Women in Politics, Peace-building and Good Governance

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Introduction

- What is the issue this project is seeking to address?
The project aims to address the lack of women’s participation in peace-building and governance as well as the importance of women’s involvement in politics as a whole.

We are currently witnessing a transitional period that will be followed by elections. Young girls and boys will have the ability to vote by that date as well as youth and thus, it is crucial that they understand how having women in peace-building and decision-making positions has a direct effect on our lives.

- What is the goal of the project?
To increase and highlight the importance of women’s participation in politics, peace-building and governance. We want those having the ability to vote in the upcoming election to comprehend why women representation is vital, from both a peace-building, governing and political perspective as well as a cultural and social perspective.
Expected Outcome

- 30 youth, young girls and boys will be aware of women’s role in politics, peace-building and good governance, and will advocate for voting for women in the upcoming elections.

- Politics will have a greater approach by girls, and men and boys will be more aware of gender sensitivity in policy making.

Selection Criteria

- 30 participants, 10 from each of Omdurman, Bahri and Khartoum.
- Out of the 10 from each area 7/10 will be given to girls, this is due to our focus being on girls and them being able to vote for their interests.
- Out of the 7 girls from each area, 3/7 will be from marginalized areas.
- Out of the 3 boys from each area, 1 will be from a marginalized area.
- All participants will be asked to fill out a form (in written form or any method deemed suitable to the certain group), the form will inform us of their past activities and whether they were involved in peace-related activities, we will also learn how those people intend on using this knowledge. Accordingly, the selection will be made.
Workshop 1

Date: 21/12/2019  
Time: 9: am - 4 pm  
Location: Algenaid Cultural Centre  
First session:  
**Critical Thinking- Samar Khalid- AMNA’s Projects Coordinator**

Samar Khalid started by providing an introduction about the organization’s nature of work and activities. She also gave a quick briefing about the workshop title, work plan for the upcoming 8 weeks and how the selection of participants was carried out. An ice-breaking physical activity then followed, where the participants got the opportunity to present themselves and let the attendees know more about their characters.

Samar then commenced the session by asking about the meaning of critical thinking, the answers circled around negative thinking towards aspects, knowledge based views, analysis of problems etc. She then proceeded to clarify that critical thinking is actually centered around demanding reasons and justifications for different statements or opinions. She spoke about how those reasons and justifications differ in their nature, whether they be good, bad or not convincing. The session also included characteristics of critical thinking and the way arguments can be presented and evaluated. Participants were also given the chance to share live experiences of arguments they witnessed or partook in, and whether the individuals handling the arguments were critical thinkers or not. A group exercise then took place, where a problem has been raised and the participants were asked for a solution to initiate brain storming. This gave the participants the opportunity to visualize the idea of critical thinking in an applicable manner.
Workshop 1

Second Session: Conflict and Peace - Eman Mohammed

In this session the facilitator explained the concepts of conflicts, their causes and types. She went on to explain the characteristics of conflict, how it could be real or imaginary, between groups or individuals as well as the idea of conflicting interests. Different participants referred to some of daily life conflicts that they face.

Following the informative section of the session, an activity took place. Participants were divided into two groups according to the observations they had upon entering the hall. This experiment aimed to analyze the patterns of their personalities in conflicts, whether they are sensory, listening, analytical or visual.

The facilitator used the problem tree analysis method to analyze mechanisms for conflict solving such as negotiation, dialogue, arbitration and mediation. The session was closed by an open ended question, stated as "How can peace be achieved?", participants’ answers varied from education to inner peace and justice.

Third session: Stereotypes and Identity manipulation - Ilaf Nasr

The session enclosed the definition of identity, dehumanization, stereotypes and impacts of identity politics. Additionally, it emphasized on the meaning of identity and how to identify its manipulation. This was done by exploring different phrases and stereotypical remarks that people make in order to condescend, degrade or dehumanize an individual with a certain identity.

The facilitator also touched on the meaning of propaganda, and its relevance to harmful social practices.

Panel Discussion: -

Moderator - Samar Khalid
Speakers - Ilaf Nasr, Emad, Abubaker

Here, some of the participants reviewed their experience of stereotyping by mentioning that they were specifically asked by their families not to mix with some ethnicity and groups. A participant mentioned that he has never witnessed his ethnicity being represented on national television.

When asked what he has done about it, he answered "I revolted!".

Mr. Emad talked about the use of paid stereotyping by the former government to promote ideas that serve their regime, for example the use of religion. They also discussed the difference between stereotyping and prejudice. At the end of this session participants recommended the necessity of changing some the community concepts that influence stereotyping and discrimination.
Workshop 2

Date: 28-1-2019
Location: Algenaid Cultural Centre
Time: 9 am- 4 pm
First session:
The Darfur conflict: causes, stages.
This session was centered on the situation in Darfur, and has highlighted the following points:
1. Peace negotiations over the past years
2. The history of political conflicts in Darfur
3. The war and its main causes and participants
4. The role of the international community, the UNAMID”, and the Janjaweed.
Waha started with the identity and stereotyping issue in Darfur, to touch on that, she firstly asked “Was there racism in Darfur before the war? “Mihrab replied, by saying “There was no racism and there was peace in Darfur.”
Awadia interjected by the following statement, “The first point of conflict in Darfur started in the year 1991 between alzurqaa and the Arabs, and it is happening until now”.
Waha then carried on to explain that the conflict was actually ignited by the separation between political elites. She elaborated on that by referring to the Islamist leader at the time, Turabi, who had advised the government to arm ALMANASIR and Al-Buni Amir at the border, and then the Islamic movement was dissolved into a people’s and national congress.
Workshop 2

Sarah a participant asked, “what was the narrative when these movements were armed?”

Waha replied that the conflicts between the countries of Chad and Nigeria affected Sudan by default, due to its geographical nature, so the region was divided into North, South and East Darfur. A tribal reconciliation between the Darfurians was made and several projects, including the Savannah Project, were canceled. The civil administrations were also abolished, and new ones were formed from the pastoral tribes. However, the region suffered from marginalization, which led to a deterioration in health and educational services.

The facilitator asked about an important event in the year 2002 in Jebel Marra. Mihrab speculated the answer by saying, “The government’s recruitment of Musa Hilal?”

The facilitator continued to elaborate that the previous government had worked to tighten the racism culture by dividing the lands unfairly. And that in the same year, Al-Zaghawa and Al-Fur made a political alliance from which Abdul Wahid left Alharaka alshabia.

After that, both the SLA (Sudan liberation army) and the Justice and Equality Movement declared the rebellion. The Liberation Army forces at the time were estimated to a number of 16,000 soldiers while Bashir’s forces in the region were estimated to be 9,000 soldiers. Abdullah added, “I remember Ali Othman, the former vice president of the former president, visited the region at the time, and several demands were made by the residents of the region, the most important of which is democracy.”

Abdul Samad introduced a new point by saying, “The roots of the problem were in the presence of a problem between the Islamists themselves.”

Waha then shifted the conversation to explain that the first appearance of the Janjaweed forces was in 1991, when Musa Hilal was the leader of all the Mahamid. It was in the government’s interest to support Musa Hilal, who was later dispensed following the emergence of new political thought on his part and due to change in his portrayed political speech. She added that so far there are no official documents and records other than refugee testimonies or troop certificates favorable to the former regime.
Workshop 2

Group Activity:

With regard to the problem of Jabal Marra and Tawlia state area, the participants were divided into two groups to pass through details on what happened in that incident. Rehab shared her insight, by stating, "With regard to Jabal Marra, in 2016 an invasion and bombardment of the mountain by Abdel Wahid’s forces took place, and the SLA training took place in the year 2017 in the state of Israel’, she concluded her remark by saying that the bombing is still continuing even after he fall of Bashir last April.

Abdullah also added, "I do not think that the bombing will end in the region at all, that is due to the media blackout and the participation of the former government in the manufacture and export of weapons, both of which have been proven."

With regards to Tawila state, Muhammad shared his knowledge by stating, "I heard that there are specialized forces for rape and looting from Musa Hilal’s forces, 75 villages were burned and 350.000 were displaced to El Fasher and Kordofan”.

The facilitator asked about the reason for targeting Tawila state in particular. A participant answered by saying that it is one of the richest tribes and is famous for cultivating lands.

The facilitator openly asked the participants to give examples of weapons used other than firearms, Ekhlas replied, “The inflaming racism and Hate Speech”.

As for Rawan, she said, "psychologically harmful behavior defeats weapons, such ss assault and rape." Waha then added that the rapes that occurred were not due to the forces’ sexual need, but rather as a way to express the idea of the superior sperm, and a way of practicing ethnic cleansing.

Waha concluded the session by talking about the role of the international community and the (UNAMID).
Second session:
The role of education and culture in inciting and preventing conflicts - Mahasin Abdullatif

The massacres and internal conflicts in Rwanda served as examples throughout the entirety of this session.
The session began by introducing the participants and the facilitator asked them to mention one thing they enjoy or like.
Mahasin then went on to proceed with the informative part of the session, she started by identifying the Rwandan tribes, including the Hutus and Tutsis. She explained how this identity has been used as a definition, explicitly used in the identity cards, for the people of Rwanda.
The above factors have helped in the genocide that led to the killing of 800,000 individuals in a period under a year. She explained that the reason is a culture that prefers one race over another. Rwanda has bypassed this culture by establishing centers for the study of ethnic violence, where the identification of the tribe has been canceled from identification cards, and the culture of race and ethnicity has virtually been eliminated. Racism concepts have also been dismantled by educating the people on civic culture, as well as enacting laws and legislation that prohibit discussion of racial preference. Bearing in mind that all those who promote it were imprisoned. People were also educated on the danger of regulating the culture of racism.

The spokeswoman continued her talk about the results of peace education which entails education on justice, peaceful coexistence and reconciliation, as one of the most important tools for achieving social cohesion. The participants were then asked to divide into two groups. Those who were exposed to conflict directly were grouped (16 people), and were asked to discuss ways that would have prevented those conflicts. While the remaining participants formed a group to discuss ways that would have prevented the recent general command Sit in massacre on the 3rd of June, and to discuss ways in which the Sudanese society can heal from this strocitry.
Workshop 2

Third session: 
*Religion and the dynamics of conflict and peace* - Hatem Younes

This session contained definitions of religion and how it’s used as a tool to push people into violence. The speaker asked the participants, “What is religion?” The answers varied between pattern, belief, ethics, reference, accountability and acts of worship. The Facilitator then spoke about the functions of religion and highlighted that its importance is that it provides part of the answers in several dynamics for the human being. Those being death, isolation, and freedom, it also creates a relationship with a higher power (supreme power). Religion is considered as a moral and cognitive source, which helps shape culture. Religion is also considered an enormous mobilizing energy. The speaker distinguished between the meaning of religion and religiosity, saying and I quote, “Religion is fixed, but religiosity is a human act that depends on the possibilities, and it is also subjective to the way a person practices it, could have peaceful or harmful effects”. The facilitator also touched on enlightenment regarding the religious promise, citing an example of linking poverty and destitution to hunger. He quoted the saying of the Egyptian actor Adel Imam: “The people must be poor, because the poor enter Paradise”. He added that, i in many cases, the conflict may be due to the rise of the tribe over religious morals, as what had happened in Darfur.

Hatem added that the needs of the human psyche are linked to a dominant structural dominance such as language, identity, race, ideology and authority. He also put a line between tolerance and intolerance, that in the first case, the tolerant individual is able to put their ideas and beliefs into discussion, unlike the second case. An extreme individual may tend to justify their stance, even if they’re at fault. Dr. Hatem mentioned by referring to the falsification theory (Swan theory).

The session concluded with a discussion of ways to combat extremism.

Evaluation forms and post-workshop questionnaires were distributed before closing the day.
Workshop 3

Date: 4-1-2020
Duration: 9am-4pm
Location: Algenaid Cultural Centre

First session:
On Gender- Samar Khalid

The facilitator began by asking about the meaning of gender,
Malaz answered “Differs from sex, gender is a hypothesis from society that may be negative or positive”.
Rawan said, “It’s a social concept”.
Tafawol: “Thee tasks assigned to both men and women”.
Zainab: “This term applies to women only”.
Wissam: “I hear this term from intellectuals mostly”.
Naba: “Feminist Attachment”.
Muhammad Ismail: “It is the division of roles between the sexes”.
The speaker also asked the participants to give examples of different tasks assigned according to gender.
Iman replied “In some tribes, women are not allowed to milk goats”.
As for Ilaf, she said “engaging in field work is considered unacceptable in many areas of Khartoum”.
Mihrab added “Men are often given food first”.
Samar then concluded that gender is a relative expectation and something that varies according to the given context and time.
Activity 1:
Participants were split into two groups randomly, and were instructed to hold a discussion in order to develop a comprehensive definition to the word “Gender”.

The first group’s answer was “Gender is an oriental concept or term (adopted in the East) that illustrates a societal culture based on ideas or beliefs that differ from one region and society to another. It is based on dividing the assumed societal roles of both sexes, and it’s separate from the concept of biologically and anatomically determined gender.”.

The second group they wrote “It is the relationship of one’s sex with various factors, those being:
1. The expectations required based on sex.
2. The gender is not determined by birth, whether male or female, but is determined by socially assigned roles.
3. Activities that both men and women occupy in all practical fields (economic, political, social).
Activity 2:
All attendees received a colored sticker, and they were then grouped based on the colors they have. A group was escorted outside the workshop space, and another group remained. The remaining group was asked to stand on one foot, till the other team arrives. After time elapsed for the activity, the whole group was inside the room, and both groups were asked why they stood on one foot or left the room. Their answer was that they were simply following instructions, out of respect and courtesy to the facilitator. Samar then carried on to ask “Was it possible for any of you to refuse what I requested”, they unanimously agreed that it’s possible. Ilaf then went on to explain that in this activity AMNA constitutes society, and the people are the community who blindly follow cultural rules and regulations. She then elaborated that this is referring to the idea of gender roles, which materializes in the expectation associated with what is considered masculine, and what is considered to be feminine. The participants were then asked about the social roles assigned or expected from both sexes, according to gender:
Malaz answered “woman is responsible for households”.
As for Muhammad, he said: “The role of women within the family is a reproductive role”.
Ekhas said and I quote “voluntary work”.
Ilaf added that the role of elders in mosques is a religious role as well as the role of the father in the family.
Samar proceeded to explain that each role is linked to expectations, and opened the floor for examples to be given in that matter.
Sarah said and I quote: “There are examples of differentiating roles based on gender, such as men participating in wars”.
Malaz added “Men are burdened with hard labor”.
Tafawo in turn approached the issue from a different perspective, and stated, “Women are allowed to participate in military recruitment in the country of Ethiopia”.
Following that, the participants were able to derive an understanding of gender norms, from the idea of gender roles, and were able to initiate a discussion on how gender roles automatically, categorize actions and behavior into what’s normal and what’s not, according to their gender.
Workshop 3

Activity 4:
The facilitator hung two posters of different color on the wall, one was blue and the other was pink. They then distributed papers containing various tasks such as cooking, playing soccer, dancing, smoking, etc. They asked the participants to stick the papers onto the two posters while being free to choose any poster they wanted. Based on the results received by the end of the activity, it was perceived that all activities rendered belonging to women were stuck on one side, that side being the pink, and the others deemed men-associated were hung on the blue poster. The facilitator opened a discussion on why we subconsciously linked the women-related doings to the pink poster and the opposite to the men. She also explored how different activities or doings were affiliated with men and women, although there is no statistical evidence of one gender being unable to perform a specific activity. This exercise aimed to look into gender stereotypes, and how our subconscious becomes oriented based on the norms that we have been brought up observing, and how this affects our actions, possibly causing us to project discriminatory attitudes.
Activity 4:

Four participants (Two girls and two boys) were asked to stand on the corners of the hall and were given papers containing specifications for the acceptance of the rest of the participants and their inclusion in their team. The first paper contained a phrase saying “accept me only if I wear red color”. The second paper “accept me only if I wear a shirt and do not accept me if I wear glasses”. The third paper “do not accept tall boys and accept short persons only”. The fourth one “accept me if I wear black shoes, and do not accept me if I wear light color”. Six participants were not accepted in any of the four groups. For those who were accepted, apparent majority, described their feeling of goodness, they expressed this by saying “We feel a sense of belonging”. On the other hand, the group not accepted by any of the participants, described their feeling of rejection by saying, “It’s not fair”. The facilitator then went on to explain that this exercise teaches us about discrimination based on random factors (in the given exercise). She elaborated by saying that discrimination constitutes differential sense of behavior or attitude towards a certain group, and it is considered gender discrimination, when it’s performed on a gender basis. The speaker asked for examples of gender discrimination, and to define whether it was good or bad? Sarah replied and I quote: “Army promotions are made for officers who hail from certain tribes, which has led to the creation of racist prejudices within the army. Could be known as tribal distinction”. Ilaf gave a different example, by saying, “female officers within the army are not greeted with a military salute, which is considered as a form of gender discrimination".
Workshop 3

Second Session: Gender-based Violence- Ilaf Nasreldin

Ilaf started by exploring the idea of power relations, and then went on to give examples of those relations. She has mentioned material, physical, human, economic, political, social, race, age and ethnicity, as factors that can define a relationship where one side possesses more power.

Ilaf also urged the attendees to share their understanding for power, Samar answered “something that commands me”, but Abdul Samad said “it is the monopolizing of resources”. The speaker concluded that power is the ability to control and obtain resources, opportunities, privileges and decision-making processes. She then linked the idea of power with the ability to perpetuate violence, and defined the types of violence into sexual, verbal, psychological, political and any harmful act or violation in which unusual methods may be used.

Tafaoul added “An example of violence is that between the Zarqa and the Arabs in the distribution of resources”. Abdul Samad also gave an example, and said “The violent relationship between the left and right and the composition of the lobby (mayors, sheikhs, overseer).”

Ilaf then continued to elaborate that the occurrence of violence itself is associated with different identity factors, and gave an example by saying that the kind of conflicts and violence she’s exposed to, differ from those affecting a girl of the same age, but different social class.

Political violence was also exemplified as a form of violence practiced by the previous regime in Sudan. The facilitator proceeded to further categorize acts of violence as being gender based. She asked the participants about gender-based forms of violence, Rawan answered by saying, “circumcision and forcing to have children or abortions”, Muhammad added “underage marriage, lip tattooing and shaloukh”.

Malaz also added, “there is violence and societal pressure against men in maternal duties and responsibilities”.

The facilitator added that the recruitment of male children into the Rapid Support Militia is discrimination against men of small age groups, and men are targeted and killed.
Workshop 3

Third session: The role and situation of women in conflict - Iman Mohamed.

The speaker began by writing an illustrative schedule of the Possible Roles in conflict that are common for both Men and Women:

**WOMEN**
1. Incitement
2. Preparing Armies
3. Medical Convoys
4. Spiritual Role

**MEN**
1. Incitement
2. Preparing Armies
3. Medical Convoys
4. Spiritual Role

Participants also added more roles as Abdullah believes that the role of the women rulers (Hakkamatt) has a great role for war or peace. Zainab added “the burial of bodies and the food preparations”. Sarah gave an example of historical wars caused by women’s greed, such as the war led by the great Alexander, which was mainly encouraged by his mother. And also added that the most famous spies in the Soviet Union were women.

Iman said, “women played an important role in the recent revolution in Sudan in 2019 through what is known as a Kandaka”.

The facilitator stated that women in Darfur played an important role in the conflicts by selling weapons in the famous arms markets and burying them inside homes. This fraught the process of collecting weapons. Eman also added that women in conflict enjoy a privilege that provides them with some sort of peace, she further explained this by referring to Darfur in 2003, women moved within the disputed areas and went to collect resources without men, pursuant to a local saying that “there is no enemy for women”. Groups of women in the entrances to Darfurian cities may not be subjected to inspection, which gave them the opportunity to cross and smuggle weapons and drugs into their bags.

She also mentioned that the most famous drug dealer is the wife of a drug dealer. Eman proceeded to specifically look into sexual violence in conflict, and it being used as a weapon of war. Iman concluded the session by listing the causes and effects of sexual violence in conflict zone.
Workshop 4

Date: 18-12-2019
Duration: 9:00 am - 4:00 pm
Location: Algenaid Cultural Centre

First session:

After effects of genocide and mass atrocities - Iman Mohammed

Iman started by defining genocide as a systematic and deliberate destruction, in whole or in part, made on ethnic, religious or national grounds, and that the term was coined in the year 1944.

Some participants added their understandings for genocide as well, some of their answers were as follows:

Ekhlas: “social and political base”
Youssef: “a war to extract resources”
Tafawol: “to take land”

The facilitator continued to mention several international laws that specified the underlying specifications regarding genocide, and those include:
1. Killing a group.
2. Causing bodily harm.
3. Intentionally weakening the group and exposing it to living conditions in order to destroy this group.
4. Imposing processes aimed at preventing the birth of children.
5. Transfer children from one group to another, by force.

Ekhlas also added, “Amputation is an act that may cause long-term genocide”

Group Activity:

The participants were divided into two, each group consisted of 13 participants. Each group was asked to explain the differences between genocide, the Holocaust, famine and ethnic cleansing.

Ekhlas presented the first group and explained their output by stating, “Cleansing is the systematic forced removal of groups from a specific region by another ethnic group stronger than them. One of the forms of these forces is forced displacement”. “Genocide is the systematic destruction, in whole or in part, on ethnic, religious or political grounds”

“Famines is the scarcity of food as a result of wars or natural causes. Statistics for 2010 show that 20 million people in Sudan and Somalia have lost their lives because of famine”

“Incineration is the elimination of specific areas by fire”.

Malaz represented the other group and answered:
“Genocide is the disposal of a human group for religious or political reasons”
“Ethnic cleansing is practiced on a specific targeted group or race. Blurring identity is an important factor in it”.

“Incineration is the disposing of a particular group using fire”.
“Famine can be natural or systematic, sometimes due to state policies and mismanagement”. 

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Workshop 4

After that, the facilitator reviewed several examples of incinerators and famines, such as the Greater China famine, the blockade during the Nigerian Civil War, as well as the Asian Holocaust committed by the Japanese Empire and so on.
The facilitator continued her talk about the natural causes of famine. She spoke about the insufficiency of rain being a reason, and gave an example of residents digging wells and small valleys in what is known as (misheesh) during the autumn to preserve rainwater in Darfur and Kordofan.
Participant Abdel Samad added "I witnessed famine in Sudan, In the year 1985, people kept water inside the trees of Baobab, and large numbers of animals died, suffered from diseases and the cause behind that, was their inability to graze. We could have avoided this famine, but the government led by the Islamists were too indulged in political differences, and they did not care about the people's misery. I also remember that people ate leaves and leather and some people did not ask for help from anyone only closed the doors of their homes and died inside".
Iman also added:" There was a severe shortage of bread during the rule of President Nimeiri and Sadiq al-Mahdi".
Iman then concluded the session by mentioning a number of genocide crimes, including genocide in Rwanda and what the Nazis had done in Germany against the Jews.

Group work:
The facilitator asked the two groups to work on writing the effects (political, religious, environmental, psychological) resulting from conflicts and genocides in Rwanda and Sudan.
Workshop 4

Second Session: Women in post-conflict settings- Iman Mohammed

The facilitator began by saying, “Women were affected on health and psycho-social levels a lot after conflicts”.

Rawan added, “The majority of men die in war, which results in women carrying all family responsibilities”. The participants added several other examples of the burdens women have to carry post the occurrence of conflict.

To further elaborate, the facilitator spoke about Post-conflict violence, she mentioned that gender-based violence often spreads after the conflict is finished. A new wave of domestic violence begins in the aftermath of the conflict, as an attempt by men to deal with the shock they have been subjected to, as a result of war. She stated an example by saying that 80% of the women who have sought refuge at Zeneca Women’s Legal Aid Center, have confessed being victims of domestic violence, five years after the end of the war in Bosnia and Herzegovina. One of the women living in Mostar described: “The civil war has finally stopped, but was replaced by another war within the family”. This explained that domestic violence becomes socially acceptable after wars are over, Iman also emphasized the availability of white weapons in that phase, which gives special attention to the importance of disarmament following conflict.

The speaker continued a discussion on the impact of after-conflict effects on women’s rights. She explained that a woman can change her position/role in society, during Wars and in the post-conflict phase, but soon the situation will return to what it was before. The roles may even become more conservative and restrictive to women, from a gender perspective. Social rights that women were able to obtain are suddenly denied, in the name of religion or political beliefs. For example, what happened in Egypt after the January 25th’s revolution. When the military council abolished the quota system and reduced the number of women members in the new parliament from 64 to only 8 members out of total 58 members. Additionally, several parties objected to women’s access post the revolution to the same rights as men in the family law (includes the right to inheritance, the right to choose a husband or to file a divorce).
Third session
Social healing- Iman Mohamed

At the beginning of this session a documentary film (beats of the antanov) was played, antanov refers to the name of the planes that were used to strike the area in the Nuba mountains.

One of the participants mentioned amid the movie was being played, “I lost 9 of my family members in one air strike”.

The speaker continued by asking the participants to close their eyes and imagine themselves in a beautiful and comfortable place. She added “take a favorite person as well”. This experience aimed to add some kind of emotional relief. Then the facilitator asked about the meaning of internal peace, and the responses of the participants varied as follows:
- Reconciliation with oneself.
- Reconciliation with reality.
- Accept others.
- Satisfying oneself.

The speaker also asked the participants about the methods of social recovery, and the answers of the participants were:
- Through awareness
- Information and awareness workshops
- Psychological rehabilitation and listening sessions

Abdel-Samad stressed the need of equipping more personnel working on awareness, and that the personnel should have had previous conflict contact or actually experienced it. He added that music can also be used as a method to raise awareness among the targeted community. The facilitator added that the awareness groups should use simple mechanisms to integrate and transfer messages and ideas, including simplicity in language. She also set an example for this method of simplicity, in what is known as the pre-implementing partner. She mentioned that this method has recently been used by the United Nations and the European Union.

The facilitator concluded the session by reiterating the necessity of involving all members of the community in the community activities that are intended to raise awareness, to ensure the delivery of the ideas and the success of the project.
Workshop 5

Duration: 9:00am-5pm
Location: Algenaid Cultural Centre

First Session: Peacebuilding- Dr. Reham Jafar

This session began by the facilitator asking the participants to introduce themselves and mention something they enjoy doing. She gave the participants the opportunity to explain their understanding for peace, and Mohammed answered, "peace is development, awareness and protection of human dignity. It is also freedom." She then proceeded to define the meaning of peace as a state of stability and security, one that facilitates growth and development for all. The speaker then asked about the importance of compatibility between internal and external peace, Yousif replied "it is possible for a person to live an inner peace but not external, due to the existence of conflicts". Salma said "peace is sometimes only external, which is in a good environment, and yet the individual suffers from an internal lack of peace".

The facilitator asked another question, "How is the internal peace reflected on society?" Ekhlas answered, "people may suffer from internal disturbances and conflicts that may translate into harmful behaviors to the surrounding community".

After that, the speaker clarified terminologies constantly heard in the issue of peace, those being, Peacekeeping, peace-building and peacemaking. She then proceeded to explain the difference between passive peace (absence of war, conflicts and conflicts) and positive peace (absence of exploitation and social justice). Reham also reviewed the Statement of peace culture, which stated 14 requirements for achieving peace, the most important of which are:

1- Encouraging the peaceful settlement of conflicts and mutual respect.
2- Compliance with the international obligations stipulated in the Charter of the United Nations and international law.
3- Promoting democracy, development and respect for all human rights and freedom.
4- Enabling people at all levels to acquire the skills of dialogue, negotiation, building harmony and resolving differences by peaceful means.
She asked about the importance of dialogue and negotiation, and about the difference between them. Ekhlas answered “the dialogue happens between a group and negotiation between two parties. Negotiations could have a mediator. We must also learn the foundations of the dialogue”. Muhammad added,” there may be no specific output expected in the dialogue, As for negotiation, there is an idea and an expected outcome.” The facilitator continued to state that listening is one of the most important dialogue skills, in addition to knowing the background of the other party. Reham then moved in to explore how racism is a major threat to peace. She referred to the recent conflict in the city of Al-Jeneina in western Sudan, which was mainly due to a tribal quarrel between a man from Rizeigat and another from the Arab at the tea vendor. The argument intensified, as one of the men killed the other and the conflict moved from Individuals into groups, there was fire exchange that continued for the following days. Many citizens lost their lives, which necessitated the travel of the Prime Minister and a number of members of the Transitional Sovereign Council to take urgent action. Reham stressed that racism is not an individual who walks on two legs but rather an existing thought within individuals, and that it should be disposed to attain sustainable peace. Participant Naba added, "I think we should start with education, in terms of curriculum, then awareness." Reem said, "I think awareness is education". The participants then debated on whether awareness is education, and whether they’re both performed in a similar nature. They concluded that quality education is one that raises real tangible awareness among the recipients. The facilitator went on to say that coexistence is an important aspect when it comes to sustainable peace. She defined coexistence as the agreement of the two parties to organize the means of living - that is, life - between them according to a rule that defines them. She highlighted the difference between existing independently, and coexisting with others, the latter requires inevitable interaction and interchangeability with a second party or parties. That is based on a common ground of shared interests, goals or imperatives. The speaker went on to ask the participants about the difference between political and ideological coexistence. Youssef answered "political coexistence is general, while ideological is rather specific”. Salma added, "political coexistence means laws, norms, and systems. As for ideology, it is a thought, dogma, and principle”. Ekhlas added "if there was both ideological and political coexistence, then civil and military life would integrate and complete each other". Women In Politics, Peacebuilding and Good Governance
Workshop 5

Reham clarified how the civil and military spheres can coexist, she divided the levels of coexistence as follows:
1- Politics
2- Ideology
3- Economic (symbolizes government cooperation)
4- Religious and cultural, describing it as the most comprehensive and contextualized.

After that, Dr. Reham Jafar talked about the tools that demolish peace in different societies, the most important of which is conflict. Participant Reem said “the injustice is the cause of the conflicts”.

Reham added several ways in which conflict can materialize, including bullying in schools, where some participants brought experiences of bullying in schools. She concluded that wherever there was injustice, conflict is found.

She then mentioned several quotes about peace, those included:

· “When you find peace within yourself, you become a type of person who can live with others”- Myldar list Norman.
· “There can be no peace without justice, and without resistance there will be no justice”- Aaron Datte Roy.
Second Session:

Women in Peace-building - Dr. Reham Jafar.

The session started with a discussion of Security Council resolution 1325 urging member states to ensure increased representation of women at all levels of conflict resolution. Resolution 1820 states that women are invited to participate in discussions related to conflict prevention and resolution.

Participant Muhammad added “The role of women is important. As she raises the new generations and interacts with society in the domestic and educational levels”.

Salma said, “Advocating for women’s rights is a global issue”.

Awadiyah said, “the woman is the main stakeholder of society and mentioned the verse “if women grow up in illiteracy, men grow ignorant and inactive””.

Reham emphasized that women are an integral part of the peace process, due to the biological characteristics of women, they tend to peacefully listen and speak, and they are also an important part of the negotiation process.

The facilitator then divided peace-making foundations into:

1- Elements of self-peace.
2- Family peace.
3- National, regional and international peace.

Group work:

A discussion of factors that negatively affect peace-making took place. The first group and its representative, Wesal about (Self-Peace): -

1. Society’s negative view of women.
2. Domestic abuse.
3. Negative thinking and lack of self-confidence.
4. Lack of belonging is a feeling that may threaten inner peace.
5. Coercive acts directed towards women.
6. Lack of a platform for brainstorming and opinions.

The second group and its representative Salma about (family and internal peace): -

1. The absence of family stability.
2. Lack of equality between family members responsibilities.
3. The economic aspect.
4. Insufficient awareness of the family and how it is formed (underage marriage).
5. Harmful customs and traditions.
6. Excessive patriarchal culture, such as the absolute power of males.

The third group, represented by Reem about (national, regional and international peace):

1. Different political visions of the parties.
2. Not accepting the other.
3. The absence of social and economic justice.
4. Different cultures and conflicts over resources.

Women In Politics, Peacebuilding and Good Governance
First, the speaker mentioned three important community sectors, namely the government sector, the private sector, and civil society. Muhammad said “I think there is overlapping in these sectors”. The facilitator continued that women had participated in all these sectors and that there was a need to involve them through certain mechanisms, including:

1- Including and involving women representatives in peace processes and negotiations.
2- Rehabilitation and training of women and girls’ activities in peace subjects.
3- Using arts and drama in awareness campaigns.
4- Intergenerational dialogues regarding women’s participation in peace processes.
5- Networking between agencies working in the field of enhancing women’s participation in the peace process.

The speaker also clarified the role of women in building peace in Darfur as follows:

• A primary and major role, which is the role of the mother and the maintenance of the family and children.
• The role of women in social peace and peaceful coexistence in Darfur is evident through intermarriage, as well as the role of women rulers (Hakamat) in highlighting notions of conflict and advocating peace.
• Women have a major role in sustaining peace through their participation in peace agreements, in voluntary work, civil society organizations and regional organizations.

Iman also touched on the most important Security Council resolutions related to increasing women’s participation in politics and peacemaking.

The facilitator then proceeded to clarify the role of the United Nations environment, which aimed to promote the peace project through natural resources in Darfur and Kordofan and reduce local conflicts over natural resources. This project was sponsored by UNW and UNAMID.
Workshop 6

Date: 4/12/2019
Duration: 9:am to 4 pm
Location: Algenaid Cultural Centre

First session: Politics as a tool for peace-building- Israa Ahmed Ali

Israa began by asking the participants about their expectations for the outcomes of this session. She then went on to explore the participants' understanding for politics.

Naba said “it is a tactic”

Yusuf said, “To know and understand.”

As for Abdullah, he said.” It is diplomacy”

The facilitator defined politics as "Any activity that tries to affect how the country is governed and is in fact a government process.”

She then talked about war, where she said war must be understood to establish, define and understand peace. The understanding of the political economy of war and conflict, the different schools and their tools.

Is the conflict urgent or genuine and is the conflict driven by grief or injustice? Also, to understand the actors, their motives and intentions.

Israa also stressed the importance of understanding the conflict as a process in terms of the causes:

- Disagreement.
- Scarcity.
- Their overlap.

In terms of ignition factors, as follows:

- The developmental project of the state (how to manage the state and its institutions for the development process)
- Shocks and their relationship to scarcity, Janjooli channel as an example for this method.
- Greed: Discovering New Resources and the Potential to Control.
- An external operator.

Israa suggested a book entitled Sudan Wars of Resources and Identity by writer Suleiman Muhammad Suleiman for further understanding.

Then she moved on to clarify the general framework of political economy (actors, institutions, structures, dynamics of interaction and processes). She continued that we must understand the various motives of institutions, for example, the army, where she emphasized that the constructions are the structures that shape the actions and incentives of the institutions, because the structures are the most comprehensive and the largest, construction also shapes the entire society's actions.
**Discussion Space:**
The facilitator asked the participants to discuss the structures, institutions and actors of:
- Darfur path.
- The path of the two regions. (مسار المناطقين)
- East Path. (المسار الشرقي)

Zainab on the Darfur Path: “The actors are the parties and the neighboring countries such as Chad.” and Youssef added, “the alliances”.

As for Abdul Samad, he said. “The pressure cards used are also considered to be actors.”

The facilitator said, “I think that vague speech is redundant. We must talk specifically and identify points and focus on the main problem. It is also important to know the entry points before approaching an issue”.

As for the path of the two regions, Abdullah said. “they are Southern Kordofan and the Blue Nile region, the population movement (Alharaka Alshaabya) is among the actors. As for the reasons, I think it is ideological and religious, where there is secularism and there is also evangelization of the Church. The regions were closed and it is noticeable that the people of these areas were not in disagreement, but the leaders were the ones who fought. Moreover, the resources were exploited without meeting the interests of the people”.

The facilitator emphasized that the resources and the dispute over them is involved in all conflicts in one form or another.

Abdullah continued, “Also there is an exploitation of human resources, they’re considered a source of income by participating in war, which has promoted the culture even more”.

The facilitator added. “Carrying arms for a long time may shape the culture of the individual and reshape it.”

Abdullah concluded.” All community compartments should participate in peace building. It’s a priority to build the new state."
Workshop 6

Second Session:: The importance of Women’s Political Participation-Tayseer Al-Noorani.

She started her conversation by asking the participants about their names and the regions they came from. She then asked about their feelings and general impression when it comes to political participation.

Yousif answered, “it is power sharing”.

Samar added, “it is when my opinion is part of decision-making”.

As for Zainab, she said, “It is about having a role, it is through opinion expression”.

The facilitator pressed more by asking about the forms of political participation.

Youssef replied, “The quota system and the representation of women”.

“The past processions have been a form of political participation, no?”

Abdullah added, “Participation in the elections”.

The answers then varied between strikes and sit-ins as a form of political participation.

Miss Tayseer then proceeded to talk about gender in general, before looking into women’s political participation.

She defined gender as societal roles and concepts that are imposed on the two sexes, at particular times and regions in a particular community, and therefore, it differs from a region to another.

Darfuri women are more active than men in farming, harvesting and raising children, but in the Northern Territory, women’s work outside the home is relatively limited.

She also said that societal change occurs in association to development.

Then she briefed the challenges of political participation and mentioned:

1- Customs and traditions.
2 Concepts related to risk.
3- The way and place someone was brought up, as well as an individual’s desire.
4- The surrounding community.

Miss Tayseer also emphasized on how the security restrictions in the past regime have aggravated people’s political activity, and with the rise of the revolution, people should know more about the political parties and their perspectives on governance.
Roles and Challenges of Women:
The facilitator addressed that the number of women who have given up on being politically active due to family circumstances is high.
Moreover, there are laws that are considered irrational, including laws of public order, which specifically restrict the freedom of women and girls, and the society’s passiveness towards those forms of oppression allow them to persist.
The female participants added a number of challenges that they face daily, those included: "I cannot go out at night because my mom stops me, if I go out at night neighbors talk about me (the community interfered indirectly), I cannot travel alone to attend conferences and lectures".
The facilitator continued to define motherhood as the main life component, and it is how societies continue to exist. She also mentioned that the Islamic religion is very positive towards women, and articulates the idea of how men and women are partners in creating an equally conscious society. She confirmed that there is societal imbalance in terms of opportunities, and that it is in the interests of men. However, the youth are the ones who are capable of demonstrating change and promoting social justice.
She also talked about the Sudanese Feminist Movement that started in the 50s and that one of its most important achievements was the eradication of illiteracy and the issuance of the woman’s voice magazine. In addition to laying down women’s safety laws, that secure her a menstruation day off, a motherhood vacation, that is also accompanied by a father’s paternity leave.
The speaker also clarified the contradiction the Personal Status Law and the constitution. Where in the constitution, the legal age is 18, while the personal status law permits the marriage of girls from the age of 10. Therefore, she emphasized on the importance of women’s political engagement, as it involves them in amending laws and policies, to make them sensitive to gender.
She spoke of establishing laws that bring justice and the formulation of legal channels that preserve the rights of women, and linked this to the emphasis on women’s participation in the transitional period. She elaborated that the constitutional document contains a section that secures the presence of women at 40% in the Legislative Council. This is an estimated number of 120 women members out of 300 members, which guarantees diversity in Parliament. This quota system is considered a form of positive discrimination.
Tayseer also added, “There is a big misconception of CEDAW and this clamor should be clarified.”
The session was concluded by asking the participants about the most important recommendations for women’s participation in the transitional period.
Workshop 6

*Third session: Good Governance- Fayad Khalafallah*

The speaker initiated the session by opening the floor for the participants to express their interpretation for the concept of good governance.

“Equality and transparency”

“Accountability”

“Participation of all society segments in decision-making”

“The rule of law”

The statements mentioned above summarize some of the answers brought up by the attendees.

Fayad then proceeded to explain that good governance characterizes in the type of governance that is built upon pillars that represent all segments of society, and prioritizes the interests of the people. It was developed to provide principles that describe how a state can be governed.
First session: Women and Good Governance - Hadia Hassab Allah

After going through brief introductions with the audience, Hadia went on to play a video. The video was titled Citizen's Guide to Understanding the Meaning of Good Governance, and it summarized the foundations of good governance as follows:

- Efficiency,
- Justice,
- Transparency,
- anti-corruption,
- Accountability,
- Law

The Facilitator said “all of us want a country that guarantees our rights to ensure the realization of good governance”.

She then asked about the meaning of gender in preparation for linking the idea of Good governance to gender.

She went on to state that women pose financial support in 28% of the families, and that they were oppressed through several laws, the most important of which is The Public Order Law, that had restricted women’s rights for many years. Hadia theoretically asked, “The change that guarantees women’s participation in good governance without restrictions, is it economic? To achieve women’s independence? No, because norms, culture and traditions serve men a lot!”.

The speaker reviewed issues related to the role of women in politics, namely:
- Her participation in political life - history and trends.
- Benefits and obstacles.
- Minimum Conditions.
- Regional / international / national frameworks.
- The impact of women’s participation in political life.
- Sources and references.
She proceeded to talk about comprehensive global trends that ensure the participation of women in politics. The most important is equivalence in basic education, 2 out of 3 adults who are not literate are women, also wages of women reach 70-90% of men’s wages and women spend twice the time men spent at households.

She also talked about the meaning of soft domination that seeps through culture. For more understanding, she recommended reading “my mother’s” book by Nancy Friday, as this book talks about why women accept violence, and why is there no trust towards our gender, which is why many women prefer to befriend men. She added “It is an issue. It is very complicated, because women face violence from women. Therefore, both the cultural and economic factors, must be part of the awareness process.

Also, the facilitator mentioned that the objectification of women, is used as a marketing strategy, in beauty products (hair, weight, lenses).

After that, the speaker reviewed several dates for women’s participation in the political life:

- Right to stand for election (1877) United States.
- The right to vote (1893) New Zealand.
- Membership of Parliament for the first time (1907), Finland.
- Presidency of the Republic for the first time (1952) Mongolia.

The recent Sudanese revolution witnessed the participation of a large number of women, but there is still a level of hesitation in giving Sudanese women decision making roles and positions. This confirms the existence of violations in women’s rights.

Hadia continued, “there are 12 female martyrs. Have you heard of them? I know one of the families of the victims of the sit-in massacre that occurred last year. The girl drowned, but she wasn’t mentioned in any media outlet, because of the secrecy and fear of her family over her reputation, that people might think she was raped before her death.”

Participants were divided into 3 groups to address obstacles that face the participation and representation of women in politics. Each team was asked to explore the negative influence of one of the three; family and norms, art and songs and the media.
Establish criminal courts for mass violations.
Uncover the truth.
Reparations for those affected.
Establishing peace, democracy and national reconciliation.

Forming of a National Preparatory Committee.
Preparing a transitional justice project.
Receive Complaints and Information security.
Capacity building of local personnel and partners.
Launching a media campaign, through which international attention is caught.

Second Session: Transitional Justice-Lina Abdel-Azim and Mohamed Azhari, from Ensaf campaign.

Lina began by introducing the campaign of Ensaf (Arabic word for justice) which works towards achieving transitional justice in Sudan.
She went on to explain that it is very difficult to achieve criminal justice at the present time, due to the technical and financial weakness of Sudan to prove these crimes and violations.
She elaborated in this, by referring to the former regime who destroyed the state’s entire institutions, and so they came up with a solution, which is transitional justice. It includes the gradual formation of courts, to know the causes and facts affiliated to crimes committed in various regions of Sudan. It also aims to find out the causes of discrimination against women.
The speaker, Muhammad Azhari, continued to ask participants about the meaning of transitional justice,
Tafawol answered, “it is a government process between the previous and new government”
"Reem added "I work with a group on the formation of a network operating in transitional justice".

As for Samar, she said, ”I heard about it in a peace-building project that aimed to provide reparations to groups and individuals harmed during the past period”.
The speaker addressed transitional justice requirements, the most important of which is the achievement of justice and understanding wars. She also stressed that transitional justice is more extreme than criminal justice. Violations under the former regime multiplied and differed (both tangible and moral). Transitional justice requires accountability, while ensuring that past mistakes will not be repeated.
The speaker clarified a draft procedural process on how to implement transitional justice:

- Establish criminal courts for mass violations.
- Uncover the truth.
- Reparations for those affected.
- Establishing peace, democracy and national reconciliation.

The speaker also reviewed preparatory strategies, including:

- Forming a National Preparatory Committee.
- Preparing a transitional justice project.
- Receive Complaints and Information security.
- Capacity building of local personnel and partners.
- Launching a media campaign, through which international attention is caught.
Workshop 7

The facilitator stressed on the importance of institutional reform, and for that to be done by disciplining the job recruitment process, for it to be merit-based. He also talked about the homicide rates increase in the city of Nyala because of the issue of amnesty and blood money. He quoted the saying of the First Deputy in the Transitional Sovereign Council, Hamidati, "There will be no amnesty again, only retribution."

Since tolerance and forgiveness are valuable to Sudanese society and many of the families of the martyrs just want to know why and who killed their children. Mohamed Azhari said, "I went to many displacement camps and did a questionnaire. Surprisingly, 85% of the respondents answered that Bashir (former Sudanese president) should be tried inside Sudan after the institutional reform. The majority of those people don't hold revenge tendencies and all internal wars were managed and fuelled by higher forces."

Mohamed Azhari reinstated that transitional justice is the right of the victims, specialized courts are very important and that human rights should be the mostly regarded aspect, in order to ensure fair trials. The speaker concluded that we should get around this project to find solutions on various issues that are in the interest of the Sudanese reconciliation.
Third session: The Importance of Voting- Iman Mohamed Ismail.

12 posters were stuck on the wall, containing multiple questions related to the situation of Sudan after the revolution and the situation of women. Example:

- I am fully aware of the goals of the Sudanese revolution.
- I am aware of the details of the constitutional document.
- Positive discrimination as a measure for women’s participation in politics, peace-building, and good governance is a priority.

The answers varied between I agree / strongly agree / disagree / strongly disagree. After that, the participants were asked to vote, bearing in mind that no participant was allowed to see what another participant voted, until the end of the voting process.

The voting experience included some differences, as the speaker asked some participants to use one pen and go to vote along with another participant, also some of the participants were rushed in the voting process.

The speaker also used a sharp tone with the participants during the voting process. These actions were intended by the speaker to test participants’ awareness of the transparency process and equal opportunities during the voting process.

The votes were then counted on each sticker and some were intentionally ignored. Iman retorted to this by saying that it was not written clearly. She asked the participants how they felt about that, and they unanimously agreed that it’s unfair.

Abdul Samad added, “why were the answers were limited to: Strongly Agree and strongly Disagree / Strongly disagree?”.

Tafawol said, “the answers should be yes and no only”.

Iman asked, “What is the voting process?”

Abdul Samad: “The right to vote”

The rest of the participants: “to express an opinion”

Iman emphasized that in order to ensure that our voices in the elections are reached through democratic systems, we must educate others about the importance of the elections and the extent of their impact on the democratic process.
Workshop 7

The facilitator then asked an open question, “What are the measures and programs we can carry out to prepare for the next election period?”

The responses of the participants varied as follows:

- Educating the community about the basics of voting.
- Knowledge of electoral programs.
- Raising awareness through the media.
- Create an independent and effective commission to monitor the elections.
- Educating people about their electoral rights, and that it is a right - guaranteed by the Constitution.
- Educating people about the provisions of the constitutional document.
- A population census must be conducted, prior to elections.
- Candidates elected must be provided with similar and equal opportunities for carrying out political promotion for themselves.
Workshop 8

Date: 8-2-2020
Duration: 9:00 am - 4 pm
Location: Algenaid Cultural Center

First session:
Leadership and Youth - Ilaf Nasr

The facilitator talked about the definition of leadership and the personal characteristics associated with leadership, those being:
1- Helper.
2- Modest.
3- Ethical.
4- A good example for others.
5- Proactive.

Speaking at the pre-emptive point, the facilitator mentioned (MANSAM) group and the quota system, that guarantees 40% of the seats given for women in the legislative council. Some of the aspects that define great leaders are: Awareness, decisiveness, compassion, responsibility, optimism.

The speaker also discussed leadership styles, as Kurt Lewin identified three leadership styles:
1- Autocracy (authoritarian leadership, no consultation)
2- Democracy.
3- Non-interference, which gives the group being leaded the freedom in how to work and setting deadlines. This method of leadership leads to a high degree of job satisfaction.

The facilitator then moved on to talk about transformed leadership, in which leaders determine the direction and help themselves and others make the rational decisions to move forward. She gave an example for this, by referring to the Sudanese Professionals Association. She also talked about leadership styles and forms, including servant leadership, bureaucracy, emergency leadership, situational leadership, and administration leadership.

Then the speaker mentioned important qualities that a leader usually possesses, those being:
1- positivity
2- sense of humor.
3- Intuition.
4- The desire to develop others.
Workshop 8

Second Session:

Graduation project for the women’s participation in politics, peace building and good governance program- Samar Khalid

Samar explained the requirements and general understanding of this project to the participants. The participants were also divided according to their geographical areas into three groups, (Khartoum, Omdurman, Bahri).

Third session:

Facilitation Skills- Marina George

The speaker started by asking the participants about the meaning of facilitation, and can this skill be acquired, or is it naturally found? And whether it has a link to leadership or not. Marina then urged the participants to introduce themselves in a humorous way, and the facilitator highlighted that knowing the names of the participants in a session is important, as it gives the participants a feeling of satisfaction, due to being recognized.

Marina then proceeded to ask about the difference between soft and hard skill. Salma answered, “the hard skill is specialized in a certain field. As for soft skills, it can be applied in all fields”.

The facilitator continued to explain that some things need to be taken into consideration, when making preparations for facilitating a session. Those being:

1- Audience age range.
2- Audience number.
3- Time.
4- Topic.

“Facilitation is a talent, but also, practice makes perfect”, Marina remarked.

She also mentioned some of Facilitation requirements, being summarized as follows:

- Theme planning
- Communication (verbal and sensory, listening)
- Team dynamics (collaboration).
- Conflict Resolution.

The facilitator went deeper, and clarified the difference between listening and hearing. Participants also participated in this, through an activity aiming to explore the difference between listening and concentration and hearing. It also aimed to explain the means of attracting the attention of the listener and resolve differences between participants as a facilitator.
Workshop 8

The speaker emphasized the importance of:
- Inclusion of participants among the audience.
- Giving equal opportunities of participation for the audience.
- Changing the seating to break the boredom.
- Motivating participants.

The facilitator concluded by saying that facilitation depends not only on giving information but also on gaining it.
Graduation Projects!

BAHRI GROUP- Workshop conducted in Alelaafoun

Women In Politics, Peacebuilding and Good Governance
Graduation Projects!
KHARTOUM GROUP- Workshop conducted in Arkaweet

Women In Politics, Peacebuilding and Good Governance
Graduation Projects!

OMDURMAN GROUP- Workshop conducted at the National Center for Accounting Studies

Women In Politics, Peacebuilding and Good Governance
Meet the team!

Ilaf Nasreldin- AMNA COO/Co-founder

Samar Tageldin - AMNA Projects Coordinator

Eman Mohamed Ismail- Program Associate

Yessar Osman- Logistics Officer

Women in Politics, Peacebuilding and Good Governance
Meet the team!

Dr. Yasmin Mohamed- Reporter

Faisal Khalid- Photographer

Rania Sabil- Media Coordinator
Project funded by The Embassy of Canada

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