



FINAL EVALUATION

**Strengthening Systems of Peace in
South and West Kordofan**

MAY 2015 – JUNE 2017

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Acronyms:

BCID	Badya Centre for Integrated Development
CPA	Comprehensive Peace Agreements
CPD	Centre of Peace and Development
CR	Conflict Resolution
CSOs	Civil Society Organizations
EU	European Union
FGD	Focus Group Discussion
KII	Key Informant Interview
LCRM	Local Conflict Resolution Mechanism
NA	Native Administration
NGOs	Non- Governmental Organizations
SFCG	Search for Common Ground
ToT	Training of Trainers

Executive Summary

Since 2009, Search for Common Ground (SFCG), an international conflict transformation NGO has supported its local partner the Badya Centre for Integrated Development Services (Badya Centre) to strengthen non-violent conflict transformation in South and West Kordofan with a focus on documenting and reinforcing local level peace treaties. Communities have crafted creative, contextually appropriate conflict resolution mechanisms that address the structural causes of conflict at the local-level. In South Kordofan, peace treaties have regulated interaction between the Dinka and Misseriya, and the Hawazma and Nuba for decades. Despite their significant contributions to defusing local tensions, there had been no attempt to comprehensively document such mechanisms. This diverse body of pacts, treaties, and customary practices was unknown beyond the boundaries of a small group.

In 2015, SFCG and the Badya Centre launched a 24-month project, which aimed to strengthen reliance on local peace systems in South and West Kordofan. The project's specific objectives were to collect and catalogue traditional and customary peace agreements in South and West Kordofan, disseminate findings to key stakeholders at the County, Provincial, and State levels and engage local actors in the enforcement of traditional and customary peace agreements. The Ministry of Culture and Information was a key partner in the project.

The project ended in February 2017 and an evaluation was undertaken to achieve the following objectives: 1) Assess activity progress and measure the state of the project's indicators after implementation of the activities, 2) Analyze the following evaluation criteria: relevance, effectiveness, and sustainability, 3) Extract critical lessons learned and make recommendations.

Methodology

The evaluation was qualitative in nature and both secondary and primary sources of data collection were used. An intensive desk review was carried out to reflect on the implementation of the activities. The review targeted all secondary project data including the baseline, mid-term report on the activities' implementation of the project, conflict scans and the comprehensive assessment produced as part of the project, and the evaluation prepared by radio partners on the effectiveness of the radio programs in disseminating knowledge on peace agreements. Primary data was collected through field work in Dilling, Kadogli and Al-Fula. Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs) were used to collect primary data.

Limitations

Accessing the trainees on data collection and the local leaders trained in conflict resolution training was not easy in some locations like Al-Fula. Because they were in remote areas, calling them to take part in the interviews in the city needed time and resources. Also, some of them were not available in the state as they were traveling out of it for different businesses.

The field work required data collection in three cities in two states (South Kordofan and West Kordofan), but was a challenge because of budget limitations. Therefore there were a lot of pre-

field travel arrangement done to arrange the FGDs and meetings, contacting the assessment targets and setting dates and places for the interviews ahead of time. This required coordination work by local focal points in the three states.

There were methodological limitations relating to measuring quantitative indicators. The qualitative nature of this evaluation was imposed by the nature of the project. The project had different components of activities that needed to be deeply looked at in term of efficiency, relevance, and sustainability and within a limited time and budget, which led to using qualitative methodology for deeper analysis and learning.

Findings

Relevance

The project was relevant as it targeted the needs of communities affected by conflict where conflicts are resolved traditionally. It aimed to strengthen local peace systems through the training of local actors on conflict resolution, improving their performance and efficiency. Increased public understanding of local peace agreements through interactive radio programming was among the main activities in the project. There were 24 episodes on peace agreements produced and broadcast via radio. This activity was very relevant to the community's need, with the survey conducted by SFCG/Badya in 2016 showing a 70% listenership rate amongst survey respondents. This shows the relevance of relying on radio to disseminate knowledge on peace and related issues, and the wide coverage of radio. Moreover, the collection and documentation of the peace agreements helped specific members of the community, especially youth and women. The youth started using them with modifications to make them more realistic. Some interviewees explicitly mentioned that they noticed gender discrimination in these traditional agreements.

Effectiveness

Overall, the evaluation shows that the project made considerable progress towards its goal and specific objectives. This project built upon existing resources for conflict resolution and showcased it to target populations to spread their use. The project was effective in improving community knowledge and awareness of local peace agreements, including through the Peace Libraries. The visitors of the libraries include educators, employees, peace activists, CSOs, civil service personnel, and media personnel. Copies of the collected peace documents were also made available to the legislatures, civil service personnel, media personnel, artists, and ministers.

Overall Objective

The overall objective or goal of the project was to “strengthen the reliance on trusted peace systems in South and West Kordofan.” This was primarily measured by the indicator: % of informed government, traditional and community leaders who are willing to support or uphold these peace agreements to build peace at the local level. The evaluation found that there was already an important reliance on these peace agreements to resolve conflicts locally, but that the

project was successful in documenting, compiling and disseminating these peace agreements, and improving capacities of local leaders to use them efficiently. 19 stakeholders interviewed, from the Ministry of Culture, Local Conflict Resolution Mechanisms, native administration, media and peace studies centres, said they are ready to support or uphold peace agreements.

Specific Objectives

O1. Collect and catalogue traditional and customary peace agreements in South and West Kordofan

Regarding the collection and cataloguing of customary peace agreements in South and West Kordofan, two training workshops, one in Al-Fula, west Kordofan targeting 15 participants, and another one in Dilling, South Kordofan targeting 18 participants were held. 33 local leaders and government officials were trained on data collection and field work.

The trained local leaders successfully conducted a survey to collect and document the peace agreements in South and West Kordofan, resulting in 40 peace agreements collected and catalogued by the local leaders and government officials.

O2. Disseminate findings to key stakeholders at the County, Provincial, and State levels and to communities.

The dissemination of the project findings to stakeholders at the state level was realized through the collection of peace agreements and the establishment of two libraries provided with the peace agreements. The libraries effectively increased knowledge on peace agreements according to reports by the librarian and the visitors.

Public understanding of local peace agreements was increased through interactive radio programming. 24 Radio episodes were produced and broadcast through the community radio stations in both Al-Fula and Kadogli. The radio broadcast contributed to the knowledge of the target population through episodes on local peace agreements which featured feedback from radio listeners. Stakeholders, including the general directors of the Ministries of Culture and Media and the directors of the Centres of Peace and Development at local universities, supported the project and underlined its success. For instance, the Minister of Culture and Media allowed for hosting the Peace Library within the ministry's main buildings, whereas the directors of the Centres of Peace and Development participated in the baseline studies and in availing the peace documents in the centres' libraries.

O3. Engage local actors in the enforcement of traditional and customary peace agreements.

To strengthen local conflict resolution committees to support the enforcement of local customary peace agreements, two training workshops were organized targeting 70 members of LCRMs in South and West Kordofan. Participants were trained on conflict resolution and alumni of the

training successfully engaged in multiple conflict resolution activities following the completion of the training.

Sustainability

The good working relationship among the stakeholders in the project area, which existed before the project, was strengthened by the project. These relations were further strengthened because the project idea was innovative and highly necessary. This brings a positive factor towards the sustainability of results. Moreover, the collected peace agreements' documents identified by the project provide stakeholders with a working mandate on conflict resolution at state and local level. For instance, it gave the Centre for Peace and Development and Conflict Resolution Committees the opportunity to use them. The director of the Centre for Peace and Development at Zalingi University said these documents are important to the centre's library as reference material. Moreover, good linkages were established among important actors, paving the way for future partnership among them. The government owned some of the project's outputs like the peace libraries, adding to the sustainability. One of the libraries is most likely to uphold since it is located within the building of the Ministry of Culture and Information in Kadogli. The general director of the ministry committed to overseeing the library and is seeking opportunities to support it and strengthen its performance. The training on conflict resolution had an enabling element of sustainability, since it directly enhanced the knowledge gained and skills of key peace actors. The Centres for Peace and Development showed their interest to continue the awareness and sharing of information using the documents produced.

Recommendations

The evaluation recommends the continuity of the project to guarantee its further effectiveness and sustainability, as well as the organization of a dissemination workshop on the project findings to allow the decision makers and the community to be acquainted with all peace agreements in the state, and learning from this evaluation. Key recommendations are to:

- Conduct additional training to the members of LCRMs, peace council members and native administrators on conflict resolution, management, prevention and peacebuilding, including those in remote villages and rural areas, to widen the number of local leaders who are willing to uphold local peace agreements;
- Engage the Ministry of Social Welfare in the project to guarantee its sustainability and strengthen engagement with the Centres of Peace and Development in the Universities especially in regard to training, documentation and dissemination;
- Establish a record keeping system in the two libraries to more effectively monitor attendance and use.

Introduction

Search for Common Ground (SFCG) is an international conflict transformation NGO that aims to transform the way individuals, groups, governments, and companies deal with conflict, away from adversarial approaches and towards collaborative solutions.

Since 2009, SFCG has supported its local partner the Badya Centre for Integrated Development (BCID) to strengthen non-violent conflict transformation in South and West Kordofan with a focus on documenting and reinforcing local-level peace treaties. Beginning in 2015, SFCG and the Badya Centre implemented a 24-month project aimed at strengthening reliance on trusted peace systems in South and West Kordofan. The Ministry of Culture and Information was a key partner in the project. Specifically, the project had the following objectives:

1. Collect and catalogue traditional and customary peace agreements in South and West Kordofan;
2. Disseminate findings to key stakeholders at the County, Provincial, and State levels;
3. Engage local actors in the enforcement of traditional and customary peace agreements.

Methodology

In April 2017, SFCG began the process of evaluating this project. An external evaluator was recruited to conduct the evaluation.

Objectives of the Evaluation:

1. Assess activity progress and measure the state of the project's indicators after implementation of the activities;
2. Analyse the following evaluation criteria: relevance, effectiveness, and sustainability;
3. Extract critical lessons learned and make recommendations.

Evaluation questions

Relevance:

1. Did the project identify target populations appropriately, given the aim of the project?
2. Were the project activities relevant to the needs of the target populations?

Effectiveness:

1. How effective was the project at building upon previous and/or other ongoing initiatives to strengthen peace in South and West Kordofan?
2. To what extent have the intended results been achieved?
3. What challenges arose during implementation? How did SFCG and Badya respond to these challenges, and to what effect?
 - a. What could have been done differently?
4. What changes, intended and unintended, have occurred in the target population?

5. Were there any missed opportunities by any partners for more effective programme implementation?

Sustainability:

1. To what extent are the achieved results likely to be sustained absent engagement by SFCG and Badya?
 - a. Did the project build on previous and/or other ongoing initiatives to strengthen peace in South Kordofan?
 - b. What are the characteristics of the project or context dynamics that enable or impede the sustainability of results?
 - c. Assess what activities can be sustained and outline modalities in detail.

Data collection

The evaluation method was qualitative in nature, with data collected from primary and secondary sources. The data was collected from 4 to 12 April 2017, in Kadogli, Dilling, and Al-fula cities, carried out by a team composed of the External Evaluator, Samia Nihar, and two assistant researchers.

Secondary data collection

An intensive desk review was carried out including: the baseline survey, the comprehensive report of local peace agreements, the 2016 interim report, the monitoring reports on the effectiveness of the radio broadcast programs in disseminating knowledge on local peace agreements in Al-Fula, and the two films produced in South and West Kordofan on mediation and its effectiveness in resolving conflict.

Primary data collection

Field site visits were carried out in the project areas Kadogli, Dilling and Al-Fula. Two enumerators were trained on data collection and evaluation at Badya Centre. A total of 17 Focus Group Discussions (FGDs) and 23 Key Informants Interviews (KIIs) were conducted, as detailed in the table below.

LOCATION	# women FGDs	# men FGDs	# women KIIs	# men KIIs
Kadogli	2	2	2	2
Dilling	4	9	2	5
Al-Fula	0	0	0	12
TOTAL	17		23	

One FGD was conducted with seven participants who had participated in the training workshop on field research and data collection in Dilling, and one KII was conducted with one of the participants in the training workshop in Al-Fula. Most of the participants in the two training

workshops on field research and data collection are located in the remote villages, so they could not be easily accessed by the evaluator due to the distant areas, cost of inviting them to interview in the city, and for security reasons as the fieldwork coincided with tribal tension in West Kordofan in particular.

One FGD was conducted with three of the participants (members of the local conflict resolution committee) in the training workshop on conflict resolution in Dilling. In addition, four KIIs – two in Dilling and the other two in Kadogli – were also conducted with the participants in the training on conflict resolution.

Two KIIs were conducted with the librarian in Kadogli and Al-Fula and four KIIs were also conducted with the library visitors in Al-Fula. Five KIIs were carried with the stakeholders involved in strengthening peace systems in Dilling and Al-Fula.¹

A KII was conducted with the director of Radio broadcast and T.V. in Al-Fula. An FGD was conducted with the propagators and producers of the Radio program on peace agreements. In addition, an FGD was conducted with the Nuba Women Forum on the film on local peace agreements. Lastly, KIIs were conducted with the Directors of Badya Centre in Dilling and Al-Fula and with two project managers in Dilling.

Limitations

Accessing the trainees on data collection and the local leaders trained in conflict resolution training was not easy in some locations like Al-Fula. Because they were in remote areas, calling them to take part in the interviews in the city needed time and resources. Additionally, the fieldwork coincided with tribal conflict outbreak in west Kordofan State so it was only safe to work in the capital cities. Also, some of them were not available in the state as they were traveling out of it for different businesses.

The field work required data collection in three cities in two states (South Kordofan and West Kordofan), but was a challenge because of budget limitations. Therefore there were a lot of pre-field travel arrangement done to arrange the FGDs and meetings, contacting the assessment targets and setting dates and places for the interviews ahead of time. This required coordination work by local focal points in the three states.

There were methodological limitations relating to measuring quantitative indicators. The qualitative nature of this evaluation was imposed by the nature of the project. The project had different components of activities that needed to be deeply looked at in term of efficiency, relevance, and sustainability and within a limited time and budget, which led to using qualitative methodology for deeper analysis and learning. An example of this is “the percentage of informed government, traditional, and community leaders willing to support the local peace agreement and

¹ Directors of the Centre of Peace and Development in Dilling and Al-Fula, Deputy Minister of Culture and Media in Al-Fula and General Director of the Ministry of Culture and Media in Dilling.

to use them to build peace at the local level”. It was going to be difficult to measure this quantitative indicator because, first, native administrations were already using traditional peace agreements (though these were not written or documented), and also because the project team did not account for the number of undocumented conflict resolution mechanisms already in use, nor did the project’s logical framework indicate the output target. Instead, the qualitative approach allowed looking at Badya’s intervention in terms of documenting, compiling and disseminating these peace agreements, and improving capacities of local leaders to use them efficiently through the training course they received on conflict resolution. It also looked at the government’s initiative to establish a committee called Local Conflict Resolution Mechanism (LCRM). This committee includes members of the native administration, government officials, women, and youth. The qualitative approach looked at the difference between the government established LCRM and the other independent native administration’s work.

Findings

This section presents the results of the evaluation with regard to the implementation of the activities, the relevance of the project to the context of the states, the project’s effectiveness, and its sustainability.

Relevance

Different stakeholders concerned with peace issues and with the implementation of the project activities as well as the project beneficiaries think that the project was relevant to the context of conflict. The Ministry of Culture and information has been the main government stakeholder responsible for the project at national and state level from the project’s design in 2015 through its implementation. An interview was conducted with the general director of the Ministry of Culture and Information in Kadogli. The interviewee stated that the project touched on community needs especially social peace. The film² was produced in partnership with the ministry and it was very strong and reflective to the ethnic conflict among tribes.

The general director of the ministry further stated that he believes LCRMs are very effective and are well acquainted with the local culture due to the long historical engagement of some of their members in conflict resolution (those who belong to Native Administration (NA)). The training they received on conflict resolution was seen to better enhance their capabilities and performance in resolving conflicts. The director concluded that, peace agreements and the film should be disseminated across the 17 localities in the state.

² The General Director of the Ministry of Culture and Information said that he attended the film together with Badya and SFCG staff in Khartoum and the film production is an innovative activity with regard to documenting to Native Administration members views on local peace agreements.

In Al-Fula, an interview was conducted with the general director of the Ministry of Culture and Information as well. The general director stated that peace is the responsibility of the ministry; it works on the provision of peace through the cultivation of a culture of peace and mending the social fabric. The general director said that the project was timely; it created social movement, awareness and interaction among media personnel, executors, and community members. The collection of local peace agreements was very important as well. It has increased people's knowledge of peace agreements and their importance.

Increased public understanding of local peace agreements through interactive radio programming was among the main objectives in the project. 24 episodes on peace agreements were produced and broadcast via radio. This activity was very relevant to the community need. The result of the survey on peace agreements conducted in 2016 showed that 70% of the respondents in the survey were radio listeners. This shows the relevance of relying on radio to disseminate knowledge on peace and related issues, rather than TV, internet and newspapers, because of the wide coverage of radio. However, in cities, most respondents obtain information from TV, which suggests that it could be relevant to use multiple means of knowledge dissemination on peace agreements and conflict resolution. The survey indicated that in South Kordofan 72% of respondents listen to radio compared to 12.5% who watch TV, while the other respondents obtain information from internet, newspapers and from discussion with other people. In contrast, in West Kordofan, 54.5% of respondents listen to TV compared to 38.7% of radio listeners.

Effectiveness

Overall Objective: Strengthen the reliance on trusted peace systems in South and West Kordofan

The overall objective or goal of the project was to “strengthen the reliance on trusted peace systems in South and West Kordofan.” This was primarily measured by the *indicator: % of informed government, traditional and community leaders who are willing to support or uphold these peace agreements to build peace at the local level*. There are 19 stakeholders representing Ministry of Culture and Media, Local Conflict Resolution Mechanisms, native administration, media and peace studies centres who said they are ready to support or uphold peace agreements to build peace at local level. This means, 42% of informed leaders are willing to uphold these peace agreements. Each of the 9 leaders was given 5 copies of the peace agreements to also share with their peers, which makes a total of 45 copies of information on local peace agreements that is being disseminated in the community.

Objective 1: Collect and catalogue traditional and customary peace agreements in South and West Kordofan

Indicators:

of past and existing traditional and customary peace agreements collected and compiled in a comprehensive assessment.

% of local leaders trained who demonstrate increased capacity in research and data collection techniques.

Training workshop on field research and data collection for the research team

One of the main objectives of this project was to collect and catalogue the existing customary peace agreements in the two states of South and West Kordofan. To achieve this objective, two training workshops on field research and data collection were organized targeting 15 participants in Al Fula and 18 in Dilling. The main objective of the training was to strengthen the capacity of men and women community leaders, tribal community leaders, representatives of CSOs, universities and state ministries (education, social welfare and culture and media) to design questions and collect data using different techniques.

The former director of Centre of Peace and Development in Dilling University said that the selection of the participants of the training workshop on data collection was of great relevance due to the previous experience of some participants on data collection, and the availability of the NA, which later facilitated the process of data collection from the community. The trainees were locals, this helped expand access to the communities. Moreover, the selection of participants from the Ministry of Culture, Education and Social Welfare ensured that peace issues remain the responsibility of the ministries.

Additionally, the diversity in the selection of the participants confirms the collaborative trend in engaging local actors and government institutions in the process of data collection of peace agreements upon the completion of the training. Despite the politicization of the NA, they remain the accredited option for conflict resolution. However, the NA toolkit for resolution of conflict was confined to compensation for losses, not changing the behavior of the parties to the conflict through awareness raising and capacity building.

The interim report prepared by Badya in 2016 on the progress made in the implementation of project activities showed that participants gained knowledge on research methods from this training. The results of the pre- and post-tests conducted in both trainings revealed an increase in the participants' knowledge about research methods as well as their satisfaction with the training. The table below shows that 60% of the participants in the Dilling training correctly reflected on what a research methodology was at the pre-test questionnaire as compared to 90% in the post-test. In Al-Fula the improvement was even more pronounced, with 20% answering the question correctly in the pre-test compared to 89% in the post-test. 70% of Dilling participants answered

correctly the question on why conducting research in the pre-test compared to 100% in the post-test. While in Al-Fula, 45% of the participants responded correctly in the pre-test against 90% in the post-test. Responses to the question on the differences between quantitative and qualitative research methodology was weak in pre-tests conducted both in Dilling and Al-Fula (20% and 10%). It raised to 80% and 90% in the post-test, in Dilling and Al-Fula respectively.

Table No.1-

	Pre-test		Post-test	
	Dilling	AL Fula	Dilling	Al Fula
Knowledge of research methodology	60%	20%	90%	89%
Why conducting research	70%	45%	100%	90%
Difference between qualitative and quantitative research methodology	20%	10%	80%	90%

Source: Interim report, 2016

To show whether the training workshops on data collection and field research were relevant to the participants' needs and to the context of the states and how they benefited from them, a FGD was conducted in Dilling including seven participants from the Ministry of Social Welfare, primary education and the NA. Although 18 community leaders received training on data collection during the project, due to the difficulty accessing some of these trained community leaders who lived in the remote villages, the FGD was limited to seven participants.

The FGD participants reported that the training was relevant to the conflict context in their location. They felt the process of collecting and cataloging the peace agreements was vital. Participants both underlined the importance of the training and what they gained from it, as well as the benefits they gained from engaging in the data collection. They said they gained new knowledge and became familiar and well acquainted with new information that could allow them to engage in future research activities in their area. Although some participants had received previous training on data collection, they said this training was unique in that it helped to go from theory to practice.

The participants further reported that the presence of NA in the training was a value added and very effective due to solid clarification and distinction between alliances and agreements they received from them. The clarification has helped them when they engaged in the baseline survey on peace agreements and collected and cataloged peace agreements and alliances. The views of youth participants on peace agreements and alliances have changed when they knew their strength in resolving conflict and managing the general situations in the community. According to participants' claims, LCRMs are acceptable and have the ability to resolve conflict between the conflicted tribes in cases where one party does not accept the resolution. They are flexible and can be reformed to serve the interest of both parties to the conflict.

All FGD participants also stated that, unlike the traditional conflict resolution mechanisms, the new mechanisms for conflict resolution, which were formed by the government in 2016, and involved local and government officials, were not accepted by the community. The traditional mechanisms (peace

"For the project to have further influence that will be sustainable, I recommend a TOT for this group so we can train others at our local communities, this could possibly be implemented in collaboration with Dilling University. As a native administration member, I assure you that this step will be highly effective at the rural villages". Abdalla Jaja, a native administration member from FGD at Dilling.

agreements and alliances) are usually activated upon the occurrence of conflict and all the members are well acquainted with how to resolve the conflict. The participants identified the need for a Training of Trainers (TOT)³ to encourage them to train other community members and to guarantee the sustainability of capacity building with regards to data collection and field work. They further recommended more community dialogue on peace agreements in rural areas and more documentation and collection of peace agreements.

In Al-Fula, an interview was carried out with only one of the participants of the training workshop out of 15, due to the difficulty of accessing other participants due to insecurity and financial difficulty of bringing them from their remote villages to the city where interviews took place. The interviewee asserted that the training was of mutual benefit to the community and the participants. The participant mentioned that the training was gender sensitive with regards to the selection of the participants with one third of the participants being women. Although some of the participants were university graduates and were familiar with data collection, many still benefitted from the training and from the engagement in data collection in the community.

In Al-Fula, traditional conflict mechanisms were also said to be very effective in resolving conflict with tried and tested systems and agents as compared to the newly established government mechanisms. The peace agreements collected and catalogued were seen to be effective in resolving conflict. Youth and women active in conflict resolution are increasingly recognizing and appreciating the benefits of these agreements, after the knowledge and experience they gained through this training.

The interviewee stated that, the inclusion of government officials in the LCRM- which was established in 2014 - might negatively affect the relation between the communities affected by war and the LCRM due to lack of trust between government and communities. Moreover, the implementation of the local peace agreements requires government intervention with regard to provision of financial resources for rehabilitation and provision of economic resources. Lack of commitment of government official to participate in the implementation of peace agreements aggravates the tension and deteriorates the trust between them and the communities. The

³ Abdalla Jaja, a native administration member from FGD at Dilling.

interviewee also stressed the role the training played in transforming theory into practice (engagement in data collection in the community). He said that, unlike the personal intervention of CSOs in the community, their networking and their contribution to peacebuilding in the community could yield visible results and guarantee their sustainability in strengthening peace in the state.

The interviewee asserted that while the customary agreements were effective, types of conflicts, especially those conflicts associated with competition for limited resources such as pastures and water sources, require solutions which tackled the root causes of the problems. These kinds of solutions often require government intervention or involvement because they involve adjustments to provision/management of resources in order to overcome the problem. However, the traditional conflict resolution mechanisms can still play a role through things like organizing the movement of animals on special paths to avoid their movement in the agricultural lands of settled farmers. They can also help to manage pastures and use of water drinking for animals.

Collection and documentation of peace agreements in South and West Kordofan

The survey on peace agreements in South and West Kordofan, 2016 included two stages, the first stage was identification/mapping of peace agreements and alliances in the two states and the second stage was concerned with collection and catalogue of some of the identified/ mapped peace agreements. In the first stage 70 peace agreement and 57 tribal alliances were identified/ mapped from South Kordofan. In West Kordofan, 25 peace agreements and 50 tribal alliances were identified. In the process of mapping these peace agreements, the following elements were included in the data collected: the name of the agreement, the parties to the conflict, the nature of the conflict, the location and the date of occurrence. There is no information provided on the approaches used in resolving the conflicts. However, most of the conflict causes were around competition on land ownership and conflict between sedentary farmers and pastoralists in addition to competition on natural resources (water and forestry). The second stage included collection and catalogue of some of the identified/mapped peace agreements. Accordingly, 23 peace agreements were collected and catalogued in South Kordofan out of the 127 identified peace agreements and alliances. In West Kordofan, 20 peace agreements were collected out of 75 identified peace agreements. The agreements were classified into (a) tribal peace agreements between Arab/Non-Arab tribes; Arab/ Nubian tribes, Nubian/Nubian and Arab/ Non-Arab (Non-Nubian) (b) agreements between tribes and the SPLM-N government and the SPLM-N.

There were similar three peace agreements collected in both states; cease fire agreements 2002, Nuba Mountain agreement 1997 and Comprehensive Peace Agreement (CPA) 2005. A total number of 40 peace agreements were collected. Overall, 40 traditional and customary peace agreements were collected and analyzed by the community leaders trained in data collection and research. Copies of peace agreements are housed in both states in the universities, Centres of Peace and Development, Ministries of Culture and Information, were shared via radio broadcast as well as with the LCRM and to 13 members of the NA in Al-Fula, three in Kadogli and five in Dilling. The rationale behind collecting local peace agreements was to increase key stakeholders'

and communities' access to them. Two libraries were established to house the peace agreement data. The first library was established in Al-Fula, in an old government building. The second one was established in Kadogli, both libraries opened in January 2017.

However, the collection and cataloguing of local peace agreements was more than just an exercise in documentation; it also provided rich information on the root causes and types of conflict prevalent in the two states. It also reflected on people's perceptions of local conflict resolution and how to achieve it. In South Kordofan, respondents identified ten multi-dimensional causes of conflict. Respondents believe that conflict on land ownership has multiple factors; members of a tribe might desire to obtain land for investment purpose, because land represents the identity of the tribe, or because there land is scarce. Overall, community members are well acquainted and familiar with the type and causes of conflict. The table below shows causes of conflict as formulated by the data collectors of the survey on peace agreements and appeared in the set of questions and respondents in the data collection in South and West Kordofan. There was no variation between respondent's responses to the causes of conflict in both states. The information on the causes of conflict appeared in the table assured what has been mentioned above on the importance of government intervention to tackle some of the root causes of conflict and to support local initiatives of local leaders in resolving conflict

The table below Presents percentages of causes of conflict as perceived by the respondents to the survey on peace agreements, 2016

Cause of conflict	Agree	Disagree
1. Conflict over land ownership (desire to obtain land, land is identity, population growth)	72.9%	27.1%
2. Conflict over natural resources (scarcity of resources, in activation of laws, and ambition satisfaction on obtaining land).	76.7%	23.3%
3. Conflict over the ownership of agricultural land (scarcity of agricultural land, economic value of the land, enlargement of mechanized agriculture)	64%	36%
4. Conflict between pastoralists and sedentary farmers (movement of animal in the agricultural land, lack of implementation of laws on farmers and pastoralists in case of violations of laws)	80.5%	19.5%
5. Conflict over water (scarcity of water, use of drinking water by pastoralists, scarcity of rains)	78%	22%

6. Political conflict (lack of adequate representation in decision making positions, lack of synergy between the centre and the states in the nomination of executors and legislatures	87%	13%
7. Economic and social conflict (ethnic loyalty, competition on jobs, lack of convictions on the land compensation related to oil, lack of general services, honor killing)	87%	13%
8. Conflict over the Native Administration (Politicization of Native Administration, weakness of Native Administration lack of representation of women and youth	85.6%	14.4%
9. Conflict over ownership of weapons	96.4%	3.6%
10. Tribal conflict (competition over resources, lack of trust, competition on authority,)	84.5%	15.5%

Usually parties to the conflict are the main actors engaged in conflict resolution and in the identification of the causes of conflict. The failure to address community views and perceptions when settling conflict leads to solutions that might not serve the whole community's interest. This argument implies that strengthening peace systems is not just about dissemination of knowledge on peace agreements or strengthening the capacities of local actors engaged in conflict resolution; it should also include ways and means to guarantee community voices when settling conflict. Women and young people should participate in the reconciliation agreements between the conflicted parties.

Historically, there has been a strong reliance on the NA, reconciliation committees and mediators to solve conflicts and on local peace agreements and local conflict resolution mechanisms. However, societies are not static; the social changes taking place in the communities affected by conflict implies some modifications to the solution of conflicts and to the techniques used in resolving them due to the changing nature of NA which included some young educated members. Moreover, the conflicting parties also include educated people among them. Many NA members are now university graduates, therefore, strengthening the capacities of mediators and the NA with the techniques and tools of mediation and conflict resolution is important as there are opportunities for progressive and innovative solutions by educated NA members and this could help to guarantee that these local mechanisms are capable of addressing the needs and interests of the parties to the conflict.

The NA and reconciliation committees represent 90% of the authorities responsible for conflict resolution (Comprehensive Assessment on peace agreements in South and West Kordofan,

2016). However, lack of incorporating youth and women in the NA is a gap revealed by the survey on peace agreements in South and West Kordofan, 2016. Conflict resolution is not just about resolving the causes of the conflict as perceived by the parties to the conflict; it is about engaging the community directly or indirectly affected by the conflict in the resolution efforts too. Conflict resolution must include gender balance and equity when addressing community views about issues relevant to their lives.

In the survey on peace agreements in South and West Kordofan, 2016, the respondents in West Kordofan ranked courts as a second alternative to resolve conflicts. This indicates that communities accept government resolutions to conflicts, and implies that formal state mechanisms should be considered in the process of strengthening conflict resolution mechanisms. Moreover, the participants of the FGD in the survey on peace agreements also reflected lack of knowledge on peace agreements among community, youth, and women and a variation in the level of knowledge among city settlers compared to their counterparts' rural settlers. Finally, lack of regular means of disseminating knowledge and awareness on issues related to peace was among the major challenges face the communities in the two states. Lack of electricity in many areas problems associated with the limited broadcast of radio programs on air to the remote areas affect regularity of media in disseminating knowledge on peace agreements

The general director of the Ministry of Culture and Information recommended provision of booklets on mediation, documenting the experiences of NA heroes, modernization of local peace agreements through the use of camera and other documentation devices and networking all NA.

Objective 2: Disseminate findings to key stakeholders at the County, Provincial, and State levels and to communities

Indicators:

% of government, traditional and community leaders who show increased knowledge of local peace agreements and conflict resolution mechanisms.

% of community members attending the peace libraries who show increased knowledge of local peace agreements and conflict resolution mechanisms.

of government, traditional and community leaders who are acquainted with the comprehensive assessment.

of people who access the libraries on a monthly basis.

% of listeners who demonstrate increased understanding of local customary peace agreements and conflict resolution mechanisms.

This objective aimed to inform the stakeholders and community members about the collected peace agreements through the implementation of different activities; production of radio programs and establishment of two libraries

Establishment of “Peace Libraries” in Al-Fula and Kadugli

The training of local community leaders and the collection and catalogue of local peace agreements were processes aimed at enhancing community knowledge and awareness of peace agreements through the establishment of two peace libraries in Kadugli and Al-Fula. Both libraries were established and are open.

Collecting the peace agreements was particularly difficult because there are no references for peace agreements as most of the collected peace agreements were oral in nature, collected and written by the data collectors from the interviews with NA and other stakeholders familiar with them. During the collection of peace agreements, there was also apprehension, hesitance, and lack of trust among those with information of peace agreements. However, the data collectors overcame these challenges.

Kadugli Library

The peace library librarian in Kadugli explained that the library was established in June 2016 and opened in January 2017. It operates during the day from 9AM to 2PM. The librarian said “The library has indirect effect on its visitors; the information obtained from the peace documents could increase knowledge, enhance awareness and help people in identifying solutions to conflicts and associated problems”. Advertisement for the opening of the library resulted in an average of 4-8 visitors per day. The librarian stated that the visitors are increasing in number, currently, the total number of the patrons since the opening of the library in February, 2017 and up to March where evaluation of the project took place are 31. The library had been open for two months with ongoing power cuts by the time the evaluation took place. Therefore, it was difficult to measure this indicator showing the percentage of community members who accessed the library and showed increased knowledge of peace agreements. Moreover, lack of contact information of the library visitors made it difficult to reflect on their knowledge of peace agreements. In addition, it was difficult to judge on the challenges of getting the community to come without surveying the community to know whether they are familiar with the library or not, and if so, what challenges are posed when encouraging them to come to the library. While there is a file for comments in the library and on the peace documents, there is no system to clearly record library visitors. Consequently, it was not possible to identify the exact number of visitors and the increase in over time since the opening of the library.

The location of Kadugli library inside the Ministry of Culture and close to the children’s library was effective in that it served the interest of parents; they often used the library while they were waiting for their children in the children’s library. Many library visitors are stakeholders from the Ministry of Culture, such as the Minister and the heads of departments, as well as media personnel. There are no regular visitors who are students from the university.

Below are some of the comments and suggestions from the visitors taken from the library comments book:

- Increase reading materials to include books and other material on peace building and conflict resolution;
- Advertise the library through posters and mass media;
- Make the area more serviceable by solving the problems of library ventilation; provide it with air conditioning and provide internet;

One library visitor said, “The library is a good idea and will contribute to peacebuilding.” The majority of library visitors left similar comments to this.

The librarian concluded that, despite the libraries’ popularity and use, it wasn’t without challenges. Ventilation, air conditioning are important elements in library operation. This makes electricity a vital element to the library operation. Instability of the electricity, and in some instances lack of electricity affects the expected numbers of visitors per day or months especially during summer time where the heat is very high. This represented a major challenge to the efficiency of the library.

Al-Fula Library

In Al-Fula, the librarian stated that the library plays an effective role in improving community knowledge and awareness of local peace agreements. The visitors of the library are educators, employees, peace activists, CSOs, civil service personnel, and media personnel. Copies of the collected peace documents are also made available to the legislatures, civil service personnel, media personnel, artists, ministers and Wali (male legal surrogates).

The hours of operation of the library, unlike the Kadogli library, start after closing of normal working hours. This might increase access to those who are employed. The librarian believes that stakeholders are busy and it might not be possible for them to access the library easily otherwise. He added, there is no record system to trace the number of total visitors during the two months since the library had opened.

“There should be general activities to encourage the stakeholders to access the library. There is a suggestion for dissemination of peace agreements to a large number of audiences through seminars and through the West Kordofan Forum on Peace issues, which includes youth, civil service personnel and legislatures”. **Librarian, Al-Fula Library**

The librarian added that obstacles and challenges facing the library are similar to those facing the Kadogli library. There are issues related to bad ventilation and lack of air conditioner in the library, which influences the effectiveness of the library because it makes the library a more or less inviting location to visitors. The sustainability of the library could be realized by addressing

these issues and through the provision of more books on conflict resolution compatible with the local culture.

The librarian concluded that copies of peace documents are provided to the Centre of Peace and Development and there is strong coordination between the library and the Centre to realize peace in the state through dissemination of information on local peace agreements via forums and workshops. The mandate of the Centre of Peace and Development is to support and enhance interventions, which support peace. This collaboration is an opportunity for sustainability.

The views of the librarian, presented above, on the library of local peace agreements and its relevance to the conflict context were echoed by the library visitors. Four interviews were conducted with the library visitors. The interviewees stated that the library was important to the community. The collected peace agreements demonstrate how conflicts are settled and resolved, and researchers in the area of peace and conflict benefited from the library as well. They asserted that the community needs to know about mediation and reconciliation given the effect of conflict on their lives.

One of the interviewees stated “that the library is accessible to all without restriction, and it is the first peace library in the state. Youth, who are generally concerned with peace and related issues, are the most common visitors to the library. The library opening time is after working hours, this has increased accessibility for youth as well.

Another interviewee commented that “most library beneficiaries are educators. Community members who are illiterate were not able to access the library. However, peace issues are the concern of people in rural areas who are directly affected by the conflict. I think the presence of other activities in the project on strengthening peace in South and West Kordofan such as production of films on local peace agreements and displaying them through mobile cinema could guarantee knowledge dissemination and awareness raising among those who are illiterate and could not access the library. Most interviewees felt that the library is stronger medium than radio and mobile cinema; however, the latter are the most accessible to the community.”

The interviewees emphasized the importance of announcing the peace library in the media. They recommended holding workshops on peace agreements to disseminate the information to a large audience.

The establishment of a peace library was expected to increase key stakeholders’ access to knowledge about peace agreements. In an interview with the Director of the Centres of Peace and Development at Dilling University he asserted that in the past, peace agreements were oral in their nature and no documentation was taking place to pass this heritage of agreements to the next generation. The project is relevant to the needs of community and very diverse. He said that the project aligns with the mission of Centre of Peace and Development concerning documentation of peace agreements. However, the Centre’s lack of a qualified staff in the area of

peace and conflict resolution has hampered the establishment of a documentation department within the Centre.

Badya has provided copies of peace agreements and the film produced on the local peace agreements to the Centre of Peace and Development. The director of the Centre of Peace stated there should be an assessment conducted with community members about their views on the NA, especially with elders who witnessed local courts in the past. He said that such assessments could have further strengthened the film. The Director said that if the libraries were housed at the university, it could guarantee their sustainability and accessibility and could also yield great benefit if the Ministry of education was engaged in this project and distributed peace documents to the teachers at schools and make use of the theaters at school and display video show or vital show of mediation and conflict resolution techniques to get students familiar with aspects of peacebuilding. The former Director of the Centre of Peace and Development at the University of Dilling said that while the peace agreement documents were distributed in the university library and to members of the NA a dissemination workshop of the project, results had not yet taken place. It is very important to have dissemination workshop to inform all stakeholders and communities with the result of the project. The project was implemented in a situation where many recent conflicts have taken place.

The Director of the Centre of Peace and Development concluded that, in the future, the focus should be on attracting youth and women to read these peace agreements. Moreover, more women must be integrated in the local peace and conflict resolution mechanisms as they bring unique perspective and influence in the community while negotiating the agreements and on their implementation in reality. Women are peace seekers and are having great influence on their male counterparts and sons.

The interview with the Director of the Centre of Peace and Development in Al-Fula has confirmed what has been mentioned by the Director of the Centre of Peace and Development in Dilling University. He stated that, the Centre has engaged in the preparation and implementation of the project and in the training on data collection and field work. The project serves the need of the community and of relevance to the mandate of the centre; enhancing knowledge and raising awareness of peace and conflict resolution.

However, for the project to be more effective at enhancing peace in the state, the existence of these libraries must be disseminated to the community via brochures, books, seminars, forums and in the media generally. The sustainability of the project requires dissemination workshops targeting the NA, women, youth and both the legislative and executive bodies at both the state and national level.

Production of radio program on traditional peace systems in South and West Kordofan

As part of the project a memorandum of understanding was signed between Badya, SFCG,

and two local radio stations in Al-Fula and Kadogli to produce and broadcast 10 episodes of a radio program focusing on local peace agreements in South and West Kordofan. The aim of the episodes was to raise awareness on the past and current local peace agreements among the population. The broadcasting started in June 2016 in Kadogli. 12 episodes on local peace agreements were broadcasted on air at Kadogli Station.

In Al-Fula, the broadcasting of the program on local peace agreements at Al Fula station started in January, 2016. 10 episodes on local peace agreements were broadcasted during the period January-March, 2016 and July-October, 2016. It is difficult to identify the number of listeners to the radio program as this requires survey to access the community and identify the numbers and the percentage of listeners. Moreover, there is no record of the number of listeners of the episodes on local peace agreements. This monitoring and evaluation tool was supposed to be set at the beginning of the broadcast of the episodes on peace agreements. However, an evaluation of the episodes on local peace agreements was carried out by the radio staff in Al-Fula. The evaluation focused on four episodes broadcast on air. In each of the four episode, the average number of live contributors is 3-5. The total number of live contributors was 20. After the end of the episode, the program presenter asked listeners to evaluate the episode via phone calls.

The episodes focused on the importance of reconciliation agreements on conflict resolution, social peace in bordering areas, implementation of peace agreements and plans of peace institutions.

The evaluation of the listeners (20) was largely positive. They said that the episodes were very effective due the interaction on-air, the questions raised during the show and the responses to the questions. One of the listeners said, “The program was effective due to the interaction and the questions raised by the [presenters] during the episodes and the immediate responses to the questions.” Generally, the interactivity of the programs was appreciated by the listeners. It is observed that in the evaluation form prepared by the program presenter, there are no details

“We host chiefs and researchers in peace issues on air. The interaction was very strong and we continuously receive phone calls from the listeners. We believe that the episodes were very successful and the audience interaction reflects that peace issues are important to their lives. We think that, the use of simple and local language in the program has also resulted in an increase in the numbers of listener’s phone calls”. **Radio Program Team**

about the response of each listener in the four broadcasted episodes. Only briefing for each episode was provided in the evaluation form. This made it difficult to provide detailed information about the evaluation in each episode.

Increasing public understanding of local peace agreements through interactive radio programming⁴ was also one of the results expected from the radio broadcasting of episodes on peace agreements in West Kordofan. To reflect on how the implementation of the radio programs on peace agreement has increased public understanding on peace agreement among community members, an FGD was conducted with the staff of the radio stations in Kadogli. Four staff members; 2 program producers and 2 directors. The discussion revealed that, the cooperation with Badya started earlier in many previous projects. The current project started in June, 2016; the program consisted of 12 episodes on peace agreements. The episodes were broadcasted directly on air. The team of the program consisted of five members and this one of the factors that guaranteed the sustainability of the episodes due to availability of good number of propagators where they can interchangeably share the show of the episodes on air.

The FGD with radio program Propagators shed light on the challenges of hosting NA on air, they were very hesitant and usually they regret participating in the programs broadcasted on air due to the sensitivity of the issues. Despite this, the propagators confirmed the success of the episodes, but mentioned that time constraints were among the barriers due to the large numbers of phone calls. Only about half of the peace agreements were covered in the 12 episodes.

The response of the audience to the questions on peace agreements during the broadcast of the episodes revealed the community's lack of knowledge and acquaintance with the peace agreements. The community radio has a massive audience and the messages are quickly delivered to them. Accordingly, the selection of the community radio to broadcast the episodes on peace agreements was an apt choice. The time of the episodes was 30 minute. The episodes are 30 minutes long, and were broadcast after the news, providing access the listenership of large audiences listening for news of the conflict situation. The discussants stated that they were not trained on peacebuilding. However, they read all the peace agreements thoroughly and they believe the agreements were well represented in the episodes.

The program has ended, and the 12 episodes have aired. The discussants concluded that they evaluated the episodes while it aired and the evaluation was positive, including the interaction with the audience. There was no negative interaction mentioned. They further recommended increasing the length of the show to the maximum duration (45 minutes) because the time of the radio programs are on average 30-45 minutes.

In Al-Fula, an interview was conducted with the director of the radio and T.V. The director confirmed the relevance of the project to the strengthening of conflict resolution mechanisms. He stated that, the project could help in mending social fabric and approximating point of views of the parties to the conflict and community members. The time of the program is 30 minutes and it

⁴ radio program team.

is broadcasted at 6:30 PM to guarantee listenership. The director further stated that he has read the peace agreements and he thinks it very valuable.

About 10 episodes have been produced and introduced on air. The propagators have received training on peace agreements; however, the episodes were introduced by one propagator. The interaction with the episodes was very strong and phone calls were received from throughout the state. A lack of transportation means to access audiences in remote villages and financial resources are among the challenges mentioned.

Interviews were conducted with two program managers at the Badya Centre in Dilling. The interviewees stated that one of the challenges they encountered as implementers of the project is that the broadcast of the program in Kadogli does not extend to Dilling and this will deprive the audiences in both cities of programs about the other.

Production and screening of documentary films on traditional peace agreement

The production of the two films was also among the activities aimed to strengthen peace through dissemination of knowledge to the communities in the states affected by conflict. The principal ideas of the two films were 1) accommodating and acknowledging the presence of diverse ethnic groups and 2) mediation. In West Kordofan, Al-Fula, the actors in the film were native administrators (NAs), mediators and chiefs. The film focuses on the strength of mediators and shows the most important native norms such as respecting the rule of mediation and their role in enhancing social peace, the role of mediators in conflict resolution, shared norms among social groups and norms within each group as well as examples of conflicts that have been resolved by the actors. The film also reflects on the experiences of a young person and a woman from the Native Administration and how they have contributed to conflict resolution. In South Kordofan, the actors in the film included Native Administrators, mediators, a head of a native court, a Badya representative, the general director of the Ministry of Culture and Media, and director of the Centre of Peace and Development-Dilling University. The film focuses on showing a vital mediation (*Judeya*). All actors in the film have talked about the techniques, rules of the mediation and its importance in resolving conflicts in the community. The films were shown in both states. In West Kordofan, it was shown at the Badya Centre, the audiences were youth (library visitors), actors, Native Administrators and Local Conflict Resolution Mechanisms (LCRMs). The films were also presented at Al-Salam University, Ministry of Culture and Media and at LCRM sites. In South Kordofan, the films were displayed at Badya Centre, to Native Administrators, at LCRM sites, at Dilling University and at Dar-Naela (conflict area).

LCRM's youth leader talked about the film and commented that "I believe that, the film was of great relevance where the communities had never seen a vital mediation or reconciliation. Showing mediation to the communities will allow them to know about how problems are resolved and whether the solution serves their interest and what are the gaps in the mediations." The youth leader added "I think it could be better if the film represented youth views about the NA, considering the trepidation of youth towards the NA. There is a negative mutual

understanding between the NA and youth. The NA thinks that they possess wisdom and long experiences in conflict resolution, while we believe that the NA is using traditional methods and do not accept any change to the traditional ways they are using in settling conflict.”

The Director of the Centre of Peace and Development in Al-Fula further stated that, the outcomes of this project have not been disseminated yet. The Centre of Peace and Development is ready and can help in partnership with Badya to disseminate the findings of the project.

The director added that, the production of the film is of vital importance to the context of conflict. It covered some of the project components, however, peace agreements and alliances were not covered in details in the film, despite their importance as basic components of the project.

The production of the two films and showing it in the two states is an accomplishment by the radio broadcast, conveying the knowledge of peace and conflict resolution to the community. To reflect on the views of the community members on the films on mediation and conflict resolution, a FGD was conducted with three members of the forum of Dilling women. The forum is a venue for women to raise awareness about issues pertaining to peace and security. The discussants stated that all the members of the forum have screened the film at the Badya Centre. They believe that the film excluded women. The film only included two women, one in each film, which shows how culture and tradition can prohibit women from participating in local initiatives of peace and conflict resolution. To guarantee the sustainability of the film, it should be shown to women at the grassroots level. This could be achieved through grassroots organizations in collaboration with the forum and Badya. The discussants think that the politicization of NA is a challenge and might hamper their role in conflict resolution and peace building due to lack of trust between the politicized members of NA and the conflicting tribes. The NA also lack resources and means of transportation to the remote areas to participate in conflict resolution. They are under greater security risks due to past assassinations of some members of NA. The women concluded that youth do not accept NA authority, and they believe that NA is not in line with the modernity.

Although there are two cinemas in South and West Kordofan, the film was usually introduced in the workshop and even in the events of other Badya projects. The film was also screened for the Dilling Forum for Women and to the NA and a group of youth. One of the merits of the project is that it enhanced the relation with the government institutions. In the past, the partnership with the media was difficult. However, the project has facilitated the process of building relations and trust with the media and LCRM.

The general director of the Ministry of Culture and Information in Kadogli mentioned that mobile cinemas should be enhanced to play their role in the remote rural area. He acknowledged the role of the film in knowledge enhancement and awareness raising among the community.

However, he believed that there should be a film documenting a mediation or reconciliation event, to show how conflicts are resolved.

Objective 3: Engage local actors in the enforcement of traditional and customary peace agreements

Indicators:

% trained members of local conflict transformation committees who are active in concrete conflict resolution activities.

% of local conflict resolution committees supported that are functioning and working on the enforcement of local peace agreements.

Training workshops on the comprehensive assessment and conflict transformation techniques for local conflict transformation committees

Local Conflict Resolution Mechanisms (LCRMs) are the committees responsible for resolving and managing conflicts in each state. Two training workshops on conflict resolution were conducted, one in each state to strengthen LCRMs ability to support the enforcement of local customary peace agreements. In West Kordofan, the training workshops was held in February 2016, targeting 35 participants including NAs, LCRMs, CSOs, media, youth, and women. In Dilling, South Kordofan, the same training workshop was held targeting 35 participants including NAs, CSOs, LCRMs, media, youth and women. The training was not confined to LCRMs members as it is clear that CSOs, media and youth have participated in the training. LCRMs consist of 15 members in Kadogli and 15 members in Dilling, 5 members of LCRMs in Kadogli and 5 members of LCRMs in Dilling have participated in the training. The interviewed NA are 5 in Dilling and 2 in Kadogli, all of them are active in conflict resolution before and after the training by Badia/SFCG. Moreover, all of them got engaged in local conflict resolution after the training they received as will be indicated below which indicate the relevance of the training they've got. Strengthening local conflict resolution committees to support the enforcement of local customary peace agreements was one of the major results expected from these trainings. To show to what extent this result has been achieved interviews were carried out with the conflict resolution and social peace mechanism in Dilling. The interview revealed that three local conflict resolution mechanisms (LCRM) in Kadogli, Dilling and Shargia worked to manage conflict in collaboration with the security sector and CSOs. The mechanism consists of experts, academics, government officials, mediators and NA officials.

Generally, the role of the LCRMs was confined to organizing and managing the work of the NA and local committees in conflict resolution. Three members of the LCRM were interviewed. They said:

“We acknowledge the role played by Badya in peace training and research and on training of the NA. We benefitted from the training on conflict resolution. After the

completion of the training we actively engaged in four reconciliation agreements between conflicted tribes. In the past, we often use the traditional methods of conflict resolution through talking to the parties of the conflict on the effect of conflict on their lives and the importance of peaceful co-existence between them. The training inspired us with new techniques of mediations especially with regard to the use of set of solutions to guarantee that at least one solution could serve the interest of both parties to the conflict. Copies of both the catalogued peace agreements and survey on peace agreements in South and West Kordofan, 2016 [the Comprehensive Assessment] are provided to us by Badya. The recommendations made in the survey on peace agreements with regard to improving the work of the mechanism will be considered by us. However, solving the problems of the competition on natural resources such as land, water and pastures is the responsibility of the government and we could not be able as local mechanism to radically solve it.”

The three LCRM members interviewed thought that their mechanism succeeded in initiating some sort of relation with the SPLM-N in the mountains⁵. As part of their program and supported by the government of South Kordofan, LCRM distributed brochures calling for peace to the SPLM-N and now the members of the popular movement can receive treatment from the hospital and can have access to market conditions on entry without weapons⁶. Accordingly, the members of the popular movement who are living in the mountains near Kadogli and Dilling can enter the cities for medical treatment and for accessing the market but without carrying any weapon. The LCRM members interviewed said that they are now in contact with their counterpart Native Administration in the popular movement army for discussing future solution to the ongoing conflict in the area. They are convinced that the solution of the problems between the government and the popular movement will be initiated by them.

"We managed to have a joint plan with the rebels in the popular movement in the nearby mountains. South Kordofan government agreed to open passages to the popular movement members for accessing hospitals and markets but to come to these areas without carrying weapons. We distributed brochures calling for peace to them".
Amir Badawie Saeed, member in the formal LCRM in Dilling.

To explore the benefits of the conflict resolution training to enhancing and strengthening LCRMs, another interview was conducted with the chief of the Hawazma tribe, a member of an LCRM. The chief stated that before 1983, NA and mediators were exclusively responsible for conflict resolution between parties to the conflict. Today, national organizations, CSOs, peace activists and even community members are involved in conflict resolution and peacebuilding. The chief stated that “the training on conflict resolution is valuable especially with regards to the importance of engagement of women and youth in reconciliation agreements. This is because in the training, we discussed lack of incorporating youth and women in the local peace agreements

⁵ Amir Badawie Saeed, member in the formal LCRM in Dilling.

⁶ FGD with three members of LCRMs at Dilling

and I realized the importance of their participation simply because the community is youth, women and men and they should be represented in the peace agreements". The chief of the Hawazma tribe added, "After the completion of the training, we as LCRMs successfully resolved a conflict between two tribes. Our performance has improved especially in the organizational aspects, representation of the parties to the conflict, time keeping and representation of women and youth in reconciliation activities. To guarantee the sustainability of the project, LCRMs should carry the responsibility of the training of all NA and stakeholders engaged in conflict resolution"⁷. The chief concluded that distributed copies of peace agreements to all chiefs of Hawazma tribes in their areas (five copies).

Another interview conducted with a youth peace activist and a member of an LCRM, revealed that as a result of the training, he formed a group of 16 youth from two tribes; eight youth from each tribe, calling themselves the "8+8". The group has worked to resolve many conflicts together especially in the fall when the tension between pastoralists and farmers became severe and aggressive. The group 8+8 has also played an influential role in raising awareness among youth in conflict areas about peacebuilding and their role in calling for peaceful solution to their communities problems. They are intending to include women in the group soon. The youth attributed all the successful initiatives undertaken by the 8+8 group in terms of conflict resolution as a result of the training he received from Badya.

He said that the training on conflict resolution had benefits beyond strengthening capacities; it contributed to improved self-esteem of LCRM participants, strengthened relationships between the members of the LCRM and facilitated the establishment of CSOs administered by the mechanism.

Another interview was conducted with the deputy coordinator of the LCRM in Kadogli. The interviewee stated that the collection of peace agreements was a considerable effort towards documentation of the heritage in the area. She further stated that, although she did not participate in the training, she has observed that it created a radical change in people's conflict resolution practices. She explained that they are currently working to incorporate women into the NA. There should be a strategy for training them on conflict resolution.

An interview with another chief, a member of LCRM, from Kadogli underlined the importance of the initiative taken by Badya to collect the peace agreements and train on data collection and conflict resolution. The chief stated that youth and women should be part of any peace initiative and conflict settlement. He said he gained clear benefits from the training and from watching the film because the training gave him new knowledge on how to plan and organize for his work in resolving conflict,. He said the film is particularly interesting because it document for native administration members stories about their work history while they are still alive as they have rich information about local peace agreements.

⁷ An interviewee with a chief from Hawazma tribe, a member of LCRMs

The LCRM in Al-Fula was formed in 2010, with a decree issued from the central government and from the state governor. Renamed the “High Council of Social Peace and Reconciliation” in 2016, this LCRM includes experts, academics, legislators and NA officials. The council supports the work of different local councils in the community. FGD participants from the LCRM in Al-Fula stated that they received training from Badya on conflict resolution and that they benefited from the training especially in mediation, how to identify the interests of each party to the conflict. The participants also stated that after the completion of the training they have successfully engaged in conflict resolution among many tribes.

The training of youth on conflict resolution resulted in the successful engagement of a group of youth, known as the “8+8”, who resolved a recent conflict which took place between two tribes. The group of youth was established in 2014. They participated in the conflict resolution training of the project, gaining mediation techniques. They read the collected peace agreements and made some modifications in the agreements with regards to the compensation (*Diaa*). They reduced the value of the compensation because people usually fail to pay the full amount due to their poverty. This helped to guarantee the success of local peace agreements. In fact, their success is not only due to the training on conflict resolution they received in the project, but also because of their intensive and thorough reading of peace agreements and the application of the two towards the conflict.

The group 8+8 has successfully settled conflict between two tribes and also succeeded in reducing the value of blood money. The two reconciled tribes also engaged in forestry, water and pasture cooperation. This is considered a major success of the project.

Sustainability

The sustainability in this intervention is clearly linked its approach of building on some of the existing institutions work like the Centre of Peace and Development of Dilling and Al Fula University. The centre directors were both actively engaged in the project activities and they both welcomed owning some of the outputs like the peace library. Furthermore, the centre's mandate is capacity building on peace related issue and can carry on the training of LCRM members and other stakeholders.

The two universities expressed their commitment to work for disseminating the outputs mainly the film produced, the peace documents, and the awareness workshops to the local communities, however, the challenge is the resources because these academic institutions also are mostly donor dependent on carrying out such activities.

The General Director of the Ministry of Culture and Information in Kadogli further stated that the ministry worked in close collaboration with Badya and could help in the dissemination of peace agreements. The sustainability of the project requires establishment of an inclusive body capable of integrating all stakeholders who are concerned with peace issues.

Embedded elements of sustainability also lie in the skills and knowledge gained by the project targets who were already engaged in peace and conflict resolution, such as, local leaders, government officials, NA, conflict resolution professionals, and influential members of the community. They will ensure that the knowledge on peace agreements multiplies through trainings and the dissemination of the information. This will further enhance their performance, and strengthen partnership and collaboration among them.

Another important aspect for the sustainability of this project is expanding the relationships with the government of Sudan and following the required registration process of civil society organizations (CSOs). The governmental oversight on the project's activities is part of Sudan's legislation and registration will be necessary in order to move past obstacles of governmental restrictions regarding the work of civil society.

Indicators' Summary Table

	Intervention logic	Indicators	Final evaluation	Comments
Overall Objective	Strengthen the reliance on trusted peace systems in South and West Kordofan	% of informed government, traditional and community leaders who are willing to support or uphold these peace agreements to build peace at the local level	<p>The collected peace agreements were shared with 9 leaders, each of whom was given at least 5 copies to share with their peers, for a total of 45.</p> <p>Nineteen stakeholders representing Ministry of Culture and Media, Local Conflict Resolution Mechanisms, native administration, media and peace studies centres are ready to support or uphold peace agreements to build peace at local level.</p> <p>42% of informed leaders are willing to uphold these peace agreements.</p>	Existing mechanisms like LCRM and traditional leaders were trained and got involved in conflict resolution after the training they received.
Specific Objectives	O1. Collect and catalogue traditional and customary peace agreements in South and West Kordofan.	# of past and existing traditional and customary peace agreements collected and compiled in a comprehensive assessment	40 traditional and customary peace agreements were collected and compiled in a comprehensive assessment	Objective had been met. However, the effort could be continued, as there are yet unmapped/identified local peace agreements that could be documented.

	<p>O2. Disseminate findings to key stakeholders at the County, Provincial, and State levels and to communities.</p>	<p>% of government, traditional and community leaders who show increased knowledge of local peace agreements and conflict resolution mechanisms</p> <p>% of community members attending the peace libraries who show increased knowledge of local peace agreements and conflict resolution mechanisms</p>	<p>26 interviewed government and traditional leaders showed increase knowledge of local peace agreements and conflict resolution mechanisms</p> <p>The general director of the Ministry of Culture, directors of centres of peace studies, members of the LCRM, 5 NA members and the director of radio broadcast have demonstrated increased knowledge of peace agreements in interviews.</p> <p>100% in West Kordofan.</p>	<p>The dissemination took place at states level (Al Fula, Kadogli, and Dilling).</p> <p>While the interviewed leaders showed increased knowledge of local peace agreements and conflict resolution skills, without a mapping of the initial knowledge of leaders, the % is difficult to ascertain.</p> <p>It is early to achieve this objective considering that the library in South Kordofan opened just two months before the evaluation. Additionally, in both South and West Kordofan, promotion of the libraries was limited by electricity cuts in both states.</p> <p>31 community members attended the library in South Kordofan, but no interviews with visitors were possible. In West Kordofan, there was not record of visitors but five interviews with visitors were possible, and all five interviewees showed increased knowledge of peace agreements</p>
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	O3. Engage local actors in the enforcement of traditional and customary peace agreements.	% of local conflict resolution committees supported that are functioning and working on the enforcement of local peace agreements	100% Two local conflict resolution mechanisms were trained on conflict resolution and in interviews reported a change in their approach to CR after the completion of the training on CR. In total, the two LCRMs participated in resolving 5 tribal conflicts (all around natural resources) after the training.	Worth noting that all the addressed conflicts related to natural resources; this could speak to the specialty of the LCRMs or the prevalence of natural resource conflicts.
Expected results	Increased knowledge of field research and data collection techniques among target community leaders	% of local leaders trained who demonstrate increased capacity in research and data collection techniques	33 local leaders have been trained. Al Fula: 69% increase; 89% local leaders had knowledge of research and data collection in the post test compared to 20% in the pretest. Dilling: 30% increase; 90% local leaders showed knowledge of research and data collection in posttest compared to 60% in the pretest.	
	Comprehensive assessment of past and	# of past and existing traditional and customary peace	40 traditional and customary peace agreements were collected and compiled	

	current local customary peace agreements in South and West Kordofan is documented	agreements collected and compiled in a comprehensive assessment	in a comprehensive assessment.	
	Increased key stakeholder and community access to resources on local peace agreements and conflict resolution through “peace libraries”	# of government, traditional and community leaders who are acquainted with the comprehensive assessment # of people who access the libraries on a monthly basis	The collected peace agreements were shared with 9 leaders, each of whom was given at least 5 copies to share with their peers, for a total of 45. The number is 4-8 visitors on average per day when there is electricity.	The varying daily count of visitors combined with the limited time frame that the libraries have been opened makes monthly estimates difficult.
	Increased public understanding of local peace agreements through interactive radio programming	% of listeners who demonstrate increased understanding of local customary peace agreements and conflict resolution mechanisms	From the evaluation undertaken by radio broadcasters on a sample of 4 episodes, the number of listeners who demonstrated increased understanding of peace agreements was at minimum 20 who participated as live contributors.	
	Strengthened local conflict resolution committees to support the enforcement of local	% trained members of local conflict transformation committees who are active in concrete conflict	10 leaders of LCRM were trained and remain active in conflict resolution after the completion of the training, as they are conflict resolution	The evaluators chose to only count leaders of LCRM as still engaged in conflict resolution activities; this is a very limited definition of “active in conflict resolution activities”.

	customary peace agreements	resolution activities.	professionals. Out of 70 participants, 14% of trained members remain active.	
Activities	<p>A.1.1 Training workshop on field research and data collection for research team</p> <p>A.1.2 Collection and documentation of peace agreements in south and west Kordofan</p> <p>A.2.2 Establishment of peace libraries in Kadogli and Al-Fula</p> <p>A.2.3 Production of two radio programs on traditional peace systems in South and West Kordofan</p>	<p># of workshops held on research and data collection</p> <p># of peace agreements collected and document</p> <p># of peace libraries established</p> <p># of radio programs produced and broadcast</p>	<p>2 workshops held on data collection</p> <p>40 peace agreements collected and documented</p> <p>2 peace libraries were established, one in Kadogli and one in Al-Fula.</p> <p>24 radio programs were produced and broadcast, 12 in Al-Fula and 12 in Kadogli</p>	

	A.3.1 Training workshops on the comprehensive assessment and conflict transformation techniques for local transformation committees	# of training workshops held	2 training workshops attended by 70 participants	
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Conclusion

Strengthening Peace Systems in South and West Kordofan, through its diverse objectives, created radically new opportunities to mend the social fabric and demonstrated the importance of peace in people's lives in South and West Kordofan.

The training of local and community leaders on data collection and field research and their engagement in the collection and catalogue of local peace agreements is a learning process to these leaders by itself and an opportunity for collective highly consent base intervention to South and West Kordofan peace efforts.

The communities of Al Fula and Kadugli now have access to peace libraries containing the catalogued and curated peace agreements from their area. The documents produced found good recognition and adoption by relevant institutions and stakeholders which is an effective and sustainable side of this project.

The radio broadcasts led to strong responses from listeners calling in to discuss these peace agreements, revealing a strong willingness of the communities to discuss and learn about peace.

The project activities simultaneously revealed a lack of general knowledge of these peace agreements among community members. The training of the local peace councils (LCRM) in conflict resolution and mediation methods and their subsequent successful application of these skills, demonstrates the impact of such trainings. Yet, further training of wider coverage to all LCRMs whether formal or informal is highly needed.

The trainings provided new techniques by which conflicts are resolved in the states. Yes, despite its successes, the project's execution had challenges. As discussion group participants noted during evaluation, the film lacked diversity in the form of female and youth participation. Access to libraries in the lack of electricity was also a challenge, which affected the number of visitors.

Recommendations

- Strengthen engagement with the Centres of Peace and Development in the universities especially in regard to training and documentation.
- Administer additional conflict resolution training of native administrators and local conflict resolution committees in remote villages and rural areas to widen the number of local leaders who are willing to uphold local peace agreements.
- Collect and catalogue more peace agreements to allow the decision makers and the community to be acquainted with all peace agreements in the state and to be used in settling peace when conflict arises in the state
- Establish a record keeping system in the two libraries to more effectively monitor attendance and use.
- Provide books and more relevant material on conflict resolution and peacebuilding for the two libraries.
- Conduct research on community opinions on the peace agreement aired.
- Integrate other stakeholders, such as Ministry of Social Welfare and Ministry of Education, into the project activities to increase sustainability by magnifying the efforts of each separate peace efforts.
- Conduct additional training to the members of LCRMs on peace council members on conflict resolution, management, prevention and peacebuilding, because they are the main actors on enforcing local peace agreements in the two states.
- Mainstream gender in all aspects related to strengthening peace system and training of stakeholders on gender related issues due to the evident gap in the engagement of women and youth in local peace processes as required by UNSCR 1325.
- Organize Training of Trainers (TOT) for the participants of the training workshop on data collection and field work to enable them to train other community members and to guarantee the sustainability of capacity building with regards to data collection and field work. They further recommended more community dialogue on peace agreements in rural areas and more documentation and collection of peace agreement.
- Strengthen the capacity of formal conflict resolution mechanism (government officials) on local conflict resolution mechanism.
- Broadcast episodes on peace agreements on TV and radio to accommodate the need of and guarantee the accessibility of the information to both urban and rural communities.

Annex 1

Questions of Focus Group Discussion and Interviews

Result1.1 Increased knowledge of field research and data collection techniques among targeted community leaders

Questions of focus group discussion

1. Was the selection of trainees relevant and appropriate to strengthening peace system in your area? How? Was anyone left out?
2. Before receiving this training, were you able to collect data or conduct research?
3. Has the training contributed to enhancing your knowledge on data collection? How?
4. What is the value added to your stock of knowledge on conflict assuming that you have been engaged in data collection of peace agreements and on research?
5. What is your point of views on local conflict resolution mechanism? merit and defects.
6. Is it possible to rely on local peace mechanism to resolve different kinds of conflicts?
7. In what ways could you benefit from this training in the future and in the framework of strengthening peace in your area?
8. Who could be responsible of such training to guarantee the sustainability of capacity building with regard to data collection?

Result2.1. Increased key stakeholders and communities' access to resources on local peace agreements and conflict resolution through "peace libraries"

Questions of FGD with stakeholders and key informants interviews (Peace Studies Centre, official from Ministry of Culture and other officials of relevance to the projects)

1. Did you think that the process of training the community leaders and engaging them in data collection is of relevance to the context of conflict in the area and to the need of the community? How and why?
2. What benefits brought about by establishing peace libraries and in what ways could your access to peace library help strengthening peace system in the area?
3. IS there any previous initiative on strengthening peace and how it is linked to the current project?
4. Did you think that many stakeholders have accessed peace agreements? If not, in what ways could stakeholders be encouraged to access peace library?
5. To what extent the process of strengthening peace agreements and enriching the library with updated peace agreement could be sustained?

Result2.1. Increased key stakeholders and communities' access to resources on local peace agreements and conflict resolution through "peace libraries"

Questions of FGD with local communities

1. Did you access the peace library?
2. What benefits did you or the community gain from accessing the library?
3. How could your access to peace library and your knowledge of peace agreements strengthen peace in the area?
4. Do you think that community knowledge on local peace agreements could strengthen and increase reliance on them?
5. What could better work with regard to strengthen knowledge on peace agreement the library or broadcasting and why?
6. Who should guarantee the sustainability of such activity and what are the challenges that might hinder the implementation of other similar initiatives?
7. is there any lesson learnt or best practices with regard to the implementation of this project?

Result2.1. Increased key stakeholders and communities' access to resources on local peace agreements and conflict resolution through "peace libraries"

Questions of Interview with librarians

1. Do you think that the library serve the interest of the community and strengthen peace in the area? How?
2. Who access the library more? Women, men, youth, local leaders..... etc.
3. How many beneficiaries have accessed the library since its establishment up to now?
4. Is there any increase in the numbers of beneficiaries?
5. Are there any challenges preventing the community from accessing the library?
6. Are there any lesson learnt and best practices from establishing the library?
7. Why is the library useful? How do people use it?

Question for stakeholders

1. In your opinion and view, do you think the project is of relevance to the context of the state? Why?
2. Did you look into the collected peace agreement document? What do you think about it?
3. Do you accept to uphold local mechanism to resolve conflict in the state?

4. In what way could you help local committees to adequately perform their roles in the future?

Local conflict resolution committees:

1. Have you ever received training course on peace and conflict resolution?
2. Did you perceive any difference between the previous and the current training?
3. How did the training benefit you?
4. Did you engage in any conflict resolution after the training?
5. Do you think your role in the conflict resolution after the training had change? How &why?
6. Who do you think should carry the responsibility of continuously building the capacity of the committees?
7. Do you have relation with the centre of peace studies?

Annex 2

List of Names of Interviewee and FGDs Members

No.	Name	Title	Contact
Dilling City			
1	Entisar Abdelsadig	Focal Person, SFCG-Sudan	
2	Ahmed Al-Ashi	Director, Badya Centre for Integrated Development, Head office, South Kordofan, Dilling	0912470957
3	Zainab Al Aumda	Program Officer, Badya Centre for Integrated Development, Head office, South Kordofan, Dilling	
4	Khalda Mohamed	Program Officer,	0124115226

		Badya Centre for Integrated Development, Head office, South Kordofan, Dilling	
5	Gadid Mahmood	Director, Badya Centre for Integrated Development, Kadogli office, Kadogli office	0916704353
7	Somia Hassan Mohamed Komi	Director, Dilling Women Forum	0129870493
8	Om Hagain Aysa Karama	Member of Dilling Women Forum	0915659724
9	Asmahan Mahjoub	Member of Dilling Women Forum	0129384134
10	Dr. Ahmed Al Hassab	Director, Centre for Peace and Development, Dilling University	
11	Dr. Nazar Mohamed	Ex-director, Centre for Peace and Development, Dilling University	
12	Siddig Hamed Idris	Local Conflict Resolution Committee, Omda, Hawazma Tribe	
13	Fadl Almula Babo Al Dagal Musa	Youth Activist, member of 8+8 youth group	0914034573 0116605282

Members of FGDs: Data Collectors			
14	Marium Abass Ali	Sudanese Centre for Research and Development, Dilling	0122540173
15	Siddig Tamboul	Popular Congress	0124025175
16	Abdallah Jaja Algalal	Native Administration	0115100161
17	Abdelrahman Rajab	Social Affairs-Al Goz	0122650805
18	Abdallah Mohamed Hamdan	Social Affairs-Al Goz	0115833479
19	Mohamed Al-Dai Hamad	Basic Education, teacher	0123406790
20	Hamdan Fadlallah Suliman	Basic Education, teacher	0111472510
21	<i>Al Amir</i> /Nabil Badawi Saeed	Reconciliation and Community Peace Mechanism	
22	<i>Omda</i> / Bokhari Mohamed Alzubair		
	Hussien Joma Momein		
Kadogli City			
23	Dr. Ali Ibrahim Ali	General Director of Ministry of Culture and Media	0123880560
24	Faiza Suleiman	Librarian, Peace Library, Ministry of Culture and Media	0112904319
Members of FGDs: Kadogli Radio			
25	Huda Fadlalah	Program Presenter	0124863888
26	Abdallah Isgag Salim	Program Producer	0128142472
27	Mohamed Morkaz	Program Producer	0126160210

28	Manal Dafaallah	Program Producer	0929739922
29	Batool Mohamed Rahal	Head/ Reconciliation and Community Peace Mechanism	0923263207
30	<i>Al Mak/</i> Mohamed Rahal Mohamed	Native Administration	0912332785 0122658863 0924030704
West Darfur State-Al- Fulla			
	Interviewee of Al-Fulla Library attendee		
31	Hamed Ahmed Hamed	Ministry of culture and media	0904644309
32	Ali Said Adam	Youth Union	0918317372
33	Al-Tarifi Mustafa	Ministry of culture and media	0917403095
34	Mu'tasim Adam	Youth Union	0914050100
	Interview with LCRM		
35	Mohamed El - Nile Mohamed Hussein	University of Peace	0123057933
36	Shuaib Mohammed Al - Anad	Supreme Council for Reconciliation	0123047940
37	Mohamed bekit Radwan	Supreme Council for Reconciliation	0912649187
	Stakeholders and Data collector		
38	Jadid Mahmood Mohamed	Badya director- Al Fulla	0116704353
39	Abdelmajed Ahmed Mohamed	Director of the University of Peace	0123057995
40	Mohammed Bakheet Radwan	Data collector	0912649187
41	Abu Alqasim Al Ma'li Sarir	Director of Al-Fulla Radio and TV	0128873180

Annex 3

Co-researcher and Research Assistants

Name	Title	Contact
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Hussna Ahmed Al-Hassab	Research assistant, University of Dilling	Tel: 00-249-115804911