

Role feminism And The Sudanese Women's Union In Political Situations (1964-1969M)

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First: The position of the Sudanese women's movement in the political situation

He was Sudan suffers from crises The interior is due to the government's inability and failure to improve statuses economics, in 1964aIt became a deficit in the balance of payments Toward(214) million dollars⁽¹⁾Then the discussions of Sudanese students and intellectuals beganaboutThe problem of the south at the headquarters of the University of Khartoum Students Union.ay had a clear role in the discussionDimensionsproblem by holding seminarsand dumpingLectures and seeking to present the necessary solutions to the problem, as the students linked in those seminars

betweenstatussin northern and southern Sudan andThey demanded BNeed to strive to open the doordialogue(2),The Student Union at the University of Khartoum organized a public meeting for students and the public, in which they criticized the policy of the military governmentthe first, particularly with regard to the problem of South Sudan, andwhileDuring the meeting, clashes took place between the students and the police forces, which resulted in clashestoStudent killedAhmedAl-Qurashi Taha, and the arrest of a number of studentsand professors⁽³⁾,So he appliedaits impactMastersThe university issued a statement condemning this behavior as well as submitting their resignations, andaAfter that, the judiciary and the lawyerjn upload a notetoPresident of the Judicial Councilthe aboveprime minister,They condemnedwhere is thiseventsThey demanded the submission of officialstojudiciary ⁽²⁾And it took place on the

(1) Hassan Al-Taher Razzouk, **Lightson the political situation in Sudan**Al-Tali'ah Magazine, Issue 9,Cairo,September1966 AD, p. 12; Mahmoud Al-Saadani, and everything is going onto **anamed gel**Rose Al-Youssef magazine. Issue 2106, Cairo,October 21stthe first1968, p. 32.

(2)Al-Sayyad Magazine, Revolution**Octoberin the hands of its makers**Issue 1206, Lebanon,November 26, 1987 AD, p. 16; NewspaperNewsToday, Clashes between Policemen and Students in Sudan, Issue 1042, Cairo,October 24ththe first, 1964 AD.

(3)Othman Mirghani, Memories of Talaat Farid, The Popular Revolution**and dimensionsabout power**4, Solidarity Magazine, No. 194, London,27 decthe first1986 AD, p. 35; Imran Muhammad, Glimpses of a Revolution**OctoberSudanese**Al-Dustour

Magazine, Issue 347, London,November 5, 1984 AD, pg. 60; Ahmed Jelly, The people of Sudan regain power through civil disobedience, Journalthe weekArab, Year 282, Lebanon,November 1964 AD, p. 18.

(1) Journal of the constitution, from the diary of a revolution**October**Issue 611.london,November 13, 1989 AD, p. 32;

Yusuf Fadl Hasan, Sudan in Africa, Khartoum University, 1971, PP 248-249.

(2) Salah Mohiuddin, Pauses in the History of Sudan, Al-Hilal Library and House, 2nd edition, Beirut, 1995 AD, p.

21;AhmedHamroush, four years after the revolution**OctoberThe face of Arab Sudan**Rose Al-Youssef Magazine, Cairo,

22nd of October the first In 1964, the funeral of the student Ahmed Al-Qurashi Taha, which turned out to a popular demonstration with the participation of men and women from all sectors and some army officers.²⁾ And a found During the funeral, political speeches denouncing military rule the first, command that led to Clashes occurred between mourners and policemen⁽³⁾. Students got and professors The university is supported by professional organizations and unions other Such as doctors, lawyers, judges, trade unions, farmers and women's movement organizations⁽⁴⁾, And The tension in Sudan will pass, On the 24th of October the first In 1964 AD, a public Brotherhood Muslim jN and with them the students of the University of Khartoum for implementation strike political and civil disobedience in the country, and They issued a leaflet calling for a political strike and civil disobedience, and he joined them in this strike many of parties Traditional and ideological in Sudan and different these segments of the doctors and professors workers, as well as the female component⁽¹⁾, And he continued strike for two days to On the 26th of October the first In 1964 AD, the authorities failed to ending Demonstrations and unrest,

though courage The army and police use bullets and tear gas, as well giving the government the orders shooting protesters, and a junior army officers refused to implement commands⁽²⁾.

After that, an army force besieged the Republican Palace with the demonstrators Mwa memoto Lieutenant General Abboud, TI included the demand to dissolve the council the above for the armed forces HD Dissolving the Council of Ministers, stopping the massacres, and purging the army of corrupt elements. As a result, Lieutenant General About rose on the evening of October 26. the first In 1964, announcing the dissolution of the Council the above of the armed forces and the dissolution of the Council of Ministers⁽³⁾, After the success of the revolution and drop Military rule the first On the 30th of October the first In 1964, the National Charter was signed or October charter the first It included the release of political prisoners and imprisoned patriots, especially women participants in within a The feminist movement at that time flew and a committee was formed to develop new laws for returning to the country to civil rule, so There was a major role for the women's movement in the

Issue 2106, October 21 the first 1986 AD, pg. 6; Ahmed Jelly, the previous source, p. 5.

(3) Al-Mu'tasim Ahmed Al-Hajj, Glimpses of the History of Sudan during the Era of National Rule 1954-1969 AD, Muhammad Omar Center for Sudanese Studies, University of Khartoum. a Durman, 1997, p. 29.

(4) Ahmed Abdul Muti Hegazy et al, behind events Sudan Rose Al-Youssef Magazine, Cairo, Issue 1899, November 2, 1964 AD, p. 4; Abdullah Abdel Aziz, on the anniversary of the revolution **October Popular 1964** Al-Dustour Magazine, Issue 258, London, November 1, 1982 AD, pg. 65.

(1) Muhammad Jamal Barot et al, parties and Leftist Governments, Part 1, The Arab Center for Strategic Studies, Damascus, Dr. T, p. 478; K.D.D. Henderson, Sudan Republic, PP 204-205.

(2) Walid Mohammed Saeed The greatest, **Sudan in the British documents coup team Ibrahim Abboud in 1958 AD**, magazine horizons Arabic, Volume 14, Issue 9, Iraq, September 1989 AD, p. 125; Al-Mujahid Newspaper, Landmarks of the Sudanese Revolution, Issue 464, Algeria, November 23, 1969 AD, p. 17.

(3) Fouad Abbas, The Opposition Movement Within the Sudanese Armed Forces, Malagat Al-Sayad, No. 1311, Beirut, 30 October the first November 6, 1969 CE, pg. 17; Al-Sayyad Magazine, Revolution **October in the hands of its makers**, the previous source, p. 61; Fouad Ahmed et al, a **October The Revolution of the Sudanese People**, Dar Al Hana for Printing, DM, 1964 AD, pp. 85-90.

success of the revolution by providing support and standing iWallThe duration of the demonstrations and their exposure to All the circumstances that accompanied the revolution⁽¹⁾.

As for Regards to aFor feminist journalism that has stopped yetan the teamIbrahimAboud General1958 ADIssuinghis orderssolve allpartiesPolitical gatherings, demonstrations and processions are prohibitedAnd stopthe press,aThe woman's voice has stopped since Octoberthe firstFrom 1958 A.D. until April 1959 A.D., the activity of the Sudanese Women's Union also stalled, and the women's movement subsided in that year. The voice of women returned and was issued again.otherAfter a coupMarchIn 1959 AD⁽²⁾, AndFathia Fadl wrote about the role of women in society,AndWhat rights and duties she has, and (Dawlat Muhammad Hassan) wrote about the issues of Sudanese women, and their ways of living in harsh conditions,pointed out(Youssef Nour Awad)toThe suspended Sudanese Women's Union activityBy saying:(a**The limited women's union program is not validIt should not be an approach followed by the national feminist movement, in the current circumstances.**)⁽³⁾.

And since the year 1959 AD in Sudan was marked by struggles over power, I wrote

(1) Al-Dustour Magazine, The Judiciary in Sudan Between Independence and Exploitation, Issue 357, London, January 14, 1985 AD, pg. 67; Muhammad Saeed Al-Qadal, Milestones from the History of the Communist Party in Sudan, Dar Al-Fadi, Beirut, 1999 AD, p. 135; Arnold Toynbee, The Sudan A Southern Viewpoint,, Oxford University Press, London, 1970, p.44.

(pleasantAhmed) in the newspaper (Women's Voice) a political article, under the title (In Franco's Prisons in Spain), and despite the government's refusal at that timeanycriticism directed at heranoan her article was critiquedabigaAnd clearaA prominent woman in the Sudanese Women's Union directed him to Abboud's military government, and he wrote (Youssef Nour Awad)aIn addition, the activity of the Women's Union was suspended in an articleaGo and describe it (aN **Women's Union in the palm of the imp**And then the issue of (Women in the South) returned to the top of the pages of (Women's Voice),AndaTake sometheySympathizes with the issue of women and the need for their liberation from the restrictions imposed by the military government,and forwardthese feminist activitiesI tookThe government imposes its grip on the political life and social activity in the country which made it (woman's voice)jHe disappeared in 1960 AD and L.LMShow to the audienceanot infour PreparationJust, wellaBecause she reduced her direct criticism of the government and the conditions of Sudanese womenits numbersThat is far from the activity of the feminist movement⁽²⁾.

In 1961 AD, public freedoms and the press were restricted, and power was confined to itindividualsmilitary,And made availableIn that year (Women's Voice) the opportunity for

(2) Muhammad Omar Bashir, the previous source, pp. 269-270.

(3) Sawsan SelimIsmaelThe previous source, pg. 45.

(1)Sawsan Salim Ismail,Sourcethe previous, p. 47; Idris Hassan, My Story with Military Coups, Sudan Currency Printing Press Company Ltd., Khartoum, 2013, pg. 50.

a number of new feminist elements to write on its pages, but they wrote articles far from politics, and the newspaper did not mention an article about the participation of the Sudanese feminist movement in the Women's Conference (African- theaseui) which set up in Cairo during the period from January 14-23, 1961 AD, with the recommendations of this conference were relevant importance in favor of women's cause African- theaSiwa) in general and Sudanese women in particular, So it was a schedule Business Conference as follows:

- 1- The role of women in the fight against the bulk of national independence and acknowledgment peace.
- 2- Women's political and legal rights.
- 3- Equality between women and men in the economic field.
- 4- Women's social and cultural rights⁽¹⁾.

In 1962 AD, which was a turning point in the feminist movement, which explicitly demanded the right of women to practice political affairs, and their right to hold judicial positions, and to late general Himself pa May in Cairo conference of Arab women with the participation of Sudanese women Hat 24 September And the Sudanese woman presented a research on (women's organizations in the Arab world), and studies were reflected and research The conference was published on the pages of (Women's Voice) during the year 1963 AD, so that the newspaper was transformed to Topics addresses women's interests in style and business home, and continued to The second half of 1964 AD, when it stopped after the October Revolution the first In 1964 AD, thus starting a new phase in the history of the Sudanese women's movement and the history of women's journalism. F During a period of hiatus (Woman's Voice) since the second half of 1964 AD, it was issued magazine (Al-Manar) fa I became a

(1) Sawsan Salim Ismail, previous source, p. 50.

tongue Movement state And Sudanese And I took It deals with issues of women's political rights and the activities of the new women's movement, and the role of the magazine appeared affirmative Before the elections in 1965 AD during the months of January and February, and wrote T in the leaders of the women's movement in its pages on family Childhood and the South's problem Many numbers And on the role of women in solving this problem, And a result to Thus, a National Women's Front was established on October 14 the first in 1964 AD, before Number of leaders human movement And Headed by the owner of the magazine (Soraya ambappe) that It made its main goal to participate in the parliamentary elections, after a N established a constitution for itself consisting of seven H items, f may be The text of the fourth clause thereof: (Eliminate all laws that impede the path of women and take care of the Sudanese family, and build a cohesive Muslim house that is not dominated by anxiety and deviation, and demand the right to vote and run for women), And a The Women's Front began to penetrate and expand its activities within the cities, and it opened a number of kindergartens children and classrooms for adult education as well as a medical dispensary⁽²⁾.

an the women's resistance movement that I founded it (s. aa D. Al-Fateh) through Al-Manar magazine, it was Islamic adopt solutions Islamic for Sudanese women's issues, and the Women's Front waged a great struggle against the Sudanese communist current, and the leadership role of (Suad Al-Fateh) emerged in during The incident that took place at the Higher Teachers Institute in 1965 AD a It resonated widely a In women's public opinion, on November 8, 1965 AD, the National Women's Front held its monthly symposium at

(1) Sawsan Selim Ismael The previous source, pp. 6-592.

the Higher Institute in Khartoum. (The issue of women in Islam), and when the student (Shawqi Ahmed) the communist students had a word for him, in which he stated: **(I am a communist and atheist, and I am proud of it. I have been freed from the superstition of religion, ...etc)**, Suad Al-Fateh was the organizer and president of the course, and when she responded to the communist student with words in which communism challenged the public's sympathy for it, I denounced the Communist Party for being against religion and she left the hall with the masses behind her, and they went out in a demonstration against the Communist Party, and on the next day, November 9, 1965 AD, there was a women's revolution. I organized demonstrations against the communists until all included around Sudan, by smashing and destroying the property of the Communist Party, this revolution was first organized work carried out by the National Women's Front, and forward this popular revolution, did not find the October government the first 1965 AD, Bada from the dissolution of the Sudanese Communist Party, and I took Al-Mithaq Newspaper affiliated to the Muslim Brotherhood, denounces communism and communists and launch campaigns media against them throughout 1966 AD⁽¹⁾.

And after that women's revolution it was the first from May 1966 AD, the beginning of the external activity of the movement and Sudanese. It was held in Cairo (the Sixth Arab Women's Conference), which was Sudanese. One of the participants in it, and the head of the delegation was (Fatima Ahmed Ibrahim) to which it belonged to the Communist Party at the time, and she worked as a member of the Central Committee of the party, and that it were all represented Sudanese

women's society, and the recommendations of the conference as follows:

- 1- Restricting divorce and educating young people morally and religiously.
- 2- The need to appoint a brother sucking social in Courts, turn a divorce case.
- 3- can be a nursery boys for the fittest socially and economically of the parents.
- 4- Combining the pension of the spouses upon death at their limit.
- 5- construction A magazine for women and their public affairs, at the level of the Arab countries.
- 6- The need for exchange radio and TV shows with regard to women among the Arab countries⁽²⁾.

As mentioned above, the year 1967 AD witnessed great changes on the Sudanese and Arab levels, during the war Zionism- Arabic, as well as the reflections of the recommendations of the Sixth Women's Conference, on the pages of Sudanese magazines, such as Women's Voice, Al-Hayat Magazine, and others, and Sudanese women obtained many gains during that era. Social and political, and has become a privileged position, it has become. The judiciary and the ministry are occupied, and they were Preparation (Women's Voice) talks about the victory of Sudanese women and Arab women, and in October the first In 1967 AD, the Preparatory Committee for the Sudanese Women's Conference was formed the first. The committee sent a letter to Minister external and the media Arab, it demanded the necessity construction A magazine for women at the level of Arab countries, expressing an opinion arab woman, and version Legislations that allow women to enter the fields that were forbidden to them, and their equality with men in government jobs, and in November 1967 the conference was held the first Sudanese Women's Union in Khartoum, and demanded the necessity construction A women's union

(1) Sawsan Selim Ismael The previous source, pp. 6-592.

(2) The same source, pg. 65.

representing the women's society, aimsto:

1- Representation of women's forces Before international powers And Organizing women's social and national activities in all aspects and from all sectors of the population Besides Organizing social, national and cultural awareness programs.

2- Seeking to liberate Sudanese women from the restrictions of harmful customs and traditions And Endeavoring to decide that women enjoy their personal independence and freedom like men And Striving to spread public morals and fight social corruption The ethical and Contact groups and unions other Social and continuous defense of women's issues⁽¹⁾.

The number was the last From (Women's Voice) magazine in October the first In 1967 AD, to conclude a march a Eleven years of struggle for the issues of the Sudanese women's movement⁽²⁾.

(1) Sawsan Selim Ismael The previous source, pp. 62-65.

(2) Muzammil Al-Baqer, from Fatna or **The Fatimid period in the history of the Sudanese state**, Al-Hiwar Al-Motaddin, Issue 5638, 12 September 2017 AD.

(1) Sawsan Selim Ismael The previous source, pp. 66-67.

(2) Al-Shafi' Ahmed Al-Sheikh: Born in the Sudanese city of Shadni, he worked in 1948 AD as an assistant secretary. General of the Sudanese trade unions, then he took charge of linking the relations between the Sudanese, international and Arab labor movement, and participated in resisting the government of

And in context Himself There was a role for (Al-Hayat) magazine weekly) which was issued in February 1957 AD until May In 1957 AD, then it stopped and reappeared once other In 1967 AD, this magazine dealt with general women's affairs, and the rights and duties of working women Both (Suad Al-Fateh and Fatima Ahmed Ibrahim) for the time The first together under the title (What revolution achieved **October for the woman**), And with the beginning of 1968 AD I became The feminist movement is on the rise, which made Sudanese women participate in committees and student unions at the university level, and in the elections of the Constituent Assembly. The first And it had a distinguished position in political seminars, and women's newspapers in general dealt with it opinions Sudanese women²⁾, Until the return of military rule on the 25th May In 1969 AD, who assumed power in Sudan, and obstacles returned to stand in the way of women once other After the government canceled partisan and political organizations, and dissolved the Sovereignty Council, it was affected T The women's movement and the press were aware of the events that took place that year, and the Nimeiri government executed

Lieutenant General Abboud and was sentenced to five years in prison in 1959 AD, He was sentenced to death during the reign of the government of Jaafar al-Numeiri in 1971 AD after the failure of the coup movement, and the sentence was carried out during the year Himself On July 28, 1971 AD. Zaki Al-Buhairi, previous source, p. 229; Taj Al-Sir Othman, The Experience of the Communist Party in the Syndicate Movement, The Civilian Dialogue, Issue 6414, 20 November 2019 AD; Academy Science in the USSR, history diagonals Contemporary Arabic 1917-1970 AD, Dar Al-Farabi, Beirut, pg. 600; Sadiq Muhammad Abd al-Karim, glory be to the intercessor communist leader **Ahmed Sheikh and his companions Al-Amajid** Al-Hiwar Al-Motaddin, Issue 5238, 29 July 2016 AD.

Fatima's husband. Ahmed Ibrahim) Intercessor
 Ahmed Sheikh⁽²⁾ general 1971
 AD

Because of his opposition to the government and being one of the leaders of the labor unions, he placed them under Residence algebraic period of two and a half years⁽¹⁾.

Fatima adds Ahmed Ibrahim that it She continued to work as a feminist in her home, despite the difficulties she was facing in during Duration holding her From the system of government (2).

It is worth mentioning Fatima Ahmed Ibrahim She was one of the leaders who could a movement of the feminist masses, and of women that have been exposed to Many oppositions to her feminist work, and on Despite this, she continued her secret and public feminist work (3).

Second: The position of the Sudanese Women's Union on the political situation

The work of the Sudanese Women's Union was based on an organized constitution drawn up by the owner of an idea formation Union dear Makki Which she addressed the ruling

authorities at the time, in addition to addressing her family and sending them the founding document of the federation and its most important objectives to his brother On the seventh of January 1952 AD⁽⁴⁾, The text of the first paper of the union document was: **As for your words about the union, I was not pleased, rather I was very pleased, because you opened a door for me to understand the union in the correct way, and the reason for naming it by this name, and your words are very correct, because we do not care about a profession or work until we unite, but you know that our women's society is divided into two parts. And the other category of educated women who have not benefited from their education except themselves, and each of them does not know the burden that she bears towards the homeland or towards their ignorant sisters. Our Sudanese society lacks a union, and that word has fallen into the hearts of every Sudanese woman who will find herself united under the banner of the union, and indeed the name has been accepted by a large number of Sudanese women...**⁽²⁾, As stated in the second sheet of the document: "Many associations were established before the federation did not meet with the same support, such as the Association

(1) Interview of Fatima Al-Hadi Ahmed Al-Sheikh, the brother of the intercessor, Raedaat program, Al-Jazeera news channel, 2007; Academy soviet union of science, Ex source, p. 931; Mohamed Abdel Karim Ahmed and Essam Shaaban, a Kher days Al-Bashir, the revolution, the transitional period, Al-Arabi for publication and distribution, Cairo, 2020 AD, p. 67.

(2) Interview with Fatima Ahmed Ibrahim, Asmaa fi Hayatuna Program, Part 3, Sudan Channel, 2012.

(3) Interview with Sarah Naqdallah, Asma fi Hayatuna Program, Part 4, Sudan Channel, 2012 AD.

(4) An interview with Prince Tawfiq Issa Makki Othman Azraq, nephew of Major Aziza

Makki Othman Azraq, on social media (WhatsApp), February 4, 2022, 6:00 p.m.

(1) An interview with Prince Tawfiq Issa Makki Othman Azraq, the nephew of Major Aziza Makki Othman Azraq, on social media (WhatsApp), February 5, 2022, 10:10 p.m.

(2) An interview with Prince Tawfiq Issa Makki Othman Azraq, nephew of Major Aziza Makki Othman Azraq, on social media (WhatsApp), February 13, 2022, 12:43 a.m.

(3) An interview with Prince Tawfiq Issa Makki Othman Azraq, nephew of Major Aziza Makki Othman Azraq, on social media (WhatsApp), February 19, 2022, 7:20 a.m.

for the Promotion of Women, the Women's Club, and the Association of Intellectual Women. All of these associations did not find a number of subscribers of more than 30 members, but the members of the union now are 385 members, and the union has found In support of everyone who understood its true purposes and understood its constitution, item by item, and in fact the oppositions that the union found were a reason for strengthening it and urged all bodies to study its objectives...), and I showed through that that the initial work of the federation was drafting, discussing and approving a constitution for it (2),The third paper of the document also stated: "We set a general program for the federation to be followed by the Executive Committee, including: opening night schools, literacy workshops, establishing an embroidery workshop, giving lectures on the home, children, first aid, and religious lectures that fight harmful habits, and we will monopolize the women's corner on the radio." In the name of the union, and this is the main point for which the union was established...) (3),It also stated, "The executive committee of the federation will be elected on April 24, 1952, because the work of the executive committee has ended, which is our last work now, even though we did not receive a permit from the government, and we sent the request two months ago, and I will send a copy of the federation's constitution in the latest form." And the union will be in other cities, so I hope that you support these branches of ours, and if the situation requires you to please explain to those who want to know something about it correctly, and if they want more, I am ready to write daily, and the members of the union are ready to explain to whoever wants, officially by sending the constitution and programs), and there was agreement among the members of the

union regarding the goals and actions that were laid down in its constitution, and the union found great popular support for its work, and there was no opposition from the authorities, and approval was obtained from the Sudanese government for its establishment through the documents he presented, in which he explained his work and goals, and the women's union received With the support of the Sudanese political parties at the time, it was a membershipThe union is divided into a third of the communist women and Muslim sisters, and a third of the rest of the parties, in addition to the independents.¹⁾

When comparing the first stage of the Women's Union (1952-1958 AD) and its work during the first military rule stage (1958-1964 AD), we find that it was a great success during the first military rule stage, as Sudanese women played a prominent role in resisting military regimes and in order to restore rights and democracy. The experience of the first military rule witnessed a distinct role for the Women's Union in opposing the rule, as its previous struggle and activities were classified within the general activity of the national movement and the anti-colonial liberation movement. then(2).

The head of the Women's Union, Khaleda Zaher Al-Sadati, despite being a former member of the Communist Party, continued to share the party's political views and ideas in general, including its opposition to the military regime. That the Union was supportive of women's rights and equality, and thus it was progressive and liberal in its approach, as it is one of the organizations that believe in democracy, therefore it did not welcome military rule, the confiscation of freedoms, and the dissolution of organizations and parties. It

(1) An interview with Prince Tawfiq Issa Makki Othman Azraq, nephew of Major Aziza Makki Othman Azraq, on social media (WhatsApp), May 28, 2022, 2:50 p.m.

(2) Interview with Fatima Ahmed Ibrahim, Asmaa fi Hayatuna Program, Part 1, Sudan Channel, 2012.

is worth noting that the Union was compatible with the Sudanese Communist Party in its role as an organization opposed to the government. The military and the party's position on this issue, and since then society has linked the Union and the Communist Party to the fact that the two organizations have the same vision towards military rule, and both are liberating organizations, in addition to the fact that the party is the first to include women in Its membership is unlike other parties that did not accept women's membership until after they had obtained their rights to vote and be elected⁽¹⁾.

The Women's Union called for socialism, as did the Communist Party, and believed that socialism opens the way for women towards liberation from oppression and exploitation. Thus, the union was classified on the basis that it was an organization affiliated with the Communist Party. However, that classification contradicts the truth, as the majority of the union's members and leaders did not belong to it. Rather, the membership brought together many women who believed in liberation from colonialism, social justice, and the state's playing a fundamental role in providing education, housing, and other rights to citizens in general and women in particular (2).

The Women's Union during the first military rule (1958-1964 AD) combined the struggle against the rule with the struggle for women's rights and equality. It also combined its awareness of the growth of social classes with the importance of distributing wealth among them in a fair manner and fighting harmful habits in society. During awareness campaigns

and through the publications of his newspaper, "The Woman's Voice" (3).

The Voice of Women newspaper during the first phase of military rule was one of the unique newspapers in Sudan that published articles hostile to the military rule. The government did not take the newspaper seriously, so it was issued regularly except when it published articles directly condemning the rule. Therefore, the spread of the newspaper increased significantly and its distribution circles expanded. In addition, it was not only read by women, but a large number of men used to read it, and its distribution increased from hundreds to several thousand, so it was considered the mouthpiece of the opposition because the publications of other opposition parties were covered by the urban decree that was put in place by the authority of the military regime.⁽²⁾.

In addition to the political role played by the Women's Union through the Women's Voice newspaper, this stage also witnessed great activity in various women's issues. Thus, the Union and the newspaper took a single approach towards combating women's oppression by stripping them of some of their sexual organs (Pharaonic circumcision) to reduce their sexual activity. The campaign was careful in addressing the issue in a way that was more acceptable to the people, and to distance the union from suspicions of talking about a subject that is considered taboo, and among the topics that were of interest to the union was the issue of the Sudanese veil. Falling behind in its national appearance, which it is proud of,

(1) Fatima Babiker Mahmoud, the previous source, p. 270.

(2) Jaafar Karrar Ahmed, *The Sudanese Communist Party and the Southern Question*, Khartoum University Publishing House, Khartoum, 2005, p. 86.

(3) interview Fatima Ahmed Ibrahim In the Raedat program, the sixth episode, Al-Jazeera channel Al-Ikhbariya, 2007 AD.

(1) Interview Fatima Ahmed Ibrahim In the Raedat program, the sixth episode, Al-Jazeera channel Al-Ikhbariya, 2007 AD.

(2) The same source.

without confronting those who do not adhere to it (2).

It is worth noting that the Sudanese feminist movement differed from its Egyptian counterpart, in which the issue of the veil occupied a large part of its concerns. colored after the October Revolution of 1964 AD was not well received by the leadership of the union due to the fact that the composition of its monocultural membership was different (1).

Through the foregoing, it becomes clear to us that the Women's Union focused on opposing the military regime after the end of colonialism, which made political action a fundamental pillar in the struggle for women's rights. And liberating them from the oppression practiced by the regime by preventing freedoms and disrupting the work of organizations, including women's organizations that work to achieve their goals, and thus linking the union between political action and women's liberation, and it became one of the well-known opposition organizations in Sudan, like other parties, organizations and unions (2).

At the beginning of 1964 AD, the opposition movements began to increase, and the Woman's Voice newspaper continued to intensify its opposition to the regime. As we mentioned earlier, the incident that took place on the evening of October 21, 1964 AD, in which the student Ahmed Al-Qurashi was martyred, was the starting point for the popular demonstrations against the regime, which forced the regime to step down. She left power in exactly the same month on October 26, and the role of the Women's Union in those events

was to involve all women to go out in those demonstrations, and women recorded a clear presence in them, echoing the masses' chants calling for the fall of the regime, and many feminist activists emerged from the unions, until they were held Elections restored the democratic system in Sudan (3).

The work of the Women's Union was public by organizing lectures and seminars to eradicate illiteracy, as well as issuing numbers of Women's Voice, and in 1965 AD, in light of a memorandum from the Women's Union, and given the great presence of women in the October Revolution of 1964 AD and their active participation, women obtained another part of their right in voting and nomination in geographical constituencies in 1965 AD)²⁾.

It is worth noting that one of the most important achievements of the Women's Union was achieved in June 1965, when Fatima Ahmed Ibrahim, a member of the Communist Party leadership and editor-in-chief of Sawt al-Mara newspaper, ran for elections as an independent, and won, becoming the first woman to be elected to a Sudanese parliament. In the same year, she became president of the Women's Union. In succession to the need of Kashif Badri, and one of the results achieved by the union is women's obtaining the right to equal pay in work, civil services, private companies and factories, and thus the feminist movement took a big step towards equality in economic rights, and the Women's Union continued its path by submitting two notes to the Parliament's Constitution Committee in July

(1) Fatima Babiker Mahmoud, previous source, p. 275.

(2) Interview Fatima Ahmed Ibrahim In the Raedat program, the sixth episode, Al-Jazeera channel Al-Ikhbariya, 2007 AD.

(3) Zaki Al-Buhairi, previous source, p. 243.

(1) Ayat Abu Bakr Muhammad, An Analysis of the Concept of Gender and Women's Development in Sudan, Journal of the College

of Graduate Studies, Issue 2, Volume 15, Al-Neelain University, Cairo 2020, p. 296.

(2) Interview with Fatima Ahmed Ibrahim, Asmaa fi Hayatuna Program, Part 2, Sudan Channel, 2012 AD; Ministry of Welfare and Social Security, General Administration of Sudanese Women and Family, National Report Beijing +20, Khartoum, May 2014, p. 30.

1968, calling for the protection of the rights of working women, the provision of equal wages in all parts of Sudan, the provision of educational opportunities, and amendments to personal status laws (2). The Women's Union was able to change the social perception of many aspects of public opinion in Sudan, and this step was welcomed and supported by the masses, and it was also rejected by some parties opposing equality. However, after women gained the right to vote, all parties moved towards including women in their membership. That was 12 years after the founding of the federation, and women joined parties and began to mix with men at work, in higher education, in the artistic and sports fields, and in trade unions. This is a social shift in the development of the Sudanese women's movement and one of the results of the democratic revolution.¹⁾

The Women's Union continued its increasing activities until the middle of 1969 AD, which witnessed another military coup, and in 1970 AD witnessed an intellectual and organizational division among the Communist Party between supporters of the military regime and those opposed to it. Members of the Parties Committee left the Union, and in October 1970 AD the Women's Union held a conference. In April 1971 AD, the regime issued a decision to dissolve the Women's Union and form a committee to establish the Sudan Women's

Union affiliated with the military regime (2).

The division of the Communist Party had a great impact on disrupting the role of the Women's Union after a number of female members of the Union joined the new formation of the "Sudan Women's Union," which gave them libraries and departments at the government's expense, and provided them with the material and human capabilities to be a competitor in its work to the Women's Union, which was dissolved by the laws (3).

It was the relationship of the feminist movement and its pioneers and members of the Sudanese Women's Union and feminist currents and parties in Sudan, it varies between rejection and acceptance, and differs from what it is in the experiences of other Arab countries and African and Islamic, by virtue of the specificity of the circumstances he went through, as is the case in Egypt, where the influence of civilization began European. In which clearly since the²⁾ And it was for those currents a clear effect in the course of human movement development. And yes, lost to cracking its unity and division among the leftist currents and Islamic, as it was a victim of conflicts between currents.²⁾ The period ranged from two years (1958-1969 AD) that she witnessed development. A pointing in the history of the human movement and keeping pace with the events that the country went through

(1) interview Fatima Ahmed Ibrahim in the Raedat program, the sixth episode, Al-Jazeera channel Al-Ikhbariya, 2007 AD.

(2) Interview with Ehsan Faqiri in the Raedat program, the sixth episode, Al-Jazeera channel Al-Ikhbariya, 2007 AD.

(3) Fatima Babiker Mahmoud, the previous source, pp. 283-284; Fouad Matar, Nimeiry's

Years, Good and Bad, Dar Al-Nasher Al-Arabi International, Riyadh, 2001, p. 86.

(1) Aoun Al-Sharif Qassem, Islam Arabic in Sudan; Studies in Civilization and Language, Dar Al-Jabal, Beirut, 1989 AD, p. 177.

(2) Majid Taleb, crisis Citizenship in Sudan in light of the balances between the state and the tribe, an unpublished master's thesis, University of Algiers, Algeria, 2017 AD, p. 61.

and obtaining a large part of its political rights
and its openness to political action and
administrative And the development of society,
so the Sudanese woman looked forward to

Objectives other Which you did not achieve and
the way to obtain it despite the obstacles that
you faced previously and that you will face in
the future