

Women's Social Roles and Peace Building in Al-Abassiya Locality: 2012-2024

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This research focused on the social roles of women in Al-Abassiya locality, South Kordofan State, examining the obstacles they face and the impact on their participation in peace building. Using qualitative methods, data were collected through various means, revealing that conflicts have significantly affected women's lives, particularly in rural areas. Women play key roles in family, education, health services, and humanitarian aid, but their involvement in conflict resolution and peace building activities is limited. Obstacles include cognitive, economic, social, and institutional barriers. Recommendations include providing education and training programs, strengthening economic status, ensuring women's representation in decision-making bodies, advocating for legal reforms promoting gender equality, improving access to information technologies, educating communities on women's involvement in peace building, and providing support services for women affected by conflicts.

Keywords: women, Al-Abassiya locality, social roles, peace building, conflicts, rural areas, education, gender equality, decision-making, support services

Introduction

The international recognition and acceptance of women's inclusion in peace building activities has increased globally, bolstered by the development of a policy framework on women, peace and security that began with the adoption of United Nations Security Council Resolution (UNSCR) 1323 in the 2000s (Hedström & Senarathna, 2015). Despite (UNSC) 1,325 women constitute only 2% of mediators, 8% of negotiators and 5% of witnesses and signatories in all major peace processes worldwide (Council Foreign Relations, 2018).

In Africa before the 2000s only 7% of all peace agreements mentioned women, girls and gender. After the 2000s the number increased to 33%. From 2000 to 2016 twelve agreements were signed in Sudan, in three of these, women are only mentioned as victims. In the other three, women are not mentioned at all. And in six, women are mentioned in the sense of achieving gender equality (Rukuni, Shanyisa, Madhuku, & Musingafi, 2016).

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Liberal, empowerment, gender, and feminist theories are represented theories related to women's roles and participation in peace building. According to Mofya (2022), liberal theory depends on resolving conflicts peacefully through argument, and persuasion not resorting to violence, or terrorism. For liberals, peace includes social and cultural norms that help promote peace building. Empowerment of women and girls concerns women and girls gaining power and control over their own lives. It involves awareness-raising, building self-confidence, expansion of choices, and increased access to and control over resources and opportunities to make strategic choices and decisions such as participation in political institutions (UNICEF, 2017). Empowerment theory is used in this research to inform the problems as it includes both genders when creating a stronger society, peace building, in addition to importance of empowering women economically and socially in their contribution to peace building in the locality. Gender theory shows women's ability to achieve and build peace. According to theory, women can be a better peacemaker through their multiple social roles (Busaha, 2018). Therefore it helps to discuss and explore the social roles of women and their relation to supporting their participation in peace building in the locality. Feminism aims to create a socially just world, particularly for women and other oppressed groups. Feminism believes in education and advocacy as major empowerment tools for women's advancement.

Women play a critical role in society, as wife, administrator, and leader of household and in the development of society (Kalaivani, 2019; Mojumder, 2020; Kapur, 2019). Women are naturally more peaceful than men and they play essential role in peace building process such as psychological healing, mediation, conflict resolution, advocacy (Henry & Wilson, 1975; Rukuni et al., 2016).

Women in Sudan have had a significant role in peace building especially concerning healing, reconciliation, and building bridges between divisions created by the conflicts. Women in 1990 involved in peace building at the grassroots level where they were part of the people-to-people initiative which was an initiative to heal the internal conflicts that were present in the country at the time (Rukuni et al., 2016). Since 1990, many of the peace building initiatives worked on by women who have focused on the grassroots level of the conflicts (Olofsson, 2018).

In Al-Abassiya locality, conflicts vary from armed conflicts to disputes between farmers and herders; armed conflict occurred between the government of Sudan and SPLM/ SPLA in South Kordofan State; there are several reasons behind the armed conflict in the Nuba Mountains in general which include political, administration and economic reasons (Tya, 2019). In Al-Abassiya locality, women play multiple roles in society; empowering them to fulfill these roles and addressing the obstacles they encounter will increase their participation in the peace building process in the locality. Therefore, this study aims to examine the social roles of women in society and the impacts of their roles in participation in the peace building process.

Research Problem

Conflicts in the Al-Abassiya locality vary between armed conflicts and conflicts over natural resources, which are the most widespread conflicts in the locality. The issue of women's contribution to peace building did not receive attention from the Al-Abassiya society despite the roles of women in society; they face many obstacles when performing roles which negatively affect their participation in the peace building process. Conflicts have had economic, social and psychological impacts on women in the Al-Abassiya locality, as well as displacing them to safer areas. The suffering experienced by women due to conflicts is seen as a catalyst for their involvement in peace building initiatives.

Research Questions

The main question. The main question of the research is what are the social roles of women in society and their impacts on peace building in the Al-Abassiya locality?

Sub questions.

1. What are the social roles women play in society?
2. What are the difficulties and problems women face in carrying out these roles?
3. What are the impacts of the roles women play in peace building?

Objectives of the Research

1. To identify the social roles of women in the society.
2. To explore and analyze the obstacles and problems women face in carrying out these roles.
3. To recognize the impacts of the difficulties faced by women on their participation in peace building in the locality.

Research Methodology

The main methodological approaches that the research adopted are narrative and phenomenological approaches. In this research, a qualitative method was employed due to its importance in peace studies and the nature of research problems. In addition, it helps explore perceptions, experiences and views of women about their social and economic roles in the locality, as well as uncovering the underlying factors and motivations that impact participation in peace building. The qualitative method also involves close, empathetic interactions with participants, which allows the researcher to be more responsive to ethical considerations.

Location of Al-Abassiya locality. The Al-Abassiya locality is located in the northeastern part of South Kordofan State. It is considered the state's gateway from the eastern direction. It is bordered from the north by Um Rawaba locality, from the south by Rashad locality, from the east by El-Tadamon locality and the White Nile State from the northeast direction (see Figure 1).

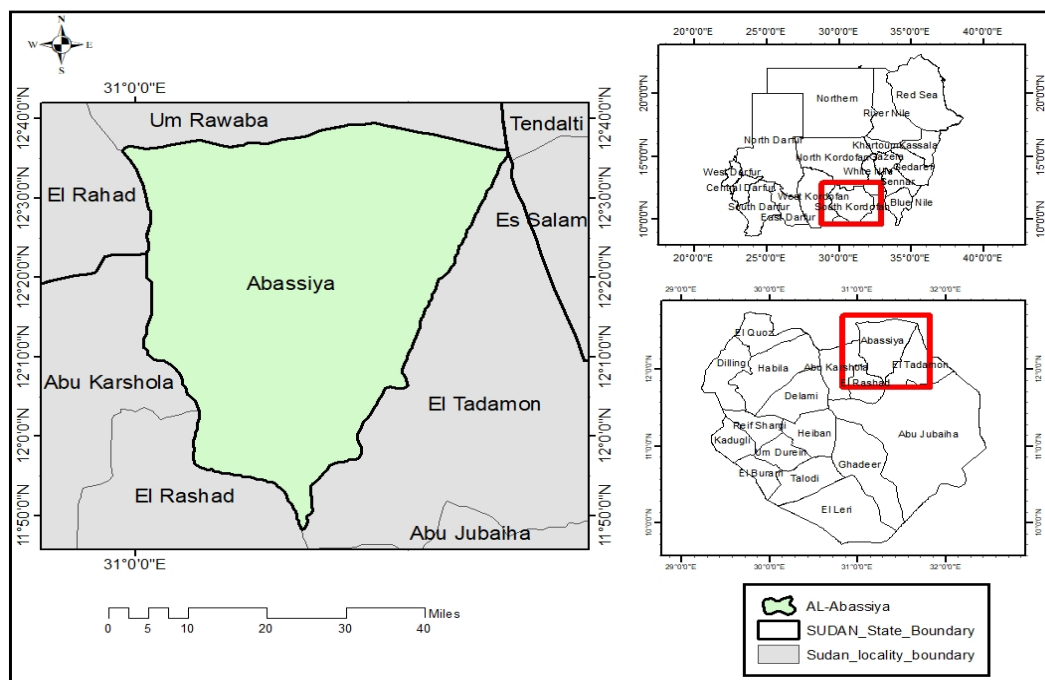


Figure 1. Location of Al-Abassiya locality. Source: researcher, ARC GIS, 2024.

There are several tribes in the Al-Abassiya locality that form the social fabric including Tagali tribe (it represents the majority of population) along with other tribes (Al-Kawahla, Masalit, Barno, Hawazima, Beni Halba, Messiria, fur, Bidaria and other small groups) (Al-Abassiya unit, 2024).

70% of the population work in agriculture, while 20% are employed in the pastoral sector, additionally, 10% are engaged in trading, services and institutions (Al-Abassiya unit, 2024).

Data collection tools. In this research, both primary and secondary data are used. The primary data were collected through observations, key informant interviews and focus group discussions. The secondary data were gathered from books, references, scientific papers, periodicals, published and unpublished reports of institutions, as well as conferences and maps.

- **Key informant interviews:** Key informant interviews with representatives of institutions and organizations were used in this research to provide insight into the policies, practices and structures that affect women's participation in peace building in the locality, in addition to revealing the specific programs and initiatives that the organizations have implemented to promote women's involvement in peace building as well as identifying both the support systems that facilitate women's participation and barriers that hinder their involvement.

- **In-depth interviews:** In-depth interviews in this study were conducted with active and non-active women in the locality which allowed for a detailed exploration of individual experiences and perspectives, providing an understanding of women's roles and contributions to peace building. In addition to capturing personal narratives which can reveal the unique challenges and motivation of women involved in peace building, as well as creating a safe space for women to discuss sensitive issues and uncover hidden issues that might not be apparent in a group setting such as discrimination.

- **Focus group discussions:** FGDs were used in the study to bring together women from different backgrounds which allow for the collection of a wide range of experiences, opinions and ideas regarding their roles in society and contributions to peace building, in addition to offering detailed, context-specific information about the culture, social and political factors that influence women's participation in peace building in the locality.

Sampling frame. Through this research, 9 key informant interviews, 15 in-depth interviews with active women, 15 in-depth interviews with non-active women, and 6 focus group discussions were conducted to collect data; the number of participants in focus group discussions represents a total of 50, while the number of participants in the in-depth interviews represents a total of 30 (see Table 1).

In this research, key informant interviews were conducted with the following:

1. The Humanitarian Aid Commissioner in the locality
2. Director of the Eve Organization for Humanitarian Aid and Development
3. Director of Gender Studies Office
4. Director of the Education Office
5. Director of the Health Office
6. President of the Farmers Union
7. President of the Herders Union
8. Sheikh of Al-Labana village
9. Sheikh of Toumat village

The focus group discussions in this research were conducted with women, including the following:

1. Focus group discussion with women in Al-Gabal administrative unit, Al-Madina unit, Tabasa unit, Al-Morib unit and rural unit.
2. Focus group discussion with active women in the locality.
3. Focus group discussion with non-active women in the locality.

Table 1

Sampling Frame

Tools	Number	Number of participants	Geographic distribution	Ethnicity	Gender	Ages
Key informant interviews	9	9	7 key informant interviews in Al-Madina unit, 2 in Altomat and Tabasa units	Without excluding any ethnic groups	Both genders	Undefined
In-depth interviews with active women	15	15	3 in-depth interviews for each administrative unit: Al-Madina, Tabasa, Al-Gabal, Al-Morib unit, rural unit	Diversity in choosing women according to ethnic groups. No ethnic group is excluded, consequently avoiding psychological harm	Women	Women aged 20-65
In-depth interviews with non-active women	15	15	3 in-depth interviews for each administrative unit: Al-Madina, Tabasa, Al-Gabal, Al-Morib unit, rural unit	Diversity in choosing women according to ethnic groups, no ethnic group is excluded	Women	Women aged 20-65
Focus group discussions	6	50	FGDs with women in each administrative unit, FGDs with women working in the market	Diversity in choosing women according to ethnic groups	Women to help them express their opinions and needs well	Women aged 20-65

Note. Source: researcher, 2024.

Data analysis. Since this is a qualitative research, the thematic analysis is used to answer research questions. Braun and Clarke (2006) stated that it is a method to identify and analyze patterns (themes) within qualitative data. It distinguishes between an inductive thematic analysis and a theoretical thematic analysis. In this research, both inductive and theoretical thematic analyses are used. The collected data were analyzed both manually and by using NVivo 7 computer software. The researcher also used the method of barrier analysis to analyze the obstacles women face when practicing their roles in society or hindering them to participate in peace building in the locality.

Results

Impacts of Conflicts on Women in Al-Abassiya Locality

The conflicts in Al-Abassiya locality affected women psychologically, economically, and socially. Psychologically, some women have been exposed to trauma due to displacement, loss, depression, and anxiety due to feelings of hopelessness and sadness (focus group discussion, 2024). In the social aspect, conflicts cause displacement of women (see Table 2) which leads to the breakdown of social structure and as a result many displaced women stated that they suffer from living without the support network necessary for their psychological well-being (in-depth interview, 2024). Conflicts also impact gender roles of women in many families; women take on a new role as a head of household caregivers and providers. The other effect of conflicts is loss of education.

Conflicts economically affect women through job losses resulting in the loss of employment opportunities, and limited access to resources. Some women lost their valuable possessions including gold and money. In

rural areas, most women have suffered from the loss of their crops. As they mainly depended on them to obtain their other needs which affected them economically (FGDs, Al-Abassiya locality, 2024).

Table 2

Displaced Women in Al-Abassiya Locality

Year	Total displaced persons	Displaced women	Percent
2012	172,278	120,000	70%
2023	13,000	9,000	69%
2024	1,000	500	60%

Note. Source: Humanitarian Aid Commission, 2024.

Social Roles of Women in Society and Peace Building

Roles of women within families. Women in the Al-Abassiya locality play diverse roles within their families, which can differ based on economic, social, and cultural circumstances. The roles of women within their families in Al-Abassiya locality include the following:

1. Child rearing;
2. Caring for family members;
3. Contributing to the family's income and meeting economic needs. Many of the women in the focus group discussions mentioned that they work in agricultural activity, livestock, agricultural labor, or engage in trade involving handicraft products such as palm leaves. Some families primarily rely on women to meet their basic needs. This usually occurs when the head of the household is absent due to death or travel.

Roles of women in society. Women in Al-Abassiya locality play several roles in society; one of those roles is to contribute to the cohesion of society through interaction with other families in society.

- Roles of women in education

Based on data received from the primary education office, secondary education office (2024), women who are now working in the primary education stage represent 70%, in addition to 80% of women working in the secondary education stage compared to men. Some women in the locality do not work as teachers, but voluntarily teach children and the elderly; these activities of women are listed in Table 3.

Table 3

Teaching Children and Elderly by Non-teacher Women

Administrative units	Number of activities
Al-Madina unit	6
Al-Gabal unit	5
Western administration unit	4
Eastern administration unit	3
Tabasa	2
Total	20

Note. Source: field work, Al-Abassiya, 2024.

- Roles of women in health

Women in the locality play crucial roles in enhancing health within their communities. Key health responsibilities of women in society include:

1. Primary caregivers: Women in the locality serve as the primary caregivers for children, the elderly and sick family members, providing essential care and support.

2. Healthcare professionals: Many women in the locality are employed as nurses, doctors, midwives.

3. Traditional healers: Some women hold knowledge of traditional medicine and practices, contributing to community health and well-being; the majority of those women are from rural areas (FGDs, Al-Abassiya locality, 2024).

Roles of Women in Peace Building in the Locality

The roles of women in peace building in the locality are primarily limited to the informal side; in this regard, women participated in various activities promoting peaceful coexistence; their participation involves delivering awareness lectures to reject racism, embracing diversity, and denouncing hate speech. Moreover, they also contribute to promoting peaceful coexistence through cultural expressions, such as presenting plays and songs that foster social cohesion.

Peace building initiatives in Al-Abassiya locality. Conflict resolution in the locality has a local character reflected in the efforts and reconciliations undertaken by the sheiks of the villages; this is particularly evident in conflict between farmers and herders.

Based on Table 4, it is evident that only men participated in conflict resolution activities in the locality, women, on the other hand, did not take part in any of these activities; the head of the pastoralists union attributed this to cultural and traditional norms, particularly among Arab tribes, which discourage women's participation; similarly, the head of the farmers union explained that women in the locality lack the necessary knowledge, and in some tribes, they are not accepted as participants.

Table 4

Conflicts Resolutions Activities

Name	Year	Place	Participants (men)	Participants (women)
Solving conflict between Kawahila and Fallata tribes	2012	Al-Madina unit	25	0
Solving conflicts between Misseriya tribe and Sanadra village	2017	Al-Madina unit	30	0
Resolve conflict between Tagali and Hawazma tribe	2022	Al-Madina unit	40	0

Note. Source: Humanitarian Aid Commission, Al-Abassiya locality, 2024.

Peaceful coexistence and pace building activities. According to Table 5, women's participation in peaceful coexistence activities in Al-Abassiya locality accounts for more than 20%. Peaceful coexistence activities in the locality aim to strengthen social ties and bridge the gaps between different tribes, as well as contribute to the elimination of the root causes of conflicts. The participants in these activities include individuals from the local government, security institutions, public institutions, and representatives of regional organizations.

Table 5

Peaceful Coexistence Activities in Al-Abassiya Locality

Name	Year	Place	Facilitator	All participants	Participants (women)	Percent
Peaceful coexistence project	2012	Al-Madina unit	Al-Abassiya Youth imitative	70	20	29%
Bazaar IFA organization	2023	Al-Madina unit	IFA organization	50	22	44%
Peaceful coexistence and peace building project	2023	Al-Madina unit	Nawat Al Khair organization	50	20	40%

Note. Source: Humanitarian Aid Commission, Al-Abassiya locality, 2024.

Roles of women in solving disputes in neighborhoods. Women, particularly those living in rural areas, play a significant role in resolving disputes that arise among society members; they have a major role in problem solving within society. Through women's associations and informal gatherings, women discuss various issues depending on the prevailing circumstances, for instance, during periods of armed conflict, women engage in discussions about the impacts of war and express their aspirations for peace to be achieved. (FGDs, Al-Abassiya locality, 2024).

Some women in the locality gained fame for their efforts to prevent conflicts between farmers and herders. Similarly, Haja Amna became renowned for her work in preventing conflicts between her tribe and other tribe (Herder union, Al-Abassiya locality, 2024).

Characteristics of Women Participated and Non-participated in Peace Building

Based on a barrier analysis conducted with women who did not participate in peace building in the locality, it turns out that, women participated in peace building and those who did not participate exhibited distinct characteristics as depicted in Table 6.

Table 6

Characteristics of Women Participated and Non-participated in Peace building

Characteristics	Participated women	Non-participated women
Age	19-65	19-65
Educational status	Secondary - territory	Informal education - secondary education
Economic status	Average - very good	Poor - average

Note. Source: researcher, 2024.

Obstacles to Women's Participation in Peace Building

As a result of the data collection through in-depth interviews and focus group discussions conducted with women in Al-Abassiya locality, many obstacles prevent women from participating in different activities in society and peace building activities. These obstacles include cognitive, economic, social, and cultural barriers.

Cognitive obstacles:

Many women in the locality are unaware of what peace building means and the importance of their participation in peace building as a result they do not actively participate in local peace building activities (in-depth interview, 2024).

Lack of education:

The lack of education especially for women in rural areas, was a major reason for their lack of participation in peace building activities in the locality, as a result, the women who participated in peace building activities were mostly from within the city. According to data obtained from the primary education office of locality, 40% of women in the locality did not have access to education and most of them in rural areas.

Economic obstacles:

The economic circumstances of some women prevented them from participating in peace building. According to data collected through in-depth interviews, most women and their families faced financial challenges that hindered their participation in peace building activities. Many of those who identified economic conditions as obstacles mentioned that their families were affected by the decline in family income. Besides their household responsibilities, these women also worked to support their families, particularly in meeting

their family's basic needs. Consequently, they dedicated most of their time to work, leaving them with limited opportunities to engage in public life and contribute to peace building efforts.

Social and cultural obstacles:

Social and cultural obstacles often hinder women from participating in peace building initiatives in Al-Abassiya locality. In in-depth interviews and FGDs, many women revealed that they refrain from engaging in community activities and peace building due to cultural norms imposed by their tribes and communities. A barrier analysis indicated that most of these women live in the western administrative unit of the locality, which is primarily inhabited by tribes such as Misseriya and Beni Halba; the cultural practices of these tribes restrict women from participating in activities outside their communities or tribes.

Institutional obstacles:

Many women excluded from governmental and non-governmental institutions that promote peace building and reconciliation activities. They expressed that, men consistently, enjoy greater participation in such initiatives (in-depth interview, 2024).

Through the various social roles of women in society, including their roles in family, education, health and humanitarian services, empowering and developing women to exercise those roles greatly enhances their participation in peace building in the locality; through their abilities in management and drawing on their humanitarian nature, contributing to solving the obstacles and difficulties that prevent their participation in peace building greatly promotes to achieve sustainable peace in Al-Abassiya locality.

Discussion

This research focused on the social roles of women in Al-Abassiya locality, Kordofan State, examining the obstacles they face and the impact on their participation in peace building.

The study found that women have multiple roles within the family, such as raising children, caring for family members, and contributing to family income as concluded by Kalaivani (2019) and Mojumder (2020). Furthermore, they are actively involved in various sectors, including health care services, providing humanitarian aid, and education. In fact, women represent 70% of the total workforce in the field of education. However, the study also highlighted that women's participation in conflict resolution was found to be negligible and their participation in peaceful coexistence activities is represented only 53%. Numerous obstacles hinder women's participation in the locality, including cognitive, social, economic, and institutional. Notably, rural women had limited participation compared to women within the city; in fact only 20% of the women participate in peace building process and activities from rural areas, the main reasons of that are lack of education, access to information and technologies. Additionally the geographical distance from cities poses another significant barrier.

Through these results, the women's roles in the family can both positively and negatively impact their participation in peace building process in the locality; it can have a positive impact when women are trained to raise children and make members of family aware of the principles of peaceful coexistence, promoting acceptance of diversity and avoiding racism; this contributes to fostering stronger social ties and, consequently, helps to eliminate the root causes of conflicts in the community. On the other hand, women's roles in family can also have negative implication in their participation in peace building; this is attributed to traditions and gender roles in the Al-Abassiya locality which expect women to be caregivers and nurturers spatially in rural areas, which can limit their perceived suitability for roles in public decision making and peace building; in

Al-Gabal administrative unit and some rural areas in western administrative units, the burden of household responsibilities often restricts women's availability and capacity to engage in peace activities (FGDs, in-depth interview, Al-Abassiya locality, 2024). When considering the role of women in education, it becomes evident that their participation plays a crucial part in fostering peace building within their communities; they can accomplish this by training and educating citizens, with a particular focus on women, about the culture and significance of peace building. Furthermore, they can emphasize the crucial involvement of women in achieving sustainable peace.

Kalaivani (2019) and Mojumder (2020) reported out that, women are naturally more peaceful than men and play critical roles in peace building, This was confirmed by the result of this study, as there are no conflicts caused by women in the locality, in addition to their role in providing humanitarian services to displaced person, strengthening the social fabric.

The roles of women in resolving issues within communities in the locality, as well as their involvement in promoting peaceful coexistence through awareness lecture, plays, song and preserving heritage, demonstrate their aptitude for conflict resolution and contribute to local peace building efforts proven by gender theory.

The discrepancies on access to resources, employment, education, training and involvement in peace building process between rural and urban women, highlight an unequal distribution of opportunities for women in peace building. Gender theory advocates for gender equality and it assists to attain sustainable peace.

As for the obstacles that prevent women's participation in peace building process, the findings of Mofya (2022) and Kapur (2019) studies support the conclusions reached by this study, which were represented by social and cultural obstacles, specifically the lack of education. There were other obstacles unique to this study, namely cognitive and economic obstacles, the reasons of why women particularly rural women lack awareness about peace building and their roles are due to the geographical distances from the city, lack of training in the field of peace building and connection among rural women, additionally, rural women are excluded from participation due to their limited education. Busaha (2018) reported out that, the economic obstacles play a major role in hindering women's participation in peace building. Through the focus group discussions conducted in this study, the study also concluded that, women in Al-Abassiya locality especially rural women were focused on meeting their own and family's needs which hindered their participation in public life and peace building. As a result of these obstacles, women's participation in conflict resolution in the locality was neglected; the participation was limited to men, highlighting the unequal distribution of opportunities between genders. This contradicts the theory of empowerment of women as addressed by UNICEF (2017), which emphasizes the need to include both genders when creating a stronger society, and peace building.

Based on the study's findings regarding women's roles in society and the obstacles impeding their participation in peace building, addressing these obstacles will contribute to enabling women's participation in peace building, thus achieving sustainable peace.

Recommendations and Future Research

Provide education and training programs, especially for rural women, focusing on peace building, conflict resolution, leadership, and negotiation skills, which empowers them with the knowledge and skills necessary to participate effectively.

Strengthen rural women's economic status through initiatives like microfinance, vocational training, and access to land, markets, and jobs especially for rural women.

Government and non-governmental entities that carry out peace building initiatives (such as local government and civil society organizations) must ensure women's representation in local peace committees, councils, and other decision-making bodies; this can be achieved through policies, quotas, or other mechanisms that prompted gender inclusive.

Entities that carry out peace building activities should advocate for and implement legal and policy reforms that promote gender equality and protect women's rights. This includes laws that prevent gender-based violence and discrimination and policies that support women's participation in peace building.

Improve rural women's access to information and communication technologies which enhance their ability to connect with active women to stay informed about peace building efforts and share their perspectives.

Educate rural communities about the importance of women's involvement in community matters, such as peace building activities and the attachment of sustainable peace building.

The local government, local organizations, and the Humanitarian Aid Commission must pay attention to women, as they are the most affected by conflicts, by providing psychological and social support services, in addition to supporting them economically, to enable them to perform their roles in society and in building peace.

Educate society about the importance of peaceful coexistence, working to instill the spirit of brotherhood, integration, and solidarity and rejecting differences that prevent its security and stability.

Based on this study, the researcher discovers that, there are numerous aspects that require studying in future, including impact of women's economic status on their participation in peace building, the obstacles faced by rural women in participation in peace building process and women's role during period of conflicts.

Research Challenges

During the research period, the researcher encountered several challenges and obstacles, which can be summarized as follows:

The locality unsafe security conditions resulted in the inability to cover certain villages in the eastern rural unit.

The time period of the research was insufficient to thoroughly investigate all aspects of the study, mainly, due to the situation in Sudan; this situation has hindered the operation of some institutions, making it difficult to obtain some necessary data.

The researcher had relied on previous studies sourced from internet sites, as the opportunity to visit libraries was no longer viable.

Issues related to network posed significant problems.

The absence of electricity in the locality impeded the researcher's work and wasted time.

Research Limitations

The focus group discussions and in-depth interviews did not cover some villages in the eastern rural unit, resulting in insufficient data about women's participation in peace building in the unit.

The researcher relied on the internet to obtain previous studies, as the majority of studies had been conducted in Africa, while the studies conducted in Sudan were not included, resulting in a lack of diversity and comprehensiveness in previous studies.

There is a lack in data related to the economic and social characteristics of women, as well as some statistics on women's administrative representation resulting in the neglect of the administrative aspect and its relationship to women's participation in peace building.

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Ethics Consideration

This study was conducted with strict adherence to ethical guidelines to ensure safety, privacy, and no harm to all participants. These include the following:

The researcher obtained permission from Al-Abassiya locality to conduct the research including permission to collect data from the administrative unit of the locality.

Before data collection, the researcher obtained informed consent from all participants in different primary data collection tools.

Participants were provided with detailed information about the study's purpose, procedures, potential risks, and benefits, both verbally and in written form.

Participants were assured about the voluntary nature of their participation, including the anonymity and confidentiality of the data obtained.

Participants were allowed to ask questions and receive clarification about any aspect of the study before consenting to participants.

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