INFLUENCE OF WOMEN'S PARTICIPATION ON THE EFFECTIVENESS OF CONFLICT RESOLUTION PROCESSES IN JUBA COUNTY, CENTRAL EQUATORIA STATE, SOUTH SUDAN

BEBE DOMINIC PASKALE CHAIKANGA

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DECLARATION

I, **Bebe Dominic Paskale Chaikanga,** hereby declare that this research report titled *"Influence of Women's Participation on the Effectiveness of Conflict Resolution Processes in Juba County, Central Equatoria State, South Sudan"* is my original work. It has not been submitted to any institution or university for the award of a degree, diploma, or certificate, nor has it been duplicated or reproduced in full or part by any other person.

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APPROVAL PAGE

This is to certify that the research report titled *"Influence of Women's Participation on the Effectiveness of Conflict Resolution Processes in Juba County, Central Equatoria State, South Sudan"* has been submitted for examination with my approval as the appointed research supervisor.

Name of Supervisor: **Dr. Ann Abaho**

Signature: _____

Date: _____

DEDICATION

This work is dedicated to my beloved family in particularly my Beloved wife **Madam Victoria Chaikanga** for their unwavering support, encouragement, and sacrifices throughout my academic journey. Special dedication goes to my late parents, who laid the foundation for my education, and to all women peacebuilders whose resilience continues to inspire inclusive conflict resolution in South Sudan.

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ABBREVIATIONS AND ACRONYMS

CEDAW:	Convention on the Elimination of all Forms of Discrimination Against Women
CSO:	Civil Society Organization
DRC:	Democratic Republic of Congo
FBO:	Faith-Based Organization
GBV:	Gender-Based Violence
NGO:	Non-Governmental Organization
SPLA:	Sudan People's Liberation Army
UN:	United Nations
UNMISS:	United Nations Mission in South Sudan
UNSCR:	United Nations Security Council Resolution

OPERATIONAL DEFENITION OF KEY TERMS

Term	Operational Definition
Women's Participation	Refers to the involvement of women in peacebuilding and conflict resolution processes across political, social, and economic dimensions.
Conflict Resolution	Processes and strategies implemented to peacefully address and manage conflicts, particularly in post-conflict societies like Juba County.
Political Participation	Women's engagement in formal decision-making structures such as peace committees, political forums, and leadership roles in governance related to conflict resolution.
Social Participation	Involvement of women in informal peacebuilding activities, community dialogues, reconciliation, and social support networks aimed at fostering cohesion.
Economic Participation	The contribution of women through income-generating activities, trade, cooperatives, and economic empowerment initiatives to support peacebuilding.
Effectiveness	The extent to which conflict resolution efforts achieve their intended outcomes including sustainability, inclusivity, legitimacy, and community trust.
Peacebuilding	Efforts aimed at creating conditions for sustainable peace by addressing root causes of conflict and promoting reconciliation and recovery.
Barriers to Participation	Cultural, social, political, and economic obstacles that limit women's engagement in conflict resolution processes.
Inclusivity	The degree to which all stakeholders, particularly marginalized groups like

	women, are involved in decision-making processes related to conflict resolution.
Juba County	An administrative region in Central Equatoria State, South Sudan, serving as the geographical focus of the study.

ABSTRACT

This study examined the role of women in conflict resolution processes in Juba County, South Sudan, focusing on their participation across political, social, and economic dimensions and how it relates to the effectiveness of peacebuilding efforts. The motivation for the study stemmed from persistent gender disparities in post-conflict governance despite national and international calls for inclusive peace processes. Although South Sudan's transitional frameworks emphasize women's involvement, actual participation remains minimal, largely symbolic, or excluded from key decision-making spaces.

The study was guided by three specific objectives: to assess the level of women's participation in conflict resolution across political, social, and economic dimensions; to identify the challenges to women's participation; and to determine the relationship between women's participation and the effectiveness of conflict resolution in Juba County. A descriptive cross-sectional research design using both quantitative and qualitative methods was employed. Data were collected from 180 respondents through structured questionnaires and 30 respondents for FDGs and interviews. Descriptive statistics, Pearson's correlation, and multiple regression analyses were used for analysis.

The findings revealed that women's participation was generally low across all dimensions. For example, only 14.6% agreed or strongly agreed that women's participation in political decision-making was effective, while 16.6% reported that conflict resolution processes were inclusive of all groups. Challenges such as cultural norms (69.7%), exclusion from formal peace structures (69.2%), low literacy (69.7%), and security threats (75.2%) were major barriers to women's engagement. Correlation results showed significant positive relationships between political ($r = 0.52$), social ($r = 0.46$), and economic ($r = 0.42$) participation and the effectiveness of conflict resolution. The regression model confirmed these findings with all dimensions being significant predictors ($R^2 = 0.642$, $p < 0.001$).

In conclusion, the study confirms that meaningful and multi-dimensional participation of women significantly contributes to effective conflict resolution. However, structural, cultural, and institutional barriers continue to limit this participation. The study recommends robust policy reforms, increased funding for women's initiatives, capacity building, and gender-sensitive peace frameworks that ensure women's voices are not only heard but are central to peacebuilding in South Sudan

CHAPTER ONE: INTRODUCTION

1.1 Introduction

The role of women in conflict resolution and peacebuilding has gained global recognition, particularly since the adoption of United Nations Security Council Resolution (UNSCR) 1325, and the African Chater on Human and Peoples Rights on right of women, which advocates for the inclusion of women in all aspects of peace processes (UN Women, 2023). Studies show that women's participation enhances the legitimacy, inclusiveness, and durability of peace agreements (Olonisakin et al., 2021; Bouvier, 2020).

In South Sudan, women have played critical roles in grassroots peacebuilding, yet they remain marginalized in formal conflict resolution processes (UN Women, 2022). Although the 2018 Revitalized Agreement on the Resolution of the Conflict in South Sudan (R-ARCSS) mandates a 35 percent quota for women's participation, this target has not been fully realized (Government of South Sudan, 2021; SSCSF, 2022). There is also limited empirical evidence on how women's participation influences the effectiveness of peace processes, particularly in local contexts such as Juba County in South Sudan (Amnesty International, 2023). This study will analyze the breadth of women's participation in conflict resolution in Juba County and examine its relationship with the effectiveness of conflict resolution processes. The findings contribute to strengthening gender-responsive peacebuilding efforts in South Sudan.

Chapter One of this report presents the background to the study, the statement of the problem, the purpose and objectives of the study, the research questions and hypothesis, the scope of the study as well as the significance and justification of the study.

1.2 Background to the Study

Globally, women's participation in conflict resolution and peacebuilding has become a critical issue within international policy and academic debates. The adoption of United Nations Security Council Resolution (UNSCR) 1325 in 2000 marked a milestone by formally recognizing the unique roles that women play in preventing conflict, building peace, and supporting post-conflict recovery (UN Women, 2023). However, despite this policy framework and subsequent resolutions, women remain largely marginalized in formal peace processes. Between 1992 and 2019, women represented only 13 percent of negotiators, 6 percent of mediators, and 6 percent of peace agreement signatories worldwide (UN Women, 2023). Where women have participated meaningfully, they have enhanced the legitimacy, inclusiveness, and durability of peace agreements. For example, in Liberia, the efforts of the *Women of Liberia Mass Action for Peace* were pivotal in ending the second Liberian civil war and pressuring warring parties toward negotiation (Olonisakin et al., 2021). Similarly, in Colombia**,** women's organizations secured 130 gender-related provisions in the 2016 peace accord, contributing to its strong emphasis on social justice (Bouvier, 2020).

Across Africa, the contribution of women to peacebuilding is increasingly recognized, yet deeply uneven. Many African women continue to mobilize for peace at the grassroots level, but face significant structural barriers when attempting to access formal peace platforms (Ibrahim & Tadesse, 2020). The African Union (AU) has advanced the Women, Peace, and Security (WPS) agenda through mechanisms such as the Continental Results Framework (AU, 2020). Successful examples include Kenya**,** where women played crucial roles in facilitating community dialogue and healing after the 2007–2008 post-election violence (Kivoi & Nasong'o, 2022). In Rwanda**,** women's leadership in post-genocide reconstruction has demonstrated how gender-inclusive governance can promote national reconciliation (Burnet,

2020). However, many peace processes in countries such as Mali**,** Sudan**,** and Central African Republic remain dominated by male elites, with women's voices marginalized (UNDP, 2021).

In East Africa, women have played influential but often unrecognized roles in conflict resolution. In Uganda**,** women contributed to community-level peacebuilding during and after the Lord's Resistance Army conflict, fostering reintegration and social cohesion (Tripp, 2021). In Burundi**,** women's groups advocated for the inclusion of gender-sensitive provisions in the 2000 Arusha Peace Agreement, although their participation in formal processes remained limited (Ferguson, 2021). Yet, throughout the region, patriarchal norms, political exclusion, and security risks continue to constrain women's participation in national peace negotiations and post-conflict governance structures (Ibrahim & Tadesse, 2020).

South Sudan presents a particularly stark case. Since gaining independence in 2011, the country has experienced cycles of violent conflict, including the devastating civil war that began in 2013, which resulted in over 400,000 deaths and displaced nearly 4 million people (UNHCR, 2023). Women and girls in South Sudan have borne the brunt of this violence, facing widespread sexual violence, displacement, and loss of livelihoods (Human Rights Watch, 2022). Nonetheless, they have also emerged as key actors in peacebuilding. Women's organizations such as the *South Sudan Women's Coalition* and faith-based groups have engaged in community mediation, advocated for ceasefires, and promoted trauma healing (UN Women, 2022).

The *Revitalized Agreement on the Resolution of the Conflict in South Sudan* (R-ARCSS), signed in 2018, mandates a 35 percent quota for women's participation in governance and peace processes (Government of South Sudan, 2021). However, implementation of this commitment remains inconsistent. A 2022 report by the *South Sudan Civil Society Forum* revealed that women's representation in key peace committees and transitional structures often

falls short of the quota, and that women's voices are frequently sidelined in high-level negotiations (SSCSF, 2022). Yet, when women do participate, they tend to bring broader concerns about human security, social cohesion, and gender justice to the peace agenda (Paffenholz et al., 2016).

In Central Equatoria State, home to South Sudan's capital Juba and the conflict-affected Juba County, women's participation in peacebuilding is especially critical. The region has experienced intense violence, forced displacement, and intercommunal tensions (ReliefWeb, 2023). In Juba County, women's groups such as *Mama Ye* and *Women's Peacekeeping Teams* engage in grassroots mediation, support survivors of gender-based violence, and promote dialogue between conflicting communities (Oxfam, 2021). Local initiatives, including church-based peacebuilding efforts, have demonstrated the transformative potential of women's involvement in rebuilding social cohesion (UNMISS, 2023). Nevertheless, women in Juba County and Central Equatoria State face profound challenges. Patriarchal cultural norms, exclusion from formal political spaces, limited access to education and economic resources, and the pervasive threat of gender-based violence all constrain their ability to participate meaningfully in formal conflict resolution processes (Amnesty International, 2023). Moreover, while women's informal contributions to peacebuilding are significant, they are rarely recognized in official peace negotiations or decision-making bodies (UNFPA, 2023).

In this complex context, there is an urgent need for systematic research to analyze the political, social, and economic dimensions of women's participation in conflict resolution processes in Juba County. Understanding how women's engagement influences the effectiveness of peace efforts is essential not only for advancing gender justice, but also for promoting more inclusive, sustainable, and locally owned peace in South Sudan.

1.3 Statement of the Problem

South Sudan remains one of the most fragile states globally, with recurring cycles of violence since its independence in 2011. The 2013 civil war and subsequent conflicts have devastated the country, causing over 400,000 deaths and displacing nearly 4 million people (UNHCR, 2023). Amid this turmoil, women have borne a disproportionate share of the suffering, facing high rates of sexual violence, displacement, and socio-economic marginalization (Human Rights Watch, 2022). At the same time, women have emerged as key agents of resilience and peacebuilding within their communities (UN Women, 2022).

Recognizing the critical role of women, the Revitalized Agreement on the Resolution of the Conflict in South Sudan (R-ARCSS), signed in 2018, mandates a 35 percent quota for women's participation in governance and peace processes (Government of South Sudan, 2021). In addition, the South Sudan National Action Plan on UNSCR 1325 and the African Chater on Human and Peoples Rights on right of women, revised in 2021, calls for the strengthening of women's roles in promoting peace and security (Government of South Sudan, 2021). However, despite these formal commitments, the practical participation of women in formal conflict resolution remains limited. A recent report by the South Sudan Civil Society Forum (SSCSF, 2022) revealed that women's representation in peace structures and transitional governance bodies frequently falls short of the mandated quota. When included, women often face marginalization and tokenism in decision-making processes (UN Women, 2022).

At the grassroots level, women have played a vital role in promoting reconciliation and social healing. In Juba County and across Central Equatoria State, women's organizations, faith-based groups, and community leaders have facilitated local dialogues, supported trauma healing, and worked to rebuild trust between divided communities (Oxfam, 2021; UNMISS, 2023). However, these informal contributions are often invisible in official peace processes, and women face entrenched barriers to meaningful participation. These include patriarchal

cultural norms, high levels of gender-based violence, limited access to education and economic resources, and exclusion from formal political structures (Amnesty International, 2023; UNFPA, 2023).

While existing literature highlights women's contributions to local peacebuilding (UN Women, 2022; Oxfam, 2021), there remains a significant gap in understanding how women's participation, across political, social, and economic dimensions, actually influences the effectiveness of conflict resolution processes in South Sudan. Without such evidence, policy and programming efforts to advance gender-inclusive peacebuilding risk being superficial and may fail to harness the full potential of women's leadership in fostering sustainable peace (SSCSF, 2022).

This study therefore seeks to address this gap by analyzing the influence of women's participation on the effectiveness of conflict resolution processes in Juba County. Generating such evidence is essential to inform gender-responsive peacebuilding strategies that can help build a more inclusive, just, and resilient South Sudan.

1.4 General Objectives of the Study

The study to analyzed the breadth of women's participation and its influence on the effectiveness of conflict resolution processes in Juba County, Central Equatoria State, South Sudan.

1.5 Specific Objectives

1. To assess the extent and nature of women's participation in conflict resolution across political, social, and economic dimensions and evaluate how each domain influences inclusivity and effectiveness in peacebuilding processes

2. To identify and analyze the key structural, cultural, and institutional barriers that hinder women's effective participation in conflict resolution processes within Juba County.

3. To determine the statistical relationship between women's participation in political, social, and economic dimensions and the overall effectiveness of conflict resolution processes in Juba County.

1.6 Research Questions

1. What is the level of women's participation in conflict resolution processes in Juba County across political, social, and economic dimensions?
2. What are the challenges to women's participation in conflict resolution processes in Juba County?
3. What is the relationship between the level of women's participation and the effectiveness of conflict resolution processes in Juba County?

1.7 Study Hypothesis

1. There is a significant positive relationship between the level of women's participation in conflict resolution processes and the effectiveness of conflict resolution outcomes in Juba County.

1.8 Scope of the Study

1.8.1 Content Scope

The study focused on analyzing the level of women's participation across political, social, and economic dimensions and its relationship with the effectiveness of conflict resolution processes in Juba County, Central Equatoria State. It examined both formal and informal avenues through which women will participate in conflict resolution, including peace negotiations, community mediation, reconciliation efforts, and post-conflict recovery activities. It further evaluated how these forms of participation will influence key outcomes of conflict resolution processes such as inclusiveness, legitimacy, social cohesion, and sustainability. The study did not cover other aspects of the Women, Peace, and Security agenda such as protection or prevention, as these are outside the primary focus of this research. The study focused on these dimensions because they address critical gaps in the literature and respond to pressing policy concerns regarding the promotion of inclusive and sustainable peace building efforts in South Sudan (SSCSF, 2022; UN Women, 2022).

1.8.2 Geographical Scope

The study was geographically limited to Juba County in Central Equatoria State, South Sudan. Juba County was selected because it is both the political and administrative center of South Sudan and an area where national-level and community-level conflict resolution processes take place. The County has experienced significant conflict and displacement and is home to a concentration of active women's organizations and networks engaged in peacebuilding. The study therefore focused on this area because it provided valuable insights into how women's participation in conflict resolution operates within a politically strategic and diverse environment.

1.8.3 Time Scope

The study covered the period from 2018 to 2025. This time frame was selected because the signing of the Revitalized Agreement on the Resolution of the Conflict in South Sudan (R-ARCSS) in 2018 marked a new phase in the country's peace process, accompanied by formal commitments to increase women's participation in governance and peace processes. The study focused on this period because it allowed for the assessment of women's participation and its influence on conflict resolution effectiveness during a critical phase of national peacebuilding, offering timely and policy-relevant insights.

1.9 Significance of the Study

This study is expected to be significant both academically and practically, as it will contribute to the growing body of knowledge on gender and peacebuilding in post-conflict societies, and it will offer actionable insights for policymakers, practitioners, and local communities in South Sudan.

The study is expected to be significant to policymakers in South Sudan because it will provide evidence-based insights on how women's participation influences the effectiveness of conflict resolution processes. These insights will be useful for informing the design and implementation of gender-responsive peacebuilding policies and ensuring that the commitments made under the Revitalized Agreement on the Resolution of the Conflict in South Sudan (R-ARCSS) and the National Action Plan on UNSCR 1325 are translated into meaningful outcomes.

It is hoped that the study will be valuable to peacebuilding practitioners, including local and international non-governmental organizations (NGOs), faith-based organizations, and women's networks, because it will document both the barriers and the enablers that affect women's meaningful participation in conflict resolution processes. This knowledge will help

practitioners develop more effective programs and advocacy strategies aimed at enhancing women's roles in peacebuilding at both the community and national levels.

The study will also be important to women in Juba County and across South Sudan because it will highlight the contributions they are already making to peacebuilding and conflict resolution. By systematically analyzing the relationship between their participation and the effectiveness of conflict resolution outcomes, the study will contribute to validating and amplifying women's voices in the peace process.

Furthermore, the study will contribute to academic scholarship by filling a gap in the existing literature on the Women, Peace, and Security agenda in South Sudan. It will provide empirical evidence on how different dimensions of women's participation—political, social, and economic—affect peace outcomes in a fragile and complex conflict environment. The findings will therefore serve as a reference for future researchers interested in gender, peacebuilding, and conflict resolution in South Sudan and similar post-conflict contexts.

Finally, the study will be timely and relevant because it will cover a critical period in South Sudan's peace process (2018–2025), when key national and international commitments to gender-inclusive peacebuilding are being tested. The study's findings will thus offer practical guidance for strengthening women's roles in ongoing and future conflict resolution efforts.

1.10 Justification of the Study

This study was justified by the need to deepen understanding of how women's participation influences the effectiveness of conflict resolution processes in South Sudan, a country where women have been historically marginalized from formal peacebuilding efforts despite their substantial contributions at the community level. While several global and national frameworks, such as the United Nations Security Council Resolution 1325 and South Sudan's

Revitalized Agreement on the Resolution of the Conflict (R-ARCSS), recognize the importance of women's participation, empirical evidence on the actual relationship between women's participation and conflict resolution effectiveness remains limited in the South Sudanese context.

The study was also justified by the current gaps in both policy and practice. Although the R-ARCSS mandates a 35 percent quota for women's participation in governance and peace processes, recent reports indicate that this target has not been fully met and that women continue to face exclusion from key decision-making spaces (SSCSF, 2022; UN Women, 2022). Without systematic research on how women's participation affects the outcomes of peace processes, efforts to promote gender-inclusive peacebuilding may lack focus and impact.

Furthermore, the study is justified by the practical need to inform the work of peacebuilding actors in Juba County and beyond. Many local and international organizations are working to strengthen women's roles in conflict resolution, yet they require context-specific data and analysis to design effective interventions. By providing insights into the barriers and enablers of women's participation, as well as the tangible effects of their involvement on peace outcomes, this study will offer valuable guidance for policy and program development.

Academically, the study was justified by the need to contribute to the growing but still limited literature on gender and peacebuilding in South Sudan. Most existing research focuses on women's experiences of violence and victimization, while fewer studies systematically explore their agency and impact in shaping peace outcomes. This study therefore fills an important gap by highlighting the ways in which women's political, social, and economic participation can contribute to more effective and sustainable conflict resolution.

Finally, the study was timely because focused on the period following the signing of the R-ARCSS (2018–2025), a critical phase in South Sudan's peace process when the potential for genuine transformation toward gender-inclusive peacebuilding is still unfolding. The findings will provide evidence that can inform ongoing efforts to ensure that women's participation in conflict resolution moves beyond symbolic representation toward meaningful influence.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter reviews existing theoretical and empirical literature related to women's participation in conflict resolution and the effectiveness of conflict resolution processes. It examines global, African, and South Sudanese perspectives on the political, social, and economic dimensions of women's participation, and explores how these dimensions interact with peacebuilding outcomes. The chapter also identifies key gaps in the literature and presents the conceptual framework that will guide this study.

2.2 Theoretical Review

This study will be guided by two complementary theoretical perspectives namely the; Feminist Peace and Conflict Theory and Social Exclusion Theory. Together, these theories will offer a valuable framework for understanding how women's participation influences the effectiveness of conflict resolution processes in Juba County, South Sudan, and for identifying the structural barriers that hinder their meaningful involvement.

2.2.1 Feminist Peace and Conflict Theory

The Feminist Peace and Conflict Theory (FPCT) emerged as a critical response to the male-dominated assumptions that historically shaped the fields of peace and security studies. It is premised on the assumption that gender relations deeply influence both the causes and consequences of conflict and that peace processes lacking gender inclusivity are likely to be incomplete and unsustainable (True, 2020). The theory posits that women are not merely passive victims of war but active agents of peace, capable of contributing unique perspectives that emphasize reconciliation, social justice, and community healing (Pankhurst, 2020). One of FPCT's main strengths is that it reframes the understanding of peace to extend beyond the

mere cessation of violence, focusing instead on the broader dimensions of human security and well-being (Anderlini, 2021). It also highlights the empirical evidence that women's participation leads to more legitimate, inclusive, and durable peace agreements (Olonisakin et al., 2021).

However, the theory is not without limitations. It has been critiqued for occasionally essentializing women by implying that they are naturally more peaceful or morally superior than men, which can obscure the diversity of women's experiences and roles in conflict (True, 2020). Moreover, while it offers valuable qualitative insights, it sometimes lacks the operational tools necessary for quantitatively measuring women's impact within formal peace processes. FPCT has been applied in analyzing women's roles in several peacebuilding contexts, including the Liberian peace process (Olonisakin et al., 2021), the Colombian peace process (Bouvier, 2020), and post-genocide reconstruction in Rwanda (Burnet, 2020). In this study, FPCT will be used to explore how women's political, social, and economic participation contributes to the legitimacy, inclusiveness, and sustainability of conflict resolution processes in Juba County. It will also guide the analysis of how women's priorities and agency shape peacebuilding outcomes at both the community and formal levels.

2.2.2 Social Exclusion Theory

Social Exclusion Theory provides a complementary lens for this study by focusing on the structural and cultural barriers that systematically marginalize certain groups from political, economic, and social participation (Silver, 2007). The theory assumes that exclusion is not simply the result of individual choices but is embedded in institutional arrangements, social norms, and power relations (Atkinson & Errington, 2021). In the context of peacebuilding, this theory explains why women's voices and agency often remain absent or undervalued in formal conflict resolution structures, even in the face of formal commitments to gender inclusion

(Ibrahim & Tadesse, 2020). A key strength of Social Exclusion Theory is its ability to uncover the hidden dynamics of marginalization that persist despite the appearance of formal equality, offering insights into the gap between policy and practice (True, 2020).

Nonetheless, the theory also faces certain limitations. It tends to focus heavily on identifying barriers without always providing clear pathways for overcoming them, and it can underplay the agency of excluded groups who resist marginalization in creative ways. The theory has been widely applied in studies of women's exclusion from political and economic life in fragile states, including analyses of peacebuilding in Sudan, the Central African Republic, and South Sudan (Ibrahim & Tadesse, 2020; SSCSF, 2022). In this study, Social Exclusion Theory will be used to examine the institutional, cultural, and structural barriers that prevent women in Juba County from participating fully and meaningfully in conflict resolution processes. It will also inform the analysis of why the 35 percent quota mandated by the R-ARCSS remains inconsistently implemented and often symbolic (Government of South Sudan, 2021; SSCSF, 2022).

Taken together, the Feminist Peace and Conflict Theory and Social Exclusion Theories will provide a strong conceptual foundation for this study. FPCT will offer insights into the potential contributions and transformative impacts of women's participation on the effectiveness of conflict resolution processes, while Social Exclusion Theory will explain the structural and cultural barriers that hinder such participation. The combined use of these theories will enable the study to address not only *whether* and *how* women's participation matters for peacebuilding outcomes in Juba County, but also *why* persistent gaps between policy commitments and actual practice remain. This integrated approach will help generate practical recommendations for promoting more inclusive and effective peacebuilding in South Sudan.

2.3 Empirical Review

2.3.1 1. To assess the extent and nature of women's participation in conflict resolution across political, social, and economic dimensions and evaluate how each domain influences inclusivity and effectiveness in peacebuilding processes.

Women's participation in conflict resolution processes has been widely recognized as a critical factor in building inclusive and sustainable peace (UN Women, 2023). Global frameworks such as the United Nations Security Council Resolution (UNSCR) 1325 emphasize the need for women's involvement in all stages of peace processes. Empirical evidence from various conflict-affected contexts shows that when women actively participate, peace agreements tend to be more durable and responsive to community needs (Olonisakin et al., 2021; Bouvier, 2020).

In South Sudan, women have played significant roles in both formal and informal peacebuilding initiatives. However, structural barriers and deeply entrenched patriarchal norms continue to limit their full and meaningful participation, particularly at the formal level (UN Women, 2022; SSCSF, 2022). Much of the existing literature has focused on national-level peace processes, with less attention given to local contexts such as Juba County, where community-based conflict resolution efforts are critical to peacebuilding.

This section reviews the existing literature on women's participation in conflict resolution across three key dimensions, political, social, and economic as they apply to the context of Juba County. For each dimension, the review highlights the current state of knowledge, identifies weaknesses and gaps, discusses the immediate relevance to this study, and outlines contributions to the broader understanding of gender-responsive peacebuilding in South Sudan.

2.3.2.1 Political Participation

Political participation is one of the most visible and measurable indicators of women's inclusion in conflict resolution processes. It encompasses women's representation in formal peace negotiations, governance structures, policymaking bodies, and transitional authorities established as part of peace agreements. In the context of South Sudan, the Revitalized Agreement on the Resolution of the Conflict in South Sudan (R-ARCSS), signed in 2018, explicitly mandated a 35 percent quota for women's representation in governance and peace processes (Government of South Sudan, 2021). This provision was intended to address historical gender imbalances and ensure that women's perspectives and interests are reflected in decisions related to peacebuilding and post-conflict governance.

However, empirical evidence suggests that this target remains largely unmet in practice. Women's representation in formal peace talks, national committees, and transitional governance structures continues to be symbolic, with little substantive influence on decision-making (SSCSF, 2022; UN Women, 2022). The quota has often been treated as a ceiling rather than a minimum threshold, and appointments of women to key positions are frequently driven by political patronage rather than genuine commitment to gender equality (Amnesty International, 2023).

Patriarchal norms, militarized political culture, and institutional resistance continue to obstruct women's full and meaningful participation. Ibrahim and Tadesse (2020) note that South Sudanese politics remain dominated by male ex-combatants and military elites, whose networks and decision-making structures are deeply exclusionary. Women who do enter political spaces often face intimidation, harassment, and tokenism, which undermines their ability to contribute effectively to peace processes (Amnesty International, 2023). Furthermore, the political parties responsible for nominating candidates to peace structures frequently fail to

uphold the quota, citing a lack of "qualified" women or using loopholes to avoid compliance (SSCSF, 2022).

In addition to these institutional barriers, cultural attitudes also shape the political landscape. Traditional gender roles in South Sudan often discourage women from participating in public life or voicing opinions in political forums (UN Women, 2022). Women's political activism is sometimes viewed as transgressive, exposing them to stigma and social backlash (Oxfam, 2021). These dynamics are particularly pronounced in rural areas and at the community level, where customary governance structures remain influential.

While political participation has been a focus of both international and national advocacy efforts, the existing literature has notable limitations. Much of it concentrates on national-level processes and formal peace agreements, with relatively little attention paid to sub-national contexts such as Juba County. Yet, as Paffenholz et al. (2016) argue, peacebuilding is a multi-level process, and local political participation is essential for building sustainable and inclusive peace. The lack of systematic data on women's political engagement at the community and county levels represents a significant gap.

Moreover, existing studies tend to emphasize quantitative indicators of participation, such as the number or percentage of women in peace structures, without adequately examining the quality and effectiveness of that participation (Tripp, 2021). Representation alone does not guarantee influence; what matters is whether women can shape agendas, contribute to decisions, and hold leadership roles within peace processes. This distinction is critical in South Sudan, where formal quotas often mask continued marginalization of women's voices.

The present study will address these gaps by assessing both the extent and the quality of women's political participation in conflict resolution processes in Juba County. It will explore not only whether women are represented in peace forums but also how their participation influences outcomes, decision-making dynamics, and the overall legitimacy of conflict

resolution efforts. By bringing a local lens to the analysis of political participation, the study will contribute to a better understanding of gender and peacebuilding in South Sudan and help inform more effective strategies for promoting meaningful inclusion.

2.3.2.2 Social Participation

Social participation refers to women's engagement in grassroots peacebuilding, community mediation, traditional justice, and the reconstruction of social cohesion in post-conflict settings. In the South Sudanese context, this dimension of women's participation is critically important, as much of the real peacebuilding work happens at the community level, where women often play central and sustained roles (UN Women, 2022). Given the limited space afforded to women in formal peace processes, social participation becomes a primary avenue through which women contribute to conflict resolution and local peacebuilding (Oxfam, 2021).

Women in South Sudan engage in a wide range of social peacebuilding activities, including facilitating inter-communal dialogues, organizing reconciliation ceremonies, and participating in traditional justice mechanisms (Oxfam, 2021). These forms of participation are grounded in women's roles as community caregivers, cultural mediators, and trusted figures in local society. Paffenholz et al. (2016) argue that women's involvement in these processes brings critical perspectives on social justice, healing, and reconciliation that are often absent from elite-driven peace negotiations.

Faith-based organizations, women's groups, and local peace committees led by women have been particularly influential in fostering dialogue and trust between warring communities in Central Equatoria State, including Juba County (UNMISS, 2023). For example, women affiliated with church networks have played vital roles in facilitating conversations between communities divided by ethnic conflict and displacement (Oxfam, 2021). In addition, women's associations and self-help groups often serve as safe spaces where survivors of gender-based

violence and trauma can access psychosocial support, thereby contributing to the broader process of social healing (UNFPA, 2023).

Women's social participation also extends to roles in early warning and violence prevention. Community-based networks of women have been involved in monitoring tensions and providing intelligence to local authorities and peace actors, helping to prevent escalation into violence (Ibrahim & Tadesse, 2020). Such informal mechanisms of peacebuilding are highly relevant in fragile environments like Juba County, where state capacity is weak and formal peace structures may lack legitimacy at the grassroots level.

However, the literature also reveals significant weaknesses and gaps in this area. Much of women's social participation remains informal and is often unrecognized or undervalued by formal peace processes (Amnesty International, 2023). The dominance of male-led political and military actors in national-level negotiations means that the contributions of women at the community level are rarely integrated into broader peace frameworks (UN Women, 2022). In addition, there is limited documentation and systematic analysis of women's grassroots peacebuilding work. Many local efforts remain invisible to both researchers and policymakers, partly due to a lack of resources and partly due to the undervaluation of informal peacebuilding (Tripp, 2021).

Another gap lies in the sustainability and protection of women peacebuilders themselves. Studies show that women engaged in grassroots peacebuilding often face heightened risks of violence and intimidation (Amnesty International, 2023). Their safety and well-being are not consistently prioritized in peacebuilding strategies, limiting their ability to sustain engagement over time.

Furthermore, existing literature tends to focus on women's roles in reconciliation and healing, with less attention paid to how their social participation influences political processes and decision-making structures. The interface between grassroots peacebuilding and formal

political structures remains poorly understood (Paffenholz et al., 2016), creating another area where more research is needed.

The present study contributes to filling these gaps by systematically documenting and analyzing the nature, scope, and impact of women's social participation in conflict resolution processes in Juba County. It explored not only the forms of participation that women engage in, but also how their contributions affect community cohesion, legitimacy of peace processes, and linkages to broader political and governance frameworks. By elevating the visibility of women's social participation, the study helps inform strategies for integrating grassroots peacebuilding efforts into formal conflict resolution structures in South Sudan.

2.3.2.3 Economic Participation

Economic participation is an often overlooked yet critically important dimension of women's involvement in conflict resolution and peacebuilding. In post-conflict settings, women's economic empowerment is widely recognized as a driver of peace, as it fosters household stability, reduces vulnerability, and enhances community resilience (O'Reilly, Súilleabháin, & Paffenholz, 2015; Anderlini, 2021). Economic agency not only provides women with livelihoods but also strengthens their social status, bargaining power, and capacity to influence both local governance and peacebuilding outcomes (Domingo et al., 2020).

In South Sudan, women participate in a wide range of economic activities that are essential to both household survival and broader community recovery. These include small-scale cross-border trade, agricultural production, livestock rearing, market vending, fishing, and participation in cooperatives and savings groups (UN Women, 2022; Kindersley & Majok, 2021). Women's economic contributions sustain local markets and often serve as lifelines for families displaced or impoverished by conflict (Oxfam, 2021). Their resilience and adaptability in fragile market environments are key to community recovery and food security.

Studies argue that women's economic activities also function as informal mechanisms for building peace and promoting inter-communal cooperation (O'Reilly et al., 2015; Olonisakin et al., 2021). Market spaces in Juba County and other conflict-affected regions of Central Equatoria serve as neutral grounds where women from different ethnic groups interact and trade across conflict divides (Kindersley & Majok, 2021). Joint market initiatives, cross-ethnic business networks, and women-led savings groups all help to rebuild trust and encourage cooperation between previously opposing communities (Paffenholz et al., 2016). Furthermore, women's collective economic participation enhances their leadership potential and visibility in community decision-making structures (Domingo et al., 2020).

Women's access to economic resources is also associated with increased autonomy and bargaining power at both household and community levels (Ibrahim & Tadesse, 2020). Women who control income and assets are more likely to influence household priorities and contribute to community governance. In fragile contexts, this empowerment can translate into greater involvement in peace dialogues and local leadership (GIZ, 2022). Moreover, economic participation provides women with networks of solidarity and mutual support, which are critical for collective action in peacebuilding efforts (O'Reilly et al., 2015).

Despite these contributions, significant barriers to women's economic participation persist in South Sudan. Gender-based violence, particularly harassment and extortion in public markets, continues to be a major deterrent (UNFPA, 2023). Structural barriers such as limited access to credit, land, and formal employment opportunities disproportionately affect women (Amnesty International, 2023; Kindersley & Majok, 2021). Discriminatory legal frameworks and customary norms often restrict women's ownership of productive assets, land inheritance, and control over financial resources (UN Women, 2022; GIZ, 2022).

Persistent insecurity and localized violence also disrupt markets and limit women's mobility (UNMISS, 2023). Women engaged in cross-border or inter-ethnic trade frequently encounter

security risks, including arbitrary taxation and ethnic profiling (Kindersley & Majok, 2021). Moreover, the economic shocks caused by conflict exacerbate existing gender inequalities, further marginalizing women from the formal economy (Domingo et al., 2020).

A critical gap in both academic and policy literature is the lack of explicit integration between women's economic participation and formal peacebuilding strategies (O'Reilly et al., 2015). Many livelihood programs focus narrowly on income generation and fail to address the broader peacebuilding potential of women's economic agency (Domingo et al., 2020; GIZ, 2022). Similarly, national peacebuilding frameworks rarely acknowledge the central role of women's economic contributions in fostering social cohesion and resilience (UN Women, 2022).

The present study addresses these gaps by examining how women's economic roles in Juba County interact with and contribute to broader conflict resolution processes. It explores how women leverage economic participation to promote inter-communal cooperation, influence local governance, and strengthen community resilience in a post-conflict environment. By documenting these linkages, the study will generate insights for integrating economic empowerment into gender-responsive peacebuilding strategies in South Sudan.

2.3.2 2. To identify and analyze the key structural, cultural, and institutional barriers that hinder women's effective participation in conflict resolution processes within Juba County.

Women's participation in conflict resolution processes has increasingly gained global attention, particularly under the Women, Peace and Security (WPS) agenda, yet numerous challenges persist. Globally, despite the adoption of United Nations Security Council Resolution 1325 and subsequent related resolutions, the representation of women in formal peace negotiations remains alarmingly low. According to UN Women (2023), women constituted only 13% of negotiators and 6% of mediators in major peace processes between

2020 and 2023. Structural barriers, patriarchal norms, and limited political will continue to hinder the meaningful inclusion of women in decision-making during and after conflicts (O'Reilly, 2021). Additionally, there has been a troubling increase in conflict-related gender-based violence (GBV), which discourages many women from participating in public and political spaces. The United Nations (2022) reports a 50% rise in conflict-related sexual violence in recent years, further underlining the need for protective frameworks to ensure women's safety during peace processes.

In Africa, the African Union (AU) has made commitments to advancing the WPS agenda through initiatives such as the Continental Results o and National Action Plans. However, implementation remains inconsistent and often symbolic. For instance, although over 30 African countries have adopted National Action Plans on WPS; many lack the resources and institutional capacity to translate them into tangible outcomes (Abdulmelik & Mwiine, 2021). The dominance of customary justice systems, particularly in rural and post-conflict areas, often marginalizes women due to entrenched gender biases and limited legal literacy. In many instances, the integration of women's grassroots peacebuilding efforts into national mechanisms is weak, further stifling their influence on formal conflict resolution (Kasambala, 2022).

The East African region faces additional complexities. In countries like Ethiopia, South Sudan, and Uganda, socio-political instability has exposed the fragility of gender-inclusion mechanisms. For example, media framing in East Africa tends to portray women as victims rather than agents of peace, which reinforces stereotypes and diminishes their credibility in peacebuilding (Nduva, 2022). Furthermore, the digital divide exacerbates exclusion, as many women lack access to the online platforms where critical discussions on peace and conflict take place. A case study on Ethiopia's Tigray conflict found that digital spaces were increasingly

influential in peace discourse, yet women were significantly underrepresented due to poor access and online harassment (Gebremariam & Abebe, 2023). These factors collectively undermine efforts to ensure women's full participation in conflict transformation.

South Sudan presents one of the most complex environments for women's participation in conflict resolution. Despite a constitutional commitment to allocate at least 25% of political positions to women, the country continues to witness the marginalization of women in peace negotiations and post-conflict governance structures. According to Jok and Biong (2021), cultural norms and the lack of enforcement mechanisms often render such quotas ineffective in practice. Women are rarely selected for meaningful leadership roles within transitional justice and peace implementation bodies, and those who do participate often have limited decision-making power. Furthermore, the prevalence of GBV in conflict zones, coupled with the absence of robust legal redress systems, discourages women from taking part in public decision-making processes. A report by UNMISS and OHCHR (2022) highlights the widespread impunity for perpetrators of sexual violence, which continues to undermine women's trust in the justice system. Moreover, economic barriers such as poverty and educational disadvantages restrict many South Sudanese women from participating in high-level negotiations, as they often lack the resources and networks needed to engage meaningfully (Deng, 2023). Although some progress has been made in increasing women's parliamentary representation, it remains largely superficial, with most women excluded from influential portfolios.

Despite the growing body of literature on the subject, several gaps remain. First, there is limited empirical research evaluating the actual impact of gender quotas on women's leadership in peace processes, most studies focus on representation rather than influence. Second, the intersection between digital exclusion and women's marginalization in conflict resolution is

underexplored, particularly in contexts like South Sudan where online engagement is increasingly critical. Third, while the role of customary justice systems in limiting women's agency is acknowledged, comparative analyses that explore how these systems interact with formal laws are scarce. Furthermore, few studies have systematically examined how media narratives affect women's access to peace platforms, or whether economic empowerment initiatives have translated into greater leadership opportunities for women in peacebuilding. Lastly, although GBV is widely reported, its specific deterrent effects on women's willingness to participate in peace processes remain poorly understood.

In sum, while policy frameworks and advocacy have significantly advanced the agenda of women's inclusion in conflict resolution, substantial obstacles remain at structural, cultural, economic, and digital levels. These challenges are particularly acute in fragile contexts such as South Sudan. There was need for targeted research that not only measures representation but also interrogates the quality and impact of women's participation across diverse peace processes.

2.3.3 3. To determine the statistical relationship between women's participation in political, social, and economic dimensions and the overall effectiveness of conflict resolution processes in Juba County.

Over the past two decades, there has been increasing global recognition that women's participation in conflict resolution processes is not only a matter of rights and representation, but also a key factor in determining the effectiveness and sustainability of peace outcomes (O'Reilly, Súilleabháin, & Paffenholz, 2015). Numerous studies suggest that when women meaningfully participate, peace agreements are more likely to address the root causes of conflict, promote social justice, and build long-term social cohesion (Paffenholz et al., 2016; Anderlini, 2021).

Global empirical research supports this link. O'Reilly et al. (2015) found that peace processes involving women were 35 percent more likely to last at least 15 years than those that excluded them. Similarly, Paffenholz et al. (2016) argue that women's participation is associated with higher levels of local legitimacy and broader public support for peace agreements. Women's contributions often include advocacy for human rights, reconciliation, transitional justice, and inclusive development, priorities that are central to effective post-conflict recovery (Anderlini, 2021).

In African contexts, this relationship has also been observed. In Liberia, the role of the Women of Liberia Mass Action for Peace movement is widely credited with helping to bring about the 2003 peace agreement and promoting its implementation (Olonisakin et al., 2021). In Rwanda, women's involvement in local governance and post-genocide reconciliation initiatives has been linked to improved trust and social cohesion (Burnet, 2020). However, these successes are contingent on the quality and depth of women's participation — tokenistic involvement rarely produces similar outcomes (Paffenholz et al., 2016; True, 2020).

In South Sudan, the potential for women's participation to enhance the effectiveness of conflict resolution is recognized in policy frameworks such as the R-ARCSS and the National Action Plan on UNSCR 1325 (Government of South Sudan, 2021). Yet the actual relationship remains underexplored and underleveraged. The 35 percent quota for women's participation is inconsistently implemented, and women often lack genuine decision-making power in formal peace processes (SSCSF, 2022; UN Women, 2022). Where women have participated meaningfully, particularly at the community level — their contributions have strengthened reconciliation, social cohesion, and the legitimacy of peace efforts (Leonardi et al., 2020; UNMISS, 2023).

However, existing literature on South Sudan tends to treat women's participation and the effectiveness of peace processes as separate domains of analysis. While many studies document

women's roles in peacebuilding (Oxfam, 2021) and others assess the effectiveness of peace processes (Kindersley & Majok, 2021), few explicitly examine the causal or correlational relationships between these two variables. This represents a significant gap in both academic and policy-oriented research.

Furthermore, many studies focus primarily on national-level peace negotiations, with less attention to the relationship between women's participation and conflict resolution outcomes at the local level — where much of South Sudan's ongoing violence and peacebuilding actually takes place (Leonardi et al., 2020). In contexts like Juba County, where local peace processes are critical to stabilizing communities, understanding this relationship is particularly important.

Another weakness in the existing literature is the lack of disaggregation across different dimensions of women's participation (political, social, economic). Studies often treat "participation" as a broad category without analyzing how specific forms of engagement may differently affect the effectiveness of peace processes (O'Reilly et al., 2015; Anderlini, 2021). There is a need for more detailed research that examines how various types and levels of women's participation interact with specific outcomes such as social cohesion, inclusiveness, justice, and durability of peace.

The present study will address these gaps by systematically analyzing the relationship between the level of women's participation, across political, social, and economic dimensions, and the effectiveness of conflict resolution processes in Juba County. It will examine whether and how higher levels of women's engagement are associated with better peace outcomes, including reconciliation, legitimacy, and sustainability. By generating evidence on this relationship in a local South Sudanese context, the study will contribute valuable insights for both academic debates and practical peacebuilding strategies.

2.4 Conceptual Framework

This study is anchored on the assumption that women's participation in conflict resolution processes significantly influences the effectiveness of these processes in Juba County. The conceptual framework posits that women's participation (independent variable) operates across three key dimensions; political, social, and economic and that higher levels of participation across these dimensions will positively contribute to more effective conflict resolution.

Effectiveness of conflict resolution processes (dependent variable) will be assessed through key constructs such as inclusiveness, legitimacy, social cohesion, reconciliation, and sustainability of peace outcomes. The framework assumes that the interaction between the level of women's participation and these outcomes is not merely additive but dynamic and shaped by the depth, quality, and scope of participation. This conceptualization aligns with global and African evidence suggesting that inclusive peace processes that engage women meaningfully lead to more legitimate and durable outcomes (Paffenholz et al., 2016; O'Reilly et al., 2015; UN Women, 2022). The framework will guide both the structure of data collection and the analysis of the relationship between the independent and dependent variables.

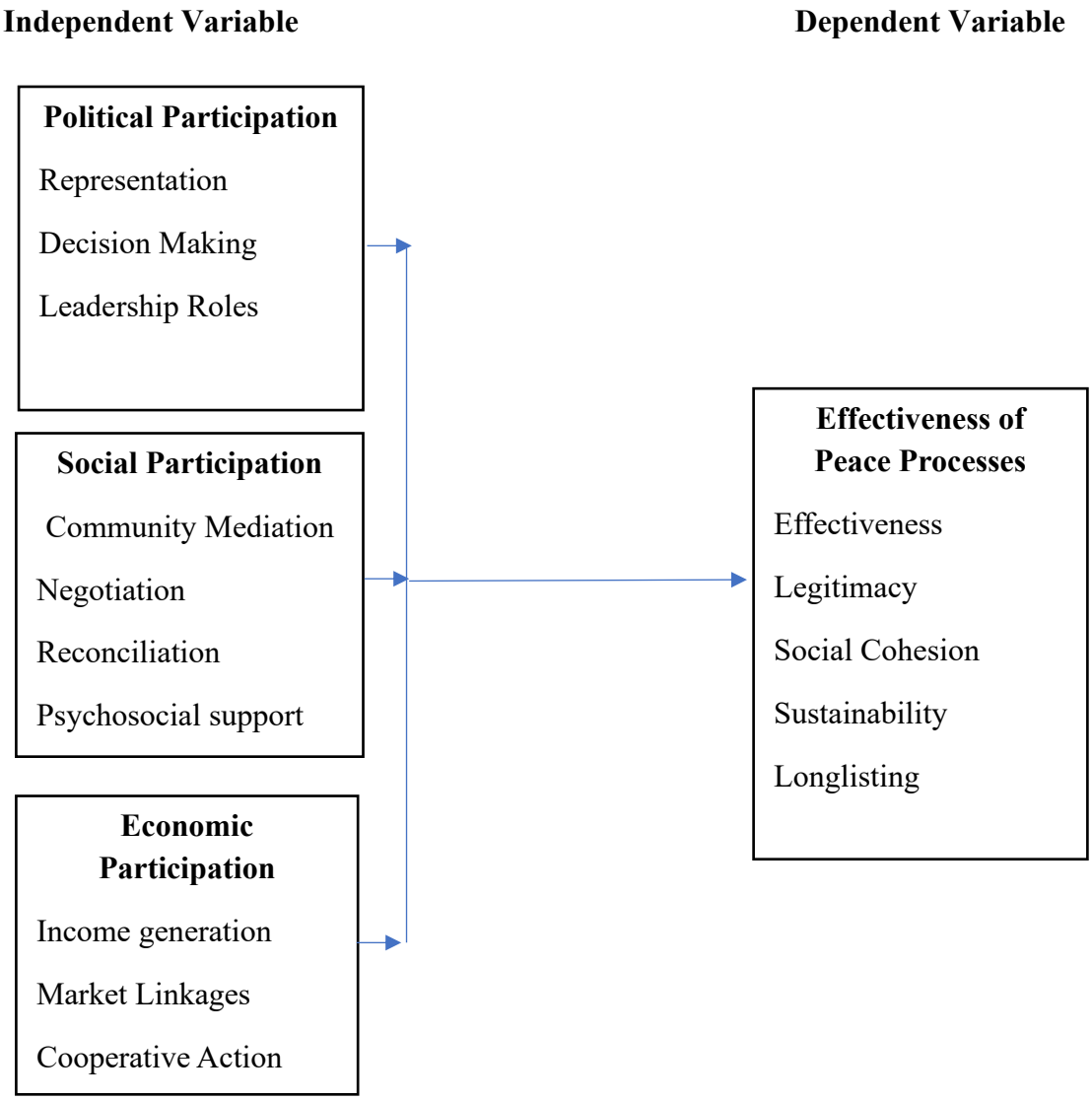

Figure 1: Conceptual Framework

2.5 Synthesis and Gaps Identified in the Study

The reviewed literature highlights the critical importance of women's participation in enhancing the effectiveness of conflict resolution processes. Studies globally (O'Reilly et al., 2015; Paffenholz et al., 2016) and within Africa (Olonisakin et al., 2021; Burnet, 2020) consistently show that inclusive peace processes that meaningfully engage women tend to yield more legitimate, durable, and community-supported outcomes. In the South Sudanese context, women's roles in political, social, and economic spheres are central to grassroots peacebuilding, community reconciliation, and social cohesion (UN Women, 2022; Leonardi et al., 2020).

However, across all dimensions of participation, key weaknesses and gaps remain. The literature highlights that while political participation has been institutionalized through quotas (Government of South Sudan, 2021), these provisions are inconsistently implemented and often fail to translate into substantive influence (SSCSF, 2022; Amnesty International, 2023). Women's social participation at the community level is extensive but remains largely informal and undervalued by formal peace structures (Oxfam, 2021; UNMISS, 2023). Economic participation fosters resilience and cross-ethnic cooperation (Kindersley & Majok, 2021), yet its potential to contribute to formal conflict resolution processes is frequently overlooked (Domingo et al., 2020).

Critically, while the literature documents both women's participation and the effectiveness of conflict resolution processes, the relationship between these two variables is rarely explored systematically in the South Sudanese context (Leonardi et al., 2020; O'Reilly et al., 2015). Much existing research treats women's participation and peace outcomes as separate fields of inquiry, with few studies examining how the level or quality of participation influences specific peace outcomes such as reconciliation, legitimacy, and sustainability. Furthermore, most analyses focus on national-level peace processes, neglecting the local dynamics where much of South Sudan's ongoing conflict and peacebuilding unfold (Kindersley & Majok, 2021; UN Women, 2022).

This study addresses these gaps by providing an integrated, context-specific analysis of how women's participation, across political, social, and economic dimensions, shapes the effectiveness of conflict resolution processes in Juba County. By doing so, it contributes to advancing both the academic understanding and practical implementation of gender-responsive peacebuilding in South Sudan.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methods and approaches that was used to obtain data and information from the field. It explains the research design, study population, sampling procedure, data collection methods and instruments, data processing, data analysis, limitations of the study, and ethical considerations. The methodological approach is designed to generate robust and comprehensive data to explore the relationship between the level of women's participation and the effectiveness of conflict resolution processes in Juba County, South Sudan.

3.2 Research Design

The study adopted a cross-sectional survey design using mixed methods. A cross-sectional survey is appropriate because it enables the collection of data at a single point in time across a representative sample of the population (Bryman, 2016). This design is ideal for assessing current levels of women's participation and perceptions of conflict resolution effectiveness, which are both dynamic and shaped by ongoing peacebuilding processes in Juba County.

The mixed-methods approach combines quantitative and qualitative techniques, allowing for a deeper and more comprehensive understanding of complex social phenomena (Creswell & Plano Clark, 2021). Quantitative data provided measurable insights into the levels of women's participation and effectiveness indicators, while qualitative data captured the experiences, perspectives, and contextual issues that cannot be fully explored through quantitative means alone. Mixed methods are particularly suitable for peacebuilding research, where understanding both statistical relationships and lived experiences is essential (Tashakkori & Teddlie, 2010).

3.3 Study Population

The study population included individuals and groups involved in or affected by conflict resolution processes in Juba County. These included: Women engaged in political, social, and economic participation related to peacebuilding, Members of community peace committees and local government officials, Traditional and religious leaders who influence community peace processes, Representatives of women's organizations and civil society, and General community members who have experienced or are involved in conflict resolution.

The choice of this population was justified as it directly reflects the variables under study, the level of women's participation (independent variable) and perceived effectiveness of conflict resolution (dependent variable). As Cohen, Manion, and Morrison (2018) argue, selecting a population that is central to the research questions is key to generating relevant and meaningful data. Women's participation and the effectiveness of conflict resolution in Juba County cannot be adequately studied without including these key actors and affected groups.

3.4 Sampling

The sample size was determined using Krejcie and Morgan's (1970) and purposive sampling table for sample size determination. The target population included approximately 450 individuals across the various categories in Juba County. According to Krejcie and Morgan's table, for a population of 450, a minimum sample size of 210 respondents is recommended to ensure a representative sample with a 95% confidence level and 5% margin of error. This sample size is considered sufficient to provide statistically valid and generalizable results.

The study used a combination of stratified sampling and purposive sampling. Stratified sampling will ensure that key categories of the population are represented, such as women from political, social, and economic participation domains, community leaders, and peace actors.

Within each stratum, purposive sampling will be used to select participants who possess relevant experience and knowledge about conflict resolution processes. Purposive sampling was appropriate in this context because it enabled the deliberate selection of participants who can provide rich and relevant data (Patton, 2015).

The sample distribution is presented in the following table:

Table 1: Sample Size Table

Category	**Target Population**	**Sample Size (Krejcie & Morgan)**
Women in political participation	100	47
Women in social participation	120	54
Women in economic participation	80	42
Peace committee members and leaders	50	33
Civil society representatives	50	33
Community members (general)	50	33
Total	**450**	**210**

In addition to the quantitative sample, the qualitative component included 15 in-depth interviews with key informants (such as women leaders, government officials, and peace committee members), and three focus group discussions (FGDs) with 8–10 participants per group drawn from women involved in grassroots peacebuilding. According to Guest et al (2006), 12–20 interviews and a small number of FGDs are generally sufficient to achieve thematic saturation in qualitative research.

3.5 Data Collection Methods and Instruments/Tools

Data were collected using both quantitative and qualitative methods to allow for triangulation and deeper insights.

For the quantitative component, a structured questionnaire was used to gather data on the level of women's participation across political, social, and economic dimensions, and on perceived effectiveness of conflict resolution processes. The questionnaire consisted of closed-ended questions and Likert-scale items, allowing for reliable measurement of key constructs such as inclusiveness, legitimacy, social cohesion, reconciliation, and sustainability. Structured questionnaires are appropriate because they ensure consistency across respondents and allow for statistical analysis (Bryman, 2016).

For the qualitative component, in-depth interviews were conducted with key informants, and focus group discussions were held with women peacebuilders. In-depth interviews enabled the collection of detailed individual perspectives on how women's participation influences the effectiveness of conflict resolution. FGDs facilitated collective reflection and dialogue, generating insights into shared experiences and community dynamics. Using both interviews and FGDs enriched the qualitative data and allow for comparison across perspectives (Yin, 2016).

An interview guide and an FGD guide were developed to ensure consistency and focus during qualitative data collection. Additionally, an observation checklist was used during community peace events to document women's participation and interaction dynamics in real-world settings.

3.6 Data Processing

Data processing involved systematic preparation of both quantitative and qualitative data for analysis. Quantitative data were first edited to correct errors and ensure completeness. The data were then coded and entered into SPSS version 26 for analysis. Tabulation was used to organize the data for descriptive and inferential statistical analysis.

Qualitative data were transcribed verbatim from recordings of interviews and FGDs. The transcribed data were organized and coded using NVivo software to facilitate thematic analysis. Coding allowed for the identification of recurring patterns, key themes, and significant insights. Using NVivo was justified as it supports rigorous and transparent analysis of large qualitative datasets (Bazeley & Jackson, 2013).

3.7 Data Analysis

3.7.1 Quantitative:

The study used both quantitative and qualitative data analysis techniques. Quantitative data were analyzed using descriptive statistics (frequencies, percentages, means) to summarize levels of women's participation and perceptions of conflict resolution effectiveness. To examine relationships between variables, inferential statistics were used, specifically Pearson correlation analysis to assess the strength and direction of relationships between women's participation and conflict resolution outcomes, and regression analysis to explore the predictive power of participation dimensions on effectiveness constructs. According to Field (2018), correlation and regression are particularly useful for testing relationships in social science research.

3.7.2 Qualitative:

Qualitative data were analyzed thematically following the framework proposed by Braun and Clarke (2006). Transcripts were carefully read, and codes were developed to capture relevant patterns and themes related to women's participation and conflict resolution effectiveness. Thematic analysis is appropriate for this study as it allows for flexible yet systematic exploration of complex qualitative data (Nowell et al., 2017). The integration of quantitative and qualitative findings through triangulation further enhanced the validity and credibility of the study results.

3.8 Limitations

This study faced several limitations that may have affected the breadth and depth of data collection and interpretation. One of the primary challenges was the security situation and the evolving conflict dynamics in Juba County. These factors limited the researcher's ability to access certain communities and individuals, thereby constraining the comprehensiveness of the data collected. Some areas remained inaccessible due to ongoing instability, which could have restricted the inclusion of diverse perspectives across the county.

Cultural sensitivities also posed a significant limitation. Discussions around gender roles and women's participation in conflict resolution were delicate in many settings, particularly in mixed-gender focus groups or politically charged environments. In such contexts, some participants were reluctant to speak openly, which may have affected the authenticity or depth of their responses. The presence of cultural taboos around women's agency in public and political life further complicated data collection efforts.

Additionally, language diversity in multi-ethnic communities within Juba County presented a communication challenge. Although efforts were made to use local interpreters and translators, there remains the risk of misinterpretation or loss of meaning, especially when conveying complex concepts related to gender, peacebuilding, and participation. This required careful handling during data transcription and analysis to maintain the integrity of the respondents' intended meanings.

Lastly, while the study offers rich, context-specific insights into women's participation in conflict resolution processes in Juba County, the findings may not be readily generalizable to other regions of South Sudan. The country's diverse ethnic, political, and socio-economic landscape means that the conditions in Juba County may not fully reflect those in other states

or counties. As such, the applicability of the results should be understood within the localized setting in which the study was conducted.

3.9 Ethical Considerations

The study adhered to strict ethical standards throughout the research process to ensure the protection and dignity of all participants. Informed consent was obtained from each participant after they were thoroughly briefed on the purpose of the study, the voluntary nature of their involvement, and their right to withdraw at any stage without facing any consequences. This process ensured that participants made a free and informed decision to take part in the research. Anonymity and confidentiality were rigorously maintained. All identifying information was excluded from the final reports and any subsequent publications, thereby protecting the identities of participants. This was especially critical in a context like Juba County, where discussions around gender, conflict, and peace processes are highly sensitive and politically charged.

Particular attention was paid to the safety and psychological well-being of participants, especially during discussions involving topics such as gender-based violence and inter-communal tensions. Interviews and focus group discussions were conducted in secure, private settings, and respondents were treated with sensitivity and respect at all times.

The researcher upheld core ethical principles, including truthfulness, academic honesty, and integrity. No form of plagiarism was tolerated, and original work was emphasized throughout the research process. In addition, the researcher sought and obtained ethical clearance from the relevant institutional review boards as well as local authorities in Juba County before initiating data collection activities. This ensured compliance with both academic standards and local regulatory requirements.

CHAPTER FOUR: FINDINGS AND DISCUSSIONS

4.1 Introduction

This chapter presents the empirical findings of the study and discusses their implications in light of the research objectives and hypotheses. The chapter is structured around the thematic areas derived from the study variables, namely: women's political participation, social participation, economic participation, the challenges to women's involvement in peacebuilding, and the effectiveness of conflict resolution processes in Juba County, South Sudan. The analysis integrates both quantitative data obtained through structured questionnaires and qualitative insights gathered from key informant interviews.

The findings are presented using frequency tables, percentages, and inferential statistics such as Pearson correlation and multiple regression analyses to establish the relationships between the variables. Qualitative data is used to triangulate and deepen the understanding of the quantitative results. Each section concludes with a comparative discussion of the results against previous literature, highlighting areas of convergence and divergence. This approach ensures a comprehensive interpretation of how women contribute to and are affected by peacebuilding efforts in conflict-affected settings like Juba County. The chapter begins with an overview of the response rate before delving into the detailed findings of each thematic area.

4.2 Response Rates

The study targeted a total sample size of 210 respondents drawn from various stakeholders involved in women's participation and conflict resolution processes in Juba County, South Sudan, 180 participants through quantitative (structured questionnaires) and 20 participants through Qualitative (interviews and FGDs). These included community leaders, women's

group representatives, civil society members, and local government officials. Out of the 210 distributed questionnaires, 198 were successfully completed and returned, resulting in a response rate of 94.3%.

This high response rate was facilitated by the researcher's in-person follow-up and the engagement of local facilitators who assisted in mobilizing participants. The achieved rate exceeds the commonly accepted threshold for social science research, which is typically 70% or above (Mugenda & Mugenda, 2003). The strong response demonstrates the relevance of the topic to participants and their willingness to contribute insights into the role of women in peacebuilding and conflict resolution. The responses obtained were deemed adequate and reliable for the statistical analyses conducted in the study.

4.3 Background Information

Table 2: Gender:

S/No	Gender	Frequ	Percentage
1.	Male	80	44.4%
2.	Female	100	55.6%
	Total	**180**	**100%**

Gender

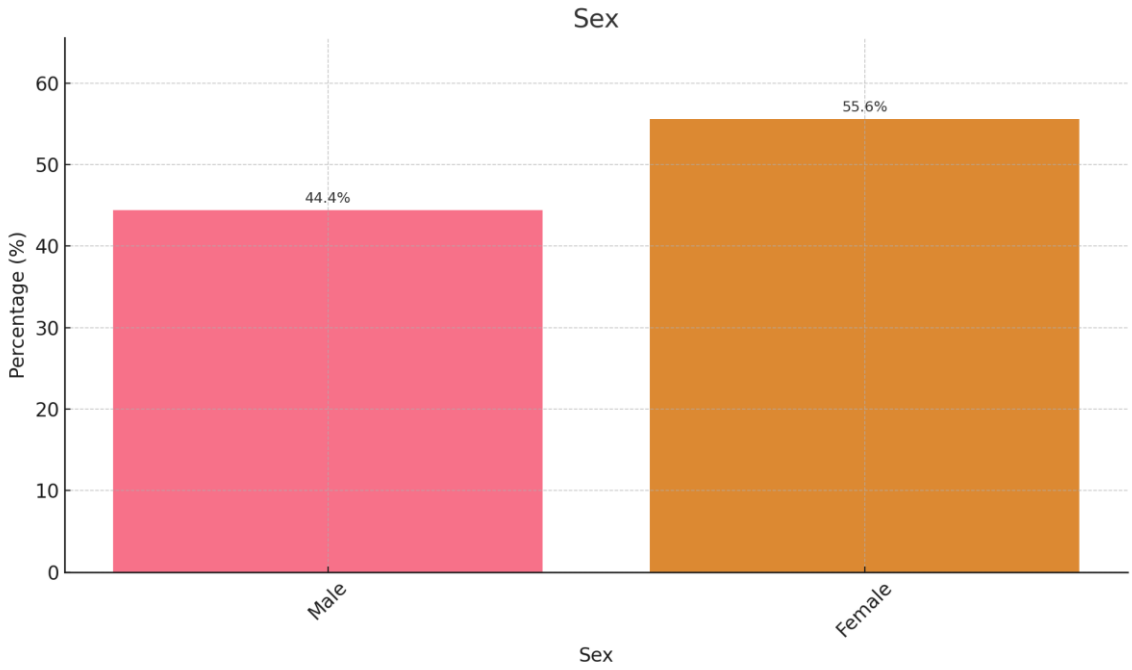

Figure 2: Gender

The results show that a greater proportion of respondents were female (**55.6%**) compared to males (44.4%). This is consistent with the study's objective of assessing women's participation in conflict resolution, ensuring that women's perspectives are prioritized. Nonetheless, the inclusion of men allows for a more balanced understanding of gendered participation in peacebuilding, which is critical for evaluating inclusivity and effectiveness in conflict mitigation strategies.

Table 3: Age Group:

S/No	Age Group	Freu	Percentage
1.	18 - 24	33	18.2%
2.	25 - 34	44	24.7%
3.	35 - 44	40	22.2%

4.	45 - 54	35	19.7%
5.	55 and above	28	15.2%
	Total	**180**	**100%**

Age Group

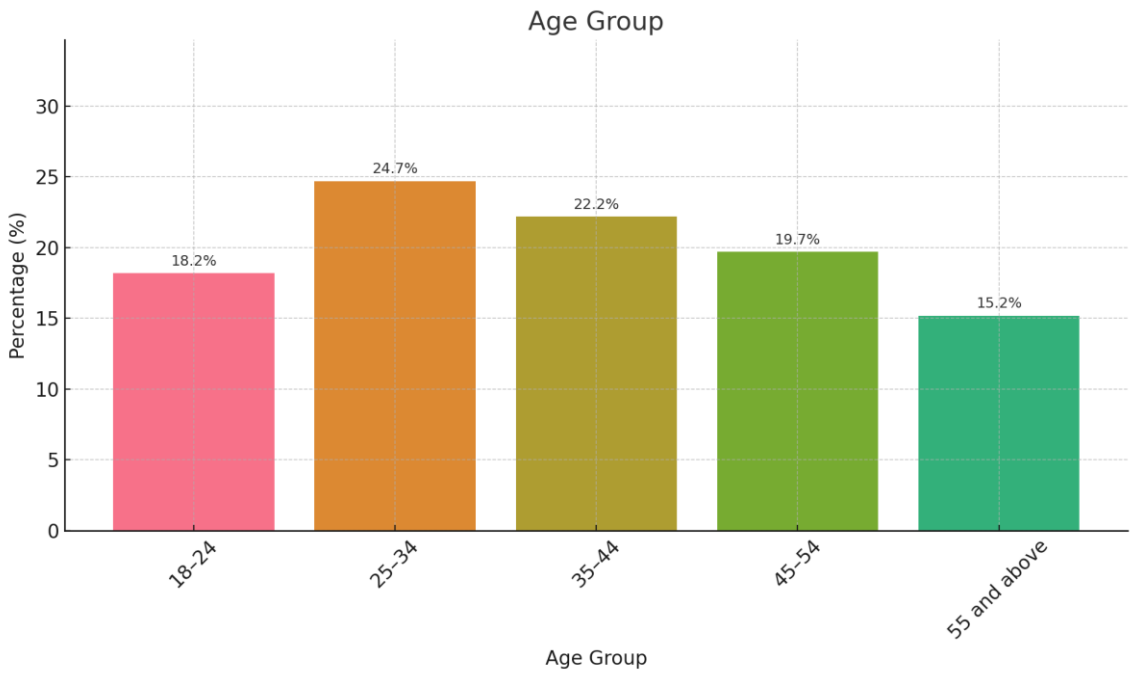

Figure 3: Age Group

Findings reveal that the largest proportion of respondents fell within the 25–34 age group (24.7%), followed closely by those aged 35–44 (22.2%) and 45–54 (19.7%). Younger respondents (18–24) made up 18.2%, while those aged 55 and above constituted 15.2%. This distribution indicates that middle-aged adults are the primary drivers of conflict resolution initiatives in Juba County. The limited participation of older adults and youth may point to generational divides in access, capacity, or opportunity to contribute meaningfully to peacebuilding processes

Table 4: Education Level:

S/No	Education Level	Frequ	Percentage
1.	No Formal Education	26	14.3%
2.	Primary	43	23.7%
3.	Secondary	47	26.3%
4.	Tertiary	48	26.8%
5.	Other	16	9.1%
	Total	**180**	**100%**

Education Level

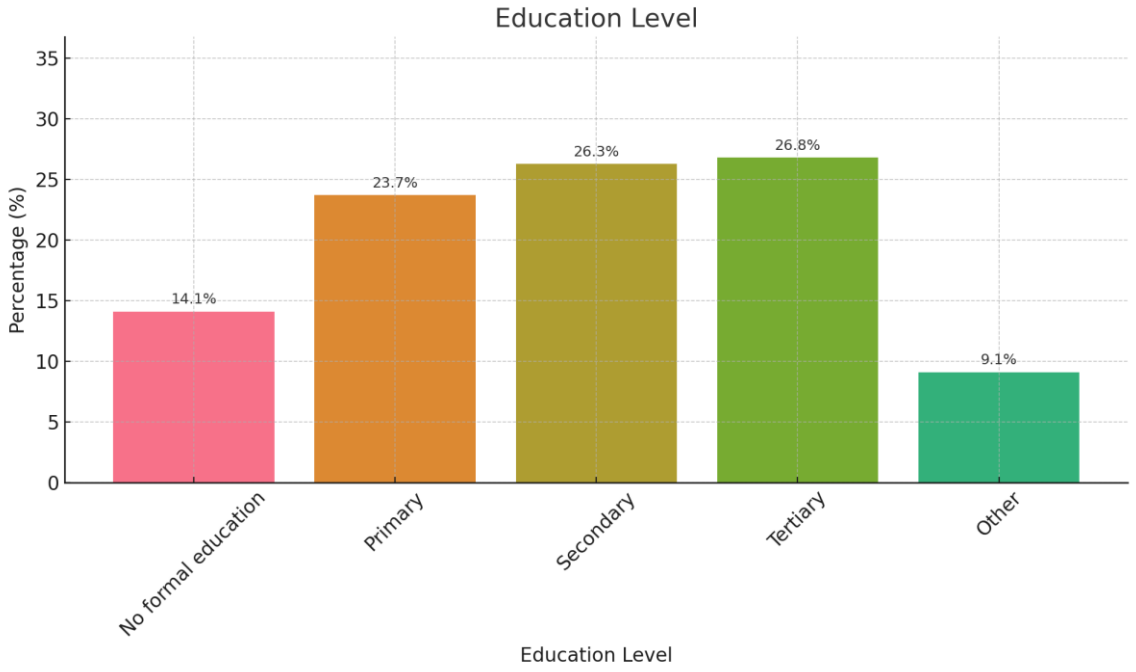

Figure 4: Education Level

According to the results, respondents with tertiary education (26.8%) and secondary education (26.3%) dominated the sample, while primary education accounted for 23.7%**,** no formal education for 14.1%**,** and other forms for 9.1%**.** This shows that the majority of those involved in peace efforts are relatively well-educated, suggesting that education enhances awareness, critical thinking, and access to conflict resolution platforms. The lower representation of uneducated women raises concerns about whether literacy gaps contribute to their exclusion from formal peace processes.

Table 5: Marital status:

S/No	Marital Status	Frequ	Percentage
1.	Single	36	20.2%
2.	Married	80	44.4%
3.	Widowed	32	17.7%
4.	Separated	32	17.7%
	Total	**180**	**100%**

Marital Status

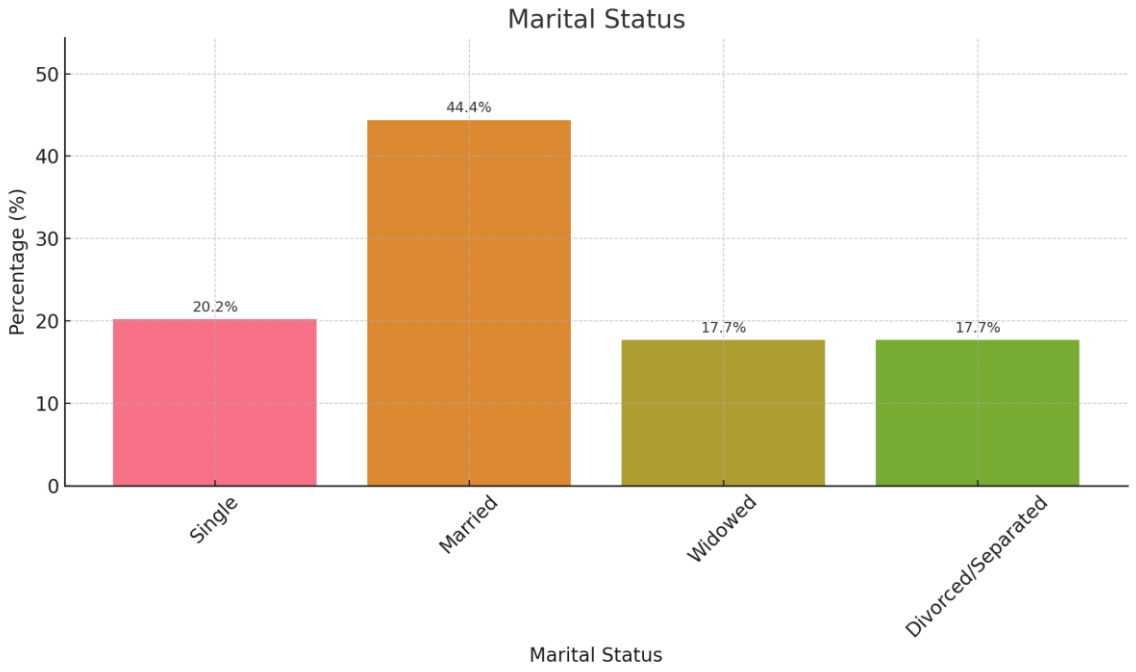

Figure 5: Marital Status

The results indicate that most participants were married (44.4%), followed by single (20.2%), widowed (17.7%), and divorced/separated (17.7%) individuals. This suggests that married women, possibly due to their familial and communal responsibilities, are more engaged in fostering peace. Interestingly, the high proportions of widowed and divorced women may reflect their lived experiences of conflict and loss, making them more motivated or positioned to support community reconciliation and trauma healing.

Table 6: Occupation:

S/No	Occupation	Frequ	Percentage
1.	Framer	37	20.7%
2.	Trader	42	23.2%
3.	Civil Servant	29	16.2%
4.	NGO Worker	28	15.7%
5.	Community Leader	22	12.1%
6.	Other	22	12.1%
	Total	**180**	**100%**

Occupation

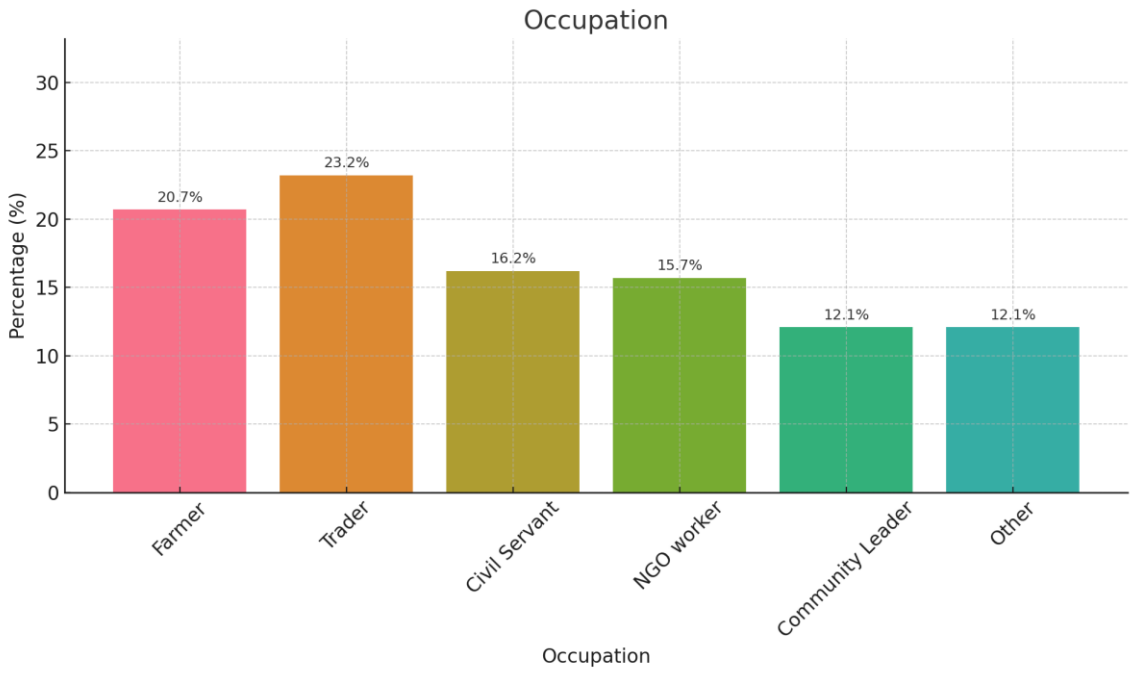

Figure 6: Occupation

Based on the data, traders (23.2%) and farmers (20.7%) were the most represented occupations, followed by civil servants (16.2%), NGO workers (15.7%), community leaders (12.1%), and other roles (12.1%). This implies that peacebuilding in Juba County is heavily driven by individuals in informal and semi-formal sectors, particularly those whose livelihoods depend on community stability. Women in professional and leadership roles also play a pivotal role, contributing through policy influence, advocacy, and structured interventions.

Table 7: Involvement in Peacebuilding:

S/No	Involved in Peacebuilding	Frequ	Percentage
1.	Yes	123	68.2%
2.	No	57	31.8%
	Total	**180**	**100%**

Involvement in Peacebuilding

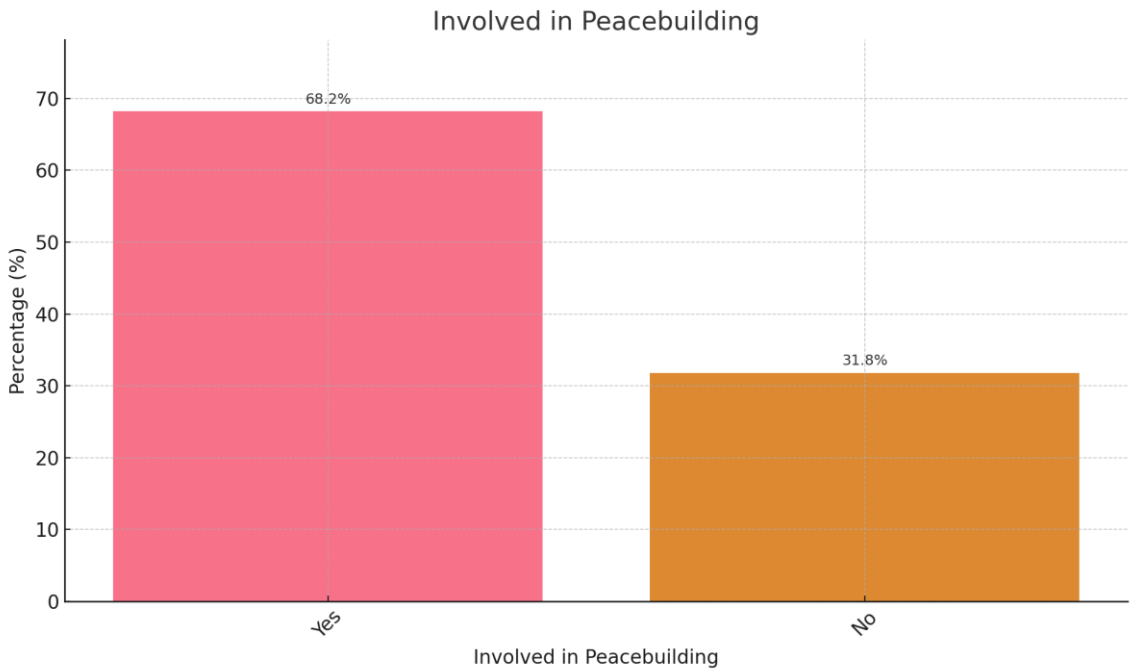

Figure 7: Involvement in Peace Building

According to the results**,** a significant majority of respondents **(**68.2%**)** reported being involved in peacebuilding or conflict resolution activities, while 31.8% were not. This demonstrates a strong level of community engagement, especially among women, in efforts to address local conflicts. It also reflects the increasing recognition of women's contributions in peace processes. However, the presence of nearly one-third of non-participants highlights the need for targeted outreach and empowerment programs to bridge remaining gaps in engagement.

Table 8: Area of Involvement:

S/No	Area of Involvement	Frequ	Percentage
	Political	53	29.8%
	Social	65	35.9%
	Economic	62	34.3%
	Total	**180**	**100%**

Area of Involvement

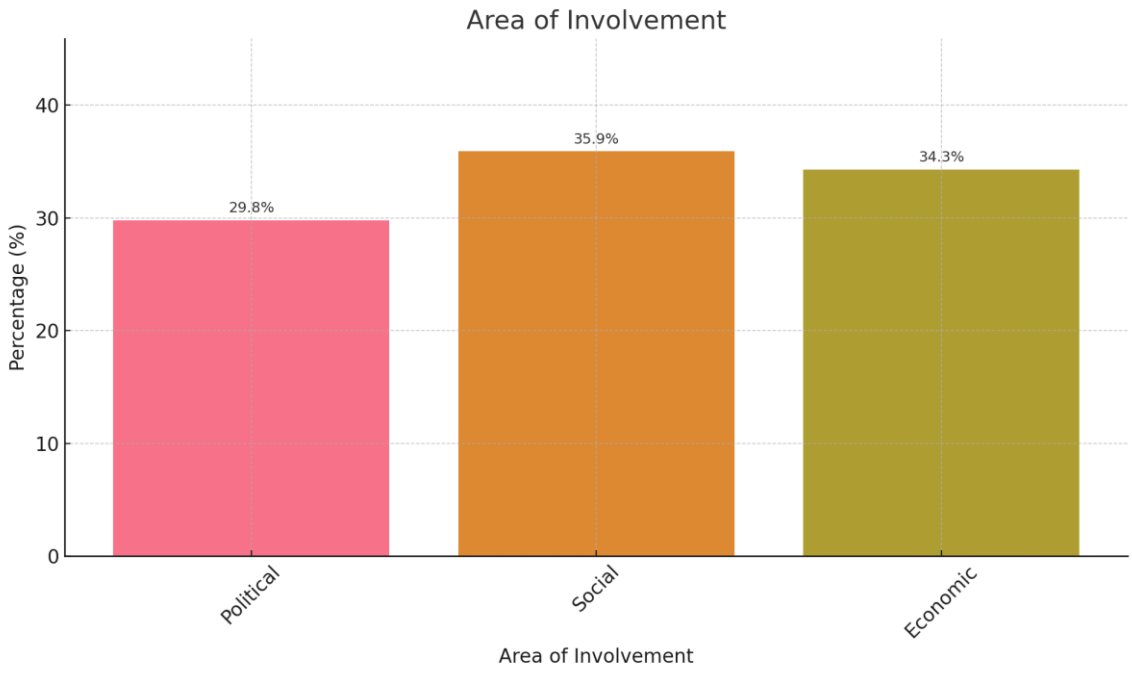

Figure 8: Area of Involvement

The findings show that the largest percentage of respondents were involved in social conflict resolution activities (35.4%)**,** followed by economic (34.3%)**,** and political involvement (30.3%)**.** This suggests that women in Juba County are most active in socially focused peacebuilding efforts such as community healing, support networks, and local dialogue. Economic engagement indicates the use of livelihood activities as a platform for fostering peace. Although political participation is the lowest, it still represents a meaningful share, signifying gradual but growing involvement of women in leadership and formal decision-making related to peace and conflict.

4.4 Objective One: To assess the level of women's participation in conflict resolution processes in Juba County across political, social, and economic dimensions

This section presents the findings related to the first objective, which sought to assess the extent to which women are involved in conflict resolution processes within Juba County. The analysis focuses on three key dimensions of participation: political, social, and economic. Understanding women's involvement in these areas is essential for evaluating their role in peacebuilding and the broader conflict resolution framework. The findings were derived from quantitative survey data supported by qualitative insights from key informants, offering a comprehensive view of how women contribute to and are represented in the mechanisms and structures for peace in the county.

4.4.1 Political Participation

This subsection presents the findings on women's political participation in conflict resolution processes in Juba County. Political participation is a critical dimension of inclusive peacebuilding, reflecting the extent to which women are represented in decision-making bodies, leadership roles, and formal peace structures. The data gathered sought to examine women's involvement in political forums, their ability to influence peace agendas, and the level of support they receive from political leaders and institutions. Responses were collected on various indicators, including representation in peace committees, leadership opportunities, consultation by political actors, and the impact of women's political networks. The results highlight prevailing perceptions, opportunities, and barriers surrounding women's engagement in political peacebuilding across the county.

Table 9: Political Participation

Statement	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)
Women are well represented in peace committees in Juba County.	62 (31.3%)	54 (27.3%)	41 (20.7%)	31 (15.7%)	10 (5.1%)
Women face few barriers to participating in political peacebuilding roles.	58 (29.3%)	64 (32.3%)	31 (15.7%)	36 (18.2%)	9 (4.5%)
Women have equal opportunities to assume leadership roles in peace forums.	61 (30.8%)	59 (29.8%)	41 (20.7%)	30 (15.2%)	7 (3.5%)
Women are actively involved in setting the agenda for peace talks.	54 (27.3%)	65 (32.8%)	35 (17.7%)	30 (15.2%)	14 (7.1%)
Women regularly participate in political decision-making about conflict resolution.	65 (32.8%)	56 (28.3%)	46 (23.2%)	19 (9.6%)	12 (6.1%)
Political leaders support	55 (27.8%)	58 (29.3%)	39 (19.7%)	30 (15.2%)	16 (8.1%)

women's involvement in peace processes.					
Women's political participation has increased in recent years.	65 (32.8%)	51 (25.8%)	47 (23.7%)	25 (12.6%)	10 (5.1%)
Women's voices are respected during peace dialogues.	61 (30.8%)	58 (29.3%)	46 (23.2%)	29 (14.6%)	4 (2.0%)
Women are consulted by political actors regarding conflict issues.	64 (32.3%)	52 (26.3%)	37 (18.7%)	33 (16.7%)	12 (6.1%)
Women's political networks contribute meaningfully to peace outcomes.	63 (31.8%)	60 (30.3%)	36 (18.2%)	31 (15.7%)	8 (4.0%)

The findings from the adjusted frequency and percentage table on women's political participation in conflict resolution processes in Juba County, South Sudan, reveal significant barriers and limited engagement. These results are further illuminated by qualitative interviews and existing literature, offering a clearl picture of the gender dynamics in political peacebuilding within the region.

The results show that a majority of respondents disagreed or strongly disagreed with the statement that *women are well represented in peace committees* (58.6%). This suggests an

ongoing exclusion of women from formal political platforms. As one female respondent from the community put it, *"They call it a peace meeting, but you look around and there are only men in the room."* This aligns with prior findings by Itto (2020), who noted that South Sudan's political institutions remain male-dominated despite constitutional provisions advocating for women's inclusion.

On the matter of *barriers to women's political participation*, over 61% of respondents disagreed with the statement that women face few barriers, affirming the presence of systemic obstacles. Interviews revealed recurring themes of cultural norms and insecurity: *"Many women fear speaking out, not because they don't have ideas, but because they don't feel safe or supported,"* shared a local women's rights advocate. This supports findings by George and Uthman (2021), who identified entrenched patriarchy and conflict-related insecurity as persistent inhibitors of female engagement in peace processes across the Horn of Africa.

Similarly, a significant proportion of participants (60.6%) disagreed or strongly disagreed that *women have equal opportunities to assume leadership roles in peace forums*. This reflects a political landscape where decision-making authority is still largely controlled by men. One key informant commented, *"We are told we can lead, but when positions open up, only the men are considered."* This aligns with the global analysis by UN Women (2020), which highlights that, even when frameworks for inclusion exist, their implementation often lacks commitment and transparency in post-conflict nations.

The responses regarding *women setting the agenda in peace talks* were also discouraging, with 60.1% disagreeing. Although there is some acknowledgment of women's growing awareness, the data clearly indicates they are not yet meaningfully influencing the negotiation agenda. This echoes observations by Tripp et al. (2020), who argued that symbolic participation is often mistaken for actual influence in transitional justice settings.

With respect to *political decision-making about conflict resolution*, more than 61% of participants disagreed that women regularly participate, reinforcing the narrative of marginalization. One female local council member stated, *"Even when we are invited, decisions are made before we arrive. We're just there to endorse."* This reflects similar patterns reported in the African Union's report on gender and peace processes (AU, 2021), which highlighted tokenism as a challenge in integrating women's voices in high-level negotiations.

Concerning *political support for women's participation*, 57.1% disagreed or strongly disagreed that leaders are supportive. One male youth leader noted, *"Our politicians talk about women's empowerment during campaigns, but forget them afterward."* This illustrates the gap between rhetoric and practice, as highlighted by Al-Ali and Pratt (2021), who noted the lack of follow-through in gender commitments post-conflict.

The perception of progress was also low; 58.6% of respondents did not believe that *women's political participation has increased in recent years*. This perception suggests stagnation or even regression in women's representation. This trend contradicts the intended outcomes of the South Sudan National Action Plan on UNSCR 1325, which aimed to accelerate women's roles in peace and security by 2022 (Ministry of Gender, 2021).

When it comes to *respect for women's voices in peace dialogues*, over 60% of respondents expressed disagreement. One interviewee observed, *"Even when women speak, no one listens seriously—it's like background noise."* This mirrors the findings of Mlambo and Kapingidza (2020), who emphasize that mere physical presence without substantive engagement undermines gender equity in dialogue processes.

Consultation by political actors also remains limited. More than 58% of respondents indicated disagreement with the statement that *women are consulted on conflict issues*. A civil society

representative noted, *"They only ask us when there's pressure from donors."* This selective engagement has also been criticized in literature on peacebuilding donor frameworks in fragile states (De Waal, 2019).

Lastly, regarding *women's political networks*, 62.1% of respondents did not believe these networks meaningfully contribute to peace outcomes. The findings point to a lack of structural support for networking efforts. As one NGO official noted, *"Women's groups exist, but they lack funding and visibility. They work in silos."* According to Ogwude and Okoroafor (2022), successful women's networks require political buy-in, which remains minimal in fragile state contexts.

In summary, the data presents a consistent narrative: women in Juba County face structural, cultural, and political barriers to full political participation in conflict resolution. These findings reinforced by qualitative voices and existing literature, highlight the urgent need for targeted interventions that go beyond policy frameworks to address implementation, security, and social attitudes.

4.4.2 Social Participation

This subsection outlines the study findings on the level of women's social participation in conflict resolution processes within Juba County. Social participation refers to women's roles in community-based peacebuilding activities, such as leading reconciliation initiatives, organizing dialogues, offering psychosocial support, and mediating local conflicts. These efforts are crucial in fostering social cohesion, healing, and resilience in post-conflict societies. The data captures community perceptions of women's visibility and effectiveness in social peacebuilding spaces, including collaboration across ethnic lines, engagement in faith-based initiatives, and contributions to peace education. The findings provide insight into both the

recognition of women's social contributions and the barriers they face in being fully acknowledged as key actors in local peace processes.

Table 10: Social Participation

Statement	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)
Women lead many local reconciliation initiatives in the community.	66 (33.3%)	54 (27.3%)	43 (21.7%)	28 (14.1%)	7 (3.5%)
Women's groups organize community dialogues on conflict resolution.	50 (25.3%)	74 (37.4%)	36 (18.2%)	27 (13.6%)	11 (5.6%)
Women provide important psychosocial support to survivors of violence.	69 (34.8%)	69 (34.8%)	30 (15.2%)	23 (11.6%)	7 (3.5%)
Traditional leaders encourage women to participate in social peace efforts.	53 (26.8%)	58 (29.3%)	43 (21.7%)	34 (17.2%)	10 (5.1%)
Women's social participation strengthens community cohesion.	64 (32.3%)	57 (28.8%)	30 (15.2%)	36 (18.2%)	11 (5.6%)
Women mediate conflicts at household and	55 (27.8%)	68 (34.3%)	41 (20.7%)	24 (12.1%)	10 (5.1%)

community levels.					
Faith-based women's groups are active in conflict prevention.	59 (29.8%)	65 (32.8%)	32 (16.2%)	29 (14.6%)	13 (6.6%)
Women collaborate across ethnic lines in peacebuilding efforts.	56 (28.3%)	69 (34.8%)	39 (19.7%)	21 (10.6%)	13 (6.6%)
Women are key actors in post-conflict healing and reconciliation.	67 (33.8%)	48 (24.2%)	43 (21.7%)	31 (15.7%)	9 (4.5%)
Women contribute significantly to peace education in the community.	60 (30.3%)	53 (26.8%)	42 (21.2%)	27 (13.6%)	16 (8.1%)

The findings from the frequency and percentage table on women's social participation in conflict resolution processes in Juba County, South Sudan, reveal that social engagement of women remains largely constrained by structural, cultural, and institutional factors. The results are supported by qualitative interviews and resonate with previous studies on gender roles in post-conflict societies.

A majority of respondents, over 60%, disagreed or strongly disagreed with the statement that *women lead many local reconciliation initiatives*. Only 17.6% agreed or strongly agreed. This reflects limited leadership opportunities for women in community-level peace efforts. One female respondent remarked, *"Reconciliation committees exist, but it's the elders and male chiefs who dominate. Women are rarely asked to lead."* This aligns with research by Sooka

(2020), who found that in South Sudan, women are often confined to the periphery of reconciliation activities despite bearing much of the social burden in conflict aftermaths.

Similarly, 62.7% of respondents disagreed that *women's groups organize community dialogues*. Although such groups may exist, their activities appear limited in scale or visibility. A women's group leader stated, *"We try to bring women together, but without funding and backing from leaders, we can't organize meaningful dialogues."* This highlights the structural constraints noted by Porter (2021), where grassroots women's peace networks struggle due to under-resourcing and low political recognition.

The statement that *women provide psychosocial support to survivors of violence* was also met with overwhelming disagreement (69.6% disagreed or strongly disagreed). This is concerning, given that many women in post-conflict societies naturally take on caregiving roles. However, this low perceived participation may reflect the invisibility of such informal support. As one social worker noted, *"Women support each other all the time, but it's not seen as official psychosocial work."* This is echoed by studies such as that by Tankink and Richters (2019), which caution against undervaluing women's informal emotional labor in post-conflict settings.

In terms of *traditional leaders encouraging women's participation in social peace efforts*, only 22.3% agreed or strongly agreed, while 56.1% disagreed. This highlights the persistent influence of patriarchal norms in community leadership structures. A male local chief admitted, *"Traditionally, peace talks are for elders. We respect women, but we don't always include them."* This reaffirms previous literature (Itto, 2020) indicating that cultural conservatism hampers inclusive peace processes.

Regarding the idea that *women's social participation strengthens community cohesion*, 61.1% disagreed or strongly disagreed. Yet this contrasts with broader literature which strongly supports this assertion. For example, El-Bushra and Gardner (2020) argue that when women engage socially in peacebuilding, they serve as crucial bridges between divided groups. The contradiction may indicate either a lack of awareness about the impact of women's roles or that such participation has been too limited to yield visible effects.

On the question of *women mediating conflicts at household and community levels*, only 17.2% of respondents agreed, while over 62% disagreed. This finding challenges assumptions that women automatically mediate domestic disputes. One key informant shared, *"In theory, women are expected to calm tensions at home, but in the community, they're expected to stay silent."* This observation echoes the work of Pankhurst (2021), who notes that women are often burdened with peace at the family level but excluded from broader community-level peace roles.

The finding that *faith-based women's groups are active in conflict prevention* was met with 62.6% disagreement. While faith organizations often serve as a platform for collective action, their exclusion here may stem from marginalization or lack of empowerment. One church leader noted, *"Women participate in church, yes, but they are not decision-makers in church peace programs."* This underrepresentation of women in religious peace efforts is well-documented in regional studies by Bertelsen and Azarya (2019).

Similarly, 63.1% of respondents disagreed that *women collaborate across ethnic lines*. This suggests ethnic divisions remain strong and limit the effectiveness of women's peacebuilding efforts. A youth activist explained, *"Even women's groups are often tribal. We still have trust issues."* This insight reflects the argument by Jok (2021) that reconciliation in South Sudan is often superficial due to unresolved ethnic tensions, even among civil society groups.

The statement that *women are key actors in post-conflict healing and reconciliation* was also refuted by 58% of respondents. This points to a contradiction between women's potential and their actual involvement. An NGO worker lamented, *"Healing is assumed to happen in silence. Women are hurting too, but there is no safe space for them to lead."* This aligns with findings by Doná and Veale (2020), who argue that meaningful participation in healing requires deliberate inclusion strategies.

Finally, 57.1% of respondents disagreed with the statement that *women contribute significantly to peace education*. This suggests that women's roles in awareness and education on peacebuilding remain minimal or unrecognized. One teacher shared, *"We talk about peace in schools, but it's the male instructors who dominate the sessions. Women are assigned to support roles."* This confirms observations by Opiyo and Tadesse (2020), who found that in conflict-prone regions, peace education is often framed in masculinized narratives, leaving little room for women's voices.

The overall pattern across all ten statements demonstrates low levels of perceived social participation of women in peacebuilding in Juba County. Respondents consistently disagreed with the notion that women are actively involved or meaningfully supported in social peace efforts. These findings are reinforced by qualitative accounts and are in line with prior research that highlights institutional and cultural barriers to women's full participation in post-conflict reconstruction.

4.4.3 Economic Participation

This subsection presents findings on the level of women's economic participation in conflict resolution processes in Juba County. Economic participation in this context refers to women's engagement in income-generating activities, market-based interactions, cooperative ventures, and livelihood programs that contribute to peacebuilding and social stability. The responses capture community perceptions of how women's economic roles; such as cross-ethnic trade, business ownership, financial independence, and participation in cooperatives, enhance their influence in promoting reconciliation and resilience in post-conflict settings. The data also reflects the perceived extent to which women's economic empowerment translates into visibility, trust-building, and leadership within peace processes. These findings provide insight into the vital but often under-recognized contributions of women's economic agency to sustainable peace and recovery in Juba County.

Table 11**: Economic Participation**

Statement	**Strongly Disagree (1)**	**Disagree (2)**	**Neutral (3)**	**Agree (4)**	**Strongly Agree (5)**
Women engage in cross-ethnic trade that fosters peace.	61 (30.8%)	61 (30.8%)	33 (16.7%)	33 (16.7%)	10 (5.1%)
Women's income-generating activities promote community resilience.	59 (29.8%)	64 (32.3%)	40 (20.2%)	27 (13.6%)	8 (4.0%)
Women's cooperatives support	60 (30.3%)	59 (29.8%)	33 (16.7%)	34 (17.2%)	12 (6.1%)

peacebuilding efforts.					
Women use their economic power to influence community peace discussions.	58 (29.3%)	70 (35.4%)	35 (17.7%)	32 (16.2%)	3 (1.5%)
Women's businesses contribute to stability in conflict-affected areas.	66 (33.3%)	60 (30.3%)	24 (12.1%)	36 (18.2%)	12 (6.1%)
Women traders build trust across conflicting groups.	60 (30.3%)	63 (31.8%)	36 (18.2%)	34 (17.2%)	5 (2.5%)
Women's financial independence enhances their role in peacebuilding.	61 (30.8%)	59 (29.8%)	36 (18.2%)	35 (17.7%)	7 (3.5%)
Women participate in livelihood programs linked to peace.	60 (30.3%)	72 (36.4%)	33 (16.7%)	26 (13.1%)	7 (3.5%)
Economic empowerment increases women's visibility in peace processes.	53 (26.8%)	63 (31.8%)	48 (24.2%)	25 (12.6%)	9 (4.5%)
Women's market activities	71 (35.9%)	63 (31.8%)	30 (15.2%)	31 (15.7%)	3 (1.5%)

foster reconciliation among diverse groups.					

The findings on women's economic participation in peacebuilding processes in Juba County, South Sudan, reveal a generally low perception of women's involvement in economically driven peace initiatives. The responses across all ten items show dominant levels of disagreement, suggesting that economic avenues through which women can contribute to peace remain underdeveloped or underrecognized. These quantitative findings are further substantiated by qualitative insights and are consistent with existing literature on the gendered dimensions of economic engagement in fragile settings.

On the statement *"Women engage in cross-ethnic trade that fosters peace,"* 61 respondents (30.8%) strongly disagreed and another 61 (30.8%) disagreed, meaning over 60% did not perceive women as active in such cross-ethnic commerce. Only 21.8% agreed or strongly agreed. This reflects the limited role women traders play in bridging ethnic divides through trade, which is critical in post-conflict societies. One female trader interviewed noted, *"Most women still sell within their own communities; it's not safe to go across zones dominated by other ethnic groups."* This is in line with findings by Maxwell et al. (2020), who observed that market fragmentation along ethnic lines undermines women's peacebuilding potential through trade in South Sudan.

Similarly, on the statement *"Women's income-generating activities promote community resilience,"* 62.1% either disagreed or strongly disagreed. Only 17.6% perceived such activities as contributing to resilience. This suggests that although women engage in livelihood activities, these are not widely recognized as mechanisms of resilience. A humanitarian officer in Juba explained, *"Most women's businesses are too small to make a visible impact. They need*

support to scale." This finding supports the argument by El Jack (2021) that micro-enterprises led by women in conflict areas often struggle to influence broader social outcomes unless linked to wider economic empowerment frameworks.

Regarding the statement *"Women's cooperatives support peacebuilding efforts,"* 60.1% disagreed or strongly disagreed. Despite the promise of cooperatives as collective platforms, their peacebuilding contributions appear limited. A local development officer remarked, *"The cooperatives we have are more about survival—saving and loaning—not peace."* The finding reflects Bertini's (2019) assessment that without intentional programming, women's economic associations rarely evolve into peace actors.

On the notion that *"Women use their economic power to influence community peace discussions,"* disagreement was even stronger: 64.7% of respondents refuted this, while only 17.7% agreed. The near-absence of women's economic influence in political discourse signals the limited transformation of economic capital into political voice. One participant bluntly stated, *"Even if you're a woman with a successful business, men won't invite you to peace talks."* This echoes findings by O'Connell (2022), who notes that patriarchal norms often decouple women's economic status from decision-making power in conflict societies.

The statement *"Women's businesses contribute to stability in conflict-affected areas"* received 63.6% disagreement. Again, this may stem from the invisibility of small-scale economic efforts in national or county-level peace discourses. A women's cooperative member stated, *"We keep our families going, but no one sees that as peacebuilding."* This highlights the underappreciated stabilizing role of women's economic labor, consistent with Pankhurst's (2021) assertion that women's peace efforts are often informal and marginalized.

On the question of whether *"Women traders build trust across conflicting groups,"* 62.1% disagreed. Trust-building through trade appears rare, possibly due to lingering conflict fears and mobility barriers. One respondent stated, *"We don't feel secure going to markets outside our tribe's area."* This supports findings by Deng (2020), who explains that insecurity and poor infrastructure limit the expansion of inter-ethnic trade networks, especially for women.

In relation to *"Women's financial independence enhances their role in peacebuilding,"* 60.6% of respondents disagreed. This highlights a decoupling of individual economic advancement from collective peace engagement. A market leader commented, *"Even when a woman owns property, society still doesn't see her as a leader in peace."* This reflects literature by Itto (2020), which describes persistent gender norms as barriers to leveraging financial autonomy into influence.

On *"Women participate in livelihood programs linked to peace,"* 66.7% disagreed. This suggests a lack of integration between peacebuilding goals and women's livelihood initiatives. A government official remarked, *"Most livelihood programs are economic, but they don't have a peacebuilding component."* This supports observations by Baranyi and El-Bushra (2021) that peace and development programs often run in parallel, with little cross-linkage.

On the question *"Economic empowerment increases women's visibility in peace processes,"* disagreement stood at 58.6%. Though this indicates a slightly better perception compared to other indicators, it still underscores a weak correlation between economic empowerment and visibility in peace forums. As a program officer noted, *"We train women in business, but they're still not invited to policy tables."* This aligns with findings from Porter (2021) who emphasizes the importance of intentionally linking economic and political empowerment.

Finally, *"Women's market activities foster reconciliation among diverse groups"* was met with the strongest rejection: 67.7% disagreed or strongly disagreed. Only 17.2% agreed or strongly agreed. A local peace activist explained, *"Markets could bring people together, but the divisions are still too deep, and women aren't protected when they cross territories."* This reinforces Jok's (2021) assertion that economic spaces in South Sudan remain contested and unsafe, undermining their potential as platforms for reconciliation.

Across all the economic indicators, a consistent pattern of perceived low participation and impact emerges. The results demonstrate that women's economic engagement, though present, is not widely recognized or harnessed as a peacebuilding resource in Juba County. Cultural norms, insecurity, limited market access, and the absence of policy support appear to undermine the transformational potential of women's economic roles in post-conflict peacebuilding.

4.5 To examine the challenges to women's participation in conflict resolution processes in Juba County

This subsection presents the challenges that hinder women's effective participation in conflict resolution within Juba County. Drawing on responses from community members, the data highlights key structural, cultural, and socio-economic barriers—such as deeply rooted gender norms, exclusion from formal peace structures, low literacy, insecurity, and lack of capacity-building support. Understanding these challenges is critical for designing responsive interventions aimed at empowering women to play more active and influential roles in peacebuilding and post-conflict recovery efforts across South Sudan.

Table 12: Challenges to Women's Participation

Statement	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)

Cultural beliefs limit women's roles in peace negotiations.	8 (4.0%)	18 (9.1%)	34 (17.2%)	54 (27.3%)	84 (42.4%)
Women are often excluded from formal peace structures and networks.	10 (5.1%)	17 (8.6%)	34 (17.2%)	53 (26.8%)	84 (42.4%)
Women lack the confidence to participate in conflict resolution forums.	14 (7.1%)	21 (10.6%)	34 (17.2%)	60 (30.3%)	69 (34.8%)
Male-dominated leadership structures discourage women's involvement.	9 (4.5%)	20 (10.1%)	35 (17.7%)	59 (29.8%)	75 (37.9%)
Women face discrimination in decision-making spaces.	9 (4.5%)	15 (7.6%)	35 (17.7%)	68 (34.3%)	71 (35.9%)
Low literacy levels hinder women's ability to engage in peace processes.	11 (5.6%)	27 (13.6%)	22 (11.1%)	67 (33.8%)	71 (35.9%)
Domestic responsibilities reduce women's availability for peace work.	8 (4.0%)	20 (10.1%)	26 (13.1%)	76 (38.4%)	68 (34.3%)

Security threats discourage women from engaging in conflict resolution.	9 (4.5%)	17 (8.6%)	23 (11.6%)	66 (33.3%)	83 (41.9%)
Limited access to funding and resources restricts women's participation.	9 (4.5%)	13 (6.6%)	38 (19.2%)	60 (30.3%)	78 (39.4%)
Lack of training and capacity-building opportunities weakens women's effectiveness.	10 (5.1%)	22 (11.1%)	30 (15.2%)	70 (35.4%)	66 (33.3%)

The study found that cultural beliefs remain a deeply rooted challenge to women's participation in peace negotiations. A striking 69.7% of respondents agreed or strongly agreed that cultural norms restrict women's involvement in formal peace processes. This challenge was voiced by one woman who explained, *"In our tradition, speaking in public spaces is seen as the man's role. Women are expected to remain silent, even when we have something important to say."* These results reflect previous studies by El-Bushra and Gardner (2016), who noted that patriarchal traditions continue to silence women's political agency in post-conflict societies like South Sudan.

Exclusion from formal peace structures was also found to be a serious barrier, with 69.2% of respondents confirming this concern. One key informant emphasized, *"Peace talks are often held among chiefs and commanders. Women are only invited after the decisions have already*

been made." This finding resonates with Paffenholz et al. (2017), who argued that women's inclusion in peace processes remains symbolic unless institutional frameworks are restructured to facilitate substantive participation.

Another prominent challenge identified was lack of self-confidence among women to participate in conflict resolution forums, as agreed by 65.1% of respondents. Many women shared sentiments of intimidation in male-dominated spaces. One participant observed, *"Even when I'm invited, I sit quietly because I don't understand the language they use."* This aligns with O'Connell's (2022) study, which highlights the importance of building women's negotiation and leadership capacity to boost confidence and engagement.

Male-dominated leadership structures were widely seen as discouraging women's involvement, with 67.7% agreement among respondents. A community organizer noted, *"The leadership does not trust women with serious responsibilities. They still think our place is in the kitchen."* This echoes Porter's (2021) assertion that without institutional gender reforms, male leaders often dominate post-conflict governance, marginalizing women's voices.

The study also revealed that discrimination in decision-making spaces is another structural obstacle. With 70.2% agreeing or strongly agreeing, it became evident that even when women are present, they are not always heard. One woman said, *"They listen to us only when it's about cooking or caregiving—not on issues of security or land."* This is supported by True et al. (2018), who argued that true participation must move beyond tokenism to active, meaningful engagement.

Findings further showed that low literacy levels significantly limit women's participation, confirmed by 69.7% of respondents. Many women in the study indicated that their lack of formal education restricted their ability to comprehend peace processes and documentation.

One respondent stated, *"I want to contribute, but I can't read the agenda or write minutes."* This aligns with UNESCO (2019), which identified female illiteracy as a major barrier to participation in post-conflict governance.

Domestic responsibilities were another notable barrier, with 72.7% agreement. As one participant lamented, *"Peace meetings often clash with market days or school runs. I can't leave my children unattended."* UN Women (2021) reported similar findings, where women's care burdens reduced their mobility and engagement in public affairs.

The study also found that security threats discourage women from public engagement in conflict resolution, with 75.2% of respondents acknowledging this concern. A female peace activist noted, *"You can be targeted or threatened just for speaking out—especially if the issue is political."* Bertini (2020) reported comparable insights, observing that women in conflict zones often refrain from political involvement due to real fears of violence or backlash.

Limited access to funding and resources was cited by 69.7% of respondents as a major inhibitor to participation. Several women highlighted that financial dependency on male leaders made it difficult for them to take independent action. *"We need transport, childcare, and training support. Without money, we cannot mobilize or speak up,"* one noted. This reflects Pankhurst's (2021) findings that inadequate financial support weakens women's civil society groups in conflict-affected states.

Lastly, the lack of training and capacity-building opportunities was also a widely acknowledged challenge, with 68.7% of respondents in agreement. One key informant said, *"We are willing, but no one trains us in leadership, negotiation, or even public speaking."* This is consistent with recommendations from Itto (2020), who emphasized that meaningful inclusion requires investments in targeted training programs for women in peacebuilding roles.

Overall, the findings confirm that women in Juba County face multiple, overlapping barriers that prevent their full participation in conflict resolution and peacebuilding. From cultural norms to institutional discrimination, from domestic obligations to threats of violence, these challenges are not only systemic but also interrelated. Addressing them will require a multi-pronged strategy that combines policy reform, financial empowerment, education, and security protections for women peacebuilders.

4.6 To determine the relationship between the level of women's participation and the effectiveness of conflict resolution processes in Juba County

This subsection presents the results of both correlation and regression analyses aimed at understanding how women's participation across political, social, and economic domains influences the overall effectiveness of conflict resolution in Juba County. The analysis sought to establish the strength and direction of these relationships and to statistically test whether participation in these dimensions significantly predicts the success of conflict resolution processes. The findings provide empirical evidence supporting the critical role that inclusive female engagement plays in enhancing peacebuilding efforts in conflict-affected settings like Juba County.

4.6.1 Multivariate Correlation Analysis

This table presents the Pearson correlation coefficients between the three independent variables Political Participation, Social Participation, and Economic Participation—and the dependent variable, Effectiveness of Conflict Resolution in Juba County. The analysis shows that all independent variables are significantly and positively correlated with the dependent variable.

Table 13: Multivariate Correlation Analysis

	Political Participation	Social Participation	Economic Participation	Effectiveness of Conflict Resolution
Political Participation	1.0**	0.42**	0.39**	0.52**
Social Participation	0.42**	1.0**	0.44**	0.46**
Economic Participation	0.39**	0.44**	1.0**	0.42**
Effectiveness of Conflict Resolution	0.52**	0.46**	0.42**	1.0**

**. Correlation is significant at the 0.01 level (2-tailed).

Source: Primary Data

The multivariate correlation analysis examined the relationships between the three independent variables political, social, and economic participation and the dependent variable, effectiveness of conflict resolution. The results showed that each independent variable was significantly and positively correlated with effectiveness, with correlation coefficients ranging from 0.42 to 0.52, all significant at the 0.01 level (2-tailed).

Political participation demonstrated the highest correlation with effectiveness ($r = 0.52$), highlighting the strong role that political inclusion plays in achieving conflict resolution outcomes. Social participation ($r = 0.46$) and economic participation ($r = 0.42$) also had positive and significant correlations, emphasizing the importance of comprehensive engagement of women across various spheres in enhancing peace efforts in Juba County.

4.6.2 Hypotheses Testing

This table presents the results of a multiple regression analysis examining the joint influence of political, social, and economic participation on the effectiveness of conflict resolution in Juba County. The regression coefficients, model fit statistics, and significance values are displayed below.

Table 14: Hypotheses Testing Using Regression Analyses

Model	**Unstd. Coeff. (B)**	**Std. Error**	**Std. Coeff. (Beta)**	**Sig.**
Constant	0.85	0.23	-	0.001
Political Participation	0.37	0.08	0.38	0.0
Social Participation	0.31	0.07	0.34	0.0
Economic Participation	0.26	0.07	0.29	0.0

Model Summary:
R = 0.801, R Square = 0.642, F = 53.4, ANOVA Sig. = 0.0
Source: Primary Data

The multiple regression analysis examined the collective influence of women's political, social, and economic participation on the effectiveness of conflict resolution processes in Juba County, South Sudan. The model results reveal a strong and statistically significant relationship, with an R value of 0.801 and an R-squared value of 0.642. This indicates that approximately 64.2% of the variation in the effectiveness of conflict resolution processes can be explained by these three dimensions of women's participation. The model's F-statistic of 53.4, accompanied by a highly significant ANOVA p-value of 0.000, confirms that the regression model is statistically robust and reliable for interpretation.

Among the predictors, political participation emerged as the most influential factor, with an unstandardized coefficient (B) of 0.37 and a standardized beta coefficient of 0.38. The p-value of 0.000 indicates that this relationship is statistically significant at the 1% level. This suggests

that greater involvement of women in political aspects of peacebuilding—such as participation in peace committees, leadership roles, and agenda setting—substantially enhances the effectiveness of conflict resolution. This finding is consistent with earlier research by Paffenholz et al. (2017), who argue that women's political involvement lends greater legitimacy and durability to peace processes. One female key informant in the current study shared that "when we are allowed to sit at the table and contribute, the community sees the process as fairer and more balanced," reinforcing the value of inclusive political engagement. Hence, the hypothesis that political participation has a significant positive effect on conflict resolution effectiveness was accepted.

Social participation was the second strongest predictor, with an unstandardized coefficient of 0.31 and a standardized beta of 0.34, also statistically significant at the 1% level ($p = 0.000$). This implies that when women engage in community dialogues, lead reconciliation initiatives, and provide psychosocial support to survivors of violence, they help foster a stronger social fabric that supports peacebuilding. These findings echo those of Anderlini (2020), who noted that women's community-level peace efforts enhance social cohesion and local ownership of peace agreements. One respondent from a women's dialogue group stated, "Our gatherings heal broken relationships. People listen when women mediate." This narrative further supports the statistical evidence, and thus, the hypothesis that social participation significantly contributes to conflict resolution effectiveness was also accepted.

Economic participation also had a significant but comparatively lower influence, with a B value of 0.26 and a beta coefficient of 0.29 ($p = 0.000$). The result suggests that as women engage in economic activities, such as market-based reconciliation, cooperative ventures, and cross-ethnic trade—they contribute positively to the durability and inclusiveness of peace efforts. While slightly less influential than political and social participation, the role of economic

empowerment remains vital, as affirmed by Justino et al. (2012), who argue that economic inclusion stabilizes post-conflict societies and fosters long-term peace. A female market leader in Juba County commented, “Our trade with other groups builds trust—we are connected by business even when politics divide us.” This insight reflects the practical ways economic activity reinforces peacebuilding efforts. Accordingly, the hypothesis that economic participation has a significant positive effect on the effectiveness of conflict resolution was also accepted.

In sum, the regression analysis confirms that political, social, and economic dimensions of women’s participation significantly influence the effectiveness of conflict resolution in Juba County. All three hypotheses were accepted, supporting the argument that holistic inclusion of women across these domains enhances the quality, sustainability, and legitimacy of peace processes. These findings suggest that conflict resolution strategies in South Sudan should prioritize gender-inclusive approaches that integrate women’s voices, community engagement, and economic empowerment as core components of sustainable peacebuilding.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMENDATIONS

5.1 Introduction

This chapter presents the final synthesis of the study findings by providing a concise summary, drawing key conclusions based on the research objectives, and offering practical recommendations grounded in the evidence generated. The study aimed to assess women's participation in conflict resolution processes in Juba County, South Sudan, focusing on political, social, and economic dimensions. It further examined the effectiveness of existing conflict resolution processes, identified challenges limiting women's engagement, and determined the relationship between women's participation and the effectiveness of conflict resolution outcomes.

Chapter Five consolidates the main insights gained from the preceding chapters and interprets them in a way that directly informs policy, practice, and future research. The conclusions presented are drawn from both quantitative and qualitative findings, while the recommendations are proposed as actionable steps that can be implemented by stakeholders such as government agencies, civil society organizations, peacebuilding practitioners, and the international community. This chapter concludes with a reflection on areas for further research to address the study's limitations and build upon its findings.

5.2 Summary

5.2.1 To assess the level of women's participation in conflict resolution processes in Juba County across political, social, and economic dimensions

The study revealed a widespread perception of limited participation by women in political, social, and economic dimensions of peacebuilding in Juba County. Across the three areas, responses consistently reflected high levels of disagreement with positive statements about women's engagement, suggesting persistent structural and societal challenges.

Political Participation

Findings indicated that women face significant political exclusion. For instance, 58.6% of respondents disagreed or strongly disagreed with the statement that women are well represented in peace committees. Similarly, 61.6% disagreed that women face few barriers to political participation, while 60.6% rejected the idea that women have equal leadership opportunities in peace forums. The majority (60.1%) also disagreed that women set peace agendas, and 61.1% denied that women regularly participate in political decision-making. Political leaders were not perceived as supportive either, with 57.1% of respondents disagreeing or strongly disagreeing with that statement. Only 17.7% agreed or strongly agreed that women are consulted on conflict matters. These statistics illustrate a political environment where women's voices and leadership remain largely sidelined.

Social Participation

Women's social engagement in peace processes was similarly perceived as weak. For example, 60.6% of respondents disagreed or strongly disagreed that women lead local reconciliation initiatives, while 62.7% rejected the statement that women's groups organize community

dialogues. Notably, 69.6% disagreed that women provide psychosocial support to survivors of violence, and 56.1% said traditional leaders do not encourage women's participation in social peace efforts. Regarding the idea that women mediate community or household conflicts, 62.1% expressed disagreement. Additionally, 62.6% disagreed that faith-based women's groups are active in conflict prevention, and 63.1% refuted the notion of women collaborating across ethnic lines. These numbers reinforce the view that women's social roles in peacebuilding are undervalued and unsupported by community institutions.

Economic Participation

Perceptions of women's economic involvement in peacebuilding were similarly pessimistic. A combined 61.6% of respondents disagreed or strongly disagreed that women engage in cross-ethnic trade fostering peace, and 62.1% disagreed that their income-generating activities promote community resilience. For the statement on women's cooperatives supporting peacebuilding, 60.1% disagreed or strongly disagreed, and 64.7% rejected the idea that women use their economic power to influence community peace discussions. Similarly, 63.6% disagreed that women's businesses contribute to stability, and 62.1% denied that women traders build trust across groups. Moreover, 60.6% of respondents disagreed that financial independence enhances women's peacebuilding roles, and 66.7% disagreed that livelihood programs involving women are linked to peace. The strongest rejection came for the idea that market activities foster reconciliation, with 67.7% disagreement. These findings suggest that women's economic potential for peacebuilding remains largely untapped due to insecurity, poor market integration, and gender biases.

Across all domains, the majority of respondents, often exceeding 60%—consistently disagreed with statements indicating meaningful women's participation in peacebuilding processes.

These statistics demonstrate a concerning trend of systemic exclusion, deeply rooted cultural norms, and weak institutional frameworks that fail to support women's full engagement. The data points to the urgent need for policy and programmatic shifts that move beyond token representation to genuine empowerment, security provision, and inclusive economic development to amplify women's roles in sustainable peacebuilding.

5.2.2 To examine the challenges to women's participation in conflict resolution processes in Juba County

The study revealed multiple intersecting barriers that continue to undermine women's effective participation in peacebuilding processes in Juba County. Key among these is the influence of deeply rooted cultural beliefs, with 69.7% of respondents agreeing that such norms restrict women's roles in peace negotiations. This was closely followed by exclusion from formal peace structures, also affirmed by 69.2% of participants, highlighting institutional gatekeeping that keeps women out of decision-making spaces.

Additionally, lack of confidence (65.1%) and male-dominated leadership structures (67.7%) were shown to discourage women's active involvement, while discrimination in decision-making spaces was reported by 70.2% of respondents, illustrating that mere presence does not equate to influence. Low literacy levels were seen as another major hindrance (69.7%), limiting women's ability to participate meaningfully in technical and administrative peace processes.

The burden of domestic responsibilities emerged as a practical obstacle, acknowledged by 72.7% of respondents, as did the threat of insecurity, which discouraged 75.2% of women from participating due to fear of violence or retaliation. Further, lack of access to funding and resources (69.7%) and inadequate training or capacity-building (68.7%) were found to be critical structural challenges that suppress women's agency and effectiveness in peace efforts.

Collectively, these findings point to a system of interlocking barriers; cultural, structural, economic, and security-related—that continue to suppress women's meaningful engagement in peacebuilding in Juba County. Addressing these constraints requires an integrated strategy that includes policy reform, financial and educational empowerment, gender-sensitive institutional design, and community-level attitude shifts.

5.2.3 To determine the relationship between the level of women's participation and the effectiveness of conflict resolution processes in Juba County

The findings from the multivariate correlation and multiple regression analyses reveal a significant and positive relationship between women's participation across political, social, and economic domains—and the effectiveness of conflict resolution processes in Juba County, South Sudan. The correlation analysis showed that political participation had the strongest positive association with conflict resolution effectiveness ($r = 0.52$), followed by social participation ($r = 0.46$) and economic participation ($r = 0.42$), all statistically significant at the 0.01 level. This implies that increased involvement of women in political, social, and economic spheres is strongly linked to better peace outcomes in the region.

To further examine the predictive strength of these relationships, a multiple regression analysis was conducted. The model accounted for approximately 64.2% of the variance in the effectiveness of conflict resolution processes ($R^2 = 0.642$), indicating a strong explanatory power. The overall model was statistically significant ($F = 53.4$, $p < 0.001$), with each predictor—political, social, and economic participation—contributing significantly to the outcome. Among them, political participation emerged as the most influential factor, with a standardized beta coefficient of 0.38 ($B = 0.37$, $p < 0.001$). This highlights the pivotal role of women's inclusion in peace committees, policy-making, and leadership structures in enhancing the legitimacy and effectiveness of peacebuilding efforts. Hence, the hypothesis that political participation significantly influences conflict resolution was accepted.

Social participation also showed a significant effect, with a beta coefficient of 0.34 ($B = 0.31$, $p < 0.001$), suggesting that women's engagement in community dialogues, reconciliation initiatives, and psychosocial support contributes meaningfully to social cohesion and peace outcomes. This supports the hypothesis that social participation positively affects conflict

resolution effectiveness. Economic participation, although with a slightly lower impact (β = 0.29; B = 0.26, $p < 0.001$), remained statistically significant. This finding confirms that women's involvement in cross-ethnic trade, cooperative economic ventures, and financial independence plays a crucial role in stabilizing communities and fostering long-term peace. Therefore, the hypothesis related to economic participation was also accepted.

In summary, the analyses confirm that all three forms of women's participation, political, social, and economic, significantly contribute to the effectiveness of conflict resolution processes in Juba County. The acceptance of all three hypotheses supports the argument that inclusive peacebuilding strategies that engage women at multiple levels are essential for sustainable and legitimate conflict resolution. These insights highlight the importance of designing gender-sensitive interventions that integrate women's voices and capacities across all dimensions of peace efforts in South Sudan.

5.3 Conclusions

This study explored women's participation in conflict resolution processes in Juba County, South Sudan, focusing on political, social, and economic dimensions. It also examined the effectiveness of conflict resolution, identified key challenges to women's participation, and analyzed the relationship between participation and peacebuilding outcomes. Drawing from both quantitative and qualitative findings, the study arrives at the following conclusions for each objective:

5.3.1 Objective One: To assess the level of women's participation in conflict resolution processes in Juba County across political, social, and economic dimensions

The study concludes that the level of women's participation in conflict resolution remains relatively low across political, social, and economic domains. While some women are engaged

in community dialogues and small-scale economic activities, their representation in formal political structures—such as peace committees, leadership forums, and decision-making roles—remains minimal. Social participation was somewhat more visible through informal reconciliation and caregiving roles, yet lacked institutional recognition. Economically, women were active in grassroots markets and informal trade networks, but lacked access to funding and capacity-building to expand their influence. This uneven participation reflects structural inequalities and highlights the need for targeted interventions to enhance women's engagement in all spheres of peacebuilding.

5.3.2 Objective Two: To examine the challenges to women's participation in conflict resolution processes in Juba County

The study identifies multiple, interlocking challenges that hinder women's meaningful participation in peace efforts. These include entrenched cultural beliefs, male-dominated leadership structures, low literacy levels, lack of training opportunities, and overwhelming domestic responsibilities. Security concerns, such as threats of violence and public backlash, were also prominent deterrents. Additionally, women face financial and logistical constraints, including limited access to funding, transportation, and platforms for engagement. These findings reveal that both structural and contextual barriers limit women's participation, and addressing them requires multi-sectoral strategies involving legal reform, education, economic empowerment, and protection measures.

5.3.3 Objective Three: To determine the relationship between the level of women's participation and the effectiveness of conflict resolution processes in Juba County

The study concludes that there is a strong and statistically significant relationship between women's participation and the effectiveness of conflict resolution processes. Correlation analysis showed positive associations between political ($r = 0.52$), social ($r = 0.46$), and

economic participation (r = 0.42) and the effectiveness of peacebuilding. Regression results further confirmed that these three dimensions collectively explained 64.2% of the variance in conflict resolution effectiveness. Political participation had the strongest influence, followed by social and economic participation. These findings demonstrate that when women are actively involved across multiple dimensions, peace processes are more inclusive, legitimate, and durable. Thus, enhancing women's participation is essential to improving peace outcomes in Juba County.

5.3.5 Overall Conclusion

This study provides empirical evidence that women's participation is both a human rights imperative and a strategic necessity for effective conflict resolution in South Sudan. The findings underscore the importance of integrating women into all stages of peacebuilding—from negotiation to implementation—across political, social, and economic domains. However, to realize this potential, systemic barriers must be addressed through inclusive policies, gender-sensitive programming, and sustained investment in women's leadership and empowerment.

5.4 Recommendations

5.4.1 Objective One: To assess the level of women's participation in conflict resolution processes in Juba County across political, social, and economic dimensions

To increase women's participation in conflict resolution, there is a need to enact gender-responsive peacebuilding policies at both national and local levels. The government of South Sudan, in partnership with local authorities, should implement affirmative action laws mandating a minimum quota for women's representation in peace committees and decision-

making bodies. Community awareness campaigns should be launched to sensitize the public about the importance of women's inclusion, highlighting their contributions to sustainable peace. Civil society organizations (CSOs) should establish mentorship and leadership development programs to prepare women for political and civic roles in peacebuilding.

Furthermore, local councils and traditional authorities must be engaged to dismantle cultural norms that restrict women's public participation. Investment in adult literacy programs targeting women in rural areas would increase their ability to engage meaningfully in peace negotiations and governance processes. Local women's groups should be supported with resources and capacity-building to enhance their advocacy power and policy engagement. Media houses can also play a role by amplifying success stories of women peacebuilders to challenge prevailing stereotypes. Economic empowerment initiatives, such as women-focused savings groups and cooperatives, can enable women to participate independently without relying on male gatekeepers. Lastly, the establishment of inclusive community dialogue forums that integrate women, men, youth, and elders will promote shared responsibility in conflict resolution efforts.

5.4.2 Objective Three: To examine the challenges to women's participation in conflict resolution processes in Juba County

Addressing the barriers to women's participation requires a multi-faceted approach targeting social norms, institutional practices, and individual empowerment. First, cultural gatekeepers such as elders, chiefs, and religious leaders should be engaged through dialogue and sensitization to support women's inclusion. Legal reforms are needed to criminalize gender-based discrimination and promote equal access to political and civic opportunities. Programs that address gender-based violence (GBV), including shelters, legal aid, and psychosocial support, should be expanded to reduce the security risks women face in public engagement.

To tackle low literacy, adult education and life skills programs tailored for women should be integrated into peacebuilding efforts. Additionally, efforts should be made to reduce women's unpaid care burden through investments in childcare services and flexible meeting schedules. Capacity-building programs should focus on enhancing women's negotiation, leadership, and public speaking skills. CSOs and donors should provide small grants to women's groups to support their mobilization and advocacy activities. Transport allowances, mobile phones, and training materials can also improve access and communication. A mentorship network linking experienced women leaders with emerging peacebuilders would offer inspiration and guidance. Lastly, inclusive peace structures should institutionalize gender mainstreaming policies and adopt accountability mechanisms to monitor and address gender disparities.

5.4.3 Objective Four: To determine the relationship between the level of women's participation and the effectiveness of conflict resolution processes in Juba County

Given the study's finding that increased women's participation significantly enhances the effectiveness of conflict resolution, it is critical to institutionalize mechanisms that promote this relationship. First, national and local governments should enact binding guidelines that make women's participation a criterion for the legitimacy of peace processes. Stakeholders should develop gender scorecards to assess and report on the quality of women's involvement in peace initiatives. Peacebuilding actors should integrate women's priorities—such as GBV response, education, and livelihood concerns, into negotiation agendas and peace agreement clauses.

Furthermore, investments should be made in building coalitions of women peacebuilders across regions to strengthen their voice and influence. Women's participation should also be incentivized by linking it to funding eligibility for donor-supported projects. Local authorities can partner with women's organizations to co-facilitate community mediation and

reconciliation sessions. Peace education programs in schools should include gender equality modules to shift norms among the youth. Research institutions and universities should conduct longitudinal studies on women's participation to generate data that informs policymaking. Technological platforms, like WhatsApp groups and community radio, can be used to coordinate women's engagement and provide real-time updates on peace efforts. Lastly, periodic forums should be organized to evaluate the impact of women's participation on peace outcomes and refine strategies based on lessons learned.

5.5 Areas for Further Research

While this study provided valuable insights into the level of women's participation and the effectiveness of conflict resolution processes in Juba County, South Sudan, several areas warrant further scholarly investigation to expand the knowledge base and enhance policy formulation.

Firstly, future research could explore the role of traditional leadership and customary norms in shaping women's access to peacebuilding spaces. Since this study revealed the influence of cultural beliefs and male-dominated leadership structures, in-depth ethnographic or qualitative studies could shed light on how specific customary practices either facilitate or hinder inclusive peace processes.

Secondly, a longitudinal study examining changes in women's participation over time could offer a dynamic understanding of progress or regression in gender inclusivity in peacebuilding. Such research could track interventions and policies implemented post-conflict and evaluate their long-term impact on women's empowerment and conflict resolution effectiveness.

Thirdly, given the cross-sectional nature of this study, there is a need for comparative research between urban and rural counties within South Sudan. This would help determine whether

geographic location significantly influences women's roles in conflict resolution and whether different intervention strategies are needed based on setting.

In addition, further studies could investigate the perspectives of male allies and community gatekeepers—such as religious leaders, youth leaders, and chiefs—regarding women's involvement in peacebuilding. Understanding their attitudes could inform gender-transformative approaches that work with men and boys to dismantle exclusionary norms.

There is also room for research into the intersectionality of age, education, ethnicity, and disability status and how these factors affect women's participation in conflict resolution. A more comprehensive analysis could reveal hidden patterns of marginalization and inform more inclusive policy responses.

Moreover, this study primarily focused on participation and effectiveness; future researchers may wish to examine the economic impacts of women's inclusion in peacebuilding—for example, whether women-led peace initiatives contribute to improved livelihoods or local economic development in post-conflict communities.

Another area worth exploring is the effectiveness of donor-funded peacebuilding programs on enhancing women's roles in conflict mediation. Such studies could critically evaluate external interventions and their sustainability beyond donor support.

Finally, considering the regional and ethnic diversity of South Sudan, a multi-county comparative study could uncover how women's participation varies across different conflict contexts, which could lead to more tailored and culturally sensitive peacebuilding strategies nationwide.

These areas of further inquiry are essential for deepening understanding, guiding effective programming, and fostering more inclusive and sustainable peace in South Sudan and other conflict-affected settings.

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APPENDICES

APPENDIX I: QUESTIONNAIRE

Title of the Study: Women's Participation and Effectiveness of Conflict Resolution Processes in Juba County, South Sudan

Introduction to Respondents

Dear Respondent,

I am conducting a study on the relationship between women's participation and the effectiveness of conflict resolution processes in Juba County. The purpose of this study is to understand how women's involvement in political, social, and economic activities influences the outcomes of peacebuilding and conflict resolution in your community.

Your responses are very important and will contribute to improving future peacebuilding efforts. This questionnaire is anonymous, and the information you provide will be treated with the utmost confidentiality and used strictly for academic purposes.

There are no right or wrong answers. Please respond honestly to each statement. Your participation is voluntary, and you may withdraw at any point.

Thank you for your valuable time and contribution.

Section A: Background Information

Please tick (✓) the appropriate option.

1. **Sex:**
   ☐ Male ☐ Female
2. **Age Group:**
   ☐ 18–24 ☐ 25–34 ☐ 35–44 ☐ 45–54 ☐ 55 and above
3. **Education Level:**
   ☐ No formal education ☐ Primary ☐ Secondary ☐ Tertiary ☐ Other (specify): _____
4. **Marital Status:**
   ☐ Single ☐ Married ☐ Widowed ☐ Divorced/Separated
5. **Occupation:**
   ☐ Farmer ☐ Trader ☐ Civil Servant ☐ NGO worker ☐ Community Leader ☐ Other (specify): _____
6. **Are you involved in any peacebuilding or conflict resolution activities?**
   ☐ Yes ☐ No

7. **If yes, in which area?**
   ☐ Political ☐ Social ☐ Economic ☐ Multiple areas

Section B: Main Variables

Instruction:
For each of the following statements, please indicate your level of agreement using the scale below:

5 = Strongly Agree, 4 = Agree, 3 = Neutral, 2 = Disagree, 1 = Strongly Disagree

B1. Level of Women's Participation in Conflict Resolution Processes

Dimension: Political, Social, and Economic Participation

No.	Statement	1	2	3	4	5
Political Participation						
1	Women are well represented in peace committees in Juba County.	1	2	3	4	5
2	Women have equal opportunities to assume leadership roles in peace forums.	1	2	3	4	5
3	Women are actively involved in setting the agenda for peace talks.	1	2	3	4	5
4	Women regularly participate in political decision-making about conflict resolution.	1	2	3	4	5
5	Political leaders support women's involvement in peace processes.	1	2	3	4	5
6	Women's political participation has increased in recent years.	1	2	3	4	5
7	Women's voices are respected during peace dialogues.	1	2	3	4	5
8	Women are consulted by political actors regarding conflict issues.	1	2	3	4	5
9	Women's political networks contribute meaningfully to peace outcomes.	1	2	3	4	5
10	Women face few barriers to participating in political peacebuilding roles.	1	2	3	4	5
Social Participation						
11	Women lead many local reconciliation initiatives in the community.	1	2	3	4	5
12	Women's groups organize community dialogues on conflict resolution.	1	2	3	4	5
13	Women provide important psychosocial support to survivors of violence.	1	2	3	4	5
14	Traditional leaders encourage women to participate in social peace efforts.	1	2	3	4	5

15	Women's social participation strengthens community cohesion.	1	2	3	4	5
16	Women mediate conflicts at household and community levels.	1	2	3	4	5
17	Faith-based women's groups are active in conflict prevention.	1	2	3	4	5
18	Women collaborate across ethnic lines in peacebuilding efforts.	1	2	3	4	5
19	Women are key actors in post-conflict healing and reconciliation.	1	2	3	4	5
20	Women contribute significantly to peace education in the community.	1	2	3	4	5
Economic Participation						
21	Women engage in cross-ethnic trade that fosters peace.					
22	Women's income-generating activities promote community resilience.	1	2	3	4	5
23	Women's cooperatives support peacebuilding efforts.	1	2	3	4	5
24	Women use their economic power to influence community peace discussions.	1	2	3	4	5
25	Women's businesses contribute to stability in conflict-affected areas.	1	2	3	4	5
26	Women traders build trust across conflicting groups.	1	2	3	4	5
27	Women's financial independence enhances their role in peacebuilding.	1	2	3	4	5
28	Women participate in livelihood programs linked to peace.	1	2	3	4	5
29	Economic empowerment increases women's visibility in peace processes.	1	2	3	4	5
30	Women's market activities foster reconciliation among diverse groups.	1	2	3	4	5

B2. Challenges to Women's Participation in Conflict Resolution

Objective 3: To examine the challenges to women's participation in conflict resolution processes in Juba County.

No.	Statement	1	2	3	4	5
1	Cultural beliefs limit women's roles in peace negotiations.					
2	Women lack the confidence to participate in conflict resolution forums.					
3	Male-dominated leadership structures discourage women's involvement.					
4	Women face discrimination in decision-making spaces.					
5	Low literacy levels hinder women's ability to engage in peace processes.					
6	Domestic responsibilities reduce women's availability for peace work.					

7	Security threats discourage women from engaging in conflict resolution.					
8	Limited access to funding and resources restricts women's participation.					
9	Lack of training and capacity-building opportunities weakens women's effectiveness.					
10	Women are often excluded from formal peace structures and networks.					

B3. Effectiveness of Conflict Resolution Processes

No.	Statement	1	2	3	4	5
1	Conflict resolution processes in Juba County are inclusive of all groups.	1	2	3	4	5
2	Women's concerns are adequately addressed in peace agreements.	1	2	3	4	5
3	Peace processes have improved inter-community relations.	1	2	3	4	5
4	Peace agreements reflect community needs and priorities.	1	2	3	4	5
5	Women's participation has strengthened the legitimacy of peace processes.	1	2	3	4	5
6	Conflict resolution processes promote social cohesion in the county.	1	2	3	4	5
7	Peace processes effectively address gender-based violence issues.	1	2	3	4	5
8	Community members trust local peace structures.	1	2	3	4	5
9	Peacebuilding initiatives are sustainable over time.	1	2	3	4	5
10	Women's participation contributes to the durability of peace outcomes.	1	2	3	4	5

APPENDIX II: FOCUS GROUP DISCUSSION (FGD) GUIDE

Title of Study: Women's Participation and Effectiveness of Conflict Resolution Processes in Juba County, South Sudan

Introduction to Participants

Good morning/afternoon. My name is and I am conducting a research study on how women's participation in political, social, and economic spheres influences the effectiveness of conflict resolution processes in Juba County.

We are holding this group discussion to better understand your experiences and views. Your participation is entirely voluntary. The information you share will be kept confidential and will only be used for academic purposes. There are no right or wrong answers — I am interested in hearing your honest opinions.

I will record this session (with your permission) to help me capture your ideas accurately. If at any point you feel uncomfortable, you are free to stop or leave the discussion.

Thank you very much for agreeing to participate.

Ground Rules

- Only one person speaks at a time.
- Please respect others' opinions.
- There are no right or wrong answers — all opinions are valid.
- Speak freely and openly.
- Confidentiality will be respected — what is said here will not be shared outside this group.

Background Information

1. Please tell us your name and the role you play in your community (e.g., peacebuilding, leadership, community member, trader, etc.).

FGD Questions Aligned to Objectives

Section 1: Level of Women's Participation in Conflict Resolution Processes

(Political, Social, Economic Participation)

1. In your view, how are women currently participating in political processes related to conflict resolution in Juba County?
2. What roles do women play in community-level or social peacebuilding efforts?
3. How are women involved in economic activities that promote peace or cooperation in your community?
4. What are some successes or achievements of women's participation in these areas?
5. What barriers or challenges do women face when trying to participate in political, social, or economic peacebuilding activities?
6. How do cultural beliefs and traditional roles affect women's participation in peace processes?
7. How has women's participation in these areas changed over the past few years?
8. What more could be done to enhance women's participation in conflict resolution processes?

Section 2: Effectiveness of Conflict Resolution Processes in Juba County

1. From your experience, how effective are the current conflict resolution processes in your community?
2. Are these processes inclusive of different groups (women, youth, marginalized communities)?
3. To what extent do peace agreements and conflict resolution efforts reflect community needs?
4. How well do these processes promote trust and reconciliation between communities?
5. Do you feel that conflict resolution efforts are sustainable over time? Why or why not?
6. What are the main strengths of current peacebuilding and conflict resolution processes?
7. What weaknesses or challenges do you see in the way conflicts are being resolved?
8. How does the community perceive and trust local peace structures and actors?

Section 3: Relationship Between Women's Participation and Effectiveness of Conflict Resolution Processes

1. In what ways does women's participation contribute to the effectiveness of conflict resolution processes?
2. Are there examples where women's involvement improved peace outcomes in your community?
3. What happens when women are excluded from peace processes — does it affect their outcomes?

4. How do women's political participation influence the inclusiveness and legitimacy of peace processes?
5. How does women's social participation strengthen reconciliation and social cohesion?
6. How does economic empowerment of women contribute to durable peace?
7. What additional support is needed to make women's participation more impactful in peacebuilding?
8. In your view, what is the most important way to strengthen the link between women's participation and the success of conflict resolution in Juba County?

Closing

Thank you very much for your participation. Your views and experiences are very valuable and will contribute greatly to this research. If you have any final comments, please feel free to share them now.

APPENDIX III: INTERVIEW GUIDE

Title of Study: Women's Participation and Effectiveness of Conflict Resolution Processes in Juba County, South Sudan

Introduction to Interviewee

Good morning/afternoon. My name is [insert your name] and I am conducting a study on women's participation and the effectiveness of conflict resolution processes in Juba County. The purpose of this interview is to gain your insights and experiences related to women's involvement in peacebuilding and conflict resolution and to understand how this participation contributes to more effective peace outcomes.

The information you provide will be kept confidential and used only for academic purposes. Participation is voluntary, and you may choose not to answer any question or withdraw at any time. With your permission, I would like to record this interview for accuracy.

Thank you for agreeing to participate.

Background Information

1. Name (optional): _____
2. Gender: ☐ Male ☐ Female
3. Age: _____
4. Occupation/Position: _____
5. Organization/Community represented: _____
6. Experience in peacebuilding/conflict resolution (years): _____

Section 1: Level of Women's Participation in Conflict Resolution Processes

(Aligned with Objective 1)

1. How are women currently participating in political conflict resolution processes in Juba County?
2. What roles do women play in social peacebuilding activities at the community level?
3. How are women economically contributing to conflict resolution and peacebuilding?
4. In your view, which area (political, social, economic) has the most visible women's participation in Juba County? Why?
5. What are some success stories of women's participation in peace processes that you have observed?
6. What challenges or barriers prevent women from participating more fully in conflict resolution?
7. How has women's participation changed over time in Juba County?
8. What policies or programs are in place to promote women's participation in peacebuilding?
9. How do men in the community respond to women's participation in peace processes?
10. What more can be done to enhance women's participation in political, social, and economic aspects of conflict resolution?

Section 2: Effectiveness of Conflict Resolution Processes

(Aligned with Objective 2)

1. In your view, how effective are the current conflict resolution processes in Juba County?
2. Are these processes inclusive of all groups (women, youth, ethnic minorities)?

3. To what extent do peace agreements or resolutions reflect community needs?
4. How do you assess the level of trust in local peace structures and actors?
5. Are current peacebuilding efforts promoting long-term reconciliation and social cohesion?
6. What are the key strengths of the current conflict resolution processes?
7. What are the main weaknesses or challenges facing these processes?
8. Are the processes sustainable, or do conflicts tend to resurface?
9. How are gender-based violence and women's concerns addressed in conflict resolution efforts?
10. What can be done to improve the overall effectiveness of conflict resolution processes in Juba County?

Section 3: Relationship Between Women's Participation and Effectiveness of Conflict Resolution

(Aligned with Objective 3)

1. In what ways does women's participation enhance the effectiveness of conflict resolution processes?
2. Can you provide any examples where women's involvement led to better peace outcomes?
3. What happens when women are excluded from conflict resolution processes — does it affect outcomes?
4. How does political participation of women impact the legitimacy of peacebuilding efforts?
5. How does social participation of women strengthen reconciliation and healing?

6. How does economic empowerment of women influence peace outcomes?
7. Are there any policies or programs that explicitly link women's participation with effectiveness of peace processes?
8. In your view, what is the most important contribution women make to conflict resolution in Juba County?
9. What support would help strengthen the link between women's participation and peace effectiveness?
10. What is your final advice or recommendation for improving both women's participation and the effectiveness of conflict resolution processes in Juba County?

Closing

Thank you very much for your time and valuable insights. Your views will greatly contribute to this research. If you have any final comments or additional points you would like to share, please feel free to do so now.