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| Organization Information | | | | |
|  | This application is for | | WINDOW 1 | WINDOW 2 |
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| A1 | Organization Name | | Catholic Relief Services (CRS) | |
| A2 | Nature of Organization (INGO, UN Agency, National NGO, IOM) | | INGO | |
| A3 | Organization Main Address (Sudan) | | Building No. 393, Block 23, Gerif Garb, P.O. Box: 99 Khartoum, Sudan | |
| A4 | Legal Status of Organization | | Registered Non-Profit Organization | |
| A5 | Registration Status of Organization in Sudan | | CRS is registered with Humanitarian Aid Commission under Humanitarian Voluntary Act 2006. The registration No. is PR/F/NO:1086 | |
| A6 | Year Established in Sudan | | 2004 | |
| A7 | Organization Website(if applicable) | | **www.crs.org** | |
| A8 | Have you previously delivered DCPSF project(s)? | | NO YES: If yes, please list date, title, location (state), budget Project 1: Sharing Our Assets and Resources (SOAR) (1 Jan 2013- Dec 31 2014) Implemented in Habila locality: West Darfur and Azoum locality - Central Darfur. The total value was $800,000.  Project 2: DCPSF Small Grant Program Manager (SGPM II) (1 Jan 2014 30 June 2015) Implemented in all 5 Darfur States. The total value was $2,000,000 Project 3: SOAR Higher (1 Feb 2015 - 31 Jul. 2016) Implemented in Habila locality: West Darfur and Azoum locality - Central Darfur. The total value was $500,000.  Project 4: Promoting Trust & Peaceful Co-existence in Central Darfur (1 Mar. 2016- 28 Feb.2018) Implemented in Mukjar and Umdukhun localities in Central Darfur. The total value was $ 650,000. Project 5: Shaping our World, In Central Darfur (1 Feb 2018 – 31 Jan 2020) Implemented in Umdukhun localities in Central Darfur. | |
| 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 for Concept Note | | Persiana Kamberaj | |
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| A17 | E-mail or Country Director | | Hani.el-mahdi@crs.org | |
| Organization Mission and Activities | | | | |
| A18 | Description of the Organization’s mission and activities | | | |
| ANSWER HERE: Catholic Relief Services (CRS)’s mission is to assist the vulnerable by responding to major emergencies, fighting disease and poverty and nurturing peaceful and just societies. Since 2004, CRS has been providing humanitarian assistance directly in West Darfur, Central Darfur and Khartoum states in partnership with 34 national non-governmental organizations (NNGOs) and community based organizations (CBOs). CRS is the biggest and one of the most diverse international NGOs in Sudan, managing programming in sectors such as peacebuilding, health, nutrition, WASH, education and livelihoods funded by DFID, OFDA/FFP/USAID, WFP, UNICEF, SHF and CRS private funds. CRS serves almost 139,790 beneficiaries a month in West and Central Darfur. CRS Sudan has a base office in Khartoum and field offices in El Geneina, Forbaranga, Kulbus, Habila and Mornei in West Darfur and in Zalingei, Mukjarand Nertiti in Central Darfur. CRS has a total of 178 staff members (including 13 international staff). | | | |
| 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 | Building Social Cohesion and Sustainable Peace –(BSCSP) | | | | | | | |
| B2 | Project Location - State | North Darfur | | West Darfur | | | | | Central  Darfur |
|  |  | South Darfur | | East Darfur | | | | |
| B3 | Project Location – Locality and community | Locality | Wadi Salih | | | Admin unit(s); Village(s) | | | Garsilla town, Diliej, Waro, Ammar Gadid |
| Locality | Mukjar | | | Admin unit(s); Village(s) | | | Mukjar town, Bergi, Ustani Balda |
| Locality |  | | | Admin unit(s); Village(s) | | | Enter here |
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| Locality | Enter Locality | | | Admin unit(s); Village(s) | | | Enter here |
| 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 | CRS Zalingie Office, C/O Mouhafazein Area, Zone C, Along the main tarmac road | | | | | | |
| When established? | 2013 | | | | Number of Staff: | | 28 |
| B6 | Estimated Project Budget in USD | 800,000 | | | | | | | |
| B7 | National Partner(s) – Window 1 only | Name | Trust Rehabilitation and Development Organization (TDO) | | | | | | |
| Registration | 4312 | | | | | | |
| 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 Project proposal | | | | | | | | | |
| B9 | Executive Summary. Provide a concise executive summary of the project, including what specific results you intend to achieve. | | | | | | | | |
| ANSWER HERE:  Catholic Relief Services (CRS) proposes ***Building Social Cohesion and Sustainable Peace*** (BSCSP) project, a 24 month initiative to contribute towards inclusive peacebuilding in Mukjar and Wadi Salih localities, Central Darfur-Sudan. BSCSP will improve relationships and prevent future conflicts between competing groups in mukjar and wadi salih locality. Building on successes from previous and current peacebuilding work and best practices gained, Catholic Relief Services (CRS) will address conflict triggers, while introducing innovative, cost-efficient measures to address the root causes of conflict in the targeted areas. The amount requested from DCPSF is $800,000.  The 8 selected villages are targeted because of the violent conflicts in 2013 and 2014 between the Salamat and the Mesaria tribes. As observed in CRS’s conflct analysis (September, 2020), tensions persist in this locality. The underlying causes of the conflict include contested water and land rights, ethnic competition between tribes of African and Arab origin, and the proliferation of arms, which has escalated violence around livestock and crop destruction. BSCSP will mitigate drivers and root causes of conflict through innovative social cohesion programming and inter-tribal dialogue. The approach combines the 4Ds of Appreciative Inquiry (Discover,Dream, Design and Deliver) with CRS’s 3Bs peacebuilding methodology (Binding, Bonding and Bridging). CRS has employed this approach successfully in more than 20 countries across the world to help conflicted groups, organizations and communities  find common ground and transform their disagreements and disputes peaceably. Through the 3Bs/4Ds communities can identify shared values and goals, envision a more harmonious future free from violence, conceive a plan to achieve the vision, and develop a plan of action to implement the plan.  BSCSP’s Theory of Change (TOC) is: “IF graduated processes of acceptance, dialogue and shared community planning are facilitated with meaningful participation of women, youth, diverse tribes AND diverse groups work together to strengthen the management of their natural resources and livelihoods, THEN social cohesion amongst diverse communities will be strengthened AND conflict risks will be reduced BECAUSE experience with applying the 3Bs/4Ds in over 20 countries globally demonstrates that this innovative methodology is a proven pathway to effectively address the root causes of conflicts and to peacefully manage natural resources.”  Through the well-established Migration Notification Systems (MNS), the project will ensure 1) swift detection of conflicts; 2) strengthening of livelihoods across diverse groups by Income Generating Activities (IGA); 3) enhanced opportunities for social interaction amongst competing groups through shared demarcation of migratory routes; 4) provision of animal healthcare services; 5) joint-management of natural resources and 6) promotion of youth participation. The project will strengthen locality- and regional-level Community Based Reconciliation Mechanisms (CBRMs) and Women and Youth unions to support these initiatives. Additionally, BSCSP will strive to strenghten women-led and women-focused CSOs, CSOsmen and boys; organizations, community leaders and other key stakeholders to promote meaningful participation of women and youth in peace building processes. BSCSP will support women’s organisations to advocate for equal rights and promote men and boys as gender equality champions in their communities. | | | | | | | | |

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? |
| ANSWER HERE:  CRS will implement the BSCSP in Mukjar and Wadi Salih localities in Central Darfur State. CRS chose these localities because they have been flagged as ‘’red,’ meaning that they exhibit critical violent conflict factors including land, pastoral/farmer, inter-ethnic conflicts and the presence of armed groups. The targeted communities were subjected to the highest levels of violence against African farmers during the peak of the attacks in 2004-2005. Dambar, Sindo, Artala, Deleig and Artalla suffered extensively and still are recovering from intense, protracted fighting between rebel elements of the SLA-AW and government-supported militias. CRS’ rapid conflict assessment across ten key villages and surrounding clusters between September 16-20, 2020 is the basis for the selection of these communities, and is referenced below.  CRS’s rapid assessment found many of the same issues being persistent in the 10 key villages that were targeted as those of the previous project implemented. It was found that root causes of conflict remained the same in many cases – consultations with relevant stakeholders revealed that the target communities would benefit from similar interventions which were successful towards peace building efforts in the previous round of funding.  **Types of Conflict:** CRS’ conflict assessment identified a mix of ethnic, farmer-herder, and resource scarcity conflicts. The assessment found that wounds and scars from the 2013-2014 tribal conflicts between Salamat and Messeria in Um Dukhun and Mukjar and south Wadi Salih still festered. The unresolved grievances from this period continues to impact the target locations and impede social cohesion. The assessment also documented tensions between farmers and pastoralists in and around Mukjar and Wadi Salih towns over water scarcity and land disputes. Most of the conflicts have been simmering disputes between farmers and pastoralists over crop destruction or between farmer and pastoralist youths in the markets and on grazing lands. Mukjar and Wadi Salih localities represent critical corridors in Central Darfur. Wadi Salih borders Chad from west, Mukjar borders the Central African Republic in the south and both Wadi Salih and Mukjar border South Darfur from the east. The geographical positioning of Mukjar and Wadi Salih with such high border diversity placea it at the heart of the largest livestock crossing from Chad and Central African Republic to Sudan. Frequent, intense use has impeded regeneration and has degraded this vital migratory route.    **Causes of conflict:** The root causes of conflict are movement of the Salamat tribe, coupled with the changed local power structure since the new government came into power, absence of migratory routes, decline of natural resources, and lack of livelihood opportunities. These factors have further exacerbated divisions between pastoral groups and the original landowners. Since the 2013-14 violence, the locality has witnessed increased cross border incidents between the pastoralists from South Darfur and Central Darfur impacting social cohesion. Documented evidence based on CRS’ experience in the area reveals that during the rainy season, pastoralists lead their animals to wadi shores, precisely where farmers cultivate their vital cash crops. In addition, competition among pastoralists for pasture has intensified over inadequate water points. Moreover, animal disease outbreaks have affected the livelihood of pastoralists, thereby contributing to a spike in robberies and other crimes. Finally, as the infrastructure within these communities has deteriorated, and access to liquidity has vanished, it has become increasingly difficult to initiate income-generating activities. In Mukjar all villages cited water, education, migratory route mapping and health services as their top priorities. In Wadi Salih, the villages cited microfinance opportunities, agricultural inputs, animal health services and vocational training.  This analysis built on the learning of CRS’s two most recent DCPSF projects, “Promoting Trust and Peaceful Coexistence in Mukjar and Um Dukhun 2016-2018 and Shaping Our World in Um Dukhun 2018-2020,” which found that young men are easily manipulated by conflict entrepreneurs due to lack fo education and opportunities. Additionally, the learning from CRS’s peace building efforts in Darfur hightlights the importance of active meaningful participation of youth, women and girls in peacebuilding. However, in spite of the many interventions in peacebuilding in the target areas there is still a need to promote active meaningful participation of women and girls in peacebuilding committees like Reconciliation Committees (RCs) and Youth Environmental Protection Clubs (YEPCs). Additionally, from a Gender Analysis carried out for the purpose of the project design in September 2020, it was found that lack of safe spaces result in women being reluctant to share their thoughts during public meetings. The rapid assessment found that most of the communities in target villages are utilizing reconciliation mechanism of the traditional ajawid systems. These mechanisms mainly address issues around livestock grazing, disputes in the markets and domestic concerns rather than tackling deep rooted causes of conflict.  The peacebuilding actors have not been able to aptly facilitate or provide oversight for traditional conflict mitigation measures and adequately foster social cohesion between pastoralists and farmers. Or between any other conflicted parties in the targeted villages and Mukjar and Wadi Salih. Further aggravating factors which limit the effectiveness of existing CBRM are a lack of mediation skills and compensation protocols for destroyed crops. Additionally, many reconciliation committees in the targeted villages have not been fully restored since conflict-related migrations and displacements occurred, resulting in key actors being unfamiliar with mediation and negotiation techniques and the reconciliation committees’ compositions that are not demonstrative of the ethnically diverse communities they serve.   1. **Stakeholders and their Mutual Relationships**   CRS conducted a stakeholders’ analysis in these communities to identify actors for peace and for conflict:   1. **Local Administration**: Includes Hakamat, Sheikhs, Omdas, Amir, Fershas and Sharati. Each of these members represented leader on specific level from Hakamas down to Sharti top of tribe’s leader. They are able to drive or mitigate the conflict. 2. Locality and State Governments: the higher reconciliation committee established by state government to resolve the conflict transferred from the localities. Both Mukjar and Wadi Salih have CBRMs to resolve conflict. 3. Police: only in Mukjar, Gasila, Deleig, Artala and Amar have police centers. they responsible for keeping the animals into custody that destroy crop farms until the reconciliation committee agrees on the compensation to be paid. 4. Traditional/Local Court: The local court is receiving unresolved cases from various reconciliation committees or the local administration so that they either decide to resolve the issue or refer to the higher reconciliation committee in Zalingei or Zalingei courts. 5. Civil Society Organizations: Civil society organizations in Mukjar and Wadi Salih include women and youth unions. These have been active in conducting some peace events in collaboration with local authorities of Mukjar and disseminating peace messages. A thorough mapping will be carried out to locate relevant women-led CSOs within the target areas during project implementation. 6. Pastoralists and Farmers: the farmers are African origin and are the vulnerable groups as a result of conflicts. The power between farmer and pastoralists are not balance and were been armed since begaining of Darfur crises. Pastoralists pushing the farmer to cultivate the crops very early. 7. Humanitarian Organizations: UN agencies WFP, and International NGOs including IMC, CRS and National NGOs include TDO and SDO are operating in Mukjar locality with various mandates in term of humanitarian assistance. And International NGOs IMC, CRS, DRC, and international NGOs include TDO, are operating in the Wadi Salih. 8. Line Ministries: Offices of Several Government Ministries are present and operational in Mukjar and Wadi Salih. The Ministry of Agriculture and Animal Resources has been supporting/facilitating implementation of early warning notification systems, however, after Darfur crisis this system, due to change in power dynamics, this system no longer exists. 9. Cross-Border Tribes: The pastoralists’ tribes who are inhabiting the border area take advantage of its porous nature to host criminals within their ranks. These criminals from the Mesaria, Salamat or Rezigat are one of the key drivers of conflict, as they attack and steal livestock from other tribes and quickly escape to other localities or states. 10. Alliances between Tribes: Some locations in Mukjar and Deleig are rich in terms of natural resources such as grazing land and water. These alliances between the pastoralists of the Rezigat and Mesaria tribes along the border area of Wadi Salih and Mukjar locality excludes the Salamat who claim to be the original inhabitants of the area.   **b) Situation / Conflict Analysis of Targeted Villages**  In recent times, the conflict has deescalated somewhat in many areas of Mukajr and Wadi Salih locality. However, the number of pastoralist-owned livestock migrating through these areas has substantially increased due to the border of these localities with South Darfur, CAR and Chad and the ongoing conflicts in these locations, placing significant pressure on the route. This pressure has increased the competition between the pastoralists from different backgrounds over natural resources such as water, grazing and farming land. As the natural resource base and livelihoods opportunity in Mukjar and Garsia villages continues to deteriorate, pastoralists search for new sources of water and pasture away from the traditional migration routes to sustain their livestock. Additionally, tribal identities and power dynamics in this part of Central Darfur are the root causes of this conflict with the proliferation of arm, local level disputes around livestock and land serving as the triggers. These erratic migration patterns are rarely communicated or coordinated between village communities and nomadic pastoralists, often leading to destruction of farmlands and violent conflict. Mitigating these local level triggers through reconciliation and addressing root causes of mistrust through local social cohesion and wider cross-tribal dialogue is key to ensuring peace and stability in these locations.  ***Bergi, Astani, Artala and Mukjar town,*** *Bergi* (Pop: 3,600), average of 17 km west of Mukjar town. *Astani* (Pop: 8,527), average of 30 km south of Mukjar town. and Artalla (Pop: 11,900) an average of 60 km east of Mukjar town.The main tribes in the area are Salamat, Fur, Bani Halba, Bani Hussein, Bornu, Falata, Gimir, Khozam and Masalit. There have recently been two large displacements in and out of the area as a result of the conflict between the Salamat and Misseriya in 2013 -2014, and conflict between Government and a rebel element of the SLA- AW. According to the assessment carried out, the community leaders are reluctant to openly discuss the conflict because they believe the conflict issues of power and land have tribal and political undertones. Though many people returned to their local villages, they are still suffering from insecurity as Salamat and Misseriya tribes have conflicted periodically across Mukjar locality and attacking farmers by pastoralists in Central Darfur. Returnees in these villages have also been faced with a lack of basic services. The main conflict, which occurred in these villages recently has been related to the destruction of farmers’ crops as a result of pastoralist livestock migration, with over 55 cases of crop destruction reported during the last harvest season  ***Amar Gaded, Segi, Deleig, Warrow, Baja***   |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | | **TABLE 1: Conflict Analysis** | | | | | | | **Locality** | **Villages** | **Identified Conflicts** | **Summary of Analysis** | | | | **Root Causes** | **Triggers** | **Actors** | | Mukjar | Artala | a) In 2020, One person from Bani Halba tribe was been killed by person from Nawaiba tribe, accusing the victim had a relation with his wife.  b) In 23 August 2020, a spat took place between Fallatah nomad tribe and Fur farmer tribe in the market between the youth then escalated to two tribe members.  c) In 2018, conflict erupted between Bani Halba and Salamat tribe when two youth from Salamat were killed in west Artala. The Salamat tribe accused and attacked the Bani Halba. Tensions continued for two weeks until the RC from Mukjar arrived and resolved the issue.  d) 15 cases of crop destruction in Artala village farms, due to lack of secondary migration routes, and water sources for livestock in the period September – October 2020. | Inter-ethnic divisions and competition over natural resources.  The Farm Protection Committee is not functioning. | Limited water sources and closing of secondary migratory route by the farmers.  Proliferation of arms among pastoralists.  Historical conflict between Bani Halba and Fur tribe over control Artala village. | The actors include farmer, tribes such as Bani Halba, Fur Burno tribes, tribal leaders and Hakam (Female singers). | |  | Bergi | a) In 2020, 60 cows destroyed 7 farms of Fur tribe in Bergi village. The pastoralist in charge of the cow fled preceding this destruction.  b) In May 2020, three sugarcane farms were destroyed by Messeria tribe animals.  c)In August 2020, Messeria tribe attacked a group of farms in Bergi village, demanded the farmers to leave their land.  d)In 2020, farmers were displaced from Bergi to Mukjar after they received a threat from Messerai willing to attack them.  e) In March 2020, conflict in Bergi market between two butchers from farmer and pastoralist sections erupted with regards to the space of the market stall. | Animal migration routes not clearly defined to protect cultivated farms as well as inter-ethnic divisions.  Pastoralists’ rest areas are located near farms of the farmers. | Smaller scale conflicts becoming bigger. Pastoralist and Farmer’s lack | Pastoralists, farmers and community leaders. Lack of mechanisms to compensate farmers as a result of crop destruction by livestock. | |  | Aostani | a) The major security instability has been due to one group of pastoralists from Salamat tribe threatening farmers using guns as well as robbing their money and other valuables. As a result, some farmers have left the village due to fear.  b)5 land conflict cases between Fur tribe and the new arrival from Salamat tribe have been lodged.  c)The Fur tribe leader in Aostani reported that, in 2020, Salamat tribe cows destroyed 30 farms in Aostani village.  d)Two land disputes occurred between Salamat and Meseria tribes in west Aostani village, three injuries resulted from these disputes. Issues are still pending in Aostani Community leaders. | Historically Salamat and Meseria conflict has been to gain control the land of Fur tribes. | The key trigger for current conflict between Salamat and Mesaria is that in 2018, an unknown person killed the two leaders from the Salamat tribe in Morlanga and one Omda from Gameer tribe in Amar Gaded market. | Tribal leaders, armed youth, and pastoralists and farmers.  Different tribal groups hold different political views and this also leads to conflict over politics. | |  | Mukjar | a) In October 2019 a small scale conflict between nomads and seasonal farmers, resulted in one death and severe injury of 10 farmers. This conflict further displaced about 300 people from Sindo to Mukjar who returned the same month after getting security guarantees from local authorities.  b) In 2018, one farmer killed was by two nomad youth who later fled.  c)In December 2019, 20 sheep of Fur tribes were stolen by nomads in South Mukjar.  d)In May 2020, 7 farms of sugarcane were destructed by the Messeria tribe at night.  e) In December 2019 one female farmer was killed by nomad youth at night east Mukjar town, the victim’s family followed the guilty for two day and arrested the perpetrator’s family.  One land dispute between two Fur tribe family resulted in 2 injuries and the issue also transferred to Zalingei court.  f) Conflict between the Salamat and Mesaria tribes flared up again in May 2019. | Inter-ethnic divisions, competing livelihoods; limited natural resources, gender issues | The movement of diverse livelihood groups following the conflict of 2004 and the conflict of 2013 placed Salamat pastoralists in areas inhabited mainly by non-Arab farmers.  The change of power balance after the change of NCP government. | Salamat pastoralist, Fur farmer, community leaders and political leaders in the Area. | | Wadi Salih | Garsila | a) In March 2020, armed nomads attacked police center in Amkhar village west Garsila, the attack happened after police arrested people and the pastoralist destroyed the farm  b) A trader from Tama farmer tribe was killed by nomads when he was returning from Amar Gaded market to his house in Garsila.  c) In June 2020, conflict broke out in Daba camp in Garsilla town, the conflict started when policemen has a dispute with a nomadic man in Daba camp which resulted in the death of nomadic men. As a resukt the nomads gathered and attacked the market which led to a death and 5 injury.  d)In October 2019, during the harvest period, pastoralists migrated over 3,000 livestock along the migratory route. During the migration, farms and water points were destroyed in south Garsila town. | Inter-ethnic divisions, competition over livelihood resources | Livestock rustling worsened the existing divides between the two groups. Change of power after change of NCP government. | Salamat, Fur, Meseria, Tama Rezigat tribes.  Tribes leadrs, armed tribes. And political leaders. | |  | Amar Gaded | a) In April 2020, conflict broke out between Fur farmer tribe and nomads in Amar Gaded Market. This resulted in the burning of 20 houses of Fur tribes and looting of 5 shops. The conflict started in the market when two youth from the nomadic tribe ordered the owner of a phone charging shop to stop playing music which the shop keeper disagreed with and killed one of nomad youth by gun.  b) In June 2020, 5 shops of farmers in Amar market were looted by four pastoralists using guns.  c)25 cases of crop destruction were reported during the harvest season | Limited access to shared natural resources leading to power dynamics / conflict between the farmers (Fur Tribe) and the pastoralists tribe. | Proliferation of small arms | Armed group from Salamat and Bani Halba pastoralists tribe need to have control over Amar Gaded village for their livestock. While members from four other tribes are trying to restore their farms after Darfur crisis.  Pastoralists’ youth don’t have livelihood options which had led to a spike in crimes | |  | Deleig | Conflict in Deleij 2019 between some Fur and Arab people in the market ensued. This conflict left 13 people dead, another 27 with gun injuries, 176 houses burnt down, and 72 shops completely looted. Another 4,030 households from other villages at the vicinity of Deleij town are reported to have also been affected by this security incident. Very little action has been taken by the GoS in response to disputes between farmers and pastoralists. | Inter-ethnic divisions and power dynamics between pastoralists and farmers/ competing over control for market and farmers lands. | Proliferation of arms among pastoralists tribes especially the youth.  Ongoing conflict that spreads out from smaller incidicents | A number of livestock owners from Targam tribes who are moving from South Darfur with their herds of animals to Deleig village.  Community Based Resolution Mechanism not functioning well. | |  | Warrow | In October 2018, a total of 20 farms were destroyed  In February 2019, three herds of livestock belonging to pastoralist from Targam tribesmen destroyed winter crops of one farmer from Fur tribe resulting in dispute between the two tribes. | Land dispute between Targam and Fur tribes. | \*Insecurity has led to concentration of livestock on the outskirts of Warrow village leading to overgrazing and limited water points for livestock. | Targam, Meseria, and Fur. | |
| 1. Relevance: Conflict Resolution Mechanisms and Access to Rule of Law |
| Gender & Inclusion  How does your project address issues of participation of and engagement with women and youth and demonstrate gender equality in its activities, with clear methodology of how women and youth will be engaged in all aspects of the project and especially in peacebuilding and conflict resolution mechanisms as much as possible. Projects must disaggregate the beneficiaries to indicate male and female including vulnerable groups; youth, minorities and people with disability, |
| *ANSWER HERE:*  The project’s targeted communities in Central Darfur’s Mukjar and Wadi Salih localities continue to face a high risk of conflict due to ongoing and persistent tribal tensions, leaving women, children, persons with disabilities and the elderly particularly vulnerable. Prolonged and repeated conflict in Darfur has impacted the lives of women and girls, with discriminatory practices and violence present in households and communities both domestically and structurally. IDPs and returnees who have suffered multiple rounds of displacement or conflict are especially likely to have suffered Gender Based Violence (GBV). Furthermore, female genital mutilation (FGM) remains a huge problem for women and girls across Sudan but particularly in rural and semi-rural areas. While FGM was criminalized in Sudan earlier this year, it remains a part of strong social and cultural norms for many communities, including in Darfur. UNICEF (2020) records its prevalence, estimating it to affect 87 percent of women and girls aged between 15 and 49 across the country.  The gender analysis carried out in the targeted by CRS showed that gender inequality is exhibited in key areas of life at the community level. Women are often excluded from leadership and decision-making roles within their communities. Political participation is heavily gendered, with decision-making bound to the public role of (male) breadwinner. Indeed, across Sudan, women’s needs and rights are rarely considered, and many policy decisions disenfranchise them. Despite their significant contributions to the smooth functioning of their communities, including working in the fields and markets, building houses, looking after the home and childrearing, Central Darfuri women have little access to decision-making power in the household or community. Furthermore, traditional Darfuri social roles tend to place the burden of caregiving solely on women, largely confining them to the home. The limited availability of livelihood opportunities for women and young people often leaves them entirely reliant on older male members of the household for income and survival. This makes women and youth, particularly children, vulnerable to discrimination and domestic violence. BSCSP will help Darfuri women utilize their resourcefulness, resilience and strong community ties by opening space for them to grow and build their confidence, gradually playing bigger roles in community decision-making.  War widows and orphans and other vulnerable groups in Darfur have poor educational opportunities and are prone to forced or cheap labour, hidden prostitution, and early marriage. Child marriage, which affects at least 34% of women in Sudan (UNICEF 2019), contributes to girls being forced to leave school early, limiting their literacy, numeracy, and, consequently, their future access to formal services and economic development opportunities, thereby perpetuating the cycle of poverty and inequality. The consequences of gender inequality and gender norms that limit girls and women from reaching their full potential also negatively affect men and boys. For example, in households with reduced livelihoods opportunities, boys are more likely to be made to leave school early and engaged in forced labour. Moreover, traditional masculinities reduce men’s opportunities to openly discuss conflict-related trauma, often perpetuating cycles of violence, discrimination and inequality. Where post-conflict trauma or lack of economic opportunities also impact men – as is the case in Darfur – violent practices against women and girls are exacerbated (UNWOMEN, 2018).  This intervention seeks to address these challenges through a multi-layered, inclusive approach to its peacebuilding activities. The project aims to support women and youth to play a stronger role in conflict reconciliation and mitigation decision making, through building their capacity and confidence as well as engaging men and boys, as key gatekeepers. BSCSP will provide capacity strengthening activities and platforms, bringing together women and youth groups to develop skills. The approach is complemented by sensitising men and boys and orientating powerful men, including community and religious leaders, as agents of change, championing women’s empowerment from a position of enhanced understanding by integrating CRS’ signature 3B/4D approach to peacebuilding, promoting a shared vision for the future. The 3B/4D approach, which builds empathy and understanding within communities, will empower women and youth to use their voices to demand change, while at the same time encouraging male community leaders to open space for women, having a new shared understanding. BSCSP will thereby improve inclusiveness of existing CBRMs by ensuring that leadership from diverse competing groups, women, and youth are represented and that the leadership is trained on conflict sensitivity and social cohesion. The CBRMs will be given training focusing on the gendered and diversified nature of peacebuilding and community stability, highlighting the fundamentality of inclusive, diverse, and open peace platforms.  The project aims to ensure the participation of women and youth, including those from marginalized communities, in the project CBRMs is meaningful, with activities which encourage active and meaningful participation both within CBRM structures and in public life more generally. These activities include capacity building and training sessions designed specifically to help build women, youth and other marginalized groups’ knowledge, confidence and capacity ensuring they well equipped to participate actively. The project also recognizing the role men play as gatekeepers to much of the public realm, will simultaneously engage men and boys as agents of change. Specifically, the project will engage key male actors to organize gender sensitization sessions, highlighting the necessity of women’s role in peacebuilding and public life at local, regional, and national levels, as well as the benefits of such participation. From a position of enhanced understanding, these “gender champions” will be able to utilize their social standing to support and promote women’s participation in not only the project structures, but more broadly throughout the public realm.  BSCSP will begin with mapping and capacity building of local women’s organizations that have a focus on peacebuilding. As well as providing tailored trainings that target identified organizational gaps, BSCSP will also provide peacebuilding, reconciliation, and leadership training to the target women’s organizations, improving the chances of sustainable improvements in women’s participation after the project cycle. Targeted women’s organizations will be encouraged to promote better understanding of basic human rights for women and girls, including protection from FGM and early marriage, through the sensitization of community leaders and women’s, mothers’ and youth groups. Moreover, BSCSP plans to strengthen links between women’s and youth groups, encouraging collaborative enterprises promoting shared goals, such as women/youth-led theatre shows advocating gender equality and women and youth empowerment.  BSCSP also has a large IGA component designed to economically empower vulnerable groups and combat harmful practices, such as removing children from school early, early marriage, and child labour, which are all associated with poor livelihood opportunities. BSCSP will target particularly vulnerable IDPs, returnees and members of host communities, including widows, abandoned women, women who did not complete primary education, youth, the elderly, and those from marginalized and minority communities, from diverse tribal groups to take part in the project’s IGAs. The IGAs are based on context specific activities that are viable for the targeted groups and were drawn out of previous consultations with local women and youth, including handicrafts, bakeries, and small irrigation schemes. The economic recovery training will also help to prepare youth and women to generate stronger livelihood opportunities after the crisis.  BSCSP will use various bridging activities, utilizing the 3B/4D approach, to ensure the inclusion of diverse demographic and ethnic groups. For example, Saving and Internal Lending Communities (SILC) will strengthen economic networking, connecting pastoralists and farmer groups through mutual economic empowerment, reinforcing societal links to improve the human and financial assets of all. Men, women and youth from diverse groups will be encouraged to participate in SILC activities as both group members and SILC Field Agents (FAs). Natural Resource Management (NRM) committees such as Water User Committees (WUCs) will also include women and youth representation from diverse tribes, fostering community ownership and shared vision for NRM.  Using a “Do No Harm” approach, CRS will consider women, youth and other minority groups’ needs and aspirations without exacerbating broader tensions and potentially leading to negative actions taken against them. Specifically, to mitigate against harm, CRS will consult target individuals on their needs, consistently engage with the broader community, monitoring levels of conflict, changes in community dynamics, and risk factors. The 3B/4D approach proposed in this project will play a central role in helping conflicting groups develop and embrace a shared vision of the future. Through the 3B/4D approach, BSCSP will work with a range of members from diverse tribal groups, including men, women, youth, PWD and others to celebrate diversity and build a shared vision of the future. The approach helps conflicting groups to move away from unhelpful labelling and categorizations based on ethnicity or tribal differences. Fostering a diversity of opinions will provide the checks and balances necessary for building trust and promoting the peaceful co-existence of Central Darfur’s diverse 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?  Below are few tips, however, for more details please refer to the annex xx DCPSF CfP ToR |
| ANSWER HERE:  The goal of BSCSP is to contribute to inclusive and sustainable peace through supporting local, grass-roots level peace and stability whilst promoting and amplifying the voices of women and youth in these processes. To contribute towards this goal BSCSP will support 46,060 individuals through four DCPSF outputs based on the theory of change that IF graduated processes of acceptance, dialogue and shared community planning are facilitated with meaningful participation of women, youth, diverse groups, AND diverse groups work together to strengthen the management of their natural and livelihood resources, THEN social cohesion amongst diverse communities will be restored AND conflict risks will be reduced BECAUSE this innovative pathway will have provided viable alternative for local communities to address the root causes of conflicts and adapt strategies to jointly manage natural resources.  CRS selected 8 villages in Wadi Salih and Mukjar localities and conducted a rapid needs assessment, Conflict and Development Analysis (CDA) and a gender analysis in September 16-20 2020. The analysis helped to gather information, establish an initial background and understanding of the conflict and gender dynamics of the targeted villages. CRS used focus group discussions with community leaders and representatives and key informant interviews on relevant themes (water, health, education, youth, food security, gender dynamics and livelihoods), to obtain a general overview of living conditions and the drivers of conflict within the targeted villages.  The assessment team applied CDA tool to analyze the current situation in the targeted locations using the CDA’s 7 steps. The results of the assessments were used to identify conflicts in each assessed village to determine and understand the root causes, triggers and actors in the conflicts. CRS also identified gaps in local conflict resolution to determine village-level interventions as informed by the analysis summarized in Tables 1, 2 and 3 and barriers that hold back women and girls from meaningfully participating in these processes.  **Output 1: Community-based conflict resolution and reconciliation mechanisms are in use and working effectively to resolve conflict.**  BSCSP will address the gap related to the limited functionality of eight Community Based Reconciliation Mechanisms (CBRMs) in targeted locations. As noted above, the functioning reconciliation committees comprise mostly of men from majority tribes meet mainly during harvest season to resolve disputes around crop destruction. These groups must do more than decide on crop compensation and must be representative of the populations they operate in. They also need to be able to understand and address the root causes of mistrust. BSCSP will train CBRM groups with an average of 24 members of diverse groups including females, youth, members of different tribes and nomads on conflict resolution, mediation and Do No Harm. Since some of the reconciliation mechanisms in place in the project villages do not adequately include female or youth participation, the project will work with communities to identify respected and active female and youth leaders who can be trained and integrated into the existing reconciliation committees. The training workshops will directly benefit and recruit 84 adult females and 100 male among a total of 184 CBRM members.  BSCSP will also improve the relations between communities through the innovative 3Bs social cohesion approach (‘Binding, Bonding and Bridging) combined with the 4Ds of Appreciative Inquiry (Discover, Dream, Design and Deliver). Binding facilitates self-transformation; bonding solidifies relationships within a single identity group; and bridging creates and strengthens inter-group trust and solidarity. BSCSP will also build on CRS’s existing peacebuilding program in Central Darfur and adopt already tested and validated Early Warning and Migration Notification Systems, a step-by-step process to address grievances and prejudices and allow communities to plan for a shared vision of a peaceful future.  CRS will conduct a 3Bs/4Ds Training of Trainers (ToT) for BSCSP partners, civil society organizations and University of Zalingei (UoZ) peacebuilding advisors (who CRS already has an existing relationship with) and then UoZ and CRS partners will conduct the 3Bs/4Ds cascading trainings for the local CBRMs (to be called Reconciliation Committees). Trained Reconciliation committees’ members will further train other committees such as Water / Natural Resource User Committees (WUCs), SILC groups and Community Animal Health Workers (CAHWs) to ensure permeation of the approach and a shared vision for a cohesive society across all actors. The 3Bs/4Ds approach will begin to instill in community members the desire to remain peaceful along the borders of Wadi Salih and Mukjar to draw closer to a shared vision. The Binding step allows individuals to enhance their agency as artisans of peace by reflecting on and recovering from the injustices they feel they or their group has faced while Bonding encourages groups to undergo a similar process regarding their grievances or offenses, to envision a peaceful future and plan how they can achieve that vision. Finally, Bridging serves as a means for diverse and often competing groups to begin dialoging and joining together for mutually beneficial actions which will help to achieve a common vision for a cohesive society based on trust and accountability.  The local administration mechanisms in Darfur have served and continue to serve as a means to peacefully resolve conflicts. Support for these processes will continue. However, without a methodology to allow for all segments of Darfuri society to heal from both distant and current wounds and begin forming a desire to let go of ethnic and livelihood-based biases and discriminations, lasting peace cannot be achieved. The 3Bs/4Ds methodology will help to start this process through striving to end the cycle of revenge attacks and retributions so common in the conflict dynamics in these communities.  The reconciliation committees will also help to address the common triggers of conflict through the migration notification system (MNS) that CRS has developed over the years, which will be transformed into an early warning system and information sharing system where communication will pass between CBRM not only on migration movements but also on actions and events that could trigger an outbreak of violence or escalate conflict. This innovation recognizes that recent large-scale conflicts between the Mesaria and Salamat have resulted from escalation of minor incidents that could have been mitigated had migration tracking mechanisms connected communities for conflict awareness and prevention.  **Specific Roles & Responsibilities of TDO Under Output 1**  TDO will mobilize Reconciliation Committees and the communities and monitor effectiveness of trained community structures. TDO will also train 6 CBRMs on early warning notification systems and identify early warning focal point persons from different groups. TDO will carry out regular monitoring of the reconciliation committee meetings and check their records and will also conduct periodic project perception surveys.  ***Output 2:* Peace dividends for community interdependence and co-existence delivered**  The 3Bs/4Ds will target both the Mesaria and Salamat as the main conflicted parties in these communities as well as both pastoralist and farmer groups with livelihoods and income generating opportunities. The Savings and Internal Lending Communities (SILC) groups established in each community will provide an opportunity for diverse populations to join for mutually beneficial initiatives, such as small scale agro-enterprises. This will allow returnee farmers to start up new economic activities and pastoralist communities to diversify their economic opportunities. The social cohesion promotion through the 3Bs/4Ds initiatives and the SILC groups, will encourage opportunities for increased trade and economic exchanges between farmers and pastoralists. CRS will facilitate formation and active saving for 36 Savings and Internal Lending Communities (SILC) groups led by eight trained SILC Field Agents (FAs), specifically targeting women, given their economic importance in the family and role in household resilience and their difficulty accessing capital. 8 FAs, one from each of the targeted villages, will first receive a ToT on the SILC methodology. The eight FAs will also receive the 3Bs/4Ds trainings which will be facilitated by partners and reconciliation committees and they will then organize four SILC groups each, with up to 15-25 people per group, for a total of approximately 800 participants. These groups will have approximately 640 females (448 adult and 192 youth) and 160 males (112 adult males and 48 male youths).  In the process, the specific SILC group’s new identity, diverse leadership structure, and shared goals, will lead members to form intra-group bonding. Although ideally SILC groups are self-selecting, FAs will facilitate formation of groups encompassing the diversity of the community and encourage celebration of group members’ successful IGAs. Members will be trained in financial management and business practices and will receive support from FAs in the functioning of their income generating activities IGAs. SILC will provide the platform for the delivery of a range of economic strengthening skills. These include management skills, and marketing and business skills. Participation in SILC improves the individuals’ and communities’ ability to better manage existing financial resources, allowing them to save and borrow for productive and provident activities. With improved financial management, participants will be better able to provide adequate care to their families and overcome some of the long-term economic effects of the conflict. Through participating in SILC, communities will have access to appropriate and affordable financial services, such as savings, loans, and a social fund for emergencies. These new opportunities serve as entry points for a more connected and cohesive society, particularly when the gains are felt across diverse groups. SILC creates an effective platform to deliver financial education (FE) marketing and business basic training, gender training and mentoring to be able to invest in successful IGAs.  All groups assessed depend on markets for their livelihoods. Markets provide a platform for trade and employment opportunities for youth, including petty trade such as tea selling and an opportunity to engage in IGAs such as bread making for women. Also, markets will provide a platform for interaction, dialoguing and appreciation of the various livelihoods pursued as well as inter-economic linkages. BSCSP will build 2 new markets with 40 market stalls in total, form and train two market committees composed of 20 men, 10 women and 10 youth with representation from different tribes to manage the use of stalls. Overall rehabilitated/revitalization of the market stalls are expected to benefit a total of 4000 people comprising of 1800 men and 2200 women from diverse tribal backgrounds. This will serve as a Bridging activity for diverse groups to come together for a common mutually beneficial cause. Prior to bringing competing groups together for this activity, Bonding will occur at the single-identity group level to ensure the commitment of each group to work peacefully with their neighbors on this venture and to map out potential risks and desired rewards.  It was found that a lack of services has caused tension between the different parties. CRS aims to increase access to services as part of peace dividend. In collaboration with the communities, CRS will also build 2 schools and health center dependent on the need of the communities most in need of basic services. CRS will engage community members to ensure people are aware of the new services available for their use as a result of the project.  While CRS will be supporting beneficiaries to develop IGAs, these will be self-selected based on their existing skills and interests and funded by the savings and small loans materializing from the SILC groups and CRS will not advocate for any IGA. CRS will continue supporting SILC members to determine the best use of their loans to fulfil the existing needs and interests in their communities.  BSCSP will conduct total of 30 community dialogues in pastoralists’ rest area (Sawanis) and along migratory routes between Salamat and Mesaria using the social cohesion approach. Through the 3Bs /4Ds, SOW will train pastoralists and their communities will jointly complete mapping to identify gaps which could lead to conflict and internal resources which they can best use for peace. One anticipated result of this mapping is a list of Veterinary services/activities that pastoralists (particularly Salamat and Mesaria) and agro-pastoralist tribes wishing to jointly undertake to increase their animal production and foster social cohesion though cooperation among ethnic groups along migration routes and Sawanis. To increase the cooperation over natural resources SOW will demarcate 4 main migratory routes each 40 or 50 km long using cement sand blocks to ensure access to natural resources by pastoralists with minimal negative effects on farms. The demarcated routes will be manned by migration route committees of 15-20 community members mainly community leaders including selected youth and women.  **Output 3: Women´s organisations, including those representing pastoralist women, empowered to meaningfully participate in local and State-level peacebuilding platforms.**  Empowering tribally, socially, and generationally diverse women’s organizations and facilitating social change at grassroots level are central to the activities planned under Output 3. This output delivers a range of activities that combine to promote confidence and build capacity of women and to facilitate women and youth-led advocacy sessions and theatre productions encouraging gender-focused social change. While working with women’s organizations and youth groups, the project will simultaneously sensitize men and boys on the benefits of women in peacebuilding, turning men with high social standing into “gender champions” for women’s active role in public life. The gender champions, after being sensitized on gender equality and the importance and benefits of women in public life, will reach out to others in the community and speak publicly on the things they have learnt and the need to change.  CRS will map and assess local women’s organizations that have a focus on peacebuilding using CRS’s subrecipient and HOCAI (Holistic Organization Capacity Assessment Instrument) tools before conducting capacity building on 6 organizations on identified organizational structural and business management gaps such as Human Resource Management, Financial Management, logistics and operations. These will support the women led organizations to be stronger and be competitive enough to receive funding from donors in the future. CRS is committed to safeguarding and accountability, as a result, the selected organizations will be trained on safeguarding and accountability, CRS staff will also mentor the organizations over the course of the project implementation. Furthermore, in order to ensure that the organizations are technically sound, CRS will provide training and mentoring on peacebuilding, reconciliation, leadership skills, programme implementation, monitoring and evaluation. This will be complemented with close supervision and support from CRS to the trained women’s organizations to conduct community focused advocacy sessions to increase the number and quality of women’s participation within the CBRMs and other project committees. In collaboration with youth groups and local schools, the women’s organizations will support youth-led theatre productions highlighting the negative impact of harmful traditional practices and gender norms on society as a whole, as well as ways in which such norms can change and develop for the benefit of all. CRS will work with local schools to carry out quarterly drama sessions in each of the eight villages, culminating in performance art competitions with a focus on the positive and negative impacts of gender, age and social norms on different groups, the benefits of diversity within peacebuilding structures, and the importance of the retention of girls in school. Promoting girls’ education today helps ensure women’s empowerment in the future, in peacebuilding and beyond.  In addition, 3,200 child-friendly leaflets in local languages promoting knowledge and understanding of the laws and legislation around FGM and early marriage, will be printed and disseminated to PTAs, community leaders, and children, promoting basic human rights, helping to protect girls from harm, and reducing GBV-related conflict. CRS will link these local organizations with bigger more national spheres where such advocacy is taking place. This will promote learning and exchange between local and national level women’s organizations.  CRS will leverage the expertise of the in country Gender and Safeguarding manager as well as the East Africa Regional Office (EARO) Gender working group and specialist advisors to support this component. The project has been designed with support from both the in country gender focal people and the EARO gender expert to ensure that complex issues of the relationships between power, gender, society and culture are taken into account.  **Output 4: Improved networking, coordination, and learning between local and state level peace building institutions**  BSCSP will engage tribal leaders to jointly accept, forgive and develop a shared vision for peace and then to work together to achieve this vision. This process will occur in parallel to the peacebuilding initiatives taking place in the villages so that each local society works to adopt parallel paths of social cohesion. In this process, BSCSP will cooperate with locality and state level youth and women unions to reinforce women and youth roles in regional peace bodies and strengthen Hakamats (women war praise singers) to sing peace songs rather than war songs at social events. This popular approach of engaging women will serve as an opportunity for them to go through the 3Bs/4Ds process in a safe space that allows them the opportunity to share their own reflections and make connections across ethnic groups. To ensure roll out towards this output, facilitators from the University of Zalingei Peace and Development Center will conduct single 3Bs/4Ds workshops for targeted civil society, women and youth groups, traditional leaders, higher reconciliation committees and relevant state actors for a common understanding and approach.  Because of the fragile nature of relations in the targeted communities, CRS and partner will train the members of youth and women unions to design contextualized peacebuilding activities to raise awareness and disseminate key peace enhancing messages as a bridging activity across diverse groups in four proposed peace forums  Four coordination meetings will be held for networking and collaborative initiatives involving the locality level reconciliation committee and representative from village reconciliation committees. Networking and collaborative initiatives involving the higher reconciliation committee, at the state level, locality level, and representative from villages RCs will convene to discuss and disseminate regional agendas of reconciliation and peacebuilding and to diffuse lessons and best practices every six months. These networking and collaborative initiatives will be implemented based on the mainstreamed Do No Harm approaches applied to all activities under this project with recognition of the highly volatile and tense relations of the ethnic groups in this area and recent history of destructive recurrent conflict in the targeted communities. Activities will be discussed with community leaders of each relevant group prior to introduction to confirm appropriateness of determine modifications needed for improved success and the safety of all involved. It is hoped that employing the 3Bs approach even among these leaders will foster greater openness to constructive dialogue as has been witnessed with the use of the 3Bs with high level leaders in the Central Africa Republic.  **Do No Harm and Conflict Sensitivity**  CRS prioritizes safety, dignity, and avoids causing harm by preventing and minimizing as much as possible any unintended negative effects of its intervention which can increase population's vulnerability to both physical and psychosocial risks. g Hakamat to be more involved in singing for pea CRS will analyze and assess the potential impact of the project on the local context; 2) analyze and assess the impact of the local context on the project; and 3) act on this understanding to prevent and mitigate harmful impacts. The project will ensure that targeted beneficiaries have safe access to assistance and services based on need and without any discrimination. BSCSP will be transparent and will consult with conflicting groups on activities that will require interaction and participation by antagonists. These interactions will be designed to be peaceful and relationship building to foster acceptance and sustainability from the start of cross-group interactions. The Project will also seek support from local leadership and religious leaders on its purpose to ensure a safe space for interaction by conflicting groups is availed in order for project activities to take place. The project will ensure equitable access to project activities to all targeted community members to dispel any further alienation and will identify key figures in the conflict and transform them into key agents of peace (e.g. using the Hakamat system as a way to target women not just as hakamat singers but also as key figures in drafting a shared vision for peace in their communities). BSCSP will provide communities with the tools to inform how they may best protect themselves by involving communities in Risk and Resource mapping to continue monitoring conflict triggers and to inform the safety of each activity to be undertaken as part of the project.   |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | | **TABLE 3: Planned interventions** | | | | | | | | **VILLAGES** | **PEACEBUILDING GAPS** | **PLANNED INTERVENTIONS** | **Female** | | **Male** | | | **Adult** | **Youth** | **Adult** | **Youth** | | All 8 targeted villages with some form of CBRMs in place | \*Varied representation of men, women, youth and other ethnically diverse groups in CBRMS  \*Inexperience and lack of commitment to address long-term and inter-tribal conflict | \*Reformation/Revitalization for 8 RCs to purposefully include women and youths in reconciliationcommittees’ structures  \*Strengthen capacity and commitment of key stakeholders to lasting peacebuilding, conflict resolution, reconciliation and conflict-sensitive programming  \*Promote openness, healing and confidence building measures and community dialogue intra-/inter-communities through 3Bs approach  \*Do No Harm and Gender training | 40 | 44 | 60 | 40 | | All 8 project locations. | Women and youth participation in peace initiatives and leadership in committees | \*Strengthen peace committee purposeful inclusion of youth and women  \*Promote and transform negative indigenous roles into peace building and reconciliation processes and peace events | 40 | 44 | 60 | 40 | | All 8 project locations | \*Deep mistrust between conflicting tribes  \*Lack of interaction between youth and women from different tribes;  \*Limited economic opportunities especially for youth and women | \*Enhance community managed and sustainable access to financial services through SILC and IGAs.  \*Conduct IGA trainings based on expressed needs of diverse communities, | 448 | 192 | 112 | 48 | | All 8 project locations | Conflict over common natural resources | \*Demarcate main migratory route and secondary routes through a community consensus involving all tribes for both farmers and pastoralists | 5080 | 2100 | 9100 | 3900 | | Mukjar and Wadi Salih | Inter- tribal competition for resources | **\*R**ehabilitation for 2 pastures around the migration routes/Sawani | 8400 | 3600 | 12600 | 5400 | | All project locations. | Lack of regional level commitment to social cohesion | \*Members from project reconciliation committees come together to share best practices and promote regional-level across tribal cooperation with 120 representatives  \*Build a network between Women Unions and Youth unions to build peacebuilding skills among youths towards sustainable peace.  \*Higher reconciliation committee, at state level, locality level RC and representative from villages' RCs discuss and disseminate regional agendas of reconciliations and peacebuilding.  \*Women & Youth Unions to Conduct Peacebuilding events to Emphasize and disseminate peace messages in project areas | 14000 | 600 | 10500 | 4500 | | Total[[1]](#footnote-2) |  |  | 28,008 | 6,540 | 32,488 | 13928 | |
| 1. Results: Innovation   In what ways is your project innovative? |
| *ANSWER HERE:*  CRS will use its 3Bs/4Ds social cohesion approach, which it successfully tested and validated across over 20 countries in the world. CRS is currently scaling up the methodology in several more African countries. The methodology described elsewhere in this proposal, has been documented in a CRS publication,  “Ties that Bind: Building Social Cohesion in Divided Communities”, the second edition of this is anticipated to be released by the end of 2020. The 3Bs/4Ds training will be offered to members of the reconciliation committees including men, women and youth. The approach will lead to awareness raising campaigns led by women and youth unions to facilitate dialogue between conflicting parties. Through the methodology, BSCSP will bring together the higher reconciliation committee at state level, locality level RC and representative from RCs discuss and disseminate regional agendas of reconciliations and peacebuilding and diffuse lessons and best practices. |
| 1. Results: Monitoring and Evaluation   How will you measure change in your project? What are your plans to monitor and evaluate your project? |
| *ANSWER HERE:*  CRS developed and introduced the MEAL policies and procedures (MPPs) since October 1, 2015. The monitoring, evaluation, accountability and learning (MEAL) policies and procedures reflect CRS’s medium-term vision for advancing MEAL. CRS believes that consistently high-quality MEAL contributes to superior program performance and quality assurance that over time enriches integral human development. What characterizes CRS is that: it is closely following up with all projects to adhere to MEAL Policies and Procedures MPPs, (ten policies and 24 procedures auditable by HQ MEAL unit). The MPPs, help in operationalizing MEAL activities and plans throughout the project live. The main purpose of the MPPs is to establish a systematic and consistently applied set of requirements for the development, conduct, management and utilization of high-quality MEAL results.  BSCSP will establish a comprehensive community led MEAL system based on CRS’ innovative and proven SMILER approach i.e. ‘Simple Measurement of Indicators for Learning and Evidence‑Based Reporting’. The project staff will develop a manual that will include the project’s results framework, ME plan, indicator performance tracking table, detailed implementation plan, data flow maps, data gathering forms, report templates, data management plan, and a communication and reporting map. The main monitoring activities will include the tracking of all project inputs monthly (including budget tracking), intervention-specific outputs, beneficiary tracking by output, and impact monitoring for activities implemented. The project will conduct a bi-annual perception survey to verify effectiveness of the CBRM in place and undertake quarterly monitoring visits to project sites. An independent end of project evaluation will document the effect of the project on the social cohesion of the targeted communities.  A Darfur (Zalingei) based Senior Program Officer (SPO) with expertise in peacebuilding and livelihoods will be responsible for the overall project and financial management. The Head of Programming will also review and submit all donor reports and provide regular updates in Khartoum sector coordination meetings. The Head of Programming will be supported by the HQ on risk assessment and mitigation strategies and ensure compliance to all DCPSF requirements including timely implementation. Day to day project activities will be coordinated by a senior national project officer based in the targeted localities supervising project officers who will implement CRS activities and monitor and provide guidance to partner staff. The Program Officer (PO) will be responsible for project activity implementation and monitoring of outputs together with the two NNGO field staffs based in Mukjar and Garsilla. Using standard MEAL reporting tools, progress on project implementation will be monitored primarily by the Program Manager, field level partner management and CRS staff responsible for collecting data on activity and output indicators. The PO and officers will support the SPO through collecting and analyzing data on output and outcome indicators that will feed into the progress reports to DCPSF. The SPO and PO will conduct weekly field monitoring visits at the beginning of the inception phase of the project and quarterly thereafter; to support quality of implementation and coordination with stakeholders to ensure complementarity and synergy of activities with other actors in Wadi Salih and Mukjar localities.  Per the MPPs all projects have to conduct quarterly reflection meetings, where the project staff (both CRS and partners’), meet to reflect on project monitoring data. Purposes of the reflection meeting are:   1. Assess strengths and weaknesses in implementing project activities and achieving their outputs, 2. Learn lessons to improve project planning and implementation. 3. Help project team for periodic evidence-based adaptive project planning and implementation.   CRS will receive guidance from the Regional Technical Advisors for Peacebuilding, WASH and livelihoods to ensure programming quality and building staff capacity. CRS’s national gender advisor will provide the training of trainers to project staff and partners on the unique role of gender in peacebuilding and best practices for incorporating women into the processes and also help in developing gender-sensitive indicators.  ***IR1:*** will measure effectiveness of the existing CBRMs by tracking community perceptions on inclusion of both diverse tribal groups and women and youth, frequency of meetings and community access to CBRM in the case of a dispute. Additionally, CBRM effectiveness will be measured by the community’s perception of their ability to successfully resolve the issues brought to them. These points will be referenced by a baseline of the status of the existing CBRMs.  ***IR2:*** will be measured by the number of IGAs developed, the number of IGAs that achieve cross-communal economic interaction and the perceptions of the communities of the increase of these interactions as referenced by a baseline.  ***IR3:*** will be measured by the participation of women in awareness raising sessions and locality and State-wide interaction meetings on peace and reconciliation. A monitoring tool will be developed for these meetings to ensure that each committee has an opportunity to share successes as well as to ask for assistance from other committees in mitigating conflict if needed. The tool will also ensure that plans are discussed to encourage wider cross-tribal cooperation ideas within the power of the participating committees to carry out.  ***IR4:*** Will be measured by developing a graduation checklist to gauge and rank civil society organizations in terms of their capacity to develop, design and implement plans to link-up and collaborate with others in peace initiatives at locality and state and national levels.    Perception surveys will be undertaken biannually to gauge project effectiveness and inform the potential need to adjust approaches to ensure that project objectives are being met. CRS’s existing peacebuilding programing in this challenging locality will assist in obtaining approvals required for ME tasks, while a new Recovery, Returns and Reintegration (RRR) sector project will allow for tracking DCPSF returnee beneficiaries receiving other services. CRS and the project partner will ensure that perceptions surveys (as well as all monitoring and evaluations) target diverse communities in a representative manner as these will be conducted in both villages and nomadic damras. The baseline conducted at the start of the project will determine current community perceptions on access to, inclusiveness and functioning of CBRM, IGAs and social services as well as the baseline levels of conflict in the targeted communities and the ability of the existing reconciliation committees to successfully resolve those conflicts and have their decisions carried out. These baseline results will be used as a reference for the perception surveys.  The BSCSP MEAL plan contains a baseline in the first three months of the project and a final evaluation after project close. The MEAL system emphasizes a participatory approach that reflects the voices of all parties involved in the project, while complying with donor’s requirements. The perception surveys undertaken will also allow women, men and youth and other diverse groups to participate in MEAL activities by setting a minimum threshold for the number of responses which must come from women and youth community members. In the end of the project, CRS will conduct final evaluation of the project and disseminate the results among all relevant stakeholders for promoting learning.  CRS will be accountable to the affected populations by ensuring their participation and feedback in program identification, design, delivery and learning. CRS’s approach includes four pillars of accountability: i.e. (i) risk management; (ii) capacity assessment and performance monitoring of implementing partners; (iii) monitoring and reporting, and (iv) project and partner auditing. CRS will provide space for communities to shape their own recovery and for CRS and partners to better deliver against its commitments to stakeholders, including the people CRS serves and the resource partners who make assistance possible. CRS will actively seek input from project participants about activities, including any concerns related to bringing groups in conflict together and work jointly with communities to address concerns and mitigate risks. CRS will facilitate the establishment of appropriate and inclusive channels for feedback to be accessible to targeted communities and their leadership through each phase of the project cycle, based on consultations with women and men of different ages and ethnicities within the community. CRS will use the whiteboard to communicate key messages and share feedback and project activity meetings for feedback. These feedback channels not only respect the right of affected communities to have a say, but also improve the efficiency and effectiveness of aid delivery. A clear approach of counting project beneficiaries is in place. This is known as the Participants Services Delivery Indicator (PSDI); where direct and indirect beneficiaries are counted according to program areas and service delivery areas while trying to avoid double counting. A full catalogue is developed to facilitate the process of counting beneficiaries.  **Accountability & learning:**  BSCSP will apply an approach to accountability and learning that will meet DCPSF needs, while recognizing the central importance of dialogue with project communities, HHs and individuals in which beneficiary feedback on project interventions informs project activities. This approach combines information from the require indicators (see Performance Management Plan), while also valuing indicators of progress and impact suggested by community members. Effective data collection and dialogue on project delivery, quality of services provided, satisfaction and progress will lead not only to better project performance and results, but also create a greater sense of ownership among beneficiaries, thereby enhancing the likelihood of achieving broad-based impact and longer-term project sustainability.  CRS and partner will work with key stakeholders to ensure systems of community representation are fair and representative, enabling the most marginalized, vulnerable and affected to have a voice and that information on BSCSP activities in Wadi Salih and Mukjar is transparently, appropriately and correctly disseminated to the communities to manage expectations through local authorities such as HAC and others line ministries of relevance. |
| 1. Results: Sustainability |
| *A*NSWER HERE:  Through the 3Bs/4Ds approach this project aims to expand, strengthen and sustain local community capacity for reconciliation. Communities have not enjoyed prolonged peaceful co-existence since the end of the major Darfur conflict. Localized conflict with ethnic and tribal undertones intermittently erupt, further deepening mistrust between conflicting parties. The 3Bs/4Ds will help communities reconcile, which will lead to sustainability of the project results.  Addressing the grievances which are behind the root causes of conflict in the project communities in Mukjar and Wadi Salih will sustain the interest to these communities to continue to work with one another through the CBRM, in SILC groups, in WUC and at the wider locality level. As many CBRMs are trained only on conflict management, they fail to continue meeting and seeking solutions, but rather wait until a conflict has erupted. Through the 3Bs approach, communities will be joined for meaningful connector activities which aim to continually draw competing livelihood and ethnic groups together even when there is not an immediate conflict threatening their community.  Using the 3Bs/4Ds, will promote transformation at both the individual and community level, putting into place systems and structures that will ensure sustainable change in targeted communities beyond the life of the project. Through BSCSP the targeted communities will begin to develop a harmonious and functional environment to pursue their livelihoods, which will be instrumental in avoiding crises and in laying the foundation for intergroup collaboration even after the project. The project will encourage local leadership to use their influence to bring about positive change during and after the project period.  CRS’s diverse programming in Central Darfur provides an opportunity to connect BSCSP activities to other projects to help achieve sustainable change. Plans will be developed for the sustainability of each activity, with targeted groups developing action plans with persons responsible identified to ensure continuation (WUCs, youth in SILC groups, etc.). All activities will be discussed with community leaders of each relevant group to confirm appropriateness and determine modifications needed for success and the safety of all involved. CRS will hold consultations with local GoS, NGO, and community stakeholders before project activities begin. CRS will also hold quarterly reflections with these stakeholders to ensure agreement on project outcomes, as well as any necessary adaptations to the project activities  Restructuring of CBRMs to include diverse groups, youth and women will be a key step towards their sustainability, as this provides a platform for interaction on issues that are pertinent to all concerned. By providing the space and voice for marginalized groups, community cohesion is enhanced through coming together to deliberate and resolve issues that affect them. The inclusion of youth from diverse divides secures continuity and renewal as relations are cemented early on providing a basis for sustainability of the CBRMs. In parallel working with women’s organizations to further advocate for and promote the rights of women and girls will create a conducive environment for women and youth’s participation within these forums. In the long run, this approach will also champion women as key actors to promote peace within their communities.  CRS has implemented similar projects for the past ten years in Central Darfur and has shared project Technical Agreements with HAC and relevant line ministries for review and endorsement. All CRS projects have been endorsed and successfully implemented with support and participation from HAC and line ministry staff. CRS has established positive and transparent working relationships with authorities and has been allowed humanitarian space and access even in certain sensitive locations of Darfur.  Results from project monitoring will inform potential adjustments to ensure greater community ownership. However, it is envisioned that one challenge could be finding sufficient opportunities to bring together competing groups at the close of project activities. This risk will be mitigated by ensuring that the CBRM, SILC groups and WUCs include diverse memberships and have clear mandates for on-going meetings and joint action plans. |
| C3 | **Organizational Positioning:** |
|  | 1. What experience does your organization have in implementing peacebuilding projects or initiatives in Darfur? |
|  | *ANSWER HERE:*  CRS has worked in Central Darfur for over a decade, distributing food and non-food items (NFIs) and providing education services in addition to existing DCPSF programming in other locations in the locality. CRS utilizes a Do No Harm approach, targeting the most vulnerable or affected groups, while also considering the needs and positions of other diverse livelihood or ethnic groups with a preference for shared services. CRS maintains close working relationships with local authorities as well as strong coordination with other implementing partners. CRS most recently implemented the UNDCPSF funded Shaping Our World (SOW) project which contributed towards peacebuilding in Umdukhun locality, Central Darfur-Sudan. SOW improved relationships and prevented future conflicts between competing groups in Umdukhun locality. Building on successes from previous peacebuilding work and best practices gained, Catholic Relief Services (CRS) addressed conflict triggers, while introducing innovative, cost-efficient measures to address the root causes of conflict in the targeted areas community-level peacebuilding through the DCPSF-funded Promoting Trust and Peaceful Co-existence project in Mukjar and Umdukhun localities. This integrated agriculture and peacebuilding project targets 101,930 individuals with a focus on women and youth and has built the capacity of 17 CBRMs by incorporating minority groups and training them in conflict resolution. CRS recruited two project officers to spearhead the implementation of the project in the two localities of Umdukhun and Mukjar, supported by a senior program manager based in El-Geneina West Darfur state. Under Promoting Trust, CRS trains Farm Protection Committees (FPCs) on conflict analysis, and “Do No Harm” and mediation techniques. CRS also conducts gender sensitization trainings that encourage men to promote the participation of women and girls in project activities. This created a more condusive environment for the participation of women and girls and led to, increased participation of women, girls and young people in previous projects. Promoting Trust addresses economic gaps which can serve as conflict triggers by targeting locations where CRS has a local presence and sectors where the organization has expertise. CRS uses local knowledge to obtain community buy-in and support without a lengthy operational start-up, and uses local inputs and community labour where appropriate. Locality FPCs in Mukjar and Umdukhun have direct connection with the village FPCs in the implementation of the Early Warning Notification System (EWNS). The project is targeting 15 FPCs, whose principle goal is to enhance wider cooperation and increase the impact of peacebuilding platforms. The FPCs have undergone training on \ conflict analysis, mediation techniques and EWNS in all project locations to ensure that CBRMs are able to resolve any local conflict and maintain the functioning of the early EWNS after the end of the project.  In addition, CRS implemented SOAR higher, from 2014-2016, an add-on to the 2013-2014 SOAR project in communities along the Nyuri Abu Gedad migratory route in Habila and Azum localities. SOAR successfully mitigated conflict by strengthening Farmer Protection Committees, creating Youth Environmental Protection Committees, creating a Migration Notification System (MNS) and supporting community-led projects. *SOAR Higher* leveraged those successes and the lessons learned from *SOAR* to address the remaining key causes of conflict in those locations – mainly around water points and youth incidents – through the creation of Water User Committees and heightened engagement of both male and female youth in community-based reconciliation mechanisms and management of shared resources. Through the documented successes and lessons learned from these two projects, CRS fine-tuned a multi-faceted approach to address the prevalent conflict drivers in Darfur for subsequent peacebuilding projects.  CRS’ peacebuilding leadership in Darfur can be further illustrated through its lead role in the design and management of two rounds of the *Small Grants Program Manager (SGPM*) consortium project, which supported 40 civil society organizations (CSOs) in Darfur to build their peacebuilding programming and operational capacity from 2012-2016. BSCSP has been built on the lessons learned from all these past interventions and will ensure strong layering and integration with other current and anticipated interventions in Wadi Salih and Mukjar locality.  **Staffing Structure and Team’s Peacebuilding Experience**  CRS will manage implementation of this project from sub-office in Zallinge and capacity strengthening for its partner TDO and to cultivate relationships with external institutions for technical support. CRS will also offer its technical leadership to lead coordination and communication among other peacebuilding development partners and stakeholders in Central Darfur.  BSCSP will be led by the Peacebuilding Program Manager (PM), who will be responsible for overall programmatic and financial oversight of the project activities and provision of technical assistance to partners. He/she will be guided by CRS’ sub-recipient management policy, which will ensure that the partners’ work is of high quality, aligned with the project scope and delivered on time and within budget. The PM will report to CRS-Sudan’s Head of Programs (HoP), who is responsible for overseeing all program managers and providing them with management support. The HoP is supported by the Deputy Regional Director for Program Quality (based in Nairobi) and provides overall quality assurance of our programming across the region.  The project will also receive technical assistance from CRS’ East Africa Regional Office, including additional MEAL support, management and financial oversight, and technical guidance from the Africa Justice and Peace Working Group. BSCSP’s program manager will be supported by one Senior Program Officer (who has already successfully managed past / recently ongoing UNDP / DCPSF projects), responsible for frequent engagement and accompaniment of partners, liaising with the partner project coordinator to plan activities with field staff and to provide support in troubleshooting any issues. The Senior Program Officer will be supported by one Project officer.  A Grants/ Finance Officer will also be under the supervision of BSCSP’s PM and will oversee the Small Grants Fund that will be available for developing small projects promoting peace and reconciliation. The Grants/ Finance Officer will work closely with CRS’ Finance Officer to ensure adequate donor reporting, sub-recipient liquidations, and other financial processes. A MEAL Officer will be shared with other CRS-Sudan projects and will provide guidance during the baseline and end line assessments as well as MEAL support to partners in tracking their indicators. BSCSP’s PM will be responsible for managing relationships with both partner and other stakeholders that will participate throughout various project activities. TDO has budgeted for a full-time project coordinator, who will be the point person for BSCSP and will work closely with the CRS project team in the planning, implementation and monitoring of activities. TDO has also budgeted for partial time for other staff who will support project implementation, monitoring, and financial reporting. |
|  | 1. Technical capacity of your organization related to peacebuilding. |
|  | *ANSWER HERE:*  The mission of Catholic Relief Services (CRS) is to assist the vulnerable by responding to major emergencies, fighting disease and poverty and nurturing peaceful and just societies. Since 2004, CRS has been providing humanitarian assistance directly in West Darfur, Central Darfur and Khartoum states in partnership with 34 national non-governmental organizations (NNGOs) and community based organizations (CBOs). CRS is one of the most diverse international NGOs in Sudan, managing programming in sectors such as peacebuilding, health, nutrition, WASH, education and livelihoods funded by DCPSF, DFID, OFDA/USAID, WFP, UNICEF, SHF and CRS private funds. On average, CRS serves almost 300,000 beneficiaries a month in West and Central Darfur. CRS Sudan has a base office in Khartoum and field offices in El Geneina, Forbaranga, Kulbus, Habila and Mornei in West Darfur and in Zalingei, Mukjar, Wadi Salih and Nertiti in Central Darfur. Ten national and international staff have peacebuilding experience and four have been trained internationally in peacebuilding. CRS utilizes gender advisors for both development and emergency programming and gender considerations are a key agency cross-cutting focus area.  CRS is the best suited organization to deliver peacebuilding programming in central Darfur due to our existing successful peacebuilding efforts, which are implemented in partnership with long-time partner, Trust Rehabilitation and Development Organizations (TDO), our planned and funded complementary returnee (SHF RRR) programming in Umdukhun and our history of strong collaboration with other actors in the locality, including Triangle (TGH) and IMC. In addition to its track record in Darfur, CRS has global expertise in working with local partners to mitigate, resolve and transform conflict by strengthening local institutions and indigenous mechanisms for dialogue and reconciliation.  CRS also offers strong local and global peacebuilding human resources. The CRS Sudan team is supported by a global team of peacebuilding experts located both at our headquarters in Baltimore and through CRS’s Africa Justice and Peace Working Group who are responsible for contextualizing the 3Bs/4Ds approach for the African context and who have experience providing technical assistance to CRS’s peacebuilding programming in Darfur. CRS has 6 staff who have been directly involved in DCPSF funded peacebuilding activities under, SOAR higher and Promoting Trust and working together with TDO staff. These are supported by experienced Program Managers and Regional Technical Advisors who have technical experience from contexts like Darfur. CRS will hire an external consultant for the final evaluation of the project and will also use the University of Zalingei’ s Peace and Development Centre to roll out its gender and peacebuilding training within BSCSP. The center has developed materials that are suitable for the Darfur." this manual includes a collection of nearly 60 tools and practical exercises, including the Social Cohesion Barometer) elsewhere that will be adapted to the Darfur context through BSCSP initiative[[2]](#footnote-3). CRS felt that it needed these tools in Sudan to better respond to the local needs. Taken together, the 3Bs and 4Ds take individuals and groups through a process where they are invited to come to terms with their own limitations, rediscover their inner qualities and buried dreams, envision harmony within themselves and with others, and act together to improve lives and communities. CRS has found that this approach addresses barriers to durable social cohesion by fostering personal healing, changing relationships, and creating a collective platform for action towards a shared future.  CRS will use its own available resources for implementing the 3Bs/4Ds approach under this project. CRS will adopt best practices and learning from its regional and global peacebuilding programming in other parts of Africa. CRS Sudan will invite expert trainers from its African Peace and Justice Working Group (APJWG) from its own resources for helping the local team in learning and adopting 3Bs/4Ds approach in first quarter of the project implementation. Cultivating just and peaceful societies is a central part of CRS’ mission. CRS’ peacebuilding programming responds directly to the social injustices that often drive violent conflict by strengthening horizontal social cohesion – building healthy relationships across groups from different races, religions and ethnicities – while also transforming vertical social cohesion – improving the relationship between people and their governments. With 33 peacebuilding projects in 62 countries serving seven million people in the past five years, CRS maintains substantial expertise in peacebuilding and governance, including interreligious peacebuilding, civic participation, and integration of peacebuilding approaches into other sectors. Examples from Kenya and the Philippines illustrate this expertise. In partnership with Association of Sisterhoods in Kenya and the Coast Inter-faith Council of Clerics, CRS implements the CIRCA project in Garissa and Kilifi counties, which includes facilitating inter-faith dialogue and connector projects as a means of building mutual understanding. In Mindanao, CRS has been working for peace for 24 years, with key successes in peace education, interreligious dialogue, peace governance, civil society peace process work, building peace capacities of CSOs and communities. CRS and partners developed the capacity of 2,100 key leaders in Mindanao from Mindanao communities (traditional/religious leaders, women and youth) and peacefully resolved 90 land conflicts. USAID has recognized CRS’ program quality by seeking the agency’s input on People-to-People Peacebuilding: A Program Guide and Theories of Change and Indicator Development in Conflict Management and Mitigation (both 2010). Recently, the Office of Conflict Management and Mitigation 2014 Evaluative Learning Review Synthesis Report repeatedly highlighted the exceptional performance of CRS’ “Choosing Peace Together” project in Bosnia.  **TDO-Partner Organization**  CRS will partner with the Trust Rehabilitation and Development Organization (TDO) based on its experience in target areas of Central Darfur and its track record of programmatic and financial performance. TDO has been a CRS partner for over six years and has an office in Mukjar. For BSCSP, TDO will operate at the village level to assist communities in holding and documenting the reconciliation meetings, conducting the SILC groups and the development of income generating activities (IGAs), and providing guidance and support for the enhancement of community social services. CRS’ relationship with TDO began in 2011 with the SGPM I project, which built the operational and peacebuilding capacity of TDO and under which TDO carried out a small peacebuilding grant in Mukjar. TDO focused on empowering the peace leadership role of women and youth. They showed strong recognition of the tribal aspect of the conflict and commitment to mobilizing the participation of diverse tribal groups, and a strong commitment to financial accountability.  CRS now partners with TDO in West and Central Darfur under the DFID-funded Taadoud project under which they have gained a strong understanding of CRS’s Savings and Internal Lending Community (SILC) programming. TDO is also CRS’s partner under the DCPSF Promoting Trust-Peacebuilding Project, which was implemented in Umdukhun and Mukjar localities.  TDO has implemented projects with UNDP in Mukjar and localities and will utilize both its recognized peacebuilding experience and its respected presence in the localities to serve as independent brokers in dialogue and consultation to bring competing tribes together to openly discuss their hopes and concerns in order to start the process of social cohesion. TDO will leverage their previous experiences in the targeted area and current programing capacity to facilitate safe access and ensure successful implementation of this project. TDO has established CBRMs in Mukjar, Artala, Dalda, Brigi and Amar Jadeed. The role of these CBRMs are mainly resolving disputes and leading reconciliation of conflicts, resolving internal community disputes related to natural resources and engaging in the implementation of Darfur Community Recovery and Coexistence (DCRC) activities on the ground.  TDO has also been implementing a UNHCR-funded project on People with Special Needs (PSN) in Mukjar and neighbouring Bindisi as well as an agreement with WFP in the same locations for ‘Food for Recovery’ programming. TDO staff are well integrated into Mukjar and communities and will be welcomed to assist with the reconciliation committees in an environment where existing connections will prove essential. Their strong experience in implementing community level development projects will enable them to assist communities in their implementation of sustainable community small grants. TDO’s strong experience with peacebuilding, particularly in relation to women and youth will ensure the engagement of these key groups. TDO has utilized monitoring and evaluation tools for peacebuilding projects and is familiar with the importance of ensuring the engagement of competing groups. TDO will utilize 13 % of the budget under BSCSP and their key responsibilities shall include: mobilizing and assisting communities in holding and documenting the reconciliation meetings, forming the SILC groups , supporting in project beneficiaries’ selection, facilitating beneficiaries in selection of income generating activities (IGAs), providing guidance and support for the enhancement of community social services, assisting communities in their implementation of sustainable community small grants, ensuring the engagement of key competing community groups in the project activities and assisting the community groups in applying monitoring and evaluation tools for peacebuilding projects. CRS will provide the technical backup, ensure the quality of activity implementation through capacity building. |
| C4 | **Value for Money** |
| 1. Describe how Value for Money has been considered in developing the project. |
| BSCSP will ensure value for money by targeting locations where CRS and partners have presence and sectors where we have expertise. CRS’s current and anticipated SHF/RRR, food distribution, education, and livelihoods activities in Umdukhun will allow for shared staffing and operational costs and enhanced impact. CRS will use local knowledge of inputs, including community labour (where appropriate), to obtain community buy-in and support. Efficiency will be achieved by holding trainings in the beneficiary communities, resulting in minimal expenditures for hall rental. Utilizing existing CBRMs will eliminate the need to form new groups, thus reducing the programmatic cost by 10-20%.  CRS will work to maximize the impact of all funding to improve people’s lives through understanding the main drivers of cost and demonstrating economy, efficiency and cost effectiveness in all its projects. BSCSP addresses *economy* by targeting locations where CRS has a local presence and sectors where the organization has expertise; by using this local knowledge to obtain community buy-in and support without a lengthy operational start-up, and by using local inputs and community labour where appropriate. CRS has a Darfur-level procurement officer and most procurement for this project will be completed in the CRS office in Mukjar. CRS has a sub-office in Mukjar and operations in Wadi Salih that cover multiple projects, ensuring that DCPSF will not be covering all costs in these locations. CRS Sudan procurement policy mandates that all purchases exceeding $1000 require three quotations from approved vendors and must be reviewed by a bid committee. Finally, CRS has a shared cost allocation system to allow some resources to be available for multiple project needs. CRS’s current and anticipated SHF/RRR, food distribution, education, and livelihoods activities in Central darfur. Finally, CRS has a shared cost system for operations costs including paper, printers, projectors and other costs allowing these resources to be available for project trainings at no direct cost to the project with costs split between all projects utilizing these resources.  CRS is *efficient* in keeping down the costs of trainings by holding them in communities or at our own offices and therefore has minimal expenditures for hall rental for the trainings. Under BSCSP, CRS will hold trainings in communities. CRS will only pay incentives for government officials who are actively facilitating trainings, not simply attending. Likewise, CRS will set up a standard per diem rate for government officials joining field monitoring visits or activities. CRS will employ only four experienced CRS staff due to our use of a high-capacity local partner whose peacebuilding implementation abilities have been enhanced through participation in recent peacebuilding projects and whose project management skills are proven through on-going CRS partnerships. The University of Zalingei will partner with CRS technical advisors (whose travel will be covered directly be CRS) to provide peacebuilding training as a continuation of their role from *SOAR*, *SOAR Higher* and Promoting Trust Projects.  *Cost-effectiveness* is proven in the success of previous peacebuilding activities managed by CRS. CRS is seeking to decrease the amount spent for the reduction in violent conflicts by using existing mechanisms to address conflict triggers and introduce new measures to address the root causes of conflict. Addressing Output 4 through the sharing of best practices to encourage wider dialogue and cooperation through existing locality level peace mechanisms will spread the successes of this project at a low cost through existing locality level Peace Groups. The main drivers of cost in the project are staff salaries and benefits, resource inputs and labour expenses related to community infrastructure. The price of inputs is reduced through small grants which better allow for local procurement and assist communities to prioritize the best use of the limited resources while complying with CRS finance policy. Labour expenses for various activities are reduced by advocating for use of local labour, focusing on youth.  CRS focuses on involving all diverse competing local groups in all project activities helps to ensure *equity.* Thought the recent conflict has taken place mainly between the Salamat and Mesaria, other tribal groups who have been impacted or play a role in the conflict will also be included in project activities. This will give them a voice in community dialogue that impacts them as well and ensure that they have equitable access to other project inputs. Through engaging men, women, youth and the elderly, CRS will ensure that benefits of the projects are equally distributed among all sections of the society, regardless of their age, diversity or gender. |

TABLE 4: DCPSF RISK LOG

NAME OF ORGANIZATION: Catholic Relief Services (CRS)

| **#** | **Description** | **Type of Risks and Brief** | **Likelihood of Risk** | **Impact on Project** | **Countermeasures / Contingencies** |
| --- | --- | --- | --- | --- | --- |
| 1 | Heavy rains during the rainy can cause flooding and may restrict the access to some areas or inhibit the delivery of materials during this period. | *Environmental*  The wadi (valley) between project sites get flooded during the rainy season cutting off access. | Some project villages such as are located across the wadi and are likely to have limited or no access during the rainy season | The likelihood of limited access could delay the implementation of project activities. | The project will consider purchasing and transportation of project materials to project locations before the rainy seasons and will also form and strength the community structures to monitor project activities. |
| 2 | Failure of drilled boreholes at sites identified by communities to yield water (dry hole). | *Environmental*  Ground water availability influenced by the geo physical formation | There is a high likelihood of dry holes in the absence of detailed geo-physical survey by a qualified contractor. | Missed targets, loss of project funds and reduced impact of interventions | A geophysical survey will be conducted in collaboration the Water Environment and Sanitation (WES) to ensure that water is available before drilling of boreholes and issuing contract. |
|  | Inter-tribal conflict between Salamat and Misseriya | *Political & Operational*  Inter-tribal conflict between the Salamat and Misseriya. Some leaders intended to be seen as power brokers and thus be recognized and be rewarded politically or financially as key mediators in the conflict. | Though communities are returning to their areas of origin, tensions remain high between the Salamat and Misseriya because of recent conflict and any interventions that do not consider Do no Harm principles are likely to spark localized conflict. The likelihood of full scale conflict is moderate though | Humanitarian operations will be suspending if full scale inter-tribal conflict occurs. It may also result in delayed project completion and reduced impact of interventions. | CRS’ 3Bs/4Ds approach is aimed at fostering and accelerating social cohesion among the conflicted tribes. |
|  | Increased rainfall variability minimizes the impact of pastures’ rehabilitation. | *Environmental*  Low rainfall negatively impacts restoration of exhausted pasture as grass and tree establishment is slowed | One low rainfall season is expected every three to four season | Failure or slow pasture restoration. | CRS will consult the ministry of Agriculture and Animal Resources to get a technical support for drought tolerant pasture species that can thrive even under low rainfall conditions. |
|  | Suspension or temporary hold on INGOs operating in Darfur. | *Political*  Suspension or temporary hold on INGOs/ some INGOs operating in Darfur. | Though possible, the likelihood of this happening is low as CRS has been working well with the authorities over the years. | Project will not be implemented. | CRS will maintain its relations with the Government of Sudan; follow the code of conduct and will enforce accountability and transparency |
|  | Abuse, exploitation, harassment, and/or other forms of harm against children or vulnerable adults in the implementation communities in project location | *Safeguarding*  *Safeguarding issues* | The likelihood of this happening is medium | Individuals are harmed in the process | CRS will reinforce it’s safeguarding policy and carry out safeguarding trainings for all relevant parties to ensure that these risks are mitigated |
|  | COVID-19 transmission in project activity site | *Health/Environmental* | The there is a medium to low likelihood of this happening particularly in group activities | Project implementation will be hampered | CRS has budgeted for handwashing stations and masks to ensure participants have access to these items to safeguard themselves from covid-19. Additionally, all group activities will take into consideration social distancing and all group activities will be carried out in smaller numbers. |

TABLE 5: List of Previous Projects

NAME OF ORGANIZATION: Catholic Relief Services (CRS)

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **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 | Shaping Our World | DCPSF | $600,000 | 1st Feb 2018 -31st Jan 2020 | 24 months | SOW sought to contribute to inclusive and sustainable peace through support to local, grassroots level peace and stability. To towards this end, SOW supported eight target communities as follows:  ***Output 1:*** Establishment of 8 functioning RCs, including members of a diverse range of tribes, communities, women, and youth. CBRM membership comprised of 61 women (including 23 youth) and 147 men (including 61 youth). The project greatly improved women’s and youth participation in all target villages compared to limited or non-existent membership beforehand. CBRMs meet weekly, practicing what they learned in trainings and successfully resolving conflict cases. Of the 55 cases reported to the CBRMs, 49 were resolved peacefully by the CBRMs and 6 referred to the courts.  ***Output 2:*** The project trained 8 Field Agents (FA), created 50 SILC and 24 IGA groups, and established 76 market stalls. Each IGA aims to improve the collective’s financial position, meaning members give a portion of their land for joint ventures. Each SILC group has a social fund to support members in times of need. 15 SILCs groups started their 2nd round, 5 harvested sesame crops, and 40 members developed IGAs. SILC empowered several women to pay for their children’s education.  ***Output 3:*** SOW created 4 WUCs, training them on water resource management. SOW installed 2 hand pumps (a third collapsed after drilling), demarcated 2 migratory routes, rehabilitated 2 pastures, established 1 veterinary centre, and trained 20 CAHWs. WUCs provided a platform for dialogue between community members. WUCs maintain the pumps, ensuring reliable water sources and reducing conflict risks of lack of water. Demarcated routes have allowed pastoralists to use pastures without destroying farmers’ crops. Animal deaths decreased due to the animal services provided by CAHWs. Because most CAHWs are farmers, their work with pastoralists attending their animals improved relations.  ***Output 4:*** Meetings improved shared natural resource management, strengthening social cohesion and reducing conflict. Peace measures facilitated by the meetings included demarcating migratory routes, intertribal agreement not to hide criminals, and collaboration between CBRMs to reduce night crime. The meetings helped in a long-standing conflict between local Salamat and Meseria, with the Salamat now allowed to sell goods in Murayia, from where they had been banned since 2016. |
| 1 | Sharing Our Assets and Resources (SOAR) | DCPSF | $800,000 | 1 Jan 2013 – 31 Dec. 2014 | 24 Month | SOAR contributed to the first three DCPSF outputs by improving relations in key communities as well as ensuring that communities remain stable along the southern portion of the Nyuri Abu Gedad Migration Route in West Darfur (Habila locality) and Central Darfur (Azoum Locality). The project achieved following key peacebuilding / social cohesion results:  \*10 Farm Protection Committees (FPCs) were established, which are functioning and continuously meeting on a monthly basis. These community-level resolution and prevention platforms has proved to be an effective method of conflict mitigation. During the project period, 83% of reported conflicts/submitted cases had been resolved successfully;  \*The final evaluation report of the project witnessed a greater social cohesion and cooperation among communities through the integration of different pre-existing community structures, such as FPCs and Youth Committees in 10 villages of West and Central Darfur.  \*Through 15 small grants, farmer and pastoralist communities collectively engaged in a diverse range of community projects including rehabilitating classrooms and health units. These grants enabled communities to determine their own communities’ needs while also facilitating cooperation between competing communities over access to natural resources and basic social services. |
| 2 | DCPSF Small Grant Program Manager (SGPM II). | DCPSF | $ 2,000,000 | 1 Jan 2014- 30 Jun 2015 | 18 Months | Through the DCPSF-funded Small Grants Program Manager (SGPM) consortium project, CRS supported 40 civil society organizations (CSOs) in Darfur and built their peacebuilding programming and operational capacity. SGPM II achieved major results on improving access to justice, peace, and stability in Darfur. The followings are key findings from the final evaluation report:  \*The Community Based Resolution Mechanisms (CBRMs) gained the trust, confidence, and acceptance in the communities as the points of call for the resolution of a wide range of conflicts within and between communities. Their success has led community members to keep the CBRMs running beyond the project, through their own contributions. CBRMs has been sharing their knowledge and experiences among each other and with other communities to expand access to justice and conflict resolution to more communities in Darfur.  \*The community resource sharing initiatives provided invaluable assets and improved community lives and livelihoods. The opportunity for community members to work jointly in building or managing such projects have inculcated a spirit of cooperation, tolerance, mutual respect, and cohesion building among groups / communities. In the same way, the livelihood security initiatives have helped women groups to unearth their talents for certain economic ventures.  \*The project has also been a good learning opportunity for the development of business and entrepreneurial skills for the women. Though, some women groups have had problems with accessing adequate and appropriate equipment, infrastructure or funding for the procurement of raw materials, they have all expressed appreciation for the opportunities the project offered them. Most of the groups have resolved to find more creative ways to sustain and grow their enterprises. |
| 3 | SOAR Higher | DCPSF | $500,000 | 2 Feb 2015 - 31 Jul. 2016 | 24 Months | SOAR Higher leveraged the successes of SOAR in Habila and Azum localities (West and Central Darfur) and addressed on-going violence along the migratory route, with a prime focus on ensuring equitable access to water sources and youth involvement in conflict prevention. The project mitigated conflict by strengthening 10 FPCs, creating 10 Youth Environmental Protection Committees (YEPCs) and 4 Migration Notification System (MNS) and supporting community-led projects. The project addressed the capacity gaps of already existing FPCs and newly created YEPCs and trained them in additional peacebuilding methods. A total of 154 youth (F74/M80) joined YEPCs and participated in conflict resolution processes. The project used MNS for meetings between pastoralists and transitory communities and enhanced the SOAR–inspired approach for the community-led management of water, education and natural resources. |
| 4 | Promoting Trust & Peaceful Co-existence in Central Darfur | DCPSF | $650,000 | 1 Mar 2016- 28 Feb. 2018 | 24 Months | The Promoting Trust project addresses the mistrust and foster social cohesion among the competing tribes in Mukjar (11 villages) & Umdukhun (6 villages). The project started in March 2016. To date the project has achieved the following results:  \*Strengthened 17 CBRMs in conflict analysis, Mediation techniques & Gender;  \*Improved engagement of youth and women in 17 reconciliation committees who are participating in regular basis in peacebuilding processes.  \*Established 17 Early Warning Notification Systems; \*Created 28 Savings and Internal Lending Community (SILC) groups who are meeting on weekly basis; \*Established 16 Youth Environmental Protection Clubs (YEPCs) and involved YEPC members in natural resources management initiatives; \* Formed 17 farm protection committees, who have so far handled / successfully resolved 68 farm destruction cases. |
| 5 | Applying the 3B’s—Binding, Bonding, Bridging—to Land Conflict (A3B) | USAID | $1,054,657 | April 2012 – September 2015 | 42 months | A3B aimed to generate viable alternative solutions to land conflicts in 20 villages in four municipalities in Central Mindanao, resulting in:  **\*Equipping of nearly 150 community leaders** to act as community peace facilitators and open safe spaces for binding (trauma healing and self-transformation) and bonding within their respective groups.  \*Establishment of 4 municipal community networks involving 34 municipal agencies and 14 provincial level government offices; these groups **adopted 16 land policies and proposals.**  \*Completion of 18 community-based reconciliation projects benefiting 21,409 people to foster cooperation among identity groups and address specific local needs.  \*Dialogues and mediations that led to peaceful resolution of **35 land conflicts**, without recourse to the courts.  \*Reports of increased communication across identity lines; self-awareness; willingness to be nonjudgmental and nonbiased; and respect and trust of others, including municipal government. |
| 6 | Livelihoods and Protection for CAR Refugees and Host Communities in Eastern Cameroon | U.S. Department of State, Bureau of Population, Refugees, and Migration | $1,000,000 | September 2016 – August 2017 | 12 months | The project mitigates tensions between refugees from Central African Republic and overwhelmed host communities in Eastern Cameroon. It supports 5,000 households—60% refugee and 40% host community—in six villages in the Kadey Division, East Region, Cameroon to manage conflict at the local level and to protect their livelihoods. Interventions combine CRS’ 3B social cohesion approach with livelihood and emergency programming, through the provision of seeds, tools and livestock fairs, training on improved and sustainable agricultural practices, and cash-for-work and Savings and Internal Lending Communities. Community-identified refugee and local leaders as well as government officials are trained in techniques to address agro-pastoral conflicts. The project also establishes or reinforces mixed-group *community social cohesion committees*, where members can discuss issues in the community and collectively find durable solutions in a peaceful manner. Some host community members and village chiefs are now willing to provide land for farming and grazing to landless refugees, a significant accomplishment. |

1. Total beneficiary count avoids double-counting and may be less than the sum of above-noted activity-wise numbers. [↑](#footnote-ref-2)
2. CRS has also developed several other relevant tools and methodologies to address the “Binding” component of the 3Bs, including the [*Tree of Life*](http://ovcsupport.org/wp-content/uploads/2017/05/Tree-of-Life-2016-global-audience-final.pdf) and [Singing to the Lions: A Guide to Overcoming Fear and Violence in Our Lives](https://www.crs.org/our-work-overseas/research-publications/singing-lions). [↑](#footnote-ref-3)