



In Their Own Voices: Communities in Sudan Recommend Resolution.

The highlights recommendations for conflict resolution that communities themselves propose. Community respondents shared their experiences with conflict prevention and peacebuilding efforts that have been successful in their communities, and their recommendations for improvements. They also highlighted the challenges that they face directly in terms of peacebuilding, especially in terms of gender inequality. The following challenges and recommendations come directly from the study respondents, *in their voices*. This research draws from 20 focus groups and 20 Key Informant Interviews that represent the views of 193 people (45% of whom were women) in eight villages in

The presence of women in the Native Administration (or Ajaweed) is “totally unacceptable in our norms and traditions... conflict resolution is a male role by definition.”

Recommendations

Reinforce and diversify governance, communication, and enforcement mechanisms

Relevant to all types of conflict	Relevant to land and resource conflicts	Relevant to gender-based violence
<ul style="list-style-type: none"> ▪ Network among all stakeholders to inform and prevent potential conflicts ▪ Establish an early warning system for conflicts and disputes ▪ Support people to report violence and seek justice through formal mechanisms ▪ Collect illegal arms ▪ Promote women and youth participation in decision making and community-based governance structures ▪ Investment in the basic needs such as education, healthcare, and water 	<ul style="list-style-type: none"> ▪ Establish and train natural resources management committees ▪ Designation of mining legislation ▪ Enhancem Al-Fazza and Al-Naffir systems ▪ Sponsor and enhance community-based agreements for peaceful coexistence ▪ Hold peace conferences for diverse communities and livelihood groups 	<ul style="list-style-type: none"> ▪ Create and enforce laws to prevent GBV, FGC/M, and early marriage (including minimum marriage age) ▪ Strength understandings of Sudanese laws against GBV ▪ Fairly punish GBV perpetrators

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| <ul style="list-style-type: none"> ▪ Sharing of wealth and power, especially by non-state actor movements, to ensure more equitable development | <ul style="list-style-type: none"> ▪ Adopt consultative meeting plans with stakeholders to discuss the harvesting and migration cycles |
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Raise awareness and strengthen skills. The community members spoke highly of approaches to raise awareness and strengthen capacity on a variety of different topics with diverse actors. Raising awareness about the negative impacts of violence and conflict, land use, gender issues, GBV, FGC/M, early marriage, UN resolution 1325, and women’s legal rights were named as key topics that have made an impact in the community. They shared that the strengthening of community-based governance structures on these topics as well as on general topics like conflict resolution, peacebuilding, peaceful coexistence, and leadership has been vital. Working with young people directly as agenda of change, engaging powerholders in exchange visits between communities, training peace promoters, and forming and strengthening advocacy groups (especially GBV groups) have also been successful approaches to peacebuilding and conflict prevention. They explained that targeting men specifically about women’s rights and the community generally through campaigns, especially radio campaigns, have increased awareness. They explain that the goal of these efforts is and should always be the promotion of mutual respect.

“Mosques are platforms that bring diverse communities and livelihood groups together on Friday praying. We coordinate with the CBCRMs to use these gatherings for delivering peace messages. We usually work closely with all community-based governance structures for the restoration of peace and stability and for the dissemination of peace culture, peaceful coexistence, tolerance, and accepting of others.”

“Alsawt li talata Almara wa Alhomara wa Alnogara”, which means “the whip is for three: woman, jackass, and drum.” This indicates that these three things cannot function without beating: music cannot be heard unless the drum is beaten, the female donkey is obstinate when is used in travelling and must be whipped to go fast, and a woman cannot do good things unless she is beaten.

Invest in agriculture and pastoralism. For land and resource conflicts, which are most discussed in East and South Darfur, the communities have acknowledged some approaches that have helped to resolve and/or mitigate conflicts. These include input-level interventions such as the demarcation of livestock migratory routes, reseeded of grazing lands, provision of production/agricultural inputs, and access to veterinary services as well as interventions requiring influencing including removal of farms that obstruct the livestock migratory routes and the granting of equal access amongst tribes (and genders) to land.

Manage water resources. While water management is closely linked with agricultural and pastoral interventions, it was mentioned so often that it requires separate attention. Water-related interventions that have helped mitigate conflicts include improving access to water sources, more Haffirs and water points, opening routes to water points in stopover areas along the livestock migratory routes, and the rehabilitation of mining areas to make water sources more available.

Promote, support, and encourage empowerment for women and youth. Communities also felt that interventions aimed at women’s and youth empowerment have been helpful at conflict prevention and peacebuilding. Some such interventions relate to forming and strengthening groups and capacities: women’s associations, women’s protection groups, savings groups, joint livelihood groups, youth clubs, and sports teams. Other types of interventions focused on direct support in the form of establishing income-generating activities, women’s centers, youth development centers, literacy classes, and basic education.

“The child of today is the father of tomorrow”