All levels of government shall…enact laws to combat harmful customs and traditions which undermine the dignity and status of women

Women shall be accorded full and equal dignity of the person with men

Women shall have the right to participate equally with men in public life.

Article 16, the Transitional Constitution of the Republic of South Sudan, 2011,
Factors hindering Didinga Women’s Contribution to Development

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Abstract

The significance for gender equality and women’s empowerment is supported with the fact that all individuals deserve to live a life of their own choosing supported with all the basic rights. Increasing women’s agency so that they have the ability to make their own choices can contribute to economic efficiency and the achievement of key development outcomes. This research demonstrates how external factors such as conflict and insecurity, weak governance and poverty, coupled with internal factors rooted in cultural values enforced by the patriarchal dominance completely disempowers the Didinga women of South Sudan and affects their potential of effective contribution towards development.

The study is based on an empirical form of qualitative research, carried out through informal interviews with the Didinga women in various regions of Budi County, located in Eastern Equatoria South Sudan, where participants reveal the perception and attitude towards women taking a more active and aggressive role towards change in the community. Findings highlight the disparity in gender roles and the disadvantages faced by women of the community. The study argues that a more gender balanced society with greater inclusion of women in the public sphere as decision makers and activists will only mount to significant positive changes in the community, which is simply achievable through education and awareness measures implemented in the programming of governments, civil societies and Non-governmental organizations.
Statement of originality and ethics declaration

This thesis is the result of my own independent work/investigation, except where otherwise stated. Other sources are acknowledged by explicit references.

Signed ______________________ (candidate) Date _____26th September 2014_______

I hereby give consent for my thesis, if accepted, to be available for photocopying and for inter-library loan, and for the title and summary to be made available to outside organizations.

Signed ______________________ (Candidate) Date____ 26th September 2014_______

Statement of Ethics Review Approval

This dissertation involved human participants. A form E1 for each group of participants, showing ethics review approval, has been attached to this dissertation as an appendix.
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Acronyms and Abbreviations

ADRA Adventist Development and Relief Agency
CBO – Community Based Organization
CDF – Constitutional Development Fund
CDSS – Community Development Support Service
CPA - Comprehensive Peace Agreement
DAWN - Development Alternatives with Women for a New Era
DCA – Danish Church Aid
FAO – Food and Agriculture Organization
FGD Focus Group Discussions
GAD – Gender and Development
GDP – Gross Domestic Product
GoSS Government of Southern Sudan
HH Household
HDI – Human Development Index
IDP - Internally displaced Person
IDS – Institute of Development Studies
INGO – International Non-governmental organization
MGE – Mainstreaming Gender Equality
MoH Ministry of Health
MDG – Millennium Development Goal
NGOs Non-Governmental Organizations
NBS – National Bureau Survey
NVC – Nile Valley Consultancy
OSAGI - Office of the Special Adviser to the Secretary-General on Gender Issues and Advancement of Women
PHCC – Primary Health Care Centre
PHCU- Primary Health Care Unit
SPLA – Sudan’s People’s Liberation Army
SPLM - Sudan People’s Liberation Movement
SSLS – South Sudan Law Society
UN - United Nations
UNDP – United Nations Development Program
WID- Women in Development
WAD – Women and Development
WB World Bank

Translation of Terms

Payam - Village
Boma- section of village
Nyekerehet – The council of elders
Humi – Term for Toposa people
Mokoyo – Borrowed Ugandan term for beer
Ilagi – Didinga hierarchy 4th rank, senior level
Tukul – A grass thatching
Nyetuk – A traditional fine for sexual intercourse outside marriage
Panga – Machete
Ngari – Traditional doctors
Panya road – Alternative informal path
1 Introduction

Women have made significant progress in the battle of gender equality in both the developed and developing nations in sectors of education, economic opportunities, health and basic livelihood at quite a rapid pace (World Bank, 2011). However, this continues to be a challenge for the woman in conflict afflicted regions and rural settings, who continue to have high death rates during pregnancy, low literacy levels, and are accustomed to domestic violence due to the lack of basic human rights. In South Sudan the Human Development Index (HDI) is very low at 0.379; life expectancy for women is 55.09 years, with maternal mortality ratio the highest in the world at 2,054 per 100,000 births, (South Sudan statistical year book, 2011). The national literacy rate is 27%, with 84% of women being illiterate (UN, 2014).

The significance for gender equality and women’s empowerment is supported with the fact that all individuals deserve to live a life of their own choosing supported with all the basic rights, and just as important, “gender equality contributes to economic efficiency and the achievement of other key development outcomes” (World Bank 2011). Women represent 40% of the global labour force, which is nearly half, and this would be quite beneficial for a growing economy, with an increase in output per worker by 13 to 25 percent (2011). FAO estimates a reduction of undernourished people by 17%, totalling to 150 million fewer hungry people if women farmers had equal access in the agricultural labour force (UN Women, 2014). However, almost two-thirds of women in the developing world work in the informal sector or as unpaid workers in the home (UNDP, 2014).

Many of the world’s most poor people are women (UN Women, 2014), numbering about 6 out of ten. They are more than 50% of the world’s population but own only one percent of the world’s wealth, due to lack of access to credit and property ownership (UNDP, 2014). In addition to that girls account for the majority of children not attending school, and despite greater parliamentary participation, women are still outnumbered four-to-one in legislatures around the world (UNDP, 2014).
Gender disparity has initially stemmed from the concept of “natural roles” and from the argument of biological make-up, that due to a woman’s reproductive organ, she is “naturally” meant for the domestic sphere, providing comfort and nurturing infants (Stromquist, 1998). This imbedded ideology has created a disadvantage for women, and in fact gender disparities continue to remain quite high worldwide, UN has identified that only two out of 130 countries have reached the target of gender parity in all levels of education (MDG 2013), In addition, areas of income, representation in parliament and equality in decision making still carry huge gaps.

1.1 Significance of the study

The newly achieved independence of South Sudan has generated high hopes of developmental progress for the new nation, however, as the country is adjusting to post conflict, majority of the population are dealing with challenges of insecurity and the inability to fulfil basic needs. Various locations remain impoverished with lack of adequate healthcare, shelter, water and food.

The motivation of the study comes from the observation and understanding that the presence of government, foreign aid and Ngo’s is not having much impact on the dynamics of progress within Budi County of Eastern Equatoria, and as various research has shown, practical sustainable change comes from the people and communities at the grass-root level. As development is measured by the quality of life of individuals, observations of households are normally the evidence, and as women play the prominent role in the domestic sphere, they are therefore the key players for practical developmental change.

The significance of this study is based on the understanding that the inclusion of women in development programs is crucial for significant livelihood improvements. Women have specific skills that can be used to broaden productivity gains in the economic market, and their improvement in status will directly reflect in the lives of their children- who are the future generation. Lastly, involvement in the social and political field will ensure a diverse perspective of issues addressed, and improved policies put into place. However, the reality is that women are limited by particular external and internal factors which affect their potential. This research will underline those factors and offer recommendations of tackling them.
1.2 Aims and Objectives

- To display all the general societal factors at household, community and national level, affecting Didinga women in relation to development.
- To understand gender roles within the Didinga context and the distribution of responsibilities between men and women.
- To explore the historical and current roles Didinga women play in South Sudanese society and the emerging pattern that continues to hinder or slow-down development
- To provide recommendations of measures for International organizations, government and civil societies which addresses gender equity.

1.3 Methodology

Qualitative research is the most common type of research used in the development field, as it brings understanding to social phenomena’s by emphasizing the meanings, experiences and views of participants in their settings (Pope et al, 1995). The initial framework I planned to use was the ethnographic type of research as it aims to represent people and the totality of the social, cultural and economic situation (Walliman, 2014), however, the allocated time for data collection was only 2 weeks, and this proved impossible for this framework. Therefore, the anthropological/sociological approach which is also relevant was undertaken.

The study used qualitative tools to gain information on the limitations and restraints towards women’s effective contribution towards development. Three dimensions covered included, understanding the context, such as how factors of economic, political, social and cultural influence the women. Secondly, by understanding the people and how they made sense of their experiences, and lastly, how all the different actors involved are interlinked or connect with each other. Desk reviews on works and findings from INGO’s, NGO’s, Government of South Sudan (GoSS), and civil societies provided sound information for the research.

Primary Research

As mentioned earlier, my methodological approach is qualitative, implemented through semi-structured interviews and analysis of texts and documents. The inter-
views were carried out with various participants, consisting of key informants such as members of parliament, elders and chiefs from villages, women, men and girls. Data was also collected from informal settings and conversations, as South Sudanese enjoy socializing and commonly come together in gatherings discussing a range of topics especially politics related. Beneficial notes were taken at these gatherings, as individuals tend to be more relaxed and free to express their opinions. Formal discussions which took place at the ‘Sudanese Programme’, organized at one of the Oxford colleges, and other discussions with lecturers, and a number of Diasporas helped with the scope of my research.

The demographics of the respondents were a deliberate target of about 90% women and about 10% men. I interviewed 33 of women, 11 men, representing all seven Payams. This proportion of the gender respondents in the project area was done strictly in order to achieve the response from women in the community about their perspective of their situation, men were included for perspective. Of the women, 20 revealed their occupation as farmers, while 3 said they owned shops, and the rest were teachers, nurses and three of the women work in the government. The diversity in livelihood is important in order to compare whether different classes of women within the same society face the same types of challenges.

Key informant interviews were conducted as a second methodology for collecting and analysing information in order to focus specifically on discovering the strengths and weaknesses within the community. The semi-structured interviews were conducted with seven Key informants who were selected by their intellectual and informed insight, and more especially as members of the Didinga community, their broadened perspective incorporated a global and personal angle to the research.

Interviews were timed for one hour, however, majority of the interviewees were quite enthusiastic and wanted to speak about the topic longer, surpassing the scheduled time. Each interviewee provided consent for the conversation to be recorded, and their names to appear with statements made on the final document to ensure that the research was ethically sound.
First-hand observations were also quite important in understanding and conceptualizing the degree of the life people were living, being a Didinga from the region, it was easy to access and immerse into the community. The comfort level exhibited by the community members helped me gain further insight through informal gatherings and discussions.

**Secondary Research**

To support the findings from my primary research, reports from the NGO’s currently based in Budi County were collected. The data from the work they are doing and the impact on the beneficiaries helped provide some facts and statistics for the research. Additionally, records from all relevant government ministries and civil society organizations helped in the assessment of the role of the government and all other institutions. This was available in baseline and household surveys, project write-ups and fact sheets. Obtaining data from a variety of sources was important in opening up a broader context during the analysis, in order to avoid the risk of biasness.

**Data Analysis**

The analysis of qualitative data is done in 5 key stages, which included familiarization and reading of the data; identifying a thematic framework; indexing; charting and mapping and interpretation (Lacey A, and Luff D., 2001). Interviews, informal discussions, questionnaires, and reports collected have conjured up a lot of information, some which were quite informative and others irrelevant. The data were analyzed using data reduction, data display, and conclusion drawing and verification.
Data reduction involved selecting, focusing, simplifying, abstracting, and transforming the data that appeared in written-up field notes or transcriptions (Lacey A, and Luff D., 2001). After transcribing many of the interviews, it was necessary to separate the data using common themes, in the beginning; it began with the categorization of conflict, weak governance and culture. Then from there, in order to analyze the general feeling and to grasp the understanding of the community’s state of mind, it was necessary to break these themes even further down into sub-categories consisting of unfair labour division, lack of resource such as financial capital and lack of education. The data were condensed for the sake of manageability and transformed so it could make sense in terms of the issues being addressed.

**Limitations and opportunities**

1. Insecurity made movement difficult, especially to Ngarich and Kimatong. We could not even afford to stay for even an hour at Frak Sika because of killings that took place earlier that day and the tension that still lingered in the air.
2. Time was a restraining factor, the goal was to cover seven regions within the scope of two weeks, and therefore I found myself pressured to complete a region a day. There was scheduling conflict as it was the week of independence celebration, majority of Key Informants were deployed on duty to different regions by the National government.
3. Some regions were difficult to access due to lack of road, for example Loudo and Lauro, we would have had to walk, but time did not permit.
4. Most participants spoke the local language, Didinga, and having to translate took up so much time. In addition, translation itself was a problem, there were moments when questions would be asked to the respondents, and as they provided a response that lasted for two minutes or more, the translator at times would summarize in just one sentence.
5. Many impoverished communities are accustomed to visitations of donors and Ngo representative who insight that expectation of aid support, therefore some participants would exaggerate their situation with the notion that they will receive something.
Ethical considerations

Ethical clearance granted by the signing of the Ethics Review Form was necessary as the research dealt with a broad range of participants. Key informants were provided with a letter of consent or asked for their verbal permission to quote their input. An information sheet underlying the principles of voluntary participation was provided, ensuring them that they have the right to be presented anonymously, and with the freedom of opting out anytime during the term of this research. However, some of the printed information sheet proved of little use because majority of the participants had very low to no literacy ability, therefore, it was always necessary to explain in detail and depth the research and its purpose. After full understanding, all the participants willingly approved and accepted the terms.
1.4  Overview of Dissertation

This study is organized into five chapters:

Chapter 1: This is the main introduction, which provides brief descriptions of the topic chosen and the reasons behind it, along with the research methodology

Chapter 2: This chapter highlights theories concerning the gender and development agenda, highlighting on the historical shift and progression of women empowerment, equality and tackling the gender disparity gap

Chapter 3: This chapter provides a brief overview of the country and region, highlighting the geography, people, and government and economy

Chapter 4: This is the core chapter presenting the findings, accompanied by discussions and analysis

Chapter 5: The final chapter will conclude the discussion and present recommendations for the community, government and humanitarian organizations
2 State & regional context

Eastern Equatoria remains one of the most volatile states within the country due to the complexity of its war and political history, including its complicated land and border tensions. The population is estimated at 906,161, with 91% living in rural areas, and 86% of households depending on crop farming or animal husbandry (National Bureau of Statistics [NBS] 2011). Economically, although there is a high presence of business activity, around 72% of the population does unpaid work, resulting in majority living below the poverty line.

The State remains the most food insecure in all of South Sudan (DCA reports, found in CDSS-DCA Baseline Survey, 2013); with 28% having to walk for more than 30 minutes to collect drinking water (NBS, 2011). In terms of health, infant mortality rate is at 83 out 1000 births, and maternal mortality is 118 per 100k births.

Eastern Equatoria is bordered by Jonglei and Central Equatoria States, and internationally by Uganda, Kenya and Ethiopia (DCA-CDSS baseline survey, 2013), it consists of eight counties in which Budi County is one.

2.1 Geography of Budi County

Budi County covers approximately 5,759 km2, with a population of 99,234 (SSNBS, 2010). The County is made up of seven Payams, consisting of Ngarich, Nagishot, Lotukei, Komiri, Lauro, Loudo and Kimatong. Historically, it was the epicentre of the civil war, used as a base and refuge by the SPLA soldiers, (SSBC, 2012), which has resulted in the 1991 crisis that has displaced and killed many (AEP, 2003), and also led to the politically motivated marginalization the County continues to face today (DCA reports found in CDSS-DCA Baseline Survey, 2013).

In addition to its crippling past, Budi County is surrounded and bordered by violent tribes, such as the Turkana of Kenya in the southeast (Doering et al. 2003), and the internal neighbours known as the Toposa from Kapoeta County located in North-eastern part and the Logir from North-western region of Ikwotos County – this has resulted in exacerbated and never-ending tensions over land and resources (SSBC, 2012).
Government & Economy

The signed 2011 Transitional constitution recognizes Salva Kiir Mayardit as president and head of State under the SPLM party, with administrative divisions among all 10 States, with a council of ministries covering all public sectors. Historically, the presence of the SPLA forces in Budi County during the war generated a desire of separation from the military among the Didinga people, resulting in the efforts of establishing civil government institutions, which would provide power to their own people at County, Payam and Boma level (Walraet, 2008). Currently, the most influential positions for the County include the Governor position, occupied by Louis Lobong Lojore – a Toposa by tribe, and the position of Commissionership, occupied by Morris Kaunda Merisiya – a Buya (Gurtong, 2014), which has stirred up political controversy.

Local government administrators and traditional authorities are acknowledged at the Payam level, with an executive and legislature extension at the Boma level. This structure was established first at the 1994 National convention, and then reaffirmed in 2005 within the Interim Constitution of Southern Sudan (Walraet, 2008). This set-up acknowledges the chief as a focal representation of the local governance, however, with very little power and influence. The establishment of chiefdoms was introduced by the British, consisting of different levels; Paramount, Payam, Boma and then the sub-chief, these position are mainly inherited (Driberg, 1922), but also democratically elected by the people. Didinga chiefs mostly arbitrate disputes among their own people, nevertheless, their influence and control in regards to matters of the community is very limited (Driberg, 1922)

Apart from the official governing body established, Didingas practice a traditional system of authority led by a council of elders, known as Nyekerehet, where important issues concerning the community are discussed and decisions made. It is divided into 8 sets according to age groups, and hierarchy grants elders absolute power, with the promotion of younger groups, known as Nyepio awarded when the
elder has passed. This remains the most highly respected form of governance in the region.

In terms of economics, the Gross Domestic Product (GDP) for the country is estimated at $13 billion, with 97% coming from oil (NBS, 2010, UN 2014) South Sudan is one of the richest agricultural regions, however, it remains highly dependent on goods imported from Uganda, Sudan and Kenya, as subsistence agriculture is mainly undertaken for individual household consumption (CIA Fact book, 2014). Since 2005, the Nation has incurred more than 4 billion in foreign aid, and is currently burdened by a considerable debt (2014). The country faces challenges in diversifying the formal economy, maintaining microeconomic stability, improving tax collection and financial management, all resulting in very poor infrastructure, such as the existence of the only paved road being 363km (2014).

At the County level, the situation economically is dire, at present, the region is not producing enough to generate developmental progress, although the presence of small business owners with shops and other services shows the potential of sound economic venture, along with the exportation of raw tobacco, gold, and miraa (a root chewed as a stimulant) to Uganda and Kenya (Doerring, L. et al. 2003). Evidence of large investments and advanced technology are not prevalent, as the region remains hampered with methods common in traditional societies. The Didinga people depend on agriculture as their main source of income, cultivating maize, sorghum, beans, millet, sesame seeds, wheat, and tobacco, additionally, they are also highly involved in livestock selling and trade. Majority of the various Didinga communities take on other sources of income generating activities including the brewing and selling of alcohol, gold mining, selling firewood and charcoal (NVC, 2013). In terms of job and official employment, a small number are working for the government, and contracted by Ngo’s and private companies within the cities of Torit and Juba.

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1 The other rankings consist of, Ngicholomoru (teenagers to adult age - between 15 - 22 yrs.), Ngoohit (Adult age but based on initiation, known as Athapani...2nd parts, mirichen), Nangolekoric (Adult age), Ilaci (Elders). After Ilacheta, there is Nachumahilenyenya, followed by Nangorokonya, and then Dtulum as eldest

2 Mainly from UK, USA, Norway and the Neatherlands, see Table 1 in Annex
2.2 People & Society

Historically, the Didinga people are believed to have migrated either from Lake Turkana or Ethiopia in the 16\textsuperscript{th} century, and lived a traditional lifestyle as pastoralists (Gurtong, 2014). The value associated with cattle keeping is connected with the symbolic representation of cattle as wealth, and therefore, even currently, many Didingas take great pride in owning large herds. Farming and agriculture was introduced later when large numbers of Didinga’s moved into Uganda during a political disturbance in 1963 (Joshua Project, 2014). The main language spoken is Didinga, commonly shared with the Larim (popularly known as Buya), Murle and Tenet, who were all one group in the past, but division is believed to have occurred when a hunting-party dispute caused the Murle to depart, and a famine chased away the Buya. It is important to note that the Buyas are considered as part of Didingas, they make up 20-30\% of the population (ADRA, 2014)

In regards to religion, the British introduced Catholicism and the protestant faith to the people, however, the Didinga still place great importance to spiritual beliefs and ritual practices (Gurtong, 2014), for example, the rainmaker is one of the highest regarded individual within the community. The Didinga have traditional customs that are practised even presently that celebrates important events and passages in life, including marriage and dowry payments, where individuals must pay \textit{Ngathaa} if they happen to impregnate a girl out of wedlock, or practices associated with births, deaths and burials, and even the basic naming of a child (Gurtong, 2014).
3 Development and Gender Theories

The meaning of development differs significantly across societies and cultures, while for some it represents economic stability and improved technology, better infrastructures such as good roads, hospitals, schools, daily supply of food, for others it entails effective Human Rights policies and legal frameworks. McGillivray notes in ‘What is development’, that interestingly enough, many of the definitions have some level of consistency, which has the underlying theme that development is about change for the better (2012). The introduction of women into development did not appear until the 1960’s, but ever since then, it has been making a prominent name for itself in the development discourse. Currently, there are about six different theories centring the role of women in developmental programs, the welfare approach, women in development (WID), gender and development (GAD), the effectiveness approach (EA), and lastly, mainstream gender equality (MGE). Focusing on the dominant discourse in the earlier stages and the most recent and relevant to the context of South Sudan, this section will illustrate the theoretical aspects of the significance of women’s equal role in bringing forth good sustainable change in communities and nations, and why it remains the main topic on the development agenda today.

3.1 The Welfare Approach

The discourse concerning women’s role in development began with the Welfare Approach, which centred primarily on the wellbeing of women and their roles as mothers and wives, (Visvannathan et al, 2011). With policies focussing on nutritional programs and home economics, this approach generated a lot of criticism for its emphasis on keeping the women in her stereotyped role rather than challenging the concept of gender roles and relations in society (Visvannathan et al, 2011). This particular outlook of development is highly grounded on the original perception of development as economic growth, which is emphasized in the works of Walt Rostow and Karl Marx known as the Modernization and Historical progress theory. These theories focussed on economic progression, with emphasis on manual labour, which is traditionally a male dominated sphere, the heavy duty and hard work such as hunting large animals, lumber work, mining & metal work was generally restricted to
men who have the capacity and strength to handle that (Bradley, 1989). While women engaged in gathering vegetables, child care, tending to the sick and other ‘subsistence labour’ normally performed in the domestic sphere (1989). This division of labour was associated with the perception of women as fragile, therefore they needed work which was not physically demanding, in an environment which was clean and safe, while men were connected with outdoors, dirty and dangerous settings, requiring technical and mechanical skills (1989). The division of labour in relation to the Modernization theory meant that men were the only ones involved in what is regarded as ‘paid-work’, which is the base of economic growth.

In addition to the unfair division of labour, Rostow’s theory also brings forth other gender issues such as the unfair status of women in society. Rostow’s theory begins with the traditional stage, where society’s limited resources and inexistence of modern science allowed only for agricultural productivity, and only those who owned and controlled lands were able to improve, and had majority of influence concerning political issues (1960). Within many traditional cultural contexts, it is common for only men to own property; they therefore remained in control of resources and dominated the political sphere. Women were dependent on their husbands and fathers, and denied entitlement of property, marital and inheritance rights, along with freedom of mobility and access to education.

3.2 Women in Development (WID) approach

The welfare approach encountered many criticism and opened way for other theories such as the Woman in Development (WID) approach, which began in 1970, when a large feminist movement emerged. This approach challenged the difference the impact of modernization was having on men and women (Miller & Razavi, 1995), in which it wasn’t strengthening or improving the status and rights of women, but rather hindering it significantly. Primarily driven by the resurgence of women’s movements in northern countries, especially America, the WID approach is heavily influenced by the demand of a just political system in place, which emphasized on women’s equal rights, employment, equity and citizenship (Miller & Razavi, 1995), by placing demands on developmental programs to incorporate projects which ensured that women were not disadvantaged (Rathgeber, 1990). Historically, WID is understood to be the initial break-through of the integration of women into the pro-
cess of economic, political and social growth and change (Rathgeber, 1990), and one of the most significant influences of WID in the field of academics is the groundbreaking publication by Ester Boserup titled ‘Women’s role in Economic development’, which highlights the significance of raising the value of women’s work through equity and equality in social benefits and economic gains (Collins, 2013). WID’s foundation lies primarily on Boserup’s ideals which reject the roles of women as “… passive recipients of welfare programs, but rather as active contributors to economic development” (Miller & Razavi, 1995).

3.3 Gender and Development (GAD)

Apart from WID, other gender related theories came into place, including the Women and Development (WAD) approach, which emerged in Mexico, 1975, the Effectiveness Approach which emerged in the 1980’s, with ideas and strategies similar and reflecting those in WID. Finally, the Gender and Development (GAD) also originated in the 1980’s connected with the Development Alternatives with Women for a New Era (DAWN) network in India, however, it was only officially recognized in 1986 (Collins, 2013).

GAD is crucial and perhaps the most relative to the context of the Didinga women in South Sudan. It has changed the dynamics of these theories by focusing on how the social activities undertaken by men and women define them, and in which women’s subordination originates (Miller & Razavi, 1995). Its framework focuses on gender roles and social relations analysis, an approach drawing emphasis on why women have been subjected to inferior roles (Rathgeber, 1990). GAD acknowledges and incorporates elements from other theories, but it’s the fact that it analysis the underlying root causes and tries to redefine traditional masculine and feminine roles which distinguishes it. Its concepts and principles are reflected in Gender Mainstreaming.

Gender Mainstreaming believes that women should not be thought of as a separate entity that has to be incorporated in an already structured plan, but an element that should automatically be involved from the primary stages. The idea is that women’s concerns and experiences provide an essential and very necessary component in all levels, especially legislation, policy and decision making to ensure that the program benefits everyone equally (OSAGI, 2002). The belief is that achievement in social
and economic goals is attainable with the perspective and influence that women bring.

The main goal of MGE is gender equality, with driving factors such as women’s underrepresentation in the political sphere, imbalance within households (with inequalities in the domestic sector), differences in legal status and entitlements, disproportionate division of labour and economic opportunity, and discriminatory attitudes grounded in stereotypes (OSAGI, 2002). Therefore, the main strategy focuses on enforcing change in societal attitudes and behaviours, relationships, along with institutional changes (OSAGI, 2002), not by having projects which only target women, but projects that contribute to the sensitization of the male population as well, for example, a project that is looking into domestic violence, might have educational workshops targeting the young men in the community. The importance of that method ensures that equality is obtained through equal means, not by creating a different kind of gap by isolating the male population.
4 Theories of Underdevelopment

Factors hindering developmental progress generally fall under common themes among all the different developing nations, involving aspects of political, social and economic vulnerabilities. Key developmental analysts and strategists like Geoffrey Sachs in *The End of Poverty*, and Paul Collier in the *Bottom Billion* have assessed the influence to underdevelopment, and have generated several obstacles which have been highlighted as ‘traps’, covering elements of 1) social unrest in forms of wars, conflict and insecurity, 2) weak governance, characterized by corruption, human rights violations, misallocation of resources and lack of infrastructures, and lastly, 3) poverty itself as a cause of economic stagnation (Sachs, 2005). Collier argues that these traps are inescapable, and even the poor countries that have managed to break-free are at a stand-still and not really moving forward (2008), therefore, majority of the developing Nations continue to exhibit poor social and living conditions consisting of diseases, malnutrition, lack of proper water and sanitation, and poor economic opportunities.

Whether in the form of a national civil war, a coup d’état, or neighbouring rivalries, most African countries remain impoverished because conflict weakens the state through the destruction of physical infrastructure, decline in financial and human capital, loss of institutional capacity and failure of governance (Collier, Hoeffler, and Pattillo 1999). Additionally, it incurs billions in finances, and even more in the assistance towards refugees (2008). Collier explains that weakness of the economy equals poverty, and that poverty and low growth generates future conflicts (2008). This cyclical pattern hinders the populations’ attempt at long term development plans, while deterring investors from taking on business ventures in the Nation.

The lack of democratic presence in many developing nations is one of the factors causing the insecurity within these regions. Many African countries continue to struggle with dictatorial forms of governance, resulting in high levels of inequality, rampant corruption, insecurity and uneven access to resources (World Bank, 2000). Sachs argues that poor governance leads to economic deterioration as a result of a failed or weakened State. Collier (2008) agrees and claims it can be avoided by creating an environment of moderate taxation, microeconomic stability, and a few transport facilities (2008). Similar sentiments are echoed in Acemoglu and Robin-
sons, in *Why Nations Fail*, where the two authors believe that the significant difference in the wealth and poverty of nations is controlled in the political and economic institutions, where regions unequal participation in the economic sphere, along with unaccountability from government leads to failure of States (2012).

Lastly, the poverty trap, as highly emphasized by Geoffrey Sachs, is the notion of individuals enveloped in a state of impoverishment, lacking the capacity or ability to end it because their daily living is based on survival (2005). These are some of the elements which remain as the greatest obstacle for development, and this research will relate these concepts of underdevelopment to the situation of Budi County, in an attempt to later illustrate the connection to the lack of Didinga women’s participation and contribution.
5 Findings & Analysis

5.1 Conflict & Insecurity

Organized force returning to County headquarters after investigating the killing of 3 at Ngarich Payam, photo taken by author 2014

Insecurity is the major issue affecting us; especially fighting with ‘Humi’\(^3\) …they kill even on the way going to the market in Lauro. They kill using guns, and these are the local community, we don’t know where they buy the guns (Dominic Koboha, 2014)

\(^3\) The Toposa’s are referred to as Humi
5.1.1 Cattle rustling, tribal tensions, land & border disputes

On May 5th 2007, armed Toposa’s entered Lauro Payam and killed 54 people, of which 48 were women and the rest children, also wounding 11 and stealing four hundred goats and cows (Schomerus, 2008). It has been reported that the attackers were professionally armed with machine guns, rocket-propelled grenades, rifles and mortars (2008). Again in April 2013, government officials invaded the town of Lorema, burning down the medical centre, houses, shops, schools, resulting in the death of eight people and injuring eighteen others (Sudan Tribune, 2013). This is just two accounts of the violence and insecurity prevalent in Budi County.

The proneness to conflict that the County exhibits is presented in a survey by Nile Valley Consultancy [NVC] (2013), who reveal that 95% of respondents witnessed an act of violence between the years 2011-2012, with Kimatong payam reporting at100% and Nagishot slightly less affected with 75%, as shown below.

Figure 1: Conflict in 2011/2012

The chart display’s Nagishot as the least affected, due to it is strategic location on the mountains where community members are farmers, and most of the issues only concern agricultural land and domestic disputes such as theft over farm produce at a percentage of 23%. It is not affected with the major conflicts of the pastoralist communities, such as cattle raiding, which Lotukei confirms as the highest with 58.3% or
tribal disputes that Ngarich confirms at 15% and Kimatong at 16.7% involving their neighbouring Toposa and the Buyas over grazing land (NVC, 2013).

This same survey illustrates that cattle rustling alone accounts for 29% of conflict, with disputes over agricultural land at 8%, and tribal fights at 4% in Budi County, as presented on the graph below.

**Figure 2: Most Common Conflicts in Budi County**

![Pie chart showing the distribution of conflicts in Budi County](chart.png)

Adapt from NVC baseline survey report 2013

As this pie chart demonstrates the three most prominent types of conflict, it fails to present the severity of domestic violence, revenge killings, and especially murders on main roads, by accumulating them all together under the 49% of ‘others’. Key informant interviews have revealed the significant impacts of these conflicts on the livelihood of individuals; the chief from Loudo Payam exclaims that “…people only use Panya roads because the main road is dangerous. Toposa come and kill on the main roads, and people do not feel safe…” (Chief Lotodohori, 2014) In fact during the interview, he asked to be excused as he has to head home from Nagishot to Loudo before the sun starts setting.

However, the Didinga community are not merely victims of conflict, but perpetrators as well; in fact there have been many counts of violence enacted by members of this community. In February 2012, a vehicle carrying a group of Kenyans recruited to do construction in Chukudum was attacked along the Camp 15 road, reportedly by a local resident, killing three and injuring four (SSLS, 2013). While in April 2013, Didinga raiders attacked and killed some wildlife officers and civilians in Bira (Su-
dan Tribune, 2013). During the interviews, many of the participants claim that Did- ingas only enact violent attacks in retaliation, which is only practiced due to the lack of government presence in delivering justice.

5.1.2 Causes of Conflict

World Bank (2000) has identified that cases of prolonged conflict are due to factors of poverty, low income, lack of democratic rights, and dependency on natural resources. In Budi County, community members reflected some aspects of this theory by revealing that young men are prone to conflict due to dowry payments, drunkenness and especially poverty as displayed on the tables below.

<table>
<thead>
<tr>
<th>Causes of Conflict - Payams</th>
<th>Idleness</th>
<th>Gun Possession</th>
<th>Alcohol</th>
<th>High dowry price</th>
<th>Poverty</th>
<th>Unemployment</th>
<th>Water &amp; Pasture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lotukei</td>
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<td>Ngarich</td>
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<tr>
<td>Kimatong</td>
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<tr>
<td>Lauro</td>
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<tr>
<td>Loudo</td>
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</tr>
<tr>
<td>Nagishot</td>
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</tr>
<tr>
<td>Komiri</td>
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</tbody>
</table>

Adapted from NVC baseline survey 2013

Also mentioned but not included in the table are factors of revenge, weak leadership and ignorance from the community. The combination of these factors and most importantly the presence of guns in the hands of uneducated and untrained people is what contributes to these violent outbreaks, the Chief from Loudo states, “…the raiders move without any understanding from the government, if they have a gun, they are free to move, even if the chief tries to tell them not to go for raiding, they will claim that ‘what is your work’, and they can also hijack you.” (Lotodohori, 2014) In fact, this problem is quite prevalent, and has been reported in the Small Arms Survey, and also referenced in South Sudan Law Society (SSLS), that chiefs are constantly attacked and shot (2013). This shows that regardless of the efforts for justice in the community, as long as these young untrained desperate men possess these weapons, it will be difficult to control them.
5.1.3 Effects of conflict

The local people in Magwi town (outside Budi county) are cultivating and building houses, they manage with the little money they get, because insecurity is not their problem at the moment, people are peaceful, there are no cattle-raids, no inter-tribal fights. That gives them an environment where they can easily develop even if the government does not come. (Lojana, 2014)

The impact and damaging effects of insecurity is quite evident in the eyes of a visiting observer. In fact, while stopping at Camp 15 before heading to Kimatong during the research, observation of the area revealed a decreased presence in the population, the local market was completely barren, except for a few shops and some traders, such as Toposa’s from Kapoeta East, but the Budi Didinga’s who used to fill the place with their presence were no longer in site.

This means that the business of purchasing goods from the local shops was diminishing, even the NGO workers who sometimes stop there, or travel through to Kapoeta to procure items, refused to enter Camp 15. Similar accounts of deterioration of business are reflected in Lorema, where one woman states that, “Issues of insecurity is bad, we have tried doing business of trading, but sometimes when traveling [to Chukudum], we get ambushed on the way, get looted and come back empty-handed… [Also] some of us women who own shops find it difficult because people at times do not pay, and when we demand it, conflict erupts. (Rose Nadio Peter, 2014).

Apart from the interruption to economic growth, insecurity has significantly negative impacts on the livelihood of the community; individuals find challenges in attaining even the most basic of needs, such as food, water and good health. In Lotukei Payam, one woman states that, “The issue about insecurity…is hindering development, people end up climbing the mountain and living up there […] we want to live down, the place is too good, we can make dams, irrigate water, but because of the fear of conflict, we cannot settle down there, that’s why we are on the mountains (Rose Nadio Peter-Lorema, 2014). Additionally a prominent elder from the community and director of a local CBO also states that,
I would be traveling before the war from here to Kapoeta on bicycle but not now, I would ride a motorcycle from here to Lotukei but it’s very risky now, I would walk from here to Lauro, and even from Lauro to Kapoeta on foot, and I did it during the war, but you can never do it today. That time people would respect whoever is traveling, we would be passing through the Toposa region to Kapoeta… I have travelled from Nathalani which is Lado County to Lauro, I can just go buy my salt and come back, but not now…it’s very dangerous. (Peter Lojana, 2014)

This insecurity is making a life that was already difficult to begin with, even much more challenging.

5.1.4 Impact of conflict on Didinga women

It is important to recognize that war and conflict has a significantly different impact on women and men as mentioned by El Bushra and Piza-Lopez (1984), and also reiterated in other literary works, including Julie Mertus, who argues that because men and women have different uses in war; their experiences differ greatly, and therefore require gender-specialized programs (2000).

The gendered difference is illustrated in particular stereotypes emphasized in the works of Bridget Byrne (1995) from the Institute of Development Studies (IDS), who demonstrates the dominating role of masculinity in war and conflict. The patriarchal dominance generated by violent environments condition women into particular roles which significantly hinder their potential to have more effective impact in the development sphere. Warfare is regarded as a man’s battlefield due to its association with masculine characteristics of authority and power, they generally undertake the primary role as initiators and combatants and women as passive victims (1995). A representative from Lauro Payam states that, “…during conflict time, when enemies are coming this way, women cannot go towards the direction of the enemies, they can go to the bush, while the men are fighting with the enemies” (Michael Nangotha, 2014)

Didinga culture typically perceives men as protectors, acting swiftly in the presences of danger. During the research, three murders had taken place two hours prior to our arrival in Ngarich Payam, observations of the area revealed only women and children, and we were informed that the men were in pursuit of the killers. Byrne quotes Dworkin who states that, “male aggression is rapacious…men are distin-
guished from women by their commitment to do violence rather than to be
victimized by it” (1995) therefore, men continue to outnumber women in the frontlines of a battlefield, and although there are women in the military, most take ‘feminine roles’, such as nursing and clerical work (1995)

As men assert authority through brute strength, women unfortunately, remain the targeted victims of violent displays. O’Connell (1993) believes that “Violence against women is used to keep women in their place, to limit their opportunities to live, learn, work and care as full human beings, to hamper their capabilities to organize and claim their rights”. One participant explained how the abuse of women is an everyday misfortune in Budi County, and when asked if they could ever stand up to their husbands, she immediately responds with, “…no! You cannot say anything, all women fear…you do not talk carelessly, women are shot with guns, and this happens constantly…issues in this land are not good [...] I want to get out of Kimatong…” (Margaret, 2014) Although the cases in other parts of Budi County are not as severe as in Kimatong, domestic abuse against women is commonly practiced, “…women are beaten everyday” was the response from many of the respondents. In fact when the Lorema chief was asked about the mistreatment of women, he responds with a laugh that “…these things are normal…” and one woman from Nagishot states that,

“[…]even if] your son grows big and goes to school, when they take white stuff or Mokoyo⁴, they come to beat you. And when you ask if this is what they have learned from school, they beat you more. Any men can abuse different women, when they meet you along the way… [Especially when] they are drunk, […] they can] beat you unconscious.” (Rebecca Jima, 2014)

Although South Sudan has a Penal Code Act of 2008, which imprisons any offenders of sexual harassment and other forms of sexual abuses up to 3 years, the culture of abuse towards women such as wife-beating, sexual harassment, verbal abuse and rape are heavily practiced. Wife-beating as identified by some of the interviewees is justified as a form of discipline for a woman’s misbehaviour or indiscipline, which might include refusal to cook for her husband, insulting him, or as some women have said “…for no reason at all” (Margaret, 2014). The justification for wife-beating and other forms of

⁴ ‘white stuff’ is local brew made from fermented flour, and Mokoyo is the distilled version of it
mistreatment of women are rooted in the payment of dowry, in which men claim that the woman now belongs to him.

As men exhibit the more powerful role, they constitute the dynamics of the community by dominating the public sphere as leaders and decision makers, and leaving the domestic sphere for women as nurturers and care-takers. This is the foundation of the patriarchal society that governs the Didinga community, in which conditions regarding roles and responsibilities are enforced with particular limitations of freedom and choice. Women interviewed revealed some of these limitations, but most strongly spoke against the unfairness in labour division. A woman from Kimatong Payam states that, “The problem of this place is too bad. Men have no work; women are the ones that do all the work in the fields and domestic work, including building of the houses…Men just sit” (Margaret, 2014)

The reality associated with the burden of women’s work is evident in all the Payams, where a woman’s work begins early in the morning with cleaning the compound, grinding, cooking and preparing the children. Immediately after, they head to the fields where they do a lot of weeding, collecting rubbish, and harvesting (Driberg, 1922). After the gardens, the work continues in the home with the collection of vegetables, fetching water, getting firewood, and cooking, whereas, “…men only dig and look after cows” (Mark Lokiru, 2014). In Kimatong, the burden is heavier where the woman is also expected to take on some responsibilities meant for men, such as building of houses, from cutting poles, carrying it, climbing on the roof and constructing a fence. Women’s domestic responsibilities are quite heavy, and multiplied by the average number of family members living in a household which totals to around seven with compounds having up to twenty-seven members (NVC, 2013), women find themselves exhausted, “…their responsibilities could not let them take on other tasks” (Alex Atiol, 2014). This in fact has proven to be a challenge towards developmental project which encourage women to take prominent roles within the public sphere.

Another aspect enforced by the patriarchal dominance is the categorization of status and power. In Didinga culture, the highest regarded individual is the ‘Ilaci’, which is reserved only for men, along with every other decision making and highly
influential positions in the community, except for “Ngari”. This has revealed that the status of women is determinant on the status of her father or husband, she does not stand on her own as an independent entity, “if your dad is Ilagi, and you are not yet married, you can go and represent him in the local parliament, in the council when he is sick. You take the status of your father.” (Mark Lokiru, 2014) Unlike men and young boys in the community, women are not provided a chance for individual stratification or asset claiming. Culturally, this is associated with war, where initiation and life passage for boys are tied with rituals that illustrate their warrior-like status; they undergo customs that ensure their potential of excelling in the battlefield, which then qualifies them to participate in Nyekereket. The interviews revealed that women can only receive promotion in the society through their husbands or fathers’ who have received a promotion. An example was given by one of the male interviewee who stated that, “…In battle, I (the man) go and kill some warriors like two or three, I get the markings and I take the other one to my wife, she takes the status of also killing somebody and that is how she is represented in battle. (Angelo Gola, 2014)

Apart from the patriarchal dominance, wars and conflicts have an effect on other social dynamics which prove detrimental for development. As men tend to be larger in number of casualties during conflicts, women dominate as victims of refugee camps and internal displacement. Development proves difficult, because the majority of hope for the country falls upon victims who are still dealing with the effects of societal oppression and marginalization, coupled with the impact of war entailing malnutrition, diseases, death and displacement (Collier, 2008). Julie Mertus in her book Wars Offensive on Women, highlights on the failure of governmental and non-governmental organizations in meeting the specific needs of women in times of war (2000)

This means that women who are dealing with the burden of the traumatic psychological impact have to find means of surviving economically with very limited resources. Bennet et al (1995) confirms in Arms to fight, Arms to Protect, that this is typical for most war affected nations; he claims that war itself is not the actual battle, is the damaging effects of hopeless suffering years afterwards which is the problem.

Traditional doctors – majority were women
This becomes especially difficult when most of these women are widowers and therefore struggle with the increased burdens of becoming sole providers for their household without access to better labour opportunities and earning power (Byrne, 1995). Most of these women are already ill-equipped with very minimum skills and literacy and are largely victims of land displacement, therefore, regardless of their agricultural abilities and methods, they cannot exercise them (Byrne, 1995).

5.1.5 Conclusion

Tribal tensions and divide, along with fertile lands and excellent grazing areas are some of the significant elements surrounding the level of insecurity in Budi County, in forms of cattle rustling, killings on the road and theft. The factors attributing to this has been proven to be mainly poverty, people’s the inability to access basic needs, such as food and medicine, along with cultural constraints such as dowry payments and even drunkenness, in combination of the presence of guns is creating a very unstable environment for the population. Rather than the community focussing on recovery initiatives post-civil war, with emphasis on resilience building and development, it is still stuck on emergency and survival (UN, 2014). The conflict in this region has proven to have a powerfully negative impact on the women of the community, who find themselves dominated by the patriarchal culture enforced by the nature of violence. Apart from the abuse enacted by men in the community, women find that their burden of work is too demanding and therefore prevents them from undertaking other development projects.
5.2 Poverty

“*We are very tired...How are we supposed to develop this land? We are hungry; perhaps if we can get some food to strengthen us...*  
*(Nakuwam Loyangole, Kimatong Payam, 2014)*
5.2.1 Hunger/Food Shortage

Budi County is one of the regions most affected with severe food shortage evident in every single Payam due to crop failure from irregular rain patterns (Gurtong, 2013). Malnutrition is the leading cause of death of children in many impoverished regions, which indicates that the inability of families to access mere necessities such as food is a reflection of the challenges associated with developmental projects in this community.

The survey conducted by NVC reveals that the land owned by majority of Didinga farmers is insufficient for food security; the sizes of farms were divided into plots and feddans with majority at 31% having only 1 feddan. The pie chart below shows the land sizes for those who own agricultural land.

### Agricultural Land Sizes Owned

![Agricultural Land Sizes Owned](image)

*Source: NVC baseline survey*

Evidence suggests that another contributing factor to food shortage apart from drought is the element of utilization. Women in the community use a lot of their cereal or grains to brew alcohol, which contributes to the high levels of drunkenness within the community. On the other hand, local and national Ngo’s in the County have distinguished the failure of having proper food storage in place, which has proven to not only control the seasons when hunger seems to hit the hardest, but could be quite beneficial to the economy with the mass production of staple foods
such as maize, sorghum, wheat and millet. However, the concept of storage seems to take a while for the community to grasp, this is made even more difficult with the portion of land Didinga farmers tend to own.

Relative to Budi County is the connection of food scarcity to insecurity, while in Nagishot, thieves come at night and steal produce from the farms, shooting anyone that tries to stop them, women from Lorema are continuously ambushed and robbed on their way to sell grains in the market at Chukudum. The issues of hunger is also sending Didinga men on raiding activities, in which the chief from Loudo points out, “…Tackling poverty is difficult, when someone is poor at home, he does not have many options and therefore is willing to go raiding in order to feed his children (2014). Therefore, before any bigger developmental projects can be implemented, the community must first be food secured.

5.2.2 Health Services

The issue regarding health within Budi County is perhaps one of the worst in the entire country; many of the participants reveal that there are inadequate health services in the region, the chief from Lorema states, “We have only one hospital [and it] cannot take care of all the people. It is too far…if a pregnant woman has a child that has fallen ill in the middle of the night, how is she supposed to travel at night? We do not have doctors, especially ones that deal with maternity issues, [and] we do not have ambulances (George Nakora, 2014). The table below provided by the A Commissioner of health for Budi County presents these grievances.

<table>
<thead>
<tr>
<th>Institution Admin Units</th>
<th>Health Units</th>
<th>Doctors</th>
<th>Anaesthetist</th>
<th>Midwives</th>
<th>Clinical Officers</th>
<th>Nurses</th>
<th>Health Promotion and Education Officer</th>
</tr>
</thead>
</table>
The information from the Ministry of health demonstrates that apart from the main hospital in Chukudum, there are 5 primary health care centres distributed in the various Payams, and about 13 primary health care units in various Bomas, and as the main hospital has only one doctor, two midwives, and six nurses, the Payams do not at all have a hospital, and the only available primary health care centres have 2 midwives, 3 clinical officers and 6 nurses distributed among all 6 Payams.

This reveals that the issues concerning health in the County are much more dismal than what it appears on the surface. Some of the challenges include, poor infrastructure along with insufficient supply of resources (such as the limited amount of 175 beds for over thousands of patients), inadequate skilled health personnel, irregular provision of drugs from the Government, lack of vehicles to reach other communities of Budi County, e.g. Upper land Payams such as Lauro, Loudo and Nahichod, and lastly, insecurity and bad roads is causing inaccessibility to other health facilities resulting in poor referral. This effects development significantly because it shows that the community is too sick and weak to operate, especially with reporting of 17 000 cases of malaria, 2 000 cases of malnutrition and about 3 000 cases of pneumonia (Ministry of health, 2013) The lack of available equipment and resources, including competent staff to detect these sophisticated illnesses is also quite dire.
5.2.3 Limited financial resources

A key informant from Loudo reminds us that “Budi is strategically located because it borders both Kenya and Uganda [which] are good for international trade, but because there are no roads, people cannot easily do business. (Lojana, 2014) The limitation of resources is also expressed by the chief from Lorema who states that, “…the reason why we cannot make changes is because we do not have money, even if we tried to mobilize ourselves and contribute, the amount we will perhaps generate is around 100 pounds, which is not enough at all (George Nakora, 2014).

As the majority of the population are hindered by the inaccessibility to resources, economic development is very poor to almost inexistent within the County.

The graph below by NVC illustrates agriculture alone as the main source of household income practiced by 9% of households, whereas brewing and selling alcohol independently accounts for 20%. Majority of the community combine both of these activities to generate income, such as selling alcohol and agriculture together at 17%, while selling alcohol and livestock is at 7%. The others on the map are miscellaneous activities, which might be more in some communities than others, such as gold mining in Lauro, selling firewood and charcoal, official government employment and manual labour (such as short contracts with NGO’s or private companies). These others might be significant in particular communities, but the percentage is not high enough to be graphed.

Sources of Household Income
The unavailability of vast options of income generation has the greatest impact on the youth of the community, who become immersed into the culture of alcoholism, banditry and cattle raiding.

5.2.4 Impact of poverty on Didinga women

As you drive into the different Payams in Budi County, many of the images are similar; it is likely that you will pass women and children barefoot along the road with firewood, bundles of dried maize, or vegetables and water jugs some distance away from home, stating that they are headed into the town market. If you enter a compound, you will be met by a very elderly grandmother sitting on a mat, who will just look up at you very weakly, perhaps some children with torn clothing, and 3-4 tukuls with not much in them. This image of basic survival is prevalent in most of Budi County, and the level of impoverishment is made even more difficult with the lack of consistent rain this year, resulting in hunger, evident in the surroundings of poor crops that have withered with the sun rays.

The effects of poverty in a community is damaging to the health and security of individuals, evident for example in the consumption of contaminated water in Kimatong, and violent behaviours from the youth in the form of cattle raiding and various other activities. Most importantly, when the participants start explaining how poverty affects their ability of providing for their families, one can see the severe effects on the personal behaviour and attitude, as they show signs of low self-esteem, confidence and almost hopelessness. This is reflective of the constant sense of financial instability, and the lack of opportunity to improve one’s situation.

Women tend to be more affected than men as they already have very limited access to credit, healthcare and education, among the challenges of owning property and other assets. Women are also challenged with the lack of education, exposure and awareness of varieties in livelihood options, and therefore at times of crisis, they are not equipped with creative methods of endurance. The effects of the food and economic crisis are making it even more difficult, and women are faced with the constant struggle to make ends meet and achieve a sense of stability without much financial and social resource.

The impact of a defeated woman in a community is widely felt by all its members, as women tend to prioritize children and the needs of the household, therefore when a women is affected by poverty, the entire household is as well. Men on the other
hand can get away from this feeling, in fact, even with the prevalence of poverty, there are men in the community who earn salaries and are known to not contribute to the needs of the family. “Men can bring money home, but it will already be consumed along the way before they even reach. When men have jobs, the money should be kept by the woman; otherwise they drink it all out” (Mickalina Naboi, 2014)

Therefore, when poverty is prevalent, it is the woman that will exhaust all methods of ensuring that everyone is fed. You will find Dindga women travelling for long distances from Lotukei to Chukudum town, to ensure they sell the bag of grains, or firewood/timber. The effect of poverty on women already with limited access to resources and substantive tools is paralyzing.

5.2.5 Conclusion

Various developmental discourses address the significance of tackling basic needs first in order to strengthen individuals and pave ways for development. In many impoverished communities, issues such as rights of a child, women’s equal opportunity, capacity building initiatives and especially environmental awareness come second to food, health and shelter. In South Sudan, these issues remain rampant and unaddressed, children are malnourished, elders are sick and too weak to reach the only available hospital, while women continue suffering maternal deaths, and farmers are challenged by the seasonal droughts. As these issues remain unaddressed, the practical effort for developmental change will not surface, it is important for the basic needs to be under control, in order for the community to gain momentum and have clearer mind-frame for proactive outcomes.
5.3 Poor Governance

Governor Louis Lobong Lojore (L), and Commissioner Morris Kaunda Merisiya, Didinga community criticise and accuse them of political motives against community.

Source: The author

“The government is completely neglecting us...so in terms of security we are really badly off, no one is assisting us on the side of the government. There is no grinding machine, or transport in order to run small businesses, no drugs in the clinic or even transport to take the sick to a hospital.” (Josephine Akede, Ngarich Payam, 2014)
5.3.1 Corruption & Misallocation of resources

From the oil revenues alone, the country incurs 13 billion, and up to date, it has received over billions in donation, however, those finances are not evident anywhere, a member from Loudo Payam states that,

… We have had a lot of money coming from the oil and we have never seen the road fixed, we never seen any hospitals done, we have never seen any schools done, where this money went to, we never know. In the city where these people (politicians) are living they don’t even have electricity, they don’t have clean water…So if they cannot provide themselves theses services, what can the community get. I’m not political, but I’m just trying to state the facts, these things are critical. (Peter Lojana, 2014)

It is common in most African countries for wealth generated from either oil, natural resources or foreign aid donations to go to the personal interest of high officials and government representatives. The World Bank President Jim Yong Kim describes corruption as ‘public enemy number one’, stating that “Every dollar that a corrupt official puts in their pocket is a dollar stolen from a pregnant woman who needs health care; or from a girl or a boy who deserves an education; or from communities that need water, roads and schools…” (2013). The 2013 corruption index by Transparency international, ranks South Sudan as highest in corruption, following Somalia, as demonstrated below.

Adapted from Transparency International 2013
This map illustrates the severity of corruption in South Sudan, in fact in 2012, the country suspended 75 senior officials accused of involvement in 40bn (£2.6bn) worth of stolen money (BBC, 2012). The national budget is estimated at 13 billion and the ministry of finance and economic planning reveals the supposed distribution of this budget in sectors as illustrated below,

![Pie chart showing budget distribution in South Sudan](image)

*Source: South Sudan National Bureau Survey, 2010*

However, evidence of this is not prevalent in many of the States, in fact even the 26% spent on security is not receive by the organized forces and police, who complain of lack of salary, which has even been reported to cause involvement in armed robberies and theft from these individuals.6

Within the County level, it is the Constitutional Development Fund (CDF) that the majority of the population complain about. The CDF is a budget line of about 17

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6 Many internationals are being warned by their countries of travels to Juba, reporting that armed robberies are the most common type of violent crimes affecting Westerners. Perpetrators are often reportedly wear security service uniforms and use the ruse of legitimate check points or official business to stop individuals or gain access to compounds. (Oversea Security Advisory Council, 2014)
billion with 600k distributed to each county and meant strictly for development, however, the State MP, Hon. Lucy Yaya reveals that “…since 2010, we have not been getting the full amount, and in fact, this year, it is not even featured in the budget (2014). Other smaller forms of corruption are prominent also, such as civil servants always creating ‘ghost names’ in pay-rolls in order to claim extra salaries, an investigation team was formed which were able to recover SDG 8, 000 initially (Gurtong, 2010), they continue functioning today, currently monitoring salaries and pay-rolls.

In relation to the misallocation of funds is the unfair distribution of other resources, where other regions in the country⁷ seem to fair better compared to Budi County in terms of development under the same government, for example the presence of non-governmental workers are more in other regions in comparison to Budi County.

5.3.2 Lack of Democratic Principles

The Southern Sudan High Election Committee had listed 20 political parties which participated in the 2010 election, as displayed on the table below.

However, majority of the population is unaware of these other parties, and representatives from these parties are immediately silenced and restricted from campaigning. Even the slightest criticism from the cabinets within the government is prohibited; resulting in the immediate removal from office, such as the firing of the Vice President Riek Machar, and the suspension of the governor of Unity State, Taban Deng for campaigning in support of Machar’s run for presidency (Sudan Tribune, 2013). In addition to this, four top leaders were arrested on charges of attempting to overthrow the government (Aljazeera, 2014)

SPLM remains dominant in ruling, fully represented through military imagery, tactics and propaganda. In fact, during the December 2013 crisis, the president first address to the general public was in his commander uniform, as shown in the image below.

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⁷ Central Equatoria State, Yei, Kajo Keji
This government has generated controversy of tribalism, as evident in the distribution of power and allocation of money and resources. This country continues to be at risk of disintegrating into ethnic enclaves as the president ignores the need for democratic reforms and a more inclusive policy on national affairs (Sudan Tribune, 2014).

Although the constitution supports one significant element in the constitution in regards to the 25% quota for women, the representation of women is still quite low compared to men, as table illustrated in the table below.

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Male %</th>
<th>Female %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office of the President</td>
<td>4</td>
<td>0</td>
<td>4</td>
<td>100</td>
<td>0</td>
</tr>
<tr>
<td>Presidential advisors</td>
<td>4</td>
<td>1</td>
<td>5</td>
<td>80</td>
<td>20</td>
</tr>
<tr>
<td>National Legislative Assembly</td>
<td>237</td>
<td>95</td>
<td>332</td>
<td>71</td>
<td>29</td>
</tr>
<tr>
<td>Council of States</td>
<td>44</td>
<td>6</td>
<td>50</td>
<td>88</td>
<td>12</td>
</tr>
<tr>
<td>Chairpersons of Specialized Committees (NLA)</td>
<td>13</td>
<td>5</td>
<td>18</td>
<td>72</td>
<td>28</td>
</tr>
<tr>
<td>National Ministers</td>
<td>16</td>
<td>5</td>
<td>21</td>
<td>76</td>
<td>24</td>
</tr>
<tr>
<td>Deputy National Ministers</td>
<td>7</td>
<td>5</td>
<td>12</td>
<td>58</td>
<td>42</td>
</tr>
<tr>
<td>State Governors</td>
<td>9</td>
<td>1</td>
<td>10</td>
<td>90</td>
<td>10</td>
</tr>
</tbody>
</table>

Adapted from Global civil society monitoring 2013

Although this is a great initiative within the constitution, it is believed that women are just placed there to occupy the space, this will be elaborated on later in the document.
5.3.3 Impact of bad governance

Failure to adopt and implement the general principles embodied in the democratic system such as equal exercise of power, respect for human rights, adherence to the rule of law, and freedom of expression and association causes instability in the nation (World Bank, 2000). In Budi County, the community criticizes the government of marginalization in the delivery of services, including infrastructure, implementation of legal aid and policies, and the lack of police presence for security and protection.

It is believed that the historical conflict dating back to 1999 between the SPLA and Didinga’s[8] led not only to the marginalization from the rest of the country, but also to the labelling of Budi County as level 4 insecure by the United Nations. A member representing Loudo Payam states that this labelling is inaccurate because“…Incidents that happen in this county may be frequent but are nothing compared to some areas, like Jonglei, Lakes, Barh-gazel, and Upper Nile. Even before December 2013 incident, there were more serious incidents where people died in big numbers in those areas than here in Budi.” (Lojana, 2014) In fact, the survey conducted by NVC (2013) shows that regions of Loudo 75% and Nagishot at 95% generally feel safe, therefore, the labelling of level 4[9] insecurity remains unaccepted by the Didinga community, and in fact, evidence and definition of this levelling suggest that it indeed is incorrect. Community members feel that this labelling is a method of marginalization used to ensure that development does not reach this region, as many NGO’s will not risk their safety to operate in an area labelled at this scale.

Another form of marginalization is said to be direct from the State governor of Eastern Equatoria, Louise Lobong who is believed to have a problem with the Didinga, because as a Toposa, there is that deeply rooted history of conflict between the two tribes. Members of the community are continuously accusing the governor of

[8] This revolt started as a bitter internal SPLA confrontation between a local Didinga SPLA captain – Peter Lorot – and the SPLA leadership. This conflict drew in large numbers of the local population and soon developed into an inter-community conflict between the Didinga, the original inhabitants, and the Dinka soldiers and civilians (Walraet, 2008)
[9] Operation Lifeline Sudan used to categorize the levels of insecurity from a scale of 1-5, the first three being primarily warning messages of an eminent attack, and level four insecurity always considered an emergency evacuation level, meaning that the situation on the ground is absolutely perilous and nobody, especially humanitarian agencies should be operating in those zones/regions.
wrong-doings against the community. Especially with the recent Lorema incident, when Lobong issued an operation of 4 trucks with more than 400 soldiers to go burn down houses in Lorema as a enacting justice for the killing that Didiniga raiders undertook in Bira (Sudan Tribune, 2013). The community reacted to the unfairness of this form of justice, including the Diaspora community.

This issue of using military force against civilians is common in countries recently coming out of civil war, Handelman writes that “Men emerging from the military ranks occasionally head even the most advanced industrial democracies…over the years, Third World politics has been distinguished by its high degree of military interference, either through direct rule or as a dominant interest group.” (1996) The Governor of Eastern Equatoria State, Lobong states during a reconciliation debriefing in Lorema some weeks after the burning of homes in Lorema that, “…you have to understand that I am a military man, so when I hear we need operation intervention, then I will send in troops”.

The failure of the national government is evident with the rocky relationship among the officials. At the local level, the Lorema chief reveals that they are not provided with the support to ensure effective governance of the region, by stating that, “As leaders we are playing our roles, but most are all doing work voluntarily[…] such as the sub chiefs, chairmen of youth and other representatives, [they] are all volunteers, and because they are not paid, they can decide to do work only once a week and then stay home all other times, because there is no incentive to motive them (his name). Additionally, the chief from Loudo Payam also states that, “As chief I speak to the people, making regular meetings to speak especially to the youth about raiding… [And although] I do have power, its limited; I can also be hijacked on the way. Two months ago, a Toposa killed a woman and her child on the way, and if I try to speak to them about it, they come after me” (Chief Lotodohori, 2014). Indeed, civil authorities within this county are quite powerless, due to the limitation in the scope of their influence, and mainly, the prevalence and possession of guns (Walraet, 2008)
5.3.4 Didinga women and governance

South Sudan constitution includes the 25% of reserved seating from women in parliament, this is the country’s attempt at recognizing the gender empowerment agenda, and however, this seems to be of very little effect in a country dominated by a patriarchal rule because as mentioned in *A strategy for achieving Gender Equality in South Sudan* by Jane Edward, “Women are often relegated to political positions and institutions that reflect their stereotypical domestic roles of caring and nurturing. For instance, since the signing of the CPA in 2005, not a single woman is appointed to lead key ministries such as the Interior, Finance, or Defence.” (Edward, 2014, pg. 32)

That is because most women under military rule do not play prominent decision-making roles because the balance shift is entirely on the male domain (Byrne, 1995). This military concept is fuelled by tactics of aggression and force, driven by the desire to seize power and authority, a concept that is too unfamiliar to the women, who are regarded as passive care-takers. The challenges encountered by fellow men in attaining equal representation in the political sphere, is a small scale illustration of the disadvantage and restraint women have in being regarded highly.

This is quite evident in Nyekerehet, the highly respected local form of governance in Diding culture. In some regions, such as Lauro, women are completely forbidden from entering the council of elders to discuss important issues concerning the community, as mentioned by one of the members, “…a woman can talk, but cannot stay in the same circle as men, she must stay very far away, isolate themselves at a distance …this is how it has always been culturally practiced by our forefathers” (Ajeo Loruwa, 2014). It is important to acknowledge that although Nyekerehet in all the different regions follow one standard form of structure, each Payam has its own small differences, community members of Lotukei Payam confirm that women’s input is respected and allowed, however, the degree of respect might be questionable, as the chief from Loudo emphasizes, “As a chief with limited power, women do not stand a chance of being listened to…No, they cannot hear a woman” (Chief Lotodohori, 2014). Many of the women participants have revealed that they discourage the acts of cattle raiding, and in fact always try to convince their sons from carrying it out, but they are not listened to, “…We do awareness and advocate to our boys, but
they still insist on going in raids, claiming that ‘you are uneducated, why should you have to disturb me’ (Sabina Naboi, 2014)

This issue of being uneducated generates a lack of respect, and this has been echoed throughout this interview process, one representative from Lorema states, “We are staying at home because we are not educated…Without education, we are restricted by our husbands.” (Thilamena Kokol, 2014) At times during the war, education was not regarded highly, it was only during the migration of the Didinga community into Uganda that enhanced the value of education, and now prominent Didinga women representatives in parliament are challenged by this factor, and one can see that their qualities are undermined due to the lack of education, as acknowledged by a representative of Lotukei Payam who remains anonymous due to the sensitivity nature of the comment,

“Many of our women are illiterate […] one in particular] did not have that educational background, and so when in parliament, she never spoke once, she was overwhelmed with the situation…when exposed to these other women who were highly educated, she became intimidated, and went silent. We need women who are able to handle issues, qualified professionally to be able to represent us in international forums.”

Individuals associate leadership qualities with education, and this makes it difficult for the women who could not receive any during the war. A woman from Ngarich Payam states, “…We need adult education, because although we are old, we can still go to school and then maybe [work] in office and handle some issues of the community within the office.” (Lucia Pulo Lino Lokai, 2014)

Many of the women who exhibit other great leadership qualities seem very much undermined and find themselves domesticated by their husbands because they have not attended school, the chief from Loudo states that, “…if a woman is educated, then we are equal, and there is no reason why she should have to stay home” (Chief Lotodohori, 2014). This quote represents the perception towards an educated woman, who seems to no longer be controlled by the man, demonstrating that submissive nature and lack of education go together, in which illiterate women remain fully controlled by men. This is evident in Kimatong, where women do not have freedom to speak freely, in fact, while working with CDSS; part of the peace project had a
youth and women component, which required creating a space for women to discuss what they regarded as the issues affecting the region. Within this forum, the women were absolutely hesitant from speaking, especially every time a man walked by. This same fearful behaviour was exhibited by a young woman who I was interviewing. She kept herself busy by washing dishes and moving around, so not to draw suspicion.

It’s important to note that there are however currently some women in power, who happen to be quite educated, and have proven their leadership qualities, in addition, historically, there is the story of the Didinga woman who is said to have brought peace between the Dodo’s of Uganda and the Didinga’s, more details is provided at the end of the document.

5.3.5 Conclusion

The section on corruption has revealed how the misuse of power, status and wealth for private benefit is rampant in South Sudan. The manipulation and formulation of laws, accumulation of money, goods and services, and the discriminatory practice of resource distribution is generating feelings of marginalization from the Didinga community. As the governing system and institution proves very weak at the national level, the effects are felt at the local level, where key individuals are rendered helpless in an attempt to rightly govern. The authoritarian type of governance lacks accountability and transparency, and developmental professionalism, instead causing political oppression, instability in the nation, economic depreciation and very poor livelihood standards. The various regions of Budi County is feeling the effects of government neglect in various ways, in Lotukei Payam, the lack of police presence is causing a level of insecurity which is sending people to live on the mountains, while in Nagishot Payam children are learning under trees, and the only available clinic is lacking nurses and medicine. The community in Lauro on the other hand is complaining of possessions of firearms of neighbouring tribe, while in Ngarich Payam, the single bore-hole they have is not functioning anymore and the community is forced to fetch water from the stream and Komiri community are fed-up with under-employment.

In this patriarchal society of South Sudan, women still remain highly underrepresented in politics, and those who are, find it a bit challenging to secure the more key
powerful Ministries such as Defence and Finance, and instead are positioned in sect-
ors which are stereotypically believed to be reflective of their nature. The majority
of Didinga women who were unable to attain education during the war find them-
selves domesticated and controlled by their husbands, along with the cultural
limitation they face in terms of leadership.
6 Influence of Didinga Women

While speaking to the women during the research, one can see that they are quite vocal and outspoken; many have great leadership qualities and in fact are very motivated to take up leadership roles. Various interview participants have revealed the influence that Didinga women are capable of and have achieved over the years. Apart from the Women’s associations formed in the various Payams, some influential women that stand out in the community include;

1. Ms Laura Natelebuk John – Completed secondary education, joined the SPLM and became a member of the National Liberation Council of the SPLM. She was nominated during the first SPLM National Convention in 1994 in Chukudum. She has played a great role in bringing the current lasting peace in 1992 between the Didinga people and the Dodos of the Karamoja District in Uganda. Mrs Laura with other women from the area participated in various activities in raising awareness on the negative impact of cattle raiding between neighbouring communities. One prominent occurrence involved the mobilization of a few women and challenging a group of men prepared for a raid, by stating that they will have to kill the women first in order to pass, resulting in the men abandoning their plans.

2. Mrs Regina Akii Maurice Loki – The second Didinga woman to obtain a university degree from Egypt. She later joined the SPLM to fight for the freedom of the people of South Sudan, participated in bringing about peace between the Didinga people and the SPLA/M during the 1999 crises, she also believed in the power of the civil society in transforming South Sudan. Mrs. Regina Loki passed away before the CPA.

3. Mrs Lucy Iyaya Loki – The first lady who attained a university education in the university of Juba and joined the SPLM/A together with her husband Lincoln Lokoro. She has been influential in many developmental roles and currently sits as member of parliament after the CPA since 2005 to date and
have also served as a Deputy Chairperson for the committee for peace in the Southern Sudan Assembly from 2005 – 2010

4. Sabina Dario Lokolong - Fourth Didinga woman to graduate and also receive a Master’s degree. Worked for development of our community, and established Beeti-honyo Women Group in 1997 – Chukudum, which was later changed to Nachoto Women Organisation for BUDI County, and now being transformed into a National Organisation to foster Development to BUDI and entire South Sudan. Also joined the SPLM and became the first lady in the whole of Sudan to hold the position of the House Speaker of Parliament in the Eastern Equatoria State Assembly as well as a first Deputy Minister in the National Government of the Republic of South Sudan after Independence, and currently serving as an MP in the National Assembly.

5. Mrs Elizabeth Nakong Loki - The first female to complete a secondary education in the whole of BUDI County, worked as a professional teacher, served in the national ministry of education in Khartoum representing Southern Sudan by then. She later pursued a university education and even enrolled for a Master’s Degree even when her children had graduated. She later joined politics and served as an advisor to the Governor.

6. Ms Sekina Dario N-Moi – Third Didinga woman to graduate from a university and worked as a teaching assistant in Ahfad University, with a Master’s Degree in Development Studies from the University of Leeds – UK. She has done a lot of development work especially through awareness raising of the Southern Sudanese Conflict.

7. Mrs Magdalene Biato Atiol did a lot of development work in Chukudum before the war and joined politics and became a minister in Eastern Equatoria State.

8. Irene Naoya- A catholic nun, living in Rome, who has supported many Didinga children in putting them in elementary and secondary schools

- lv -
7 Conclusion & Recommendation

Key observations include:

Low education levels & exposure

“They just need to be exposed, outside, given skills and knowledge, they should not be only confined to Didinga culture and social economic activities, they need introduction to [...] activities that...are economically viable...” (Hon. Sam Felix Makuja, 2014)

“There are women leaders in Lorema, they council their friends and even the entire community. However, most are domesticated because they have not gone to school, that is why they are behind. However, once they are educated, we will both go forward.” (Lorema chief, George Nakora, 2014)

“We are staying at home because we are not educated. In those years, there was no education; therefore we are making sure that our children go to school. Without education, we are restricted by our husbands. (Thilamena Kokol, 2014)

Lack of Resources

“There is no grinding machine or transport in order to run small businesses... If [only] there is some way that we can receive loans from NGO’s or government, so that we can start some microfinance activities, such as opening a shop to sell salt and other essentials...” (Josephine Akede, Ngarich Payam, 2014)

“The reason why we cannot make changes is because we do not have money, even if we tried to mobilize ourselves and contribute, the amount we will perhaps generate is around 100ssp, which is not enough at all, therefore it is important that maybe you can go and mobilize for change.” ((Lorema chief, George Nakora, 2014)
Patriarchal dominance (abuse & lack of respect)

“They sent from the government are the only ones that can stop insecurity issues. As women, we do not have power to stop these things, because we get beaten...We are still thinking about ways we can solve these issues.” (Rebecca Jima, 2014)

“When we go for communal work, we might drink with other women, but when we overstay, we get beaten by our husbands.” (Perina Nadai, 2014)

“A woman can never join in Nyekereket, and sit with the men, she can sit with other woman at a distance, and this is how it has always been culturally practiced by our fore-fathers. A woman can talk, but cannot stay in the same circle as men, she must stay very far away, isolate themselves at a distance.” (Ajeo Loruwa, 2014)

Unequal division of labour

“The women are the ones doing greater work, the men don’t work hard. We go together to the garden, but the most work is taken up by women. Men are really putting us down, they just cultivate and could leave all the work on us, weeding, harvesting, collecting the rubbish…” (Lucia Pulo Lino Lokai, 2014)

“We don’t want the mistreatment, the work must be shared evenly, a duty roaster. Husband can cook and bring food for me, not just me all the time, because what is even his work?” (Rose Nadio Peter, 2014)

Interestingly enough this research began with identifying the cultural and traditional values hindering women from contributing to development, however, during the collection of data, many of the women revealed that instead, it is the immediate factors consisting of conflict, weak governance and poverty that is preventing them from maximizing their full potential towards development. Empirical evidence suggests that these factors do in fact prevent the general public from progression; however, qualitative research is more about understanding social phenomena by assessing the meaning behind the settings and experiences of individuals (Pope et al, 1995). Based on this concept, I have discovered that factors of low education and exposure, unequal division of labour, patriarchal dominance and the lack of resources
are the underlying factors hindering women’s contribution to development. These factors have also been highlighted in the Gender and Development approach, which emphasizes on changing the socially constructed relations between men and women in order to increase women’s ability and freedom to make choices that can transform their living environment.

The significance of women’s participation in development has been evident in many developmental programs, and therefore, some of the recommendations will just be a reiteration, however, I will mention the most important ones pertaining to the Didinga community, which include;

1. **Changing the attitude and behaviour of ‘maleness and femaleness’** - The patriarchal dominance is imbedded in South Sudanese culture and will be difficult to eradicate, which means that redefining the gender division of labour is a challenge that cannot easily be achieved. However, through awareness and education, it might be possible to limit its negative effects. Ngo’s need to always incorporate gender empowerment initiatives in their programming, government needs to properly implement the legal frameworks and policies that they have drafted and also to develop gender-sensitive materials for schools, and lastly, parents need to change the dynamics in their household by encourage their children to take on various roles and responsibilities.

2. **Skill and capacity building** - Government and Ngo need to have adult education opportunities and skills building projects for women in marketing, management, microfinance and business. Additionally, if government can send them off on study tours, perhaps a week long to another region in East Africa, the exposure will be beneficial to personal development when they see other successful women and the role they play in building their homes and communities.

3. **Support for economic activities** - The Ministry of Gender, Child, and Social Welfare needs to strengthen the women groups and associations already formed in the various Payams of Budi County by securing funding from both the government and external donors in order to assist projects and microfinance activities.

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## Appendix 1: Ethics review form

### Faculty of Technology, Design and Environment

**Ethics Review Form E1**

This form should be completed by the Principal Investigator / Supervisor / Student undertaking a research project which involves human participants. The form will identify whether a more detailed E2 form needs to be submitted to the Faculty Research Ethics Officer.

Before completing this form, please refer to the University Code of Practice for the Ethical Standards for Research Involving Human Participants, available at [http://www.brookes.ac.uk/Research/Research-ethics/](http://www.brookes.ac.uk/Research/Research-ethics/) and to any guidelines provided by relevant academic or professional associations.

It is the Principal Investigator / Supervisor who is responsible for exercising appropriate professional judgement in this review. Note that all necessary forms should be fully completed and signed before fieldwork commences.

**Project Title:** Factors promoting and hindering contributions towards development: The case of the Badinga woman of Biei County, South Sudan

**Principal Investigator / Supervisor:** Brigitte Piguet

**Student Investigator:** Helen Airol

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<tr>
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<th>Yes</th>
<th>No</th>
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<tbody>
<tr>
<td>1.</td>
<td>Does the study involve participants who are unable to give informed consent? (e.g. children, people with learning disabilities, unconscious patients)</td>
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<tr>
<td>2.</td>
<td>If the study will involve participants who are unable to give informed consent (e.g. children under the age of 16, people with learning disabilities), will you be unable to obtain permission from their parents or guardians (as appropriate)?</td>
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<tr>
<td>3.</td>
<td>Will the study require the cooperation of a gatekeeper for initial access to groups or individuals to be recruited? (e.g. students, members of a self-help group, employees of a company, residents of a nursing home)</td>
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<td>4.</td>
<td>Are there any problems with the participants' right to remain anonymous, or to have the information they give not identifiable as theirs?</td>
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<td>5.</td>
<td>Will it be necessary for the participants to take part in the study without their knowledge/consent at the time? (e.g. covert observation of people in non-public places)?</td>
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<td>6.</td>
<td>Will the study involve discussion of or responses to questions the participants might find sensitive? (e.g. own drug use, own traumatic experiences)</td>
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<td>Question</td>
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<td>7</td>
<td>Are drugs, placebos or other substances (e.g. food substances, vitamins) to be administered to the study participants?</td>
<td></td>
<td>✓</td>
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<td>8</td>
<td>Will blood or tissue samples be obtained from participants?</td>
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<td>Is pain or more than mild discomfort likely to result from the study?</td>
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<td>10</td>
<td>Could the study induce psychological stress or anxiety?</td>
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<td>11</td>
<td>Will the study involve prolonged or repetitive testing of participants?</td>
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<td>12</td>
<td>Will financial inducements (other than reasonable expenses and compensation for time) be offered to participants?</td>
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<td>✓</td>
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<td>13</td>
<td>Will deception of participants be necessary during the study?</td>
<td></td>
<td>✓</td>
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<td>14</td>
<td>Will the study involve NHS patients, staff, carers or premises?</td>
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</table>

If you have answered 'no' to all the above questions, send the completed form to your Module Leader and keep the original in case you need to submit it with your work.

If you have answered 'yes' to any of the above questions, you should complete the Form E2 available at [http://www.rookes.ac.uk/Research/Ethics-review-forms/](http://www.rookes.ac.uk/Research/Ethics-review-forms/) and, together with this E1 Form, email it to the Faculty Research Ethics Officer, whose name can be found at [http://www.rookes.ac.uk/Research/Ethics/Ethics-officers/](http://www.rookes.ac.uk/Research/Ethics/Ethics-officers/).

If you answered 'yes' to any of questions 1-13 and 'yes' to question 14, an application must be submitted to the appropriate NHS research ethics committee.

Signed: [Signature]  
Principal Investigator  
/Supervisor

Signed: [Signature]  
Student Investigator

Date: 30/06/2014
Appendix 3 – Request for Official documents

Proposed research: Factors promoting and hindering contribution of women towards development; Case of the Didinga tribe of Budi County, in Eastern Equatoria, South Sudan.

Researcher: Hellen Nauren Atiol
MA Development & Emergency Practice
Oxford Brookes University
Faculty of Architecture

23rd July, 2014

Re: Request for documents from the Payam administration of Labour & Public Service

Dear Representative,

My name is Hellen Atiol, and I am currently studying a one year Masters Course at Oxford Brookes University. My research is focusing on women and development, particularly about the factors hindering Didinga women from contributing to development. In order for my research to be accurate, relevant and successful, I need to make sure that I am supported with the correct facts concerning Budi County. Therefore, I am requesting documents from your department which provide statistics of all the different Payams, in regards to the statistics of people employed, the number of labour and economic opportunities available, along with the number of projects government has implemented to help with unemployment problems. Additionally, all other relevant documents concerning the challenges faced in the county in regards to unemployment, household income and budget allocation from the government to address the economic concern. Your assistance is highly valued.

I have also attached a small questionnaire in which I ask you to fill out if time permits, it should not take you longer than 15 minutes. Please be aware that the contents of the information will be solely used for this particular project. Ensure that you agree with the context of the research, and you are permitting access for the use and publication of the information provided. Feel free at any given time to ask any questions during the course of the research. You can contact me by email at nakeny@yahoo.ca or by telephone + 44 7448698978

Best Regards,

Hellen Atiol
## Appendix 4 – Sample List of Participants

### Key Informants

<table>
<thead>
<tr>
<th>Key Informants</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>H.E Lucy Yaya</td>
<td>MP Eastern Equatoria, GOSS</td>
</tr>
<tr>
<td>H.E Sam Felix Makuja</td>
<td>State Minister of finance</td>
</tr>
<tr>
<td>H.E Sabina Dario</td>
<td>MP National Assembly</td>
</tr>
<tr>
<td>Peter A. Lojana</td>
<td>Executive director, CDSS</td>
</tr>
<tr>
<td>Celina Peter</td>
<td>Director of Child Ministry</td>
</tr>
<tr>
<td>Mark Lokiru</td>
<td>Programme Officer, UNMISS</td>
</tr>
<tr>
<td>Angelo Gola</td>
<td>Inspector for investigation &amp; legal service</td>
</tr>
</tbody>
</table>

### Nagishot Boma, Nagishot Payam

<table>
<thead>
<tr>
<th>Date</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 3rd, 2014</td>
<td></td>
</tr>
<tr>
<td>Women in community</td>
<td></td>
</tr>
<tr>
<td>Julia Nakang</td>
<td>Farmer</td>
</tr>
<tr>
<td>Mickalina Naboi</td>
<td>Farmer</td>
</tr>
<tr>
<td>Helen Nakonoi Marko</td>
<td>Farmer</td>
</tr>
<tr>
<td>Rebecca Jima</td>
<td>Farmer,</td>
</tr>
<tr>
<td>Rebecca Ikajok</td>
<td>Farmer</td>
</tr>
<tr>
<td>Margareta Ikang Virgilio</td>
<td>Farmer</td>
</tr>
</tbody>
</table>

### Lorema, Lotukei Payam, Lorema Boma

<table>
<thead>
<tr>
<th>Date</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 2nd, 2014</td>
<td></td>
</tr>
<tr>
<td>Women’s group</td>
<td></td>
</tr>
<tr>
<td>Rose Nadio Peter</td>
<td>IGA member, small shop owner</td>
</tr>
<tr>
<td>Cecilia Nakiru</td>
<td>small shop owner</td>
</tr>
<tr>
<td>Thilamena Kokol</td>
<td>Farmer</td>
</tr>
<tr>
<td>Perina Nadai, Itingi Boma</td>
<td>Farmer</td>
</tr>
<tr>
<td>Cecilia Nacha</td>
<td>Farmer</td>
</tr>
<tr>
<td>Theresa Nachichi Paulino</td>
<td>Farmer</td>
</tr>
<tr>
<td>Sabina Naboi</td>
<td>Farmer</td>
</tr>
</tbody>
</table>

### July 4, 2012

<table>
<thead>
<tr>
<th>Date</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lauro Payam</td>
<td></td>
</tr>
<tr>
<td>Male Farmers</td>
<td></td>
</tr>
<tr>
<td>Michael Nangotha,</td>
<td>Farmer</td>
</tr>
<tr>
<td>Marko Lotilamoi,</td>
<td>Farmer</td>
</tr>
<tr>
<td>Ajeo Loruwa,</td>
<td>Farmer</td>
</tr>
<tr>
<td>Aveleno Lokodo</td>
<td>Farmer</td>
</tr>
<tr>
<td>Dominic Koboh,</td>
<td>Farmer</td>
</tr>
<tr>
<td>Mario Lopode,</td>
<td>Farmer</td>
</tr>
<tr>
<td>Joseph Lojeo,</td>
<td>Farmer</td>
</tr>
</tbody>
</table>