

Sudanese Organization for Nonviolence and Development (SONAD)

PO. Box 6426, Khartoum
Telephone: +249 155144977, Fax: +249 915544988
Web site: www.sonadsudan.org



European Commission



Participants (in a group photo) of Urban Community Dialogue workshop on Referendum

Report of a 3-day Urban Community Dialogue on 2011 Referendum organized in Juba 21-23rd July, 2010 in collaboration with Concordis International and funded by the European Commission

*Reported by
Mr. Moses Monday John and Mr. Amule Emmanuel*

DAY ONE AGENDA:

Summary

Sudanese Organization for Nonviolence and Development (SONAD) in collaboration with the Concordis International and with funding from the European Commission (EC) organized a 3-day workshop on Urban Community Dialogue on referendum. The workshop was convened **on 21-23rd July, 2010** and held at the meeting hall of the women Union of Central Equatoria State in Hai Neem opposite to Ugandan Consulate in Juba. The total of 25 participated representing 3 participants from the Northern Minority group residing in Juba and 22 participants from the Southern community residing in Juba. A 3-day workshop was facilitated by three trainers namely; Flora Francis Biringi who holds a bachelor's degree in Rural Development, University of Juba, has certificates in civic education, Nonviolence and peace building, Lawyer Taban Christopher holds a degree in law from Makerere University, Uganda and Moses Monday who holds Degree and Diploma in Business Administration in Sudan University and Wad Medani Ahlia College respectively. He further holds qualification certificate in Peace and Conflict Consultant from the Academy of Conflict Transformation, Bonn-Germany 2008 and certificate in Peace Building in University of Peace in Africa, Gitega-Burundi, 2006.

Opening and introduction

The workshop was officially opened on behalf of HE Minister for Peace and CPA Implementation by Mr. Peter Gwang the Deputy Chairperson of the South Sudan Peace Commission. He extended warm greetings from H.E Pagan Amum the Minister for Peace and CPA Implementation who was to open the workshop but could not make it due to some urgent follow up issues of the CPA implementation. The Ministry of Peace is grateful to receive an invitation from SONAD for the Urban Community Dialogue on 2011 referendum in Juba. Civic education on referendum is very important because the people in Southern Sudan need to know and understand the exercise of the self determination as stipulated in the Comprehensive Peace Agreement (CPA). The Ministry of Peace is working for the same purpose. He praised the role being played by SONAD in raising awareness on this crucial and the most important issue in CPA.

Mean while Mr. Edward Eriki the State director for peace for Central Equatoria commended that CPA has particularly called for the population census, general Presidential and Parliamentary elections and the holding of the referendum for the people of Southern Sudan and Abyei by the end of the six months interim period. And the Popular Consultation for the People of Southern Kordufan and Southern Blue Nile States. He extended thanks to SONAD and Concordis International for embarking on this crucial project. He emphasized that the participants should reach out others in their communities with the knowledge they get from the workshop.

Present in the opening was Mr. Michael Allajabu the representative of the Concordis International in Juba who appreciated the presence of the deputy chair person of the peace commission, director of the peace commission in the Central Equatoria, all the participants and SONAD for implementing the first Community Based dialogue on Referendum in Juba. He said the Concordis International is working together with local partners such as SONAD, Centre for Peace and Development Studies University of Juba, South Sudan Peace Commission now the Ministry of Peace and CPA Implementation to promote dialogue among the community with funding from the European Commission. Concordis wants to see that there is peace at the borders regardless of the result of the Referendum.

Earlier the Executive Director of the Sudanese Organization for Nonviolence and Development (SONAD) gave a very warm welcome to all the participants, representatives from the Ministry of Peace and CPA Implementation, representatives of the Concordies international and many others for turning up for the Community Based dialogue on 2011 referendum. We want the referendum to be peaceful and democratic and SONAD wants to work with communities to achieve this goal. He concluded by introducing the overall objectives of the workshop as;

Workshop objectives: *A workshop objectives was then introduced to participants as follows;*

1. Engage leaders from the minority communities and their neighbors in the urban capitals of the North and the South of Sudan (i.e. Khartoum and Juba) to identify and agree upon the risks and challenges that they face in connection with the referendum and its potential outcomes.
2. Build consensus across these minority communities on what measures should be taken to ensure that their needs are met and their rights are upheld, whatever the outcome of the referendum.
3. Develop a set of activities that communities in the urban areas can undertake ahead of time to prevent and manage potential inter-communal conflict associated with the different post referendum scenarios and articulate which support they would like from others, e.g. governments or international actors, in order to implement them effectively.
4. Compile recommendations, developed by the minority urban communities in conjunction with their neighbors, stipulating specific policies to be included in post referendum arrangements (for either scenario) which would meet their needs and ensure their human security. Disseminate these recommendations to the CPA parties and other stakeholders.

Participants' expectations

The participants expressed the following as their expectations from the community Based dialogue on Referendum;

- Positive interaction among participants and SONAD Facilitators
- Knowledge more about the referendum
- Understand Human Rights in the context of the referendum
- Identify pre- and post referendum challenges
- Get Sitting allowance
- Get materials including referendum act and copies of CPA
- Get to know other participants
- Raise funding for my CBO
- Know about Nonviolence and SONAD
- How to conduct voter education
- Peaceful referendum

Participants' fears.

On the side participants cited some fears for the workshop, which includes the following;

- Mis-understanding among participants over the issues of the referendum
- Lack of transport money
- Inadequate materials

GOLDEN RULES:

While setting the golden rules, the facilitator explained that since the workshop comprised of participants from various communities and ethnic backgrounds, the golden rules would help them as guiding principles during the three days of the workshop.

The participants developed the following as the golden rules to be observed during the three days of the Referendum Dialogue.

- Respect of others' views
- Come sober (Not drunk)
- Keep and manage time well
- No smoking inside the hall
- Observe flexibility
- Phones should be on silent
- Discuss freely
- One workshop
- Raise hand up when you want to ask a question



Referendum context with International and Regional Examples

In order to expose participants to what is a referendum and how it is being conducted in other contexts, few examples of self determination or referendum was cited:

Internationally, East Timor in 1999 conducted a referendum where two options were presented whether to unite or separate from Indonesia. The referendum was organized by the United Nations Mission in East Timor (UNAMET) whose responsibility was to supervise the registration, voting, and the counting activities. While in Africa, the Eritrea, April 1993 referendum was a close example that was shared. This referendum presented one question that required YES OR NO to choose whether they wanted Eritrea to be independent or remain part of Ethiopia.

It was organized and undertaken by an independent Referendum Commission and observed by UNOVER (United Nations Observer mission) to ensure that the referendum is carried out freely and fairly and in a transparent manner.

Other lessons that can be learnt from the Eritrean referendum was how lost of nationality became a challenge where A group of more than 700 Eritreans were expelled from Ethiopia (forced repatriation) and how this affected the Ethiopian living in Eritrean territories.

Other types of referenda include;

Participants were also introduced to other forms of referendum such as voting for the constitution or deciding on a political system to accept or reject the constitution. Therefore, other referenda examples based on Constitutional, Political and electoral reforms

Are cited including:

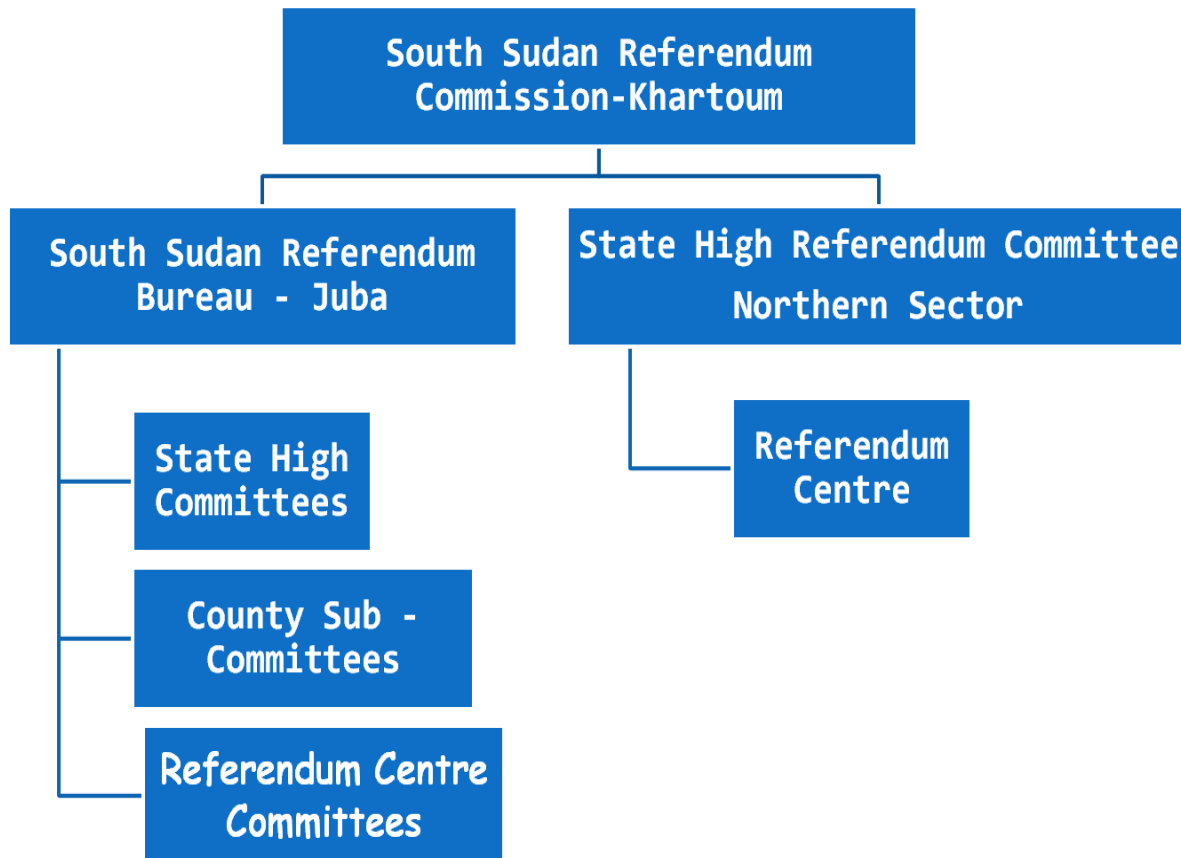
- 1-) Kenya: NOV 2005 and August, 2010 referendum on constitutional reforms
- 2-) Uganda: July 2005 referendum on Multi partism

Legal Frame work for the 2011 Referendum

A presentation was made about the legal framework of the 2011 referendum starting with the Comprehensive Peace Agreement (CPA), Interim National Constitution of the Sudan, South Sudan Interim Constitution and the Referendum Act 2009. The session further explained the key steps in the referendum process which includes;

- Establishment of Southern Sudan Referendum Commission
- Development of Referendum Rules and Regulations.
- Voter Information Dissemination
- Voter Registration
- Exhibition of Referendum Register
- Objections/appeals to register
- Final Register.
- Polling, counting and Tabulation
- Announcement
- Appeals

THE DIAGRAMATIC STRUCTURE OF THE SOUTHERN SUDAN FERENDUM COMMISSION



This session has also made clarification based on the referendum act 2009 on:

- who votes in the South Sudan?
- Who votes in the Northern Sudan?
- How to register?
- The polling and the counting process

The validity of the result

Participants' reactions and Response

1. Why is it important to have international observers for the referendum? To ensure transparency of the process and that will contribute in peaceful acceptance of the referendum result
2. Another participant asked on how independent is the South Sudan Referendum Commission? The SSRC is expected to be independent and impartial about the process. However, the civil society and the local and international domestic observers and the public can also give opinion about the independency of the Commission
3. A participant lamented that from the recent elections the elections commission has not been impartial in the electoral process and administration cited one example that the election officer mis-led a blind man to vote to his candidate after he refused the assistance of his company. The electoral Act allows a blind person to come with a person of his/her choice to assist him. He added if the same case happens again it will lead to violence because referendum is not like elections.
4. Where can we appeal when we realize there has been mal-practice? High court of appeal and the voter information which SSRC will release will clearly tell all the steps towards raising a complain

GROUP WORK

Participants were divided into three groups to discuss and respond to the following question:

What are your expectations and fears for the upcoming referendum and post referendum situation and its impact on your lives?

PARTICIPANTS' EXPECTATIONS

- Good governance after the referendum if the result favors separation of the south
- Delivery of basic services to the public
- Many people will turn up for registration in Southern Sudan
- Independence of the south is imminent
- Referendum will be conducted after tough follow up and pressure on NCP
- Rigging of votes
- Mal-practices
- Little areas will be covered with civic education
- Donors will not release funds for civic education on time
- There will be delay in the process
- In case of Secession of South Sudan there will be loss of citizenship for Southerners living in the North and Northerners living in the South

FEARS:

On the other hand participants cited some fears including;

- Time might not be enough for the referendum to take place on time
- There will be insecurity along the borders
- Civic education will be insufficient
- Either side might not accept the results of the referendum

- Hatred from the Northerners for loosing the South
- Insecurity in other parts of Southern Sudan
- Arrests of community leaders
- Loss of properties
- Bribing of the eligible voters
- Delay of ballot papers
- Removal of voters' names on the register
- Computers crashing with information before the result is finally announced
- Free and fair referendum
- Inadequacy of funds

DAY TWO

WELCOME AND RECAP

Day two was started with welcome, thereafter participants were asked to meet in pairs to flash back on what was discussed in day one and following are some key responses from the participants;

- We learnt about the structure of the South Sudan Referendum commission
- Roles and duties of the Southern Sudan Referendum Bureau
- International, regional examples of the referenda
- Why the head Quarter of the Commission is based in Khartoum
- Expectations of the Southerners after and before the Referendum
- Legal frame work of the 2011 Referendum
- Who votes in the North?
- Who votes in the South?
- Identity of eligible voters
- Golden rules developed
- Referendum is the last step in CPA

Session on Nonviolence its Principles and Methods

A session on Nonviolence was introduced with two questions as brainstorming on what is violence? And what in Nonviolence?

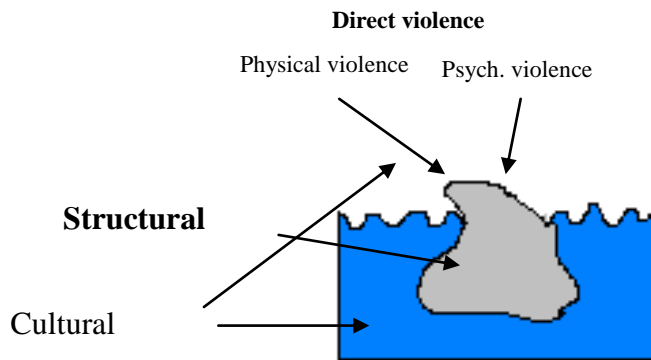
Participants viewed violence to:

- Harassment
- Physical and mental torturing
- Slapping
- Isolation
- War
- Destruction of environment
- Act of killing
- Fighting
- Discrimination
- Marginalization
- Child abuse and abduction
- Corruption

Brainstorming

What is violence? What Nonviolence? is a destructive use of force that causes injuries or damages to a person, his property or environment. Professor Johan Galtung of the Transcend Peace University and the popular peace researcher divided violence into two:

- I. Direct Violence, consisting of Physical such as beating, killing, rapping ..etc and Psychological violence such as insults, discrimination, marginalization, rapping ..etc
- II. Indirect Violence, consisting of Cultural and Structural Violence. The cultural violence are those values and traditions that communities practice but has direct or indirect harm on the body, soul and spirit of human being. When people talk of violence most people refer to direct violence only, forgetting the bigger part of violence which represents the structural and the cultural violence as explained in the below diagram .



Comments from participants

In some cultures beating a woman by a husband is considered an expression of love and women even feel happy for being beaten by their husbands. Other cultures forbid women not to eat chicken while in other cultures men are beaten during marriage ceremony to show that they love the lady they marry.

A participant insisted that violence is not all bad. He continued violence can also bring a positive result citing CPA and referendum as examples (brought by an armed struggle). Some time people say, when diplomacy fails, try violence to achieve your needs. He was corrected that CPA was not brought by guns point but through negotiations.

What is Nonviolence?

Participants were asked to work in pairs and write down a few words that they associate with nonviolence and they viewed Nonviolence as;

- Dialogue
- resolving a dispute peacefully
- Resistance of injustice
- Refusing to commit violence
- Respect and care for others
- Love
- Equality
- Diplomatic approach
- Empathy

- Justice for all
- Forgiveness
- Understanding
- DO No harm to the other person

Different definitions of nonviolence

Nonviolence is a difficult concept to define. It is like the word democracy. There are many different ways of looking at democracy. We can see that from participants' many different thoughts about nonviolence. Nonviolence was like wise defined by different scholars as detailed below;

Stellan Vitagen presented his PhD dissertation in October 2005 – the first one on nonviolence in Sweden. His definition of nonviolence is: Without violence + against violence = nonviolence. To Stellan Nonviolence is a Struggle against violence without use of violence.

Gene Sharp, an American researcher, is perhaps the one in the world who has studied the methods of nonviolence the most. He sees nonviolence as a method, nothing else. He identifies 198 different methods of nonviolence. He writes: "Nonviolent struggle is identified by what people do, not by what they believe in."

Mohandas Gandhi saw nonviolence as much more than just a method. He had a religious belief in the power of nonviolence to transform human hearts.

He said: "Whenever you are confronted with an opponent, conquer him with love."

Principles of Nonviolence

The heart is the symbol for our values and our convictions. It is with our hearts we feel connectedness, empathy and love to our fellow human being. Nonviolence principles often govern our actions. The following are some of the principles of Nonviolence developed by nonviolence movement which says;

- ♥ Search for the centre of conflicts – Nonviolence calls for action, not for passivity. We are called to act where people are suffering under violence, oppression and injustice.
- ♥ Show respect for you adversaries – Treat all people in a conflict as equals regardless of their ethnic, sex or religious background.
- ♥ Remember that everyone can change, and that there is something good in all people.
- ♥ Ends and means have to be compatible, e.g. if we want peace we have to pursue it in a peaceful way. *Gandhi said that peace is the road not only the goal.*
- ♥ If suffering is unavoidable, take it on yourself, rather than harming someone else. The cycle of violence stops with me.
- ♥ No one has monopoly on the Truth – The challenge is to bring our own and our adversaries' truths together.

Methods of Nonviolence

The methods of nonviolence can be used in everyday life to transform injustice and provide nonviolent solutions to the problems. It can be used to challenge the unjust laws and rules of the society and act where things are going wrong. Gene Sharp has constructed three main categories for the methods of nonviolence:

1. Protests and Persuasion. Demonstration:

This is where people or individuals use protest letter to express their dissatisfaction about unjust decision taken or against a change of unjust laws or policies. Peaceful demonstrations are typical example of protest. Like the demonstration organized by the opposition political parties on 7th December, 2009 in Khartoum demanding democracy, full implementation of CPA and approval of referendum Act and other laws. The

result was that on 13th December, 2009 the referendum Act for South Sudan, Abyei and the popular consultation for the Southern Blue Nile and Southern Kordufan was passed all in one day.

2. Non-cooperation

This can take many forms such as Boycott or to refuse to buy a commodity or a service to show dissatisfaction with the one selling it. For example the boycott of South African products during the apartheid regime. *Strike* or to refuse to work and *Political non cooperation* are examples of non cooperation.

3. Intervention

Blockades to place your body in the way of something. For example Israelis and Internationals that gets in the way of Israeli bulldozers that are about to demolish Palestinian homes.

The methods of nonviolence have been used all around the world to build up more justice and democracy. In Sudan October revolution of 1964 and April 1986 uprising were typical examples of nonviolence protest and persuasion. The October revolution and the April uprising brought down the two dictators of Abdu and Nimeri respectively and subsequently, Sudan set a democratic system of Governance.

Nonviolence is not only about resistance against injustice and oppression in the world. It is also about building up and supporting good systems and initiatives. Gandhi called it the constructive program.

Reactions, Questions and Comments from the participants:

- A participant responded that; Protests and demonstrations have not been successful in Southern Sudan and have resulted into death of protestors. Now days demonstrations in Juba are made difficult by the police, unlike before in the early 1990s where the police would control and lead demonstrators not to throw a stone or beat some body during the demonstration
- The Police are not friends to the people and the community
- A participant commented that nonviolence is a new concept that many of our people do not understand. They are made to believe that violence can protect your rights

GROUP DISCUSSION

Participants were divided in to four groups and in each group, they were asked to discuss and report in the plenary on ***How do you want the negotiation on post referendum arrangements to ensure that the rights and needs of minority communities in the capitals (Juba and Khartoum) are respected and guaranteed?***

Group Responses

- The minority groups of Southern Sudanese in the North and Northern Sudanese in the South should be granted dual citizenship to avoid risking their rights and properties
- The repatriation should be voluntary
- Free movement of citizens between the South and the North without visa
- Maintain and Encourage trade between the South and the North
- Oil should be seen as a source of prosperity not a trigger for conflict
- Respect to Human rights and fundamental freedoms
- Respect of rule of law for both the Northerners and the Southerners

- Involvement of international community in the referendum process to ensure protection to the minority groups
- Formation of high technical committee to handle the issue of minority groups
- The Government of the National Unity and the Government of Southern Sudan should provide maximum security to all people and ensure freedom of expression, residency and movement to all Sudanese
- Ensure respect to Religious rights to worship and practice ones religious traditions
- The government should protect people's properties
- Inter-marriage between the Southerners and Northerners

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

This session introduced the thirty articles of the universal declaration of human rights as adopted by the General Assembly of the United Nations on December 10, 1948. Part two of the Interim National Constitution of Sudan specifically the bill of Rights was also introduced of which the preamble says; The Bill of Rights is a covenant among the Sudanese people and between them and their governments at every level and a commitment to respect and promote human rights and fundamental freedoms enshrined in this Constitution; it is the cornerstone of social justice, equality and democracy in the Sudan. The State shall protect, promote, guarantee and implement this Bill. All rights and freedoms enshrined in international human rights treaties, covenants and instruments ratified by the Republic of the Sudan shall be an integral part of this Bill. Legislation shall regulate the rights and freedoms enshrined in this Bill and shall not detract from or derogate any of these rights.

In brief the declaration starts that;

DISCUSSION IN PLENARY

Participants in a plenary have raised number of concerns and commented on basic rights as stipulated in the universal declaration of human rights as cited below:

- The Universal declaration of human rights has granted every human being the right to life
- Nationality is a right
- The parties to CPA should ensure that the rights of the people are protected or else the people may protect themselves and that will lead to violence
- The United Nations and other international organizations should fully participate in the referendum process and render the necessary support to both the government and the SSRC & SSRB
- The African Union does not want the south to separate from the north
- Both Southerners and Northerners should be allowed to freely express their opinion about the referendum

Day three

Day three was began with welcoming of participants, followed by a recap of activities undertaken in the previous day. The question for the recap was , “one thing I can remember from yesterday is.....”

While responding to this question, the participants mentioned the following:

- Different types of Violence
- What Nonviolence means
- The 30 articles of the Universal Declaration of Human Rights
- Crucial issues for Post Referendum discussions
- How the post Referendum arrangements can meet the needs and ensure the rights of the minority populations.

- Different methods of Nonviolence and how it can be used to transform conflicts
- CPA has some articles of human rights
- Referendum is a group rights
- The role of international community in supporting CPA and referendum

THEATER OF THE OPPRESSED

The theatre of the oppressed is a kind of a role play that provides participants with skills for nonviolent intervention to mitigate and resolve conflicts in a more practical way. It was first introduced by the Brazilian Artist Dr. Augusto Boal. Dr.Boal developed a process whereby audience members could stop a performance and suggest different actions for the actors, who would then carry out the audience suggestions in performance. But one day, a woman in the audience once was so outraged as the actor could not understand her suggestion that she came onto the stage herself and showed what she meant. For Boal this was the birth of the spect-actor (not spectator) and his theatre was transformed. He began inviting audience members with suggestions for change onto the stage to demonstrate their ideas. In so doing, he discovered that through this participation the audience members became empowered not only to imagine change but to actually practice that change, reflect collectively on the suggestion, and thereby become empowered. This method was used in the workshop to identify potential conflict and violence associated with the referendum and post referendum situation in the urban communities with the aim of preparing participants' skills in mitigating these kind of conflicts;

Group work and presentation

GROUP ONE:

In the role play of group one, the setting of the scene was in a polling station.

A voter comes to vote in his polling centre. Then he was stopped from joining the queue for the reason that he looks like a non Southern Sudanese. Are you really a Southern Sudanese? He was asked by an activist. The other polling officials did not say any thing on the matter. The voter became angry for what he called harassment and wanted to fight with the polling officer who doubted his personality.

Participants who intervene in the role play did correct the polling officer to stop urging with the voter and only ask for his identity certificate and the registration card for the referendum. Its worthnoting that during the voter registration process, there was a lot of checking on identities and eligibility so that whoever registers is confirmed first before allowing him to register but if he is allowed to register even if he or she is a non Southern Sudanese or a foreigner, then its too late to question the personality and identity of a person except for voting.

This role play reminded participants that the voter registration is very crucial especially the question of eligibility.

Group two:

In the second role play there was a family of three, a husband, wife and wife's brother.

In the course of the play, the husband was forcing the wife to vote for unity in the coming referendum or else she will be beaten and divorced. As the play continues, the husband asked the wife again what are you going to vote for? Separation replied the wife. The husband on hearing this start beating the wife saying did I not tell you the risk of voting for separation? Now leave my house even before the referendum. The play ended.

The interveners in the role play did try to help the man that referendum is a free and democratic exercise and that the casting of votes will be done in secrecy. Forcing someone to vote against his or her choice is an offence. During campaign period, people are free to advocate for either Unity of Separation but not during the polling days as its mean only the casting of votes.

GROUP THREE:

The third role play was in a public office where the Director was giving small grants for referendum campaign. All of sudden and while he was paying some money to few people, another man came in from a different party and said “ I was told you give money for referendum campaign is it right? The Director replied who told you? You are arrested for accusing me of something I know nothing of. He replied are you a Director? Or a Police Officer? I am a Separatist he answered.

This role play raised up questions about who funds separation and unity campaign- the government or SSRC or political parties??? Will the government provide equal access to money for the referendum campaign??

GROUP WORK

What are the potential triggers of urban violence / Community conflict in the capitals during the pre and post Referendum period? What sort of activating can communities undertake to mitigate violence and promote peaceful referendum?

What roles can other actors play?

The participants were divided in to three groups and in each group, they were expected to discuss and present the potential triggers of urban violence/ community conflict in the capitals during the pre and post-Referendum period.

Participants Response

The following are the potential triggers of urban violence / community conflict in the capitals (Khartoum and Juba) during the pre and post Referendum period.

GROPU THREE:

What are the potential triggers of urban /community conflict in the capitals during the pre- and post Referendum period?

- ❖ Bad Rumours
- ❖ Provocative Media
- ❖ Question of who is eligibility? And who is not
- ❖ Human rights violation
- ❖ Political influence
- ❖ Insecurity
- ❖ Bribery
- ❖ Rigging of votes
- ❖ Poor logistical services
- ❖ Delay in conduct and announcement of referendum results

What can communities do to promote peaceful referendum and post referendum period?

- ❖ Carry out dialogue meetings and discuss challenges ahead to the 2011 referendum and work collectively to overcome the challenges
- ❖ Abstain from tribalism
- ❖ Promote the spirit of love and mutual understanding
- ❖ Promotion of love amongst one an other
- ❖ Denounce violence regardless of who caused or did the violence
- ❖ Set peace as a target and rally behind it

What can CPA partners do to prevent violence before, during and after Referendum?

- ❖ Maintain commitment to conduct referendum on time and implement the remaining provisions of CPA
- ❖ Control media especially those that convey reckless and provocative message of violence and war
- ❖ Discuss post referendum issues including citizenship, oil, management of Nile water, national debts and assets
- ❖ Maintain security and public order and protect the lives and properties of the citizens and foreigners
- ❖ Update the public on the referendum developments
- ❖ Support the South Sudan Referendum Commission and the South Sudan Referendum Bureau to carry out its tasks
- ❖ Conduct the popular consultation for the people of Southern Blue Nile and Southern Kordofan
- ❖ Implement Abyei Border resolutions and referendum
- ❖ Safe guard and protect the interest of the border ethnic groups

What would you like SONAD and other international peace stakeholders do to support this process?

- ❖ Conduct civic and voter education on referendum
- ❖ Use the media to reach the wider community
- ❖ Lobby and advocate for free and fair referendum
- ❖ Educate the public about Nonviolence and building peace beyond 2011
- ❖ Train chiefs at all levels e.g. Boma, payam, and state level to promote peaceful referenda
- ❖ Both national and international NGOs should extend their services or activities to the rest of the counties
- ❖ The international Humanitarian Organizations should support local and community based organizations to carry out awareness raising
- ❖ The international organizations should lobby, encourage and support CPA partners beyond 2011

Participants in a group photo after the closing of a workshop



THE WAY FORWARD

Participants as the way forward agreed to maintain contacts among themselves through mobile phones, e-mails and period meetings. It was agreed that participants should meet after two weeks to share their experiences after the workshop.

AGREEMENTS FOR DIALOGUE MEETINGS AND FOLLOW UP

- Organize Community briefing meetings to sensitize the people about referendum
- Civil society organizations should seek dialogue with Security organs to cooperate and contribute towards peaceful 2011 referendum and full protection of Minority Communities
- Identify a focal person
- Follow up meetings. Participants agreed to meet on the 7th of August at 10:00am-1200pm at SONSD office for the first time and once every month for follow up.
- Coordinate and link up with other civil society organizations with similar aims and objectives
- Produce pamphlets
- Reach out to others through the participants

EVALUATION OF THE THREE DAYS:

In the general evaluation of the three days of the Community Referendum Dialogue, the participants were given evaluation sheets and below are their clustered responses:

What worked well during the three days workshop

Participants' responses are as follows:

- ❖ Very good and talented facilitators
- ❖ Materials provided are so vital
- ❖ Transport allowance was helpful
- ❖ Group work and discussions went well
- ❖ Participation of the participants
- ❖ Facilitators were very confidence of the subject matters
- ❖ Sessions on Nonviolence was interesting
- ❖ Relevancy of the topics
- ❖ Active participation
- ❖ Good interactions
- ❖ Hall was very good
- ❖ Certification
- ❖ Food and water was sufficient for lall

What did not work well?

- ❖ Time was not well kept
- ❖ Transport allowance of SDG 10 only ten Sudanese Pounds was not sufficient
- ❖ Three days are not enough
- ❖ The golden rules were not fully respected especially keeping of phones on silent or vibration
- ❖ The latrines need to be improved
- ❖ Few Northerners turn up for the workshop
- ❖ Time for group work was not enough
- ❖ Difficulty to translate into Arabic for Arabic speaking participants and their responses into English Speaking
- ❖ Some participants did not respect others' ideas
- ❖ Participants were not non partisan

Suggestions for improvement

Participants' put forward these Suggestions for improvement;

- ❖ Pay Sitting allowance to participants next time
- ❖ Increase workshop days to five
- ❖ Banded hand outs
- ❖ Invite more Northerners
- ❖ Extension of this dialogue to other states
- ❖ Latrines are not clean and are mixed up. Separate latrines for men and women
- ❖ Two workshops for Southern Sudan is not enough
- ❖ We need to reinforce our golden rules by punishment to those who disobey

- ❖ More chance for People with disability should be invited to the workshop

General comments and reactions from participants

I am a Mundari from Terekaka County where the rate of illiteracy is very high among my pastoralist community. This workshop has open my eyes and I will make sure the message reach my people in local language to the rest of the payams and bomas. Thank you SONAD and Concordis for the workshop.
(Khamis Jete Akeri)

I thank SONAD for inviting us the old women for this workshop and I also thank the donors for supporting this initiative. I learnt a lot from my children the youngsters. We were not at this stage of mental maturity during my youth but thank God our youth are becoming more conscious of civic issues and especially the Referendum dialogue. My advise is that I do not want any bloodshed for many of our people both Southerners and Northerners have died in the war in big numbers. No more return to war. Referendum is not about dividing the Sudanese people rather its about making a decision about how Southern Sudanese wants Sudan to be governed. Lets work for a peaceful referendum.

(Mama Grace- a woman in her mid 50s)

It is great that SONAD recognizes us the religious leaders. In many occasions the churches have been ignored in such important activities. The government and other international and local organizations should know that the religious institutions of both Christians and Muslims can also play a great role when it comes to awareness raising on crucial civic education issues such as the referendum. Churches have fast and local channels or reaching the people at the grass roots. So I want to assure you that

(Said a Religious leader)

Conclusion

The workshop was concluded with closing remarks from participants representative, the organizers and the Guest of honour. Mr. Michael Dravu a community leader in Gudele, Munuki West gave a short speech on behalf of participant. In his closing remarks, Mr. Dravu said the workshop has given participants a great opportunity to interact among themselves and are able to discuss potential challenges that Urban Minority communities are likely to face before or after the referendum. He said participants have agreed to meet after two weeks to further work on what communities can do to promote peaceful referendum. He thank SONAD and Concordis for organizing the workshop.

The closing session was also addresses by the Director of SONAD and a representative from the Concordis International, Juba office.

On his part the Dupety Chair person of South Sudan Peace Commission-Ministry of Peace and CPA Implementation Mr. Peter Gowang he appealed to participants to be ambassadors for peaceful referendum. Educate people to register and vote in the referendum. He stressed that referendum happens once as a right to the people and he described Sudan like a pregnant women who is expected to deliver in few months to come. That woman can give birth to twin babies or one baby. He concluded that there are referendum challenges to be overcome and Abyei and border issues are few examples to mention. He however said the Ministry of Peace is working to overcome those challenges and promote peace and democratic referendum. He ward certificates to participants and declared the workshop closed.

A journalist from UNMIS Miraya FM interviewing a participant



Award of certificates

