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| Organization Information | | | |
|  | This application is for | WINDOW 1 | WINDOW 2 |
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| A1 | Organization Name | World Vision | |
| A2 | Nature of Organization (INGO, UN Agency, National NGO, IOM) | INGO | |
| A3 | Organization Main Address (Sudan) | Al Geraif Gharb| Al Manshia| Khartoum East, P.O. Box 15143, Khartoum, Sudan. | |
| A4 | Legal Status of Organization | Registered as a not-for-profit in the USA; registered in Sudan as INGO under Ministry of Social Welfare certificate: PR/F/No.: 1049 | |
| A5 | Registration Status of Organization in Sudan | 2020/2021 Registration certificate: PR/F/No.: 1049 | |
| A6 | Year Established in Sudan | 2004 | |
| A7 | Organization Website | https://www.wvi.org/sudan | |
| A8 | Have you previously delivered DCPSF project(s)? | NO YES: If yes, please list date, title, location (state), budget Date, title, location (state), and budget of previous DCPSF projects  April 2018 – 30 April 2020- Katyla and Edfursan Community Cohesion Project; USD 599,091  Jan 1, 2009 – Dec 31, 2010: ‘Decrease Conflict among Communities in the Northern Areas of South Darfur States ’, USD 1,124,731.  Jan 1, 2013 – Jul 31, 2015: ‘Peace Building along the Ariyuda Migration Route in South Darfur’, USD 800,000.  Oct 1, 2011 – Sep 30, 2012 ‘Capacity Building of Sudanese Civil Society Organisations in Edd Alfursan and Rehed Albirdi’, South Darfur, USD 1,400,000.  Apr 1, 2014 - Sep 30, 2015, ‘DCPSF Small Grants Programme Manager (II) project in South Darfur’, USD 460,374. | |
| A9 | Is this a consortium application? If yes, please list all agencies. | NO YES: If yes, please list all consortium agencies. List all agencies in the consortium for this project | |
| Contact Information | | | |
| A10 | Contact Person | Justine Gomis | |
| A11 | Job Title/Position | Resource Development Director | |
| A12 | Phone | (+249) 912 168 790 | |
| A13 | E-mail | **Justine\_Gomis@wvi.org** | |
| A14 | Country Director Name | Vincent Edwards | |
| A15 | Job Title/Position | National Country Director | |
| A16 | Phone of Country Director | +249-91-215-5667 | |
| A17 | E-mail or Country Director | Vince\_Edwards@wvi.org | |

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| Organization Mission and Activities | | |
| A18 | Description of the Organization’s mission and activities | |
| World Vision (WV) is a humanitarian organization dedicated to working with children, families, and their communities worldwide to reach their full potential by tackling the causes of poverty and injustice. WV provides assistance in nearly 100 countries, serving all people regardless of religion, race, ethnicity, or gender in the areas of peacebuilding; health care; HIV and AIDS prevention; water, sanitation and hygiene (WASH); education food security and livelihood; and micro-enterprise development.  WV builds peace with communities by weaving a fabric of resilience through their communities to protect and empower those affected by violence, help them to resolve their conflicts, build capacities to heal broken relationships, and nourish more just systems and structures. This has been possible by participatory methods such as Do No Harm (DNH), Integrating Peace and Conflict Sensitivity *(IPACS)*, and Making Sense of Turbulent Contexts (MSTC) to understand the root causes of conflict and build social cohesion. In the long term, peacebuilding has contributed to good governance, sustainable and equitable economic development, peace and reconciliation and civic empowerment.  World Vision was registered in Sudan in 2004 and carries out relief and recovery programming in South Darfur, East Darfur, South Kordofan and Blue Nile. World Vision Sudan (WVS) is an active member of *Inter-Agency Standing Committee* (*IASC*) and participates in UN / government lead thematic cluster groups at both State and Federal levels. WVS interventions are in the areas of Health and Nutrition; Water, Sanitation and Hygiene (WASH); Education; Food Security and Livelihood; Peace Building, Child Care and Gender Development (CCGD). Over the past five (5) years, WVS’ peace building programmes have averaged USD 600,000 annually. These include funding from DCPSF such as the 2018-2020 Katyla and Ed El fursan community cohesion project (USD 599,091), 2009 programme in Sharia and Mershing localities (USD 1M) and the 2010 Ed El Fursan Programme (USD 1.4M). As evidenced by successive evaluations and community dialogs; these peace building programmes have greatly contributed to reducing bloodshed, conflict and displacement. The peace building communities (CBRMs) established are functional and actively engaged in managing conflicts over resources and those that arise over tribal, religious and other differences. For instance, the construction of migratory routes such as the ‘Ariyuda Migratory Route’ funded by DCPSF has all but eliminated annual conflicts between pastoralists and sedentary farmers. The construction of water harvesting hafirs has increased availability of water in communities; thus reducing competition of this vital resource while reducing perennial flooding. The construction of schools used by both nomads and non-nomadic tribes has helped cement relationships and provided a common forum for regular interactions and collaboration.  With funding from UN agencies, the European Union, ECHO, DFID, OFDA and the Governments of Canada and Germany, WVS is delivering blended humanitarian and developmental programmes that address emergency needs of IDPs, host communities and refugees totalling over USD 40M. These programmes are implemented by staff capacity of over 357 national and 20 international staff. WVS’s robust financial, procurement, partnership management and logistical systems are backstopped by the East Africa regional office in Nairobi and Desk Officers in diverse Support Offices headquartered across the globe including Canada, UK, Germany and the United States.  WVS’ Finance Department is managed by a Finance Director with global experience in Asia and Africa. The Director is supported by an operations director (international position) who is responsible for grants’ management. At the Darfur level; finance and procurement are overseen by an international Finance and Procurement Manager. In addition to finance and grants management and accounting staff, WVS has a robust internal audit function that is supported at the regional level. WVS finances are independently audited annually by the World Vision Global Centre as well as the regional Auditor. All grants over USD 250,000 are audited annually. Additionally, most of WVS’ grants of over USD 500,000 undergo independent audits and external evaluations.  WVS has deep-rooted relationships with federal, state and communities’ leadership grounded in years of commitment to the people of Darfur, Kordofan and Blue Nile States. WVS’ community involvement in programmes goes beyond including in programme design and into joint monitoring and evaluation and robust feedback mechanisms during the lifecycle of the project. In 2017, WVS in partnership with SHF introduced the post of ‘Gender and Community Participation Officer’ (CPO) to further increase the level to which communities engage with projects and to ensure interventions are all inclusive. World Vision intends to implement this project in partnership with a national NGO, Alshrooq organization.  **Alshrooq Organization for Social and Cultural Development (AOSCD)**  AOSCD is a Sudanese voluntary, charitable and humanitarian NGO founded by Darfurian women and youth volunteers. The founders of the AOSCD are women and youth who are affected by conflict and who decided to champion peace in their communities after seeing first-hand the negative effects of conflict particularly on women and young people. AOSCD was established in 2005 and officially registered with the HAC as NNGO in 2006 to provide relief and advocate for promotion of human rights. The organization has evolved into a respectable organization run by a board of directors of good standing within the Sudanese community and who serve without any compensation.  AOSCD’s performance, good stewardship of finances and non-confrontational approach to peace building has contributed to the success of the organization and the renewal of their annual registration. AOSCD is based in Nyala, South Darfur and is not affiliated with any religion or political group. AOCD has offices in South Darfur (Labado, Gerieda, Kass, Asalam, Mershing, Ed AlFursan and Katyla localities) and in Ed Daein in East Darfur. AOSCD works with IDPs, refugees and host communities.  AOSCD has successfully undergone competency and due diligence evaluations by international organizations (UN agencies), international NGOs including World Vision and government agencies including HAC. AOSCD’s thematic focus include eace Building and Conflict Resolution; Education, WASH, women and gender, food security and health. Among AOCD donors are UNHCR, UNFPA, UNDP, WFP and UNAMID. AOSCD has partnered with World Vision since 2011. AOCD has 16 full time staff, with 4 specialized in peace building and conflict resolution. Apart from programmatic funding, World Vision has been building the capacity of AOSCD and cascading its systems and templates for their use. Currently AOCD is partnering with WV in Kabum and Katyla on a USD 2.2M Government of Canada Emergency lifesaving Health, WASH and Protection Project and just concluded the DCPSF funded Katyla and Edfursan Community Cohesion Project (USD 599,091). | |
| A19 | Applicant Declaration | I have read the Full Proposal Guidance and used it for the development of this concept note. |

Section B: Project Information

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| Project details | | | | | | | | | | |
| B1 | Project Title | Kubum and Edfursan Community Stabilization Project | | | | | | | | |
| B2 | Project Location - State | North Darfur | | West Darfur | | | | | Central  Darfur | |
|  |  | South Darfur | | East Darfur | | | | |
| B3 | Project Location – Locality and community | Locality | Edfursan | | | Village(s) | | | 19 villages of Nurley Admin unit- See attached | |
| Locality | Edfursan | | | Village(s) | | | 5 villages of Alhuda Admin unit- See attached | |
| Locality | Kubum | | | Village(s) | | | 6 villages of Markundi Admin unit- See attached | |
| Locality | Enter Locality | | | Villages | | | Enter Villages | |
| Locality | Enter Locality | | | Village(s) | | | Enter Villages | |
| Locality | Enter Locality | | | Village(s) | | | Enter Villages | |
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| B4 | Project Duration *(Number of Months – all projects should be between 18 – 24 months)* | 24 months | | | | | | | | |
| B5 | Does your organization currently have a field office in the state where the project will be implemented? | YES NO | | | | | | | | |
| Address of Field Office | Nyala Opposite Former DRA office, next to Shifa Alabrar Hospital | | | | | | | |
| When established? | 2004 | | | | Number of Staff: | | | 357 |
| B6 | Estimated Project Budget in USD | **USD 799,472** | | | | | | | | |
| B7 | National Partner(s) – Window 1 only | Name | Alshrooq Organization for Social and Cultural Development (AOSCD) | | | | | | | |
| Registration | A121 | | | | | | | |
| B8 | Results: Which of the DCPSF Results Framework Outputs will your Project Proposal address? | Output 1 | Output 2 | | Output 3 | | | Output 4 | | OTHER (please list) |
|  |  | |  | | |  | | enter |
| **Summary of Concept Note** | | | | | | | | | | |
| B9 | Executive Summary. Provide a concise executive summary of the project, including what specific results you intend to achieve. | | | | | | | | | |
| **Problem statement**:  This intervention will target intractable tribal conflict over resource competition that has always been exploited and execrated by inter-tribal and intra-tribal triggers fuelled by political tensions. This action will focus on 19 villages of Nurley administration unit and five villages of Alhuda Administration unit in Ed Elfursan locality as well as six villages of Markundi administration unit of Kubum locality. According to the LCP assessment carried out by World Vision in September 2020, tribal conflicts started in April 2013 between Salamat and Tarsha tribes in Rehead Alberdi locality which led to explosion of inter-tribal and intra-tribal conflicts between the sub tribes of Salamat and Bani halba who are inhabitants of Ed Elfursan and Kubum. The conflicts were mostly triggered by land tenure system between the pastoralists and Agro-pastoralists where each demanded exclusive land rights and use. The Benihalba tribes are sedentary pastoralists who value livestock more than crops while Salamat are farmers and traders. The Salamat tribes always wanted to claim bigger farming land and that affected Benihalba and Tanasha livestock grazing lands leading to the conflict spilling over from Rehead Alberdi to Edfursan and Kubum. As a result, the salamat tribe got displaced from their original villages off Alhuda, Markundi and surrounding villages to Kabar in west Darfur, Bulbul Timbisco and Alseref camp in Nyala and replaced by Benihalba tribe from West Darfur and the boarder of Chad. The Banihaba believe that the land settled by Salamat belongs to them. The minor tribes who have been sucked into the conflict have made the conflict more complex as they have been marginalized by Banhalba. These tribes include Fur, Barno, Masalit, Falata, Sharaf, Bargo, Birgid, Mararit, Tama and Arenga. These tribes have remained bitter against Banhalba tribe who have maintained all the land (Hagura or Dar) belong to them.  Inter-tribal conflicts are interlaced with intra-tribal fighting over land tenure and land use particularly between the pastoralists and the agro-pastoralists. Following the scale down of the major Darfur conflict, youths joined tribal gangs and engaged in crime including cattle rustling. Influential individuals exploit the post-conflict power vacuum and lawlessness to mobilise gangs along tribal lines to further expand existing tribal fault lines.  **Project scope**: The project will be implemented in Nurley and Al huda in Ed Elfursan Locality and Markundi in Kubum locality. The project will aim to achieve a peaceful co-existence among the different tribes of Kubum and Ed Elfursan localities that will foster re-settlement and recovery of conflict-affected communities in Darfur. This will be achieved through: Establishing functional and effective community-level conflict resolution and prevention structures in 6 communities in Kubum and 24 in Edfursan (DCPSF output 1); Increasing peace dividends through shared assets as connectors for peace, joint management of natural resources such as water resources and basic social services such as school classrooms and cooperation between communities in Kubum and Edfursan (DCPSF output 2); Enhancing the capacity of 110 women to meaningfully participate in local and state level peace building platforms while ensuring cooperation between communities in Kubum and Edfursan (DCPSF output 3). This project will link community-level conflict resolution structures to State level institutions and the wider Darfur agendas through influencing agenda, active participation and, upward and downward information sharing on peace processes and research (DCPSF output 4).  **Success factors**: This intervention recognizes the tribal conflicts and the intra-tribal conflicts and works at all levels to prevent conflict; to address conflict when it arises; and, to foster ongoing peace building and reconciliation efforts. The project relies on traditionally accepted and tried-and-tested peace building and conflict resolution mechanisms. The project pays particular attention to the role of women and youth (particularly demobilized youth without stable livelihoods) whose contribution to peace building and conflict resolution is enormous but often is neglected. The project also addresses both the root causes and triggers of conflict. This project draws from past successes such as the impact of the DCPSF-funded the ‘Ariyuda Migratory Route’ on local peace building and conflict resolution; and similarly learns from failures of previous conflict resolution mechanisms. This project appreciates the role of the different power relationships and perceptions of masculinity in influencing the direction of conflict. | | | | | | | | | |

Section C: Project details

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| **Project Analysis** | |
| C1 | **Relevance:** | |
| 1. Relevance: Context   What is the analysis of the situation or context in the communities where your proposal will function? | |
| **Geographic scope:** This project will cover 6 communities in Kubum and 24 in Edfursan localities that share the same demographics and that are inter-linked by the current conflict. The specific villages targeted are: Markundi, Damba, Drandor, Kabasa, Alshawai, and Teiry in Markundi administrative unit of Kubum locality and, Alhuda North, UmAlgora East, UmAlgora West, Alkumal and Janba Alsalam in Alhuda administrative unit of Ed El fursan; Kidika, Nurley, Maloot, Taiba Alneimayiah, Alamaarah, Alban Jadeed, Burgaa, Um-derisayiah, Dankasoo, Albeirak Alzorouk, Darbow, Jemiza Gharib, Um-bokhas, Saibaa, Rumaliyah, Mangaa, Alnakheel and Gawaiah of Nurley administrative unit in Ed Elfursan. The demographics characteristics of these villages are mainly featured by Nurley and Alhuda in Ed Elfursan locality and Markundi in Kubum locality. Most of the focused intervention will be targeting these three main administrative units which will also act as a pull factor for unity, cohesion and building peace.  **The nature of the conflict:** The just concluded (September, 2020) LCP assessment observed that tribes in Kubum and Ed Elfursan co-existed peacefully before 1989 when Benhalba and Fur tribe began their conflict over land due to the former believing that all land belong to them. There were still other smaller conflicts over resources that were often resolved peacefully. After the 2013 conflict between Salamat and Tasha in Rehead Alberdi that spilt over to sub tribes in Kubum and Ed Efursan, the conflict assumed a political angle when politicians and influential individuals started exploiting the existing inter-tribal tensions. Apart from inter-tribal conflicts between two major tribes i.e. Salamat and Tasha, there are intra-tribal conflicts between Tasha and Benhalba sub-tribes. Agro-pastoralism is the main means of livelihoods among sedentary farmers. Both localities host nomadic tribes that migrate south during the dry spell. This migration creates new conflicts and feeds into existing conflicts. Old conflicts simmer below the surface waiting to be triggered by new events. For instance, the 2013 conflict between Salamat and Benhalba in Ed Efursan remains unresolved as Benhalba believe that the land occupied by Salamat in Kubum should be given to them for farming since it is arable and suitable for agriculture. Banhalba has marginalized the minor tribes such as Fur, Barno and others due to them believe in land occupation and have internal tensions Banhalba sub-tribes. Since 1989, the intertribal conflicts between Fur tribe and other Arab tribes caused displacement of the Fur tribe to Shataiya and Kass localities. Prolonged conflict has destroyed productive assets and livelihoods and disenfranchised the youth who are recruited by politicians into gangs that commit crime including cattle rustling. Tribal affiliation of these gangs contributes to exacerbating tribal tensions as communities accuse each other of deaths, destruction of property and general insecurity by gangs affiliated to their tribes. Key actors to this conflict are community leaders / elders including Nazirs and Omdas; government operatives; nomads; weapon traders; and, leaders of the different militias / gangs.  **Causes of the conflict:** The underlying and the longstanding cause of the conflict is competition over productive resources such as water and land. Access to water and land: Drought brought on by depreciating water resources increases competition which is further exacerbated by population growth. Historically, local conflict over resources particularly between pastoralists and sedentary farmers has always existed in Darfur. Competition over natural resources intensified in the 1980s and 1990’s due to cyclic and prolonged drought periods that were accompanied by flooding as climatic changes became more visible and rain patterns unpredictable. These factors conspired with desertification and population growth to reduce food production and cause famine. The most severe famines in recent history in Darfur occurred within a relatively short period (1983–85; 1987–88; 1990–91; 2000–1). Historical data indicate that rainfall decline of between 16 per cent and over 30 per cent have occurred turning hectares of marginal semi-desert grazing lands into deserts. This has resulted in sedentary farmers trying to keep pastoralists from their arable land and in nomadic tribes travelling greater distances to feed and water their livestock. This is very much the case in Kubum and Ed Efursan localities where the Salamat, Flata and Benhalba have been competing for land and water as far back as anyone can remember.  The root causes above were politicized during the Darfurian war at many different levels including at administrative levels (e.g. the conflict between Taiysha and Salamat tribes in Rehead Elberidy locality affected the Salamat settlement in Kubum and Ed Efursan areas leading to their displacement to Central Africa republic while others sought refuge in Alseref IDP camp. This further compounded the nature of the conflict and dimmed the major fault lines. To further compound the conflict, proliferation of arms particularly at the height of the Darfurian crisis made it easier to commit atrocities which, according to tradition and culture, could not go unanswered. The subsiding of the Darfur war and the resultant peace processes have failed to mob out these weapons which are now in the hands of idle, unemployed youth who are at the mercies of influential personalities that exploit them to carry out crime and cattle rustling. Law and order has similarly been slow to return particularly to the rural areas that are far from the reach of the police and other governance agencies. Even where such governance structures exist, the power and authority welded by tribal and armed leaders far outweighs fear from administrative police. Additionally, the many communities would rather use their own retributory measures than depend on punitive measures metered out by Sudanese courts.  **Why these specific communities were selected:** There are many localized conflicts in South Darfur. World Vision, in consultation with government and local leaders considered the following factors when selecting these communities: the lifespan and complexity of the conflict – priority was placed on long, compounded conflicts grounded in competition over resources but compounded by recent Darfurian war; currency of the conflict and the potential to exploit into active fighting and thus jeopardize ongoing peace building; potential impact and scalability of new conflict; willingness of the actors to engage in lasting resolution mechanisms; and, realistic and viable chances of positively impacting the conflict through DCPSF proposed intervention methodology. The conflict in Kubum and Ed Elfursan localities continues to negatively impact on food security and livelihoods and prevents the two localities realizing improved food security that is being witnessed in other localities. This is in spite of increased humanitarian action within these localities. The just concluded DCPSF project in Katyla and some other Edfursan localities showed tremendous improvement in co-existence and creation of livelihood assets leading to improved food security. The selected areas will benefit immensely as they will easily benchmark with the already graduating villages in Edfursan and Katyla that are their neighbours.  **How working with these communities will help reach the overall objectives of the Fund:** The purpose of DCPSF is to ‘stabilize communities while restoring trust & confidence between communities’ and working with these communities particularly by reducing triggers of conflicts; restoring conflict resolution mechanisms and enabling enhancing peace connectors will stabilize these localities that have witnessed active conflict since the late 1980s.  **Socio-economic conditions:** Protracted conflict and displace­ment have worsened socio-economic indicators and exacerbated vulnerabilities of communities in both Kubum and Ed Elfursan localities. These rural areas depend on crop production and keeping livestock as their main means of livelihood. Analysis of household data for IDPs and host communities for 2019 and 2020 shows annual food prices increased by 237% while month by month prices increased by 43%. Pockets of food insecurity however remain and are associated with localized conflicts that prevent cultivation; that lead to destruction of crops; and, that negatively impact on the functioning of markets. In Kubum and Ed Elfursan, deliberate destruction of crops by grazing livestock in farmer’s fields is rampant and is used as a weapon meant to weaken the opposing tribes by destroying their means of livelihood. In reverse, there are increasing incidents of extensive burning of fields by farmers and camel keepers to keep cattle herders away. This burning has a negative and long-term negative impact on the environment and contributes to desertification especially when floods sweep away the unprotected top soil. In other cases, sedentary tribes blocked migration routes leading to overgrazing in places like Edfursan. There are two main migratory routes in this area of Kubum and Ed Efursan that stretches from Central Africa Republic (CAR) through Umdafug and Rahad El Berdi localities. Part of these migratory routes have been settled while others have been turned to farm land. This has been a recipe for clashes and disputes between nomads and farmers that in most times develop to tribal conflicts. Attached is the August market survey carried out by World Vision in the target localities as part of our monthly exercise.   Unemployment – especially of young people is very high. In years that farming communities are unable to cultivate and or have their crops destroyed, unemployment and resulting hunger directly contributes to insecurity and violence. Years of war have disfranchised the youth; the majority of whom have known nothing but war in their entire lives. Apart from improving their social standing, a large majority of youth see conflict as a way of obtaining and sustaining livelihoods that they want. Most of the role models in their communities are associated with acts of violence and atrocities.Law and order; conflict mitigation and resolution: Darfur is subject to the same laws, covenants and treaties governing the rest of Sudan. Legal rights and obligations in Darfur are therefore enshrined within the 2005 Interim Con­stitution and reflect adherence to a combination of Islamic Sharia law and a formal system based on British Common Law. Interwoven within these systems are customary institu­tions as administered by traditional authorities, as formalized, for example, within the Native Administration. In reality, powerful, wealthy individuals backed by groups of armed men wield much power. Traditional and cultural institutions are however very powerful and very relevant in power relations and conflict resolution. The rule of law and order and role of administrative leaders, whilst appreciated, holds less authority in rural areas as compared to urban locations. Local governance institutions, recovering from years of conflict, have minimal resources to provide the security and to maintain order. Their role is mostly limited to advocacy of civic rights and conflict mediation. Like other localities in Darfur, communities in Kubum and Ed Elfursan had their own conflict mitigation and resolution mechanisms including ‘Diaay’, ‘Ajaweed’ and ‘Rakoba’. The larger Darfur conflict significantly weakened these mechanisms which had prevented active conflict for years before the Darfur war. This project will seek to rebuild this community based conflict mitigation and resolution mechanisms. Apart from the greater initiatives to bring peace back to Darfur, the international community, UN agencies and other humanitarian agencies have been working to restore peace either through funding connectors of peace such as water points and / or through directly funding peace building and conflict resolution interventions. This project will learn from and build upon these initiatives especially the just concluded DCPSF Katyla and Ed Elfursan Community Cohesion project in April 2020. **Actors and women:** Stakeholders include nomadic Arab pastoralists, native sedentary farming tribes, Internally Displaced Persons from West Darfur, Returnees from IDP camps; Sudanese national and local civil society, Local Government Agencies (LGAs) and Humanitarian Agencies. Nomadic tribes want water and pasture for their animals and safe migratory routes. Farming communities want land for cultivation and protection of their crops from nomadic groups. IDPs seek support during their displacement; returnees want their land back; LGAs seek to re-establish law and order and humanitarian agencies seek to provide basic services to the most vulnerable and aid in recovery and rehabilitation of communities impacted by years of war. With these groups are sub-groups and leadership structure with different and at times competing agendas. For example, within both host and nomadic tribes are political leaders whose quest for power covertly undermines the general and community-wide need for peace and stability. For example, local leaders including Omdas, Sheiks and Ageeds have great influence in their tribes and can create conflict for personal reasons e.g. seeking revenge and wanting to cement their power. Also within these communities are institutions such as the police, health facilities, common water points and schools that can play a role in peace building and conflict resolution.  Deep gender inequalities steeped in tradition and culture compromise the role of women in peace building and conflict resolution even though women are disproportionally affected by these conflicts. While men fight the occasional outbreaks of violence, women endure the daily harassment, abuse and intimidation. For instance, many cases of women being bullied on the way to and from markets, water points and when fetching firewood were cited in the World Vision’s assessment. Women, in their tradition role as mothers, nurturers and caregivers; invariably bear the brunt of the conflict. Women stereotypically are depicted as victims and men as perpetrators. After every conflict, large numbers of women find themselves as single parents and widows; unable to support their large families. This feat is made harder by the exclusion of women from decision making bodies and from owning and controlling productive resources. During the LCP assessment, we found two women organizations one in Kubum and another in Ed Efursan. The community leaders categorically refused to recognize and work with them to bring peace just because they used to work and receive support from the previous government regime.  The role of women in conflict is greatly under-estimated. For example, ‘hakkamas’ are lady singers who encourage men from their tribes to kill and seek revenge. Communal perception of masculinity is greatly hinged on women’s perception of bravery, courage and endurance and often drives young men to commit acts of revenge in the name of their family, clan or tribe’s honour. Songs composed by women to honour acts of bravery or to taunt cowardice have been known to start new conflicts and / or to lead to unspeakable atrocities. On the other hand, women’s songs have been known to discourage conflict for example by singing songs that discourage inter-group conflicts.  **TABLE 1: Conflict Analysis**  Conflict, root causes, triggers and actors in all the targeted villages are largely similar except for isolated incidents. The table below provides only indicative incidents to demonstrate the nature of this conflict. It is not possible to list all conflict incidents in the villages. The issues arising in the villages are homogenous within the administrative units. It is worth noting that some triggers are unknown as they were trivial or unrecorded and / or might have resulted from the general mistrust that lead to misinterpretation of intentions. As far as possible, active mentioning of parties is avoided to prevent identification.   |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | | Locality | Villages | Identified conflicts | Summary of analysis | | | | Root causes | Triggers | Actos | | Ed Elfursan | Nurley (19 villages in Nurley Administrative Unit) | Tribal conflicts  Land disputes  Conflict between nomads and farmers  Cattle rustling (theft of livestock | Poverty and perception of livestock as indicators of wealth  Attempt to start active fighting | Race to arm themselves in preparation for future conflict. Youth who acquired weapons have songs composed in their honour  Attempts to re-claim and forcefully resettle on pieces of land | Nasirs, Omdas, Hakkamats, Youth, Traders, resistant committees. | | Alhuda (5 villages of Alhuda Administrative unit) | Tribal conflicts  Conflict between nomads and farmers  Cattle rustling (theft of livestock from Banihalba | Poverty and perception of livestock as indicators of wealth  Attempt to start active fighting  Competition over resources; over staying by nomadic tribes | Approvals of community leaders and improved social standing (songs composed to honour participants)  Economic gain  Improve social standing and obtain respect from women; obtain economic goods | Nasirs, Omdas, Hakkamats, Youth, Traders, resistant committees. | | Kubum | Markundi (6 Villages of Markundi administrative unit | Tribal conflicts  Conflict over migration routes  Fights started by unemployed youth with weapons  Conflict over utilization of hafirs | Land tenure, tribal supremacy and old feuds and desire to revenge | Exhaustion of water from hafirs by nomadic cattle  Destruction of crops by livestock; attempts to settle on pieces of land | Nasirs, Omdas, Hakkamats, Youth, Traders, resistant committees. | | |
| 1. Relevance: Conflict Resolution Mechanisms and Access to Rule of Law | |
| **Conflict resolution and reconciliation mechanisms:** Years of conflict has eroded communities’ confidence in the Rule of Law as politicians and administrations are percieved to be biased. Governance systems deteorirated significantly during the Darfur crisis and are still nascient with limited scope. The 2019 regime change did not stabilize the region but continues to have pregnant tensions. Those who supported the previous regime are seen as people who cant be trusted and therefore outsiders in their own backyard. Traditional and religious leaders and mechanisms continue to have more influence on peace and conflict particularly in rural areas. Indigenous conflict resolution mechanisms include:   * ‘Jodia’ which is bringing warring parties to the negotiating table. For inter-tribal disputes, mediators are drawn from disputing tribes while mediators for intra-tribal disputes are from other friendly tribes. ‘Jodia’ operates at both tribal and intra-tribal level. * ‘Deay’ is is used for murder cases and requires the guilty party to pay financial or alternaive compensation. Once the payment is accepted, retribution is shelved. ‘Deay’ operates at household and intra-tribal levels but has been used for inter-tribal conflicts too. * ‘Rakoba’ is named after a traditional practice of delaying retribution on the grounds of an underlying social contract between warring parties. This mechanism is only employed where tribes have an existing agreement and are compelled by this ‘Rakoba agreement’ to resolve disputes amicably. This mechanism operates mostly at inter-tribal level.   The above mechanisms are not mutually exclusive and can be used jointly. For instance, two communities that have a 'Rakoba' agreement are brought together through 'Jodia' and resolve a murder case through 'Deay' mechanism. Peace building and conflict resolution mechanisms have not been funded by DCPSF in these communities before except the neighboring villages in Ed Efursan who previously benefited with the DCPSF project that ended in April 2020 and implemented by World Vision in Katyla and Edfursan localities.  **Conflict resolution mechanisms**  Traditionally, community leaders such as Nassirs and Omdas and other influential community leaders comprise conflict resolution mechanisms. Government administrative leaders are often included to give these mechanisms validity and avoid duplication. It is however noting that years of conflict and the complex nature of the current conflict has greatly eroded the coverage, the authority and the composition of these mechanisms. For instance, the emergence of armed group and militia leaders and their participation and influence in these mechanisms has changed not only the composition but influence of individual members. Similarly, rich individuals such as traders, owners of large cattle herds have a great influence in these mechanisms and often bankroll armed youth that fight on behalf of their communities. Another emerging theme is the expectation of individual gain and increased influence by participating in conflict resolution.  As detailed above, conflict resolution mechanisms exist at different levels and thus have authority over all types of conflicts from land tenure, to murder to individualized conflicts such as fight over inheritance and marital disagreements. Also as detailed above, these mechanisms have a graduating system where lower structures refer complex issues to senior structures. Seniority of structures is determined by its membership, coverage and influence. For instance, a tribal structure is superior to a clan-level structure and has wider influence. For complex issues, more than one resolution mechanism is pursued e.g. use 'Jodia' and 'Deay' mechanism as indicated above. Whereas use of legally administrative courts is feasible as a fallback mechanism for appeals, the trust in the legal system, the cost of using this system, the poor coverage of the court system and the minimal authority it has over the day to day issues discourages its use.  Conflict resolution gaps in these communities include:   * Buttressing the role and place of conflict mitigation which is preventative in nature and less costly. This can be achieved by instituting more ‘rakobas’ (underlying social contracts that delay active conflict and provide opportunitgies for peaceful resolution) * Actively blunting triggers of conflict e.g. by demarcating migratory routes; delineating animal watering areas from those used by humans; and increasing number and size of watering points * Re-instituting authority of the community-based conflict-resolution mechanisms * Linking the above mechanisms to the legal structure and using administrative organs such as the police to enforce decisions reached by these mechanisms * Reviewing the composition of the above mechanisms to give them authenticity * Providing resources to the above mechanisms to enable them gain credibility by being more accessible and increasing the number of cases they are handling * Supporting communities to establish a clear appeal processes through the different mechanisms * Reviewing the role of women in mitigation, continuation and resolution of conflicts * Challenging cultural and traditional perceptions of masculinity such as equating bravery with murder * Reviewing intra and inter-tribal power dynamics and assessing the role of the new centres of power such as leaders of armed groups * Linking local conflict resolution mechanisms to wider regional and national mechanisms to increase credibility and advocate for increased resourcing and legislation. * Organizing exchange program for the CBRMs to learn how people in other areas intervene in disagreements and conflicts as well as state peace bazar at Nyala. * Linking the Nyala University Peace Research Center with the CBRMs for indepth study on underlying conflicts as well as providing Peace accompaniment opportunities by Nyala University students from the faculty of Peace studies. * Identification and building the capacity of women organizations including pastoralist women and supporting their advocacy programmes. * Organizing joint communal events celebrations such as Camel racing, sports for boys and girls, traditional dancing and post harvest celebrations. * Support for joint community resource management and asset creation.   These groups have not previously been supported by DCPSF. | |
| |  |  |  |  |  | | --- | --- | --- | --- | --- | | **Locality** | **Village** | **Description of Local Conflict Resolution Mechanisms and degree of functionality** | **Access to Courts and/or Rule of Law** | **Identified Gaps in local conflict resolution** | | Kubum and Edfursan | Markundi, Damba, Drandor, Kabasa, Alshawai, and Teiry in Markundi administrative unit of Kubum locality and, Alhuda North, UmAlgora East, UmAlgora West, Alkumal and Janba Alsalam in Alhuda administrative unit of Edfursan; Kidika, Nurley, Maloot, Taiba Alneimayiah, Alamaarah, Alban Jadeed, Burgaa, Um-derisayiah, Dankasoo, Albeirak Alzorouk, Darbow, Jemiza Gharib, Um-bokhas, Saibaa, Rumaliyah, Mangaa, Alnakheel and Gawaiah of Nurley administrative unit in Edfursan | Jodia, | For inter-tribal disputes, mediators are drawn from disputing tribes while mediators for intra-tribal disputes are from other friendly tribes. | The mediators need more skills in conflict resolution and mediation to be in line with current rule of law. They also need to be trained on documentation so that the judgements could be filled in a way that it can be referred at some point. | | Deay | Is used for murder cases and requires the guilty party to pay financial or alternative compensation. Once the payment is accepted, retribution is shelved. ‘Deay’ operates at household and intra-tribal levels but has been used for inter-tribal conflicts too. | | Rakoba | Named after a traditional practice of delaying retribution on the grounds of an underlying social contract between warring parties. This mechanism is only employed where tribes have an existing agreement and are compelled by this ‘Rakoba agreement’ to resolve disputes amicably. This mechanism operates mostly at inter-tribal level. |  1. **Gender & Inclusion**   How does your project promote inclusion of different groups (ethic, age, gender, economic, etc.)? What measures will you take to counter potential exclusion and to encourage inclusion throughout the project? | |
| Exclusion within target communities is driven by gender, socio-economic and perceived origins. As explained above, the role of women in peace building and conflict resolution is often under-estimated but women are actively excluded from peace building and conflict resolution by their gender. The origin of one’s family is also considered important. For instance, the minor tribes such as Fur, Barno, Masalit etc have been marginalized by Banihalba tribe are considered inferior to their relatives and cannot thus own productive resources such as land which Banihalba consider theirs. Their role is to provide cheap labour, support fighting and provide women to cook and provide other services to fighters. The family and tribe into which you are born is also a source of exclusion; with some families designated by birth as owners of productive resources. With the advent of the Darfur conflict and the proliferation of arms, owning a weapon significantly improves one’s standing within the community. Youth that refuse to join fighting and acquire weapons are despised and excluded from decision making and other communal activities. In such a competitive environment, disability is a significant barrier to participation in economic activities, in conflict resolution and in peace building.  This project does not seek to initiate new conflict resolution mechanisms but to strengthen existing one by enabling inclusive participation of traditionally excluded groups such as women and youth in decision-making processes. Conflict resolution awareness will be carried out in all communities ensuring participation of all ethnic groups. Visits and stories from other communities will convey the negative impact of conflict on vulnerable groups such as women and children who are disproportionally impacted by conflict and the youth who are exploited by influential persons. This project will use ‘Do No Harm’ principles to determine location of projects such water schemes to avoid increasing vulnerabilities of women in particular. The project has designed specific activities for the excluded groups such as women, youth and marginalized groups e.g. IGAs for women, vocational training for youth proportionally selected from all tribes, and nomads will be targeted by demarcating migratory routes to reduce harassment of women during migration.  This project will pay special attention to the role of women and youth in conflict prevention, conflict resolution and peace building. As seen above, women’s role in discouraging conflict and in triggering and fuelling conflict is significant; albeit understated. On the other hand, women suffer disproportionally from conflict and are often left alone to weather the impact of conflict years after the end of the fighting e.g. by providing for their families after losing their husbands. Some other women – e.g. those from tribes considered to be inferior – are used in conflicts against their wishes e.g. by providing services to fighting men. This project will work with communities, government agencies, leadership at both community and LGA levels to address these forms of gender-based violence (GBV) that are unintentionally perpetuated by conflict and tradition.  Similarly, youth – often from poor backgrounds – are used as instruments of war. Except for the spoils of war, these youths are hardly compensated. When maimed or wounded, they are often left to themselves with no means to support their families nor seek medical attention. This project will seek to increase awareness of the negative impact of fighting at individual, family and community levels and discourage youth from being exploited.  Through the Gender and Community Participation Officer (CPO); the vital voices such as concerns of women, widows, the disabled and the poor will be brought to bear in decision making organs and their inclusion in relevant mechanisms advocated for. Interventions proposed in this project have been mapped on concerns expressed by excluded groups and this mapping will be used to raise awareness among community leaders and other stakeholders. The project will seek to use existing groups such as Women organizations and Hakkamas to preach peace and reconciliation. This will be carried out after extensive focus group discussions (FGDs) among these groups to enable them understand the real cost of conflict. Joint gender-sensitive conflict mapping and monitoring will be used do demonstrate the impact of conflict on different community groups. | |
| C2 | **Results:** | |
| 1. Results: Intervention, project strategy and methodology   How will your project address the peacebuilding gaps and triggers of conflict identified in Section C1 and lead to change? | |
| This project will address the peace building gaps using the four interlinked outputs as shown below.  Output 1: Community based conflict resolution and reconciliation mechanisms are in use and working effectively to resolve conflicts. This output will be realized through:   1. Formation, training and equipping of 3 CBRMs targeting the three main areas of Nurley, Alhuda and Markundi. Each of these main villages have other small villages surrounding them that will be served by these major CBRMs. 2. Peace Committees will be identified, selected and trained on conflict resolution, peace building and community cohesion. 3. Women and women groups will be empowered especially Hakkama who will re-define their role to become peace ambassadors. 4. The role of faith leaders will be enhanced through capacity building to become champions of peace and inclusion. 5. The CBRMs will be linked to the newly created Observatory of Violence based at Nyala University to provide advice on the new trends of creating community harmony and building durable peace.   Output 2: Peace Dividends for community inter-dependence and co-existence delivered   1. Market shades will be constructed at Nurley administration unit for different tribes to carry out their trading and generate livelihoods. 2. Vulnerable groups such as youths and women will be supported with IGAs. 3. Women and youths will be given vocational training and equipment to improve their life skills and supported with start-up kits to further the skills they have learnt. 4. Saving and lending culture will be inculcated through the S4T training as well as follow ups 5. Provision of clean water for domestic and livestock use will be provided through the Nurley and Alhuda water scheme rehabilitation as well as broken hand pumps. 6. Migratory route will be demarcated passing through three administrative units in-order to reduce human livestock conflicts. 7. Infrastructure development will be carried out for school construction and Women and Girls safe spaces to support education and recreational facilities as well as rehabilitation of a health facility to support the health status of the communities.   Output 3: Women Organizations, including those representing pastoralist women, empowered to meaningfully participate in local and state level peace building platforms.   1. Women CSOs will be established, trained and provided with small grants to take part in local level peace building. 2. Young women will be trained to become advocates of GBV where men will also be trained to become GBV ambassadors. 3. To ensure the fight against GBV, GBV desks will be established in police stations and their officers trained. 4. Mapping for referral pathways will be carried out while training for medical personnel on clinical management of rape will be carried out as part of case management. 5. Support for Child Protection and GBV coordination meetings will be done at the locality level.   Output 4: Improved networking, coordination and learning between local and state level peace building institutions.   1. The CBRMs and Community leaders will be supported to participate in National Peace Building Forums. 2. Support joint research, documentation and dissemination of Conflict information on progress at state and locality levels with Peace Research Centre at Nyala University. 3. Support engagement of CBRMs and state governance apparatus that includes the police in management of conflicts. 4. Students from Nyala University to provide accompaniment to the CBRMs for capacity building 5. Carry out joint research and publication with Nyala University Peace Studies and Research Centre.   The project will also address peacebuilding gaps and conflict triggers through the following.   |  |  | | --- | --- | | Gaps / triggers | Indicative interventions | | Buttressing the role and place of conflict mitigation which is preventative in nature and less costly. | * Supporting warring tribes / sub-tribes to institute ‘rakobas’ (underlying social contracts that delay active conflict and provide opportunities for peaceful resolution) * Review the role of women and inclusion of women in conflict mitigation and peace building * Use established groups e.g. women’s groups and Hakkamas to discourage active conflict and sing songs of peace and reconciliation * Increase awareness of the cost of conflict through case studies and sharing stories of victims. This will be implemented by Peace and conflict students from Nyala University peace and research centre under the accompaniment program. * Support communities to review and understand power relationships and perceptions of masculinity | | Actively blunt triggers of conflict | * Support nomadic and host communities agree on and demarcate migratory routes * Encourage LGAs and other administrative authorities e.g. the police to offer migration and safe passage * Delineate animal watering areas from those used by humans * Increase number and size of watering points * Support communites to push for continued disarmement within the wider Darfur conflict resolution mechanisms | | Re-institute authority of the community-based conflict-resolution mechanisms | * Support re-stablishment and re-composition of conflict resolution mechanisms * Support deveopment and raising awareness of avenues for escalating mediation and seeking appeals * Link community-based conflict resolution mechanisms to legal and executive institutions such as Nyala University peace and research center. * Support community engangment forums to raise awareness of community-based conflict resolution mechanisms * Support the above-mentioned mechanisms to expand their work and cover more cases to increase their credibility * Link local conflict resolution mechanisms to wider state, regional and national mechanisms to increase credibility and advocate for increased resourcing and legislation. | | Address exclusion, social and economic dis-empowerment | * Actively support disempowered groups such as women from the marginalized minor tribes that are used as war instruments * Support income generation activities for the youth to demonstrate tangible benefits of peace-full co-existence * Liaise closely with other World Vision’s and other agencies’s projects to increase and improve economic infrastracture and provide alternative livelihood opportunities * community engangment forums to raise awareness of community-based conflict resolution mechanisms including communal events and peace bazaars. * Suppor the above-mentioned mechanisms to expand their work and cover more cases to increase their credibility |   **Impact:** This project is underpinned by the following theory of change (ToC):  If productive resources such water and economic resources and opportunities are increased; and if community-based conflict mitigation and resolution mechanisms are strengthened and functional; and if exclusion and exploitation that triggers and contributes to active conflict are combatted; then there will be a peaceful co-existence of different tribes in Kubum and Ed Elfursan localities.  The intervention is expected to contribute to establishing a ‘peaceful co-existence among the different tribes of Kubum and Ed Elfursan localities that will foster re-settlement and recovery of conflict-affected communities in Darfur’. The two main outcomes are: Outcome 1: Strengthened, participatory, inclusive and functional local peacebuilding and conflict resolution mechanisms that are linked to and supporting Darfur wide peace negotiations’; and, Outcome 2: Increased access to productive and basic services infrastructure that is a connector of peace. The four result areas are: Ten (10) community-level conflict resolution and prevention mechanisms strengthened clustered as, Alhuda 2, Nurley 6 and Markundi 6; Productive capacity improved and sharing of assets as connectors for peace and cooperation between communities in Kubum and Edfursan increased; Community-level conflict resolution structures including women linked to State level institutions and the wider Darfur peacebuilding agenda; and, Cooperation between communities in Kubum and Edfursan enhanced through joint management of natural resources.  A cross-cutting theme across all the result areas will be participation, inclusion and representation. A mapping of the all stakeholders will enable the project to ensure that all community segments are represented and participate in all major decision making to avoid feeding into underlying resentment. Inclusion will focus on ensuring women, youth and other disenfranchised groups that are negatively and disproportionally impacted by conflict are heard and participate in decision-making.  The goal and the result areas of this intervention are aligned to the DCPSF overall Results Framework. This project seeks to apply the ToC of the DCPSF Results Framework by ensuring that processes of dialogue and consultation are independently brokered; trust amongst communities is restored. This is achieved by strengthening existing community-based conflict resolution mechanisms; raising awareness of these mechanisms and linking them to governance structures at locality and state level and lastly, linking them to wider conflict resolution mechanisms at the regional and national levels. As per the DCPSF Results Framework ToC; this project further contributes to peace dividends through delivering material goods that will increase economic opportunities and thereby demonstrate tangible benefits of peace. With these productive assets, the project aims to reduce competition over resources such as water and land related conflict by demarcating migratory routes. This project’s outputs are aligned to the DCPSF Results Framework outputs.  Assessment: The just concluded (September 2020) LCP assessment observed that tribes in Kubum and Ed Efursan co-existed peacefully before 1989 when Benhalba and Fur tribe began their conflict over land due to the former believing that all land belong to them. There were still other smaller conflicts over resources that were often resolved peacefully. After the 2013 conflict between Salamat and Tasha in Rehead Alberdi that spilt over to sub tribes in Kubum and Edfursan, the conflict assumed a political angle when politicians and influential individuals started exploiting the existing inter-tribal tensions. Apart from inter-tribal conflicts between two major tribes i.e. Salamat and Tasha, there are intra-tribal conflicts between Tasha and Benhalba sub-tribes. Inter-tribal conflicts are interlaced with intra-tribal fighting over land tenure and land use particularly between the pastoralists and the agro-pastoralists. Following the scale down of the major Darfur conflict, youths joined tribal gangs engaged in crime including cattle rustling. Influential individuals exploit the post-conflict power vacuum and lawlessness to mobilise gangs along tribal lines to further expand existing tribal fault lines. Tribal affiliation of these gangs contributes to exacerbating tribal tensions as communities accuse each other of deaths, destruction of property and general insecurity by gangs affiliated to their tribes. Key actors to this conflict are community leaders / elders including Nazirs, Sheikhs and Omdas; government operatives; nomads; weapon traders; and, leaders of the different militias / gangs.  The FGDs highlighted the particular role of women and the vulnerabilities of women that result from conflict. The role of women in preventing and ending conflict was particularly highlighted as was the disproportional negative impact of conflict on women. The role of women groups such as Hakkamas in fuelling conflict was explored as was the tacitly-accepted GBV related to subjecting women from sub-tribes that do not originate in South Darfur as servants to men fighting conflicts.  Beneficiaries:   |  |  |  |  | | --- | --- | --- | --- | | Result area | Indicative activities | Beneficiaries | | | Male | Women | | Ten(10) community-level conflict resolution and prevention mechanisms strengthened among 10 clusters in the 3 administrative units (Alhuda-2, Nurley- 6 and Markundi – 2) | Strengthen community-based resolution mechanisms (CBRMs) (training) | 125 | 125 | | Peace building awareness campaigns (all adult persons in all 30 villages) | 38,640 | 38,640 | | Support communities to institute ‘rakobas’ (community meetings) | 1,159 (3% of adult male persons) | 386 (1% of adult females) | | Increase role of women in peace building and conflict resolution (FGDs and training of women groups) | 0 | 3,864 (10% of adult females) | | Provide alternative means of livelihoods to excluded groups (micro-savings and lending groups) | 1,932 (5% of male adults) | 3,864(10 per cent of female adults) | | Productive capacity improved and sharing of assets as connectors for peace and cooperation between communities in Kubum and Ed Elfursan increased | Construct four (2) water systems and formulate joint water management committees | 38,640 (adult males in target villages) | 38,640 (adult women in target villages) | | Construct classrooms (6) | 300 boys annually | 180 girls annually | | Construct common meeting, vocational, women and Girls safe spaces |  | | | Cooperation between communities in Kubum and Ed Elfursan enhanced through joint management of natural resources | Protection of joint water and pasture resources | 38,640 (all adult males) | 38,640 (all adult females) | | Demarcate 2 migratory routes to prevent conflict and destruction of crops | | Formulation of joint agreements against environmentally destruction practices such as burning pastures | | Tree planting and pasture rejuvenation in common shared areas | | Community-level conflict resolution structures linked to State level institutions and the wider Darfur peacebuilding agenda; and, | Support community leaders and CBRMs chairpersons to attend State and National peace forums/Bazaars | | Produce and disseminate information on progress of peace building efforts at locality and State levels | | Support engagement of state governance apparatus with CBRMs |   Do No Harm: World Vision has extensive experience in designing programmes that strengthen connectors of peace and will bring this experience to bear on this project. This project is based on thorough needs LCP assessment and informed by internationally approaches such as ‘Do No Harm’ and ‘Making Sense of Turbulent Contexts’ that help understand root causes of conflict and how to build social cohesion. WVS’ application of DNH will be guided by the IPACS and Sphere Document[[1]](#footnote-1) and will be applied at both the activity and the result level. A comprehensive mapping of all activities against conflict sensitivity will be carried out at the project kick off. This analysis will inform the suitability of the activity, the location of the activity, the process of delivering the activity and the management of the completed activity. Care will be taken to ensure activities to not increase exposure of individuals / groups to further harm, activities build on and do not undermine individual and groups; capacities and information of confidential nature. This is a community driven intervention and each major activity will be subjected to the analysis below before implementation. This analysis will be done through FGDs in a group setting that includes equitable representation along ethnic, tribal, gender and age lines.  In-depth analysis of dividers  In-depth analysis of connectors  Negative and Positive Impact of Propose Activity  Decision to proceed / review activity  As outlined above, women’s role in conflict resolution and peace building is often understated. This project will specifically aim to change this perception by improving appreciation of the role of women groups such as Hakkamas in building peace but also increasing conflict. These groups will be specifically targeted with the aim of turning their agenda into peace builders. The definition of male masculinity also rests with these groups and care will be taken to re-train women on the roles of men and perception of masculinity to reduce incidents of taunting young males into conflict and into acquisition of arms. On the other hand, women are disproportionally affected by conflict and this project will seek to highlight these vulnerabilities by sharing case studies. On the other extreme is the culturally acceptable form of GBV such as use of females from excluded sub-tribes as servants during fighting. This project will seek to challenge this practice and empower themselves women to turn around their lives. Specific activities will be developed for each of the women’s sub-groups and care will be made to avoid lumping all women in the same group as vulnerabilities are different. Similarly, and as highlighted above, this project will work with the youth who are often exploited to fight battles at no pay. In addition to education, youth specific interventions such as involvement in irrigation farming will be used to demonstrate alternative livelihoods. Both women groups and youth groups will be used to preach peace and narrate their stories for increased effectiveness.    Integration with other interventions   |  |  |  | | --- | --- | --- | | Intervention | Managing agency | Synergies | | Ed Elfursan Locality |  |  | | SHF Nutrition intervention | World Vision | The nutrition project will interface with the upcoming project in linking the community nutrition promoters in supporting the initiatives from farmers for their crops not to be destroyed by livestock keepers since in the absence of food, malnutrition cases increase. | | Tadood Food security project-Ended | World Vision | Most of the beneficiaries of the food security project are farmers who are targeted by this intervention and whose crops are destroyed by the livestock keepers. | | GoG FSL and WASH project- Ended but a new phase is coming on | World vision | The beneficiaries of both food security and WASH will also benefited by this project which will seek to protect the farmers interests as well as creating more water resources which has been a cause of conflict. | | GAC- Health, WASH and Protection | World Vision | The current target beneficiaries for WASH and protection will benefit since more water resources will be created to reduce pressure on the resource while reduction of conflicts will improve the protection of the community and children while the children will benefit more by educational facilities that will be created. | | WASH Interventions | NCA | The NCA pulled out of their WASH interventions and the beneficiaries will be supported for their WASH needs. | | Kubum Locality |  |  | | Tadood FSL and WASH- Kubum | World Vision | Most of the beneficiaries of the food security project are farmers who are targeted by this intervention and whose crops are destroyed by the livestock keepers. |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | | TABLE 3: Planned interventions | | | | | | | | VILLAGES | PEACEBUILDING GAPS | PLANNED INTERVENTIONS | Female | | Male | | | Adult | Youth | Adult | Youth | | Nurely and 19 villages around. | Conflicts over natural resources  Tribal and intra-tribal conflicts  Land tenure conflicts. | * Strengthen community-based resolution mechanisms (CBRMs) and (trainings, and equipment). * Construct market shade in (Nurely village) * Peace building awareness campaigns (all adult persons in all 19 villages) * Support communities to institute traditional mechanisms such as (Rakoba, Judia, and Deiya) * Increase role of women in peace building and conflict resolution (training of women groups). * Provide means of livelihoods such as (IGAs for women and youth). * Construct and rehabilitate water systems (overhead tank, pipelines, and solar system) and formulate joint water management committees (in Nurley village). * Organize horses racing events (quarterly) within the communities (there are horses racing field in all the assessed communities) and this is one of the public social events that brings all the community together, and it is one of the most priority events suggested by the assessed communities. * Support youth sport activities including football for boys and volleyball for girls, (there are already football teams in the assessed communities). * Organize exchange visit between the different communities which leads to the interaction between communities. * Rehabilitation of broken hand pumps. * Demarcate migratory routes to prevent conflict and destruction of crops * Support community leaders and CBRMs chairpersons to attend State and National peace forums. * Provide vocational trainings and equipment for youth and women. | 20160 | 22680 | 20160 | 21000 | | Alhuda and 5 surrounding villages | Conflicts over natural resources  Tribal and intra-tribal conflicts  Land tenure conflicts | * Strengthen community-based resolution mechanisms (CBRMs) and (trainings, and equipment). * Peace building awareness campaigns (all adult persons in all villages) * Support communities to institute traditional mechanisms such as (Rakoba, Judia, and Deiya) * Increase role of women in peace building and conflict resolution (training of women groups). * Provide means of livelihoods such as (IGAs for women and youth). * Rehabilitate water systems and formulate joint water management committees (in Alhuda village). * Organize horses racing events (quarterly) within the communities (there are horses racing field in all the assessed communities) and this is one of the public social events that brings all the community together, and it is one of the most priority events suggested by the assessed communities. * Support youth sport activities including football for boys and volleyball for girls, (there are already football teams in the assessed communities). * Organize exchange visit between the different communities which leads to the interaction between communities. * Rehabilitation of broken hand pumps. * Demarcate migratory routes to prevent conflict and destruction of crops * Support community leaders and CBRMs chairpersons to attend State and National peace forums * Construction of classrooms (4 classrooms, 2 offices, and equipment for the classrooms and offices) * Provide vocational trainings and equipment for youth and women. | 5520 | 6210 | 5520 | 5750 | | Markundi and surrounding 6 villages |  | * Strengthen community-based resolution mechanisms (CBRMs) and (trainings, and equipment). * Peace building awareness campaigns (all adult persons in all villages) * Support communities to institute traditional mechanisms such as (Rakoba, Judia, and Deiya) * Increase role of women in peace building and conflict resolution (training of women groups). * Provide means of livelihoods such as (IGAs for women and youth). * Organize horses racing events (quarterly) within the communities (there are horses racing field in all the assessed communities) and this is one of the public social events that brings all the community together, and it is one of the most priority events suggested by the assessed communities. * Support youth sport activities including football for boys and volleyball for girls, (there are already football teams in the assessed communities). * Organize exchange visit between the different communities which leads to the interaction between communities. * Rehabilitation of broken hand pumps. * Demarcate migratory routes to prevent conflict and destruction of crops * Support community leaders and CBRMs chairpersons to attend State and National peace forums * Construction of classrooms (8 classrooms, 4 offices, and equipment’s for the classrooms and offices) * Construction of community centres for vocational trainings. * Provide vocational trainings and equipment for youth and women. * Rehabilitation of health in (Markundi village) | 12960 | 14580 | 12960 | 13500 | | Total |  |  | 38640 | 43470 | 38640 | 40250 | | |
| **Results: Innovation**  **In what ways is your project innovative?** | |
| This project will be innovative in the following ways:   * **Challenging traditional concepts of masculinity:** Communal perception of masculinity is based on women’s perception of bravery, courage and endurance and often drives young men to commit acts of revenge in the name of their family, clan or tribe’s honour. Songs composed by women to honour acts of bravery or to taunt cowardice have been known to start new conflicts and / or to lead to unspeakable atrocities. For instance, songs composed to praise young women who acquire weapons have greatly encouraged proliferation of arms. Young men that refuse to be drawn into conflicts and acquire weapons are derided in song and find it harder to get spouses. This project will endeavour to study this practice in detail and, based on recommendations of the study, formulate and disseminate behavioural change messages to positively influence knowledge, attitudes and practices (KAP) related to masculinity. * **Reversing negative role of ‘battle’ women**: The Hakkamas – a group of women that cheer lead battle warriors can start a conflict but can also stop and discourage men from waging war as explained above. Through their songs, these women groups can lament for revenge and push men to react. Similarly, through their songs, these women can discourage conflict. This intervention – appreciative of the understated role of women and women groups – will work closely to positively influence and change the mandate of Hakkamas to be peace builders. * **Challenging exclusion and exposing inherent GBV: ‘**Murams’ are a special lot of women born of Kabar families that migrated from West Dafur in the 1980s escaping famine. These women’s place in the society is so inferior that they are used for such chores as providing service men in battle and serving guests. This form of GBV is so common-place that it is rarely acknowledged and rarely challenged. Similarly, male children born of families that migrated from West Darfur in the 1980s escaping famine are expected to join the Darfurian Banhalba in their tribal fights irrespective of their individual wishes. During peace times, these men are used to provide cheap labour. This exploitation is rarely challenged except when the affected persons take arms to defend themselves. This project will similarly seek to study, highlight and to positively influence communities to combat this exploitation. The Peace Research Center at Nyala University in coordination with World Vision will carry out in depth conflict analysis and research in order to document some of these issues. * **Increasing participation and inclusion:** Borrowing from SHF programme design, this project will employ a ‘Gender and Community Participation Officer’ who will map, find creative ways of enforcing and monitor participation by all stakeholders including different ethnic groups and community segments such as women and youth. * **Focus on mitigation**: Borrowing from the traditional ‘Rakoba' contractual arrangements between some communities (expounded upon above), this project will seek to replicate inter-and intra-tribal contracts that prioritize non-violent conflict resolution. * **Power mapping**: Conflict is directly correlated to power, the use of power and perceptions of power. A significant component of this project will map power dynamics at the different levels (household, clan and tribal) to better understand how power is perceived, influenced, shared and transmitted. This is crucial to the success of this project but also critical to transitioning development from consultation to participation to empowerment. | |
| **Results: Monitoring and Evaluation**  **How will you measure change in your project? What are your plans to monitor and evaluate your project?** | |
| **Management structure**: This project will be managed by a Project Coordinator who will report to the ‘Peace Building and Conflict Resolution Specialist’ – both based in Nyala, South Darfur. Each of the two localities will have a Project Officer who will be based within the locality and who will manage ‘Community Resource Persons’ (CORPS) who will be recruited from within their communities and be the face of the project. A dedicated M&E Officer will manage the Gender and Community Participation Officer. The M&E function will be restricted to capturing project data and overseeing reporting. World Vision has independent Accountability Officers who will verify reported activities by both WVS staff and by partners. This independent verification is a critical component of quality assurance particularly due to problems of access in some field locations. World Vision will similarly use real-time ‘Google’ forms and TEAMS onto which information such as training reports, attendance sheets and pictures will be uploaded to facilitate remote project monitoring. Procurement, finance, logistics and HR functions will be outsourced to other project staff who will only charge a proportion of their time to this grant.  **M&E:** At the project kick-off meeting, indicator verification including targets and milestones will be reviewed and agreed upon with all parties including the implementing partner. Means of verification and frequency of data collection will similarly be agreed upon. The M&E Officer will then develop a Project Monitoring and Performance Matrix (PMPM) to capture this information. This matrix will informal monthly reporting against project indicators.  A baseline survey will be carried out at the inception of the project and mid-project survey carried out in the 11th month of the project. Primary users of the findings of baseline and mid-term evaluation will include the World Vision Project staff who will use the results and recommendations derived from the mid-term evaluation to improve the second phase of the project; and use the baseline to verify targets and determine the start point. Project indicators will be updated based on the findings of the baseline survey. UNDP will use the findings of these evaluations to monitor performance for accountability purposes and to suggest areas of revisions / re-design. Secondary users of the evaluation findings will include World Vision Global Office who are the responsible contract holders; and, the State Government in South Darfur including HAC who monitor delivery of humanitarian interventions. The baseline study will delve into gender and masculinity and power relationships to enable generation of information that will inform the ambitions of this project; particularly challenging power structures and exclusion that contribute to conflicts. A final project evaluation will be carried out in the last month of the project and findings compared to both the mid-project and the baseline evaluations.  World Vision will have the overall responsibility for internal and external monitoring and evaluation. While the implementing partner will be responsible for gathering monitoring data and information on a regular basis, a dedicated M&E Officer will collect, collate, analyse, repackage and disseminate this information, M&E permeates all aspects of this intervention and the importance and role of each project staff in meeting M&E requirements will be outlined at the onset of the project with requisite training of staff being undertaken immediately after the project roll-out. This project will work closely with the Department of Social Affairs in all aspects of M&E.  Key principles that will be at the core of our M&E process **triangulation, participation, diversity and segregation**. In addition to information and data routinely captured by the project, World Vision will use a multi-cluster household survey, KAP survey and FGDs to ensure information captured for M&E purposes is triangulated for verification purposes. This project will strive for participation of other internal and external stakeholders including project beneficiaries. Community score cards will be used to collect general community perceptions throughout implementation. World Vision will use a diversity of methods to capture both quantitative and qualitative indicators. Perception surveys will also be carried out. This project will endeavour to segregate data along gender, age and household income. External evaluations will be led by an independent external consultant with a clear understanding of conflict management and the operational environment. The project will be evaluated against clear framework (logframe and workplan). Monitoring and evaluation will be geared towards capturing learning and providing an evidence-base for replication locally and internationally | |
| **Results: Sustainability** | |
| Sustainability strategy adopted for this project is built around the following principles: building upon existing mechanisms and avoiding creation of parallel structures and systems that are unsustainable; empowering institutional and community structures to take responsibility for conflict management; demonstrating tangible benefits of community-led conflict management and empowering individuals and communities to take control of issues that affect them. Sustainability is further grounded in: (a) use of traditional conflict resolution mechanisms acceptable within target communities (b) comprehensive consultation with government and community leaders (c) multi-pronged approach addressing conflict resolution whilst contributing to re-building livelihoods and resource asset creation. The State government and community leadership is greatly supportive of this project. The conflict resolution structures that will be strengthened are part of the community identity and once they have been institutionalized, they will operate with minimal external input as they are self-sustaining and critical to the functioning of the communities. Infrastructure that will be constructed does not require operational costs and will be managed by committees. Capacity building will impart transferable skillsets to youth and IGA activities will scale-up using income they generate.  **Institutional sustainability**: The adoption of the community-based mechanisms for peace building and conflict management in implementation of project activities will ensure that the activities continue at community level after the end of the project period. Strengthening of community-based mechanisms will foster acceptability, ensure community ownership and active participation. The Humanitarian Accountability Partnership (HAP) approach will be used during the implementation to enhance community participation, accountability and ownership. Strong community ownership will also be guaranteed as the project will use Community Owned Resource Persons (CORPS) that will continue to exist within their communities after the end of the project. Infrastructure provided by the project will be retained by the respective communities and managed by trained committees. The linking of community mechanisms to government governance structures will increase support of the initiatives from the locality and State governments and ensure government resources such as the police are available to enforce local agreements.  **Policy level sustainability**: The intervention builds on the broader Darfur Peace Agreement and therefore supports a framework that is already operational. Additionally, the project seeks to link local mechanisms to State and National conflict management mechanisms which will facilitate policy formulation and revision to protect the gains this and other projects will make. | |
| C3 | **Organizational Positioning:** | |
|  | What experience does your organization have in implementing peacebuilding projects or initiatives in Darfur? | |
|  | Since 2004, World Vision has been operational in South Darfur implementing humanitarian and recovery projects. Peace building and conflict resolution have been an integral part of WV’s work and has been directly implemented, integrated and mainstreamed in all our interventions. Indicative stand-alone peace building and conflict resolution projects include: DCPSF Katyla and Ed Elfursan Community cohesion project worth $599,091 for 2 years; UNCHR ‘Peacebuilding and Basic Services’ projects worth over USD 450,000 annually for the past 5 years; DCPSF ‘Peace Building and Conflict Resolution’ projects worth over USD 2.6M from 2009 and implemented in Sharia, Mershing, Ariyuda migration route and Rehed Albirdi; and, a sub-grant from CRS of 0.5M for a peacebuilding project. WV has also integrated conflict resolution in other humanitarian and recovery projects including the EC funded food security project in Kubum that works with farmer groups from different tribes and that utilises grassroots conflict resolution mechanisms to manage water resources. WV’s team in South Darfur has vast and diverse peace building and conflict resolutions experience both locally and internationally. For instance, the Peace Building and Conflict Management Specialist has managed multi-million, multi-year peace building in Kenya, Somalia, South Sudan, Yemen and previously 2018-20120 DCPSF project and this project will leverage his experience. Most of the national staff that managed the projects above are still employed by World and will bring their skills and experience to bear on this project. All WV staff have undergone training in conflict resolution, child welfare, Safeguarding and gender.  **National partner**: AOSCD has partnered with World Vision since 2011. AOCD has 16 full time staff, with 4 specialized in peace building and conflict resolution. Apart from programmatic funding, World Vision has been building the capacity of AOSCD and cascading its systems and templates for their use. Currently AOCD is partnering with WV in Kabum, Edfursan and Katyla on a USD 2.2M Government of Canada Emergency Lifesaving Health, WASH and Protection Project.  The following criteria was used to select the national partner: Preference was given to a national women-led organization that would understand the traditions, the culture but also the aspects of conflict that impact women that are hidden from view. World Vision then preferred working with an organization it had partnered with before to facilitate capacity development and due diligence. Experience in conflict management was mandatory and preference was similarly given to the reputation of the organization as evidenced by the trust of other donors including UN agencies. Presence in South Darfur and previous experience in the targeted localities was mandatory.  AOSCD will be in charge of community mobilization, educating communities of the negative impact of conflict particularly on women, and, raising awareness of local conflict management solutions. AOSCD will similarly work with the mentioned women groups to address stigmatization, exclusion and exploitation. AOSCD will additionally manage village savings and lending schemes.  Capacity development plan for the national partner is below (some aspects of this plan have already been covered):   |  |  | | --- | --- | | Core area | Description of development activities | | Organisational development | * Systems and processes including financial, procurement and HR * Internal and external policies such as gender, anti-human trafficking etc * Organisational structure * Developing thematic and geographic niche | | Resource mobilisation | * Short and longer-term resource mobilisation strategy * Resource mobilisation requirements and capacity | | Engagement, negotiation networking and coalition building | * Cooperation with similar organisations to strengthen impact * Capacity to effectively network and engage other stakeholders including developing relationships with international organisations such UN agencies, donors, government agencies and other CSOs for consortium building * Peer mentoring and sharing learning | | |
|  | **Technical capacity of your organization related to peacebuilding**. | |
|  | * Vast experience: Over 14 years of continuous presence in South Darfur, WV has established a good reputation and acceptance within communities and local leadership. WV has a network within UN and government agencies, communities and other NGOs that will be harnessed to deliver this project e.g. WV will use government designs and technical specifications for infrastructure projects thus reducing delivery time and ensuring projects are acceptable to communities. WV’s has successfully implemented similar projects including the DCPSF recent funding that established CBRMs in Katyla and Edfursan as well as the funded Ariyuda migratory routes that significantly contributed to reducing conflicts between nomads and host communities. * Underlying logic: This project is based on thorough needs LCP assessment and informed by internationally recognized approaches such as ‘Do No Harm’, IPACS and ‘Making Sense of Turbulent Contexts’ that help understand root causes of conflict and how to build social cohesion. * Complementarity: WV’s projects in South Darfur that will complement this project building further credibility within communities. For instance, our SHF funding will leverage funding for a ‘Gender and Community Participation Officer’ (CPO) while our health and nutrition funding from UNICEF and Government of German and Canada will contribute to improving access to basic services. These collaborating projects will demonstrate tangible benefits of peace and indirectly contribute to attaining the outcomes of this project. | |

|  |  |
| --- | --- |
| C4 | **Value for Money** |
| **Describe how Value for Money has been considered in developing the project.** |
| VFM in this project is informed by the 4Es: Economy: This project will benefit 129,985 persons, at a cost of US$4.6 per person; which is a good ROI when viewed against both the direct (e.g. number of persons that will benefit from infrastructure projects) and indirect outcomes (e.g. lives / assets saved due to prevention of conflicts). Effectiveness: This project is informed by the LCP assessment and designed using internationally acceptable approaches such as ‘Do No Harm’. The project is very likely to achieve its intended outcomes. Efficiency: By using locally acceptable and already existing conflict resolution mechanisms, this project selected the most cost-effective alternative that will yield maximum dividends. Equality and Equality: As discussed above, participation and inclusion are integral to this project and direct, sustainable benefits for women and youth. Additional VF measures taken include optimizing staffing to the only the key members required to delivery this project.  The project budget has been developed on the basis of a careful analysis of prices in the market which is carried out by the supply chain department of World Vision Sudan on a quarterly basis with the cost of each line activity kept in check with possible alternatives. In terms of economy the project will ensure that over 70% of the inputs are locally procured from Nyala town because of the competent procurement and supply chain department with a presence at the Nyala office. This project will be integrated among other World Vision projects contributing to support costs therefore making World Vision competitive in terms of support costs versus actual project implementation.  In order to drive down costs especially during construction of water sources and the two schools, the community will provide local construction materials of stones and gravel plus excavation labour to the project. This in itself will bring cohesion and harness ownership and sustainability. Training costs will also be reduced by using trainers from the previous phase of DCPSF who reside in neighbouring localities. |

TABLE 4: DCPSF RISK LOG

NAME OF ORGANIZATION:

| **#** | **Description** | **Type of Risks and Brief** | **Likelihood of Risk** | **Impact on Project** | **Countermeasures / Contingencies** |
| --- | --- | --- | --- | --- | --- |
| 1 | Enter a brief description of the risk | Environmental  Financial  Operational  Organizational  Political  Other | Describe the Likelihood of this risk occurring. | Describe the potential effect on the project if this risk were to occur | What actions have been taken/will be taken to counter this risk? |
| 1 | Robberies, destruction of WV or partners property, attacks on staff or beneficiaries | Operational | Medium | Medium | Use of security guard  Adherence to security protocols  Maintenance of good relationships with communities |
| 2 | Major emergency such as famine, drought or displacement | Operational / Political | Medium | Medium | Fall-back to WV emergency programming funded by SHF, WFP and other donors |
| 3 | Major militant threats, attacks, or exercises; violence and loss of life | Operational / political | Medium | High | Security conditions do not prevent project implementation |
| 4 | Withdrawal of support from government or key community representatives | Political | Medium | High | International advocacy and local, community-oriented advocacy for programme continuation |
| 5 | Currency fluctuation | Financial | Medium | Low | Retaining bulk of financial resources in hard currency |

**TABLE 5: List of Previous Projects**

**NAME OF ORGANIZATION:**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Organizational Track Record in Implementing Projects of Similar Nature in Darfur (Peacebuilding/Social Cohesion/Reconciliation)** | | | | | | |
| **#** | **Name of Project** | **Source of Funding** | **Amount of Funding** | **Start and End Dates** | **Number of Months Duration** | **Scope of Project (please highlight the peacebuilding aspects of the project)** |
| 1 | Katyla and Edfursan Community Cohesion project | DCPSF | 599,091 | 2018 to 2020 | 24 | This project was aimed at creating community harmony and cohesion in the target areas. CBRMs were established, capacity improved, key community dividers identified and connectors improved. Resource assets were created that brought the community together as they shared them. |
| 1 | Peace Building: Reducing further Displacement | UNHCR | 450,000 | 2009 to 2016 | 72 | Peace building and provision of basic services projects for the past 6 years. The projects constructed schools, clinics and water harvesting systems and other also other early recovery initiatives such provision of seeds to famers and community recourse centres. This project helped communities in South Darfur access resources equitably thereby reduce conflicts. It also supported community based resolution mechanisms to take route and solve community problems. It attempted to support reconciliation and hence further cohesion to mitigate the periodic displacement as a result completion for resources. |
| 2 | Peace Building in Sharia and Mershing Localities in South Darfur | DCPSF | 1,000,000 | 2009 to 2010 | 24 | Strengthening the capacity of CSOs to design, plan and manage peace building projects. Provide the community the ability to organize into effective and efficient organization that can mobilize resources for reconstruction and peace building at the grassroots |
| 3 | Capacity Building of Sudanese Civil Society Organisations in Edd AlFursan and Rehed Albirdi | DCPSF | 1,400,000 | 2010 to 2012 | 24 | This project aimed at not only promoting peace and increase agro economic ties, it also focused on the establishment of shared water resources and the reaching an agreement between agro pastoralist and nomad communities that were continuously fighting for water resources. Strengthening the capacity of CSOs to design, plan and manage peace building projects. Provide the community the ability to organize into effective and efficient organisation that can mobilise resources for reconstruction and peace building at the grassroots |
| 4 | Peace Building Along the Ariyuda Migration Route in South Darfur | DCPSF | 800,000 | 2013 to 2015 | 19 | The project took place in seven villages along the northern part of the Ariyuda migration route in South Darfur. The main objective of the project was to build trust and confidence within communities along Aruiyda migration route in South Darfur state. The project succeeded in uniting different tribes among them nomads and the sedentary farmers along the migration route. In addition, built the capacity of the Ajaweed (Peace building committee) in terms of conflict resolution mechanisms in order to solve inter and intra community disputes. Moreover, the project empowered women through income generating activities and adult education. The project activities were organized under the four core DCPSF outputs. Initially the project focused on establishing 7 functional peace committees in each village, by making plans, selecting members, training them in conflict management (assessment, mapping, resolution) and putting in place a clear system for gathering and disseminating information regarding conflicts. |
| 5 | Small Grants Programme Manager (II) | CRS/DCPSF | 460,191 | 2014 to 2015 | 24 | The project assessed, selected and built the capacity of NGOs working in the peacebuilding sector. As a follow on to phase 1 of working with Civil society organisations this project, the SGPM II project intervened in these in Niteaga and Kass localities through CSOs that had capacity building enabling them establish community based resolution mechanisms (CBRMs) and trained them on how to resolve conflict and related issues. The CBRMs emanated from the from Darfur traditional conflict solving mechanisms that are commonly referred to as Diaay, Ajaweed and Rakoba. SGPMII aimed at mentoring and monitoring CSOs conducted on monthly and quarterly basis thereby ensuring that CSOs were learning and performing the right process hence building their response capacity for community progress in peacebuilding. The project also engaged diverse tribes through IGAs besides, training youth on vocational training and youth clubs. Further, women were empowered through economic opportunities in the markets allowing interaction through trade relations which allowed fostering of friendship with other women |

1. http://spherehandbook.org/en/protection-principle-1-avoid-exposing-people-to-further-harm-as-a-result-of-your-actions/ [↑](#footnote-ref-1)