**Remarks from the Sudanese delegation**

Your Excellency, Mr. Abdul Hakim Bin Chamach,

Speaker of the House of Counselors of Morocco,

Chairman of the Association of Senate, Shoora and Equivalent Councils in Africa and Arab World,

Your Excellency, Chairman of the National Council for Human Rights in the Kingdom of Morocco,

Your Excellency, Speaker of the Arab Parliament

Your Excellency , President of the Economic Community of West African States,

 Your Excellencies, Heads of Shoora councils, and heads of delegations,

Your Excellencies ambassadors and diplomats,

 Dear members of the press

  On behalf of the Sudanese delegation, we would like to thank the Moroccan people and the House of Counselors, represented by its Speaker, Mr. Abdelhakim Ben Chamach, for the warm reception and generous hospitality accorded us since we set foot in the land of this beautiful country as well as for affording us the opportunity to participate, in the name of our beloved country , Sudan, in this event, which is held under the slogan of national reconciliation experiences.

This participation is in line with that of the countries with experiences in the field of reconciliation and truth. At this moment, we must share our experience in the field of reconciliations. The Sudan is a country with an area of more than 1.5 m sqkm , and has lost over the third of its land surface after South Sudan seceded in 2011. Sudan is bordering nine African countries, not only geographically, but is also interwoven with them tribally, ethnically, and socially.

 The historical migrations to Sudan came through the two main crossings into Africa- the Bab al-Mandab crossing in the Horn of Africa and the Suez crossing in the north. Entry into Sudan can be made through three main crossing points: the Nile from the north to the south and across the desert from the north through the oases to the lands of western Sudan and the Horn of Africa to the Ethiopian lands in eastern Sudan.

These crossings enabled immigrants to mix with the indigenous populations of Nubia, Nyala and Zanjia, resulting in 500 ethnic and tribal groups in Sudan, and about 500 dialects and languages, while Arabic became the language of pensions, education and government offices.

Sudan witnessed its first armed conflict in August 1955, about 16 months before the British colonizer left the country. This was the first violent armed conflict aimed at seizing power, prompting the thought of finding a formula to deal with this conflict.

In Sudan, this multi-lingual, multicultural society has created a cultural model to achieve reconciliation and stability known among the Sudanese as "Judiah, a system of achieving reconciliation at the social level, taking advantage of community consensus along with some human values. It is a voluntary act involving wise men, elders, tribal chiefs and community leaders barring contestants.

- The mechanism calls on the two parties to sit down to reach reconciliation by tracing cultural heritage and common principles.

- It is the duty of the mechanism to equally achieve the wishes and satisfaction of the conflicting parties through compromise.

- Following upon and paying compensation and reparation for damage or loss.

- No return to violence

-Setting out a ruling that is called a suspended judgment in which there is a harsh verdict against whosoever returns to violence after reconciliation.

- Compensation shall be paid through the group, tribe or community, with the exclusion of thieves and banditry, which cause public problems, or those who deviate from their values.

But the violent armed conflict that flared up in August 1955 was not solved by the traditional mechanism called Judaih, and thus the need arose to adopt a new approach as manifested in the negotiation that followed the Addis Ababa Convention of 1972, which collapsed ten years later, then the Comprehensive Peace Agreement (CPA) came along in 2005, and in quest of peace and stability, separation of third of Sudan has been accepted.

Then came the new military political movements in 2003, known as Darfur groups, and here we must thank the State of Qatar for hosting negotiations and signing the Doha Agreement on the peace of Darfur and for the funds they provided for the reconstruction of Darfur.

After the signing of the accord, however, these movements splintered into other armed movements. Then we groped for other roles to be played in this regard by other communities, mainly by the international community, hence the call for national dialogue. The idea emanated from a speech , known as Al-Wathba (uprising) address , delivered by the President of the Republic, Omar Hassan Ahmed Al-Bashir at meeting held on January 6, 2019, to which some 203 people representing 83 Sudanese parties and movements as well as civil society organizations. The participants’ strong will manifested itself in the establishment of a committee, known later as mechanism (7 + 7), involving seven persons representing the opposition and 7 others representing the government. The creation of the committee ushered in a new stage of Sudanese political life based on a consensus on the initial principles of embarking upon a Sudanese-Sudanese dialogue to formulate a new socio-political contract that establishes a sustainable peace.

The dialogue came to uplift the agenda of the nation.

-Overstepping party and regional fanaticism

- An inclusive dialogue that does not exclude anyone.

-Enhancing confidence for the advancement and security of the Sudanese nation

-The initiative was accepted internally and externally, making the national dialogue shift from a thesis to reality.

-The dialogue was based on inclusion in the subjects

-Transparency

 -Commitment to and implementation of outputs

 As a result of the high response, the dialogue initiative made great strides. The dialogue conference was conceived according to the dialogue process and reached the following objectives:

1- The constitutional, political and social establishment among the Sudanese was meant to establish a just and rational state as well as an effective political system.

2 - Cooperation and solidarity among all Sudanese to overcome all crises.

3. Consensus on a constitution and legislation guaranteeing freedom, rights and social justice.

4 – Agreement on the legislation and procedures necessary for the holding of free and fair elections under the supervision of politically, financially and administratively independent Commission.

5. Agreement on independent systems to protect those rights

   Under the slogan "Sudan is a homeland for all" creates conducive climate through:

- Dialogue Conference structures: -

1. The General Conference consists of six committees

2. Conference Committees

3 - High Coordination Committee

4- The General Secretariat

- Recommendations of the Conference