

Building Peace between the Manadeel and Misairiyah Tribes of South Kordofan

A Seminar organized by the Collaborative for Peace in Sudan and the Nuba Mountains
International Association for Development

Final Report

October 2008

This report covers the activities of the seminar held in Kadugli, South Kordofan, in the period of October 28-30, 2008

INTRODUCTION:

Several disputes and conflicts erupted between the Missairiyah (an Arab tribe) and Manadeel (Nuba tribe), over land or water resources. These disputes kept on rising from time to time, but have recently transformed into armed conflicts leaving behind many victims.

Based on the above, the Collaborative for Peace in Sudan (CfPS) initiated an idea of bridging gaps between parties to the conflict, utilising the effective, invaluable role the Native Administration (NA) traditionally played in the resolution of such conflicts.

Tribal leaders of the NA from both sides were invited and the all-Missairiyah *ameer*, the *sultan* of Nuba and the local Kadugli *ameers* of both tribes were among those present at the seminar.

A fruit of cooperation between Peace Direct (generous partner of the CfPS who helped provide the funds) and the Nuba Mountains International Association for Development (a member organisation of the Collaborative for Peace in Sudan, the seminar was held in Kadugli in the period of October 28-30, 2008.

SEMINAR OBJECTIVES

The seminar aimed at:

1. Identifying points of difference between the two parties to the conflict;
2. Forming a committee to follow upon drawing closer the views of parties;
3. Involving the local authorities (native administration) in the resolution of the issue;
4. Availing opportunities for dialogue and negotiation between the two tribes to serve later as an example to be followed by others later;
5. Shedding some light on such conflicts and effective manners of their resolution to set a pattern of peace building projects to be carried out by CBOs/NGOs in the district;
6. Availing opportunities for the CfPS to implement such projects in the region of south Kordofan;
7. highlighting the conflict and its attempted resolution in the media; and
8. Additionally, it was hoped that this project will present an opportunity for training local CBOs/NGOs on taking part in conflict resolution.

IMPLEMENTATION PLAN

Over the period of three days, participants are to work their way towards studying the conflict and attempting to get the differing views closer. To realise the objectives of the seminar it was imperative to create a climate that suits work for reconciliation, through sending invitations to the NA in the region, in addition to local leaders of the two parties. The seminar was preceded with a preparatory session on *day zero*. The venue was set in the traditional NA manner of seating parties and potential mediators in the shade of trees. Parties to a conflict are seated facing each other with arbitrator(s) in the middle. Day zero served as a rehearsal for the seminar proper in the following days.

TARGET GROUP

The *ameers* of the two tribes, local NA in the district, local CBOs/NGOs operating in the field of peace building, local security authorities and partners of the Government of National Unity (GNU) the SPLM and the NCP.

THE SEMINAR

DAY ZERO

In the presence of the *sultan* of the Manadeel tribe and the *ameer* of the Misairiyah tribe, leaders of NA in the district and programme coordinators of the two NGOs; a session was held under trees.

It started with a presentation of points of difference between parties to the conflict. These were summed up in eighteen points. Then the *ameer* of Misairiyah told the audience that in their tribe a tea-drinking session usually puts the finishing touch to reconciliation. This traditional tea-drinking, with all its ceremonies was conducted – on the spot. On his part, the Nuba *sultan* showed those present how his tribe usually have reconciliation accompanied with singing folk songs. Nuba girls sang during the tea-drinking session; with the hope of having participants provided with a climate of reconciliation.

Dialogue then started on points of difference. The two coordinators served as a mediation team, in an attempt to get viewpoints of the two parties closer. The parties welcomed the mediation team. The seminar's facilitator asked those present some questions about history of conflict between the two parties and resultant damage; in terms of material or human losses. The Nuba *sultan* said the conflict lasted for a long period of time; while the Misairiyah *ameer* replied that the losses were grave, and that this is the first initiative to bring the two tribes together, since the start of the conflict.

The basic point of difference was dispute over land. The Nuba are farmers; the Arab nomads get their herds into farms; damaging crops. Farmers got angry and attacked herders who defended themselves. That is how all conflicts develop. The mediation team tried to help the two sides come out with joint points of solutions. Chief amongst these were:

1. to set limits for herders so they do not get into farming land;
2. to set penalties for those who trespass into farming land;
3. to educate herders on the importance of farming activities, through several workshops to be organised for the purpose;
4. to draft a customary law to organise activities of each party and preserve their rights, as well;
5. to educate herders on how to peacefully resolve such disputes, to prevent them from developing into wars; and
6. to appoint monitors to care for these laws and their implementation.

This was followed by a break, during which the participants had their breakfast and tea. The facilitator then presented a video tape telling the story of reconciliation among the Bassa tribe in Liberia. the perpetrator requests forgiveness from their victim by holding a rope round their necks. the victim may pardon launching a day of jubilant festivities or, if not, the whole tribe is left with a feeling of shame while the perpetrator attempts to obtain forgiveness again later. Next, the *ameer* of Misairiyah told the audience about his tribe's mechanisms of conflict resolution. he was followed by the sultan of the nuba telling of similar mechanisms. CfPS coordinator followed, with a briefing on the Collaborative's experience with NA in Blue Nile and some of the mechanisms used in conflict resolution in the region.

All present then joined their hands raising them high up in the air, in a show of desire to work together. this was followed by reading the first surah of the quran - a tradition indicating agreement. this was followed by a choral of christian hymns; rendering agreement more comprehensive. a wrapup of the day's activity and an evaluation drew the day to an end. Representatives of NA described the day as 'great'; gathering together tribes that hitherto remained in conflict. They indicated that it was the first time someone dreww them together - amicably.

Day One

The day witnessed an intensive presence of Na representatives in the district, representatives of NGOs working in the field of peace building, security officials and a distinguished presence of media people. An article was published in the Rai al-Shaab daily the next morning while the community radio, state television and a Sudanese Satellite TV channel aired a programme on the day's activity. Community radio presented the seminar as an achievement of civil society organisations and an example to follow towards serious attempts to build peace. The day started with reciting verses from the Quran and the Bible, heralding the opening of the seminar's activity. Welcoming words from the organisers of the seminar (CfPS and NIMAD), were followed with participants introducing themselves. Rules to organise activity were drafted (attached) as well as what expectations of things to come out of the seminar the participants had on mind (attached). The facilitator started with a definition of the concept of reconciliation and its history in Sudanese society, explaining what that included (attached). A break for a meal followed, then group work in which participants divided themselves into three groups of ten each, to answer five questions assigned to all groups. Responses to these questions were as follows:

Group 1

1 .	What is reconciliation?
	It is when two conflicting parties reach a middle ground satisfying both parties. It involves accepting the other, with the presence of a mediator to draw viewpoints closer.
2.	What is the purpose behind reconciliation?
	The purpose is to stop bloodshed, realise safe, secure and stable life and the acceptance of the other in order to achieve sustainable development.
3.	In your culture, who attends reconciliation meetings?
	Native Administration leaders and the district's notables.
4.	Tell us a story of reconciliation you were party thereto?
	Reconciliation between the Silaihab Arab and the Nuba.
5.	Who holds reconciliation meetings?
	Ajaweed* and mediators.

* Derived from 'generosity', the word *ajaweed* refers to noble, generous people who mediate to make peace.

Group 2

To the same set of questions, group 2 responded as follows:

1.	Reconciliation is forgiveness, tolerance, giving in and accord to put an end to conflict.
2.	The purpose is to: a. build confidence between parties; b. end conflict; c. mend social fabric; and d. disseminate a spirit of social tolerance and forgiveness.
3.	Attending reconciliation meetings are sheikhs, <i>umdahs</i> , <i>sultans</i> and <i>ameers</i> .
4.	Witnessed reconciliation between the tribes of Dar Ni'ailah (Arab) and Ghalfan (Nuba).
5.	Mediators are the ones who hold reconciliation meetings.

Group 3

1.	reconciliation is doing away with misunderstanding, fixing differences, removal of cause behind conflict and finding suitable solutions thereto;
2.	To get life back to normalcy and disseminate a spirit of tolerance and forgiveness to guarantee peaceful coexistence and stability.
3.	NA leaders, wisemen and notables are the ones who attend reconciliation meetings.
4.	Witnessed the reconciliation of Sultan Deng Majok (Dinka) and the Missairiyah.
5.	Mediators attend reconciliation meetings.

This was followed by a presentation on the background of the CfPS, its achievements so far, its office and experience with building peace and lessons learnt; followed by the second break.

Then a presentation on the story of two tribes (farmers and herders) from Zimbabwe in conflict over a water hole. The dispute developed into a bloody conflict resulting in many victims losing their lives. Accord between the two tribes was attained due to genuine desire by both parties and efforts exerted by the mediation team. The video show was highly welcome and some said it told the story of the Manadeel and Misairiyah - only in a different version. A wrap-up of day one included an evaluation, with each group asked to tell what they have learnt or had added to their knowledge from the day's activities. They said they learned: 1. The importance of communal work ('With single hand we cannot clap', in their own words, recalling a folk saying); 2. meaning of reconciliation; 3. conflict resolution mechanisms used in African countries which suit the nature of our region; 4. the importance of the presence of a mediator to facilitate the process of reconciliation. With this, day one came to an end.

Day Two

The day started with a summary of events of the previous day then the facilitator gave an explanation on how reconciliation is made and how to draw differing viewpoints closer to reach reconciliation. A break, for breakfast, followed; then the facilitator delivered a speech on building relations after reconciliation. He said reconciliation is made due to the presence of common interest relations and that it is imperative to effect new relations after reconciliation. As to reconciliation and justice, two groups (one from each tribe) were formed, to act out a play showing a conflict between them. A mediation team (out of NA leaders) was also formed. Towards reaching a resolution of that conflict, conditions were that no one was to be forced to agree to reconciliation and that a solution satisfying all parties and compensating those who were harmed was to be reached, with the intent of realising the principle of justice. Then there was a break, followed by the participants speaking about 'what next', and what they were to do and how will they manage to establish reconciliation amongst themselves. Their responses:

1.	to form a committee of seven members (representing NGOs, NA, representatives of the two tribes and security officials) to continue the dialogue to reach a treaty to be signed in a big celebration one month later, to be attended by top leaders of the two tribes. The committee was formed.
2.	to disseminate knowledge presented through this seminar, by civil society organisations and NA leaders.
3.	to have the CfPS and NIMAD serve as sponsors/patrons of intended conference.
4.	to form a media team, out of community radio, Rai al-Shaab daily, hakkamat [†] (being a dominant local informal media organ in the region), the Shuroog sat TV channel and local TV station to follow up on the committee's work until the convening of the high-level conference.
5.	To have CfPS and NIMAD serve as monitors of the situation and to coordinate towards the holding of the high-level conference.

Then certificates of gratitude were distributed to participants. Participants presented a certificate of gratitude to the CfPS for the keen interest it has shown into the issue of this conflict and its efforts towards a resolution of the question.

[†] Lady singers who use folk songs for sending out influential messages, hitherto drumming up call for war. They are targeted to get them assist in calls for peace.

Annex 1

Timetable

Day	Time	Activity
One	9:30 am	Welcome and open remarks (CFPS and NIMAD)
	9:45 am	Introductions-participants
	10:00 am	Expectations, ground rule and program overview
	10:30 am	Understanding Reconciliation
	11:00 am	Break fast
	12:00 pm	Group work
	12:45pm	Group report back
	1:30 pm	Presentation of collaborative background
	2:00 pm	Break
	2:30 pm	Case study on reconciliation
	4:00 pm	Evaluation of the day
	4:30 pm	End of the day
	TWO	
9:30 am		Recap
10:00 am		Process of healing and reconciliation
11:00 am		Break fast
12:00 pm		Building Relationships
1:00 pm		Reconciliation of Justice
2:00 pm		Break
2:30 pm		Way forward
4:00 pm		Evaluation of the workshop
4:30 pm		End of the day

ANNEX 2

Rules for the Seminar

1. do not waste time;
2. turn off cell phones or set them on silent mode;
3. show respect for others' opinions;
4. keep on track, keep to subject matter of seminar;
5. ask for permission before leaving;
6. avoid repeating the same question;
7. avoid side-chats;
8. do not smoke; and
9. do not volunteer on behalf of others, act for yourself

Annex 3

Recommendations:

1. to set boundaries and limits for herders so they do not get their animals into farming land;
2. to set penalties for those herders who trespass into farming land;
3. to educate pastoralists on the importance of farming activities, through several workshops to be organised for the purpose;
4. pastoralists and peasants are to agree to draft a customary law to organise activities of each party and preserve their rights, as well;
5. to educate herders on how to peacefully resolve such disputes, to prevent them from developing into wars;
6. to appoint monitors to observe these laws and their implementation;
7. to form a committee of seven members (representing NGOs and the NA, representatives of the two tribes as well as security officials) to continue the dialogue to reach a treaty to be signed in a big celebration one month later, to be attended by top leaders of the two tribes. (The committee was formed);
8. to disseminate knowledge presented through this seminar, by civil society organisations and NA leaders;
9. to have the CfPS and NIMAD serve as sponsors/patrons of intended conference;
10. to form a media team, out of community radio, Rai al-Shaab daily, hakkamat, the Shuroog Sat TV channel and local TV station to follow up on the committee's work until the convening of the high-level conference; and
11. to have the CfPS and NIMAD serve as monitors of the situation and to coordinate towards the holding of the high-level conference.

Annex 4

List of Participants

Ser #	Name	Community/NGO represented
1	AHMED ABUL GASSIM	Demo. Unionist Party
2	AHMED HASSAN TIYYAH	Omda, Kawda
3	AHMED ISMAEL ABDUL RAHEEM	Lawyer
4	AHMED KASHINGA	Youth Association
5	ALI ALKITANI TAMEEM	Omdah, Kadogli
6	ALI JUMAA SAGADI	Demo. Unionist Party
7	AMAL MOHAMED IBAID	PACT
8	AUGUSTINU AL MANJI	Asst. ameer, Morrow
9	BAKRI FADHALLAH TIYYAH	Omdah, Sarro
10	BASHA IBRAHIM BASHA	SPLM
11	DAOOD ABU KALAM DAOOD	Mak, Kamair
12	DAOOD AHMED MUSA	TABOOK, NGO
13	DAOOD SHUKRE ALLAH KANNO	Omdah, Kadugli
14	HUSSEIN AL ZUBAIR MUSA	Omdah, Jarro
15	IDREES AL ZAKI ALI	Dep ameer, Mairi
16	ISMAEL GANA NIBI	Omdah, Torow
17	MAHMOOD ABDULLAH AL NORANI	Ameer, Showwayah
18	MOHAMED AL TAHIR	Youth Association, Kadugli
19	MOHAMED AL TAYYAR KUKU	Ameer, Morrow
20	MOHAMED AZRAG MOHAMED	Security services
21	MOHAMED EISSA	Umm Surdubbah, NGO
22	MOHAMED OSMAN MUSA	SOLO, NGO
23	MOHMED ALZAKI ALFAKI ALI	Ameer, Meri
24	RABHAH IBRAHIM	Female teacher, women
25	RAMADHAN SULIEMAN	Security services
26	SHARAF EL DEN MOHAMED KUWAH	Chair, People's Committee
27	SUMAYAH KAFI KUWAH	Ru'yah, NGO
28	MUBARAK ABDULLAH	Proj. mngr. Umm Surdubbah, NGO
29	IBRAHIM SALIH KUKU	Asst. Umdah, kadugli
30	SANAD SULIEMAN AL SHAIN	Ameer, Missairiyah tribe
31	ABUL GASSIM BULUK	NMIAD, NGO
32	ANGLO REEF DAOOD	Sultan, Manadeel tribe

Annex 5

Actual spending:

Ser #	Item/activity	particulars	sum (in SDG)
1	transport 1p*2way khrtm-kadugli	1*250*2way	500
2	accomodation 1p*15	1*100*15	1,500
3	coordinator 2mpnth*1000	1p*1000*2	2,000
4	organization adminstration		4,000
5	hall rent	500*2day	1,000
6	internal transportation	100*10	1,000
7	documentation		2,500
8	stationaries		3,000
9	refreshment	30*50*3	4,500
10	participant transportation	30*200*3	18,000
11	communication		2,000
12	closing session		500
Grand Total			40,500

Annex 6

Photos



Figure 1
Group work: once more under tree, participants are busy at the task assigned.



Figure 2

Revisiting a rich tradition of peace making: the ameer of Misairiyah (left) relating the tribe's peace building stories.



Figure 3

Now you know how disputes are resolved: a group acts out a conflict-resolution session they were witness thereto, under watchful eyes of the audience.



Figure 4

Chipping in their contribution: a group drafts recommendations.



Figure 5
Making the most out of media: Nuba omdah talking to Al Shuroog TV channel.



Figure 6
A new ally? The media was there throughout the event. TV coverage of opening session.



Figure 7

Calling it a day – for now: (R to L) Nuba and Misairiyah tribal chiefs, Kakoom (NIMAD), facilitator, CfpS rep and a ret. Officer hand out certificates to participants.