

# **GENDER ASSESSMENT SUDAN ISP: 2003 - 2005**

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## **1.0 BACKGROUND**

As the prospect of peace becomes increasingly possible there have been tremendous efforts to ensure the structures for creating a peaceful and just society are put into place in Sudan. The people of Sudan will face the monumental task of rebuilding a country that has been devastated by war since 1956. There is no infrastructure, little to no public, social, health or educational services, and an extremely low indigenous capacity to deliver on basic needs. This is a country more than capable of meeting its food needs but one that has been dependent on humanitarian food assistance for over twelve years. There have been increasingly more negative impacts on all socio-economic aspects of Sudanese life, more dramatically evident in Southern Sudan. In the North, there is increasing activism by women against the restrictions of culture and Sharia law. While in the South, the drafting of the gender policy for the New Sudan has resulted in women's mobilization around issues of social reform in a challenge to existing institutions that perpetuate gender subordination such as the traditional courts and other cultural institutions.

In the positive climate engendered by the on-going peace talks there is a drive to ensure that the foundation for development and reconstruction, the policies and programs that will support reconstruction, are prepared at all levels. Embedded in this, is the increasing appreciation of the need to renegotiate gender roles to take into account the shift in roles and changes in power and responsibilities that have occurred as a result of twenty years of conflict.

The analysis presented here by the Gender Assessment Team was constrained by a number of factors, most critical the limited time available in which to undertake a more comprehensive study that is fully representative of the diverse experiences existing in such a vast country. Baseline data on gender concerns does not exist in southern Sudan and where it does in the North, there are great regional gaps. The assessment team, in recognition of the data deficiencies, presents here a broad overview of the issues identified and makes recommendation on priorities areas for further study.

## **2.00 OVERVIEW OF THE GENDER SITUATION IN SUDAN**

Sudan has an estimated population of 32.8 million people, with 5.2 million of them living in southern Sudan. 34% of the population resides in the urban areas while the rest lives in the rural areas and depends on agriculture. The population of women is a little higher than that of the men with 98.5 males for every 100 females. Slightly less than 50% of Sudanese children are enrolled in primary school with 47% of them being girls and 53% being boys. Literacy rate for the age 15 and over stands at 49.9% with men being 50.6% and women being 49.9%. Life expectancy at birth for males is 52.5 years while that of females is

55.5 years. The infant mortality rate for females is 115 while that of males is 134 per thousand live births<sup>1</sup>.

Geographical, agro-ecological variations, ethnic, cultural and socio-economic divisions clearly differentiate Sudanese society. It is thus critical that gender relations and the identified interventions be perceived, not as generalizations, but from specific contexts. Southern Sudanese societies are multi-ethnic, 11 languages and dialects are spoken. Historically, divisions between the North and the South have been based on religion, culture and resources. Within the South, divisions have been between settled agriculturists and semi-nomadic pastoralists.

With the onset of conflict, women in the North have been relegated to the role of legal minors with the application of Sharia law to govern all aspects of social and political life. While in theory they have access to education, health, and employment and can, to a limited extent, participate in public life, this is dependent on the will of male relatives. In the south, traditional practices continue to have a strong hold on communities, especially in approaches to decision-making, peacekeeping and in the practice of medicine. Women are perceived as primarily the custodians of culture while simultaneously, women acknowledge they have received benefits from the conflict. While men have retained their roles as the defenders of the home, women have acquired new and different roles in public life and responsibilities in the economic sphere. They have limited access to economic resources identified as land, a communal resource allocated to males who provide usufruct rights to women. Cattle, a critical resource in pastoral areas, are the property of men. Girls, also amongst pastoral societies, are generally perceived as a family resource and controlled by male relatives. In some instances, dowry for girls has been reported to have risen to four hundred head of cattle, a sign that men indicate is necessary to protect the females, but which many women have challenged as a deprivation of women's rights.

Population data identified does not take into account all those who have taken refuge in neighboring countries but provides clear indication that throughout the period of the conflict, there are increasing numbers of women headed households in the South, in the refugee camps and as IDPs. There are estimates ranging from 75% (UNICEF) to 30% in Mapel and Nyal where the cultural practice of wife inheritance is still practiced. With the anticipation of peace, there are major concerns about how to handle repatriation, resettlement and reintegration of returnees, should these be primarily women headed households, the demobilized children, and those from garrison towns and the Diaspora. The estimated 3.5 million IDPs in Northern Sudan of whom 60% are estimated to be female, the 0.9 million in refugee camps in neighboring countries, and the 1.3 million in southern Sudan provide strong rationale to take a gender lens to the issue.

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<sup>1</sup> Population Data for Sudan States 2002. Central Bureau of Statistics, Khartoum

Overall, there is evidence that women have a very low status both in the public and the private spheres, a result of the variety of marriage laws, both statutory and customary, that are in practice in the Sudan. Traditional marriage norms place women under the authority of male relatives. In the north, women require the authority of a male relative, irrespective of age, to travel within and outside of the country. The conflict of cultures between the North and the South and again within the communities of the South places women in repeatedly vulnerable positions. The most vulnerable of these must be a southern woman in the North who has to contend with the Sharia restrictions to mobility, public and private roles, and still be exposed to the possibility of being inherited should she be widowed, all in the name of protection.

### **3.0 GENDER IN THE POLITICAL AND GOVERNANCE CONTEXT**

The conflict in Sudan can be characterized as one of governance, from the national to the personal levels. The entrenched customary practice system of the South places gender and development in the peculiar context of “customary practice to development” continuum whilst in the North it is a similar context but one moving from “religion to governance”. Gender thus becomes a critical issue because the nature of overall governance in both the North and the South is patriarchal.

The long-term developmental goals of Sudan have placed participation and equity as central principles to the social transformation of the society regardless of nationality, ethnicity, gender, class or any other categorization. This has, however, not been borne out in practice. A striking feature of the on-going peace and transition planning is how the debate, in its denial of factors other than those that are militaristic and of power and resource sharing, have managed to bring gender and the issue of women’s rights to center stage by focusing attention on issues of representation and participation of women and other groups that also feel marginalized.

#### **3.1 Women in Government and the Law**

Women’s leadership and political participation is extremely low. In the north, there has been the calculated retrenchment of women from public service and the private sectors where women are barred from working. While in the south the levels of female representation, especially in political structures, are perceived as tokenism by many women leaders. Within the SPLM there are reports that the only reason that women are invited to political fora is to prepare food for the men. Presently, there are arguments that the reason there is such a paucity of women in public life is the high illiteracy rate among women. There is also a perception that women do not have the necessary qualities and experience to hold public office. This, however, does not take into account the overall high levels of illiteracy countrywide nor the high numbers of illiterate men

in decision-making positions all over the administrative and political structures of the south. Lack of communication infrastructure, public radio broadcasts or telecommunications has also been identified as another barrier to participation of both communities and women to decision-making in the political process, as they do not easily access the information in the same networks that men do.

There are currently 26 statutory laws under review in southern Sudan, all aimed at providing equal rights and protection to the public under the law. However, these are prioritized on the premise that “domestic and family” issues are outside the current civil regime and will be addressed under the traditional courts. These traditional courts affirm that both men and women have open access but as was reported several times by women interviewed, “only a strong woman would go to the courts”. It is considered shameful and it affects marriageability especially in cases of rape. There are numerous reports indicating that husbands of rape victims go to the traditional courts to receive recompense from male attackers. There are also increasing reports of the use of the prisons to “discipline” wives who are perceived to have misbehaved by smiling at other men, riding a bicycle, or just looking at other men. This is a troubling new phenomenon in the south as women have traditionally had much freedom of movement. The lack of equality under the law results in women being treated as legal minors. This is more evident in the north where any male relative has authority over female mobility. Of the 33 lawyers registered in the Law Society of the south, none are female although there are 5 women lawyers living in neighboring countries or in the west.

The Government of Sudan has ratified and domesticated the International Convention on Civil and Political Rights (ICCPR) in which the rights of women are enshrined in the constitution. The social cultural environment in which these statutes are implemented has continued to impede their effectiveness. Other written and unwritten laws have also been in direct opposition to these international instruments. However, the simple ratification of these instruments provides civil society organizations with the legal basis on which to make demands. There is an evident increase in civil society movements in the north most of which are engaged in pressurizing the government to expand basic individual political rights.

### **3.2 Women Participation in the Sudan Peace Process**

In both the North and the South, women interviewed indicated major concerns with the low or total lack of representation and inclusivity of women in the peace talks. Northern women have been totally excluded, and in fact, barred, from the talks. They have not participated in the peace negotiations despite intensive lobbying for inclusion. Civil society organizations that have been lobbying for the inclusion of women, as well as a wider constituency other than those allied to the government, have met with a lot of resistance. During the period this analysis was undertaken, women from the north along with civil society representatives

had just faced blatant humiliation when the government cancelled their travel to the talks as they were boarding the plane to attend consultations in Nairobi on the peace process. The decision sparked off a wave of public criticism and protests. Women, both from the ruling party and the civil society, joined together to draft a memorandum that was presented to the government to protest the government decision. Some of the women protesting in Khartoum originate from the south and have joined with women's civil society organizations in the north to ensure that their views are heard as a contribution to the decision-making process.

The SPLM made special efforts to include a few selected women into their delegations after the first round of talks elicited aggressive protests from the women's movement about double standards. Perceptions in the south are that without the inclusion of women from the North the talks themselves carry very little weight and the inclusion of gender issues within the framework is not guaranteed. As the SPLM has a policy to ensure at least 25% women participation in all for a, it would be expected that the number of women in the negotiations from the south would at least be higher, leading to the conclusion that many of these statements are mere rhetoric. Women, both from the north and the south, have indicated that the men are concentrating purely on issues of power and wealth sharing and have in the process forgotten issues relevant to ordinary citizens in the debate. Evidently, the concept of peace for women and men is being experienced differently. Women indicated that their concept of peace should outline a basic right to certain social services and a resettlement strategy for IDPs. In addition to dealing with the north-south conflict, women also indicated that it is time to bring the ethnic conflict to the table because it also has an effect on the long term peace for Sudan. Post war Sudan, according to the women, should be one that will respect the rights of both men and women with both men and women participating in all levels of decision-making.

### **3.3 Human Rights of Women**

Rape and other forms of sexual violence are very common in Sudan. There are increasing reports of rape, mass rape, sexual slavery, abductions and domestic violence being perpetrated against women especially in the south where it is made worse by the situation of conflict. A terrible example of this is the mass rape attack of September 2002 when soldiers deserting from Torit passed through several counties in western Equatoria and gang raped women of all ages, many in public view. This increasing harassment and instances of multiple rapes have the effect of restricting women's mobility and curtailing their activities in consideration of their security. In some areas, water is nearly 20 kilometers away and fuel wood, a basic requirement and a woman's responsibility, has to be collected some distance from the home. It has also been reported that rape is very common on the frontline. Women combatants have often found themselves relegated to the position of sexual partners to the commanders and other high ranking officers after joining up to fight. Many have been stripped of their

individual rights and are faced with the double tragedy where men on their side violate the rights to their bodily integrity, while male soldiers from the enemy side violate them in order to violate the honor of their fellow male combatants.<sup>2</sup>

Even though rape and violence against women and girls is persistent in the north, it is rarely reported to the police for fear of personal and family stigmatization. The Islamic law defines rape as ‘the act of sexual intercourse in way of adultery or homosexuality without consent of the person’. The punishment for rape is one hundred lashes and a prison sentence not exceeding ten years. The burden of proof is unfortunately placed on the victim in which testimony from four adult witnesses is required, making rape an almost impossible crime to prove. In many cases women who have reported a rape have ended up being accused of committing adultery, a crime punishable by stoning to death.

Wife battering is not criminalized and according to Sharia law, a husband can chastise his wife if she disobeys him. Girls married under the age of 18 are most vulnerable. While the law provides for judicial divorce in cases of excessive mistreatment by the husband, the courts still revert to traditional and tribal background of the wife to determine whether the physical abuse is detrimental to the marriage or not. If a woman’s tribal customs excuse wife beating the case is thrown out of court and she is expected to endure the violation<sup>3</sup>. In Nyal and Mapel in southern Sudan, the rise in domestic violence is increasingly attributed to male frustration, excessive drinking and war trauma. Security personnel, hampered by a lack of skills and training to handle issues of violence against women, increasingly refer such “domestic” cases to the traditional courts for redress.

Early marriage is another practice that violates the rights of girls, a practice prevalent both in the north and south where traditional cultures consider girls to be part of a man’s property in which male relatives can decide when a girl should get married. Girls have also been perceived as a source of wealth in form of dowry (although this perception has been disputed by some southern male leaders who interpret the institution of dowry to be some form of insurance to protect the female). According to Islamic law, a girl can get married when she demonstrates physical signs of puberty or when she is perceived to be fully rational and acquires intellectual maturity, expected to be acquired by the age of 10. There are, however, many girls who are married off before the age of 10 or even before they have achieved puberty. Marriages of non-Muslims in the north are regulated by a different law that allows males to marry at 15 years and females at the age of 13 although it is uncommon to see boys marry at 15 years of age. Early marriage has often been cited as a cause of domestic violence as girls have to learn relate to a much older man.

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<sup>2</sup> Turshen, Meredith and Twagiramariya, Clotilde. eds., What Women Do in Wartime: Gender and Conflict in Africa. Zed Books, Ltd.: London and New York, 1988.

<sup>3</sup> Gender Mainstreaming reports2002/CRC Sudan



## **4.00 GENDER AND THE ECONOMY**

Despite the wealth of natural resources, Sudan continues to be a food insecure country due to conflict and lack of consistent policies. Agriculture is the main source of livelihood and income for about 70% of the population and accounts for about 40% of the GDP. Alternating droughts and floods in the 1970s and 80s caused heavy losses of livestock and crops turning the country from being a breadbasket to a food deficit area.

### **4.1 Barriers to Women Participation**

Government investments in the north have mainly supported irrigated and mechanized agriculture, leaving the bulk of small holder farmers without services. The involvement of women in agriculture and food security varies in different regions. In the western and southern parts of Northern Sudan, women are traditionally responsible for household food security where they are allocated gardens to grow food for the household. They are also responsible for storage and processing. The women in these regions also trade the food to get an income for other household items that they are unable to produce. Displaced women form the bulk of small food vendors mainly in the towns. In the central and eastern states, women rarely participate in economic activities because of the restrictions in their mobility and the belief that women should be confined to the household.

There are very limited extension services in Northern Sudan. In 1996, there were only 338 extension workers in agriculture and out of these only 20% were women. The women were mainly trained in home economics severely limiting the services they were able to provide to the farmers. In a society where men and women are segregated, it becomes difficult for male extension workers to provide services to female farmers thereby severely restricting access to information and other services that they need. NGOs are developing training programs for the development of community based extension workers both in crop husbandry and animal health in an attempt to fill this gap.

A ten-year plan of action for Women in Agriculture and Food Security was drawn up in 1995 with a view to ensure that women's concerns were mainstreamed into the sector. This plan was presented to the Beijing + 5 conference as the GOS commitment to the development of women in agriculture and food security issues. While there is a whole division of Women in Agricultural Development under the Ministry of Agriculture and Forestry, no meaningful budgetary provision has been made to allow the department to provide the necessary services and ensure the implementation of the plan.

Availability of credit is also very limited. Even though the government continues to earmark funds for agricultural lending, it is not nearly adequate to address the existing needs. The situation is especially critical for women as they tend to have

no collateral with which to guarantee the loans. In view of this women have formed women groups through which NGOs and donors can either channel credit funds or with which they can provide guarantee funds to access commercial bank lending. This facility has enabled women to establish a savings culture and also move into the micro and small enterprise sector.

In the south, the Sudan Transitional and Rehabilitation Assistance (STAR) Program grant making component provided finance to enterprise groups through County Development Committees (CDC)<sup>4</sup>. Though CDCs are not financial institutions, they have played a major role in the capacity building of community groups. Introduction of the revolving loan funds have further helped the groups and their individual members to start and expand their business enterprises. Many of these groups have now also developed the capacity for funds management and can move on to larger amounts of financing, both internally and externally generated. The women's component of this project was acclaimed to have the highest loan repayment rates. The experience has helped expand group membership and also raise the loan limits. Another result of the STAR project has been the development of grinding mills within a number of towns in Southern Sudan which have gone into easing women's labor and providing them with income under their own control. The project has also helped women develop their leadership skills which has added to their confidence in participating in other projects that may not be women specific. This aspect, however, needs to be followed up and sustained for a longer periods so that the women become fully confident in their leadership roles.

## **4.2 Gender Division of Labor**

There is no comprehensive data on the gender division of labor within southern Sudan for the agrarian and pastoral societies other than anecdotal information. The on-going baseline study on the situation of women in Southern Sudan is expected to fill many of the data gaps that have been identified. The Gender Centre for Research and Training in Khartoum is also carrying out a study on the gender division of labor in the Nuba Mountains and this will contribute a lot to clarifying the gender issues. What is known, however, is that women have an eighteen-hour workday that revolves around food production and processing, the provision of water and fuel for the household. Within the pastoral system the gender division of labor is more fluid excepting in the movement of cattle from one area to another in search of pasture, which is, traditionally, the sole province of the male. It is a common phenomenon among all women in the south, irrespective of region, that they are playing dual roles in nurturing the household and also ensuring the economic survival of the family unit. The civil war has played a big role in changing these gender roles in southern Sudan. While most of the men spend their time at the warfront, women and children are left to fend for themselves. The women therefore have had to take over all the activities that are normally performed by men for example walking to distance markets to sell

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<sup>4</sup> Evaluation of the Sudan Transitional Assistance for Rehabilitation Program, 2002

cattle and purchase groceries. This has not only increased women's workload but also increased their exposure to the outside world. The women have also had an opportunity to learn new skills and become more self confident<sup>5</sup>. It is important that the advent of peace does not rob the women of the gains they have made during the war. Their gains should be identified and enhanced so that they can be made relevant to the tasks involved in reconstruction and development after the war.

### **4.3 Land and Agricultural Policies**

There are myriad land tenure arrangements in Sudan with one commonality: none contain the provision for women to own land or livestock. There are major inequalities to the control of the means of production due to the patriarchal social structures and ideologies. Land in the south and many parts of the north, is communal and is allocated by the community leaders to male heads of households. Women have usufruct rights, and in areas where the practice of wife inheritance prevails it is to ensure that the land remains within the family line making women dependants of their male relatives. The debate on land reform has not focused on redistribution to provide females with rights to land ownership. In urban areas where land is allocated by the administration it is not clear how women acquire property rights and this is another area that needs to be addressed in future research and policy with a special focus on the rights of widows, divorced women, single women past the "marriage age", and those women who choose to remain unmarried.

Lack of comprehensive economic policies and the heavy reliance on food aid remains a barrier to creative incentives to farmers, who are primarily women. As a result of the war, agricultural production has been negatively affected, markets have been disrupted and social asset pools have been depleted. The recurrent drought followed by famine continues to create a heavy dependency on donor food aid in most parts of the country. Women have the responsibility for food production in an environment where chronic poverty has created a situation of major food insecurity. There is evidence that it is possible to have agricultural surpluses in parts of Southern Sudan, but this is hampered by the lack of markets which is having highly negative impacts on food availability and post-harvest losses. Lack of skills has also affected agricultural production negatively with reports of over farming leading to soil depletion. Targeted efforts to provide technology, as was seen in the introduction of the ox-plough in Teny and Rumbek, have met with failure due to the denial of access to training for women.

### **4.4 Natural Resources Conflict**

Of great significance in the south is the heavy dependency on natural resources for both food and medicine. Women spend a considerable amount of their time gathering fruits, leaves and nuts which forms between 10 - 50% of the food

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<sup>5</sup> Stakeholders' Workshop On The Status Of Women In The New Sudan, 2001

consumed in the households during food scarce seasons of the year<sup>6</sup>. Wild foods comprise a very important survival resource that are consumed by the whole family. In addition to the wild fruits, wild game is also used for food and men are the traditional hunters. There are times when there is a direct conflict between men and women over the use of the natural resources. For example there are frequent disagreements on when to burn the grass where the Shea tree grows. The shea tree is used by women for production of Lulu oil which is use in food as well as in cosmetics and therefore a good income earner. The men like to burn grass late in the dry season for hunting game. This also happens to be the time that the Shea tree is in flower and it would be affected by the fire and smoke. Since the women do not have much say about land and natural resources they often cannot prevent the men from burning the grass.

The production of Lulu oil and Gum Arabica are most lucrative activities for women. Production has however surpassed the availability of markets and there are large stocks of especially the oil.

#### **4.5 Marketing Infrastructure**

The lack of roads and other transportation infrastructure will continue to hamper the best efforts made in the development of South Sudan in particular, and the southern parts of northern Sudan. There are strong linkages between improved rural access and market facilities, employment, and social development and poverty alleviation. Where even basic access roads exist there is also usually an increase in all-available services such as health and family planning, agricultural extension services, NGO services, credit, education, markets and communications. USAID must address the issue of rehabilitation of rural infrastructure and also strengthening infrastructure-related institutions and policies through promotion of labor-intensive technologies with the overall objective of increasing rural employment and incomes and reducing rural poverty.

### **5.0 GENDER AND EDUCATION**

Access to education has been identified as fundamental to social reform. Overall, there are reports of illiteracy rates as high as 75% amongst adults in the south and after nearly 20 years of war, the illiteracy rates amongst children is nearly total. The lack of a countrywide education system in the south is characterized by a lack of planning, quality data, coordination and collaboration amongst those NGOs in the education sector, to create a gender equitable environment.

#### **5.1 Access to Basic and Secondary Education**

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<sup>6</sup> Stakeholders' Workshop on The status Of Women in the New Sudan, 2001

Following the EFA conference in Jomtien in 1990, GOS developed a policy of compulsory basic education for all, establishing systems for making basic education available to all children. This resulted in an increase to the enrollment rate from 53% in 1990 to 61 in 1995, after which the rate started reducing again and was at a low of 53 in 2000<sup>7</sup>. Currently, only the 53.4% of children between 6 and 13 years are in school. While this situation is serious enough, there are major regional disparities in enrollment. For example, Khartoum state boasts an enrollment rate of 86%, Equatoria is at a dismal low of 12%<sup>8</sup>. In addition, there are also serious gender disparities within the different age groups. While the percentage of girl's enrollment have increased from 41% in 1990 to 46% in 2000, there is a clear need to deal with the total enrollment rate for the country with a view to reducing the regional differences. It is also a fact that in the most disadvantaged regions it is the girls who are most affected by low enrollment. In basic education, drop out rates are much higher among the girls than the boys. These are due to early marriage, poor school environment, and the need for girls to help in household chores and poverty, especially among the internally displaced persons.

At the secondary school level in the north, girls perform much better and in many cases outdo the boys. As stated earlier, the regional imbalances are glaring and continue to be evidenced even at this level. These good performance levels are more a characteristic of the urban areas where the girls do not have too many domestic chores. The GOS has recently eliminated boarding schools in an effort to increase the numbers of students in both primary and secondary schools. This has had devastating effects on the education of girls, the impacts of which will soon be evident especially in the rural areas where children have to travel long distances to get to school.

While the enrollment levels in the south are still very low there are some success stories. In both Rumbek and Yambio, the numbers of girls attending schools has quadrupled from 1999 to 2002. While these remain small (900 girls out of a possible 34,000 were enrolled in 1999) the trend is promising. The African Girls' Education Initiative (AGEI), working together with the education authorities in Rumbek has started a project known as the Village Girls' School Project as part of a key strategy to increase girls' enrolment.

In both north and south, the focus is on basic primary education. The educational facilities are grossly inadequate. The classrooms are dilapidated and sanitation facilities nonexistent, especially in the rural areas. The situation is even worse in the south where the SPLM has not directed any resources and war has impoverished the communities. It is not therefore uncommon to find a school running under a tree. Some NGOs have been assisting communities in areas where there has been relative peace and some facilities have been developed where high schools and teacher training facilities have been

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<sup>7</sup> Unicef Country program

<sup>8</sup> Unicef Country Program

rehabilitated. The absence of sanitary facilities is a disincentive for girls' education in consideration of their hygiene needs at puberty and this has contributed to increased dropout rates as the girls enter puberty. Lack of adequate clothing for girls is another factor that causes them to drop out of school. The families cannot afford to buy clothing and therefore the girls are more likely to stay home more than the boys because they are shy of their bodies being exposed.

Due to recurrent drought and conflict, internally displaced people and nomadic communities are even more marginalized in terms of access to basic education. While it has been difficult to get disaggregated data on these communities, there is evidence that girls are more affected by early withdrawal from school to perform household chores or be married off. In the northern parts, UNICEF supports primary schools in nomadic communities in Kordofan and Darfur. These schools have a total enrolment of 28,000 pupils and 35% of them are girls. This program which was started in 1994 has improved the enrollment for girls from almost 0 to 10%. It is important therefore that communities with special needs receive a specific focus in addressing their educational needs.

## **2.2 Teachers and Teacher Training**

Availability of teachers for existing schools in the south is a great challenge. Teachers work on voluntary basis and there is a limit to their commitment because they also have to do other activities to earn a livelihood. The argument of course is that no one working for the south Sudan civil authorities receives a salary. While this is true to a great extent, teaching has to be done on a full time basis for most of the year if the children have to achieve their educational goals. The communities are expected to provide incentives for the teachers but the low capacity in terms of resources in the south does not allow them to do so. In the north, the teachers are part of the government service and are paid regular salaries even if they were reported to be low. Most schools especially in the rural areas operate with a minimum staff complement. Lack of female teachers is even more critical. This is attributed both to the negative attitudes towards the education of women and girls, in addition to unavailability of salaries. This is a serious issue because female role models are rare especially in southern Sudanese society contributing even further to low enrolment, achievement and retention levels of girls.

The qualifications of teachers in the whole of Sudan are below the required levels. Only 12% of the teachers at the basic education level have teacher training certificates, 61% have Sudan School certificate and the rest have no certification at all. While the north has teacher training facilities at different levels, they are particularly lacking in the south. The current education program in the south offers in-service training and this proves particularly difficult for the women teachers who have pressing household responsibilities. The required period of residency also proves difficult for women who have young children

because child care facilities are not provided. The distance to the training venues is also a challenge since there are no transport facilities. Out of the 150 teacher who participated in the in-service training in 2002, only 30 of them were women. The institute of Development and Agricultural studies (IDEAS) based in Yambio with an annex in Rumbek has been carrying out this in-service training.

### **5.3 Literacy Levels**

The low literacy and numeracy levels evidenced all over Sudan, especially amongst women, are a further contributing factor to the poor quality of education. There are indications that those in refugee camps outside of Sudan have better access to education. In talking to South Sudanese children one gets the impression that their greatest dream currently is to get into a refugee camp in any of the neighboring countries because they would be ensured of an education. Many children, especially boys, have had to walk long distances unaccompanied to achieve their educational goals. This is the route that most Sudanese young people have used even to be resettled in a third country and that way been able to get a good education. This is a population that, were they to return, may be a cause for conflict from the perception that they did not bear the brunt of the war effort, yet are now able to benefit more from the peace. Amongst these are teachers who have received training opportunities while in the south but who have left for greener pastures so as to ensure they can have a living wage. There is need for the new administration, when it comes into effect, to prepare for the return of such individuals and be able to integrate them into the community without too much resentment from those who stayed on.

While giving attention to basic education, South Sudan especially has a large group of young men and women who have not had the opportunity to go to school due to long period of conflict. These will need to be provided with functional literacy skills so that they can confidently participate in the work of nation building. This training should also be accompanied by the provision of technical skills to enable them acquire the means with which to make a living. Some of these young persons will be come from the demobilized soldiers who can cause serious problems in the community if they are left idle.

### **5.4 University Education**

There are no operational universities in the south. In the north, where there are, a new phenomenon has started to emerge where boys are not enrolling in the universities after high school. The 2000/2001 enrollment rate for the girls in both private and public universities was 52.2% against 47.8 for boys. This is because the boys are required to register for military service before going to university. As would be expected, many parents feel that military service, while the country is in active warfare, is dangerous for their children. As a result many of the boys are seeking jobs in the Gulf States or, in cases where the parents can afford it, sending them farther abroad. The figures provided here do not include those

students who go to universities abroad who, according to anecdotal evidence, are mainly boys. Thus, room has been created for the education of women. This is an issue that should raise concerns as it is those that cannot afford to send their children abroad for education who are providing the soldiers for the frontlines.

The establishment of a women's university in 1966 in Khartoum underlined the fact that women's education was vital for the development of Sudan. During the time the university was established, there were few girls with a University education and there was urgent need to sensitize the community on the issue. Though Ahfad University for Women is a private institution in which the management has tried to make education affordable to the extent of obtaining bursaries for disadvantaged girls. This has particularly benefited girls from the south who have managed to get their university entry qualification and yet could not afford the fees to the public universities. The university also has an affirmative action policy in place for girls from poor communities. These girls may be admitted with a lower grade so long as they show the aptitude to follow through with the degree program. The university has also encouraged Muslim parents who would not be comfortable to see their daughters in a co-educational institution, to send their daughters to the university. While Ahfad University offers conventional degree programs, the women who go there are required to undertake a course on gender issues. This prepares them to face life in a male dominated environment that is also particularly hostile to women. The women who pass through Ahfad University also tend to become gender activists in their own right and have been prominent in their handling of gender issues wherever they've worked. Ahfad University established the Gender Institute in 1989 and it now offers programs up to doctoral level.

## **6.0 GENDER AND HEALTH**

There are inadequate health facilities in the whole of southern Sudan, and an uneven health distribution network. The capacity of health workers, especially women, is hardly evident and the management of reproductive health issues is at a crisis due to the lack of trained staff in ante- and post-natal care, placing women at great risk. There is a high incidence of complication during labor due to under-age pregnancies, and reported increases in pelvic inflammatory disease such as tumors and breast inflammatory diseases. There are also reports that over 70% of all pregnant women do not benefit from having a trained birth attendant at birth. There is a major need to expand the training and availability of TBAs as a first step towards enhancing safe motherhood.

Long distances to health facilities makes it difficult for women to bring their children for immunizations and other primary health care services. This coupled with the lack of a transport system and trained staff, makes the reach for health very difficult. In the south, NGO health facilities are usually concentrated in the towns like Mapel, Maridi and Yei leaving many areas uncovered. For example,



there were 6 health providers in Yei all concentrated in the centre. This leads to a preference of traditional healers in many communities as a first destination and sometimes leaving the hospitals as a last resort.

While the situation of health facilities is better in the North, it is still far from being adequate. Primary health care facilities and rural hospitals are poorly staffed and lack medical equipment. This is made even more complex by the regional differences. For example, the medical doctor to population ratio ranges from one to every 5,000 in Gezira State up to 700,000 in West Darfur. The hospital bed ratio ranges from one to 400 patients in the Northern state to one in 7,000 in West Darfur.<sup>9</sup>

## **6.1 Reproductive Health**

The availability of reproductive services is of particular importance to women. The implementation of RH services is usually integrated into maternal and child health and family planning services. This has usually left out those women who may have reproductive health problems but have no children. A case in point are those men and women who have problems with infertility. In many cases a lot of emphasis has also been put on the child so that the mother takes secondary importance.

Reproductive health is affected by many factors that may be cultural, religious, economic and even legal. Considering that North Sudan is an Islamic society where many basic rights are curtailed, women do not have the full opportunity to pursue their rights in this area. Women rarely have the right over their own bodies due to the patriarchal nature of their society. Early marriage and motherhood are therefore prevalent and this leads to complications at childbirth and may lead to early death. Access to basic reproductive health services like family planning antenatal care and even access to a midwife or doctor at childbirth is not guaranteed. In many instances reproductive health rights are interpreted as being contradictory to Islamic teaching. In 1995, Sudan was not represented in the International Conference on Population and Development (ICPD) in Cairo because "The agenda contained immoral issues that a traditional Muslim society should not accept"<sup>10</sup>. After the conference, this perception was carried forward to crack down on some of the reproductive health programs that were promoting family planning services, which was a disadvantage to many Sudanese women who had started taking charge of their reproductive lives.

Because reproductive health is a right, availability of resources becomes a major issue. This applies for both the north and south and there is need to address how this could be improved. Reproductive health needs to be addressed as part of primary health care so that it can be funded as an important component of the whole. UNICEF in its 2002-2006 program with the Ministry of Health views

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<sup>9</sup> Unicef Sudan Country Program 2002-

<sup>10</sup> Reproductive Health Rights in Sudan, David and Lucile Packard Foundation, 2000

sexually transmitted diseases and HIV/AIDS as major reproductive health risk factors and thus the need to mainstream gender in health advocacy programs.

## **6.2 The Situation of HIV/AIDS**

HIV/AIDS is yet to become a major issue for North Sudan. The official rate of infection is 1.6%, but the civil society organizations insist that it is higher than that. It has taken a lot of lobbying with the government for commitment to develop a national HIV/AIDS strategic plan. The main goal of the national strategic plan is “to reduce the prevalence of HIV/AIDS to a level that renders HIV/AIDS not to be a public problem, set indicators for monitoring and evaluation and involve all stakeholders in planning, management, implementation, monitoring and evaluation and mobilize resources for the interventions<sup>11</sup>”. While the strategic plan has given minimal attention to gender issues, they are going to emerge as the epidemic progresses. In the event of peace the dynamics for spread will change. The reduced restriction in travel within Sudan will result to people moving in and out of the country more often. Demobilized soldiers will go back to their villages with changed lifestyles with some of them bringing the virus with them. It is going to be important that gender specific approaches to combating HIV/AIDS be introduced with a view to keeping it at the current low levels.

In the south, customary practices and denial about the incidence of HIV/AIDS have given rise to a casual approach to the disease. In Yei, it was repeated several times that “If you eat pork you can be cured from HIV/AIDS”. There is an evident lack of knowledge about the epidemic and an inconsistency in information access in a situation where traditional beliefs may exacerbate the problem. In addition, there is an increase in vulnerability to STDs, possibly due to reports of increased alcoholism both amongst women and men and the continuing shifts in the movement of people.

Currently, the awareness levels on HIV/AIDS are very low and the communities do not appear to appreciate the seriousness of the disease. In Mapel, for example, there are many people who claim not to have heard about HIV/AIDS and those who have heard do not believe the facts; even fewer people know how to protect themselves. In Yei, the level of knowledge is a little higher because it borders Uganda and the DRC where knowledge and spread of the epidemic is high. The American Refugee Committee is conducting awareness campaigns in the community. Yei is a priority area because of its precarious position and the population of truck drivers who pass through the town.

## **6.3 Female Genital Mutilation**

FGM has been practiced in northern Sudanese society over many years and is rooted in old traditions and religious beliefs. Its causes range from lack of

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<sup>11</sup> National HIV/AIDS Strategic Plan, 2003-2007, Republic of Sudan, 2003

information about basic human rights for girls and women, misconceptions on its health and reproductive enhancement, to the misconception that it is a religious prescription. Various forms of circumcision have been practiced according to preference. The three common types in Sudan are suna, clitoridectomy and infibulation. Of all the harmful practices affecting girls and women FGM is the most widespread and therefore the need to come up with strategies for eradicating it. Research still shows that over 80 % of Sudanese women still go through FGM.<sup>12</sup> The Campaign against FGM as a reproductive health issue had started gaining ground until the current government started supporting FGM on religious grounds. While there are different views on FGM within the Islamic community, the government of Sudan supports FGM and has gone as far as organizing workshops in some areas as well as supporting media campaigns to support the suna type of circumcision. Further to that, private circumcision centers have been opened to carry out the operation in sterile conditions and thus reducing the health risks. It is reported that these centers have been quietly supported by the GOS. The Anti FGM activists however still believe that FGM is a human rights issue and should be eradicated. At the same time, the government is not in control as to what type of circumcision is carried out in the centers because they do not have the capacity for follow-up. There are also many cases of re-circumcision that are being carried out after child birth due to family and spouse pressure.

Of great concern is the fact that FGM is spreading among IDP communities that do not have a tradition of circumcising their girls as a way of seeking acceptance and new identity in the north. The girl children are also responding to peer pressure from their predominantly Muslim contacts especially in schools. The Anti-FGM activists are very concerned about this because this may be spread further into the south when the IDPs go back to their states of origin.

Advocacy and educational efforts for eradication of FGM over the last decade have been limited. Civil society organizations have however come up recently and they are putting pressure on the government to come up with a policy on the issue. Due to this pressure a strategy and plan of action to abolish female genital mutilation has been developed and signed by the federal minister of health<sup>13</sup>. The civil society organizations feel that the government signature was not a show of commitment but a way of 'buying peace'. The plan however has specific roles for government and civil society and it gives mandate to the civil society organizations to intensify their roles. This will be difficult for them to achieve because the government is charged with enactment of laws to eliminate FGM. There are however many women's organizations carrying out advocacy and training activities and they are in a position to challenge the government on progress made as they have the policy document as a point of reference.

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<sup>12</sup> Women and the agony of culture: Strategies for the eradication of Female Genital Mutilation in Sudan by Dr. Hamid Al Bashir

<sup>13</sup> Strategy and Action Plan to Abolish Female Genital Mutilation in Sudan: Ministry of Health, 2002

## 6.4 Water and sanitation

A great percentage of North Sudan is desert and water is unavailable. While Sudan has some big rivers, they are far apart and getting the water from those rivers to reach all the people is expensive. Fetching water is a women's activity and this clearly affects what other activities they can do. In many cases it was cited that women may spend up to 5 hours to get 20 liters of water. This affects the health status of the families due to high incidence of diarrheal diseases. The economic life of the family is equally affected. The distance to the water source also has a direct impact on education of girls because they are either the ones fetching the water or being left at home to perform the domestic chores while the mother goes for the water.

UNICEF and the GOS are working together in nine states to provide wells and boreholes. Simple hand pump technology is used in order to ensure continued operation and maintenance by the community. The management of the water sources is done by committees, and in the GOS/UNICEF project, the committees are composed of men and women. The program management has noted that in the committees where women are well represented, the rate of project success is higher.<sup>14</sup>

Some local NGOs like Sudan Development Organization are trying to address issues of water and sanitation especially in the IDP camps. They are also carrying out capacity building for the water projects with a view to developing community decision making mechanisms. They always ensure that women are participating in the programs despite the natural tendencies by the locals to select men only.

The disposal of human waste is also a major issue to be addressed. In many areas, communities have not developed the habit of digging latrines, and often use bushes and other open spaces. This occurs even where there are population concentrations like schools and markets. This has been cited as one of the factors that pushes girls out of school at puberty. The girls no longer feel at ease going to the bushes and they stay at home.

Community management and ownership of water and sanitation projects is the only sure way of ensuring sustainability. Many NGOs are assisting the communities with capacity building in management as well as maintenance skills. Community water and sanitation committees are elected and are taken through the training. Although the communities have the right to elect their committees, most NGOs insist on at least 30% being women. This requirement has worked very well and it gives the women an opportunity to build their leadership skills as well as participate in giving their views in relation to the direction of the project.

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<sup>14</sup> UNICEF Country Program 2000-2006

Little information exists on the availability of wells and boreholes in the south. Yet, while the infrastructure is inadequate, in Rumbek, water supply sources are being turned into community resource areas for meetings and other social activities under the management of women and these have been very effective in increasing their decision-making roles and raising their status in the community.

## **7.0 RECOMMENDATIONS**

### **General Recommendations**

1. Need to establish principles of gender equity
  - Most intervention agencies in Sudan are not systematic or consistent on the approaches taken to address gender concerns. Sudanese counterparts need to define minimum standards for gender equity and hold intervention agencies accountable to these. USAID must require all implementing to deliver gender sensitive programs and meet minimum standards set both by USAID and by Sudanese counterparts.
2. Focus on the demographic reality of today's South Sudan
  - Over 60% of the population is female-headed household. Planners must design programs with this statistic in mind.
3. USAID can support the development of the Baseline Study on the Status of Women
  - It is critical that when finalized this presents a representative sample and coverage that can be used broadly to set targets. The baseline study is also useful in setting indicators of where we wish to be in 3 years time.
  - USAID can support the building of capacity to collect information to help women advocate for change from the Payam level to the very local level. It is such data that provides the facts to enable change.
4. USAID should support the development of Government Policies
  - There is need for the government to develop policies on; markets; training of teachers, women and girls; training of technocrats; etc.
5. USAID can support the process of Dialogue on issues that can change attitudes and which will allow communities to move forward
  - There is need to support the process of dialogue in specific for a to discuss issues with critical gender dimensions such as: land tenure; human rights; FGM; the place of customary laws in a new or united Sudan; affirmative action; etc.
6. USAID must address the weak organizational capacity issues
  - Most associations are too weak to deliver services yet are expected to represent whole categories of communities. It is necessary to accept that

- organizations will not develop without critical financing to get them started and the development of services to reach their members. A case in point is the Bahr el Ghazal Women's Centers that have just been launched to assist provide services such as literacy, training, etc. to women in BEG.
- Support advocacy groups on specific issues such as women human rights, FGM, legal rights, etc., to ensure that there is at least a platform and space for women.
7. USAID should ensure that literacy and skills-building are both cross-cutting considerations
- Literacy programs, especially for women, should be in-built into every program to be delivered to ensure the creation of a critical mass of literate and sustainable labor force in the new Sudan.
  - Both men and women need skills: to teach, to work, do business, manage, govern and whatever nation building will require. A woman focus in skills building will see the principles of equity being addressed from the outset.

## **ii) Programmatic/Implementation Considerations**

### **1. Recommendations on Gender and Governance**

#### Peace Building

- Recognize gender equality in peace building process
- Assess the gender perspectives of the Machakos Talks to ensure that gender issues will be integrated before signing

#### Low Participation of women in decision-making

- Strengthen adult literacy programs for both women and men
- Enhance skills building for both women and men in management, public administration, finance, etc.

#### Security and Justice

- Support a program to encourage women lawyers to return and practice in South Sudan. Also support the training of paralegals to address women specific legal issues
- Encourage the development of specific laws to address violence against women
- FGM must be addressed as a human rights issue
- Promote the enhancement of women's presence within law enforcement institutions
- Strengthen the gender debate within civic education programs

### **2. Recommendations on Economic Environment**

- USAID must consider the building of roads at least in some Counties as a strategy for basic social development and poverty alleviation

- Enhance marketing options, especially for Lulu and Gum Arabic
- Address basic transportation
- Develop and deliver business oriented training
- Support micro-finance programs and build on existing rotating credit schemes to begin formalizing credit institutions

### 3. Recommendations on Gender and Education

- Recognize gender equity as the main principle in education
- Pay teacher salaries
- Develop and support programs against early marriage of girls, both in the north and in the south
- Gender gaps in education between regions should be addressed through innovative approaches such as the AGEI girls' village schools
- Enhance quality of teachers through compulsory literacy and skills enhancing programs especially for all female non-certified teachers
- Increase recruitment of female teachers especially in non-traditional subjects
- Enhance the capacity of girls to demand and effect change
- Address educational infrastructure to ensure a safe environment for girls

### 4. Recommendations on Gender and Health

- Consider mobile health clinics to ease access
- Develop and expand training of TBAs to avoid unnecessary deaths of women and children of reproductive age
- Remunerate nurses and doctors to retain them in Sudan
- Enhance training of health workers, especially women
- Focus on training men on gender and HIV/AIDS so that they can become effective behavior change and prevention agents
- Develop and support specific programs to deal with war, psycho-social and rape trauma
- Continue to involve women in water resource management and ensure that they are adequately supported with training, TA and remunerated
- Provide mobile health units for a general spread of services and access.

## **Annex I**

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## **Annex II**

### **LIST OF PERSONS INTERVIEWED**

#### **NORTHERN SUDAN**

##### **Khartoum**

1. Asha A.K. Elkarib, Country Coordinator, ACORD, Sudan
2. Sara Musa El Saeed, Senior Program Officer, public Health Institute
3. Saad Ali Babiker, Executive Director, Sudan Development Organization.
4. Omaima P. Elmardi, Executive Director, Gender Centre for Research and Training
5. Amina Mahmoud Shain, Chairperson Sudanese Network for the abolition of FGM
6. Eisa Mohamed Ahmed, National Water Corporation, WES National Coordinator
7. Awdia El Haj, Chairperson, Tyba Centre
8. Rugaia Salih Mohamed, Advocacy and Training Director, Sudan Development Association
9. Adam Mustafa Mah, Nile Coordinator, Sudan Development Association
10. Salwa Etyeb Ali, Program Director, Sudan Development Association
11. Salma Elyamani Al Tyeb, Khartoum Program Coordinator, Sudan Development Organization.
12. Priscilla Joseph Kuch, Peace Activist, Sudan Empowerment for Peace
13. Dr. Amna Ahmed Rahama, Chairperson, Sudanese women Civil Society Network for Peace
14. Hanan Mohamed Tahir, Volunteer Sudanese Women Civil Society Network for Peace
15. Zienli Badreldin, National Democratic Alliance
16. Roda Joseph Kuch, Southern Women Group for Peace
17. Nadia Ali El Toum, Development Program Coordinator, International Rescue Committee Sudan Program
18. Savia Aya Sylvester, Project Manager IRC Sudan
19. Asma Hamid Fadul, Director, Girls Education, Ministry of Education
20. Nagla Bashir Hussein, Assist. Director Girls' Education
21. Asia Osman Salih, Assist. Director, Girls Education
22. Chiejine Ikem, Chief Education Section, Unicef Sudan
23. Hilal El fadil Ahmed, Chief, WES Section, Unicef, Sudan
24. Fadhia Abdel Elmohuod, Chairperson, Society for Women and AIDS in Africa (SWAA), Sudan Chapter.
25. Ali Abd El Rahman Mohamed Ali, Director General For Planning and Agricultural Economics, Ministry of Agriculture and Forestry (MAF)
26. Babhita Mahagoub Elshafir, Head of Food security Unit, MAF
27. Maimuna Amin Said, Head of Projects Section, Women in Agricultural development Administration (MAF)
28. Sihan MktElmardi, Deputy Director, Training section, Head Of Women in Agricultural Development Administration, MAF
29. Atta Battahaji, Lecturer, Department of Political science, University of Khartoum.
30. Rasha Osman Almahdi, Gender Technical staff, Ministry of Social Development
31. Dr. Balgis Badri, Director, Institute of Gender and Women Studies, Ahfad University.
32. Samaya El Jayeb, Executive Director, BabikerBadri Association for Women studies, Ahfad University.
33. Samira Amin Ahmed Gender Advisor, Unicef, Sudan

#### **SOUTHERN SUDAN**

##### **MARIDI**

34. Dr. Emmanuel Lakony, AAH Medical Doctor, Maridi Civil Hospital
35. James Benson, SRRA Secretary
36. Julie Ales, SRRA Co-ordinator for Women
37. Paul Simon, CDC Chairman

38. Lilian Bashir, Chairlady, New Sudan Women Association, Maridi County
39. Rose C. Kaburungi, New Sudan Women Association
40. Mary Mathew Zuna, PAGE Member, Yambio County
41. Aida Eviminio, PAGE member Yambio
42. Eunice Francis, AEO for Girls Education, Yambio County
43. Lucy Tombe, AAH Matron, Maridi Hospital
44. Samuel Miga, AAH Administrator, Maridi Hospital
45. Snafikish Desta, PHC Team Leader AAH Maridi
46. John Mwita, AAH Hospital Manager Maridi
47. Marko, AAH Maridi

#### MAPEL

48. Mark Nyipuoch Obang, Commissioner SPLM, Leadership Council Wau – Based at Mapel Airstrip
49. Mr. Peter Lau Madhieu, SRRA Secretary Wau County
50. Mr. Valentino Yak Kon, Chief Education Officer
51. Rodolf Aguec, HARD Coordinator Wau County
52. Santo Garang Ayom, SRRA County Database
53. Dhour Akec Deng, SRRA Monitor Wau County
54. Stephen Ajonga Akol, BYDA IDPS Protection
55. Paul Makol Andrew, HARD Coordinator Wau County
56. Jacinta Candido Ali, NSWF Field Coordinator
57. Peter Melval Fahal, SRRA Relief supply Coordinator
58. Tereza Aguec Fahal, Representative IDPS Wau County
59. Angaw Deng Wai, Representative IDPS

#### Mapel Women's Cooperative Unit - CPU:

60. Teresa Anyuat Stiphen, Medic Coordinator
61. Mary Alfonso, Moonyoow Leader
62. Rosa Ator, Member
63. Ayen Atery
64. Anguec Marrien
65. Achok Cham
66. Porir Lago
67. Abuk Madut
68. Rida Jovinsio
69. Elisezebath Silverio
70. Gesima Martin
71. Arac Nyibang
72. Adut Ukol
73. Arun Kou
74. Letisa Mungu
75. Asunta Martin
76. Amel Ukumo
77. Abuk Uyu
78. Akang Uchalla
79. Anok Manas
80. Nyibol Dimo
81. Adnah Nyigoh

#### Dangacak C.P.U Moonloow:

82. Angelina Acaw Kyony, Chairlady
83. Angelina Joseph Batagi, Duty Chairlady
84. Adut Uliny Nyilo
85. Apar Wino Kang
86. Nyitat Isaac Yuok
87. Adero Akec

88. Abii Macok Awan
89. Adeng Mayol Thial
90. Agum Attilio Akon
91. Adut Ayuck Deng
92. Buok Pinyi, Watchman

Bazia CPU:

93. Maria Remizio Uguen, Chairlady Baria
94. Damiel Carlo Julu, Duty Chairlady
95. Regia Ponis Komin
96. Lucia Primeo Julu
97. Christina Ukon Uguen
98. Maria Julu Aguelo
99. Maria Abdallah Gonewida
100. Numbia William Ajus
101. Gekenee Peter Nukuta
102. Lucia Adid Makon
103. Maria Fadal Mulo
104. Teresa Alphonso Ukalla
105. Asunta Francis Maswula
106. Regina Paul Ujeka
107. Regina Baptisa Adolla

Akot Ding CPU - Moonyoow:

108. Achok Madut Wanyo, Chairlady
109. Abuk Mabuoc Madhien, Duty Chairlady
110. Abur Madut Buolo
111. Adero Dinin Machok
112. Adut Akol Bal

Kalau C.P.U.:

113. Amed Deng, Chairlady
114. Anyuat Deng, Duty Chairlady
115. Achan Bol
116. Madion Madut
117. Anguec Buolo
118. Nyidimo Kon
119. Mayaga Dut
120. Abilo Taban
121. Adual Mawut
122. Apai Buolo
123. Anguec Madut
124. Angueu Wek

NYAL

125. Peter Chot Kot, RASS Education Coordinator
126. Maliah Danhier Gatluak, RASS Education Supervisor
127. Simon Geug Dak, School Head Teacher
128. Lucia Kur, UNICEF APO Health
129. Achol Majok, UNICEF APO ED
130. Mary Nyachol, Teacher
131. Mary Nyagoak, Teacher
132. Elizabeth Nyaguar, IDPS Field Officer

PAGAK (Group of Men)

- 133. Peter Bang Chol
- 134. James Tut Pal
- 135. Kayier Gatluak
- 136. Gatwech Koi Dong
- 137. Thuok Gach Yor
- 138. Rev. Simon Thor Kuon
- 139. John Wiyual Chol, NAI-WUT Commissioner
- 140. David Thok Chol, COUNCIL Chairman - PAGAK

#### PAGAK

- 141. Dolek Kuach Thoan, Supervisor
- 142. Simon Gatluak Koak
- 143. Philip Loang Tut
- 144. Daniel Thiol Puoch
- 145. Gatluak Chol
- 146. Mary Nyalual
- 147. Nyakhai Deng Chiek

#### RUMBEEK

- 148. Paul Macuei, Rumbek County Secretary
- 149. Monylauk Kuol, UNICEF Acting Resident Project Officer, Human Rights Officer
- 150. Charles Avelino, UNICEF Education Officer, Rumbek
- 151. Joanna Chaffer, African Education Trust, Rumbek
- 152. Awut Deng, SWAN
- 153. Pauline Riak, SWAN
- 154. Paul Savage, Christian Aid
- 155. David Nok, Facilitator, Regional Planning Workshop, BEG Women Training Center

Participants: Bahr-el Ghazal Women Development Training Workshop: Feb. 3-5, 2003, Rumbek

- 156. Anyese Awut, Abieye
- 157. Miriam Pjibi, Awerial
- 158. Abuk M. Makuei, Awiel
- 159. Batul A. Joseph, Raja
- 160. Alam Lat, Cueibet
- 161. Achol Cier, Gogrial
- 162. Asunta Nyamonchiek, Mvolo
- 163. Adiel Maker, Rumbek
- 164. Mary Nyibol, Tonj
- 165. Acai A. Deng, Twic
- 166. Teresa A. Stephen, Wau
- 167. Yar Mebet, Yirol

#### YEI

- 168. Michael Lado Waru, SRRA Secretary
- 169. Morris Lokule Yoane, SPLM Country Secretary
- 170. SPLM Country Secretary, SPLM Country Secretary
- 171. Alice Abawa Elia, Typist Yei
- 172. Jenty Jendia, Rate Collector Yei
- 173. Sadia Martin, Rate Collector
- 174. Mary Asha, Messenger
- 175. Heleda, Sweeper
- 176. Lilian Bari, Lilian Bari
- 177. Esta Kiden Justin, Sweeper
- 178. Godson Gaga David, Acting chief – Mugwo Boma
- 179. Jain Apayi Confisus, Chairlady Kajugale, Co-operative Society
- 180. Margaret Iya Santino, Secretary Kajugale, Co-operative Society

- 181.Hakim Agustino, Secretary General, Kajugale Co-operative Society
- 182.Daniel Moi, Information officer, Kajugala Co-operative Society
- 183.Joseph Towongo, AAH
- 184.Dada Isaiah, Yei Town
- 185.Dr. Omer Azabo, AAH
- 186.Mestin Dejenu, Department Head for nursing training NPA, Tel: 573758 Nairobi
- 187.Auxillia Nyamomo, Nurse Tutor, Mobile: 0722-906089, P.O. Box 19843, (KNH) Nairobi
- 188.Ven. Archdecom Charles Lomodong, Episcopal Church of Sudan, Diocese of Lanya