



Community Voices for Peace and Pluralism WhatsApp Workshop Seminar

Series 5

Conversation with Samia El Hashmi, Sudan

Sudan

The Community Voices for Peace and Pluralism - Africa (CVPP) is a non-profit network that builds the capacities of women and other groups in preventing, transforming and solving violent conflict through a Peace and Pluralism approach. CVPP- Africa equips women to contribute to peace processes in decision making roles.

The WhatsApp Workshop Seminar Series began in the wake of the Global COVID-19 Pandemic. The Pandemic has hit the world's vulnerable and most marginalized hardest. These are the people members of CVPP work with. Members of CVPP decided to meet this unprecedented challenge by speaking to each other every week. Sharing stories, learning new skills from each other all through the WhatsApp platform, to enable reach to those of our members without access to facilities such as Zoom or Skype.

Convener: Alice Wairimu Nderitu, mediator of armed conflict and author

Moderator: Dr. Dorothy Goredema, Senior lecturer and researcher in Peace and Security Studies, Department of Politics and Public Management at the Midlands State University, Zimbabwe

Coordinator: Regina Mutiru, Mentor and Founding Partner at Amani Women Network

Panelist: Samia El Hashmi, lawyer and co-founder/ Chairwoman of Mutawinat Benevolent Company

Rapporteur: Shama Shah, conflict analyst

Participants: Members of Community Voices for Peace and Pluralism Africa

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This Seminar Series is available through the Community Voices for Peace and Pluralism website, <https://peaceandpluralism.org/>. The publication of this Series was made possible through the voluntary work of members of Community Voices for Peace and Pluralism.

Alice Nderitu, Kenya; Convener's introduction of the workshop seminar: Good afternoon Ladies and Gentlemen we are about to start Seminar Series 5. As usual we start with preliminaries- asking all of us not to post anything else while the discussions are going on. In terms of feedback or questions we are guided by this Sufi wisdom:
Before you respond ask yourself, is it kind? Is it true? Is it necessary?

So hi again everyone, it's Saturday afternoon again and time for what has become our usual workshop.

This afternoon we shall be listening to renowned Sudanese Lawyer Samia Hashmi. Samia belongs to a sisterhood of women and one man, which you may have heard referred to as the Taskforce created by Inclusive Security where Jacqui and Anna worked. It consists of Sudanese and S. Sudanese who came together after their country was divided into two because they knew boundaries divide countries but not hearts or cultures. A number of people here got involved with the Taskforce including Stella and myself as resource persons and Akello who was then legal advisor to President Mbeki. President Mbeki was in charge of the AUHIP and the Taskforce members will tell us what that was about. Samia will tell us all that and much more about Sudan and the revolution and of course women's role in all this. Then we shall identify ways to help Safaa in her new role.

The conversation will be moderated by Dr. Dorothy Goredema, historian now charged with Birthing a Peace and Conflict Studies Discipline. Dorothy is the person who not only found all the Zimbabweans in this platform, but she ensured that they all came to Kaduna last year for our annual meeting.

Samia El Hashmi, Sudan: Good afternoon ladies... And brother Salim.

Dr. Dorothy Goredema, Zimbabwe: Afternoon.

Regina Mutiru, Kenya: Hi everyone, Dr. Dorothy Goredema is today's moderator. Samia is today's presenter (**Bios at the end of script**).

Over to you Dorothy.

Dr. Dorothy Goredema, Zimbabwe: Allow me to contextualize this discussion and to give a brief historical background to the topic under discussion today for others for better understanding.

Like most states the world over, Sudan has a history of coups and uprisings as evidenced by the 1964,1985 risings. In fact, from 1965 when the country became a Republic it has been engulfed in uprisings and revolutions. Thus, in December 2018 when demonstrations after cuts of bread subsidies erupted, it was not something to worry about because demonstrations had always happened.

BUT, in 2019 something that stunned the Sudanese government and the world happened.

Women HAPPENED!!!!

The government witnessed a change in the tempo of the revolution. A feature of the revolution that stood out was the overwhelming scores of women both elderly and young. Women made a lot of noise and upon hearing the noise from the scores of women the Government decided to suspend the public order law. Unfortunately, the move only made the women angrier prompting more and more women to join the protest, this time not demanding not bread but an end to President Bashir' s rule. On 11 April 2019 President Bashir was removed from power by the noise made by the women. Women made so much noise and their number and visibility sustained the revolution, toppling President Bashir's 30-year regime from power. A transitional military took over and, not satisfied by the half-baked measures the female protestors remained in the streets demanding civilian rule. In August 2019 a 3-year new power sharing government between the military and the civilians was signed and a civilian Prime Minister Abdala Hamdok was sworn in.

Today ladies and gentlemen, we are privileged and highly favored to have in our midst sisters and mothers of the Sudanese revolution. A mighty woman of strength who has lived the experiences of this revolution participated and witnessed the unfolding of this momentous drama, a revolution which I would say is still in the making. I am so much convinced that what they did was and is good, but good is not good enough... They are yet to do the best for a New Sudan.

Allow me to welcome once again sister Samia and the other two ladies as they take us through the story of the women's revolution in Sudan and its impact on women.

My dear sisters I welcome you once again to our fifth seminar series, I now give you time to share with us the central role played and still played by women in this revolution and the broader activism in which the revolution has emerged. Over to you sister Samia...

Samia El Hashmi, Sudan: Thank for the introduction and bringing in the history of Sudan. It is easier for me to tell you our story in an audio and the I can respond to your questions by writing.

Dr. Dorothy Goredema, Zimbabwe: Okay go ahead my sister.

Samia El Hashmi, Sudan: [transcript of audio] As-salaum alaykum my sisters and brother Salim for this very interesting workshop on Sudan. I thank Alice and Dorothy for the introduction. First of all, its always very interesting to me to tell others about our story and to share our struggle in Sudan regarding the revolution and regarding how we made it. I will start with the situation of Sudan before the revolution started.

In 1989 June 30, the Al Bashir regime got the country after having some time of democratic government by election. At the beginning, the ideology of the Bashir regime was that they would apply the Sharia Law in Sudan and that the Sharia will rule the attitude of people and justice will be all over the country. But right from the beginning they didn't do anything about Islam. They started to dismiss and dismantle the country in terms of the institutions and the Ministries. All the institutions in Sudan, the education institution, the health institution - all of them - were dismantled on purpose. They started to bring some fanatics from the region to Sudan.

Right from the beginning the Sudanese people started to organize themselves to resist this government. The resilience activity was started by university students, by politicians (of course) and by women as well. The government of Omar Al Bashir continued for 30 years. You can imagine for 30 years they changed the laws, they introduced laws that control people, and women in particular. I am going to bring one good example- the Public Order Law, that prohibits women from working in certain places, controlling their dress code and controlling their mobility in the country and even the cities. They started to target the activists, they started to target the politicians. Actually, most of the people, especially the educated, started to go outside the country – they went to Europe as asylum seekers or to the Gulf to work there. So, the country was almost empty of experienced people, and the universities started to be like schools- without any experienced professors or teachers.

The people started to organize themselves to oppose the regime by convening workshops outside Sudan to attract the young people and the women, to work together to try and change the situation. In 2013 a revolution started, and they brutally began to kill people in the streets using bullets against the protestors. More than 1,000 people were killed in the demonstration, and the demonstration failed to make the desired change. From 2013 up to the revolution in 2018, people changed the strategy of opposing Omar Al Bashir's regime by trying to spread the word that they needed to use another strategy to oppose the government, by 'naming and shaming', and by using non-violent protests in and outside the country.

Dr. Dorothy Goredema, Zimbabwe: Well, ladies and gentlemen, we have heard the story. What a captivating story. So, my sisters, what would you say triggered the 2018 revolution in Sudan. Maybe it can be more interesting and easier to follow if we start from there. Thank you.

Samia El Hashmi, Sudan: This strategy started to be fruitful and the professionals, the trade unions, also started to organize themselves. Actually, they are the legitimate trade unions

because when the Omar Al Bashir government took over power they dismantled all the trade unions in the country and they appointed their own people to take over. So the legitimate trade unions started to organize themselves and they succeeded to create a body called ‘The Professional Associations’. These associations organized the peaceful demonstrations. This was the start of the successful revolution. Peaceful demonstrations all over the country started from Atbara City, Ad-Damazin City outside Khartoum. Then Khartoum took the lead after that (Khartoum is the capital and the population is more than the other cities). They started to organize demonstration/protest day and night in shifts. They go to some areas to demonstrate in the morning whilst other areas in the evening. The essence of these demonstrations were that they were all peaceful, although the government was using gas, bullets and also plastic bullets which lead to the deaths of many protestors. But the demonstrators still kept it a peaceful demonstration.

The role of women: What I want to stress is the role of women. Unlike the other revolutions in 1964 or 1985, the women, especially the young women, took the lead in the demonstrations in the open spaces at the universities. Women led the demonstrations in all places. The women used the same voices that they used in wedding ceremony as a code, to call people out of their offices or houses at 1 pm. This was the time for demonstrations to come out to the streets. We called this the One O’clock revolution time. Women led the revolution peacefully. On April 11th, all the demonstrators went to the headquarters of the military and decided to have it as a place where we could sit and demonstrate. People from all over Khartoum went to the military headquarter and spent the night and they declared that they weren’t going to move unless Omar Al Bashir surrenders and gives up the power. Thousands, no, millions of people started to organize themselves to spend the night there. On the 11th of April, the military defense committee declared that they took over from Al Bashir and that they were going to hand it over to the civilians. But the head of the committee was one of the affiliates of Omar Al Bashir. The people continued the demonstrations and they refused the position of the head of committee so he spent one night as the President of the country and then he was let go as well, and then the defense committee took over. At the beginning they said they were going to hand it over to the civilians, but it wasn’t true; they insisted that they wanted to be part of the interim governing ruling body. So the civilians entered into decision and negotiations for more than 2 months (the Africa Union started to facilitate this process).

A political declaration was signed between the security committee and the civilians that they were going to enter an agreement that will allow them both to rule the country for an interim period.

I will focus on the role of women in the negotiations between the civilians and the military committee. Right from the beginning we had two ladies (one from a political party, another from the civil society). The lady from the political party was withdrawn from her party and was replaced by another person, a man. There was one lady remaining in the negotiations process and there were no women in the military process. The civilians had one woman among eleven men from political parties, civil societies and other professional associations. From that point we

started to realize that women aren't going to get the fruits of the revolution because the participation was not fair, and we started to lobby and advocate for engagement of more women in the negotiations or at least to take the visions of women in the negotiations. We realized that the political parties aren't ready to listen to the women.

Dr. Dorothy Goredema, Zimbabwe: Dear participants I now open the discussion to the floor. If we can have two questions at a time to make it easy for our sisters.

Salim Musa Umar, Nigeria: My question to our Sister Samia: How did the Sudanese Women come together for a common cause despite some perceived differences in religion; cultural diversities and in some context social status? At what point did you decide to come together and confront the authorities?

Dr. Dorothy Goredema, Zimbabwe: Wow my sister you have preempted my next question where I meant to ask you about what was and is unique about this particular revolution.

Thank you very much Sister Samia for that detailed discussion where you actually went on to tell us about the strategies used by the Sudanese women in this revolution. Very unique indeed, and you know what? You just stole the thunder from me because my next question was going to task you to tell us about the uniqueness of this current revolution, but you've already answered my question. So, Brother Salim has just forwarded his question. You can read his question and then respond to it. Meanwhile, let me invite the other two ladies to join in the discussion. Thank you.

Dr. Mandiedza Parichi, Zimbabwe: My question Samia is how you managed to sustain peaceful demonstrations in view of the violence by the forces. I ask because we have that challenge in Zimbabwe. The police and army become violent and civilians retaliate which makes any form of protest difficult.

Samia El Hashmi, Sudan [responding to Salim Musa Umar]: Thank Salim for the question. In fact the differences in tribes or cultures bring women together. More because the (enemy) was one which was misusing power and humiliating people. And I think the civil societies played great role in bringing women/people together. They came together around issues rather than anything else.

Alice Nderitu, Kenya: Hi Samia. If you were to list by order of importance what the recent Revolution changed for women, what would you list?

Dr. Dorothy Goredema, Zimbabwe: Thank you for the response and I see that Dr. Parich has also forwarded her question.

Salim Musa Umar, Nigeria: Good entry point. You see in some societies culture and religion is used in a divisive way. Instead of serving as a veritable tool for cohesion it is used in a negative

way. We have a lot to learn from the Sudanese Women coming together to confront their common challenges together.

Dr. Dorothy Goredema, Zimbabwe: And, another very important one from sister Alice. Let's give our guest time to respond. Very true brother Salim. There is a lot to learn from the Sudanese case study.

Samia El Hashmi, Sudan [responding to Dr. Mandiedza Parichi]: It was the strategy to keep the peace, because in 2013 people exchanged violence with police so the police burned the oil stations. It was chaos. And the government had an excuse that they are trying to stop the mess and chaos. So we changed the strategy to have a nonviolent revolution.

Fatima Maiga, Mali: Hello and thanks to both our brilliant presenter and moderator. Samia, did you have terrorist groups in Sudan, at the time of the various revolutions? If so, how did you handle them. Second, did South Sudanese women join the revolution?

Sr. Mary Lilly Driciru, Uganda: Surely nonviolence is the best way to go. Well done. Did the military respect this move? How safe are women to date? What is the impact of the move?

Samia El Hashmi, Sudan [responding to Alice Nderitu]: The situation of women is not good now. The first thing that we realized was that men are in favor of women as individuals, but when the men were together it was not the same. We hardly managed to get 40% women in the constitution document for the legislation council which was not formed yet.

Dr. Dorothy Goredema, Zimbabwe: Thank you Fatima for the question. Let's allow her to answer sister Alice and Fatima's questions first before we have a fresh set.

Samia El Hashmi, Sudan: Now a days we are nominating state rulers - the nominees are men, all of them! Women protested against this and sent names of the women candidates.

Dr. Dorothy Goredema, Zimbabwe: After the above two you can respond to Sr. Mary's question.

Samia El Hashmi, Sudan [responding to Sr. Mary Lilly Driciru]: At the beginning it was not, before the success of the revolution... But after that it was mentioned all the time.

Dr. Dorothy Goredema, Zimbabwe: Thanks, my sister for that clarification. Kindly respond to Alice - did women benefit from the revolution?

Samia El Hashmi, Sudan [responding to Fatima Maiga]: We do have them. But they're not on the surface, they are working underneath. They managed to send young people, boys and girls, to Syria. The funny thing they have some people that go and post speeches on social media

trying to tell people that they are part of the revolution. Some people from South Sudan joined at the sit in place and they organized protests in South Sudan to support us here in Sudan.

Dr. Dorothy Goredema, Zimbabwe: Dear participants let's give her time she is overwhelmed.

Samia El Hashmi, Sudan [responding to Dr. Dorothy Goredema]: The gain for women is that they became more aware about the importance of working together, and to support each other. But up to now the gains regarding positions is below the ambition.

Dr. Dorothy Goredema, Zimbabwe: Okay, well answered.

Samia El Hashmi, Sudan: Also, we need to strengthen women in politics and in political parties - they are under the control of men. The political parties' agenda is above the women agenda. Also we need to address the jealousy between women.

Dr. Dorothy Goredema, Zimbabwe: Okay good people lets go for a 10 min tea break in the foyer (this was a joke as the seminar is WhatsApp based). This will give our presenter time to breath. Serve yourselves tea and coffee. Will be back at 15.38.

Samia El Hashmi, Sudan: We are fasting....

Barrister Ladi Agyer Madaki, Nigeria: Thank you Samia for this, though the second audio did not pick up on my system.

My question is: How are you able to draw up grassroots women into the struggle? Do you have men like Salim supporting the struggle or women's engagement in leadership? Do you also have shadow men influencers for women?

Dr. Dorothy Goredema, Zimbabwe: Let's go for a mini prayer then and thank our God who has taken us this far.

Christine Mutimura-Wekesa, Tanzania: So proud of the women of Sudan!! Also, congratulations for the ban on FGM!!

My question- There is usually a high especially among the young people (and as we saw the women) in times of a revolution and when it's over there is of course the feeling of "what next"?

The revolution was definitely a sort of awakening for many youth and women.

What is being done to maintain the awakening among the youth and women mostly. What new key roles + programmes are being put in place to have them actively contribute to a better Sudan??

Dr. Dorothy Goredema, Zimbabwe: Hallo once again good people, you are just great and wonderful. Okay so we move into our second session. Here I am inviting Thabitha my dear sister and the wonderful two taskforce ladies. Hallo. Are you there?

Entisar Abdelsadig, Sudan: (Entisar Abdelsadig is also a member of the Taskforce and Country Director, Search for Common Ground, Sudan). Yes sisters and my dear brother Salem. I am here, my name is Entisar. I am following these interesting discussions on women participation in the revolution and after.

Dr. Dorothy Goredema, Zimbabwe: Whilst we await their response allow me to a response for sister Barrister Ladi's question. Aah yes my sisters have responded. How are you dear Entisar. Welcome.

Samia El Hashmi, Sudan: I think the civil societies played and are still playing a significant role in this. And programs of human right and civic education accompanied to any other programs made this change. All Sudanese came from all cities of Sudan and started to make speeches in the sit in (it was like Hyde park) we were amazed by the high level of understanding of the grassroots women. A full train came from Arbara in the river Nile state to the sit in place to demonstrate. Women, men and young children.

We do have many men like Salim who are supporting women. The problem is with collective mind set of men (when they are together).

Dr. Dorothy Goredema, Zimbabwe: Thanks for the response. My question is directed to Entisar. What is the future for women and peacebuilding in the new Sudan?

Samia El Hashmi, Sudan: Let me tell you one thing. Whilst we were lobbying and advocating for engagement of women in the negotiations between the military council and the civilians before signing the constitution declaration and the political declaration, we targeted the political party leaders individually who were in the panel of their negotiations and they promised us that they would consider women and call for engagement of more women. We then came to know that when the men were together in the meeting they never mentioned women. So, we came to know that the problem was the collective mindset of men, not individually.

Salim Musa Umar, Nigeria: Once women are united for a common cause, it is easier to achieve the desired objective. Now my next question: Do you have a common platform discussing your challenges between Sudan and South Sudanese Women? The splitting of the country seems not to deter the women from pursuing a common objective.

Ladi Agyer Madaki, Nigeria: I have discovered that in Nigeria especially in the political sphere or leadership, men play a great role in women's position in leadership.

The question to ask is, is the woman familiar with her uniqueness and the role to play to bring in change?

Dr. Dorothy Goredema, Zimbabwe: Thank you thank you. Questions for Entisar please.

Ladi Agyer Madaki, Nigeria: By change I mean bringing more women into leadership positions. Samia and Entisar you can respond to Brother Salim.

Samia El Hashmi, Sudan [responding to Salim Musa Umar]: This very true, to have common goal. As for having a platform from South Sudanese and Sudanese women we had the Taskforce. But unfortunately, not now a days. We do have common networks, but it is highly important to have such platform.

Entisar Abdelsadig, Sudan: Women have proven themselves as strong and dedicated peace builders during the revolution! The future of peace building in Sudan rely very much on them as one of the important actors who were able to contribution to the non-violence. Since peace building is a process.

Dr. Dorothy Goredema, Zimbabwe [responding to Barrister Ladi Madaki]: You can say that once more Ladi. Women wield so much inbuilt power and uniqueness for peace building. It's just that we lack confidence.

Samia El Hashmi, Sudan: We need to create our own platform without sponsorship of any International organizations.

Entisar Abdelsadig, Sudan: Women of Sudan were able to identify and lobby at a high level to include gender inequities as one of the main reasons behind conflict in Sudan, therefore, the constitutional document which was signed by the Military Council and change and Freedom forces, recognize among other actions to remedy injustice by establishing the Women Commission!

Dr. Dorothy Goredema, Zimbabwe: Okay thanks once again. Respond to Ladi's question please.

Entisar and Samia I know Sudan has a number of tribes. What strategies have you used within networks of peace to rise above this challenge. I'm asking because it's still a challenge in my own country having people to go beyond these identities even in organizations.

Entisar Abdelsadig, Sudan: I think having women at a decision-making position in a commission that will tackle women issues is very great and will sustain the role of women in peace.

Dr. Dorothy Goredema, Zimbabwe: Yes, we are following.

Samia El Hashmi, Sudan: In the past... I mean before Omar Elbashir regime the tribal difference were not causes of the conflict. They were made to agitate the conflict using Arabs and non-Arabs tribes, especially in Darfur.

Dr. Dorothy Goredema, Zimbabwe: I like the idea of you Sudanese realizing the need to be your own liberators and change makers.

Samia El Hashmi, Sudan: But Sudanese people especially activists rejected this and addressed it in their program and projects.

Entisar Abdelsadig, Sudan [responding to Dr. Mandiedza Parichi]: The revolution which is an accumulation of a long civil work done by CSO, political parties and other actors has introduced new discourse and of course new leadership that came together across dividing lines in creating new identifies among women and youth. For example, the professional associations across the country and the resistance committees that constitute new identities away from ethnic affiliation and that was the uniqueness of Sudanese revolution.

Dr. Dorothy Goredema, Zimbabwe: Please go we are with you. Any more questions from the floor? Please?

Alice Nderitu, Kenya: We also have other Sudanese here Kamilia, Prof Nawal and Safaa. So because you have set the foundation maybe we can discuss Safaa's new role we understand it so that we can support her.

Dr. Dorothy Goredema, Zimbabwe: Thank you for bringing them onboard dear Alice. Prof, tell us more about this revolution. Add your voice, please?

Samia El Hashmi, Sudan: This very true. To the extent that some young people reject the idea of having political parties and instead have Professional associates and resilience committee at the neighborhood.

Alice Nderitu, Kenya: And Huda too. I forgot my dear Huda.

Dr. Dorothy Goredema, Zimbabwe: Aah sister Safaa hallo once again. Kamila dear welcome.

Christine Mutimura-Wekesa, Tanzania: Got an unanswered question above on what the new initiatives for women and the youth are post the revolution.

Alice Nderitu, Kenya: They don't seem to be online so maybe also after Christine Samia can tell us what Safaa's role is.

Dr. Dorothy Goredema, Zimbabwe: Yes sister Huda, we met in Kenya. Well I am waiting to hear from you ladies. Will not leave till I hear your voices. Sorry sister. Samia, Entisar can you respond.

Fatima Maiga, Mali: Samia, here it is the leaders of the rebellion that started in 2012, who tried to use the ethnic divide, with the need to create the Azawad, a new state, separate from Mali. While the peace agreement upholds the integrity of Mali, it still mentions Azawad, and more importantly, women from the armed groups (mostly Arabs and Tuareg) are still the most violent supporters of Azawad. Based on your experience, what can be done to defuse the racial/ethnic bomb and de radicalize these women?

Dr. Dorothy Goredema, Zimbabwe: Noted. Safaa it's your time. Tell us about your new role and how we can support you. While we wait for Safaa any response to Fatima's question.

Entisar Abdelsadig, Sudan [responding to Christine Mutimura-Wekesa]: One of the initiatives undertaken by women to keep the momentum after the revolution is to do mapping for all women leaders in Khartoum as well as countryside to identify potential women leaders who can fill in seats of the legislative councils which will be formed and women are supposed to take at least 40% of the seats. As well, women are working on preparing TOR for the women commission, also on how to set women agendas and integrate them in other commissions, for example the Land Commission.

Christine Mutimura-Wekesa, Tanzania: Thanks, Entisar.

Entisar Abdelsadig, Sudan: As well there are many initiatives on law reform in favor of women empowerment, capacity building and securing public space for women. Good example is TB and Radio programs presents by women and on women issues which was not the case before the revolution.

Dr. Dorothy Goredema, Zimbabwe: Dankie. Samia dear can we discuss Safaa's new appointment?

Samia El Hashmi, Sudan: I think we need to mention the human rights approaches. i.e Projects and program... And to attract women from different ethnic groups to work together to build trust and to bring examples from different part of the Africa and the world to talk to them.

Christine Mutimura-Wekesa, Tanzania: I am curious to know if there is anything being done about the acts of violence against the protesters during the revolution. Are people being held accountable??

Samia El Hashmi, Sudan: And engage in joint activities.

Christine Mutimura-Wekesa, Tanzania: Thank you for your response.

Samia El Hashmi, Sudan: Okay.

Fatima Maiga, Mali: How do you address geopolitical issues, which are hidden roots of conflict? For instance, we understand that Russia is keeping a tight grip on Both Sudan. Is there a commission working on these issues? Are women in it?

Dr. Dorothy Goredema, Zimbabwe: Okay let's wrap up our discussion. Others want to break their fast. Let's have concluding remarks from Samia our guest.

Fatima Maiga, Mali [responding to Samia El Hashmi]: Thanks for all your great responses. I think of you and your colleagues actually, coming here in Mali for that.

Dr. Dorothy Goredema, Zimbabwe: We can have the Saafaa discussion another day. On its own.

Entisar Abdelsadig, Sudan [responding to Fatima Maiga]: This will be dealt with in the Land Commission which will deal with mining, citizen rights among other issues. The Commission is

not formed yet. Also, there is another relevant commission which is Commission of Border Demarcation and Management. Women are working to be included there.

Samia El Hashmi, Sudan [responding to Christine Mutimura-Wekesa]: Oh yes, there is an investigation committee formed to investigate who took part in the sit in place on 3rd of June. They are still working.

Fatima Maiga, Mali: Be vigilant.

Samia El Hashmi, Sudan: But we still have the problem of the missing people- they are missing by forced disappearance.

Dr. Dorothy Goredema, Zimbabwe: Well, our seminar ends here ladies and gentlemen. Wow, there is so much to learn and share.

Halima A. O. Shuria, Kenya: Thank you very much for sharing this, it was very informative mabruk sister.

Entisar Abdelsadig, Sudan: Thanks, Samia well done and many thanks for the organizers.

Samia El Hashmi, Sudan: Thanks for the opportunity to share our story and experience. Looking forward to telling you more, and to listen to yours as well.

Dr. Dorothy Goredema, Zimbabwe: Thank you so much dear presenters. Keep on knocking. Participants you always make us proud by your support. Thank you. Tatenda, Siyabonga, Asante sana.

Salim Musa Umar, Nigeria: Thank you Samia and Dorothy. We have learned from this engagement. God bless us all.

Alice Nderitu, Kenya: Thank you everyone and in particular Samia and Dorothy for this great discussion.

Dr. Dorothy Goredema, Zimbabwe: Most Welcome.

Regina Mutiru, Kenya: Thank you so much Samia and Dorothy for the awesome and informative discussion.

Dr. Mandiedza Parichi, Zimbabwe: Thank you Dr Goredema, Samia and Entisar for yet another fruitful Saturday.

Samia El Hashmi, Sudan: Thank you all for the active engagement in the discussion.

Christine Mutimura-Wekesa, Tanzania: Always a pleasure tuning in to the insightful discussions here!

Alice Nderitu, Kenya: A number of issues were raised that we need to know more about such as Commissions to investigate who took part in the mass sittings among others. When Shama writes the report, she will usually reach out to the person who spoke to add something or explain

something better. So, as always Shama I don't even know to explain how grateful I am on behalf of everyone that you continue to do this great task.

Ladi Agyer Madaki, Nigeria: Thank you Dorothy and Samia in spite of your fast. Please do update us sometimes on Safaa's role.

Alice Nderitu, Kenya: Yes, we have agreed that we shall have a separate session on Safaa. Now that Samia has laid the foundation for our understanding of what is going on in Sudan, then we shall listen to Safaa separately.

Ladi Agyer Madaki, Nigeria: Oh great.

Alice Nderitu, Kenya: As soon as we put together the report on today's discussion, I think we can have a discussion on the report (this week before the next seminar series) and invite our other Sudanese sisters (we shall share their bios and introduce them properly) to comment too so that we have a solid foundation for understanding how to support Safaa.

It will also be good to have a follow up discussion because clearly today there was so much interest in the topic of Sudan.

Many thanks everyone. Thanks Regina, Thanks Shama. Thanks Dorothy again and thanks Samia.

The 5th Workshop officially ended with thanks and appreciation for the day's panelists and moderator.

Biographies



Saima El Hashmi

Saima a prominent lawyer and co-founder/ Chairwoman of Mutawinat Benevolent Company. Mutawinat works for the rights women in Sudan through the provision of legal aid services and advocacy, training, awareness-raising, and research focusing on different ways to protect human rights. Ms. El Hashmi has been a member and elected board member of Women in Law and Development in Africa (WILDAF) the network who initiated MOBOTO protocol on women in

Africa. She is a founding member of the Sudanese Network for Peace, the FGM Network, and the Women of Solidarity Network.

She is also a member of the Women Waging Peace Network, Karama Network in Arab network, working on women peace and security, and the Sudanese Bar Association. Ms.

El Hashmi is member of the Task Force of engagement of women in peace processes, the TF is women working to insure engagement of women in communities in peace in Sudan and South Sudan through the work with South Sudan TF. Ms. El Hashmi, is a member of the Democratic Alliance of Sudanese lawyers, one of the forces of change in respect of rule law and democratic transformation.

Samia has presented working papers at conferences on topics such as the status of Sudanese women under the constitution, the status of women in security arrangements, and women's rights in employment in the international conventions.



Dr. Dorothy Goredema

Dr. Dorothy Goredema is a senior lecturer and researcher in Peace and Security Studies, Department of Politics and Public Management at the Midlands State University, Zimbabwe. To date the senior lecturer has published four book chapters and twenty-seven journal articles in referred international journals. Her research interests are post-colonial history, women and liberation wars, women in mediation, conflict resolution, traditional approaches to healing and reconciliation, elections, electoral violence and election observation and monitoring. Dr. Goredema's deep knowledge and interest in research has earned her commissioned research projects from local and international organizations.

In 2010 Dorothy was commissioned by UNDP to research on Zimbabwe's History of Conflict Project. The project saw Goredema working closely with the Zimbabwe Organ for Healing and Reconciliation from 2010-2015 in finding solutions to the reconciliation question of the country. In 2017 Goredema was commissioned by Friedrich Neumann Foundation to conduct research on Property Rights and Tenure after Zimbabwe Fast Track Land Reform Programme. Again, in

2018 Goredema was tasked by the Centre for Peace and Tolerance Studies to contribute a book chapter on the 2018 Zimbabwe elections in a research project named Zimbabwe, The Fall of Mighty Nation State.

This strong background in research has seen Dorothy becoming a committee member of the CODSERIA funded, Social Science Research Seminar Series from 2017 to date. She is also a peer reviewer for the Journal of African History and Culture, an external examiner, advisor and assessor of academic works for promotions to senior lecturer grade for a local and regional university respectively. In 2020 Goredema was appointed a member of the Academic Staff Disciplinary Committee by the Midlands State University.

Dr Goredema`s efforts in peacebuilding has seen her being nominated by the Midlands State University in 2018 to present to the Parliament of Zimbabwe`s Thematic Committee on the University`s contribution towards Peacebuilding and Reconciliation locally, regionally and internationally. In 2017 she represented Midlands State University (and the academia) at the 2017 ZANU PF`s Special Congress that marked the beginning of the country`s Second Republic as local observer. In 2019 Goredema was deployed by African Union to the Republic of Namibia as International Election Observer under the African Union Election Observation Expert Mission. Goredema holds a Ph.D in Historical Studies, a Master of Arts degree in African History, a Bachelor of Arts Honours Degree in Economic History and a post-graduate diploma in Education.