

1 Women's perspective on Peace in Darfur

1325 Learning Event for Women Leaders

August 2015



The purpose of the 2nd Learning Event is for the 16 member organizations of Women's Alliance for Peace in Darfur (WAP-Darfur) to launch a common agenda for women's actions for peace in Darfur referring to policies implementing the Doha peace agreements and the 1325 National Action Plan.

The meeting was held in Nyala. Before the start, a consultation with 80 young people from the region was organized. Stakeholders from Nyala participated during the first day presenting their work. WAP Darfur explained their mediation work in El Fashir after the previous event.

In the next days the Doha agreements were studied, especially on the issues of land and gender. Critical conclusions were agreed on its implementation.

On the 4th day the participants visited an IDP camp, learning to do a needs assessment. The last day a Manifest was drafted and plans were made for actions to be developed after the training. The group decided to interfere in the conflict between tribes in the region, which was very successful.

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Women's perspective on Peace in Darfur

2 Report from the 2nd LEAP learning event

The second Learning Event was entitled "Women's perspective on Peace in Darfur". It was held on 16-20 August 2015 in Nyala; South Darfur. The report was written by the trainer/facilitator.

As per the TOR from VOND, the purpose of the event is for the 16 member organizations of Women's Alliance for Peace in Darfur (WAP-Darfur) to launch a common agenda for women's actions for peace in Darfur on political level.

The project logframe refer to this event as "political positioning" and it is expected to produce media events, a statement on gender issues in the Doha agreement and a regional and sub-regional lobby documents.

The preparation for the event started with a meeting in Khartoum on August 12, 2015, where the tentative training agenda was discussed in relation to the expected deliverables from the event and the accompanying documents of Doha agreement as the main reference to the event and SCR 1325 as the overall framework for the project.

It was agreed that the schedule should remain flexible to accommodate rising issues by the participants and any recent developments in Darfur and Sudan. **2**

Day1: started with an opening session where all stakeholders were invited. This event took the whole morning and the actual workshop started in the early afternoon. After the usual introductions and welcoming by VOND director participants were asked to share their experiences since the last event in ALfashir 4 months earlier. They were encouraged to share any important changes that happened at the personal, community and regional levels. The shared stories were so powerful and have brought tears, emotions, applauds and cheers from the women.

The day ended with a common understanding of the event and what is expected from it. The Doha agreement document was shared and so as the UNSC Resolution 1325 for the women to update and refresh their memories. An expert on Doha was introduced to the group. The day ended with assigning tasks and responsibilities including a 4 women group to follow up the workshop and pick up the important points to draft the agenda for the final document.

Day 2: Started with an elaborate presentation from Mr Abdalla Adam Khatir (Doha expert and prominent journalist/ writer). The interaction and dialogue after his presentation were profound and he expressed his admiration to the level of participation and comments. An important point was made that women were not involved in all the processes of the preparation of the documents and thus gender issues are mostly ignored or are not specific. He admitted that they did not consider 1325 during the Doha drafting.

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A presentation on land (Hawakeer) in Darfur followed where women again expressed their deep concerns about women entitlement to land in Darfur and how Doha is gender blind when discussing land issues. A presentation on 1325 was given by the facilitator to refresh the participants' awareness while analyzing Doha agreement. That was followed with another presentation on nonviolence and how women can contribute to the culture of peace and coexistence and respect diversity.

Day 3: started with dividing participants to 4 groups to analyse Doha based on the documents thematic areas. The analysis was based on specific gender focused indicators including how the articles are gender sensitive in terms of women participation, addressing women agenda and validating women experiences. The discussions were deep and focused and each article in Doha was read and analysed. The main results of all groups emphasize that:

- υ Generally the Doha agreement is not implemented to the satisfaction of Darfur population
- υ The bill of rights in Doha remains abstract as South Darfur in particular is under emergency rule; and there is no freedom of association or expression
- υ The share of women in wealth and power is minimal and symbolic
- υ Women's access to justice; protection is very little especially for women in IDP camps
- υ There is clear conflict and dichotomy between federal system and the transitional power of Doha (lack of coordination, overlapping of authority, etc)
- υ In all Doha articles women participation is not underlined and in reality it is completely ignored. 3
- υ These concerns must be highlighted in the final documents and the women should organize to meet with the Doha leaders after the meeting.
- υ Doha did not cater for the ongoing tribal conflicts where women are the most affected.
- υ The microfinance fund stipulated in Doha is not established and this has affected women most.

Day 4: started with a general discussion about Doha and its connection to 1325. Then the participants left to visit to the IDP camp.

Day 5: Morning session on the feedback from the camp where participants shared their findings, concerns, observations and comments. An IDP woman leader joined the workshop and shared her own experience.

The group that was drafting the agenda stayed behind to draft the document. The document was then shared, discussed and fine-tuned by the participants. The day ended by agreeing on the next steps including:

- υ Meeting with Doha authorities to discuss women agenda
- υ Mediating between Falats and Salamat in South Darfur
- υ Contributing to the national plan of 1325 by sending issues of concern from women in Darfur to the Ministry of Social Welfare at the national level.
- υ Encouraging women from the group who are part of the Doha instruments to take a leading and proactive role especially in the areas of justice and reconciliation.

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The learning event was concluded with an evaluation based on three questions:

1. What the most lesson you are taking from this workshop
2. What is the missing element you were expecting
3. How do you rate the content and organization of the workshop?

General comments:

- υ High level of participation from most participants
- υ Satisfactory knowledge and understanding of Doha and 1325 among most participants
- υ Participation of young women among the group adds value and is appreciated
- υ They talked more about the impact of conflict on girls and young women
- υ They touched on the issue of generation gap between women
- υ They focused on women access to justice
- υ Participation of non-members of the network from Nyala was considerable and they have shown commitment and interest. Six women have participated from Nyala
- υ The synergy among the network members should be observed and strengthened

As a trainer, I noticed some mistrust among the participants. This was not explicit during the mainstream event, but during breaks some reference is made to women affiliated to certain tribes, or as pro government. Some members of the network have multiple identities, this need to be managed carefully along the course of the project. I noticed that some women hold various leadership positions as head of organizations, hold leadership positions in their political parties, hold leadership executive positions, legislative positions or tribal leadership. In a context like Darfur this may lead to power struggle and if not managed carefully will weaken the network if these powers are misused or create dividing lines. 4

I think the women's experiences and stories are so profound and important they must be documented.

Signed: Asha El Karib

3 A consultation with the youth

The members of WAP-Darfur in Nyala and representatives of VOND met a large group of youth from Nyala on Saturday the 15th of August. Since the organizing team of Ghaya was unable to distribute the invitations of the youth to the youth organizations, the secondary schools and universities as agreed upon; the few youngsters we met on our arrival suggested that we meet the youth of an organization called the Sudanese Youth Union. Although the Youth Union is supposed to be a pro-government association similar to the Sudanese Women Union, they are considered to be neutral since they are from different political backgrounds. It seems that this is the only well-organized association that includes youth from all types of the community. Instead of meeting 20 youngsters as planned, we found ourselves meeting over 80 persons representing the 21 localities that form the state of South Darfur. Being from different backgrounds, they form a spectrum of Darfur's communities.

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After the opening with a recitation from the Holy Quran, the LEAP coordinator introduced the program and asked the youth about their vision on a sustainable future for them within the region: "which concrete changes would they advise the women leaders (from WAP-Darfur, from the civil society and from the government) to put on the political agenda and what are their perspective on peace and the role of women herein?"

Mrs. Fatima Tahir Kanjom presented the work of WAP-Darfur and the previous mediation activities and the importance of sharing experiences and joining the efforts within that context between the women and the youth. The chair of the Youth Union, Mr. Hafiz Mohamed Adam Joda spoke and told us that we are not only meeting this number of youth, but that each of them represents at least 100 youngsters in their localities. Instead of answering our questions, he urged the women to find the roots of the causes of the war in Darfur; that "tribalism is neither a religion nor a noble goal for which people can kill each other, and that the problem is not about lack of awareness but that this aggression becomes behavior, ill morality, wrong conceptualization and bad ideas". He stressed that "we were once a great nation in a unified Sudan but now have descended into division and fragmentation identifying ourselves by status and descent". He suggested the women "to start by making a survey within the conflict areas to find out how and about which things the people there are thinking and what they believe are the causes of war". Hereafter we should "analyze this data to design activities upon which we can create sound work for the youth and the women to undertake". A lady speaker told us that "Darfur's problem becomes a product for others to trade in and that while the youth are unemployed, those doing petty work are hindered by the authorities. Carrying weapons secures money for the youth, and the lack of State control in terms of the absence of security and police organs increases this trend. All of that has been strengthened by the absence of religious scruples. At the present, we have an internal and external political crisis in terms of various problems on development, education, health, water, etc., beside the ethnicity and regional crises". Another young lady reminded the audience of one forgotten group; "these are the homeless young people and children whose number is increasing. Without shelter, food and education there should be a budget allocated for them in order to be sheltered, fed and educated, so that they become constructive citizens that benefit themselves and the society". One man from the Id-El-Fursan locality praised the initiative and thought it to be an effective partnership with the youth; he told us that "they worked hard to secure peace in their locality and succeeded in doing that". According to him, "conflicts arise from the counties around Nyala, therefore such workshops should be organized in these counties to raise the awareness of the youth there". He thinks that "the government contributed to the creation of conflict by including the people within the constitution on basis of tribalism". A young lady told us that "the number of homeless children and youth in Nyala recently rose up to more than 4 thousand, and that this number is increasing on a daily basis", she wanted us to visit them and see for ourselves. Gamal from Tulus said that "the war is managed by the marginalized youth, those are the Agieds and that it is also agitated by the Hakamat. War became a career to these two groups as a result of unemployment, poverty, illiteracy and the decreasing role of the native administration by the government". He agreed that "workshops should be held in the counties and in the rural areas to raise the awareness of the youth". Mr. Omer Gasim, vice-president of the Youth Union spoke about the Doha agreement and the importance of its implementation; "it is not comprehensive but

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at least there are some gains which both youth and women should be guarding and monitoring in its implementation". Many others talked about having the desire for more workshops in the rural areas, about the Doha agreement and how it should be implemented. Finally we thanked them for their hospitality and good discussion. We invited a representative to attend the training so that she could share their thoughts and report back to the group. The meeting took us around four hours in total.

4 Visit to the IDP camp El Sireif

In order to visit an IDP camp permission is needed; this has to be requested from HAC. Instead of visiting camp Oetash as the participants intended, HAC official has chosen another camp called El-Sireif, we were told later that this is a government camp. There are nine IDP camps at the suburbs of Nyala; with camp Kalma considered as the largest in the world.

In preparation for the visit the LEAP participants were divided into three groups: a group to sit with women, a group with men and a third group with mixed; men and women. Besides observing the general situation in the camp the participants should ask these questions:

- υ What are the women's needs?
- υ What their relationships with the CSOs? Is it positive or negative
- υ What are the priorities and how can we deal with them?
- υ Do they have an idea about the UNSR1325?
- υ What are the gains and the failures of the Doha agreement?

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They should also observe the general environment in terms of body language, if there are children how do they look like, whether any mention to the violence against women, and the participants' own impression about the camp. The participants of WAP-Darfur, the affiliates and representatives of VOND visited camp El-Sireif on the 19th of August. The camp is about 10 kilometers from the center of Nyala. They were informed to contact the Mayor of the camps first, a lady called Awatif Abdelrahman Yusif Hamid. Awatif is actually from camp Sakali but she is the head of all the camps as well. Awatif called Mrs. Fatima Madibbo, the women's representative in El-Sireif camp to prepare for our visit.

El-Sireif camp consists of small houses and shelters built from local material spread around an area of 7 square KMs. It has 37000 inhabitants; most of them are women and children. We met a group of children at the entrance of the camp, we hardly saw an adult, we were informed that there is a large number of men and women busy at that time on a Quran lesson who will come out in an hour, we were happy to meet them, but the official from HAC arrived to accompany us and told us to drive further to the middle of the camp. We wanted to stay to meet the large group but he told us that not all of those people are displaced and some are inhabitants of El-Sireif village where the camp was created and the IDPs joined the villagers. The poverty is ostensible among the children and the houses, we entered a shop that belongs to a lady; it is small hut built from local material; we are

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shocked by the poorness and emptiness of the shop; there were few goods, we wanted to buy biscuits for the kids and could not find enough in that shop.

Due to the shortage of time, and because most of the adults are busy; either in their farms or went to the market in Nyala, the hosts were able to gather only 14 women and 10 men. The venue was in a large shelter at the middle of the camp and it is open from all sides. They brought few, old chairs for the guests and they sat on the ground in separate spaces. Because of the small number and the short time left, we decided to have a joined meeting.

El-Sireif camp was established in 2004, the inhabitants consist of 21 tribes most of them came from villages around the locality Id-El-Fursan. After the introduction we asked about the general situation in the camp. The men gave the chance to the women to speak out and a lady called Fatima Madibbo was the spokeswoman, told us that the majority of the inhabitants are women, around 80%, and that the situation was better during the first years but it started worsening every day; the food subsistence is inadequate and some people have lots of children to feed. Some of them came to the camp with better situation; they arrived with their money, goats and sheep, now they become poorer and some died from hunger, and many children are dying from malnutrition. The women in the camp are suffering, sometimes food substance arrive after two or three months. Moreover the education for the children is scarce; there is only one, mixed primary school in the camp and two kindergartens which are not enough for, almost 1000 of the small ones. The education was free, and now it becomes self-help and the parents are unable to afford the fees which are only 160 pounds, therefore some parents prefer to educate their sons and keep their daughters out of education. There are some educated youth in the camp that need employment, and the educated girls in particular could become teachers in the camp instead of bringing teachers from Nyala who disappear most of the time due to the difficulty of the situation. 7

Some women work as servants for households in Nyala others do not find even such opportunity and therefore most of them are outside the camp during the day time searching for food. Moreover, farming is not easy because the farming areas around the camp belong to others and renting a farm cost 250 SDG for one Feddan (Acre) which the IDPs are unable to afford. There is also shortage on the health sector; there are two health centers but one stopped functioning, the people are unable to go to the hospitals in Nyala and mothers need medicine for their children, even the available medicine is rotten due to lack of refrigerators and electricity. Moreover there is shortage of the midwives; only five of them who are unable to meet the demand. They need education, empowerment, training especially for women and working opportunities. Ultimately, they need resettlement and development projects, for instance a women centre to learn livelihood skills. Another lady called Khadija Babikir, told us that there are three periods of displacement to this camp; the first group arrived in 2004, the second in 2010 and the third in 2014. The last group suffers the most from the lack of support, some women use to close their homes and go for search of food.

Mr. Ahmed Ibrahim spoke about the youth; they are inclined to leave the camp to search for better opportunities. Positive things have to mentioned, such as the water which is

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adequate, also there are some international organizations doing excellent work such as the IOM organizing some health projects, and the World Vision providing child nutrition program. They look positively to all of the civil society organizations both national and international as they are the only institutions that provide services and training for the camps. There are 12 centres in the camp, these are run by a good administrative system; the people use to attend the workshops which are offered from time to time in these centres alternately.

Mr. Ibrahim spoke further about a disaster occurred on the 7th of July 2015; a person was killed near the camp by a gunshot around 2:00 a.m., a group of armed men arrived to the camp and accused them of killing the victim, they demanded from them to hand over the killer or otherwise they will burn the camp down and they stayed from dawn until 4:00 p.m. After that an official from HAC arrived for conciliation and together they determined a Diya (blood money) of 90 million Sudanese pounds to be paid by the camp residents. They wrote a letter of concern to the government of South Darfur but nobody reacted to their letter or even bother to visit the camp. Terrified from the threat, the camp inhabitants started to pay the compensation and now paid an amount of 20 million and still to collect the 70 million. The women are paying this compensation from their petty trade. Mr. Ibrahim said "we did not know what to do? To go back to where we came from or to pay the huge amount of the Diya; we are 36000 families some of us lived in this camp for 12 years; it is not easy to go back.

The IDPs, according to him are demanding to stay in this area and settle down. Mr. Ibrahim adds that "the government should plan this area as residential land for us to live; we are Sudanese citizens with citizenship rights". The new governor declared that his door is open for everybody, in reality his door is firmly closed for the IDPs, according to Mr. Ibrahim, who tried many times to meet the governor but failed. 8

One of the youth, Idries Ibrahim Abdelrahman told us that they suffer from the absence of things pertaining to the young people especially employment opportunities. A meeting for them was organized by the UNAMID. They created an entity but they did not find any organization to sponsor their activities. They also heard about the micro finance, it seems attractive for them but the officials use to deny them this opportunity because they do not trust the displaced people; they are afraid that they do not re-pay the amount and the IDPs do not have collaterals.

There are many security problems in the camp; such as a case of one inhabitant who travelled for gold mining and was hit hard by a bandit who took his money and disappeared. Now he is lying hopelessly and his wife is taking care of him and their children. Five of their daughters are stopped to go to school. One lady called Mariam Mohamed demanded small amount of 2000 SDG as micro credit to use it for farming and to pay the school fees for her children, which she doesn't know where to get it from after her application was rejected. Another lady called Khadija Babikir Sulieman was ill and needed operation for her injured leg, she wanted us to contact the Zakat fund for her operation; she needed an amount of 1200 SDG for the operation.

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The general observation is that the IDPs are very well organized: they speak with one voice, and the women are given priority to speak out. The Doha agreement is known but they think it is useless because it does not serve their needs at all, especially concerning the compensation.

Finally the participants of WAP-Darfur took the contact numbers of their hosts and made good promises and immediate contributions: Mahasin from El-Ruhal paid the amount for the operation, Nahla Yousif from the affiliate organization El-Mustagbal paid the 2000 for the micro credit. Sabrine from El-Shoroog promised to build a women centre and Sabah from El-Ruhama promised to provide the training material and the trainers for skill training for the women. Mahjoba Hassan Musa from Massai promised to follow up the case on the Diya and to provide a legal aid and seek solution. And finally VOND paid the leader lady small amount of 1500 SDG to be given to the mother of five girls whom her husband is ill. The group of IDPs was very pleased by the visit; they thanked us warmly.

Worth noting, is that Awatif Sakali was invited by one of the participants to attend the last day of the training. She attended and told interesting stories; I was too busy to write down, was preparing for the closing ceremony and therefore invited her to meet us another time. She visited our residence on the 31st of August. She told us about the impressive system of the camp; although the camps are considered lawless areas but amazingly, the inhabitants are very well organized; they speak with one voice and demand things collectively, Awatif said that they completely agree with each other all the time. Awatif is the director of an IDP community-based organization called Al-Mustagbal for Care and Development, and she is member of the Justice Commission and member of the foundation of Micro Finance for great Darfur. There are nine camps around Nyala, according to the last census by the WFP the number of the inhabitants is as follows: Kalma 194000, Oetash 65000, Dirage 42000, El-Sireif 37000, Sakali 47300, Al-Salam 82000, Gireada 105000, Musay 17000, and Sifir in Bilail locality 8000. 9

Awatif told us that at any meeting where she attends, if she does not agree with what is said, she just point her finger towards her mouth and then nobody from them says another word. Awatif attended all of the Darfur peace negotiations and during the first Doha negotiations, she and seven from the Darfuri women leaders met the leaders of the armed movements and asked them to work together. They met Dr. Khalil Ibrahim, the deceased head of the Justice and Equity but he refused to join the negotiations, they also met most of other leaders and convinced them to attend the Doha meetings and resort to peace. During the negotiations of the first Doha the women wrote a banner in Arabic and English stating:

"The women of Darfur reject the war; we urge the men to sign peace agreement"

They told those leaders that both of the government officials and the opposition leaders are men who do not care, and that the women are victims of war and will continue to be victims unless they reach a peace agreement. Then they spread their tooobs (Sudanese dress), and tied them to each other to close the street. Mr. Basoli, the head of the African Union and Mr. Ali Mahmoud, the Qatar Minster of Foreign Affairs, read the banner and reacted in promise to do their best. Shortly after that the leader of the 18 factions of the

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armed movements under the leading of Tijani Sese made a statement for the continuation of negotiations and they signed it and handed it over to Mr. Basoli. Thereafter the negotiations of the second and the third Doha resumed, followed by the forum of the IDPs then the forum of the stakeholders, which all ended by the signing of the Doha agreement.

5 Women's Manifest for Peace and Reconciliation in Darfur

August 2015

Darfur's Women Alliance for Peace is a group of sixteen national organizations and their partners from the various states of Darfur, united in a shared vision and cooperating for a common goal. This Manifest is a call for active peace building, composed at the meeting of the Alliance in August 16 to 20, 2015, in Nyala.

Women's Alliance for Peace in Darfur calls the state and religious authorities, the civil society organisations and all people of good will to:

- υ Support the peace processes in Darfur states and contribute to initiatives to stop the violence.
- υ Monitor the implementation of the Doha agreement on the ground.
- υ Follow up the implementation of the resolution 1325 which calls for participation of women in peace building and reconstruction.

Women's Alliance for Peace in Darfur will contribute to peace through the following initiatives: 10

1. Ask recognition to participate actively in the process of Darfur's internal dialogue and consultations concerning peace and reconciliation, on local and state level.
2. Confirm, document and publish the experiences of Darfuri women in the areas that suffered from local, regional and international armed conflicts, over the last decades. And the contribution of Darfuri women to the current peace and development operations as a strong instrument to build trust and restore the social fabric among different tribes.
3. Support the compilation and analysis of all peace agreements concerning the conflict in Darfur, in order to develop a unified vision on solving Darfurian problems within the framework of a united Sudan.
4. Actively and continuously communicate the views of different parties to the regional authorities giving them an opportunity to find sustainable solutions.
5. Participate in the committees of reconciliation in the tribal conflicts.

6 Evaluation by the participants

The trainer/facilitator asked the participants to make concise evaluation on the learning workshop; to answer three questions:

6.1 What is the value this learning event: what was added to your knowledge

- * It added to my information on the land ownership; the Hakura system
- * The knowledge on the conditions of the IDPs and the human suffering, in terms of lack of services

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- * The learning event gave me strength and impetus especially in our effort to claim women's rights
- * It added more information
- * The effective participation of the women and the recommendations are good
- * The learning event added more to my knowledge: a lot of information, such as detailed explanation for the Doha agreement and the experiences from the other states such as the one from Shangil Tobaya
- * The workshop added to my dimension of patience and analytical power for the topics
- * It improved my knowledge on many of the topics
- * It allowed for the transition from the square of criticism and frustration to the search for solutions
- * I built a good relationship with some sisters and got good new information, the situation in the IDP camp in particular.
- * The learning adds to me good experiences about participation and knowledge on violence against women, and experiences from the other participants from the other states of Darfur and comparison with the international experiences and awareness on Doha agreement
- * I swear that this workshop added lot of information to me; I heard about some facts for the first time
- * The event is excellent and the topics are useful, it created the spirit of the team work and good interaction.
- * The learning added a lot to my life
- * The event added a lot and useful things for me such as sufficient information for the benefit of the network and the organization VOND. The event is hundred percent excellent, we hope for more of this kind of learning.
- * It added to my pride to be a woman, it added knowledge and exchange of experiences
- * The workshop added to me good knowledge from the facilitator; Dr. Abdalla Adam Khatir and the patient facilitator Dr. Asha El-Karib, may God give them goodness.

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6.2 What did you miss in this learning event?

- * What I missed is explanations from the constitution. The constitution should be expressing gender issues accurately and completely based on the international conventions and the national legislation.
- * I missed the international trainer (2x)
- * I missed time discipline
- * Lack of harmony
- * I missed the international trainer
- * I missed full freedom; I thought El-Hadi is a security person (the translator)
- * Perfection is for God only
- * I missed more time
- * Consolidated relations, hoping to include future work
- * I hoped that you put a working program for the Alliance for a specific period of time in the coming days even without money
- * I miss better coordination and unity to make it possible to appeal to the organizers
- * I expected to have longer sessions and more time in order for us to gain more, new knowledge.
- * I expected important things, I expected variety of programs during the closing day because the opening day was very weak and there was a complete absence of key persons from the government and from the decision makers. The event is good but needs management of more experiences and consultations and training in management

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- * I missed participation of more specific women groups such as the displaced women, and women from the international organizations who work in this field.
- * Modern systems should be used in the future as a means of clarifications.

6.3 The management and services

What is your opinion on the management of the event and on the services in general; in three scales, excellent, good, moderate.

MANAGEMENT		
Excellent (7)	Good (3)	
SERVICES		
Excellent (1)	Good (5)	Poor (4)

7 Participants Second Learning Event

Nyala 16 – 20 August 2015

Participants WAP-Darfur

#	Name	Organization	City/state
1	Ibtisam Aldouma	El-Tagana	Fashir ND I
2	Tasniem Ahmed Taha	El-Tagana (Youth)	Fashir ND II
3	Aziza Mohamed Kinean	Dar-assalam Women	Dar-assalam ND
4	Hawa Ismail Ahmed	Al-Arjoon	Kuma ND
5	Nawal El-Dirdiri	Al-Badreem	Fashir - Khartoum
6	Fatima Tahir Kanjom	El-Wathba	Nyala SD
7	Amna Daif Alla	Ghaya	Nyala SD I
8	Ashwaq Ahmed Arbab	Ghaya	Nyala SD II
9	Asma Abakar Taha	Riyaheen Assalam	Nyala SD
10	Mahasin Ali Abdelgadir	El-Ruhal	Nyala SD
11	Sabrin Ibrahim Abdalla	El-Shorouq	Nyala SD
12	Salwa Haroun Imam	Al-Amal comm. Dev.	Nyala SD
13	Mariam Moh. Adam	El-Ruhama	Nyala- Khartoum I
14	Sabah Ibrahim Yahya	El-Ruhama (Youth)	Nyala SD II
15	Mahjouba Hassan	Massai	Diean - Khartoum
16	Fatima Fadul Abdalla	El-Bir Wa El-Tawasoul	Gineana - WD
17	Somia Moh. Abdalla	Gloub El-Rahma (Yo)	Gineana - WD

Affiliate Organizations

#	Name	Organization	City/state
1	Massara Musa Ali	Ministry of Social	Nyala SD
2	Nahla Yousif Moh. Ahm	Al-Mustgabab Lilistinara	Nyala SD
3	Thuria Adanm Ahmed	Nawafiz for Peace & Dev	Nyala SD
4	Aziza Hamid Adam	Al-Watan for Dev & Reh	Nyala SD
5	Sarah Daw-El-Bait Omer	El-Woed for Dev. & Reh	Nyala SD
6	Amani Moh. Mustafa	Isra for Peace	Nyala SD
7	Bakhta Abdalla	Youth Union (Youth)	Nyala SD

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8	Nafisa Moh. Bakrawi	El-Basma for Charity	Nyala SD
9	Saida Gabir Nasr	UNEPA	Nyala SD
10	Awatif Abdelrahman	IDP camp Sakali	Nyala SD

VOND's Team

#	Name	Function
1	Asha El-Kareb	Trainer
2	Mekka Abdelgabar	Coordinator
3	Amira Beshir Brair	Ass. Admin-Finan
4	Abdalla Adam Khatir	Lecturer on Doha
5	Not able to attend for security reasons	International trainer on gender and land issues

8 The Mediation Activities in South Darfur

8.1 Introduction

The implementation of VOND's program LEAP started with a one-week learning event followed by an ad hoc action to be implemented in the specific state of Darfur. The planning of such are done at the end of each learning event. The members of WAP-Darfur implemented a mediation following the learning event in April, because they saw that in the region of the event (El Fashir) a new armed conflict exploded while they were there.



Salamat Hakama: Muna Abas El-Bashar

Tribal fighting became usual in Darfur and it is intensifying, leading to thousands of deaths and injuries and forcing over thousands to flee their homes. Apparently, land ownership is the most important factor that triggers wars in Darfur. Tribal clashes are mostly triggered by land disputes, pasture rights, cattle thefts and fighting over water resources. The land ownership in Darfur is divided on tribal bases; most of the tribes own certain areas called a Hakura. A few tribes, especially from the nomads, do not possess a Hakura of their own and live in the land of other tribes; such situations result in tribal fighting. The Darfur local governments usually appoint mediators to mediate between the fighting tribes. The

mediators are neutral individuals; most of them are ex-police officers and judges in pension. Private mediators are mostly appointed by native administrators.

At the end of the learning event in August, the same situation happened in Nyala. Conscious on their identity as a women platform working for peace, the group decided to form a women's mediation committee which is unique to Darfur. The existing mediation committees, both governmental and private, do not have women in the committee.

8.2 Methodology of women's mediation

The Methodology that WAP-Darfur is using is based upon the following nine steps:

1. Meet a person from the members of the existing mediation committees to ask about the cause of the conflict and to learn about the activities done to stop the fighting and to what extent they reached in solving the problem or mitigating it.
2. Prepare for the work; get necessary permits from the officials, especially the Humanitarian Aid Commission (HAC), the security apparatus and the government.
3. Inform the leaders of the tribes; the mayors of the counties and the head of the native administration.
4. Invite the targeted people from both sides
5. Arrange meetings with each side alone; avoiding the presence of any person from the other side to attend the meeting.
6. Open the meeting with a religious lecture which includes; condolences for the deceased and reminding the audience about the Quran verses which prohibit the killing of people.
7. Listen to the people affected. Listen in a neutral way and avoid discussions on the causes of the war; because usually each party claims that they don't start the fighting and that they only act in defending themselves, their properties or their honour.
8. Ask about the concessions they are ready to make in order to reach to peace; no one can get it all.
9. Give room to strong and direct pleas from the women mediators to the war decision makers for an immediate stop of the killing, stop plans for further escalation and to resort to peaceful dialogue in order to reach to peace agreements.

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Mariam Mohamed Adam (left) addressing the Habbaniya Council

8.3 The mediation between the Salamat and the Fallata tribes

On the last day of the second event; the 20th of August 2015 the participants worked out the plan to mediate between two tribes: the Salamat and the Fallata, who fought each other twice in March 2015 and at the beginning of August 2015.

On the closing ceremony of that event a group of guests were invited, among them Mr. Abbakar El-Toom, the head of the Constitutional council of South Darfur, as acting vice-governor invited to honour the closing day. A summary of the training, the plan for action and a women's Manifest for peace and Reconciliation in Darfur were presented to the guests. A selected group from WAP-Darfur, who handed the Manifest over to Mr. El-Toom, were invited to visit him in the Council's premises in order to meet the members of the Shura councils (Consultative Council) of the three tribes whom we intended to mediate between since they are already brought to the council for interrogations about the war. Mr. El-Toom requested the head of the committee of economic affairs of the council to reserve a free hall for the meetings.

The Shura councils are formed by the leaders from the fighting tribes; the Salamat, the Fallata and the Habbaniya who are hosting the Salamat in their land. The Salamat are one of the Darfur tribes who do not have a Hakura (land ownership); they are living in various places in the states of Darfur and in Chad. Clashes between the Salamat and other tribes started some years ago; clashes between the Salamat and their neighbours the Fallata arose on the 25th of March 2015 as a result of cattle -thefts in the Rajaj area, according to Fallata spokesman. Salamat are living in the Habbaniya area bordering the Fallata and they are part of the Habbaniya's administrative rule. Both sides confirmed that there is no dispute on land between them. At the time 73 people were killed from the Fallata and 35 from the Salamat with hundreds from the two sides wounded. The Fallata claimed then that they were ambushed while trying to return their stolen cattle. The fighting was ended by a fragile agreement on ceasefire, ending of hostilities and returning of the stolen cattle. That agreement did not hold for long, partly because of the government's neglect and failure to contain the situation and to take care of the agreement.

The war erupted once again between the two tribes in August 2015, with the Fallata taking revenge and claiming that the Salamat kept on provocation since the clashes of March, as they had the upper hand during that time. A Fallata young man asked us to listen to a provocative song from a Salamat Hakkama mocking the Fallata as cowards who escaped leaving their dead to the birds. The Fallata then killed 180 from the Salamat at the massacre and 31 of the Fallata were killed too while hundreds from both tribes were injured and/or displaced. Moreover both tribes started to prepare themselves for new escalations; witnesses reported that crowds from both tribes had marched towards the battlefield to support their fellow tribesmen, pointing out to the failure of the state's security to extend its control over the tribal clashes. Knowing this situation, we approached the radio broadcasting channels of Nyala and Khartoum to send a strong plea to both sides to stop escalations; we requested them to wait for our women's mediation. The state government



was alerted too; they sent military reinforcements to contain the situation and to prevent further clashes. The crowds dispersed thereafter.

8.4 Meeting the head of Mediators

Following the above noted method of mediation, we decided to meet one of the Ajaweed (Mediators) before meeting the Shura councils. We visited the Omda (Mayor in the native administration), Ahmed El-Tijani Abu Sa-adia; the head of the Ajweed committee of South Darfur to learn about the causes of the conflict, the method they are using in their mediation between the tribes and the results of their mediation. Abu Sa-adia informed us that the reason for the war between the Salamat and the Fallatas is cattle thefts, as for most of the wars that arise between the tribes of Darfur. According to Abu Sa-adia, Darfur's criminals do not steal for need, but for agitating conflict between the tribes, and that all of the wars between the tribes follow a similar pattern. The thieves from one tribe steal cattle from another tribe, the owners follow the track of their cattle, then clashes start and the victims call for Faza-a (support) from their tribe, then the war bursts out and escalates by Faza-a enhancing the situation of each group. Abu Sa-adia informed us that they sent four committees of Ajaweed to mediate between the Salamat and the Fallata with no tangible results.

First; Abu Sa-adia bitterly blames the educated Darfurians living outside the region and those who live abroad in the first place. He believes that, instead of acting as peace mediators and becoming peace agents, the Darfuri elites become war provocateurs. The people blame the conflict in Darfur to illiteracy, but that is an incorrect argument, according to him because our ancestors, are less educated yet they lived in peace and harmony. On the other hand the present leaders of Darfur are educated but acting selfishly; they are playing dirty political games. The elites who are born between the 40's and the 60's are leading Darfur at the present time; they are failures and war provocateurs who led the region to wars and destruction.

Second; according to Abu Sa-adia, this situation is enhanced by the absence of the state's authority, he referred to the fact that although thousands are killed in Darfur as a result of these wars, yet there are no war prisoners in Darfur, and no one ever killed for rape or murdering others during the war despite of the fact that nobody is above the law, in case the government is serious and eager about extending comprehensive security. The government, according to him, succeeded in sowing discord among the educated people of Darfur in its divide and rule policy and that is because the number of the educated Darfuri is growing which is seen as a challenge which might lead to overturning the balance of power. According to Abu Sa-adia, Darfuri leaders are destroying the region and history will hold them accountable for their deeds. He emphasized the role of women, explaining that one of the failures is ignoring their potential role which could be harnessed to bring peace to the region. The Sudanese have never seen the women as peace ambassadors, he continues, for this is the first time that women are becoming mediators. He strongly believes that we are going to succeed in this noble endeavour.

Third; Abu Sa-adia blames the whole situation to the weakness of religious faith, he calls the beneficiaries of the situation as the third party. Those are the thieves and the Hakkamat; the war agitators, as he put it. According to him the government should take care of them;

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those criminals should be put in prison and/or to apply retribution upon them. He gave an example of the war between the Fallata and their neighbours the Gimir during the 90th, which was ended by a peace agreement. The third party kept the provocation on-going; cattle thefts between the two tribes continued despite of the strong agreement to stop it. War was about to resume, but some wise men from the two tribes sent spies which discovered that the thieves from the two tribes had made an agreement in which the Gimir thieves steal cattle from their tribe and the Fallata thieves steal from the Fallata, then they bring the cattle to the borders and exchange them, and that dirty game was put to an end. Worth noting is that the whole area of the Fallata, the Salamat and the Habbaniya is the most marginalized area in the state of South Darfur. There are no development projects; nor by the government neither by the civil society organizations, both national and international. Water resources are scarce, especially within the Fallata areas. The Fallata is a large multi-ethnic tribe, they consider themselves a nation, not a single tribe, and they own millions of cattle which need water and grazing land. Almost all the water resources in their area are not functioning properly. The only natural water reservoir and the working boreholes exist in the area of the Salamat. The Fallata have been using that water and pasture for hundreds of years but when the fighting between the two tribes broke out, the Salamat prevented the Fallata from using the water and the pasture. Lack of water is thus one of the major factors triggering the war between the two tribes.



First meeting with Salamat Shura Council

After learning about the situation from the head of the Ajaweed; Mr. Abu Sa-adia, we started our work by meeting the Consultative Councils (Shura Councils) composed of 12 to 15 spokesmen from the elites of each tribe. The program was composed of four speeches; first an introduction by LEAP's coordinator on VOND's work, identification of the UNSCR1325, the Dutch NAP and the previous mediation of North Darfur between the Berti and the Zayyadia tribes which ended in peace. Further, she made a strong plea for the immediate halt of aggression. Then followed a speech by Mrs. Fatima Kanjom; the chair of

WAP-Darfur, about the role of women in making peace, Fatima also plead to the members of the Shura councils to take the lead in ending the war immediately. Then a third speech by Mrs. Salwa Imam about peaceful co-existence and finally a powerful speech by the religious leader Mr. Mohamed Zakaria reminding and preaching the group about the consequences of war and the rules of legitimate ways in Islam of responding to the assault and self-defence in case of a person or a group are attacked. Mr. Zakaria also stated the difference between tribe and tribalism (ethnicity); the first is mentioned in the Holy Quran for the purpose of identification and knowing each other, while ethnicity in the sense of supporting your brother whether he/she is right or wrong, is forbidden in Islam. Then the floor was given to the tribal elites to answer the questions on why and what the reasons of fighting are and how they see the solutions.

8.5 Meeting the Salamat Shura Council

The group met the Salamat council first, on the 24th of August. The chair of the Shura expressed his admiration to the initiative, he considered it a gentle invitation from compassionate women to bridge the gap between the two tribes, and he reiterated his thanks and appreciation. He told us that they really have no problems with the Fallata who treated them nicely in the past. They do not have problems on the land neither on politics and each tribe stays in its territory. The Salamat have difficulties with many tribes because they don't have Hakuras as the other tribes do, but they have the citizenship right and they are utilizing these areas (El-Nadief, Assalaya, Amoud Ardaib, and Saiygon) as residence for the Salamat who are coming from other areas to live with them. The problems that arose between them and the Fallata are due to thefts which resulted from evading the laws

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Salamat Shura Council

following the chaos occurred in Darfur. He told us that the women from both tribes refused the war and both approached them to stop it. He accused the Fallata, that because they are a big tribe, they owned a Hakura and a huge amount of animal wealth, and therefore feel



superior. His advice is to meet the native administrators; the Omad (native mayors), the Agieds (commanders), the Amirs and the Hakkamat for those are the war decision makers. He stated further that this initiative is very acceptable for them, it is sufficient for containing this situation and they want us to move together with them to encompass the conflicts in Darfur, because such initiatives can transform the region to a safety zone and prevent Sudan from following the pattern of conflicts in Libya, Syria and Yemen. All of these wars are based on falsehood and they are against the teachings of Islam. He adds that, "this is one of the rare meetings to bring peace, it is unique and we are very optimistic about the results".

8.6 Meeting the Fallata Shura Council

The group met the Shura Council of the Fallata on the 25th of August; the Fallata spokesman welcomed the women's initiative to bring peace; he considered it a new experience by women which refutes the stereotype about the negative role of the women. This is also because women and men are equal in the Islamic order on brining reform among the people in case of disputes. He added that they believe that this initiative will be effective in bringing solutions. He told the group that Fallata are a peaceful nation; they lived peacefully with the Salamat and there are various intermarriages between the two tribes. He went on that there is no conflict on land between the Salamat and the Fallata, except on the overlapping of resources; water and pasture in particular. The Salamat occupied the El-Nadief area which belongs to the Habbaniya and was dwelled by Habbaniya and other tribes such as the Bargo and Tama, yet the Salamat who lived there before are peaceful. He claims that some of the Salamat who were displaced from other areas and from Chad as a result of their wars with other tribes, are criminals, they are easy in using guns and they kept on stealing cattle from the neighbouring tribes, thus turning that area into a hotbed of thieves. In the preceding March peace agreement, the areas for the Salamat were demarcated into six places, one of them called Amoud Ardaib was used by the Fallata for drinking and pasture of their animals. The agreement also stated that the Salamat areas should continue to be used by the Fallata nomads as usual where they used the water and the pasture during the dry seasons of the year, but the Salamat broke that agreement. The agreement was not effective though because the government was not serious, the officials refused to listen to the Shura councils from the two tribes; the councils brought the names of the thieves to the government for punishment but the government did not react on their request. Furthermore, the Salamat refused to comply with terms, such as returning the stolen cattle although the Fallata complied and returned what was stolen from the Salamat. Above all, the Salamat continued provocation and used the mobile phones of the Fallata who were killed in the battle to call the Fallata for more provocations and that continued for more than five months, resulting into the fierce fighting of August. Another person added that, the Fallata are outnumbering the Salamat, we could defeat them in a day because they are few, but we are Muslims who are advocates of religion and they are Muslims too, we never start attacking them; we only fight for defending ourselves and our belongings. The first battle occurred as a result of armed robbery by the Salamat; a group of young Salamat stopped a lorry which was coming from the market in a Habbaniya city, looted the belongings and shot the passengers on the head. The Fallata arrived in a Fazza-a call; they thought the atrocity was committed by the Habbaniya. At the same time another Fazza-a from the Habbaniya arrived, and then the situation was

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apparent for them; that it was not the Habbaniya who committed the crime. Together they followed the track which led them to a Salamat village. They solved that problem by imposing payment of blood money. That incident was reported falsely as the Fallata attacking the Salamat, and there are many similar incidents he claims. The last one was on a theft and violation of honour; a Salamat man entered a Fallata home to commit adultery, the husband killed him but the incident was reported again as the Fallata attacking the Salamat instead of reporting it as a single incident. He claims therefore, that this war is by proxy and the Fallata are targeted. Finally he requested the women to make peace between



Fallata Shura Council

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the women from the two tribes and leave the men to kill each other, just as the Wali reacted to the two groups. He added: "we support you in your effort, the women are the ones who correct the society, and we could have listened to our wives if they request peace, but unfortunately they encourage us to fight". Another person added that there should be investigations to find the cause of fighting but that is not the case. Those in power are competing to keep their gains and to widen their circles of power within the various political and security systems without consideration to what is happening out there. Finally they urged the women mediators to speed up in solving the problem between the Fallata and Salamat, they consider the present environment in Darfur as conducive for solutions and they need radical solutions. They advise the women to sit with the war decision makers; the Omdas, the Agieds, the Amirs and the Hakkamat; this is a big and complicated file, making it an example for South Darfur.

Finally they made the following recommendations:

1. Concentrate on the roots and causes of the problem through fact-finding actions;
2. Application of the political equation is difficult, our hope is in the civil society organizations especially the international organizations working on human rights to investigate and assist
3. The solution should be broadcasted by the television, radio and other media.
4. Combat the strong role of the Hakkamat by continuous training on awareness, and use the stick and carrot policy in dealing with them; for example to open incitement complaints against those who refuse to comply.
5. For making a curative treatment it is important that peace include all ethnicities. The area needs legal aid
6. Awareness and guidance for all of the states of Darfur in order to change the map of looting and pillage into a map of decent living and the solution is to be comprehensive and sustainable.

8.7 Meeting the Habbaniya Shura Council

The group met the Shura Council of the Habbaniya on the 2nd of September 2015. They gave their word to the head of the Council, the Omda Ahmed Sa-ad; he hoped that together we reach to a final solution. He finds this initiative unique and he considers women wiser than men because they are capable of achieving things that men are unable to achieve, and that the value of the person is with what he/she gives to the society. He added further that, although you don't have the solution but you as women have the honour rights upon the tribes; the women of Darfur have the traditions of resilience and tolerance. What is essential is the implementation and sustainability, especially by the official authority; we sat with them many times, but did not find the critical authority and power of solving the problems. The two parties are fighting for something which does not belong to them. To have the right solution, all of the stakeholders must have the will and the determination. The Habbaniya are having the sincerity, the determination and the will because they are affected. This war is not only caused by theft; you should know all of the other dimensions. He considers the whole situation as occupation and displacement of the original citizens, forcing them out of their areas by the Salamat. He added, that the Salamat were an alliance

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Habbaniya spokesman (Hamid Sa-ad)

to the Fallata and now they became enemies due to conflicts of interest and what happened was in the territory of the Habbaniya, but the Habbaniya were wise, they refrained to interfere, otherwise that might lead to escalations. The first attack resulted in huge losses but the second one was out of revenge. He wonders why they fight in the Habbaniya land. He argues that the Habbaniya are not neutral because the Salamat are living in their land and follow their administrative rule; an implicit gesture that they could have joined the Salamat in fighting the Fallata. We are not sure if any of the two parties win the war, what they are going to say? That they free the land, but then to whom will it devolve? It was apparent that the Habbaniya want the Salamat out of their land and at the same time they are afraid of the Fallata who might claim the ownership of the land and devolve it to their own. Another spokesman accused the government; it created the problems in Darfur and it is supposed to come out with the solutions. Mariam from WAP-Darfur praised the Habbaniya and reminded them that during their war with the Fallata, the two parties did not return the wives but the Salamat did that. She added that the peace is a banner and it is the means and the end; the war is a means which ends by the elimination of the demise of reason. The women assured the members of the council that the Fallata have no intention of taking over the Habbaniya land. It seemed very much that the members of the council were relieved to hear this piece of information.



Habbaniya Shura Council

8.8 Preparation to meet the war lords

We were alerted then that the Consultative Councils are not fully representing the decision makers of these tribes in that area; the Salamat Shura council in particular is representing Salamat elites from the different states of Darfur. The members of the councils also suggested for us to meet the war lords and the combatants. Therefore we planned to meet the real decision makers from the war areas; the Nazirs, the Omad, the Amirs, the Hakamat (women singers) and the Agieds; (Agied El-Shoosh is the commander and the normal Agied is the combatant), from the two fighting tribes on the hope that when we sit with

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each group separately we reach to a consent with them and then bring the two groups together in a conference to be attended by other neutral tribes from native administrations and the Ajaweed, in order to reach to a final solution. The situation was very tense and therefore; for security reasons, the mediators approached the UNAMID for transportation of these groups. Due to the downsizing of the budget, the UNAMID was unable to bring the people to Nyala by their airplane; they suggested an alternative of bringing them together by cars; the so-called government Escort. The decision on that was with the government who finally rejected the request.

Meanwhile this initiative by the women; being broadcasted by the radio, had created movements among the stakeholders; the men probably felt insulted by the women taking the lead in such an initiative at the right time. Various men started moving towards the same goal; the parliamentarians moved immediately, they approached the UNAMID which transferred them by their plane to Tulus (Fallata county, El-Nadief – Salamat county and Buram – Habbaniya county) they reached with the decision makers of the war to promises on a ceasefire. Then some elites of the Habbaniya were alerted when the women asked them to provide names of the decision makers to be invited to the reconciliation program; they hurried to Tulus and El-Nadief to mediate and consequently invited the Fallata leaders and the Salamat leaders to Buram. Finally they reached to a ceasefire agreement with a promise to hold peace conference for reaching to final lasting peace between the two tribes. The women mediators were frustrated by the movements and decided to discontinue with their initiative; but the decision makers of both sides who sent copies from their identities for the transfer insisted for the women to continue with their effort.

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Fallata war lords; from left to rights: (Omda Musa Abdelgabar, Omda Mohamed Adam and Agied Elshoosh Abdelrahman Marji)

Accordingly the women mediators resumed their activities, they rented vehicles to bring the target groups from Tulus, Sirgeila and El-Nadief, since the security challenge was not an issue anymore due to the signing of the ceasefire agreement. It was necessary to take permission from the security officers, they gave the permission with restrictions, such as; don't write a document on peace agreement except for a memorandum of understanding, don't jeopardize the previous Habbaniya agreement and don't invite the UNAMID. We

promised to comply, and the head of the security officer gave us the points of that agreement in order to keep them in mind. The points are as follows: immediate notification in the event of hostilities or violations, opening of lanes and roads, not to harbour deviants and criminals, using the common market without restrictions, stop assembly and crowding which might lead to loss of security and to stop misleading advertisement. Finally he designated an officer to attend all the meetings.

8.9 Meeting the war lords, combatants and decision makers

The native administrators are the Nazir, the Omad (single is Omda), leading the small fractions of each tribe, and the Sheikhs. The native administrators are the decision makers who lead the tribe but the real fighters have their own hierarchy and mostly they don't follow the commands of; neither the native administrators nor the government officers. These war lords follow their own hierarchy; Agied El-Shoos is the highest commander who leads the Agieds of the different divisions of the tribe, the Agied is the commander of one fraction of the tribe and the combatants. The war lords arrived to Nyala just two days after their return from Buram for attending the Habbaniya mediation. Unfortunately the Hakamat were not there except for one; a Salamat Hakkama – the men dominated the mission. First we met the Salamat, then the Fallata; we always include the wonderful religious leader to remind the people with his nice, convincing speech. LEAP's coordinator gave a speech with a plea for the war lords to stop the war immediately, save the lives of the young men who fight each other and resort to peace. A speech by Mrs. Fatma Kanjom followed on the role of women as peace makers and mediators. We avoided the details, first to comply with the orders of the security officials, and second in order not to jeopardize the deal made by the Habbaniya for the coming conference. The floor was given to the lords; they spoke, made accusations to each other and suggested solutions.

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Salamat spokesmand Omda Mohamed Ali Abdalla

8.10 The Salamat

Our meeting with the Salamat was on Wednesday the 9th of September; 12 arrived from El-Nadief, 7 were already in Nyala and the 12 members of the Shura councils joined the meeting. The spokesman said that what happened was undue and unwarranted and that they were called to the war and fought in defending themselves, that they have been assaulted by the Fallata in their areas. He continued to say that they believe in fate and are determined to make it right.

"We have many common things and interests with them, they are our neighbours and we married from them and they married from us. We are committed to non-aggression anywhere and committed by the peace agreement which we signed recently to stop aggressions".

He added that this women initiative is successful and will be implemented. They think that there are perpetrators among the Fallata who are provocateurs of war. A young Salamat man told us that this is the first initiative for making peace; it is a big work and the government should have welcomed it and supported it because it helps the government in



Salamat war lords

their effort to bring peace. Another spokesman added that there is no grievance between them and the Fallata; what happened has political considerations, and touching on the issue of Hawakeer is a complicated matter meant to create disorder between the two tribes. What happened in Buram had been a gesture and a step forward and it would have been better to allow the women initiative to be the first to lead to the final solution. "We adhere to the citizenship and constitutional rights", he added. Finally they told us that they are determined to comply a hundred per cent with this initiative out of respect and admiration; they shall make whatever concessions it takes to reach to a final agreement with the Fallata. They suspect that there is a plan, probably a political plan on preventing the development in Darfur because the means of development are targeted. One example is a private hospital built in Nyala by the Turkish; the officials said there is no need for a standard hospital and they withdrew all the machinery from that hospital, refused to hand over the hospital to the faculty of Medicine of the university of Nyala and refused to allow the

Darfuri youth to be trained on these machines. Another example is that an engineer faculty in South Africa offered 100 scholarships for Darfurian, all seats have been taken to the north of Sudan and only two opportunities have been given to the Darfurians.

Finally we requested them to organize a joined meeting on Friday the 11th with the two groups so that they discuss their differences, eat together and go to the Friday prayers together. They agreed at the beginning, but later the spokesman told us to cancel that meeting because they are afraid to spoil this nice talk and the true and sincere promises they made to the women.



Fatima Kanjom addressing the Salamat war lords

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8.11 The Fallata:

We met the Fallata on Thursday the 10th of September, they arrived from two places; Tulus which is the head county and Sirgailla; a county that neighbours the Salamat, many of the fighters are from this village and the second battle occurred near it. There were 27 participants who attended the meeting. They chose the vice-Nazir, Mr. El-Tahir Idries as spokesman. He started by thanking the women for this especial initiative saying that "these are words from the heart to the heart, your words may get us out of the focus of loss and killing the souls which Allah forbids, we promise to comply with what you have asked us to do because we are not advocates for war".

The Fallata are very religious people and a peaceful tribe; they consider themselves a neutral nation that is used to refrain from joining the ethnic groupings of the Darfur tribes. Fallata claim that they are playing the role of Ajaweed; they used to mediate in conflicts between the tribes, yet war is imposed upon them by their neighbours; first by the Gimir, then the Habaniya and recently the Salamat. The area is one of the most marginalized areas in Darfur; public services and facilities are meagre in the area compared to other localities despite the fact that Fallata localities used to provide the highest revenue to the government budget due to their animal wealth. Mr. Idries continued to say that; "we are peace advocates but war was imposed upon us and therefore we fought in defending ourselves. We advocate peace among our neighbours and the whole of Darfur, people

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know this matter about us, and now we made a covenant with the Salamat and the Habbaniya to stop aggressions except for self-defence and are determined to honour our word". He added that they made reconciliation between the Salamat and other tribes and



Fallata war lords – Imam Mohamed Zakaria (right)



Fallata war lords – the security officer listening (left)

then they hosted the Salamat in their areas; but the Salamat returned the favour by fighting them. Yet they made a peace agreement without mediators and determined to make it final and sustainable, but after the Salamat wars of Abu Garadil, Chad and El-Diean they then gathered in El-Nadief with the intention of making their native administration there and that means to claim it as Hakura for them. He added; "we want everyone who arrived from these areas to return to where he/she came from, those newcomers are aggressive; one example; a donkey belonging to a Fallata man ate from the feed of a Salamat camel, the man shot the donkey in front of his owner. Moreover, according to Mr. Idries, the Fallata are the richest in South Darfur in terms of animal wealth, yet the development is not equal, with injustice especially for the Fallata. "We are a pastoral tribe; we spread around the states of Darfur, there is lack of water, there are many wells but all are not functioning, and

that is a deliberate act from the officials". The cattle need water around the year and that makes them to move around the areas and this generates disputes. He wants us to pass this message; he added that the water basin in Gouz Dango starts from Tulus to Gireada, which means there is plenty of ground water but the wells are only dug half-way. Also water harvesting is possible, yet the construction was not suitable and the basin didn't work for long. He added;

"we categorically promise Sudan not to cause frictions if we get enough water".



Fallata war lords

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8.12 Cancelling of the joined meeting

Finally we cancelled the joined meeting which we intended to organize on Friday the 12th of September that was upon request from the Salamat; they said that they do not want to spoil the nice work. The two meetings were excellent, concluded from testimonies by members from the two sides; they were satisfied with the results and both tribes promised to do what we asked them to do. There was a cry from the Fallata for water, they told us that all of the boreholes (more than 7) dug in their areas; either do not reach to the water or the team who made the work just took their equipment and left. They accused the government of pushing them out of the country by fighting them through water; they have huge animal wealth which they don't benefit from because they only see their cattle three months a year; in the rainy season. Because of the lack of water the animals go to neighbouring countries; Chad, Central Africa and South Sudan for grazing. The only available water in the area is a natural water reservoir and a borehole and all that is in the Salamat area. They used to bring their animals to that water resource for centuries but due to the war, the Salamat are preventing them from using that water.

We promised both sides to work for developmental projects and for the Fallata to search for alternative sources of water.

8.13 Signing the peace agreement

As noted before the Habbaniya were afraid of the consequences of that conflict; the two tribes who are fighting in their areas might have the intention of claiming that area for themselves. The Salamat are planning to have it as their Hakura, they are inviting the Salamat from other states of Darfur to live there. Both of the Habbaniya and the Fallata suspected that the Salamat have the intention of promoting their rein to the highest level of the native administration (Nazir) in that area. The traditional rule in Darfur forbid this arrangement; in case one of the tribes who do not have Hakura, shares a Hakura of another tribe; since the citizenship rights allows it, then they should follow the highest level of the host tribe and can only appoint their native administrators from the second level of the native administrative rule. The Habbaniya are also afraid from the Fallata to claim that area in case they win the war, because they are using its water resources for centuries. The women mediators assured the Habbaniya that the Fallata have no intention of doing that, all they want is to maintain the situation as before. During the meeting between the Habbaniya commissioners and the Fallata in Tulus, this misunderstanding was further corrected, the Habbaniya were relieved and the two parties made strong condition to the peace agreement. The Habbaniya and the Fallata agreed that the Salamat who came from other areas; either displaced or invited by their fellow Salamat to El-Nadief should return to the areas where they came from.

The peace conference was held on the 23rd of September in Buram as planned. The Habbaniya commissioners of Buram together with those from Tulus, Dimsu and Graidia localities in coordination with the traditional administration and the executive authorities were able to bring this tribal conflict to an end, they reached with the groups to reconciliation to stop the war and to restore the ties among the two tribes. The Fallata and the Salamat agreed to a complete cessation of hostilities. Thus, the 23rd of September 2015 demarcated peace agreement between the Fallata and the Salamat; the two tribes have signed a cessation of hostilities document in prelude to arrive at a permanent agreement to

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Happy end for the mediators



end the fighting that has been on-going since last March before the governor of South Darfur. The two tribes contacted the women to congratulate them with the achievement and to assure them that their endeavour is added the highest value that leads to this end.

8.14 Publicity

We reached the radio - Nyala, there was an interview with me live at the morning hours and we visited the studio for a 20 minutes conversation with Radio Nyala which was broadcast during the evening hours and repeated this morning. Somebody also going to call Radio Dabanga to talk about the women initiative for peace. Tomorrow the UNAMID press department are going to interview me too. We spent the whole day of today in the offices of the state to meet the governor who arrived recently, unfortunately hurried to the locality Kaas because three young men were killed. We are going tomorrow to wait for him. He wanted information, so we sent him detailed information. We suppose to get official permission for the mediation effort. Because it is not safe and the roads are bad due to the rainy season we asked the UNAMID to bring the people but they need copies from their IDs, which is difficult to make. We sent two boys on Tuesday to bring the copies. Then the process took three days before the UNAMID could bring them. The news on our initiative spread around Darfur, the Fallata who gathered as more than two thousands scattered and waited for our initiative, and it created a dynamic on peace, so many officials started moving towards the conflicting parties to negotiate peace.