

Traditional Leadership as a Basis for Local Government and Co-existence

**Report of The Second Traditional Leaders Conference of the Nuba. South Kordofan State, Sudan.
Kadugli, South Kordofan, 4th – 6th July 2006.**



**Report Prepared by Kwesi Kwaa Prah.
Centre for Advanced Studies of African Society (CASAS)
Cape Town.**

**Submitted to; The Nuba Relief Rehabilitation and Development Organization
and The Swiss Government**

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Table of Contents

-	<i>Acknowledgements</i>	3
-	<i>Executive Summary</i>	4
-	<i>Abbreviations and Acronyms</i>	5
1.0	Background	6
	1.1 Introduction and Rationale	10
2.0	Terms of Reference	10
	2.1 Programme of Conference	10
	2.2 Central Objective of the Conference	11
	2.3 Other Objectives	12
	2.4 Expected Outcomes	12
	2.5 Conference Preparation	13
	2.6 Conference Proceedings	14
	2.7 Evaluation of Previous Conference's Recommendations	19
3.0	Pre-Group Work Plenary	20
	3.1 Terms of Reference for Group Discussions	20
4.0	Reports of Group Discussions (Resolutions, Recommendations and Policy Guidelines)	21
	4.1. <i>Group 1: Gender Issues And Traditional Leadership</i>	21
	4.2. <i>Group 2: The Role Of Traditional Leadership And The Structures Necessary To Improve Their Performance</i>	22
	4.3. <i>Group 3: The Role Of Traditional Authority In Conflict Management, Prevention And Resolution Of Conflicts</i>	22
	4.4. <i>Group 4: Land Tenure And Land Reforms</i>	24
	4.5. <i>Group 5: Areas For Legislation And Reform Of Customary Practices</i>	24
	4.6. <i>Group 6: Languages And Their Use In Nuba Mountains</i>	24
	4.7. <i>Group 7: The Terms Of Reference For The Traditional Leaders Forum In Nuba Mountains/ Southern Kordofan</i>	25
	4.8. <i>Group 8: The Relations Between the Traditional Leaders Forum and the State Government</i>	25
5.0	Closing Day's Highlights	26
6.0	The Way Forward	27
	Appendices	
-	<i>Code of Conduct</i> (To be signed by all TLs following the promulgation of the TLF)	29
-	<i>Lists of Members of Discussion Groups</i> (Comprehensive list of TLs involved in Group Discussions)	30
-	<i>Implementation Schedule: The Second Traditional Leaders Conference 2006</i>	37
-	<i>Consolidated Recommendations and Resolutions</i> (Summarized and consolidated from the Group Work, Post-Group Plenary and Other Discussions)	38

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Kwesi Kwaa Prah

Cape Town

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Executive Summary

This report is a reflection of the Proceedings and Transactions of the Second Traditional Leaders Conference of the Nuba. South Kordofan State, Sudan, which took place in Kadugli, South Kordofan, 4th – 6th July 2006. This conference was itself a sequel to the earlier conference held a year before, the First Traditional Leaders Conference in Nuba Mountains, which took place in Julud, 17th – 20th July 2005.

Both conferences had been directed towards the rehabilitation and development of the institutions of traditional leadership in the Nuba Mountains with the object of strengthening the basis of the social process so that full advantage can be taken of the peace following the CPA in order to enhance local government, conflict resolution, peaceful coexistence, the administration of justice and the rehabilitation of communities for development in the area. Altogether, there were 162 traditional leaders in attendance.

The Swiss Government financed the conference. This had been done in cooperation with the NRRDO, which had undertaken and directed the preparatory work for the conference and supervised its execution. A special preparatory committee had been set up to facilitate the organization of the meeting.

The central and more immediate object of the conference was to create a traditional leaders' organization; a Traditional Leaders' Forum for the Nuba Mountains area, which will be able to carry forward the overall work of rehabilitation and development of the society.

As is recorded here in this text, the conference was very successful and marked by great enthusiasm in the discussions that took place. From the discussions, resolutions and recommendations were made, which have been duly recorded and presented here in this report. A body of resolutions, recommendations and findings from discussions have been collected and summarized here as, *Consolidated Recommendations and Resolutions*.

Furthermore, clear and specific modalities were announced after considerable discussion, with the object of taking the necessary steps towards the establishment of the Traditional Leaders' Forum. These steps and structures have been set out in the section of the report entitled *The Way Forward*.

It is hoped that the resolutions and recommendations presented here will be systematically and diligently followed through, in order to ensure the consolidation of peace, social development and cultural co-existence in the Nuba area of the Sudan.

Kwesi Kwaa Prah

ABBREVIATIONS and ACRONYMS

NRRDO - Nuba Relief Rehabilitation and Development Organization

TA – Traditional Authority

TL – Traditional Leaders

TLF – Traditional Leaders Forum

IFAD – International Fund for Agricultural Development

SPLA – Sudan Peoples Liberation Army

SPLM - Sudan Peoples Liberation Movement

SRRC - Sudan Relief and Rehabilitation Commission

HAC - Humanitarian Aid Commission

CPA – Comprehensive Peace Agreement

NCP – National Congress Party

CASAS – The Centre for Advanced Studies of African Society

GOS – Government of Sudan

1.0 Background

Collectively, the Nuba in the world today occupy most of Southern Kordofan Province in the Sudan. The current geographical location of the Nuba covers, in extent, about thirty thousands square miles. In comparative terms this is about the size of the area of Sierra Leone. The Nuba are a group of non-Arabic ethnicities, who are regarded by some observers to be descendants of the people of the ancient kingdom of Kush. Giovanni Vantini writes that some observers are of the view that:

the Nubians of the Nile valley migrated there gradually over the centuries from the mountains of Kordofan. The main grounds for this opinion are the similarities and connections between the languages of the of the Nile valley (Mahas and Dongola) and some languages still in use amongst the people of the Nuba Mountains and certain tribes in Darfur.¹ *Nobiyin*

The Nuba are ethnographically an aggregation of fairly different ethnic and sub-ethnic groups. They include both sedentary cultivators and pastoralists.

The total number of the Nuba today is not known. The pre-independence 1955/6 census which was the last and only systematic attempt to enumerate Sudan's different ethnic groups, counted 572,935 Nuba, which figure was, in the time, about 61% of the population of South Kordofan. Estimates suggest that by that stage there was already considerable labour migration into the area, so at least another 5% could be possibly added to the figure.

On the basis of subsequent censuses and population growth statistics, it can be estimated that by the time the war intensified in 1989, the Nuba Mountains area population was about 2 million. Since then, the numbers have probably decreased, due factors like deaths, a lower birth rate, war-time dislocations and mass out-migration to the Khartoum/Omdurman area and other urban or industrial areas of the north.

The Nuba from time-immemorial have occupied most of what is known today as Kordofan. This was a point made by Phillip Abbas Gaboush with considerable passion during the conference in Kadugli. But historically, because of regular and intermittent depredations by various Arab tribes who have invaded the Sudan, the Nuba have steadily retreated to the mountain fastness of South Kordofan. Mohamed Omer Beshir observes that;

Arab tribes, whom they found impossible to fight on the plains, drove them to retreat to the mountains where no outside authority was able to reach them. Only the smaller and more accessible hills

¹ Giovanni Vantini. Christianity in the Sudan. EMI. Bologna. Collegio dell Missioni Africane. 1981. P.24

came under the control of the Turco-Egyptian administration and later of the Mahdist rule. The larger hills and those less accessible were left alone and no steps were taken to subdue them. The Sudan government faced the same situation. Some groups among them were powerful and well armed, confident in their ability to defend their 'rocky stronghold, and animated by a rooted distrust of all external interference.' These groups continued to resist government orders and showed complete contempt for government authority. In 1903 when the Nuba of Gebal Daier refused to pay tribute and an army expedition was sent against them the Governor-General wrote: 'It must be remembered that these mountaineers were never submissive, either to old government or to the *dervishes*.' The Nuba opposition, like that of the southern Sudan, was motivated by the desire to be independent; they resented the imposition of foreign authority, compulsion to pay tax and having to submit to a central government administration."²

Nuba tenacity and spirit of resistance against overlordship and imposition is legendary. Numerous observers have attested to this. To this day, it is difficult to understand the Nuba without a full appreciation of their dauntless and intrepid spirit. Hilary Hook who had been in the colonial days a member of the Sudan Defence Force and the Camel Corps observed that: "they had taken to the hills when the Arabs moved south and had resisted the Turk's and subsequently the Khalifa's fierce rule. They had caused trouble under the British Administration until quite recently, but after several hard fought patrols by the Camel Corps they had been brought under government control. Well armed with primitive rifles they had been difficult to dislodge from caves and rocky heights where hidden stores of grain and permanent wells allowed them to sustain long sieges."³

During the period of British rule in Sudan (1896 –1956) the Nuba Mountains was a separate province with its own administration and its capital at Talodi until it was amalgamated in 1929 into the larger Kordofan area of the country. It then remained a 'closed district' until shortly before the independence of the Sudan in January 1956.

² Mohamed Omer Beshir. *Revolution and Nationalism in the Sudan*. Rex Collings. London. 1974. P.51. Mohamed Omer Beshir provides a list indicating the extent of Nuba resistance to colonialism during the early colonial period. We are informed that "resistance to government authority was widespread and continued for a long period. Trouble broke out in Gebal Buraini in Tolodi district in 1908 and 1917, in Dagig in 1910 and 1913, in Heiban in 1911, in Togoi in 1910 and 1911, and in Tir Al Akhdar in 1914 and 1915. In the Kadugli district there were uprisings in Daier in 1904, in Eliri in 1906, in Nying Nying in 1906, in Kaila Karun in 1910, in Shat Al Safia in 1904, and in Miri in 1915. In the Dilling district trouble arose in Mandal in 1904 and 1914, in Kandaro in 1906, in Fando in 1908, in Kila Kidu in 1908 and 1909, in Tima in 1909 and 1910, in Sabei in 1914, in Dulmar in 1914, and the Nyimia were in a state of revolt from 1908 to 1918." Ibid.

³ Hilary Hook. *Home from the Hill*. Penguin Books. Harmondsworth. 1987. Pp.130 – 131. Collins also writes that; "in the mountains live the Nubas, aboriginal pagans who, in their impregnable retreats, have successfully resisted attempts by the Arabs to interfere with their independence or their traditional way of life." See, R.O. Collins. *The Southern Sudan, 1883-1898*. Yale Historical Publications. Yale University Press. New Haven. 1962. p.3.

Most of the people in the Nuba Mountains belong to the many Nuba ethnicities. But there are also interspersed among them other ethnicities. It is estimated that about one quarter of the inhabitants of the region are Arabs, mainly pastoralists, petty traders and civil servants. There are also non-Arab groups, principally the Daju (an offshoot of a Darfur tribe, living south of Lagowa) and Fellata (mainly Fulani and Hausa) communities spread throughout the area. The Fellata are descendants of West African immigrants to Sudan, and are mostly farmers, pastoralists, merchants and traders.

The Sudanese Arabs in the area are mainly Misiriya, Zurug and Hawazma. These latter groups are collectively known as "Baggara" or Baqqarah—which simply means "cattle people". They are also sometimes known as Shuwa Arabs. Some Nuba groups have historically developed close relations with the Baggara, but the relationship has been always characterized by tension and suspicion. Historically, the advent of the Baggara was one main factors which drove the Nuba to the mountains. Holt writes that:

South of El Obeid lies the system of hills known as the Nuba Mountains, sheltering a people who had dwelt in Kordofan before the coming of the Arabs. In places, notably the autonomous kingdom of Taqali in the eastern hills, an intermixture of Arab and Nuba had taken place and Islam has supplanted the ancestral paganism of the hillmen. Elsewhere, although subjected to slave-raids, the Nuba followed their traditional way of life in a precarious freedom.⁴

Early in the 20th century the Nuba managed to resolve some of their difficulties with their Arab neighbours, the Baggara tribes, after years of slavery and raiding. They subsequently have lived together side by side in ostensible and relative peace. However, with the extension of the armed conflict between the central government based in Khartoum and the Sudan People's Liberation Army (SPLA) this relative harmony came to an end. The war of the last two decades was mainly driven by religious sentiments, racial differences and land acquisition which has deteriorated the relations between the Nubas and their Arab neighbours.

We can say without fear that the ideologically, religiously and racially led war has had serious impacts on people and their way of life. The systematic persecution, dispossession and alienation from their lands has seriously increased the threat to the customs and traditions of the Nuba people and put their future under steady threat. Although parts of the Nuba people have successfully resisted the arabisation and islamisation policy of the central government, the dislike and disdain between Arab and African culture is a dominant feature of Afro-Arab relations in the Sudan.

A second category of Arabs includes Jellaba traders from Khartoum and the Northern Nile valley, Arab soldiers and administrators. These urban Arab elements represent

⁴ P.M. Holt. *The Mahdist State in the Sudan. 1881 - 1898. A Study of its Origins, Development and Overthrow.* Oxford University Press. New York. 1958. P.7.

the power and expression of the Sudanese state, and in the cases of the soldiers and administrators, we can say that, one of the basic reasons for their presence in the Nuba Mountains has been to ensure that the area is fully brought to heel.

Indeed, the central theme and preeminent characteristic of Nuba history is the tension between political incorporation into the state of Sudan and the maintenance of local identity. Local, ethnic identities are strong. But, until recently, many Nuba villagers have had no real conception of the wider community of the Nuba as a whole. Their sense of identity has tended to be very localized. However, increasingly a sense of Nubanness is developing rapidly in the area.

Over the past two decades, there has also been a considerable and steady population movement within the Nuba Mountains, with hundreds of thousands forcibly displaced to government towns and "peace camps", and a large number living as internal refugees or displaced persons in the areas under SPLA control. By the time the CPA was concluded, estimates of the population under the administration of the SPLA were put as between 350,000 - 400,000 people; and those under central government control were estimated to be about one million.

Observers have noted that the Nuba peoples possess an extraordinarily rich and varied set of cultures and traditions. Sometimes it is said that they live on "ninety-nine hills". A measure of the variety of Nuba cultures can be obtained by looking at the linguistic diversity, as summarized by the anthropologist S.F. Nadel in 1947: "It has been said that there are as many Nuba languages as there are hills. This is but a slight exaggeration. Students of the Nuba languages have reduced this bewildering complexity to certain comprehensive categories..." The well-known linguist of the Nuba, Roland Stevenson, 1984, classified more than fifty Nuba languages and dialect clusters into ten separate groups. There is thus admittedly, more linguistic diversity within the Nuba Mountains than the entire rest of the Sudan. Indeed, there is as much diversity per measured geographical area as the whole of Africa south of the Equator. Some observers suggest that the Nuba Katla language is linguistically closer to Shona and Ndebele than it is to the Nyima language, whose speakers literally live on the next range of hills. (Nyima belongs to the Nilo-Saharan language group, along with Dinka, Acholi and others, whereas Katla, like the majority of Nuba languages, is in the Niger-Kordofanian group, which includes Bantu languages.) Cultural diversity is equally marked. The linguistic claims about the similarities between the Nuba languages and Shona and Ndebele need verification. The initial reaction of the present author is that these claims may be misplaced. The Centre for Advanced Studies of African Society (CASAS) plans to undertake research in this respect.

It has been said that the common elements in traditional Nuba culture essentially reflect the way in which dissimilar groups have co-existed and adjusted fairly symbiotically to living in similar conditions. One of these common elements is the

farming system. The Nuba are largely sedentary cultivators, cultivating fields in the hills, at the foot of the hills, and in the plains. The hill farms (sometimes called "near farms") can be elaborately terraced, or relatively simple kitchen gardens divided into small plots by lines of stones. They are sometimes irrigated. Farms in the heavier clay plains are generally larger and more agriculturally productive. The main crops are sorghum, beans and sesame. These crops are grown during a single rainy season that runs from May-June until September. The harvest is gathered during November-January. All Nuba small-holder cultivation is by hand with the simplest agricultural tools. The almost exclusive dependence on rain-fed agriculture has contributed to many rituals around rainfall in many Nuba tribes, with ceremonies to encourage the rain. Rainmakers usually conduct these rituals and ceremonies. They are generically known as "kujur" and their power in some Nuba ethnicities is equal to that of the chief of the ethnic group. This is an anthropological feature very common in the African world, especially in arid and semi-arid areas where dependence and the significance of rain is societally overwhelming.

1.1 Introduction and Rationale

In response to felt needs regarding the lot of the Nuba in the post-war (post-CPA) order, especially with respect to the roles and functions of traditional leaders in Local Government, the Administration of Justice, development endeavours and service delivery, the NRRDO in cooperation with the Swiss Government, Political Affairs Dept, undertook to organize the conference as a follow-up to the First Traditional Leaders Conference of 17th – 20th July 2005. The conference was also intended to create the basis for the establishment of a traditional leaders body, which will facilitate the above goals.

2.0. Terms of Reference

The Terms of Reference for the conference are outlined below in the following sub-themes: Programme of Conference, Central Objective of the Conference, Other Objectives, Expected Outcomes, Conference Preparation, Conference Proceedings, Evaluation of Previous Conference's Recommendations.

2.1 Programme of Conference

Date	Event
4th July 2006	
09h30 – 10h00	Quraan / Bible / African Religion
10h00 – 10h20	Speech of the Conference Chairman
10h20 – 10h45	Speech on behalf of NRRDO
10h45 – 11h15	Speech of the Representative of the Nuba in Diaspora
11h15 – 11h35	Representative of Civil Administration 1
11h35 – 12h00	Representative of Civil Administration 2
12h00 – 12h30	Women's Representative Address

12h30 – 12h45	NCP Representative
12h45 – 13h15	SPLM Address
13h15 – 13h30	Swiss Chargé d'affaires Address
13h30 – 13h45	Kadugli Commissioner Address
13h45 – 14h00	State Assembly
14h00 – 14h30	Acting Governor's Speech
14h30 – 16h00	Lunch and Prayers
16h00 – 17h00	Evaluating the Previous Conference's Recommendations
5th July 2006	
09h30 – 10h00	Facilitators' Briefing on Group Work
10h00 – 12h00	Group Work
12h00 – 14h00	Presentation and Reports of Group Work
14h00 – 15h30	Lunch and Prayers
15h30 – 17h00	Discussion of Results of Group Work
17h00 – 18h00	Continued Discussions
6th July 2006	
09h00 – 09h20	Introduction and Brief Address of Swiss Ambassador
09h20 – 10h30	Banker's Address (Hussein Qatar)
10h30 – 11h05	Nuba Cultural Identity Project (Dr Ahmed)
11h05 – 12h15	Phillip Abbas Gaboush Addresses Conference
12h15 – 12h30	NRRDO (Lazim Suleiman) Address
12h30 – 13h30	The Way Forward (Summary of Previous Day's Meeting)
13h30 – 13h45	Communique
13h45 – 14h30	Resolutions and Recommendations
14h30 – 16h00	Lunch
16h00 – 17h00	Way Forward (Free Discussions)
17h00 – 17h15	Discussion of a Projected Letter to Government to Complete the Constitution
17h15 – 17h45	Award of Certificates
17h45 – 18h15	Entertainment (Nuba Songs and Dances)

2.2 Central Objective of the Conference

As spelt out in the Funding Proposal, the central objective of the second Traditional Leader's Conference was, to "bring together once again the traditional leaders from across the traditional structures in their diverse political, social and cultural spectrum to institutionalize and structure the traditional leaders forum (TLF) to facilitate as an institution a continuous and open consultation on the key issues related to the traditional structures in the Nuba Mountains to generate the guiding principles, policies and strategies that could underpin a longer term democratic process for political, cultural and social co-existence and restoration of traditional authority." Flowing out of this central objective a number of more specific objectives were identified as follows:

2.3 Other Objectives

- To create a traditional leaders forum (TLF) capable of delineating its institutional structure (constitution & code of conduct, policies, plans, administration and permanent location).
- To ensure that traditional leadership and authority in the Southern Kordofan State/Nuba Mountains that had been disintegrated by war and manipulated by the warring parties are rehabilitated as representative and democratically elected institutions.
- To make plans to take stock of customs and traditions and protect cultural diversity.
- To discuss the identity of traditional structures as one of the main structures of local government and traditional social order.
- To discuss the roles of traditional leaders in the management, prevention and resolution of tribal conflicts.
- To deliberate on the TLF as an institution to sustain peace, stability and state building that requires a system of checks and balances.
- To establish relations and roles between the TLF, the state government and the Government of National Unity.
- To take stock of the diversity of customary practices and identify areas for legislation and reform.
- To address gender discrimination and harmful cultural practices.
- To explore possibilities to harmonize and develop policy on the languages of Southern Kordofan State/Nuba Mountains.
- To establish reference within the TLF for land tenure and land reform.
- To establish advisory reference for political issues, provisions of the peace agreement and popular consultation.

2.4 Expected Outcomes

The identified outcomes included the following:

- The establishment of the basis for a Traditional Leaders Forum was the dominant expected result of the conference. Practical issues attendant on the establishment of this forum were to be clarified, including initial ideas on policies and procedures, meeting-place(s) and frequency of meetings.
- The requisite initial structures for the Traditional Leaders Forum.
- A shared understanding concerning the roles of traditional leaders in the management, prevention and resolution of conflicts.
- A general or consensual appreciation of the roles and relations between the projected Traditional Leaders Forum and the state government.
- Some guidelines with respect to land tenure and land reform.
- The identification of possible areas of legislation and reform of some customary practices.
- A discussion and some conclusions regarding issues of gender discrimination and related harmful practices.

- Policy guidelines on the languages of the Nuba Mountains.
- A discussion of the NRRDO project proposal for the study of all Nuba communities.
- Initial terms of reference for the Traditional Leaders Forum for political issues and modalities for the implementation of the Traditional Leaders Forum decisions that are taken during the conference.

2.5 Conference Preparation

The NRRDO had been able to set up the machinery for the preparation of the conference. An implementation schedule of activities leading to the convention of the conference appears at the back of this text as an Appendix.

An organizing committee directed this machinery, which was able to put together an effective preparation for the conference. A suitable location and the necessary logistics were put in place and so the conference got off to a good start. The only shortcoming was that no coherent programme of the proceedings had been drawn up and what programme there was, was deemed not to be suitable.

Therefore on the evening of the 3rd July 2006, the NRRDO together with the facilitator and some members of the organizing committee met at the IFAD compound in Kadugli to draw up a schedule for the subsequent three days. That same evening the programme for the first two days was printed out.

There were altogether 162 traditional leaders in attendance at the conference. The traditional leaders were a collection of Nasirs/Amirs/Omdas/Mekks and sheikhs from both the former SPLM and the GOS controlled areas inclusive of the traditional leadership of Missirya, Hawazma, Kinana, Kawahla and Felata. They came from the following localities; Kadugli, Talodi, Lagawa, Dilling, Rashad, Abugubeiha, Elfula, and Elmuglad. They had been selected on the basis of the following criteria:

- Should have been head of the tribe/ethnicity/community he is representing for not less than one year.
- Should be from one of tribes/ethnicities/communities in the Nuba Mountains.
- Must be a genuine man/woman of integrity and good reputation and his/her views are respected in the community.
- Preferably familiar with or/and have participated in resolving disputes and peace agreements/agaweed.

2.6 Conference Proceedings

On the opening day, after some delay, the conference started in earnest with welcoming remarks by Government and related authorities. Juma Ibrahim, the Minister of Education, as representative of the Acting Governor started the

proceedings with more welcoming and congratulatory observations for the convention of the meeting.

His address was followed by important remarks by Ibrahim Elmahdi, chairperson of the organizing committee. Elmahdi indicated that he regarded the meeting, first and foremost, as a consultative meeting of Traditional Leaders for the free exchange and sharing of ideas.

Ibrahim Elmahdi's contribution was followed by an address by Mr Lazim Suleiman, Director of NRRDO. Mr Suleiman gave a thorough and comprehensive description of the scope and work of the NRRDO. He indicated geographical areas of concentration including areas beyond SPLA/SPLM control. Mr Lazim Suleiman pointed out that there is strong expectation for the constitution for South Kordofan. The fact that the constitution was not ready is a source of worry and creates consternation amongst many people. He hoped that this situation would soon be resolved with the promulgation of the constitution.

With regard to the absence of a constitutional order, in a recent report on *Southern Kordofan and Blue Nile: Current Issues that Impact on Area Based Planning*, produced by Tom Hockley (18th June 2006), the clarificatory points are made that: "At present the State Government is an interim one, and will remain so until the constitution is agreed. The sticking point in the constitution is whether the speaker of parliament (at present NCP) should also rotate. Both sides have now agreed to this, but differ on whether the rotation should be reflected in legislative assembly minutes (NCP) or the constitution (SPLM). The politics are wider than this single issue. One scenario is that further delays may eventually lead to dissolving the legislative body allowing renegotiation of the constitution. The SPLM may favour this as they believe they have not adequately addressed land issues in the present draft. The Governor appears increasingly isolated, having lost support of SPLM in Khartoum and in the Eastern (Kauda) and Western (Julud) *Jebels*. It is fair to say the SPLM parts of Southern Kordofan show signs of withdrawing from an interest in the present power sharing, seeing their future either in a separate political party or in a revised CPA based on their right to popular consultation. The important point to grasp is that there is still no formal State Government, and that the State Government does not enjoy support in the former SPLM areas. This has implications for UN and partner engagement."

In his speech, Suleiman made the added point that after 21 years of war there is an imperative need for the society to come together and work together. The wounds of war need to be healed as soon as possible and in this respect there is the obvious need to involve traditional leadership in the peace process. Suleiman reminded the gathering that, "you have assembled here to build peace". He also suggested that the key slogan of the meeting is "*Traditional Leadership as the Basis for Local*

Government and Co-existence". This implied that, as Nuba, there is need to celebrate diversity, open space for cultural interpenetration and tolerance. Suleiman made a powerful call for tolerance and the need to keep religion out of politics. He exhorted the gathering that, "know your rights" and that Traditional Leadership should assist in developing culture of human rights.

He explained that one of the key challenges facing the meeting was that it should immediately encourage the creation of a Traditional Leaders Forum. He then proceeded to enunciate the objectives of the conference. He finally drew attention to the fact that government's support for the region's development has been generally lacking.

Lazim Suleiman's address was followed by a speech made by Amin Zakaria. After making welcoming statements and greetings, Amin Zakaria made a passionate plea for preserving the peace. He stressed the need for the region to pursue policies, which would enable development to take place. He drew attention to the fact that there is need and a collective responsibility for the population to share a common understanding for peace and development. Amin Zakaria complained about the fact that nothing implementational was done with the resolutions of last year (the previous conference). He stressed that the Nuba had to make common sacrifices and learn to develop together.

Unfortunately, the SSRC/HAC representatives were not present for the meeting. Lazim Suleiman explained that they had been invited.

Mr Ahmed Elmansoor Geileh, a representative of Civil Administration took the floor and addressed the meeting. He argued that there was a need to build traditional leadership especially at the SPLM side of the Government. During the war period the institutions of traditional leadership suffered greatly. And this fact makes it increasingly urgent in the post-war period to ensure that the institutions of traditional leadership are properly and adequately rehabilitated.

The speaker was very critical of the tendency of Government to impose traditional leaders on them. He was of the view that there is an urgent need to re-empower genuine traditional leaders. An important factor that must be recognized is that traditional leadership needs to be at all times independent. He reiterated that he was speaking from experience. He described how for decades his people had lived in harmony. According to him one source of conflict in the eastern region of South Kordofan is the problem of access to land. "Outsiders have come to exploit the land without proper consultation with the real owners of the land". Whoever lives on the land, which is alienated should be properly compensated.

Two other Civil Administration representatives spoke out largely in affirmation of Ahmed Elmansoor Geileh's arguments. It clearly appeared that the land issue constitutes one of the most contentious factors in the making of conflict in South Kordofan. This fact confirms the findings of the conference of 2005 in this respect.

Miriam Koja Tutu Angallah made a strong and punchy presentation challenging the fact that women were overwhelmingly absent in this meeting. She argued that women in the region had always functioned prominently and asserted themselves. Her words were that, "our mothers were left out but we will not be left out. We demand to be included in all aspects of the lives of our communities". She went on to ask, "Are we less educated, less intelligent? It is silly to exclude us. It should be possible for a woman to be a Chief".

The speaker made a strong plea for equality and the need to particularly accept women as traditional leaders. She emphasized that women's participation in traditional leadership should be firmly asserted and established at the conference. She also demanded that the regional government must look at the question of women's representation in all fields, as a matter of urgency. For the reaction of the whole meeting, it was obvious that Miriam Koja Tutu Angallah's speech had been warmly welcomed. There was a groundswell expression of enthusiasm by the meeting for women's equality, and she got a thunderous applause for her speech.

At this stage of the proceedings a number of representatives of various political parties addressed the meeting. Each of them introduced his party and proceeded to make comments, which he considered important. The first of these contributions was made by Ibrahim Mekki of the *Sudan National Party (United)*. He emphasized the fact that Traditional Leaders were more accepted by the people. "A Chief must know his people and we must not accept people as Chiefs who are imposed on us". Ibrahim Mekki mentioned the fact that there was a need to develop the capacities of Chiefs. In his view the conference needed to look into the issue of how to choose Traditional Leaders. "We have a long tradition in this, an outstanding historical record in this". The conference in his view ought to come out with answers to this question. Mekki also questioned the fact that after last year's conference and resolutions hardly any follow-up had been made.

The next speaker from the *Nile Valley Party* indicated that the party was started in the year 2000. He firmly emphasized that the party was not part of the Government and that their main objective was to create unity. Since Traditional Leaders come from the base of society they are natural instruments for creating unity. The speaker suggested that young people should be drawn into Traditional Leadership so that an effective transition from young to old emerges amongst the Nuba.

The *Justice Party* speaker congratulated the gathering for the conference and described it as a great event, which was non-tribal. He drew attention to the fact that the main idea behind the *Justice Party*, was “justice for all; respect everybody”. The speaker pointed out that they intended to participate fully in the conference. He also reiterated the belief that Traditional Leadership is the foundation of the society. In addition he pointed out that there should be support for the women’s cause, “it is for women to take their rights and be part of decision-making”.

The speaker from the *Umma Party* was brief and to the point. He expressed the view that he was very happy to be part of the conference and hoped fervently that the conference succeeds. He further endorsed the issue of women’s equality and full participation in the social life of the Nuba.

Unfortunately, the *National Congress Party* representative did not show up, although they had been invited to the meeting. This was disappointing and possibly reflective of the current political contradictions in Nuba.

The *SPLM* speaker, Taow Kanjalla thanked the organizers of the meeting and immediately went on to draw attention to the fact that, in his view, the strategy and tactics of the past central Governments had been one of divide and rule. The Governments had accentuated ethnic differences. Kanjalla said that, “we will stick to the peace, piece by piece”. He endorsed the idea that Traditional Leaders formed the basis for social construction and reconstruction. In his view, selection of Traditional Leaders should be on a new and democratic basis. Furthermore, Traditional Leaders should keep out of politics and should be the basis for societal unity. He implored all sides to respect the CPA. In addition, Parliament should pass the law for the new constitution. He ended his presentation with a salutation to women.

The next speaker was the Swiss Chargé d’affaires in Khartoum, Ms. Andrea Rechlin. She briefly discussed relevant issues of law, the environment and the administration of justice. She emphasized the fact that Traditional Leaders were the guardians of culture and were therefore very important for social and cultural continuity. She mentioned and discussed why the Swiss were interested in the role of culture in society.

In her explanation she pointed out that the Swiss have a strong and deep multi-cultural experience, which was premised on the celebration of cultural diversity. She reiterated the fact that the Swiss Government will continue to support endeavours in the Sudan to achieve the peaceful coexistence of peoples and cultures in the country. Her speech was received with a good round of applause.

Said Hamad, the Commissioner of Kadugli then took the floor and after making initial greetings, and welcoming all ethnicities to Kadugli, proceeded to explain that the long

war had destroyed infrastructure in the area. There is a need for Traditional Leaders to help rebuild the society, “this conference is testimony of the peace that we now have. Traditional Leaders should be concerned with the peace and its maintenance”. Said Hamad mentioned that he was strongly of the view that support should be provided financially to Traditional Leaders for them to be able to do their work satisfactorily.

The next speaker, a parliamentary representative (Vice-Chairman of Parliament) also commenced his speech with detailed greetings. He provided a historical overview of what has gone on in the area, adding that the CPA was a result of years of sacrifice. The central questions of his presentation was that, “who are we, what do we want, how do we reach our targets?” He suggested that the departure point must be the CPA and he proceeded to discuss what he considered to be the challenges ahead. He discussed the need for schools, hospitals, roads, etc. He mentioned the fact that the constitution needs to be finalized and that the constitutional impasse is actually a misunderstanding of the peace process; that the transitional Government is facing difficulties, which could not be discussed at the conference.

His view was that there were many obstacles and elements he considered to be “enemies of peace”. He said one of the principal roles of Traditional Leaders should be to explain the CPA and peace to their constituencies. He decried the fact that years of Government impositions on Traditional Authorities had destroyed the fabric of Traditional Leadership. He closed his speech with the request that there should be a recommendation from the conference to help Parliament legislate good laws for Traditional Authorities.

Then it was the turn of the Acting Governor who started with customary greetings and a reiteration of the importance of the conference. He welcomed the fact that women’s issues were being highlighted. The Acting Governor stated that Chiefs have an important role in defusing and solving social problems in Nuba. He summarized much of what the previous speakers had said with respect to the need to improve and strengthen Traditional Authorities to play a constructive role in the society. He asserted the need to combat illiteracy and embark on projects to rehabilitate the shattered infrastructure.

In his view, Traditional Authorities needed to plan their work carefully. They should be guided by a sense of how to bring services to the people and ensure effective service delivery. Chiefs needed to consult amongst themselves regularly in order to share ideas and solve common problems. Furthermore, he said Traditional Authorities should be part of Government planning and finally he reiterated the point made by other speakers that Traditional Authorities should keep out of politics and be loyal to their constituencies.

2.7 Evaluation of Previous Conference's Recommendations

The Plenary sat to critically appraise the standing of the recommendations and resolutions of the first Conference of Traditional Leaders, which was held in Julud (17th –20th July 2005).

Mr Mojo Mohamed Dawood was nominated to guide the evaluation process. Mr Mojo Mohamed Dawood took us through the recommendations of 2005. At the end of this reading, in reaction, most participants to the conference confessed that not much has been achieved since the 2005 conference.

Out of 18 speakers who made comments on the status of the 2005 conference, only two reported that in their view some small gains and follow-up activity have been accomplished. These findings underscored the need to ensure that the recommendations and resolutions, this time round, should be adequately and more systematically followed up.

Following the report and the discussions, the facilitator summarized the views of the various speakers thus: *The achievements that have been registered in the year following the Julud meeting are hardly impressive but it is important that this meeting has been able to make a critical assessment of a balance sheet of things which have happened since the Julud meeting. What is important is that we need to be able this time to take the work forward by concretely implementing the decisions, recommendations and resolutions that flow out of this meeting. Those items, which are prominent and outstanding from the Julud meeting, would still need to be followed through.*

3.0 Pre-Group Work Plenary

The facilitator took the conference through a process of selection of members of the various identified groups, which would conduct intensive discussions on themes specified in the objectives of the conference. The selection process ensured that there was numerically a balanced and more or less equal representation of members for all the groups.

Limits had to be imposed on group size because some groups tended to attract more interest than others. In the end, all the participants were happy with the groups in which they had been placed. The facilitator then read out to the plenary the terms of reference for group discussions (presented below).

3.1 Terms of Reference for Group Discussions

3.1.1 *Gender Issues and Traditional Leadership*

- How does the issue of gender relate to discrimination and harmful cultural practices in the work of Traditional Leaders?
- How can we integrate women in Traditional Leadership?
- What harmful practices can be identified in the way women are treated within the framework of traditional and customary practices?

3.1.2 *The Role of Traditional Leadership and the Structures necessary for their Improved Performance*

- Clarify the practical issues, which relate to Traditional Leadership.
- Policies and procedures should be defined.
- Suggest frequency of meetings for Traditional Leaders.
- Outline the procedures for the implementation of the Traditional Leaders Forum.
- How can Traditional Leaders enhance general popular appreciation of cultural diversity?

3.1.3 *The Role of Traditional Leaders in the Management, Prevention and Resolution of Conflicts*

- How do we set-up early warning systems for conflict detection?
- What are the guidelines for successful conflict management, prevention and resolution?

3.1.4 *Policy Guidelines on Land Tenure and Land Reform*

- What are the key issues affecting Land Tenure?
- How can land relations be improved?

3.1.5 *Areas for Legislation and Reform of Customary Law and Practices*

- Identify key areas which need attention and reform to bring them in line with modern understandings of human rights.
- What roles can traditional leaders play in the formulation of such reforms?

3.1.6 *Policy on Languages and their Use in the Nuba Mountains*

- What suggestions can be offered with respect to language policy in the Nuba Mountains?
- What ideas can be provided on Languages of Instruction policy in Nuba.

3.1.7 *Terms of Reference for the Traditional Leaders Forum*

- How soon can the Traditional Leaders Forum be fully established? (provide a timeframe)
- List the relevant competencies of the Traditional Leaders Forum.

3.1.8 *Relations Between Traditional Leaders Forum and the State Government*

- Provide listed guidelines on the relations between the Traditional Leaders Forum and the State Government.

4.0 Reports of Group Discussions (Resolutions, Recommendations and Policy Guidelines)

After three hours of discussions and debates, the various groups reported back in plenary. Some groups took longer than others to reach consensus. But all groups in the end produced the desired results.

In addition to the suggestions made by the groups, the plenary meeting which received the recommendations and resolutions made additional points, which have been added here. These recommendations have been consolidated and reflected as one of the appendices.

4.1. Group 1: Gender Issues And Traditional Leadership

The enthusiasm generated at the conference for gender issues resulted in some of the most incisive recommendations on gender related matters. The results produced by this group represented some of the most progressive viewpoints in the conference.

4.1.1 How Women Could Participate In Traditional Leadership

- *Participation at the level of Chiefs (Mekks, Amirs, Omdas and Sheiks)*
Here, women’s participation should be effected through the normal selection or election process.
- *Participation at the Advisory Council Level*
What percentage of places could women have at the advisory council level? We recommend a minimum of 25% of places to be reserved for women at the first instance. This should then be increased steadily to more equitable levels.
- *Criteria for choosing Traditional Leadership Irrespective of Gender*
This should include:
 - Educational qualifications.
 - Relevant experience.
 - Knowledge of the relevant culture.
 - Social acceptance by the people concerned.

4.1.2 Factors Hindering Women's Participation In Traditional Leadership Positions

- Too many women accept the erroneous belief that women cannot be good leaders.
- The lack of women representation in traditional leadership positions, coupled with their failure in claiming their right for representation in educational, health and other sectoral positions.
- Unless women can claim their rightful representation in traditional leadership positions, they will be unable to advocate effectively for their right to participate in the political, social, economic and other aspects of life.

4.1.3 The Basic Reasons For The Deprivation Of Women From Participating In Traditional Leadership Positions

- Men's denial of women's right to participate in traditional leadership positions.
- The general society's denial of women's right to participate in traditional leadership positions.

4.2. Group 2: The Role Of Traditional Leadership And The Structures Necessary To Improve Their Performance

- Ensuring security for the people.
- Effective conflict resolution and promoting coexistence.
- Improvement of the performance of traditional leadership.
- Special job descriptions for all levels of traditional leadership positions.
- Provision of means of support for traditional leaders - transport and incentives.
- Provision of fertilizers and other agricultural inputs.
- Investment of time, labour and capital within their localities.
- Traditional leaders should keep away from political interferences and involvement.
- Clear roles should be specified at legislative and administrative levels.

4.3. Group 3: Discussion On The Role Of Traditional Authority In Conflict Management, Prevention And The Resolution Of Conflicts

The following issues were discussed in this group. Traditional Leadership; the root causes of conflicts and need for confidence building; recommendations for early warning systems; mechanisms for early warning systems; guidelines and general principles for conflict management.

Recommendations

- The need for legislation for the traditional leadership authority within the local government administrative system.

- The traditional leader should be selected/elected on criteria of qualifications and perceived wisdom.
- The traditional leader should have defined legal powers.
- There is need to provide resources and facilities to make the work of traditional leaders more effective.
- There is a need to demarcate the boundaries and map out the resources and legislate for the provision of the resources.
- The traditional leader should be protected.
- The traditional leader should be non-partisan and above party politics.
- The traditional authority should be trained in conflict-resolution processes and mechanisms.
- There is need to do a thorough study of the root causes of conflicts before beginning the conflict resolution process.
- Formation of a committee with rapid response capability to respond quickly to resolve conflicts between the ethnic groups in a given area. This could be called the “Conflict Resolution Committee” or any other appropriate name.
- The Conflict Resolution Committee should be set up in this meeting.
- Review and renew the previous tribal Pacts and Alliances within Southern Kordofan.
- Encourage the spread of a culture of peace and peaceful coexistence instead of the culture of division and conflict.
- The need to control and organize the activities of agriculture and cattle grazing in line with environmental protection and in accordance with an agreed seasonal schedule/timetable.
- The need to identify and recognize the common interests of all groups and to respect them.
- Those who disrupt the peace and stability of local communities on a regular basis should be severely punished.
- Traditional Authorities should be provided with specific assistance to facilitate their work and enable them to respond quickly to resolve emerging conflicts.
- The farmers and nomads should respect each other’s interests and rights.
- Traditional authority should not be politicized.
- Each cattle migration route should have specific leaders or chairpersons.
- Appointment of cattle route leaders.
- Specified migration routes for livestock should be planted with trees.
- A conflict resolution mechanism and committee should be established as soon as possible. The committee should have specific uniforms, and should be provided with means of communication and mobility. This body should have its rights preserved and protected by law.
- This conference should call upon the State Legislative Council to pass the State Constitution.

4.4. Group 4: Policy Guidelines On Land Tenure And Land Reforms

After open deliberations on the 4th topic concerning the land issue the group agreed to endorse all recommendations of the first Traditional Authority Conference (2005) regarding land without addition or subtraction.

Recommendations

- We recommend the formation of a mechanism to follow up the implementation of the resolutions/recommendations of this conference (specifically those concerning land).
- We recommend the provision of water services such as dams, hafirs, water yards, etc.
- We recommend the provision of agricultural implements and inputs such as tractors, seeds, etc.
- We recommend that the cattle migration routes, water points and grazing land should be identified and demarcated by the traditional authority.

4.5. Group 5: Group Recommendations On Areas For Legislation And Reform Of Customary Practices

- We should unify Diya among all the tribes of State to be thirty heads of cattle.
- Recognition of the rights of women in inheritance according to her religious beliefs.
- Discourage all harmful traditional practices such as female genital mutilation.
- Discourage facial and body scarification and use of creams that disfigure or harm the body.

4.6. Group 6: Recommendations On Policies On Languages And Their Use In Nuba Mountains

- Ensure respect for all languages.
- Recognition of English and Arabic as official languages.
- Respect the rights of all ethnic groups to learn, teach and develop their local languages.
- The local languages should be taught in schools and elsewhere as a practical step to encourage and facilitate the development of all local languages.
- The development of local languages should start with the ethnic group, to the linguistic group and up to a regional language.
- Establish an institute to contribute to the development of local languages and training of personnel to assist in the local language teaching in schools and elsewhere in the community.
- Make use of external experts and specialists for financial assistance and contribution in the development and encouragement of learning of local languages.
- Families should encourage their children to learn their mother tongues.

4.7. Group 7: Resolutions On the Terms of Reference for the Traditional Leaders Forum In Nuba Mountains/ Southern Kordofan

- The traditional leaders body or forum to be established should be composed of all the ethnic groups in the Southern Kordofan State. This body should start its operations immediately after the second Traditional Leaders Conference, held in Kadugli from 4th to 6th July, 2006.
- A temporary board shall be formed to lead the Traditional Leadership Forum (TLF) until a constitution and relevant by-laws are drafted and subsequently approved by a general assembly of the TLF.
- A house of the assembly of the TLF shall be constructed within six months of receipt of funds for such a purpose.
- There shall be close collaboration and cooperation between the TLF and the Regional Assembly, Government and Judiciary.
- A key role of this assembly shall be the promotion of peace, reconciliation and stability in the whole State.
- The mechanism to implement the decisions of the TLF shall be a leadership structure comprising of the different levels of chiefs and traditional bodies at all levels and places.
- The NRRDO is hereby requested to assist the TLF by: Providing a full time and competent Technical Advisor as a Facilitator for the TLF in the short term; raising funds to start the establishment of the TLF.

4.8. Group 8: Group Recommendations on the Relations Between the TLF and the State Government

- The Government should recognize the democratically elected traditional leaders.
- Traditional authorities should be consulted by the government on national matters.
- Traditional authorities should be consulted on the determination of electoral constituencies.
- Traditional authorities should be consulted on the formation of counties or localities.
- There should be capacity building of traditional authorities through workshops and other educational devices.
- Traditional authority should not be politicized.
- The government should appoint police for traditional authorities.
- Traditional leaders should not hold political office.
- Traditional authorities should be included in Chapter one salaries.
- There should be provision of goods and services to support traditional leadership in their work.
- The need for a permanent base in all counties.
- The traditional leadership should be part of the security committee at the State and County level.

- There should be a mechanism to follow up the implementation of this conference.
- Land should be allocated for traditional authorities at the State and County levels for building of a forum base.
- The traditional authorities should take an agreed percentage from cattle and crop taxes to support their work.
- The proposed Traditional Authorities Act should be presented to the Traditional Leaders Forum before approval or endorsement.

5.0 Closing Day’s Highlights

The Swiss Ambassador/Swiss Minister for Humanitarian Affairs, Ambassador Bieler made an encouraging and sober address to the meeting. He affirmed the Swiss Government’s support for peace and peace mediation in the Sudan and tied this discussion up with Switzerland’s traditions in peaceful co-existence. This address was regarded as great encouragement by participants and it was acknowledged with a warm applause.

The Nuba Banker, Hussein Qatar gave a lengthy explanation of the role of banking in the development endeavours of Nuba. He provided details on how the Nuba, in peace-time, could use banking services and facilities for the development objectives of the society and the general upliftment of all. He explained how micro-finance could be used to encourage entrepreneurial development in the area. This address was very well received.

Dr Ahmed provided an address on the *Concept Note on the ‘Nuba Cultural Identity Project’*. The project is intended to save the Nuba cultures from disintegration and disappearance. It asks for the support of the most significant elements of the Nuba culture, in order to enable them to protect their specific Nuba identities, to preserve their heritage and to keep their traditions alive. It aims at the restoration of cultural, traditional and religious activities. The process of rehabilitation and re-enforcement of Nuba culture will lead to the unity and the solidarity of all communities in the Nuba Mountains, thereby promoting the dialogue between different cultures. It is meant to be a contribution to the ongoing process of nation-building and to the preservation of peace and harmony between people of different origins. The project is part of a larger cultural project planned by the *Nuba Relief, Rehabilitation and Development Agency (NRRDO)*. It has the support of the Government of Southern Kordofan.⁵ Ahmed’s presentation provided insights on how many outstanding questions regarding Nuba culture and identity could be clarified with researched information and data.

⁵ See, Concept Note on the Nuba Cultural Identity Project in, Funding Proposal on: The 2nd Traditional Leaders’ Conference in the Nuba Mountains/Southern Kordofan. Submitted by Nuba Relief, Rehabilitation and Development Organization (NRRDO). July 2006. P.14

Possibly the most significant highlight of the final day of the conference was the address made by the veteran Nuba politician, Phillip Abbas Gaboush. He gave a lengthy and wide-ranging address covering the history of Nuba struggles for freedom and closed with an enumeration of the challenges ahead. While his speech provided facts and information, it also fired the imagination of all present.

The last important address was provided by Lazim Suleiman. He summarized what has been achieved by the conference and outlined what lies ahead.

There were discussions on how to bring pressure to bear on the government to complete work on the constitution. This matter was discussed very passionately. In the end the feeling was that some gentle but firm pressure should be put on the authorities to deliver on the constitution.

The conference then moved on to award certificates and honours to all the participants. This was a celebratory affair which went down very well. At the end of this there were traditional dances and songs by a group of young people.

6.0 The Way Forward

As summation and projection of future work, the meeting towards its close, sat in plenary to work out the way forward. By this time the assertion was very firmly the minds of all that the Traditional Leaders Forum (TLF) was not only a desirable object, but an object which should be realized as soon as possible.

The facilitator suggested the institution of an Interim Board, which will oversee the period from now till the adoption of a constitution for the TLF. The meeting formally welcomed the willingness of the Swiss Government to fund the acquisition of a building or a site (for construction), which would house the TLF's Secretariat. The facilitator also mentioned that he will initiate discussions with the TrustAfrica Foundation (Dakar) for funding to equip the Secretariat. The facilitator indicated that if support is not forthcoming from that quarter then CASAS would modestly equip the Secretariat with computers.

After exhaustive discussions and several rounds of voting it was decided that:

- a) The Interim Board should total ten people all drawn from the Kadugli district, in order to facilitate meetings.
- b) The life of the Interim Board should not be more than three to six months.

- c) The Members of the Interim Board should elect from amongst themselves a Chairperson and a Secretary (need to take early initiatives with regards to this). The Interim Board should also elect a Deputy and a Finance Officer. The rest should be Ordinary Board Members
- d) The Interim Board should include at least two women.
- e) A formal request should go out for the building (to the Swiss and other donors).
- f) CASAS was requested through the facilitator to help identify a person to draft the constitution, which should be ready in no more than three months.
- g) Once the constitution is drafted it should be circulated within the constituency for a period of six weeks.
- h) After circulation of the draft, a meeting should be convened and elections held to select a standing board according to the prescriptions of the constitution.

APPENDIX

Code of Conduct

The Pledge

I (Title): _____ hereby solemnly pledge myself to do the following:

- a) Do my utmost to preserve the peace by preventing the emergence of conflicts and tensions between the various groups and persons within my jurisdiction.
- b) Will treat all cultural groups/tribes/ethnicities in my jurisdiction with fairness, neutrality and evenness. I shall endeavor to fully facilitate the peaceful coexistence of all groups/tribes and ethnicities.
- c) Show gender sensitivity, gender awareness, gender balance in all social dealings and all representative bodies.
- d) In all matters related to land, the necessary consultations, discussions and investigations will be undertaken to ensure that land distribution, land rights and access to water is provided to all who need these resources.
- e) Liaise with government institutions as may be required to provide the optimum services to all who are within my jurisdiction.
- f) Work to protect the cultural heritage and the languages of the people.

Signed:

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Lists of Members of Discussion Groups

GROUP 1

Gender and related harmful practices in the work of TL

No.	Name	Chief of
1.	Aizibir Kuku Tia	Fama
2.	Altaib Badawi	Oncho
3.	Adam Mustafa	Kaddam
4.	Abd alaziz Ismail Ebrahim	Bargo-Silehab
5.	Mohammed~Ali Kuwa	Lungangan
6.	Hassan Abdallah Kafi.	Meri
7.	Madibbo Edris	Dajo
8.	Edris Orner Mohammed	Bija
9.	Faraj allah Elias Tia	Kursi
10.	Rugia Durman Kafi	Woman participant
11.	Ali Ali Abu zar	Misseria
12.	Nasr addin Abbakar Mansour	Abbasia
13.	Nimerri Ahmed Mahil	Kasha
14.	Mergani Tamina Turk	Mandal
15.	Murad Mournin	Subai
16.	Bakhita Abu Shanab	Tessay Abd alsalani
17.	Abu Shulokh Ammar Janabu	Kujurria

Chairperson: Altaib Badawi

Secretaries: Bakhita Abu Shanab
Nimerri Ahmed

GROUP 2

The role of the traditional leadership and the structures necessary for improve performances.

No.	Name	Chief of
1.	Mahamoud Abdel- Allah el- Murad	Shawabnna
2.	Attia Jebriel Tutu	Shatt Damam
3.	Yousif Jamoos Tutu	Lado
4.	Shahatta Anjilo Tutu	Kurongo Abdel- Allah
5.	Mahajoub Khalil Tiea	Kurongo Abdel- Allah
6.	Mohammed Hamdan Ahmed	El- Hamadi
7.	Rajab el-Meia Kuku	Om Sirdiba
8.	Daowd Shukur- Allah	Kadugli
9.	Ibrahim Om- Drass Kuku	Nugurban
10.	Abdeen Rahal Tutu	Katsha
11.	Mousa Ahmed Teia	Shiroro
12.	Mousa Hamuda al-Toum	Shiroro
13.	Yousif Hussien Riziq	Kurisi
14.	Koua Jeme Ibrabirn	Katsha
15.	Sirnon Bara'a Alma	Taroji
16.	Moousa Azraq Ajery Kuku	Tima
17.	Ahmed el-Mansour Jele	Abbasia Taggali
18.	Sideeq Adam Kajo	Kauda
19.	Abakar Ibrahim Mohammed	
20.	Jadalla Al Salim	

Chairperson: Ahmed el-Mansour Jele

Secretaries: Daowd Shukur- Allah
Jadalla Al Salim

GROUP 3

The role of traditional leadership in management, prevention and resolution of conflicts

No.	Name	Chief of
1.	Abdarrahim Abbas Tallo	Kadbar
2.	Bagadi Mohammed Hammad	Hawazma
3.	Alfahal Aboraida	Oncho- Kurgul
4.	Ahmed Hassan Tia	Tessay
5.	Essa Darguad Abdallah	Miri
6.	Abdin Alimed Kataka	Temen
7.	Mohammed Altair Kuku	Orndouren

8.	Ali Kuwa Nabak	Shatt
9.	Hammad Abdalgani Alminnawi	Warni
10.	Al- Sheekh Ahmed Adam	Gadeer
11.	Kuku Koua Hemidan	Laguri
12.	Adam Babikir Othuman	Tagwi
13.	Khalifa Makki Kafi	Kafina
14.	Abbas Badawi Kuku	Tulishi
15.	Meiso Kulw Shagara	Kafina
16.	Musa Aboras Kharif	Kufa
17.	Ebrahim Makki Ebrahim	SNP participant
18.	Omer Tahamid Othman	Kaddam
19.	Rahamtallah Edris	Shawabna

Chairperson: Bagadi Mohammed

Secretary: Ebrahim Makki

GROUP 4

Policy guidelines on land tender and land reform

No.	Name	Chief of
1.	Ismail Timsah Nazif	Ama
2.	Saeed Essa Mohammed	Bargo
3.	Alfaki Alnour	Kawjaro
4.	Sanad Sulaiman	Rawawga
5.	Othman Dahab Noutein	Bargo
6.	Abdallah Eniat Kalaka	Julud
7.	Rajab Allamba Kuku	Ornsidibba
8.	Kirra Tia Kafi	Farandala
9.	Abdarrahman Akasha	Tundia
10.	Elias Ebrahim Kuku	Kega
11.	Balla Kuku Kafi	Shatt
12.	Siraddar Aldou	Dilling
13.	Ahmed Tia Gami	Shatt Damam
14.	Fadallah Kuku	Katla
15.	Abbakar Ebrahim Kasalawi	Hawsa
16.	Abdarrahman Daldoum	Oncho
17.	Almahadi Haina	Kawjaru
18.	Gibrail Ismail Kuwa	Farandala
19.	Khalifa Mahgoub	Tagmala
20.	Mohammed Almak	Laggori

Chairperson: Ismail Timsah Nazif
Secretaries: Saeed Essa Mohammed
Alkafi Alnour

GROUP 5

Areas of legislation and reform of customary role in practices

No	Name	Chief of
1.	Johanna Muhammed Murgan	Korarak
2.	Kafi Abdulwahid Darafan	Shatt Dammam
3.	Adam Abbas Fadul	Participant
4.	Ahmed Abbla Kuku	Kouda
5.	Kamis Ahmed Rizig	Participant
6.	Mahmoud Aleisir Musa	Kega
7.	Ali Alkinani Tamim	Alsamma
8.	Salih Elias Daldoum	Lagawa
9.	Othman Abdallah Tia	NCP- participant
10.	Awad Saboon Ali	Tabag
11.	Al- Toum Tlija Ibra	Funda
12.	Hassan Juma Hammad	Katla
13.	Ali Khalifa Morae	Tumma
14.	Abd- Allah al-Sanosi Shagga	Kiga Lubur
15.	Farah Bakhit Abdul-Rahim	Kadugli
16.	Mohammed al-Taieb	Missieria
17.	Basheer Bashir Mohammed	Missieria
18.	Mohammaed al-Amin Jad- Allah	Al- Kadaro
19.	Sultan Bahar- al-Deen Elteгани	Rashaad
20.	Hassan Ali Jungol	Talodi
21.	Hamid Abd- Allah Rahama	Talodi
22.	Mubarak Rahama Kafi	Participant Lower
23.	Mohammed Shunaib Mursal	Karko

Chairperson: Salih Elias Daldoum
Secretaries: Mohammed al-Taieb
Mohammed al-Amin

GROUP 6

Policy on language and their use in the Nuba MOLIntains

No.	Name	Chief of
1.	Mugadam el-Hassab el-Dawo	Kudur
2.	El- Ghara Tutu Teia	Duldako

3.	Ali el-Nur Ibrahim	Kinana el-Farshaia
4.	Mousa Ali Kabashi	Participant
5.	Idris Jebreil Kafi	Dameek
6.	Abdul- Karim el- Shareef Kuri	Subbori
7.	Hassan el- Tahir Kitan	Onchu
8.	Mujo Kafi Kuku	Kursi- Mirri
9.	Idris Naji Aghabash	O-S-N-P
10.	Mohammed Hamdeen Kuku	Laqwa
11.	Aruss Faju Ali	Mirri
12.	Mukhtar Ali Kanji	Kajaru
13.	Abdel- Allah Terab	Habila
14.	Adam Kudi Ajloon	Jabal el- Dair
15.	Jubra'el Abdel-Allah	Autoro
16.	Abdul- Baggi al-Nau	Al-Hadra
17.	Mohammed Dugol Kuku	Om-Hittan
18.	Fadul- al- mulla Wadi	Shifer
19.	Anjilo Rifan Dawood	Southerners in the Area
20.	Abdul- Gadir Kano	Kuia

Chairperson: Abdul- Karim el- Shareef

Secretaries: Idris Naji Aghabash

Mukhtar Ali Kanji

GROUP 7

Terms of reference for the TLF

No.	Name	Chief of
1.	Hamid Rahal Mohamed	Kadugli
2.	Yousif Ismail Manna	Kajala
3.	Ali Kuna Mack	Kululo
4.	Shaieb Saeed	Dabrri
5.	Fadul Sultan	Dabrri
6.	Babiker Sanousi	Mashaiesh
7.	Nourain Ismail	Aree
8.	Mohammed Bakhit	Warni
9.	Hassan Ahmed Amin	Participant- Abu-Jibeha
10.	Hassan Awad- Allah	Abu- Sounon
11.	Yousif Ismail Hashim	Tajmala
12.	Mohammed Salih Yousit	Participant – Lagawa
13.	Ibrahim Issa	Participant – Baraka
14.	Ahmed Koua Kunda	Khartoum
15.	Ali Mousa Adam	Abu- Karshola

16.	Amina Mamour Abu- Sulub	Mandal- Woulal
17.	Abood Hassab Harij	Hajar Sultan
18.	Mohammed Kurtukela	Participant
19.	Ali Sharaf	Moro Om-Sirdibba
20.	Younis Ismail Kajo	Kawaleeb
21.	Daoud Abu-Kalam	Kafier
22.	Hussein Kalo Kudi	Autoro
23.	Al – Amin Abdul- Gadir	Mandal
24.	Mohammed Hammad al-Iheimir	Karko
25.	Momin Mahana	Om- Barambeita
26.	Ibrahim Mohammed Shareef	Al- Bardab

Chairperson: Al- Amin Abdul- Gadir
 Secretaries: Daoud Abu-Kalam
 Younis Ismail Kajo

GROUP 8

The relation between TLF and the state government

No.	Name	Chief of
1.	Omer Tahamid Othman	Hieban
2.	Kafi Mousa Karima	Frandala
3.	Ali Mohammed Kuku	Participant
4.	Ali Omer Ahmed	Participant
5.	Sideeq Hamid Idris	Dar Me'lega
6.	Bushra Mohammed Kukab	Abu- Junok
7.	Issa Faj- Allah	Kega al- Kheel
8.	Salih Mahmoud Teia	Participant
9.	Bilal Yahya Bilal	SNP
10.	Adam Al- Haj Ismail	Karko
11.	Nassour Reial Abu Doraa	Wali
12.	Ismail Hajana Kabi	Participant
13.	Hussain Qatarq	NDB Manager
14.	Najmel- Deen Issa Talib	Awlad Kamil
15.	Tom Aning Geg	Southerner – Foola
16.	Hassan Al- Banna	Heiban
17.	Hamid Tibin	Al-Foss
18.	Ahmed Salih Ibrahim	Shawaia
19.	Abd- Allah Chol	Southerner
20.	Saeed Komi Kuti	Kawaleeb
21.	Al- Jaili Bursham Ismail	Participant
22.	Othman Amin	Dalami

- | | | |
|-----|----------------------|-------------|
| 23. | Ali Komi | Participant |
| 24. | Awad Gawi Engleez | Salara |
| 25. | Komi Angilo Mohammed | SNP |
| 26. | Daheia Hamadi Tutu | Abu- Sonon |
| 27. | Hussain Hammad | |

Chairperson: Abd – Allah Chol
Secretary: Hussain Hammad

Implementation Schedule: The Second Traditional Leaders Conference 2006

S/N	ACTIVITY	WHEN?	WHERE?	WHO?
1.	Formation of a steering committee in Nuba Mountains (conference agenda)	May 15 th , 2006	Nairobi/ Kauda	NRRDO/ authorities
2.	Formation of organizing committee	May 20 th , 2006	Nuba, Kauda	NRRDO/ authorities
3.	Liaison with UNAMIS, DPKO, friends of Nuba and other international bodies	May 2006	Kauda, Tillo, Dilling, Krt, Obeid	Steering Committee NRRDO
4.	Finalize list of participants and invitation of participants	May 20 th , 2006	County/ locality	Steering Committee
5.	Preparation of conference site	June 10 th , 2006	Heiban	Organizing Committee
6.	Procurement of conference logistics	June 15 th , 2006	Kadugli/NBI	Organizing Committee
7.	Identification of facilitation team	June 25 th , 2006	Krtm, Kadugli, Kauda, NBI	Steering Committee
8.	Transport of participants to conference venue	July 2 nd – 3 rd , 2006	All counties/ localities	Organizing Committee
9.	Agree on selection of a conference chairing team (3 members)	July 3 rd , 2006	Conference venue	Steering Committee in consultation with participants
10.	Convening of conference	July 4 th – 8 th , 2006	Conference venue	Chairing/ Steering Committees
11.	Reporting	August 2006	NRRDO	Nairobi/ Kauda

Consolidated Recommendations and Resolutions

1. *Gender:*

- 1.1 Women should be represented at the leadership levels of Makk / Amir - Prince & Omda / Sheikh – Chief, and on the level of the traditional leaders forum, (TLF).
- 1.2 The percentage of women representation on the TLF should be at least 25% at the start, to be increased to 50% in future.
- 1.3 For both men and women, education, experience, knowledge of community culture and tolerance should be the criteria for leadership.
- 1.4 Education should be compulsory for women.
- 1.5 There should be active involvement of women in TL training.
- 1.6 All should actively combat negative views on women.

2. *The Role of Traditional Leaders in Promoting the Work of Traditional Authorities:*

- 2.1 The structure of Traditional Leadership should be integrated within the local government structure and the position and level of the traditional leader should be clearly defined.
- 2.2 Traditional leaders should be provided with work facilities, like headquarters, courts, transport facilities and special police.
- 2.3 Part of the natural resources revenues in the area under the control of any traditional leader should be allocated to his/her office.
- 2.4 Investment procedures that existed prior to the signing of the CPA should be cancelled. No investment contracts should be signed, unless these are done in accordance to the CPA and the Interim Constitution's framework.
- 2.5 In any given locality, a local committee should be established and chaired by the TL, as a third party – to handle dialogue with the government and investment institutions. This should serve as a way of protecting people's rights.
- 2.6 TLs should be represented in security committees both at the state and county levels.
- 2.7 The TL system should remain independent of governmental or political influences.
- 2.8 Seats should be allocated for TLs in the legislative institutions at the national, state and local levels.
- 2.9 The Traditional Leaders Forum or TLF should be established. It should meet in its entirety, at least once a year. It should be charged with conflict resolution, defending the rights of TLs and unifying their views towards the peaceful coexistence of communities and cultural/ethnic groups.

- 2.10 The TLF should be involved in the proposal and drafting of laws (constitution & entire procedures) for the civil system.
- 2.11 The TLF should work towards the unification of the civil administration system in the region.
- 2.12 Include the salaries of the TLs in the priorities of the region's budget.
- 2.13 Provide TLs with communication facilities.
- 2.14 Include TLs in the health insurance provision service.

3. *The Role of TLs in Conflict Resolution:*

- 3.1 Traditional Leaders should study the causes of conflicts before attempting their resolution.
- 3.2 TLs should form special committees for conflict resolution (for emergencies).
- 3.3 TLs should review and renew former social alliances and cooperation.
- 3.4 TLs should advocate actively the culture of peace and peaceful coexistence.
- 3.5 TLs should organize the activities for grazing and farming.
- 3.6 TLs should cultivate social respect between communities and pay attention to common and shared interests.
- 3.7 TLs should punish trouble-makers.
- 3.8 TLs should provide conflict resolutions committees with the necessary work facilities.
- 3.9 TLs should assist the authorities in the disarmament of civilians or groups who hold weapons.

4. *The Land (Usage and Maintenance of Land & Relations between People and the Land):*

- 4.1 Adopt and implement the resolutions on land from the first conference (2005).
- 4.2 Provide boreholes, ponds and water pumps in farmers' areas and along the grazing routes.
- 4.3 Construct dams to protect the water resources.
- 4.4 Develop traditional agriculture to mechanise farming and provide good seeds.
- 4.5 Protect the environment and combat forest destruction.
- 4.6 Demarcate the grazing routes.
- 4.7 Stick to Jabel- Daier and Hejeratt border as a fundamental part of Southern Kordofan.

5. *Customary Law:*

- 5.1 Unify wergilds (Diya) among the tribes, to be thirty one (31) cows.

- 5.2 Combat retaliation exercises.
- 5.3 Combat female genital mutilation and all kind of deformation as social practises that harm the health of females.
- 5.4 Raise awareness of people about the dangers of body scarification and creams.
- 5.5 Study and work towards promoting customary laws.

6. *Languages:*

- 6.1 Respect all languages.
- 6.2 Adopt both English and Arabic as official languages in the region.
- 6.3 Respect ethnic rights in the learning, teaching and promotion of languages, promoting them and learning the languages of others.
- 6.4 Local languages should be taught at school.
- 6.5 Starting from primary levels, include local languages in the education curriculum.
- 6.6 Establish an institute to develop the languages of Nuba and train cadres to help teach the languages in schools.
- 6.7 Seek the assistance of international experts and donor institutions to help develop and encourage teaching in local languages.
- 6.8 Parents should encourage their children to learn reading and writing their languages early.

7. *General Guidelines for Establishing the TLF in Southern Kordofan:*

- 7.1 The traditional leaders forum should be formed to include all ethnic groups in the region and undertake its work immediately after this conference.
- 7.2 An interim representative structure should be formed until its constitution and entire procedural rules and regulations are passed.
- 7.3 The TLF's headquarters should be constructed six (6) months after funds have been received.
- 7.4 There should be coordination and cooperation between the TLF and the Executive, Legislature and Judiciary in the region.
- 7.5 The TLF will work to resolve conflict and build social peace in the region.
- 7.6 A working committee should seek assistance from NRRDO to give them financial support and provide a special consultant to help them draft the TLF constitution and procedures.
- 7.7 Ten TLs from Kadugli County have been selected to work as an interim body for the projected TLF.

8. *Linkages between the State Government and TLF:*

- 8.1 The government should accept any democratically elected traditional leader.

- 8.2 The TLF should consult with the civil administration on national, regional and local issues.
- 8.3 Avoid recruiting active TLs into political or related positions.
- 8.4 The government should work to build the capacity of TLs.
- 8.5 Work to establish headquarters for the traditional leadership in the counties.
- 8.6 Approve lands in the state's headquarters and counties for the traditional leadership offices.
- 8.7 The state legislative council should pass a law to organize the work of traditional leaders.
- 8.8 The government should legally empower TLs as judges in the traditional courts.