the resilience of their livelihoods system has been significantly weakened due to external factors, many of which date back to misguided policies in colonial times. Such policies continued after independence, resulting in systematic underdevelopment and marginalization. This situation led to the emergence of a political opposition and latterly to tension and armed confrontation in part of the region. Whilst the conflict has been very low key over the last decade, it is apparent that the tension is rising in many parts of eastern Sudan, particularly in urban centers. . (pantuliano, S,2005:7)

3-4:-Conflict in Eastern Sudan:-

Conflict in Eastern region of the Sudan has historically occurred as a result of struggles over resources, such as land and water. It was mainly this factor that governed the conflict within and between differing communities in the area. (Alhardallu, A& Eltayeb, S, 2005:21)

Forms of conflict in eastern Sudan can be subdivided into three main categories:

• Inter-tribal conflicts; between Beja tribes and tribes other than Beja; principally the Rashaida.

• Inter-tribal conflicts among the Beja tribes.

• Intra-tribal conflict: conflicts that occur within the tribe between clans and lineage groups belonging to the same tribe.

With certain exceptions, these three forms of conflict are usually associated with land ownership, land use, land borders and

conformity to the rules governing access to land and its use. In the inter-tribal conflict between the Beja and Rashaida, between the different Beja tribes and between the Rashaida and the Beja has arisen principally over tribal land ownership and the political office of nazara associated with it. Land ownership and the political position of the tribe are intimately interrelated and the tribe that owns or has established claim to land has its recognized political position relative to other tribes reflected in the political office of nazara.

The Beja Congress was established in 1958. The non-Arab Muslim Beja tribes complain that they are being marginalized and their region is left to poverty and neglect. After the Islamic coup and at the beginning of 1991 the Beja Congress was reactivated and two factions emerged. One faction opted for armed struggle operating from Eritrea and allied itself with the SPLM/A. The other group remains inside Sudan, has denounced armed struggle and advocates dialogue and negotiations with the government. Both groups conduct dialogue on ways and means to attain the Beja rights. In mid 2004 the armed Beja Congress allied with the Free Lions of the Arab Rashida tribe. This fact increased their military potential in the East posing a serious threat to oil installations and gold mines. The alliances shifting conflict from an ethnic definition to a regional one. (Young, J, 2007:1).

The East is economically one of the most important regions in the Sudan because the main refinery and oil ports as well as the main sea port are located in this region. The destabilization of this region would negatively impact on the Sudanese economy. In 2004 the Beja Congress entered into an alliance with the Darfur based Sudan Liberation Army (SLA) and together with the Free Lions and other tribal groups in the region formed the Eastern Front in March 2005 (Berghof study, 2006:42) In 14 October 2006 the Eastern Front and the government of the Sudan (GOS) Signed the Eastern Sudan Peace Agreement, thus formally bringing the conflict to and end. (Young, J, 2007:1)

The impact of these conflicts on society is very significant. A great number of people are killed or displaced and the social fabric is disrupted. Educational and health services suffer greatly and many people are displaced far from the resources by which they earn their living. As a consequence productive systems themselves are severely affected. (Alhardallu, A& Eltayeb, S, 2005:21)

3-5:-The position of women in the state:-

Most of the traditional societies if not patriarchal are at least rigorously male dominated (Azzain, A, 2003:63)
All societies in Eastern Sudan are very male dominated. Women are regarded as subordinated to men and they have virtually no role in public life. The extent of women's involvement in

productive activities is generally low, but various across the region. Throughout the region women's work is primarily in the house hold, whether they are Beja, Shukriya or Rashaida. They are responsible for child rearing, food making and braiding mats. In addition they are responsible for the heavy task of putting up the house when (nomadic) families move, and for grinding grain. (Alhardallu, A& Eltayeb, S, 2005:42).

In fact, the status of women in the Beja community is very peripheral their role rarely exceeds that of home affairs and child rearing. (Azzain, A, 2003:63)
Beja women do not do agricultural work (Beni amer expected). Women herd sheep and goats. But they are excluded by custom from milking. (Alhardallu, A& Eltayeb, S, 2005:42)

There was a social separation between men and women in Hadendowa every day live. The activities of the two sexes are regulated by rather strict gender dichotomization, characteristic of Beja culture. (Bonsaksen, S.R, 1991:35) According to the division of labor between men and women in hadendowa, the former leading their life on the pastures, the later in the tenets, is symbolized by hadandewa custom at childbirth. The after birth of the boy is taken immediately by women and buried under a shady tree at a far distance from the tents. The after birth of the girl, on the other hand, is buried inside the tents. They believe that the child will associated with the place where afterbirth has been buried. Therefore the boys are always on pastures looking

after herds: while the girls remain inside the tenets performing domestic tasks. (Salih.M, 1979:133) Fadlalla, describes women's activities during the day time as being gathering near the tenet of one of them to "chat, plait their hair, play with seashells, braid mats and drink a coffee". However the more important role for the Beja women is the preparation of food for the family and child rearing. (Fadlalla, A, 1992:151)

Azzain 2003 in his study of individual change among the Beja examined whether the community as whole is willing to accept a different role for Beja women the respondents were asked: Some people say women are to stay at home. Others say they should go out and work to support family income. What do you say? He found that 80% of respondents asserted that women should stay at home. Women seclusion seems to one of the traditional wisdoms that are widely diffused among Beja tribesmen. (Azzain, A, 2003:64)

In spite of that, their role in family decision making appears to be important. But not easily seen by outsiders, they make all the decisions that bear on their house hold roles and also have a big say in marriage. A girl's dowry is like that of her mother. If it was cattle for example then the dowry should also be cattle for the daughter. Beating a woman is shameful in Beja society, not only for the family but also for the whole ethnic group. Formal divorce rarely occurs. (Alhardallu, A& Eltayeb, S, 2005:42)

Bamkaar (2004) in his assay under title: Aristocracy of Beja Women discussed the situation of women in Beja community. He analyses the refrainment of Beja Women to Milk their Livestock, as a local custom. One of the most famous norms and Traditions is the abstinence of Beja Women to milk livestock whatever the case may be, because milking livestock is considered an exclusive masculine activity which, if it happens to be done by a woman, it would be viewed as "Awteib", meaning (shameful). This norm has confused me a lot because even themselves do not have any justification other than that it is 'shameful'. We find that the Beja Tribes are subjugated to a class system where a little minority of masters is the Leaders and the greater majority is the subjects and followers. One merit of the masters is that they do not milk livestock, for it is done by the followers. Judging by this system I found out that the abstinence of women to milk livestock is viewed as a social prestige that determines the status of women in the Social Hierarchy. As a gender women are considered higher and more sophisticate to do this job; they are considered as 'masters' (Bamkaar, J, 2004:2). He also adds; there is another custom which confirms the prestige of women and their being masters over men. Some travelers and historians have mentioned that ancient Beja and Nubians prefer their daughters' son as heir of Leadership and chieftainship, to the son of their son; which is also an evidence of gender advantage.

One of the precipitate ancient Beja norms that reserve some historical advantages to women is that when a Beja-man wants to mark his camels and livestock he would follow the mark of his maternal rather than his paternal tribal tradition. According to the Beja norms aggression or quarreling with women is a roaring scandal. The shame and crime of rape is unknown to Beja society. A Beja would never put out his hand to hit a woman. If it happens that a Beja hits his wife, it is viewed a sufficient justification for divorce according to the Beja Normative Law applied in Native Administration Courts. (Bamkar, j, 2004:3).

CHAPTER FOUR

METHODOLOGY OF STUDY

4- Methodology of the Study

This chapter describes the methods followed by the researcher to conduct this study. It depended mainly on the descriptive model and resorted to stratified sampling and simple random sampling which are parts of non probability or purposive sampling

4-1:- Population of the study:-

The research target groups are the displaced women in the internal displaced people (IDP) camps in Kassala, Portsudan and Toaker areas, further to members of some institutions and organizations working or concerned with women affairs in the region.

4-1-2:- Sample size:-

The researcher proposed to fulfill a reasonable standard of the sample size that could enable the research to attain homogeneity as concerns population, high level of confidence and reliability, accuracy, least possible cost, and economize the consumption of time and resources to the least. Accordingly, the sample size is determined as 400 According to Roscoe's rule i.e. 30 >and < 500 (Sekaran, U. 2003) is the most appropriate sample and the formula:-

Sample Size

$$S.S = \frac{Z^2 * (p) * (1-p)}{c^2}$$

Where:

Z = Z value (e.g. 1.96 for 95% confidence level)

p = percentage picking a choice, expressed as decimal

(.5 used for sample size needed)

c = confidence interval, expressed as decimal

(e.g., .04 = ±4)

Therefore, it's a satisfactory sample for the research. It represents the total population.   A total sample of 462 people was interviewed. It included representatives of government institutions at different levels, local authorities, traditional leaders, members of the Native Administration, staff of international agencies, key informants and other community members. In total, officials and key informants amounted to 62 persons. 50 0f organizations and institutions member Others12 are the key informants, local leaders or government officials, were 400 persons being common community members. According to stratified sampling the researcher feels that the major variable which could affect the choice of sample is the geographical area; so the chosen sample size was as follows:

Table (4-1) Sample distributions:-

Stratum	Population size	Sample size
South kassal	12309	123
North kassala	10079	100
Portsudan& Toaker	17660	177
Total	40148	400

134

Source: - research field work 2009

Table (4-2): Distribution of institutions and organizations:-

Type of Institution /Organization	Number	Percentage
Governmental	14	28
NGOs	13	26
Local Association	23	46
Total	50	100

Source:-research field work 2009

As a reaction to the rebellion in Eastern Sudan, starting 1995 on-wards, several Beja groups were forced to evacuate their villages and to move to the out-skirts of towns. Above 40 villages in Kassala State and 20 others in the Red Sea State have been destroyed, leading to the closure of about 50 schools.

According to the HAC reports, the total number of the internal displaced families in Kassala State is 62351 households, distributed among 13 camps around South and North Kassala. Due to the geographical distribution of tribes in the state, the residents the southern camps are the Hadandowa tribes, while the southern camps are dominated of Beni-Amer and Habab groups.

The greatest challenge that faced the researcher regarding the process of determining the sample size was the unavailability of an accurate estimation of the number of the IDPs. There is a great variation between their number in HAC records and what is actually found in the camps. Officials say that some IDPs have returned to their homes e.g. in Gulsa, Demen and Silkiyay

villages; but they do not have documents to show the number of returnees. However, there are differences in records kept by the active Organizations regarding the number of IDPs even in the same camp. For example IDPs in Hadaliya camps are 6129 households according to HAC, while they are 1000 and 4250 households in the records of Red Crescent and GOAL, respectively. Judging by field visits to the camps, the Red-Crescent records are more reliable, but because they not active in all camps it is difficult to take their records as a reference.

The researcher had chosen 2 camps in North Kassala i.e. Hadalia, and Shangdameem, and two camps in South Kassala i.e. Adarman and Fato, in addition to Port Sudan and Toaker as third stratum.

Table (4-3) Representation of samples in Northern Kassala camps:

Camps	Total population	Sample size	Percentage
Hadalya	6129	61	60.8
Shangdameem	3950	39	39.2
Total	10079	100	100

References:-research field-work 200

Table (4-4) Representation of samples in Southern Kassala camps:

Camps	Total population	Sample size	Percentage
Adrman	6543	65	52.7
Fato	5866	59	47.3
Total	12409	124	100

References:-research field-work 2009

In the Red Sea state particularly in Port Sudan city officials deny that they have IDPs camps. The government deals with them as peripheral areas of the town. The HAC office

refused to give work permission to the researcher unless she changes the word (camp) in the questionnaire. The only record about the total number of IDPs is obtained from a survey that was done by the Ministry of Finance in 2004. The survey classified the IDPs according to the reason of displacement, while in Toaker area it says they were displaced from the affected villages in South Toaker to the shanty area around the town.

Table (4-5): Representation of sample in Red sea camps

Camps	Total population	Sample size	percentage
Portsudan	15660	157	88.7
Toaker	2000	20	11.3
Total	17660	177	100

References:-research field-work 2009

Stratification increases the precision of the sample results for a given sample size by ensuring that no sample can differ from the actual population with respect to the stratifying factor. This means that the standard errors are smaller than what you would get from random samples of the same size. (Calder, J., 1979:28)

The researcher has ensured through stratification that the part of population variation resulting from the existence of different group, (northern Kassala, southern Kassala, Port Sudan and Toaker) is represented in the sample in a way that is predetermined by her. Other reasons to use stratification, is the administrative convenience because some different parts of the frame are in different places. In addition to that the researcher needed some separate estimates from different groups for comparison purposes.

However, that does not mean the unavailability of obstacles. Actually, some times strong reasons forced the researcher to modify the projected sample size in the initial draft as mentioned before.

 4-1-1:- Data collection tools:-

In order to provide an in-depth analysis of the current conflict situation in Eastern Sudan, the role of women during and after the conflict period, and the appropriate recommendations for action, a combination of data collection procedures was used which included:

- The tools used for data collection are common; a literary review of secondary sources which included relevant academic materials on Eastern Sudan, conflict analysis reports, country-wide studies with regional data breakdown. University libraries were of great help. But two libraries were of special significance, namely: the library of Peace Studies Center, University of Juba, and library of The Development Studies and Research Institute, University of Khartoum.
- Primary data collection was carried out through semi-structured interviews based on two questionnaires; the first targeted the displaced women in the IDP camps and the second targeted the members of some institutions and organizations working in the areas further to the interview

with local leaders, government officials and some of the elites in the area.

4-1-4:- Questionnaires developments and tools:-

The material reviewed was then used to formulate two separate questionnaires which were used during the assessment on the ground with key informants and community groups. Subsequently, the last version of the questionnaires was printed and approved by the supervisor. It seemed that not more revision was needed, because it was an out come of so many changes.

Validity of the scale:-

General Validity:-

The questionnaires were judged by experts in the relevant specialization such as conflict studies, women studies and research methodology experts for technical advice. (Appendix no.3. their invaluable advice leads to a valuable change in the questionnaires. Some sentences were reviewed to ensure the accuracy of answers. Furthermore, they had some comments about the length of the IDPs questionnaire and they advised the researcher to reduce the number of questions to the least possible. Moreover, with regard to the final form they directed the researcher to divide the questionnaires into sections for the purpose of analysis. Accordingly the final versions of the questionnaires became as in appendix no (1) and (2) respectively.

Both questionnaires and interviews were prepared originally in Arabic, and later coding was done in English.

The statistical validity:-

The reliability of the data   =, 88

The validity =√, 88 =, 93

Research tools used for the study, in addition to the resource persons, were questionnaires, and structured and semi-structured interviews and observation, whereas the major task of the researcher was to obtain accurate and well expressed responses from the respondents. The major tools for that are still debatable and questionable. Observation is essential when documents do not exist and accurate and full information can not be obtained by questioning respondent. (Richardson,S & Klein,D 1979:9)

However, observation was the most beneficial source to the researcher. For, a lot of data was collected through direct and indirect observation, particularly in the second section of the questionnaire concerning the estimation of the household income, hygienic and environmental situation in the camps and the cultural differences between Hadandwa and Beni-Amir tribes. Moving with women in the camps, taking coffee with them enabled the researcher to come closer to their real interests and concerns, and to understand how they think.

Some scholars consider open–end questions to be inadequate and expensive, particularly in coding and analyzing. The research questionnaire jumped over the fixed format which usually depends on the common scale of (yes – no) and alternatives of closed-questions. But since some issues were very sensitive, both kinds of measures were used.

The preponderance of open or closed questions may have different effects on different respondents. The general impression that open questions elicit less relevant response material than closed questions may well stem from the facts that open questions are more difficult to formulate than closed ones and that they generally elicit longer responses. The effect of open and closed questions on relevance, therefore, may depend on the clarity with which the subject matter is formulated in the question and the amount of knowledge that both interviewer and respondents posses. (Richardson, S., & Klein, D., 1979:148)

For practical necessities the researcher may be forced to resort to questionnaire even though the respondent had a weak awareness due to illiteracy which is common among   the majority of the respondents in the Eastern State, for example the data regarding age and average income was not attainable without resorting to this tool.

4-1-5:- Questionnaires content:-

The displaced women questionnaire is divided into three main parts, the first part consists of general information about

the respondent, such as age, marital status, family composition, places of origin and sources of income. The second part was concerned with the general situations in the IDPs camps, environmental situation, housing, water, spread diseases and food habits. The third part is concerned with the opinions of displaced women about conflicts in their areas, the causes of conflict, management mechanism and conflict transformation process related to women and their awareness and participation in the peace-making process.

Since the research is dealing with practical issues, in a comprehensive approach this data was essential; and without obtaining it the research will be lacking in validity and reliability. The challenge was to choose between the number of questions that should be stated and the ability to cover the entire subject dimensions. Actually that had to do with the financial cost and the time required. Their influence had extended even to the questionnaire decoding and analysis process.

The majority of questions that increased the number of pages were dictated by the need to cover a wide range of interrelated issues and enable different communal level to participate. The questionnaire consists of 74 questions in 7 pages. The daily coffee-meetings with women helped in easing the lengthy interviews. However, some researchers have verified that the length of questions has no effect on the responses of respondents (Don, D, &etal, 1993:290). The research team had

supported the observation that local cultures of gossip during coffee-meetings had played an important role in attracting subjects.

4-2:- Principles of working:-

Probably no other skill is as important to a survey researcher as the ability to conduct good interviews. Interviews, unlike most other techniques, require inter-personal skills of a high order e.g. making the respondent at ease, asking questions and reflecting a regardful manner (A.N. Oppenheim, 1979:44). So the questionnaire is proposed to match with different situations and to collect the needed information irrespective of financial costs or efforts exerted. In regard to langue, targeted population is bi-lingual but the research is in English. Thus Arabic language was obligatory to all the parts for which the questionnaire was printed and distributed. It was in simple Arabic because most of them are illiterate. This formed a further challenge to the team. Therefore the research team used simple Arabic language and in some cases the Tigre or Tu-Bedawye language.

 Respondents usually need frequent and clear clarifications when they are asked to respond to clauses of three or more answers. They face the same difficulty in time estimation; for example personal age and livelihood level. The second obstacle was connected to contemporary issues such as their awareness of the peace process and their reaction towards the loss of

family members in the conflict; the respondents are not aware enough to respond. They simply had no answer for such questions without being briefed about each issue. In open questions, encourage respondents to give full answers by giving them enough time and repeating the question. Making questions seem friendly was the real challenge that faced the research team. So the level of success is questionable.

The questionnaire was completed individually and collectively. Each approach has its merits and demerits. Since people generally avoid lying while in gatherings they provided reliable data. Respondents were left to express themselves freely: socially, politically and what ever they like. On the other hand, the demerits are numerous. The bigger the number of respondents attending, the more mistakes and disorganization happens. Time consumed was longer in this type of data collection. Time factor was very important, work was attainable only in the afternoon time due to security and the availability of transport to the camps.

The weather is a crucial factor in completing the questionnaire; we lost three days during the working period in Port Sudan due to the storm which affected the mood of both research-team and respondents. While in Kassala area the rains delayed work such that it took a double time.

Some scholars verified that the interviewed were either limited or helped by his or her own sex, as appears from age,

background, skin-color, accent etc. (A .N. Oppenhein, 1979:44). The researcher supported that. A researcher who is of the same ethnic group or belongs to the area is more capable to carry out the researches in the region. The researcher also supports this, with respect to a great help she founded   because of her tribe and   family.

In the field the researcher benefited from the list prepared beforehand which included all the necessary and important persons and offices that the researcher had to approach or contact. It took a whole week to take permission from the security body and HAC Office in Kassala. But it was important to inform them because it is essential to enter the camps. Sheikhs, Omads, leaders of popular committees and teachers are keys for closed hearts and minds. So the researcher benefited greatly from them in each area.

4-3-:- Research team selection and training:-

       The field work was started firstly in Port Sudan city. The researcher found a great help from Abu Hadiya Women and Community Development Association. This Association was initiated in 1999   as a result of Abu-Hadiya efforts in girl's education, a man who dedicated all his life to serve women education in Eastern Sudan. The researcher is one of those who benefited from his fruitful efforts.

Abu Hadiya Association provided the researcher with a vehicle, a group of 5 girls to complete the questionnaire and an office for meetings and organizing the work. The researcher was lucky enough that all the team members were post graduate students of different specialization and they belong to local tribes. Furthermore, most of them were familiars with survey work; they have had experience with some organizations and researchers in the area. Their great help enable the researcher to complete the work in a shorter period. The work in Toaker was also done by a member of this group with the assistance of Abu Hadiya Branch Office in Toaker.

Work in Kassla is relatively difficult due to the great number and distribution of camps. In coordination with GOAL Organization the researcher made use of their facilitators in some camps particularly the southern camps. The facilitators in such camps belong to local tribes and they speak the Tu-Bedawye, language.

Before the starting, daily discussions, instructions both directly and indirectly were the main tools used to train the team, thus the team did not harm the ethnic relationship nor the political beliefs; other wise it would damage the research process. Thus, the benefit of the first day exercise was the avoidance of mistakes and waste of questionnaire forms. Each team member completed only a small number; and then all forms were revised.

The most puzzling issue was: how to keep local interests in the research throughout the period we were with them? There were only seven to eight hours a day available to collect information! To tackle this problem the program agenda of each day was organized accurately and at the same time remained in touch with influential persons to ensure that local partners would not loose interest.

4-4:- The Statistical model used & empirical analyses:-

The research depends mainly on the descriptive model. The statistical package for social science program, which is a statistical soft ware, was used for the entry and analyzes of the data collected. Coding that data had taken a long time due to the increase of open-ended questions and sample size.

4-5:- Research limitations

Funding researches in general and field research in particular in Sudan is not an easy job. The governmental Institutions in Higher Education are neither capable nor ready to contribute to such an activity. The university role ends by issuing the identity card and providing supervision. Financial resources are very necessary for carrying out further researches in a vast region with diverse ethnicity. Moreover the areas required to be covered are stretched in bushy and unpaved roads. Non-availability of transportation to the camps formed a real challenge to perform an ideal field work. On the other hand the absences of the up-to-date information related to the research

topics stand as a main limitation of the work, particularly at the beginning.

CHAPTER FIVE

RESULLTS AND DISCUSSIONS

RESULLTS AND DISCUSSION S

This chapter presents, describes, explains and analyses the research findings. It is divided into five sections:-

- The characteristics of the respondents.

- The findings on the socio-economic impacts of conflict on women.

- The findings on the health and environmental impacts on women

- The findings on the role of women in Eastern Sudan in conflict transformation and peace building.

- An account and discussion on the findings concerned with the factors affecting women participation in conflict transformation and peace building.

5-1:- The General Characteristics of Respondents

Distribution of respondents according to their original place:-

According to the HAC report (Kassala office) in reaction to the rebellion in Eastern Sudan, 1995 onwards, several Beja groups were forced to quit their villages and move to the outskirts of towns or to the desert. About 40 villages in Kassala State and 20 in the Red Sea State have been destroyed. The targeted group was women who settled in IDPs camps. Three communities were studied in both States. They settle in the four mentioned IDPs camps. Respondents interviewed in these camps are displaced from different affected villages. Distribution of respondents according to their original places is shown in the following tables:-

Table (5:1): The distribution of respondents in south Kassala camps according to their original place.

Original place	Frequencies	Percent
Hamashkoreib	27	27%
Rassai	11	11%
Jeirai	11	11%
Other	51	51%
Total	100	100%

In southern Kassala camps the majority of IDPs are from Hamashkoreib; and those from Rassai and Jeirai come second with the same percentage, while the remaining percentage (51%) is divided into small numbers among different villages such as, Salamu- aleikom, Alish, Sukar, Hangola, and Ees-alhaj.

Table (5-2):- Distribution of respondents in northern Kassala camps according to their original places.

Original place	Frequencies	Percent
Alffa	47	38.2%
Demen	19	15.4%
Gulsa	18	14,6%
Bagdeer	12	9.7%
Others	27	21.9%
Total	123	89.8 %

Displaced people from Alffa village represent the highest percentage of the IDPs in northern Kassala camps, next come those from Demen and Gulsa villages to where a large number of displaced people return now. A 21.9% of the IDPs belong to different border villages such as Silkiyai, Um Safary, Tishutyai, and Haora.

Table (5-3):- Distribution of respondents in Red Sea camps according to their original places.

Original place	Frequencies	Percent
Marafeet	76	43%
Garoara	71	40.1%
Aittarba	16	9.03%
Ageeg	3	1.7%
Others	11	6.2%
Total	177	100%

Source: - research field-work 2009

The high percentage of IDPs in Red Sea State is from Marafeet village, 42.9%; followed by Garoara IDPs, representing 40.1%. Displaced people from Ageeg represent the least percentage of the total IDPs and they have a special area in the Camps (Alageega) but this small presence is referred to the return movement to their original place.

In all camps IDPs from the borderland area represent the highest percentage of the total IDPs (Alaffa, Hamashkoreib Garoara and Marafeet).

Distribution of respondents according to the tribe:-

Table (5-4): Distribution of respondent according to the tribe:-

Tribe	Frequencies	Percent
Hadandawea	94	23.5%
Amar'ar	10	2.5%
Beni-Aamir	260	65%
Habab	32	8%
Others	4	1%
Total	400	100%

Source: - research field-work 2009

Beni-Aamir tribes represent the highest percentage of the IDPs in the camps; together with Habab group they represent 73% of IDPs. There is a much discussion on literature and among the Beja intellectuals over whether the Beni-Aamir can also be considered Beja, given that the large majority of them speak a different language, the Tigrai (a Semitic language related to Tigringa and Amharic); and that they have different

social structure. On the other hand Hadandawa tribes represent 23.5% of the IDPs while Amar'ar group represent only 2.5%. They share in their common language Tubdawy*e*, a Kushitic idiom and common segments structure.

Distribution of respondents according to the period of settlements:-
Table (5-5) Distribution of respondent according to period of settlements:

Settlement Period	Frequencies	Percent
1-3 years	7	1.8%
4-6 years	26	6.5%
6- years and above	367	91.8%

Source: - research field-work 2009

The majority of the IDPs (91%) are settled in the camps for more than 6 years. The successive influx of IDPs in the area started since the recent events, the attack of the Toakar province (Garoara village) in 1997 and the occupation of the Hamashkoreib province by the NDA and SPLA between 1999- and November 2000.The assumptions about a return to home-land proved false after two years of the Comprehensive Peace Agreement (CPA). In Hadaliya camp the IDPs from Hamashkoreib still live in camps and have no intention to return to their home-land. The Government of the Red Sea State speaks about the IDPs reparation project in Ageeg area. 100 houses were built and families were repatriated and received assistance from the State government at the first period of the project. And that increased the discontent of IDPs from other area, particularly Garoara IDPs who are interested to return to their area.

In Kassala State life in IDPs camps near Kassala, is in fact comparatively far better than some long standing villages of rural Kassala. IDPs life has significantly improved recalling some signs of access to social services and exposure to urban life.　　　Diagram : (4:1)

period of settlement in camp

1-3
1.8%
4-6
6.5%

6-
91.8%
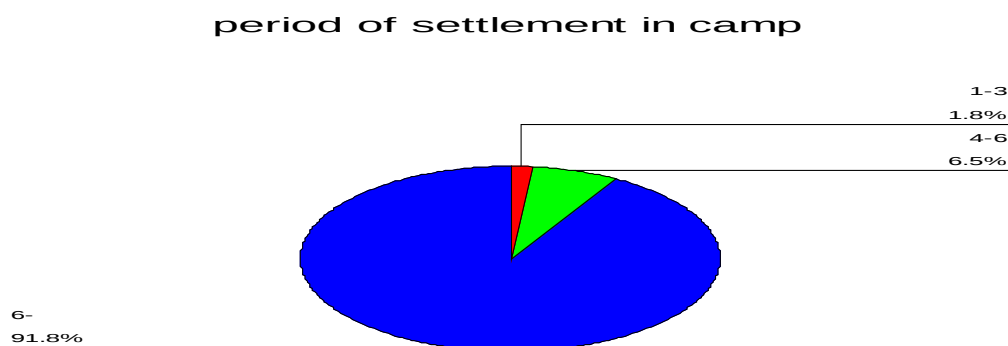
However with regard to the desire of the respondent to return to their areas, 59.5% of them answered (No) while only 30.5 % have the desire to return to their home-land as shown in the following table.

Distribution of respondents according to their desire to return to their original place:-

Table (5-6): Distribution of respondents according to their desire to return home.

Do you want to return to your home?	Frequencies	Percent
Yes	122	30.5%
NO	238	59.5%
Not decided yet	40	10.0%
Total	400	100.0%

Source: - research field-work 2009

　　　Displaced populations return to their home land if and when it is possible to. For return to take place in a large scale, a number of preconditions must be met as UNDP report

mentioned. The first condition is that the primary cause for displacement should be removed, and physical security restored. The second condition is that the prospects for livelihood in the home-land should be better than in the location of displacement. The third, essential or important services (such as water, medical-care and schooling) should be available in the home-land and ideally equivalent to those in the location of displacement. The fourth, a practical means to travel back to the home-land safely. Lastly, the return process must either be sponsored or affordable by the displaced people (UNFPA, 2007:11)

Because of these conditions, temporary displacement for any reasons tends to return into large term process or even permanent move. This is supported by the following table which shows the reasons that prevent the displaced persons to return to their homes.

Table (5-7) Distribution of respondents according to why don't they want to return to their homes.

Reasons	Frequencies	Percent
The area unsafe	11	2.8%
Lost our resources	58	14.5%
Life is better here	62	15.5%
There is nothing to return to it	56	14.6%
Other	26	6.2%
Not included in question	162	40.5%
Join a work here	25	6.2%
Total	400	100%

Source: - research field-work 2009

15.5 % of respondents prefer the camps for their home-land, and that is because they found services such as schooling, water

and medical care. And 14.5% lost their resources and stated that they have no capital for a fresh start; while 6.2% refused to return because they found a job in the IDPs area .On the other hand there is only 2.8% of the respondents who stayed in the camps because their areas are still unsafe.

Diagram (5-2) Reasons for not returning

reasons of unreturn

Std. Dev = 2.03
Mean = 5.0
N = 400.00

if no why?
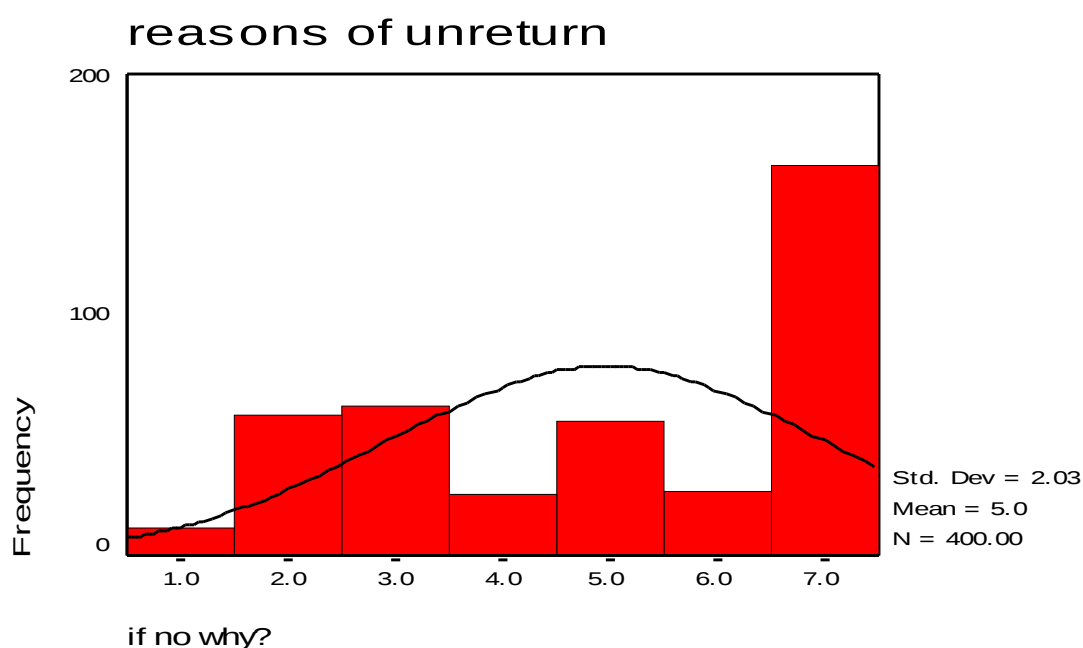
Distributions of respondents according to age

Table (5-8) Distribution of respondents according to age

Age	Frequencies	Percentage
15-25 years	76	19%
26-36	115	28.8%
37-47	111	27.8%
48-58	70	17,5%
59-over	28	7%
Total	400	100%

Source: - research field-work 2009

The general features of the respondents according to their age show semi equality between the two age levels (26-36 years) and (37-47 years). They represent 28.8% and 27.8%

respectively; while the age group (15-25 years) represent 19% of the respondents interviewed, and the elder group of 59 years and above represents only 7%. Even the distribution of respondents' age groups has been randomly chosen among these levels to ensure that the research covered different age groups to examine their view-points about the research issues.

Distributions of respondents according to level of education

Table (5-9) shows the educational level of respondents:-

Educational level	Number	Percentage
Illiterate	246	61.5%
Khalwa	110	27.5%
Basis Level	40	10%
Secondary	4	1%
Total	400	100%

Source: - research field-work 2009

61.5% of respondents interviewed are illiterate, while 27.5% have khalwa education, 10% have basis level of education and most of them didn't complete school years: they left school in fourth or sixth year; only 1% of respondents have Secondary education.

Diagram (4-3)

educational level

secondary
1.0%

intermediate
10.0%

kalw a
27.5%
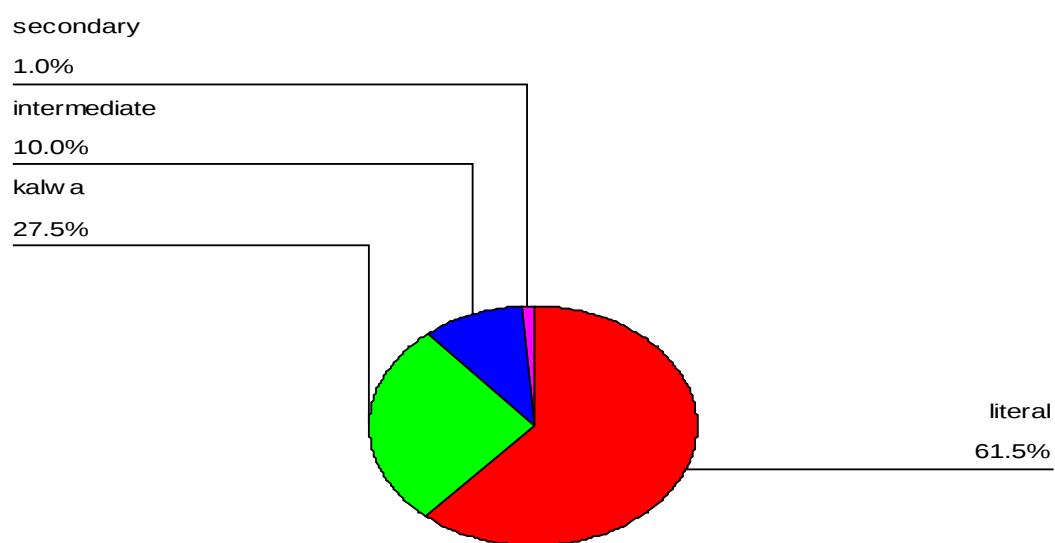
literal
61.5%

Source: - research field-work 2009

This result is not an exception for the IDPs; it is a part of the miserable situation of education in the entire Eastern region. According to the UNFPA survey, the illiteracy rate among males represents 51.3% and among females it is 52, 8 %. This is far below the average in Northern Sudan, where it is 72 % for men and 71% for women.

Table (5-10):-Percentage of literate population above 15 years of age:-

State	Males	Females	Total
N. Sudan	72.0 %	71.0	71.5%

Red Sea	52%	51%	52%
Kassala	38%	37.8%	36%

Source: - UNFPA& Central Bureau of Statistics Sudan population

Distribution of respondents according to marital status:-

Table (5-11):- The marital status of respondents:-

Marital status	Number	Percent
Married	302	75.5%
Single	20	5.0%
Divorced	22	5.5%
Widowed	56	14.0%
Total	400	100.0%

Source: - research field-work 2009

The majority of respondents interviewed were married, 75.5%.
The married women role in family decision making appears to
be important, but not easily seen by outsiders. Widowed women
represent smaller percent of the interviewed women, 5.5%.
Hitting women in Beja society is shameful; not only to the
family but also to the whole ethnic group. Formal divorce rarely
occurs as men simply leave the house.

 Diagram (5-4): Marital Status.

marital status

widow

14.0%

divorce

5.5%

singel

5.0%

married

75.5%
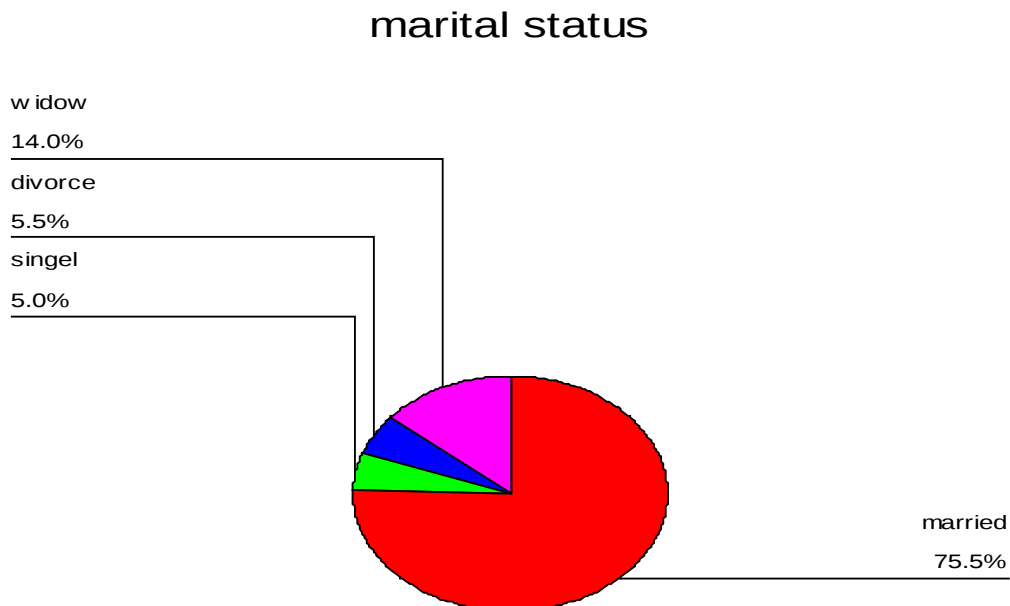
Source: - research field-work 2009

Distribution of respondents according to monthly income:-

Table (5-12) Monthly income of respondents'/ household

Monthly income	Number	Percentage
Less than S£100	22	5.5%
S£I00-300	303	75.8%
S£400-600	68	17.0%
S£ 700-900	7	1.8%
Total	400	100.0%

Source: - research field-work 2009

Majority of respondents interviewed have a monthly household income ranging between 100-300 Sudanese pounds, while 17% of them have an average income ranging between S£ 400-600. The two categories represent 92.8 % of all respondents. It is obvious and easy to simply say that IDPs in camps are poor. But measuring the level of poverty is not so simple. Research tried through the data recollected gives as accurate a conclusion as possible. The above table shows the monthly household income of respondents. A comparison between such income and family basic needs easily shows the gab between their income and their needs.

Diagram (5-5)

monthely income

less than 100
5.5%

700-900
1.8%

400-600
17.0%

100-300
75.7%

Source: - research field-work 2009

160
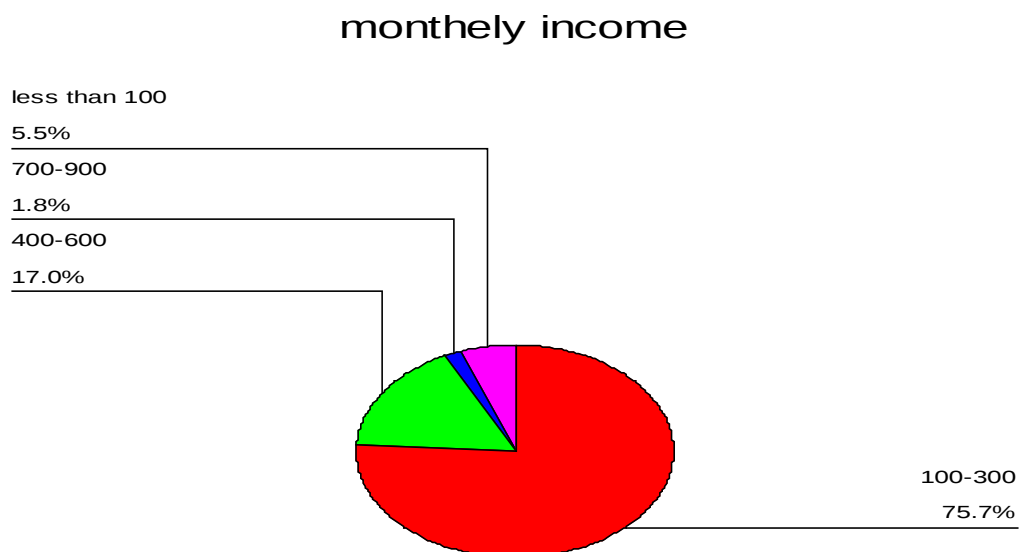
The small monthly income of respondents household is related to the available sources of income which are very limited.

Table (5-13) Distribution of respondents according to occupations of household head

Occupation	Number	percentage
Laborer	55	13.7%
Business man	69	17.3%
Marginal business	183	45.8%
Farmer	59	14.8%
Shepherd	21	5.3%
Unemployed	13	3.3%
Total	400	100.0%

Source: - research field-work 2009

The main occupations of the Beja group (shepherd- farmer) among IDPs decline to 14.8% and 5.3% respectively while the marginal activities register the highest percentage, 45.8%. Some 3.3% are unemployed and live on assistance received from the NGOs or the Government. In Kassala State large numbers of IDPs from within the area moved into Kassala town to work in Sawagi (water-wheel) gardens as agricultural laborers, in the informal sector or as cheap labor. As a result the level of poverty and food insecurity has risen sharply among those groups.

Moreover, IDPs in the Red Sea State face a critical problem of food insecurity because of the serious unemployment and the extreme competition with the seasonal immigrant manpower in Port Sudan town and due to negative effects of the dead summer season resulting from the high degree of temperature in the State capital between the months of

June and October. Accordingly, people have opted to perform casual labor, collect firewood and charcoal as prime sources of income. Market economy and market force, in the absence of the capability to compete are pushing the majority to the verge of extreme poverty. Pantuliano (2006) argued that the most vulnerable groups are the remote rural communities, especially those whose livelihood is dependant on livestock; those that have been displaced by drought or conflict are particularly vulnerable.

Distribution of respondents according to assistance they received:-
The assistance provided in the IDPs camps is different from one camp to another according to the Government Institutions and NGOs operating in the camp. Generally it includes food-aid, water supply, basic sanitation facilities, tended accommodation or simply cover- sheets and some basic household items.
53% of respondents interviewed received assistance, in cash or in kind or both, when they were first displaced, from the government, the NGOs, their relatives or others; while 48% of them haven't received any aid as shown by the following table:-

Table (5-14) Distribution of respondent according the donating parts

Aid received from	Frequencies	Percentage
Government	5	1.25%
NGOs	176	44.00%
Relatives	9	2.25%
Not included in the question	188	47.00%
Other	3	0.75%
NGOs &relatives	16	4.00%
NGOs& government	3	0.75%
Total	400	100 .00%

Source: - research field-work 2009

53% of respondents received aid from different donating parts; NGOs represent the highest percentage of donors with 44 %, followed by the relatives with a 2.25% and lastly comes the government with 1.25%.

Diagram (5-6)
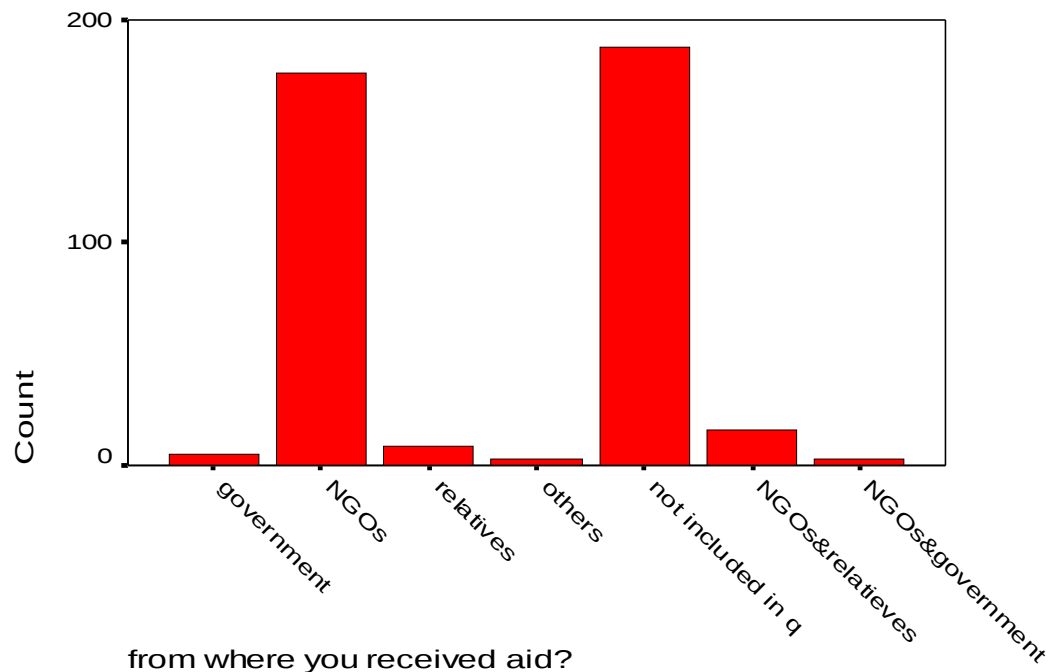
Source: - research field-work 2009

The questions didn't differentiate between the two donating parties. The aim was to confirm the degree of dependency rather than to define who the donor was.

With regard to the second questionnaire (Organizations and Institutions Questionnaire) the characteristics of respondents interviewed are as following:-

Distribution of respondents according to age
Table (5-15) show respondents' age group.

Age	Frequencies	Percentage
20-30	14	28.0%

31-40	21	42.2%
41-50	12	24.2%
51and over	3	6.0%
Total	50	100.0%

Source: - research field-work 2009

The ages of 42.2% of respondents interviewed range from 31-40 year. 28.0% of respondents are in the age-group of 20-30years. In addition, 24.2% are in the age group of 14-50 years and 6.o% are aged 51 years or over. With their long experience in working with the community they give their answer about the role of women in the area. The respondents were chosen randomly but the diversity in their age-groups allows the researcher to examine the opinions of different categories: adult and youth groups. Another positive feature, it allows to examine the impact of age on women views about the issue of the role of women in conflict transformation and peace

Distribution of respondents according to their gender:-
Table (5-16) Show the gender of respondents:-

Gender	Frequencies	Percentage
Male	18	36.0%
Female	32	64.0%
Total	50	100%

Source: - research field-work 2009

Introducing a gender sensitive lens to the role of women in the community as whole and particularly in the conflict transformation and peace building can help in understanding the roles of both women and men as actors, not just as victims. The challenge is not only to respond to special or often neglected needs of women resulting from conflict, but also to

better understand the role that gender equity plays before the break-out of conflicts and construct the positive changes in social structure. And they can help to determine an effective recommendation to support women role in conflicts and peace building. It is better to explore the opinions of both men and women to have a better understanding of the women position and their role in the area.   36.0% of the respondents interviewed are male while 64.0% are female.

Distribution of respondents according to educational level:-
Table (5-17) shows the educational level of respondents

Educational level	Frequencies	Percentage
Secondary	5	10
University	32	64
Higher Education	13	26
Total	50	100

Source: - research field-work 2009

28.0% of respondents have secondary level of education, while 42.2% of them have university education and 24.2% have higher education.

5-2:-The impact of conflict on women

5-2:1- Socio- economic impact of conflict on women

Displacements have affected all groups in the society, particularly women and children because they are the most vulnerable group.

Social structures and norms are severely disrupted during conflicts. Traditionally defined role and responsibilities

are transformed as people develop survival strategies to cope with the new realities that emerge from conflict.

The first indicators used in this study to examine the displaced people in the area, is the sociological and economic indicators. Findings from literature review suggested that the gender roles of all men, women, elders and youth are affected by conflict. Changes are particularly evident in the economic productive role within the house hold where women assume more of the typically male economic and productive roles.

Traditionally as mentioned before; The Eastern Sudan societies are a patriarchal one. Virtually women's role in public life is very low, it exclusive in household, they are responsible from child rearing and food making.

The fourth hypothesis of this study states that; there is a change in women's role in the area, before and after conflict. To examine this hypothesis the second questionnaire asked the respondent about their opinion in this aspect. The finding comes as follows:-

Table (5-18):- women role during conflict

Answer	Frequencies	Percent(%)
St agree	8	16.0
Agree	33	66.0
Neutral	3	6.0
Disagree	5	10.0
St- disagree	1	2.0
Total	50	100.0
Chi-Square	13.20	
P-Value	.004	

Source: - research field work 2009

166

72% of respondents interviewed agreeing upon the changing of women's role before and after conflict. (16% of the were strongly agree while 66% were agree) 12% are disagree and the rest (6.0) % were neutral

The chi square test proved the trueness of this hypothesis with p- value equal (0.004) less than the significant value (0.05)

Findings from literature suggest that; war can give women greater domestic, economic and social power than they enjoy in times of peace. When their husbands are away at war, women often become the sole breadwinners and heads of household. When families are displaced, it is often the women who manage to earn enough for them to survive, by making and selling things.

To test such suggestion among the displaced women in the area; certain question were designed to collect a data about such aspects. The finding shows that 66.8 % of respondents their house hold headed by their husband while 11.7% of respondent's house hold headed by fathers 13. % of them by their son while 3.8% headed by different relatives (uncle, brother, grandfather) it obvious that majority of house hold headed by men only 4.7% of respondents their families headed by their daughters or mother as shown in the following figure:-

Diagram (5-7)   Head of house hold now

other
3.8%

dauther
4.7%

son
13.0%

father
11.7%

husband
66.8%
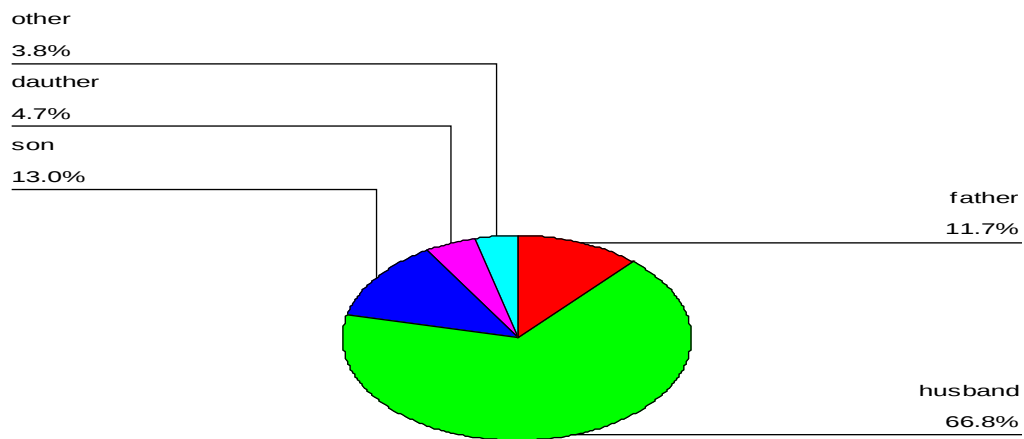
Compare this results with the percent of the house hold head before displacements reveals the low percent of house hold headed by women even it increase from 0.2% to 4.7 % after displacement but it not reflect the change of the traditional role of women.

Diagram (5-8)

Head of House hold before displacement

other
3.0%

dauther
.2%

son
8.3%

father
26.2%

husband
62.3%
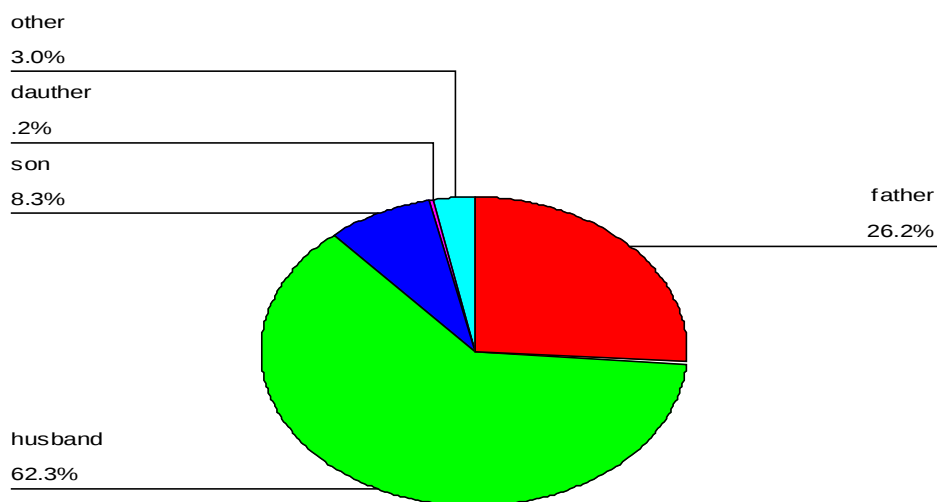
That result is also differing from the facts suggested by most literature in this issue. The reasons of this have to do with the situation of women in Eastern Sudan.

The Eastern Sudan women unlike the Southern women or Western Sudan women they didn't works in the tea selling or other marginal trades in spite of their extreme poverty.This is attributed to the fact that, western women characterized by their ability to work outside the home, they are culturally supported. There are bound to no tribal restrictions in comparison those from eastern Sudan.

Badri & Ejail (2008) in their study about women access to market in Kassala state concern with the livelihood and gender approach, their findings indicated that Beja women are not represented in Kassala markets in high proportion due to different limitations that constraint their access to markets including tribal traditions, social status, absence of women control on financial resources and wealth, cultural factors and other factors related to Beja women attitudes and culture about marketing and productive work outside the home.

This result may also referred to the nature of conflict in Eastern Sudan; it is not as severe in terms of scale, weaponry used and loss of human life property; so women does not forced to head the house hold. That in addition to the fact that the research were conduct in relatively long period after conflict,

people used to settle in the displaced places and they arranged their situations.

On the other hand, With regard to the social power women deserved from conflict, the changing in women social power appears in the expanding of women's role in public and social life.

In Eastern Sudan as general women's role in public life very low, this was change after and during conflicts. Displacement creates opportunities to women to develop new skills and provide greater exposure to and interaction with new social contexts. This is appearing obviously in the differences between respondent's participation in public live in their original areas and their participation in such activities in the camps. When respondents asking about their sharing in public activities in their home land; the findings come as follows:-

Table (5-19) Respondent's participation in public life in their area:-

A answer	Frequencies	Percent(%)
Yes	187	46.75
No	213	53.25
Total	400	100
Chi- Square	1.69	
P-value	0.14	

Source: - research field work 2009

The frequencies table as well as Chi- Square test (1.69) show that the low participation of women in public life in their original area. More than half of respondents interviewed (53.3) were not participate in community activities in their home land.

While 46.8% of respondents interviewed were sharing in the public life. This percent witness a great change after displacement. The percent of respondents who participate in activities in the camps increased from 46.8% to 60% on the other hand those who were not sharing in public life; their percent decrease 53.3 down to 40% as showing in the following table:-

Table (5-20):-
Respondent's participation in public life in the camps:

	Frequencies	Percent (%)
Yes	240	60.0
No	160	40.0
Total	400	100s
Chi- Square	4.41	
P-value	0.03	

Source: - research field work 2009

This result reflects the great change in women life because participation it self is a form of women's empowerment that strengthens women's ability to take decisions and act for themselves there by maximizing the out comes in the production process and raised their awareness in social and political issues. Indirectly women are been mobilized in many camps with the different aims of different organizations or institutions in order to reinforce the ability of existing structure and protect the displace women and community as a whole. These organizations used different program such as education, health, nutrition and religious program.

Respondents were interviewed about the activities they attending in the camps; finding shows in the following table

Table (5-21) Kinds of women's activities in the camps

	Frequencies	Percent (%)
Cultural activities	9	2.25
Religious activities	41	10.25
Nutritional activities	56	14.0
Other	116	29.0
Not included	154	38.5
Religious& nutritional activities	24	6.0
Total	400	100

Source: - research field work 2009

14.0% of respondents interviewed participate in the nutritional activities, all of them in Hadaliya camp southern Kassala. The activities organized by the Red Crescent and GOAL organization, they hold awareness raising sessions to help improve women's and children's nutrition situation and to eradicate harmful practices such as female circumcision and food taboos affecting women and girls.

10.5% of respondents interviewed attending the religious awareness done by religious group privately in Port Sudan area. On the other hand, recently many development agencies have a growing emphasis on community driven development (CDD) approaches and their relevance and application in different aspects of life.

This approach appears in some activities in the camps; for example 29.0% of respondent interviewed attending the literacy

class   particularly in Southern Kassala camps. The class

organized by GOAL organization they adopted the REFLECT

approach in this class. (The REFLECT approach to literacy is

an approach which involves community members in the

development of the literacy lesson through activities related to

their development needs. REFLECT is an acronym standing for

Regenerated Freirean Literacy through Empowering

Community Techniques. This approach combines the literacy

process and the empowering process through people-centered

grass roots development.

   Those who didn't participate in these activities (38.5% of

respondents interviewed) mentioned different for their un

participation;   majority of such reason are a personal obstacles

as appear in the following table:-

Table (5-22) why you didn't participate in women activities

Reasons	Number	Percent (%)
Family forbidding	11	2.8
un appropriates time	4	1.0
haven't interest	14	3.5
Other	134	33.5
Not included in q	237	59.3
Total	400	100

Source: - research field work 2009

        Some mentioned the in appropriate time for them due to

their family responsibilities, or they take care for some of sick

persons of their family, some of them they haven't an interest.

Only 2.8 of them didn't attend due to family for budding.

Furthermore, while much of the literature reviewed acknowledges the important role that women can play in family during and post conflict periods, some observers caution that this can increase the gender inequality; such situation increase the burden on women in the family. Besides their traditional role; women become the sole bread winners of their families.

The Third hypotheses of the study state that: - Conflicts affect women's sociological and economic Situations in the area. To test the trueness of this hypothesis; the questionnaire of the institutions and organization member asked respondents about this statement. Finding indicates that almost all the respondents are agreeing upon this statement (98%). Only 2.0 % of the respondents are disagreeing with the statement. On the other hand the Chi- Square test (2.36) proved that conflict have a negative impact on women's economic situation. P- Value is less than the significant value 0.005.

Table (5-23)   Conflict has a negative impact on economic situation of women.

Answer	Frequencies	Percent
St agree	26	52.0
Agree	23	46.0
Neutral	0	0.0
Disagree	1	2.0
St- disagree	1	2.0
Total	50	100.0
Chi- Square	22.36	
P- value	0.000	

Source: - research field work 2009

There are many problems faced the IDPs women in the camps. The respondent who faced an economic problems represent the high percent of total respondents interviewed; in addition to those who faced an economic problem with social problem (31%) or economic one with other problem such as health or cultural problem (7.8%)

Table (5-24) problems face IDP in the camps

	Number	Percent(%)
social problem	9	2.3
Economic	221	55.3
Cultural	2	0.5
Other	10	2.5
Social& economic	127	31.8
Economic &other	31	7.8
Total	400	100.0

Source: - research field work 2009

2-2-2:-Environmental and health impact:-

The second indicators to examine the displaced people in the area are the environmental and health indicators.

The second questionnaire, i.e. the questionnaire for members of organizations and institutions in the area, shows that all the respondents interviewed agree with the sentence that conflicts have a negative impact on women health and environmental situation in the area.

Findings reveal that 60% of the total population who responded to the questionnaire believes that, conflicts have a negative impact on women health in the area. They strongly agree with this sentence. If we add to this category those who

agree with this sentence this means that all respondents interviewed believe on the negative impacts of conflict on women health.

Table (5-25)

Conflicts have a negative impact on women's health and environmental situation

Answer	Frequencies	Percentage (%)
St. agree	30	60
Agree	20	40
Neutral	0	0
Disagree	0	0
St. disagree	0	0
Total	50	100
Chi-Square	2.00	
p- value	0.15	

Source: - research field-work 2009

To explore the environmental situation of women in the camps a different data were collected about the living conditions of the IDPs, focusing on the kind of housing, number of meals per day and the kind of food served; sources and average consumption of water supply, the availability of latrines, the kind of fuel they use, and so on. To explore the health situation the data collected was concerned with the spread of disease among the displaced people and the health services available. The findings of such questions are discussed in the following section.

2-2-2-1:-Environmental impact:-

Shelter is a vital requirement for health, security and dignity of people. It is more than just protection from weather conditions, for it provides a space to live in, a store of belongings and it maintains privacy. The major concern of the displaced persons, after they are done with homelessness, being crowded together in local residents, is to find a separate shelter.

According to the findings, the majority of respondents interviewed said their housings are temporary housings, built of local materials. 61.5% of them have houses constructed of wood and mats, while another 14% made their houses of wood and sacks. Only 16.8% of the respondents interviewed have permanent houses built of mud or cement blocks. The majority of these are in Port Sudan area because they owned land after the government planned and registered the shanty area where they live.

Figure (5-9):- Kinds of housing
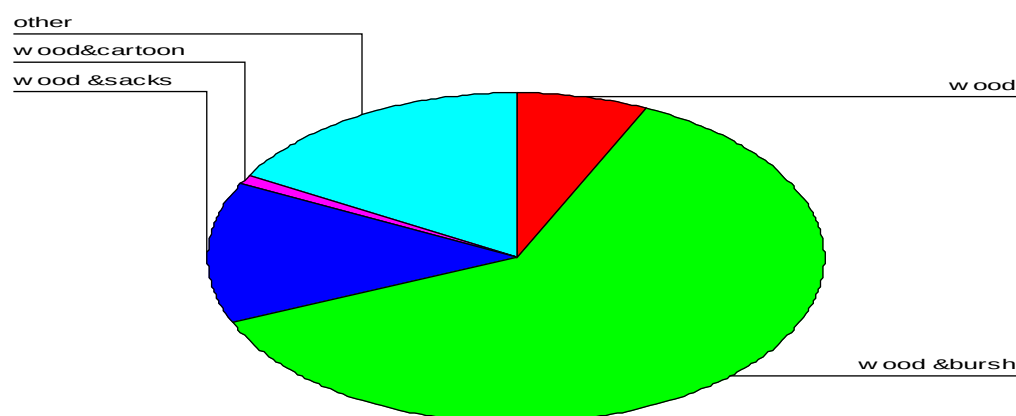
Source: - research field-work 2009.

From observation during the field-work, housings made of wood, old sacks and mats are an unhealthy housing. Residents are exposed to direct dry desert-air and attacks of many diseases. Yet it still restores some privacy and dignity to them.

The other critical factor affecting the environmental and health situation in the IDPs camps is the unavailability of latrines. The findings show that 50% of respondents interviewed have a latrine inside their shelters or use a shared latrine. The other 50% of respondents do not have latrines inside their shelters. As a result, most of IDPs are forced to defecate in the open.

62% of respondents without latrine services are settled in Port Sudan and Toaker camps. In Kassala camps there are some active Humanitarian Institutions and Organizations who built many latrines in the camps. In an emergency period at the beginning of displacement a rapidly-set system of latrines were constructed in some camps. According to the local leader in Adarman and Fatu camps, some latrines were built by International Rescue Organizations (IRC) to prevent people from being forced to defecate in the open and thus prevent the spread of communicable diseases. The temporary common latrines were put in place almost from day- one and received maintenance only for the first three to six months. They are usually constructed of plastic sheeting and local materials or

plastic slabs. The English word (slab) is familiar and well-known to the local literate people when they were asked about the availability of latrine in their shelters they answer by using the English word (slap) saying," the Organizations distribute (slap) for us."

These common latrines help to ensure that human waste is not dispersed by people while walking, and that water-sources are not contaminated. After the emergency period they shifted from these common latrines to household latrines, where each household or two have a common latrine.

On the other hand, beside latrine-sanitation, water is a critical determinant of survival for IDPs. They are generally much more susceptible to illness and death from diseases related to a large extent to in-adequate water supply and poor hygiene. The right of water is inextricably related to other human rights, including the right of health, the right of housing and the right of adequate food.

Sources of water supply in the camps are different. They differ from one camp to another. In general, the findings show that 79.5% of the respondents interviewed do not have accessible sources of water supply in their camps. Water was brought to the camps by donkey-carts from other areas. Only 14% of respondents interviewed use a water-pump as a source of water supply. According to respondents in Adarman camp in northern Kassala the government, in co-ordination with the NGOs

constructed a big water reservoir. Only 5.8% of respondents there said that water supply is well. Those respondents are settled in Hadaliya camp.

There is a strong link between public health and water sanitation. Water sanitation is a preventive. If water is hygienic it protects people from getting diarrhea and other diseases. But water is brought to the camps by donkey-carts and there are no health-control procedures for the carts and the operators. Moreover, the quantity of water needed for domestic use impacts on IDPs health. It may vary according to the climate, the sanitation facilities available, and the normal habits of people, their religious and cultural practices, and the food they cook, and so on. According to the Humanitarian Charter a minimum standard of the basic survival water is determined as follow:-

Table (5-26): Survival water needs:-

Survival needs	Quantity	
Water intake (drinking &food)	2,5-3 liters /person /day	Depends on the climate& individual psychology
Basic hygiene practices	2–6 liters /person / day	Depends on social &cultural norms
Basic cooking needs	3–6 liters/person / day	Depends on food type, social as well as cultural norms
Total basic water needs	7.5–15/liters/person/day	

Source:-Humanitarian charter and minimum standard, UN.

A comparison between the daily average consumption of water for the displaced families regarding family-size and the above standard shows that 62.8% of respondents interviewed

have a lesser daily average consumption of water than these standards.

Table (5-27): The daily average consumption of water

Average consumption	Respondents	Percentage %
1-3 galloon/family	73	18.3
4- 5 galloon/family	178	44.5
6 -8 galloon/ family	99	24.8
9 – or more/ family	50	12.5
Total	400	100.0

Source: - research field-work 2009

The link between displacement and environment in the Sudan are clear causes of displacement in dry land Sudan.

In Eastern Sudan, camp related deforestation has been occurring for at least twenty years. Corrective measures (prohibitions) were put in to place by (UNHCR) and the Forest National Corporation (FNC) to prevent refugees and IDPs from cutting down trees for fuel, but because their on-going energy needs were not addressed, those measures were not effective. (UNDEP, 2007:106)

The findings of the study support this argument. Because the assistance provided in the IDP camps includes food aid, water supply, basic sanitation facilities, tended accommodation or simply cover sheets, and some basic house hood items. The thing that is virtually never provided is a source of energy for cooking food, boiling or heating water. The result shows that 37.5% of respondents interviewed used wood as fuel while 43% used charcoal.

Table (5-28) Kind of fuel used

Kind of fuel	Frequencies'	Percentage(%)
Wood	150	37.5
Charcoal	172	43.0
Gas	1	0.3
Wood &charcoal	77	19.2
Total	400	100.0

Source: - research field work 2009

 The majority of respondents use charcoal particularly those who settled in Port Sudan and that may be due to the difficulty of finding timber or wood in their surrounding areas, so they are forced to use charcoal in spite of the high cost of purchasing it. When they compare between their original area and the area of displacement, they talk about the amount of money spent for obtaining charcoal while in their original area they use wood cut freely from the surroundings.

According to literature reviews, men and women use resources in different ways. For example, in many societies as in eastern Sudan women are the gender mainly responsible for gathering fire wood and supplying water. So, water shortage here greatly increases their work load.

Furthermore, accumulated solid waste and the debris left after a natural disaster or conflict may also create a depressing and an unhealthy environment, which discourages efforts to improve other aspects of environmental health.

Another environmental impact of conflict is mines. Anti-personnel mines were used extensively in Sudan. Two decades

of civil conflict with SPLM/A in Southern Sudan, and in the three so called conflict areas in Northern Sudan.

According to UNIMO report, the history of Mines in Eastern Sudan refers to the period of the Eritrean-Ethiopian war. In 1984, a great number of mines have been used during the period up to 1996 in the conflict between the government forces and the rebel groups in the bordering areas with Eritrea. Mines washed down during the rainy season by Gash River are creating another hazard. There are several roads in Kassala, Hamashkoreib and Toaker localities which are not used since 1996. (UIMAO report, Kassala office, May 2008)

The numbers of civilian victims are shown in the following table. **Table (5-29):- Civilian victims of mine**

State	Locality	No. of mine-victims
Kassala	Kassala	305
Kassala	Algash	30
Kassala	Hamashkoreib	16
Kassala	Nahr Attbara	3
Kassala	Tulkuk	1
Kassala	Seteet	74
Red Sea	Port Sudan	1
Red Sea	Toaker	40
Total		472

Source: - UNIMO: Kassala office.

According to Land Mine International Survey 2000, Eastern Sudan identified 16 mine impacted communities among a total of 1,072 studies in three States. (Kassala., Red sea andGadarif). This represents 1.5% of all communities in Eastern Sudan

Table (5-30):- Impacted communities in Eastern state

Impacted communities

State	Number	High impact	Medium impact	Low impact
Kassala	12	3	5	4
Red Sea	3	0	1	2
Gadarif	1	0	0	1
Total	16	3	6	7
% of total	100	19	38	44

Reference: - land mine impacted survey (JASMAR) 2000

Based on the low number of impacted communities' represent 1.5% prevalence rate, it can be said that Eastern Sudan in general, has a manageable land-mine problem that could be resolved in a reasonable time. (JASMAR, Land-mine Survey, 2007:4)   findings show that 15.5% of respondents interviewed have some of their families infected by land-mine.

Table (5-31):- Family member infected by mine

Family infected by mine?	Frequencies	Percent (%)
Yes	62	15.5
No	338	84.5
Total	400	100.0

 Source: - research field work 2009

Interview with some IDPs women affected by mines were conducted during the workshop organized by the friends of peace and development organization. A number of 35 member of land mine victims were trained in different skills to raise their income 10 are female and 15 male. Women were trained in earth ware handcraft as project of income generating activities. Women interviewed talking about their infection and the problems they face after that. One of victims talked about her pains, she stated that our life is difficult but our infections make it more complex. One respondent said that her husband deserted

her after she was attacked by the land-mine, and he got married to another woman. She speaks with great exponential and bitterness about her life and how she became a burden to her family.

It is needless to say that life is made more difficult for women who had some family members attacked by land-mines. They have an additional burden of looking after the handicapped person, victimized by the attack. Describing her suffering with her attacked husband one of the respondents said," It would have been better for us if they were dead."

5-2-2-2:-Health impact:-

According to the World Health Organization, health is a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity. (World Health Organization, 1946:1)

Access to health-care facilities in Eastern Sudan in general is poor. Reflecting this, less than five mortality rates in the region are significantly higher than the average in Northern Sudan, ranging from 117 per 1000 live birth in Gedaref State to 165 in Red Sea and 148 in Kassala compared with average for Northern Sudan 78

Table (5-32):

State	Neonatal	Post neonatal	infant	Child	Under-5 years
N. Sudan	26	30	56	23	78
Red Sea	50	66	116	56	165
Kassala	38	63	101	51	148
Algadarif	31	36	67	54	117

 The conflict impact on the women health in the area started at early period, during the displaced journey from their impacted communities to recent places (camps). The findings of the research show that 58.5% of respondents arrived to the camps on foot, and 19% of them came by camels and donkeys. Only 4.5% were transported by the government from the dangerous areas to the camps, as shown in following figure.

Figure (5-10) method used to arrive to the camps.
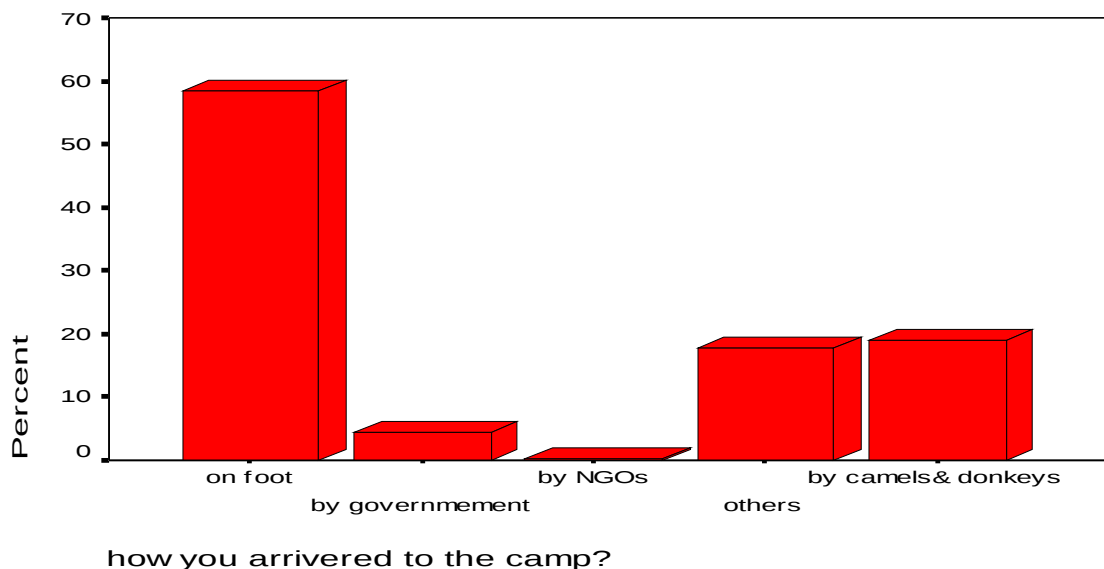
Most of respondents spoke about their sufferance during this journey, particularly respondents from Garoara and Marafeet areas. Women of 15- 25 years of age, were in their child hood during the displacement period. They still remember all the events of that journey.

They described their suffering how they hid in the dark forest all the night, and how they walked for long distances in fear and pains.

Regarding the health situation in the IDP camps, the research findings show that 78.0% of the respondents suffered infection by different diseases during their settlement in the camps. 34.0% of them were infected three times, while 26.3% were infected twice and 17.5% were infected four times or more.

Figure (5-11) Number of infections by disease

number of inffection by these diseases
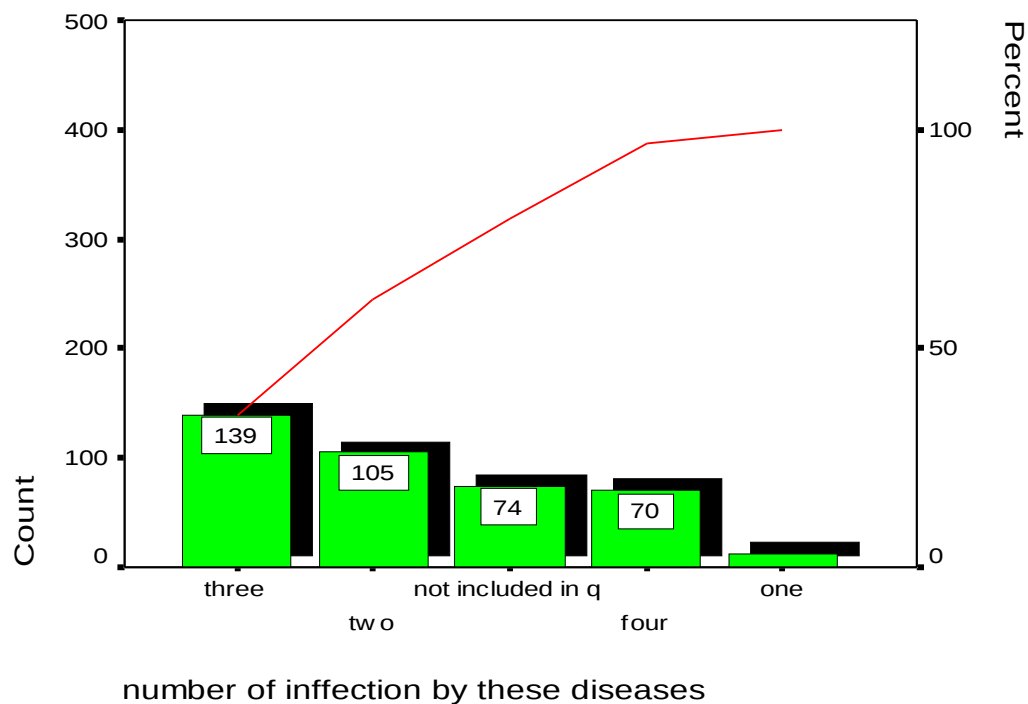
Source: - research field-work 2009

The popular diseases spread in the camps differ from time to time and from place to place. Generally the most frequently spread diseases are shown in the following figure.

Figure (5-12) Kinds of diseases spread in the camps
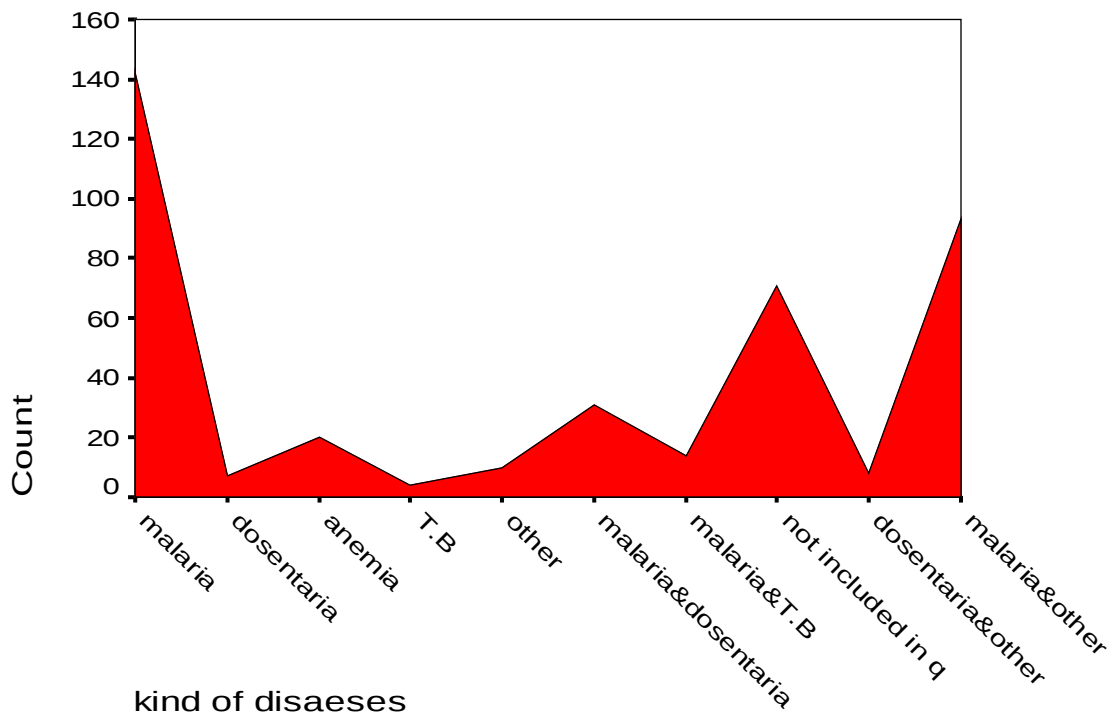
Source: - research field-work 2009

35.5% of respondents are infected by Malaria, if we add to this category those who are infected by Malaria and other diseases such as Dysentery, Anemia, T.B and others, the total percentage of this category would be 70.1% of the total population respondent to the questionnaire. This result conforms to most of the literature that suggests a link between conflicts and malaria. As World Bank (2003) mentioned, conflicts have been the basic reasons behind the observed increase in the incidence of malaria. (World Bank, 2003: 2)

Other scholars revealed that conflicts affect the spread of malaria directly, when refuges become infected and flee through rural and rain forest areas and then come into contact with the non infected individuals; and indirectly when the disruptions

caused by conflict reduce the effectiveness of malaria-eradication programs. (Jose, M& etal 2002: 34)

Findings from literature link between war and disease throughout history; but many literatures give more attention to the link between conflicts and (HIV) AIDS; it is called the lethal nexus with conflicts. Conflict is an important vector of (HIV) AIDS. (Elbe, 2002: 7)

It is difficult to collect data about the (HIV) AIDS among the IDPs because in general terms, speaking about (HIV) AIDS in the area is difficult due to the lack of reliable and accurate information on the disease and on levels of infection in the country. There is still no widespread or systematic monitoring of the disease taking Place. The lack of precise information can also be attributed in part to the general conservatism of the country population and culture; and to the fact that the presence of (HIV) AIDS was until very recently ignored or denied. It is also a result of a very weak health infrastructure and limited testing facilities.

Further more, it is important to mention the link between conflict and violence against women. All literature reviewed for this study reveals that forced displacement may subject women to violations of their physical integrity and safety. A lack of gender sensitivity in refugee camps may also expose women to risk and violence; for example, the camps may not have well-protected women quarters or may have inappropriate sanitary

facilities. Gender-based and sexual violence GBV tends to increase in conflict situations. GBV has become a means of warfare; it can be a result of a general breakdown in law and order and a policy to demoralize the enemy. Moreover, sex can come to be seen as a form of reward or war-booty that unpaid, underfed, and drugged or intoxicated fighters demand. (Bouta, T& etal, 2005:35)

Such health and psychological consequences are not found in the area according to the community leaders, government officials and even NGOs staff. There are no cases of rape or sexual violence registered in all camps. Also the displaced women interviewed contended this. The research team speaks about this issue during informal conversations with different community member while we have coffee with them during field work.

According to (Elamin, K, 2004) it may be referred to the nature of the intertribal conflicts in the Red Sea area, it is not severe in terms of scale, weaponry used and loss of human life or property. The reasons for this have to do with demographic factors, patterns of economic activity, ethnic homogeneity, the traditional approaches applied to deal with conflicts and the extent to which the latter have remained effective. (Elamin, K, 2004:8).

On the other hand, regarding the number of meals the respondents take per day, the results show that 57.5% of

respondents interviewed take three meals during the day, while 42.5% of them take two meals. We recognize this result, although the research team during all the days of field-work in the camp, which covers the periods of breakfast and lunch and in our moving from one home to another we observed that majority of them didn't take the lunch meal.

Moreover, the findings reveal that most of the IDP-women change their food habits; because in their original places they used to grow their own food-crops and bread their own animals; while in the camps they are forced to change their food habits due to the economic situation.

Table (5-33) Kind of food in the camp

Kind of Food	Frequencies	Percentage (%)
Porridge &milk	108	27.0
Porridge & Kisra	105	26.3
Meat, vegt. &bread	142	35.0
Beans &pee-nut	9	2.3
Other	28	7.0
1&3	8	2.0
Total	400	100.

Source: Research field-work 2009

In their home land they mainly depend on porridge and milk of their animals, while now the majority of them (58.5%) purchase their food items from market; and milk is too expensive for them; only 16.o% takes their food from NGOs.

Table (5-34):- How do you obtain the food?

Sources	Frequencies	Percent (%)
NGOs	66	16.5%
purchase from market	234	58.5%

Others	1	0.3%
NGOs &purchasing	99	24.8%
Total	400	100.0%

Source: - Research field-work 2009

On the other hand, the combination of conflict and recent drought has aggravated the Beja crisis and resulted in declining food security and high rates of malnutrition. The prevalence of the global acute malnutrition was 27.4% in 2004. However, there are also health consequences from population movements. The diverting of human and financial resources away from public health and other social goods contributes to decline in the overall health and wellbeing of population. These indirect consequences may remain for years after the conflict ends.   In such issues the impact of conflicts on health services appears from the findings show that 49.3% of respondents have health centers inside their area, while 47.6% are forced to take their medical treatment from out side the camps or in the city-hospital in Kassala , Port Sudan and Toaker.

The health services found in some camps are overwhelmed by the great number of patients visiting the only health center which is not capable or is inefficient to offer exact case-finding, an early direct diagnoses and appropriate treatment of the priority disease, as it is obvious in Hadalyia camp in Kassala State.

On the other hand in emergencies, preventative and curative health services should be provided freely to displaced people.

Evidence has shown in the camps under-study that only 37.8% of respondents have health insurance issued to them by Elzakat Office in co-ordination with the Red-Crescent and the State Ministry of Health.

Moreover, chi square tests proved that conflicts have a negative impact on the health and environmental situation of women in the area.

Table (5-35):-

Sentence	Answer	Observed Number	Expected Number	Chi square	D.F	P-value
19	on foot	234	80.0	423.72	4	0.000
	by govern ment	18	80.0			
	by NGOs	1	80.0			
	Others	71	80.0			
	by camels& donkeys	76	80.0			
23	Wells	23	100	647.92	3	0.000
	Pumps	56	100			
	Tanker	318	100			
	Haffeir	3	100			
33	Yes	312	200	125.22	1	0.000
	No	88	200			
39	Yes	151	200	24.01	1	0.000
	No	249	200			

The p- value of all related sentences is less than the level of significance (0.05) it proved the trueness of the hypothesis

5-3:- Women in Eastern Sudan and conflict transformation and peace building practices and challenges

The role of women in conflict transformation and peace building has received increase attention in recent years both within and inside the communities suffer from conflicts. It's usually assumed that, in comparison to each other, men are more violent and women are more peaceful.

Findings from literature review suggests that, since the beginning of recorded history women have been working for peace and picking up the pieces from the wars started by men. To explore such suggests in eastern community; this section presents and discusses the finding regarding the role of women in the area in peace and conflict process.

The first hypothesis of the study states that, women are beneficiary from termination of war or conflict and building peace in community.

To test the trueness of this hypothesis, the second questionnaire for the institution and organization staff working in the area   asked them directly about this hypothesis.

The findings shows that 90% of the total respondent interviewed in second questionnaire were agree with this sentence (60% of them are strongly agree while 30% are agree)   the other 10% of

respondent distributed between neutral with 4.o % and only 6.0% of respondent were disagree with the statement.

Table (5-36)

 Women are beneficiary from peace

Answer	Number	Percent (%)
St agree	30	60.0
Agree	15	30.0
Neutral	2	4.0
Disagree	3	6.0
St disagree	0	0.0
Total	50	100.0

Source: - research field work 2009

Moreover, chi square test proved the trueness of this hypnosis.

Table (5-37)

Sentence	Answer	Observed Number	Expected Number	Chi square	D.F	P-value
8	Agree	45	16.7	72.280	2	0.000
	Neutral	3	16.7			
	Disagree	3	16.7			
11	Agree	37	16.7	37.240	2	0.000
	Neutral	6	16.7			
	Disagree	7	16.7			
12	Agree	25	16.7	7.720	2	0.021
	Neutral	9	16.7			
	Disagree	16	16.7			

Source: - research field work 2009

P-value of all sentences about the traditional role of women in the area, the role of Sudanese women in peace building and the role of women in Eastern Sudan) is less than

the level of significance (0, 05) so we can accept the first hypotheses.

All community leader or government officials interviewed agree with this sentence; they maintained that women are the first beneficiary of peace due her responsibilities as mothers to take care for her families and protects them.

Many a academic's and women activists suggested this arguments and explain the commitment of women to peace result from their experience as mother, ie   Sara Ruddick look at relationship between maternal thinking and peace politics beginning with implications of caring for children as a regular and substantial part of one's working life (Ruddick,S,1989:17) She also added that, maternal thinking is reinforced by women's work in "caring labor" of sheltering, nursing, feeding, kin work, teaching the very young, tending the frail elderly . Maternal role in resolving conflicts within their families, reconciling differences, and naming threats to their children creates a certain predisposition toward working for peace and using nonviolence. (Ruddick, S, 1989:148)

To describe participation of women in Eastern Sudan in conflict transformation and peace process it is better to classify between the formal and informal conflict transformation and peace process.

5-3-1:- Informal process:-

Informal conflict transformation and peace process are usually can complementary to formal process, but are not limited to them. The main gender difference is that more women than men tend to become active in informal process. To demonstrate women's role in conflict transformation and building peace, as the theme has not been adequately researched previously, secondary sources are not available for library data analysis. Instead, data were collected from fieldwork, using in-depth interviewing and observation as tools for data collection.

In most cases women's involvement in making war or peace is presented in the form of story telling. The researcher presented stories as reference indicates women's role in the past and reflect how it affect the today and future.

Findings of the study regarding the causes of the problem in the area, shows that 60,3% of respondents interviewed saw that competition over natural resources represent the main problem causes conflicts in their area, while leadership problem comes secondly with 12,8% as showing in the following table:-

Table (5-38) kinds of problems in your area

Problem	Number	Percent(%)
Revenge problem	28	7.0
Resources problem	241	6.0
Leadership problem	51	12.8
women	33	8.3
Political	14	3.5

others	16	4.0
Revenge& resource	23	3.3
Revenge &women	3	1.0
Total	400	100

Source: - research field work 2009

Figure No (5-13):-

kinds of problems in your areas
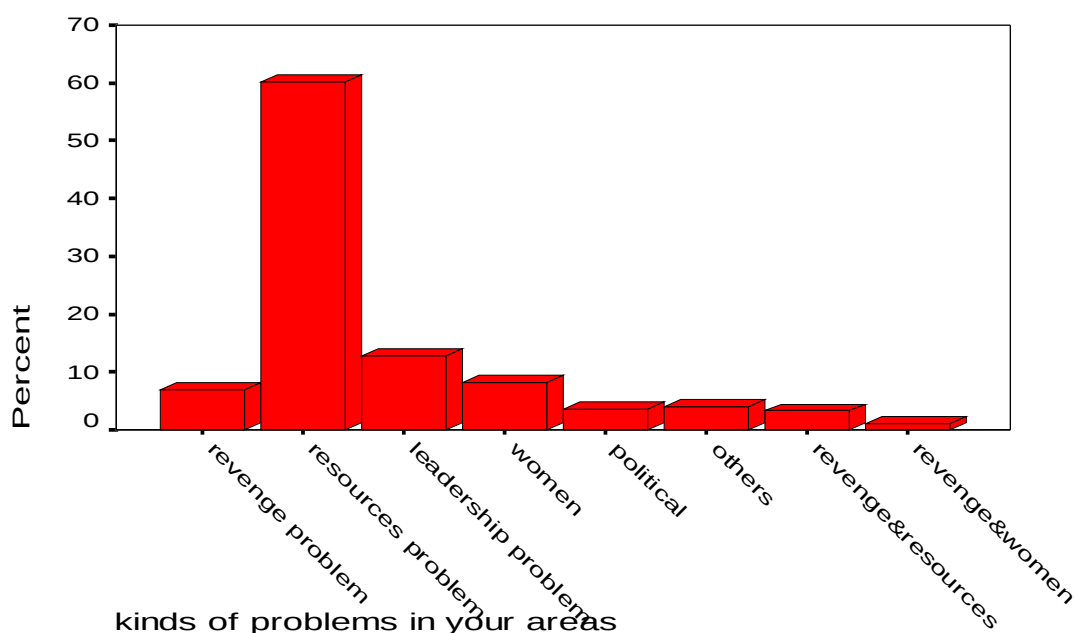
As in all predominately pastoralist societies, competition over natural resources, chiefly land and water, represent the major cause of all forms of inter group, inter communal and intra communal conflict in Beja societies. Although in recent decades such conflicts have been very small scale. And the area is relatively peaceful. While political tension between government

and the opposition movement on the border remains it represent only 3.3% of respondent answer. 8.3% of respondents mentioned women as one causes of problem in their area while 7.0% choose revenge as cause of problem in their area.

In Eastern Sudan conflict management and resolution have historically been the business of the native administration. Ethnic leaders in the area play a significant social and political role and people life in centered a round this. Native administration play an informal role in resolving local problem such as disputes over land and water that arise between animal herders and animal farmer (Elhardalw &Eltayeib, 2000:71)

Life is regulated by customary rules (salif) over seen by the traditional tribal leadership. Triple leadership is hierarchically structured, with the Nazir of tribe at the apex, assisted by a number of khats sheikhs; each later supervises a number of omads. Each of these, in turn supervises a number of sheikhs each omada is responsible for the supervision of lineage or a clan occupying a number of villages. (El Amin, K.2004:9) This system is running till recent years, native administration manage life in the area according the findings 83.3% of respondents interviewed the conflicts occurred in their area were solved by native administration while 8.5% of them mentioned that families themselves solved the problem in the area , only 6,3 of them government can solved the problem in their area.

8.8% of respondents mentioned different solvers to the problem such as teachers, religious men.

Figure No (5-14):-Who solve the problem in the area:-
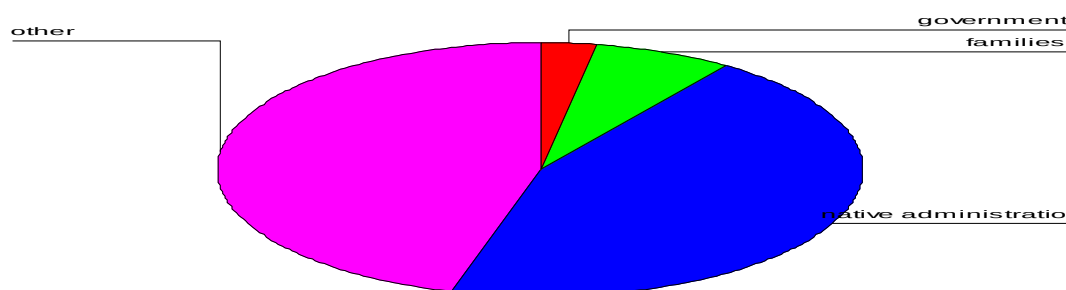
Reference: - research field work 2009

The figure indicates the weak role of the government in solving the problem. This result is agreed with (Alhardalw&Eltaeib) study, they conclude that; the role of government in conflict management and resolution has been minimal and people rarely resort to courts and government agencies they know from experiences, that government officials do not generally succeed in resolving conflict and if they do, their success is never permanent. (Alhardalw & Eltaeib, 2005:42)

 Pantaliono (2000) in her study reinforce this arguments, she noted that salif is regulates access to water pointes, arable land or fire wood, environmental protection and conflict resolution. Clear land rights codes embodied in the salif (asal& Amara) have helped in minimize conflict over land, supported by the mediation of the tribal authorities that were entrusted with management of land rights (pantuliono,2000:14)

People trust that what results from informal mechanism of conflict resolution are respective and not change in contrast to what comes out of the formal judicial system. The reasons of this have to do with that, Societies at traditional or transitional stages of development are said to be guided by a shame culture, as it mentioned before, and the main characteristic of shame cultures, is the situation in which the prime element of social control is the individual's fear of being publicly humiliated or shamed. . The Beja generally fear blame and they always does they best not to commit any action that is likely to result in them being blamed. They have a lot of respect for their social code and their behavior is governed by it.

Although Pantaliono & Mustafa (2006) saw that this traditional system seems to have lost the capacity to secure people's livelihood and enable them to recover from the effects of drought and famine as a consequence of series of external factors, the findings of the study reveals that people are still trust on the traditional system and they depend on it to solve their problems even after the displacement

Native administration managing the live and resolve the conflict in the IDPs camps as 70% of respondents interviewed mentioned. While 8% of them chose government as solver of their problems .its obvious that there is a decrease in the percent of the native administration in solving the problems after displacement, this because the 4% of IDPs trusts on the NGOS

in managing the life in the camp and 7.8% of the respondent their trusts distribute between native administration and NGOs. As shown in the following table:- **Table No (5-37)**

Who solve the problem occurs in the camps:-

Problem solver	Frequencies	Percent
Government	32	8.0
NGOs	19	4.0
Native administration	283	7.0
NGOs& native administration	35	7.8
Other	31	8.8
Total	400	100

Source: - research field work 2009

On the other hand, native administration has a great help to the research team during the field work. They convert people to talk with the research team and give them information and in Port Sudan the field work delayed for 2 days due to the absence of the leader who guides the team in the area.

To examine the role of women within this traditional system, officially it is obvious that women are totally excluded from public and salif making, institutions and councils. As Azzain (2003) classified it, salif is regarded as a symbol of highly gender biased system with a major consequence being the denial of access and control of land and large live stock herds to women. (Azzain, Adam, 2003: 86)

In spite of that, women indirectly influence the native administration judgments. As one of the local leaders reveals that; if there were a conflict and a family lost someone in the conflict the Native Administration would interfere to settle the

conflict. Usually no settlement is reached without referring to women. After the issue is explained by the two parts or families, as Native Administrators we say, "We would do some consultation". Actually that 'consultation' is checking the women side, although we do not admit it. But we cannot oblige the family of a murdered man to accept blood-money (Deeyah) without the consent of his mother, wife or sister. The norm is that when a husband is killed, the Beja wife would destroy their house in sorrow; and throughout the period of negotiation between the two parts, whenever a wife who does not want to accept blood-money and insists on revenge sees the mediator elders approaching, she would destroy the house and start crying as a sign of rejecting all other solutions. There the men would retreat without reaching her and continue their attempts to convince her until she accepts. Only then can the Native Administration would accept the blood money and notify the murderer's clan that blood-money is accepted. (Interview with Ahmed M. Terk, Kassala, 2009)

On the other hand when women ask directly if men in the area consult them in the decision making process findings show the following:-

Table No (5-38)

Men consult women	Frequencies	Percent
Yes	73	18.3
No	271	67.8
Some times	56	41
Total	400	100

67.8% of respondents mention that men did not consult women and they take the decision alone. 18.3% of them their answer is yes, they were consulted. The rest 41% mentioned that they were consulted some time and they specify certain cases in which men take women's decisions, most of these cases are related to family. As it mentioned before women's role in family decision making appears to be important. But not easily seen by outsiders, they make all the decisions that bear on their house hold roles and also have a big say in marriage.

Those who said men in the area didn't consult women reveals some reasons behind this. Majority of majority of respondents interviewed stated that men think that women opinion is not wise, while 19.8 of them believes that women are incompetent to take the decisions in the family because it is men affairs. 5.5% of them believe that men take women's decision but they fear that other know he consult women. 6.8% of admit that men didn't consult women but they didn't know why. As shown in the following table:-

Table No (5-39) if no why

	Frequencies	Percent(%)
Women are incompetent	79	19.8
Men think women opinion not benefit	129	32.25
men fear others know about him	22	5.5
id know	27	6.8
Other	14	3.5
Not included in q	129	32.25
Total	400	100

If we compare between this arguments and the reality; we found that women share in solving some problem occurs in the area 35% of respondents interview were share in solving some problem while 64% didn't share in solving any problem before. Share in solving some problem occur in the area. When we ask the local leaders about the role of women in conflict transformation, one of them affirm the great role of women in conflict transformation even if she is not attend the negotiation councils. And he mentioned examples of such cases.

The Gash Die Case:-

The Gash Die region is some 40 km off Durdeib. A conflict broke up between two Hadandawa Tribes on some fertile cultivable land and the only source of water, a water-pool (Hafir). The water-pool was filled with dump as a result of the conflict between the herdsmen and the farmers in the region. The issue was discussed with the conflicting parts separately so as to know the different viewpoints of the problem and to determine the size of losses on each side. When we met the herdsmen we found that they follow the (Gadiriya Sect) and not the (Khatmiya Sect) as does the majority of inhabitants in Region. We met the influential among them and went with them to (Damir) to witness the Sect's Hoaliya (annual festival) to win their confidence. We arranged with the Sheikh to give a preclusive speech to his followers. Then an open discussion was started with the opponent parts, the rational ones of course.

After six months we arrived at a conclusion that what ever is agreed upon by the tribal representatives and the mediators is binding to all. Settlements were limited in one tribe, then in one clan then in one family. Negotiations took a very long time and it was difficult to reach a settlement between the parts. On investigation we found that the land owner is married to a woman of a different tribe and that her sons are married to their maternal kinswomen. That woman was an impediment to reach a solution. She used to provoke her sons. A solution was reached only after the demands of that woman were known and she was assured that the rights of her sons were maintained; thus she convinced her sons and the conflict was settled.

A shbodunyab Case.

Some Hadandawa men (Ashbodunyab clan) aggressed and hit a man from a different clan (Degeilol clan), causing serious injury to him. The two clans almost entered into conflict had it not been for the wise ness of a woman from the aggressor clan who interfered by abusing her tribesmen, and said some poetry on the incident, saying," by so doing you have insulted the clan, particularly that the assaulted man was an orphan who was breast-fed by a woman of your clan." She mediated between the two clans until a settlement was reached. Her words later became common proverbs.

(Interview with M. Dein Mahmoud Port Sudan 2009)

Often women themselves do not recognize their activities as part of peace building effort because, these are in areas for which women are already responsible, such as ensuring the safety of themselves and their families and accessing and providing social services Some conflicts studies argue that, the role of women in conflict process changed according to the type of conflict. Alhardalw & Eltayeib said that in past, when conflicts were mostly ethnic in nature, Beja women used to rouse men's spirit for fighting through fiery poetry and songs. However now that conflict transformed from all-round ethnic wars to individual and small group conflicts, women tend to push men towards peace and reconciliation. (Alhardalw &Eltayeib, 2005:71) Some scholars believes that women's desires for revenge, punishment, and blood are strong and don't` fit the myth of women as peace – loving, nurturing mothers.

Regarding this, research findings are fairly clear about a half of the total population who responded to the questionnaire (52.0%)   forgive when they lost member of their family in conflict and they not received the blood money; if we added to this category those who forgive but they received the blood money (31.8%) this category represents 83.8% of the sample. Only 12.8% mentioned that they want to take the revenge only

Diagram No (5-15)

how you behave if you lost one of your family in conflict?
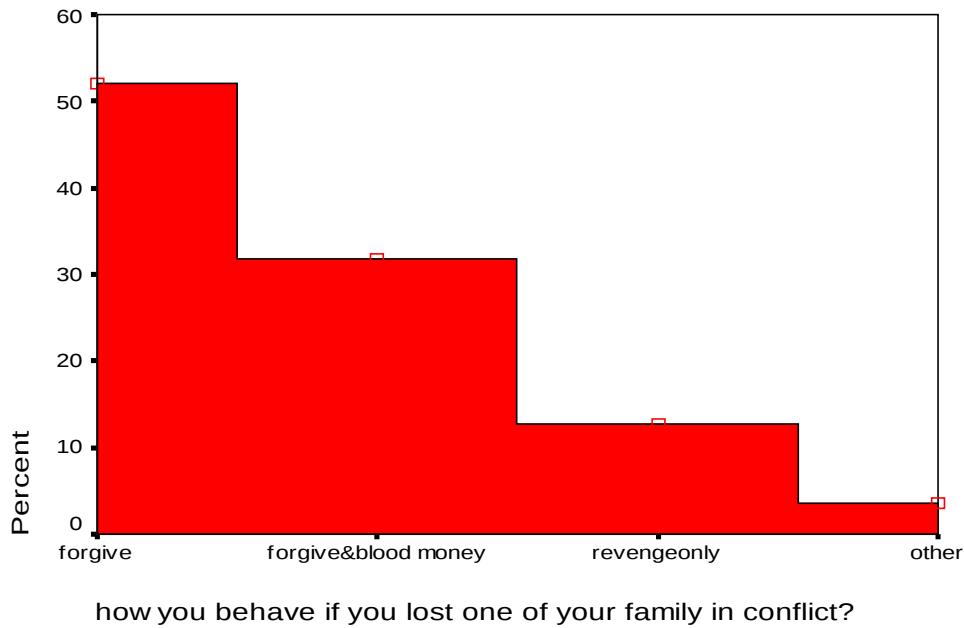
The above figure supported that, women now pushed for peace and reconciliation

Moreover, at international level, women been at the forefront of activities for peace, range from spontaneous demonstrate by women who do not want their husbands, sons, fathers and brother to take part in war .At the local level women in Eastern Sudan become active to try to prevent their family members from being recruited by fighting forces.

Table No (5-40)

agree if one of your family share in conflict	Frequencies	Percent (%)
Yes	151	37,7
No	249	62.3
Total	400	100

Source:-research field work 2009

62.3% of respondents interviewed are not agreeing that one of their family member share in conflict; they mentioned that they

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can prevent them to recruit. Only 37.8 of them agree and saw this is related to the privacy or masculinity.

  Women think this are in the areas for which they are already responsible, such as ensuring the safety of themselves and their families. As Sara Ruddick, believes that mothers acquire a fundamental attitude toward the vulnerable, protectiveness she calls "holding" that means: to minimize risk and to reconcile differences, rather than to sharply accentuate them. Holding is a way of seeing with an eye towards maintaining the minimum harmony, material resources and skills necessary for sustaining a child in safety. (Ruddick, S, 1989, 79) It is appear when you look to the nature of the problem which women solved before, majority of these problems can classified as family affairs or particularly women affairs. As shown in the following figure 10.8% of the respondents solved problems occur between women, while 17.5 of them the problem which they share in solving are problem causes by children and 5.8% of them solved family's problem. Only 2.o% of them share in solved conflicts over resources.

        Moreover, their long experiences in their role as peacemakers, women in the family as mothers, wives and sisters where they prefer problem solving through open communication, honest discussions of differences and dialogue among all concerned parties. They are used to resolving disputes through the best means of ensuring that at least some of the

concerns of all conflicting parties are met – a win/win situation – a family model which seeks fairness and reconciliation rather than victory and retribution.

Figure (5-16) kind of problem women share in solving
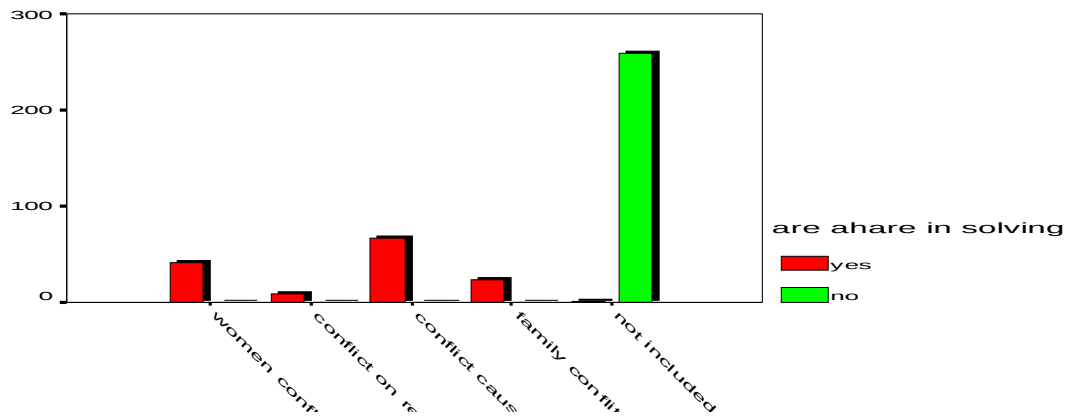
On the other hand women's resistance to the war or conflict machine has varied over time and places, in Eastern Sudan As in else where; women used different mechanism to prevent their husbands, brothers, husbands to recruit in conflict. The following figure showing tactics using by respondents to prevents their family member

Figure 5 (4-17)

how you prevent them

- not include Percent
- entret&talking Percent
- other Percent
- left the area Percent
- by talking Percent
- by entretment Percent
- by force Percent
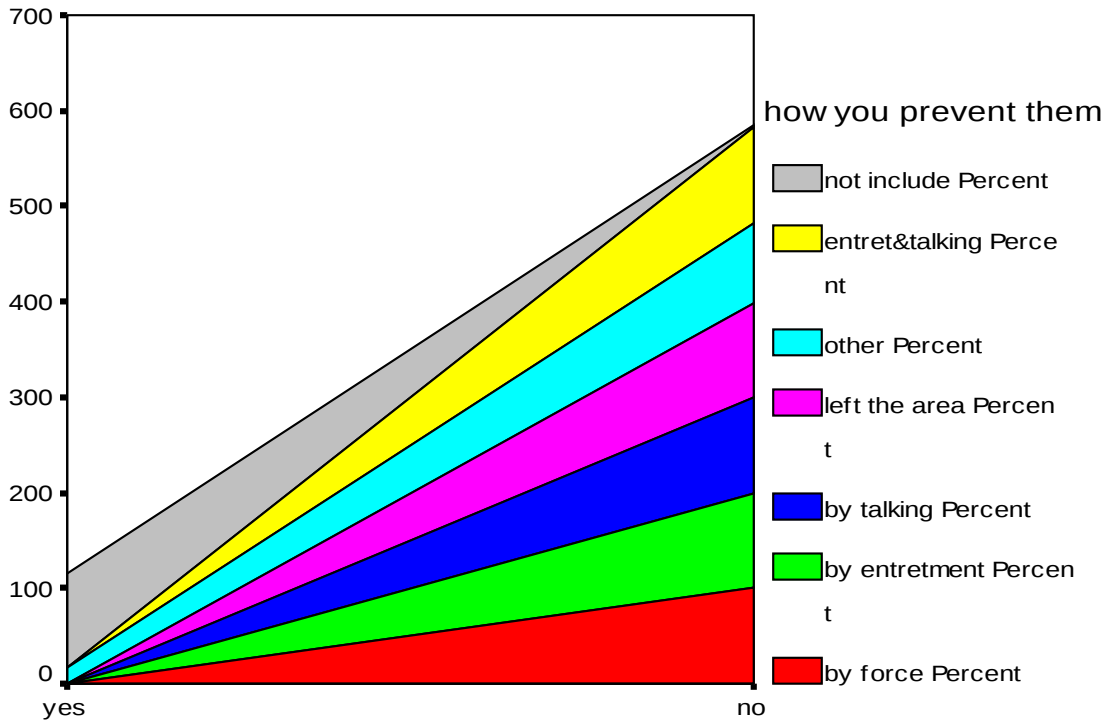
Source: - research field work 2009

Majority of respondent prevents their relatives to recruit in conflict depending a strong women weapon, which is the emotionalism, 33.3% of them said they were entreat the men to leaves the conflict.13.5% of them asked that, they were discussed with men about the conflict and it's hazardous to pursued them to left the conflict. 10% of them used the force in their prevention, much of those were mothers they prevents their son by force. Only 1.8% of respondent said they may leave the conflict area to prevent their sons to recruit the conflict. This tactic was mentioned in the research about Sudanese women in Peace and War, reflected in the testimony of women in South Kordofan who have sons; she is either sell their possessions to send their sons away to avoid the armed forces or migrate with

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their children, mainly to Khartoum. It also supported by (Ferris, 2004:30), When women act as a mother, even without political consciousness, they play a role in transforming society. (Ferris, Elizabeth, 2004:33)

Respondents interviewed in the second questionnaire supporting this suggests through their agreeing upon the second hypothesis stated that women in the area are build peace process through the educational value be embodied in their children.

Table (5-41):- Eastern women build peace through educational value

Answer	Number	Percent(%)
St agree	23	46.0
Agree	22	44.0
Neutral	2	4.0
Disagree	3	6.0
St disagree	0	0.0
Total	50	100
Chi-square	32.08	
P- value	0.00	

Reference: - research field work 200

The above table shows that 46% of respondents are strongly agreed with the statement, and if we add to this category those who agree only the total percent represents 90% of the total population interviewed. Only 6.0% of the respondents disagree with the statement, while 4.0% are neutral. As well as the chi-square test confirm the hypotheses

Some studies believes that, female civilians may also support the conflict without joining any of the warring parties,

for example, by providing moral and logistical support to combatants, broadcasting hate speech, and instilling in the next generation hatred against the enemy or opposing group. Moreover some feminists are critical of a peace movement built on women's identity as mothers. Women play many roles patriarchy. They also suggested that linking maternal values to peace making absolves men of their equal responsibility to value and protect life. (Strange, C, 1990:2)

  On the other hand, after conflict occurs women participate in transformed the conflict to peace process. Their activities, which are mainly carried out within the framework of associations, include the of survival strategies at community level, the reconstruction of communities that have been devastated by conflict, lobbying belligerents to lay down their weapons, the rehabilitation and social reintegration of combatants and awareness-raising campaigns aimed at promoting women's participation in decision-making processes relating to peace. .research finding shows that75.3% of respondents was share in transform conflict after it occurs. While 24.3% them didn't share in such activities. The mechanism used by women in conflict transformation is differ from culture to another for example in one case woman from a community in southern Sudan were reported to have threatened not to comply with their conjugal obligations until their husbands stopped killing each other. (Atto, A, 2006:1) In Eastern Sudan We also found that if

a woman walked bareheaded between two tribes or two groups who have met to fight each-other then fighting is ceased as long as that woman is walking bareheaded between them; rather, the two groups will disperse.

The following figure shows some tactics used by respondents to transform conflict

Figure (4-18):-

how women share in conflict transformation?
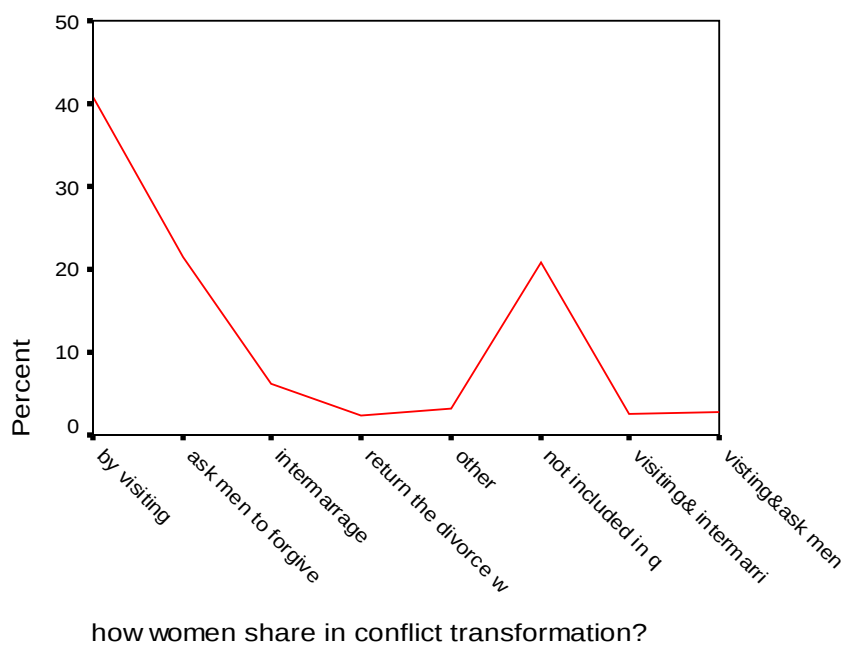
Source: - research field-work 2009

Visiting between the disputes parties represents high percent of tactics used by women and then talking with men to forget their hated sensation.

However, at the end of the war, women encourage peace making gestures, including the voluntary payment of ransom and resumption of intermarriage between persons in two communities.

Furthermore, various women's organizations have been involved in a variety of post-conflict rehabilitation activities, ranging from relief work and the distribution of material and financial resources, to the protection of human rights and design of development projects. As a result, many women's organizations have been able to redirect their efforts toward newly emerging needs and opportunities during and after conflict. They give training in different skills to other women in generating income for the survival of the house hold, improved women reproductive health and to eradicate harmful practices and food taboos.

Informal conflict transformation mechanisms have provided women with more entry points for engagement but these processes are even less clearly documented than formal mechanisms. While much of the literature reviewed acknowledges the important role that women can play in reconciliation and informal peace processes, some observers caution that, when such work is seen as an extension of women's "natural" role in society, it is taken for granted and risks perpetuating gender inequality (S. Anderson 1999).

When this work is taken for granted, it goes unrecognized, is stripped of its political meaning, and is rendered invisible.

 4-3-2:-The formal Role of women in conflict transformation and peace building:-

Formal peace processes is include early warning, preventive diplomacy, conflict prevention peace making, peace building and global disarmaments. They involve activities such as conflicts resolution, peace negotiation, reconciliation, infrastructure, reconstruction and provision of humanitarian aid. (Adopted from UN)

Whether in conflict or non conflict situations, most political institutions tend to exclude women. As a result, many women choose to work outside formal politics, with various CSOs, and/or with political parties that advocate social and political change (UNDP 2003). So it is not surprising that, compared to men, relatively few women become involved in formal peace processes, from negotiations that often begin in the midst of conflict and continue through the various phases of the transition to peace (Naraghi A, 2000).

Recently women's participation in peace missions is being increasingly raised as an issue. Most of literature studied for this research tended to focus on the absent of women in formal peace process.

Women's participation in conflict resolution and building peace is called for insecurity council resolution 1325 (2000) and 1820(2008). The purpose of this section is to explore the contributions of women in formal peace process.

The second questionnaire asks respondents about their opinion on the degree of women's participation in formal

conflict transformation and peace process. The findings show that 36.0% of them strongly agreeing with the statement that women's participation in formal peace process is not enough; if we add to this category, those who agreeing with this statement the total percent represents 70% of total respondents interviewed. While 20% of the total population respond to question were disagree with this statement. Only 10% were neutral as the following table show.

Table (5-42) Women participation in formal peace is not enough

Answer	Number	Percent(%)
St- agree	18	36.0
Agree	17	34.0
Neutral	5	10.0
Disagree	9	18.0
St- disagree	1	2.0
Total	50	100.0
Chi- square	22.0	
p- Value	0.00	

Source: - research field work 2009

This finding is agreeing with the research under study by UNIFEM, they asking for contribution in the data collection on their web site on line. The research reviews a sample of 21 major peace processes since 1992. The findings show that women's participation in peace negotiations remains ad hoc. Not systematic and also that women represents a strikingly low number of participants. (UNIFEM, 2009:2)

The issues are that, despite existing commitments like the UN Resolution 1325, Beijing+10, Nairobi+ 20, Protocol to the

African Charter on Human and Peoples' Rights on the Rights of Women in Africa, IGAD Gender Policy, Solemn Declaration on Gender Equality, National Constitutions etc African women and girls continue to experience gross forms of abuse and remain at the margins of peace negotiations and post- conflict planning. (Musa, R, 2006:1)

In order to have a clear insight into the role of women in the Sudan have played in the formal peace process, it is useful to look at the events of the Sudan peace agreements.

Data on numbers of women in peace talks comes from publicly available official documentation including the text of peace agreements, media accounts of composition of negotiation terms and published reports. This data are inaccurate and difficult to obtain.

According to the UNIFEM research one sequence of the sensitivities surrounding peace process is that, the data available about the conduct of proceedings and composition of delegations (which can shift over time) is fluid and unattainable. (UNIFEM, 2009; 3)

All literature on the formal role of Sudanese women reveals that despite their effort to bring peace, Sudanese women have not been represented in peace process at the official levels. Official peace talk's negotiations are male dominated, irrespective of women's effort to resolve conflicts and promote peace.

Studies on Sudanese women contribution in formal peace process besides its scarcity it missed an accurate data about the presence of women in the formal process. The UNIFEM research about the participation of women in 21 major peace agreement since 1992, determine the presence of women in formal peace process as appear in following table

Table (5-43)

Agreement	Women signatories	Women mediators	Women witnesses	Women in negotiating team
NIVASHA 2005	0%	0%	9%	**Official source not available**
ABUJA 2006	0%	0%	7%	8%

Source: - UNIFEM, 2009

The table shows the absence of women signatories and women mediators in the major Sudanese's agreement Nivasha and Abuja. Regarding the negotiations teams in Abuja the presence of women represent 8% while there is no official documents available about such issue. The presences of women as witnesses relatively better than other domain, it presents 9% in Nivasha and 7% in Abuj

Atto (2006) analysis the contribution of women in formal process, she conclude that the SPLM/A leadership nominated a handful of women leaders as a members of delegation to Machakos and subsequent round of negotiations; but according to her that is not enable their strong participation. The women were often co-opted to these delegations as short notice with very little opportunity to consult with each other and develop women peace agenda, they were expected to contribute to the

over all party position which was gender blind to begin with, and they were always minority, ill prepared for debates with seasonal politicians who ridiculed or intimidated any one who dared to spend much time on gender issues. (Atto, Ann, 2006:1)

Abusharaf 2004 also has a similar opinion about the participation of Sudanese women; she argues that women have been consistently sidelined by north- south and Darfur peace processes. Although many women's organizations were registered observers with the Inter Governmental Authority on Development (IGAD) and presented technical papers to negotiators in the Machakos talks, they were not formally involved. At Naivasha, women's organization were forced to presents their papers with recommendations to parties by pushing them under the closed doors of negotiations rooms. (Abusharaf, R, 2004: 2)

Regarding the role of women in Eastern Sudan formal peace process, finding shows that 14.0% of respondents strongly agree about the sentence that women in Eastern Sudan played a great role in conflict transformation and peace building, if we added to this category those who agree with statement the total respondents agree represents half of total population interviewed. The rest 50% of respondents 32% of them were disagree with this statement and 18% of them were neutral.

Table (5-44) Eastern Sudan women have important role in peace building

Answer	Number	Percent(%)

St- agree	7	14.0
Agree	18	36.0
Neutral	9	18.0
Disagree	9	18.0
St- disagree	7	14.0
Total	50	100.0

Source: - research field work 2009

This finding reveals the differences between respondents regarding such issue; for me this results were not differ from the complicated situation of women in the area. As we mentioned before women in the area played an important role in decision making in the family; but it is unseen for the outsider besides that, women plays a great role in conflict resolution process but it is hidden over the traditional mechanism and it is not admitted

To explore the role of women in formal peace process in Eastern Sudan, at first the important information must be mentioned; that the deputy president of the Eastern Sudan Front is a woman (Dr. Amina Derar). But if this reflects the real woman's role in formal process it is more questionable. Abd-Allah Kunna. One of the eastern Sudan front leaders mentioned Within the context of his answers about the nomination of Dr. Amna Derar as Deputy President of the Eastern Front he said that Dr. Amna is entitled to that position because she had done a persistent effective job from inside to promote both the National and the East issues. Any struggler who does what Dr. Amna has done, never mind if he is a man or a woman, he deserves the confidence she is given.

Whereupon he adding, "We actually appreciate the necessity of women participation in the decision-making-levels of authority; the issues of the nation cannot be solved with half the society not present." He stressed that in spite that there are so many women who had appreciable contributions to the Sudanese political movement yet the political movement remained for a long time a masculine activity, bare of any women in the decision-making-positions. Therefore the Front of the East has all the right to boast of their political precedence of women participation. (Azza Magazine May 2005: 5)

Furthermore; Eastern Sudan peace agreement (ESPA) states that in the 7 article (the Guidelines for effective participation of people in Eastern Sudan):-
Special measure shall be taken to ensure the participation of women in the all institutions at all level of government. (ESPA, 2006:10)

The ESPA mentioned a frame work for governance through which human right guaranteed, While gender policy and women empowerment are mentioned in the competency of each level of government, there are no targets, indicators and time lines for their achievement particularly in the three protocols texts (security- wealth- power) and also the Eastern Sudan fund dose not give any specification of women program.

On the other hand, there no official information available about the presence of women in formal peace process; even

interview with some EF women member who attend the conference in Ribda they could not give specific information about the number of women in the formal process. They talks about the women witnesses with a phrases such as large number or many women attended.

One of the leader interviewed in such issue stated that, there is an appreciation for the role of women, though still not fully appreciated. An official announcement of the appreciation of the role of women may have a positive impact but a social one may have an adverse impact because it will affect the prevailing concepts. So it is better to leave things as they are now because variation may affect the respectable and social status of women in the society. Men may consider that women have become more manlike. I would rather that we leave the social stereotype as it is now until the society is aware enough to accept woman participation. (Interview with Salah Barequen, Kassala; 2009)

If women are to play an equal part in maintaining peace, they must be empowered politically and economically, and represented adequately at all levels of decision making both at the pre-conflict stage and during hostilities, as well as at the point of peace keeping, peace building, reconciliation and reconstruction.

Many scholars suggest that; women are likely to make a different contribution to the peace process. When compared to

men, women are more likely to put gender issues on the agenda, introduce other conflict experiences, and set different priorities for peace building and rehabilitation, and they may bridge political divides better. Women's increased participation may also generate wider public support for the peace accords. (Bouta, Tesjerd, Frerks& Bannon, 2005:49)

The respondents interviewed agreed upon the fact that participation of women in peace process sustained the peace in the area. 28% of respondents were St- agrees upon the statement that reintegration of women in the disarmament and demobilization program can help to stop the conflict in the area. If we add to this category those who are agree with this statement, the percent represents 76% of respondents interviewed,   while 14.0% percent of them are neutral towards this issue. Only 10% of the total respondents interviewed were disagreed upon this fact.   **Table (5-45):-**

Integration of women stops the conflict in the area

Answer	Number	Percent (%)
St- agree	14	28.0
Agree	24	48.0
Neutral	7	14.0
Disagree	4	8.0
St- disagree	1	2.0
Total	50	100.0
Chi-square	33.8	
P- value	.000	

Source: Research field work 2009

Further more IDPs women in the camps   when they asking if they thinks that women participation in the peace process grantee and sustain peace in the area their answer gives a similar result of that suggested in literature and affirm by above findings. IDP s women opinions appear in the following figure:-

Figure (5-19):- Are Women participation in peace process grantee and sustained peace in the area?
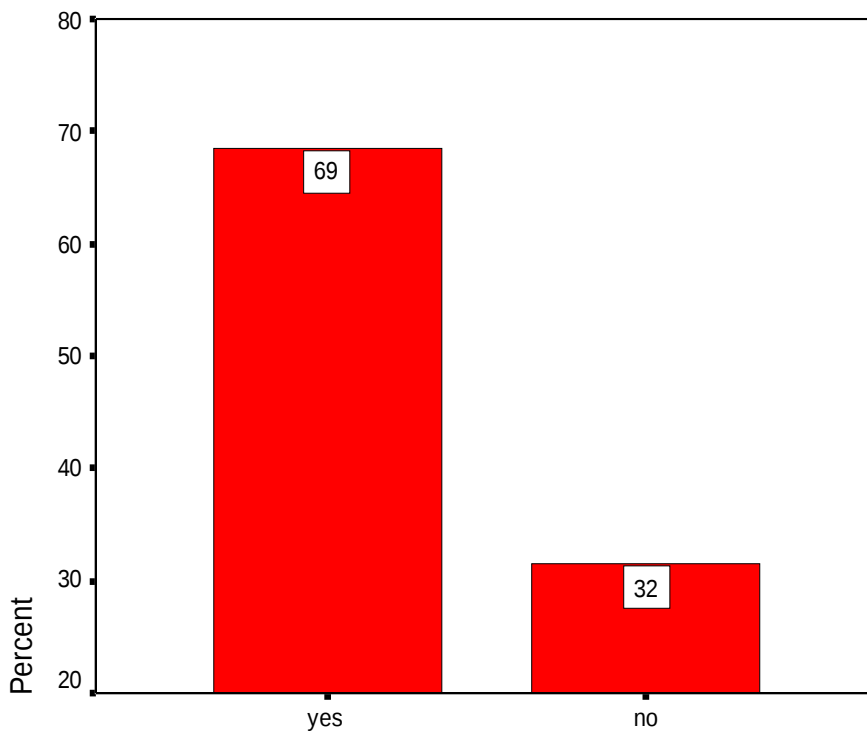
do you think that women participationingrantee peace?

69% of respondents interviewed their answer is yes women's participation in peace process grantee and sustain peace in the area, while 23% of them their answer is no. This result supports the fact that, the inclusion of Sudanese women is imperative because women's rights are human rights and women have

borne the burden of war and paid their dues for the cost of peace. Moreover peace, democracy and justice are fundamental concerns that need to be addressed by all Sudanese and not just a section of them. The above findings confirm the tenth hypothesis of the research which state: Participation of women in decision making and peace building guarantees and sustains peace and development in the area.

To examine the situation of Eastern Sudan women in disarmament, demobilization and reintegration program respondents were ask if the program implemented in the area concern with women or not their answers appear in the following table;-

Table (5-46) women integration is not enough

Answer	Number	Percent(%)
St- agree	15	30.0
Agree	20	40.0
Neutral	9	18.0
Disagree	5	10.0
St- disagree	1	2.0
Total	50	100.0

Source: - research field work 2009

Finding shown that, 70% of respondent agreed upon the fact that, women didn't represent equally in the reintegration and demobilization program in the area. While only 12% were disagree with this argument. 18% were neutral.

According to the DDR information, there were no female combatants with EF while there were women associated with arm forces and groups with EF in Eritrea; but he affirms on the

importance of women in the disarmament, demobilization and reintegration program. (Interview with Abd Alrahman Belal DDR, Kassala).

5-4:-Factors hinder women participation in conflict Transformation and peace process

Much of the literature reviewed acknowledges the important role that women can play in conflict periods and in peace construction; some observers caution that there are some constrains hinder their effective participation. However despite this constrains women were able to find a place for themselves in a male dominated sphere and to create and develop their own mechanism in conflict transformation and peace building.

Sudanese women are active members in civil society particularly in Conflict resolution and peace reconstruction, as it appears obviously in the previous section of the study. Yet they face many obstacles which could hinder their full involvement in development and peace reconstruction. This section tries to explore such factor in order to overcome these obstacles to raise women role in conflict transformation and peace building.

It is widely recognize that Traditions that stereotype portray women as non-decision-makers could be seen a constraint of women participation in all aspect of life. The five hypotheses of the study state that; there is cultural and social factors hinder women's participation in conflict transformation and peace building.

In second questionnaire, respondent's argument regarding this Suggestion reveals that; 84.0 % of respondents interviewed agreeing upon this statement 58.0% are strongly agreed with the statement, while 26.0 % are agree. Only 10% of respondents are

disagreeing and 6.0 are neutral as showing in the following table:-

Table No (5-47)

Traditions and customs hinder women's political participation

Answer	Frequencies	Percent (%)
St- agree	29	58.0
Agree	13	26.0
Neutral	3	6.0
Disagree	2	4.0
St disagree	3	6.0
Total	50	100.0
Chi-square	53.20	
P- value	0.000	

Source: - research field work 2009

On the other hand; chi square test (53.20) proved that tradition and custom hinder women participation, with P- value 0.00 less than significance (0.05)

Socio-cultural influences are very strong tools of group control all people in a place, because the cultural aspect comprises of norms and values, relationship networks and interactions share this. These norms and values although humanly designed capture the mindsets of people and become the determining factor in the behavior of the society.

In Eastern Sudan as we mention before in explaining the situations of women in the area there are many traditions and norms hinders the women's role in public life such as; women are not expected to speak before men, a thing that has kept many women's potential untapped or even unrealized at all. Women are also not expected to own property or even share in the

inheritance of their parents. This therefore limits them from contributing to socio-economic activities that are meant to bring about development of the whole society.

Another factor which hinder women's participation in conflict transformation and peace building and most of respondents agree upon is the social structure of Sudanese family.

Osman, A, 2009 in her paper about the role of Sudanese women in post conflict reconstruction mentioned that; the structure of Sudanese family as the main factor affects women's role. She added that; Sudanese women are ruled by certain customs and traditions which prohibit and limits their movement. The family institution is the implementing tools of these rules.

Women's reproductive role is another factor that hinders women participation in conflict transformation and peace building. Women are allocated different roles from those of men in many societies. The work family-split element of deep structure also devalues women's interests within organizations and women's work outside them.

Interview with IDPs women about their sharing in public life in the previous section reveal that; as women are still largely responsible for care of the family, this deeply held value largely limits women participation in public organizations and does not support re-organizing responsibilities with families. As a result of these

reproductive roles, many women are not exposed socially, intellectually and even politically. This leads to low confidence levels and lack of self-esteem.

On the other hand, other factor which has a great impact on women's participation is the high illiteracy rate among the women in the area.

Table (5-48) Women illiteracy and their participation

Answer	Frequencies	Percent (%)
St- agree	26	52.0
Agree	17	34.0
Neutral	1	2.0
Disagree	6	12.0
St disagree	0	0.0
Total	50	100.0
Chi- square	30.16	
P- value	0.000	

Source: - research field work 2009

Findings show that 86.0% of respondents argue that the illiteracy rate affect women's participation in public life in general, and particularly conflict transformation and peace building activities. While 12.0% of respondents are disagree. Only 2.0 % of them are neutral towards the statements.

Moreover, Chi square test (30.16) proved that the high illiteracy rate among women affect their political and social role in the area.

As Beijing, POA (1995) stated; Education is a basic human right and essential for achieving sustainable peace and human development.   Education, for me is a tool, which can be used to break the male dominance structures and in so doing bring women at a position where they can be able to influence policy. The few literate women are usually marginalized and isolated by society.

In Sudan the illiteracy rate among women is high as 80% among rural women. The situation is worse among IDPs women 61.5% of respondent are illiterate. This illiteracy rate isolated women from the public issue in the area and decrease their participation in formal conflict and peace process. For example the displaced women in the camps when they asked about their knowing the peace efforts in the area, more than half of them 56.0% didn't know about the peace efforts the area. While only 44.0% are hear or know about it as showing in the following figure.

Figure (5-20)
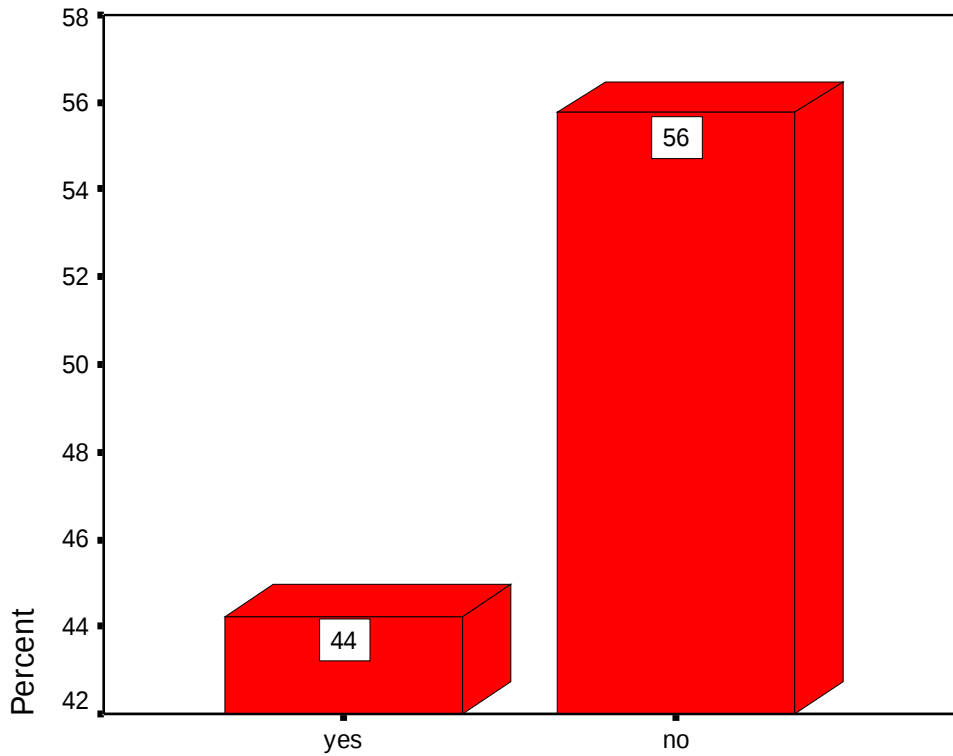
are youknow about peace efforts in the area?

Source: - Research field work 2009

Furthermore, researcher has also observed that with the current economic constraints in many families, girl's education is usually sacrificed to that of their brothers.

On the other hand to test the hypothesis of the research which state: There is a relation ship between women's awareness towards the important role they can play in the area and their attitudes towards the participation in conflict transformation and peace building; the findings show in the following table:-

Table (5-49) Women awareness and their role

Answer	Number	Percent(%)
St. agree	26	52.0
Agree	22	44.0
Neutral	1	2.0

Disagree	1	2.0
St disagree	0	0.0
Total	50	100.0
Chi- Square	42.9	
P-value	0.00	

Source: research field work 2009

The frequencies table as well as the chi-square test largely confirms the eight hypothesis of the research.

Some scholars argue that, the traditional working patterns of leadership and decision-making bodies continue to act as a barrier to women's participation. In Eastern Sudan as mentioned before, women are totally excluded from public and salif making, institutions and councils. But interview with traditional local leader show that they checking the women side, although they do not admit it. That is one of these traditions in which man a shamed to admit women role. This is known in most African societies, for example, in Somalia it has been argued that Somali social structure generally prevents women from participating directly in decision making processes. For example, when it was recommended that all regional representations to the Transitional National Council (TNC) should include at least a woman, no clan was happy to be represented by a woman (Jama, 1996).

One of the most widely held assumptions to be found in the literature is the limited women's role as well as her political participation. Exclusion of women in decision-making makes the political process less effective than it should be to detriment

of society as a whole.   In support of this, Abidi (1990) points out that when Women's needs are ignored, the results are; unaccountable population growth, high infant and child mortality, a weakened economy, ineffective agriculture and deteriorating environment, and a poorer quality of life for all. He thus contends that involving women in decision-making will make a critical contribution towards ending poverty, remedying the gross inequalities between people, slowing the rate of population growth, rescuing the environment, and guaranteeing peace.

In Eastern Sudan it obvious that, women have less represented in the political institutions (the legislature) in the area; which affects their participation in conflict transformation and peace building To examine the relationship between the degree of political participation and women's role in the area; respondents of the second questionnaire are interviewed about their opinion upon the statement that; the low level of political representation of women in political insinuations hinder their roles in public life as whole and in particular, their role in conflict transformation and peace building. The findings are shown in the following table:-

Table (5-50):-Women's political representation and their role in conflict and peace process

Answer	Frequencies	Percent (%)
St- agree	6	12.0
Agree	17	34.0
Neutral	7	14.0
Disagree	18	36.0
St – disagree	2	4.0
Total	50	100.0
Chi- square	20.20	
P- value	0.00	

Source: - Research field work 2009

The frequency table as well as in chi square test, findings show that the weak political representation of women hinder their role in public life and conflict and peace process. 46.0% of respondent interviewed agreeing upon the statement while 40.0% disagree and the rest 14.0% are neutral.

In terms of political construction Sorensen (1998) argues that women's participation in post-war political reconstruction depends on two main issues. First, the nature of emerging political system and its understanding of women's rights interests and needs. Second, whether or not women will be allowed to be active participants in the political process. (Sorensen, B, 1998)

The hypothesis of the study state that: - There are some political factors hinders women's role in the area.
To test this hypothesis the findings comes as follow:-

Table (5-51) Political factors hinder women's role

Sentence	Answer	Observed Number	Expected Number	Chi square	D.F	P-value
Weak political representation of women	Agree	42	16.7	58.240	2	0.000
	Neutral	2	16.7			
	Disagree	6	16.7			
Women participation in formal Process	Agree	35	16.7	31.00	2	0.000
	Neutral	5	16.7			
	Disagree	10	16.7			
Women needs training in peace process	Agree	49	16.7	37.96	2	0.000
	Neutral	1	16.7			
	Disagree	0	16.7			
Increase political participation of women	Agree	46	16.7	77.560	2	0.000
	Neutral	1	16.7			
	Disagree	3	16.7			
Raise the degree of women representation	Agree	48	16.7	88.280	2	0.000
	Neutral	1	16.7			
	Disagree	1	16.7			
Strengthens women organization	Agree	45	16.7	72.280	2	0.000
	Neutral	2	16.7			
	Disagree	3	16.7			

Source: - research field work 2009

The above results are significant because all variables have p- value of 0.00 from the table (5-51), these confirm the hypothesis that there is political factors hinder women's role in conflict transformation and peace building.

Although Sudanese women are consider as pioneers in the political sphere when compared with women in other developing countries, up till now their participation in the public life and conflict and peace process is very weak particularly at the state level. The signs of inequalities only appear in the actual representation of women in public field and the number of women in political sphere.

Moreover, 92.0% of respondent interviewed agree with opinion that an increase of women's participation in political activities reinforce their role in conflict transformation and peace building. But one of the main problems in analyzing women's political actions is that the term "political". As Ferris (2004) saw the term political is largely defined by men. Women activities in community are often labeled "Volunteer", "Charitable" or "Social" even though they have political impact. (Ferris, 2004:34)

Also as Bokman & Morgan conclude that; until we broaden our definition of politics to include the every day struggle to survive and to change power relations in our society… women's political action will remain obscured. (Bokman& Morgan, 1988:14)

So that woman's political role appears only in their representation in the political spheres or positions. While in Sudan women usually occupy marginalized positions.

The experts agreed that the equal presence of women and men in decision-making institutions is important, but they noted that there is a need to assess the contexts and conditions in which their equal presence can become effective in empowering women and men, and there by sustain democracy.

This led us to speak about the qualifications of women in the political aspect as a whole and particularly in formal conflict reconciliation and peace building process. 98.0% of respondents interviewed agreeing that women need training in such aspects. In supports of this some of experts suggest that, some highly qualified women have expertise in their particular field but do not have qualifications or experience in formal decision-making structures. International institutions and other high level decision-making bodies are typically male dominated with environments that are hostile and unfamiliar for many women.

This represents one of factors the decision makers used it as reasons for the absence of women in formal peace process. Given that many women have had little experience with running for political office, it is of most importance that training should be made to allow women to develop and fine-tune their political skills. Once in office, women may also benefit from leadership training and mentoring to increase efficiency and ensure their

participation. (Interview with women union leader, Port Sudan 2009)

Feminist theories of patriarchy have identified men's presence and dominance of political institutions as a major obstacle to women's equality. Reflecting the emerging consensus in the gender and politics research community, the expert group emphasized that men have a crucial role to play in enhancing women's representation and participation. Training programs should also target men, to expose them to the complexities of gender discrimination and the necessity of and mechanisms for promoting women in public office. Majority of respondents supports this argument as showing in the following

Table (5-52) Raise the community members and local leader awareness

Answer	Frequencies	Percent (%)
St- agree	40	80.0
Agree	7	14.0
Neutral	0	0.0
Disagree	1	2.0
St- disagree	2	4.0
Total	50	100.0
Chi-square	82.32	
P- value	0.00	

Source: - Research field work 2009

The frequencies table as well as chi- square (82.3) reveal that awareness of the community members and the local leaders reinforce women's role in conflict transformation ad peace building. 94.0% of respondents interviewed agreeing upon this opinion. Only 6% of them are disagreeing

Gender awareness training an important approach used recently in much development project.

There are many scholars support that; Training and information sharing with women and men in office on relevant gender issues may increase their gender sensitivity (OSCE 2001; GTZ 2001)

Further more women's organizations can be instrumental in conducting training courses and awareness campaigns. However, the there is a need strengthening the capacity of individual women and women's CSOs in the area.

Frequencies table as well as Chi-Square (72.28) reveal that majority of respondent agreeing upon such issue. 09.0% of total respondent interviewed agree that strengthens the women organizations in the area reinforce omen's role in conflict transformation and peace building in the area.

As majority of respondent states: Strengthen women organization bridge the gap between informal and formal peace processes; encouraging and training men and women in informal peace processes to make the shift toward formal processes; and involving individual women and women's CSOs actively in post conflict rehabilitation and reconstruction.

Community-driven reconstruction approaches can provide a unique opportunity to engage local women and men in jump-starting the local reconstruction, as we can see in the previous section about the socio- economic impact of conflict on women, it obviously appear how the illiteracy program through

REFELECT approach ,or the nutritional and health program have a positive impact on women's social situations.

Furthermore, there are various women's organizations in the area have been involved in a variety of post-conflict rehabilitation activities, ranging from relief work and the distribution of material and financial resources, to the protection of human rights and design of development projects. As a result, many women's organizations have been able to redirect their efforts toward newly emerging needs and opportunities during and after conflict.

CONCLUSION AND RECOMMENDATIOMS

Conclusion:-

The study takes a holistic approach to address the impact of conflict on women in the area and the role the can played in conflict transformation and peace building depended mainly on the descriptive model using the field survey in the IDPs camps. Questionnaires were designed to collect information covering the sample of the IDPs women in the camps and some of the members of the organizations and institutions in the area. In addition secondary source also provide rich information of the study.

The study suggests that, although conflicts have negative impacts on social, economic situation on women in the area and affects their environmental and health situation, Peace, peace agreements, post conflict reconstruction do better when women are involved.

Women's contribution makes a difference because they adopt a more inclusive approach towards peace and address key social and economic issues that transform conflict and sustain peace.

Following the analysis of the research materials the candidate arrived at a number of findings. The important one of which confirms the suggest of the research, that women play an important role in transform conflict and building peace in the area they are beneficiary from termination of war or conflict and building peace in community.

Often women themselves do not recognize their activities as part of peace building effort because, these are in areas for which women are already responsible, such as ensuring the safety of themselves and their families and accessing and providing social services. The findings confirms that women remain marginalized in formal conflict and peace process and under represented in the political sector as a whole. The analysis of the data shows that there is a statistical difference between women's in formal and informal conflicts and peace process.

On the other hand candidate account some of factors which hinder the effective participation of women in Eastern Sudan one that are the traditions and norms hinders the women's role in public life such as; women are not expected to speak before men, a thing that has kept many women's potential untapped or even unrealized at all. Women are also not expected

to own property or even share in the inheritance of their parents. This therefore limits them from contributing to socio-economic activities that are meant to bring about development of the whole society.

Another factor which hinder women's participation in conflict transformation and peace building; is the social structure of family in the area; women is allocated different roles from those of men in many societies. The work family-split element of deep structure also devalues women's interests within organizations and women's work outside them. As a result of the social structure of the family women's reproductive roles, in addition to the high illiteracy rate among women in the area; many women are not exposed socially, intellectually and even politically. This leads to low confidence levels and lack of self-esteem.

Recommendations:-

Hence the study recommended of the following:-

- The policy makers should be aware about the significant role of women in peace building and they should support it.

- Substantial efforts should been done to increase women's involvement in decision-making in the post-conflict situation. In formal institutions the (legislatures councils) and at the traditional patterns of leader ship system.

- Women's groups should be mobilizing themselves to ensure the importance of their participation.
- Support women's organizations in the area and help them to become part of new political structures.

- Provide capacity building opportunities to help women acquire the expertise required to participate in formal peace processes.
- The training of women should be conduct in inter-personal communication skills to enhance their ability to step forward and speak to their interests and will empower them to teach the workshop skills to other women. Because many of these women are illiterate, the study recommended the using of key concepts with simple visual aids.
- Promote the efforts of women who have participated in peace and rebuilding processes.
- Future researches should be conducted on the situation of women in Eastern Sudan in particularly the gender relation in the area this is rich field and different from other regions of Sudan but there is a shortage in such studies
- Future research on the follow up of the eastern Sudan peace agreement and implementations of the article and projects concerns with women.

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بسم الله الرحمن الرحيم
جامعة السودان للعلوم والتكنولوجيا
كلية الدراسات العليا
معهد تنمية الأسرة والمجتمع

استبيان

1- المنطقة:- ....

2- المعسكر:-.. ....

3- القبيلة:- ....

3- تاريخ الوصول للمعسكر:-

  1- عام- عامين   ب- أعوام- 4 اعوام

  ج- 5-6 أعوام   د- اكثر من 6 أعوام

4- العمر:-

1- من 15- 25 سنة   ب- 26- 35 سنة   ج- 36- 45 سنة   د- 46- 55 سنة

هـ- 56 فاكثر

5- المستوي التعليمي:-

ا- امي   ب- خلوة   ج- أساس   د- ثانوي   هـ- جامعي

6- الحالة الاجتماعية:-

أ- متزوجة   ب- عازبة   ج- مطلقة   د- ارملة   ج- أخري ((حددي

7- عدد أفراد الأسرة:-

ا- 1-3   ب- 4-6   ج- 6-8   د- اكثر من 8

8- عدد الابناء في سن المدرسة:-

أ لا يوجد   ب- 1-3   ج- 4-6   د- اكثر من 6

9 - هل يذهبون الي المدرسة

  أ- نعم   ب لا

10- اذا لا ما هي اسباب عدم ذهابهم ؟

أ- لا توجد مدارس بالمعسكر   ب- المدارس بعيدة من المعسكر   ج- الطريق غير آمن   د- بسبب الحالة المادية   هـ- ليس لديهم رغبة

و- أخري (حددي)...............................

11- من الذي يعول الأسرة الآن؟

أ- الزوج   ب- الزوجة   ج- أحد الابناء

هـ- أحد البنات   هـ -

(آخر) حددي)...............................

12- من الذي كان يعول الأسرة بمنطقتكم قبل النزوح ؟

أ- الزوج   ب- الزوجة   ج- أحد الابناء

هـ- أحد البنات   هـ -

(آخر حددي).............................. 13- عمل رب الأسرة الآن؟

أ- موظف   ب- عامل   ج- مزارع   د- اعمال حرة(حددي)

14- عمل رب الأسرة في منطقتكم قبل النزوح للمعسكر

أ- موظف   ب- عامل   ج- مزارع   د- اعمال حرة(حددي)

15- الدخل الشهري للأسرة :-

أ- 100جنيه- 300   ب- 400- 600   ج- 700- 900

د- 900- أكثر

16- كيف وصلتم الي المعسكر؟

أ- سيرا علي الأقدام   ب- رحلتكم الحكومة   ج- بواسطة المنظمات   هـ- بمساعدة أخرين (حددي)

17- ماهو الغذاء اذي تتناولونه بالمعسكر؟

أ- عصيدة باللبن   ب- كسرة   ج- خبز   د- خضروات

.... (هـ- أخري (حددي)

18- كيف تحصون علي مياه الشرب ؟

أ- أبار   ب- طلمبات   ج- تناكر   د- حفائر

هـ- أخري

.... ((حددي)

19- هل توجد مراحيض داخل المعسكر؟

أ- نعم   ب لا

20- كيف تتخلصون من القمامة داخل المعسكر؟

أ- رميها بالقرب من المسكن   ب- رميها خارج المعسكر   ج- حرقها بالقرب من المسكن

د- حرقها خارج المعسكر   هـ- أخري

(حدد)) ....

21- ما هو الوقود المستخدم للطهي ؟

أ- حطب   ب- فحم   ج- غاز   د- اخر (حددي

(.................

22- هل فقدتم أحد افراد الأسرة بسبب النزاعات :-

أ- نعم   ب لا

23— أذا نعم من هو؟

(أ- الزوج   ب أحد الابناء   د- الاب   هـ - اخر (حدد

24 - هل تلقيتم أي مساعدات عند وصولكم للمعسكر:-

أ- نعم   ب -لا

25- اذا نعم ياي شكل ؟

(أ- مالية   ب- عينية (حدد

26- من أي جهة؟

أ- حكومية   ب- منظمات (حدد)   ج- أحد الأقارب   د- جهات اخري

(حدد))

27- ماهي المشاكل التي واجهتكم بالمنطقة في فترة النزاعات؟

أ- اجتماعية   ب- اقتصادية   ج- ثقافية   د - أخري

(حددي)

28- هل اصيب أحد أفراد الأسرة بالالغام ؟

أ- نعم   ب لا

29— اذا نعم من هو ؟

(أ- الزوج   ب- احد الابناء   ج- الاب   د- أخر (حددي

30- هل اصيبتي انت او احد افراد الاسرة باي من الامراض البيئية منذ وصولكم للمعسكر؟

أ- نعم ب- لا

31- اذا نعم ماهي ؟

أ- الملاريا ب- الدوسنتاريا ج- انيميا د- السل

(هـ أخري (حددي

32 - ماهي المشاكل والصعوبات التي واجهتك داخل المعسكر؟

أ- اجتماعية ب- اقتصادية ج- ثقافية د - أخري

(حددي)

33- كيف تغلبتي عليها؟

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34- اذا حدثت مشاكل بين الافراد داخل المعسكر من الذي يقوم بحلها؟

أ- الحكومة ب- المنظمات ج- كبار السن من الاهالي د- الادارة الاهلية

35- اذا حدتت مشاكل بين الافراد في منطقتكم كيف كانت تحل؟

أ- الحكومة ب- اسر المتنازعين ج- الادارة الاهلية د- اخر

((حددي

36- هل تقام اي برامج للنساء بالمعسكر؟

أ- نعم ب- لا

37- اذا نعم ماهي ؟

أ- محاضرات ثقافية ب- دروس دينية ج- برامج تغذية د- أخري حددي

38– هل يستشير الرجال النساء في بعض المشاكل التي تحدث في المنطقة؟

أ- نعم ب- لا

اذا لا لماذا؟

أ- لان المرأة لا تستطيع حل المشاكل ب- لأن الرجال يعتقدون أن المرأة رأيها غير مفيد ج- خوف الرجال من ان يعرف الأخرون انه يشاور زوجته د- لا أعرف

39- هل ساهمتي من قبل في حل بعض النزاعات التي حدثت في المنطقة ؟

أ- نعم   ب- لا

40- أذا نعم ماهي طبيعة هذه المشاكل ؟

أ- مشاكل بين النساء   ب- مشاكل علي موارد (أرض – ماء)   ج- مشاكل بسبب
الأطفال د- مشاكل أسرية   هـ- أخري (حددي)

41- كيف قمتي بحل المشكلة؟

....

....

....

42- هل تشاركي في العمل العام بالمنطقة؟

أ- نعم   ب- لا

43- اذا نعم ما هي الأنشطة التي تشاركي فيها؟

أ- برامج توعية   ب- برامج لزيادة الدخل   ج- برامج تغذية   د-
(جلسات صلح   د- أخري (حدد

44- اذا لا ما أسباب عدم مشاركتك؟

أ- رفض من الأسرة   ب- مواعيد الأنشطة غير ملائمة   ج- ليس لدي
رغبة د- أخري (حددي)

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45- هل توافقين علي مشاركة أبنائك أو أخوانك أو زوجك في النزاعات التي تحدث
بالمنطقة؟

أ- نعم   ب- لا

46- إذا لا كيف تمنعينهم من المشاركة؟

أ- أمنعهم من الخروج بالقوة   ب- اتوسل اليهم واظهر لهم خوفي عليهم   ج- اتحاور
معهم د- نرحل من المنطقة   ه- لا أعرف

47- اذا دخل زوجك أو أحد ابنائك في نزاع مع أخرين ماذا

48- هل تودون الرجوع الي مناطقكم بعد انتهاء النزاعات؟

أ نعم   ب لا

49- اذا لا لماذا؟

أ- المناطق غير آمنة   ب- بسبب فقدان مصدر الرزق بالمنطقة   ج-الحياة بالمعسكرات

.... (أسهل   ج- أخري (حددي

50- ماذا يعني لك السلام ؟

....

....

51- هل تعرفت علي الجهد المبذل لبناء السلام بالمنطقة؟

لا ب   أ- نعم

اذا نعم ماهي الجهات التي قامت بهذه الجهود؟

....

52- هل تعتقدين أن مشاركة المرأة في عمليات تحويل النزاع وبناء السلام تضمن عدم قيام نزاعات جديدة بالمنطقة؟

لا ب   أ- نعم

اذا نعم كيف يكون ذلك ؟

....

....

....

اذا لا لماذا؟

....

....

....

....

نشكر لكم حسن تعاونكم معنا

بسم الله الرحمن الرحيم
جامعة السودان للعلوم والتكنولوجيا
كلية الدراسات العليا
معهد تنمية الأسرة والمجتمع

بحث مقدم لنيل درجة الدكتوراة تحت عنوان دور المرأة في تحويل النزاع وبناء السلام في السودان
دراسة حالة ولايتي البحر الأحمر وكسلا
الفترة من 97—2008

استبيان مقدم لأعضاء بعض المؤسسات والمنظمات المهتمة بقضايا المرأة

الأخ\ الأخت

السلام عليكم ورحمة الله تعالي وبركاته
نشكر لكم حسن تعاونكم معنا ونفيدكم بأن هذه المعلومات ستستخدم لأغراض البحث العلمي فقط

1-
العمر:-...........................
2- النوع:-   أ- ذكر   ب- أنثي
3- المؤسسة:-..........................
4- نوع المؤسسة:-..........
5- المستوي التعليمي:-
أ- أمي   ب- خلوة   ج- اساس   د- ثانوي   هـ- جامعي   و- فوق الجامعي

امتنع	أعترض	أعترض بشدة	أوافق	أوافق بشدة	العبارة	الرقم
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						تعمل النزاعات بالمنطقة علي تغيير الدور التقليدي للمرأة بالمجتمع	9-
						تؤثر النزاعات بالمنطقة بصورة ايجابية علي الوضع السياسي للمرأة	10-
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نشكر لكم حسن تعاونكم معنا