

# **Sudanese Organization for Nonviolence and Development (SONAD)**

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*Report of a 3-day Urban Community Dialogue on 2011 Referendum organized in Khartoum 14-16<sup>th</sup> September, 2010 in collaboration with Concordis International and funded by the European Commission*

*Reported by*

*Mr. Paul Genaro Solomon, Mr. Desmond Edward and Mr. Moses Monday*

## **Introduction**

SONAD being conscious of Illiteracy, Tribalism Inadequate Social Services and unequal Development Effects on Sudanese conscience and convinced that just, peaceful and Democratic Societies can be achieved by people who are conscious and aware of their Civil and Political Rights; and in an effort to promote peaceful and credible 2011 referendum has organized a 3-day Urban Community Dialogue on referendum organized 14-16<sup>th</sup> September, 2010 in Khartoum. The workshop which was funded by the European Commission (EC) through Concordis International Sudan Country office targeted 25 participants of which 11 represent the minority community of Southern Sudan residing in Khartoum and 14 Members from Northern Sudan Community in Khartoum. The total of 14 women and 11 men took part in a workshop held at Sudanese Development Initiative Organization (SUDIA) in Alamarat street number 7. Participants were further drawn from 16 ethnic groups from across the country namely; Moru, Zande, Bari, Madi, Balanda, Nuer, Dinka, Lothoho, Jaalia, Fur, Nuba, Badariya, Dongola, Saigya, Beja and Halfawia.

Three facilitators facilitated the workshop including Rafat Hassan Abbas, Randa Mohamed Alhassan, Paul Genaro and Moses Monday. The workshop overseen by Mr. Mohamed Musa the Program Manager of the Concordis International.

## **Welcoming remarks:**

Lawyer Paul Genaro welcomed the participants and introduced the project background and the workshop plan and objectives. Mean while Mr. Rafat Hassan Abbas welcomed Mr. Mohamed Musa for the opening remarks on behalf of the Concordis International. Mr. Musa on his part expressed excitement for the workshop which he said comes in the right time where the communities need to work together to identify the challenges that may arise due to 2011 referendum and plan to address those challenges to contribute to peaceful referendum. We want the referendum process to be peaceful regardless of its result and Concordis is proud to work with SONAD as a unique that works with principles of Nonviolence. He further explained that the CONCORDIS international is not standing for unity nor for separation of South Sudan but works to promote peace through community dialogue in Sudan.

## **Participants' Expectations for the workshop:**

- I expect that there should be discussion on referendum as well as encourage citizens' participation in the referendum processes
- I expect that there should be discussions on post referendum issues incase of unity or separation
- I expect that Participants will come with solutions to referendum problems
- I expect to know more about the referendum process and new friends too.
- I expect handouts
- I expect effective participation for the importance of the topics
- I expect to get enough information about referendum as it's a first experience in the Sudan and also know about my rights at this democratic process
- I expect the workshop participants to support unity of Sudan
- I expect to get information about nonviolence in the context of referendum
- I expect workshop to raise awareness about referendum
- I expect that South can separate but should remain united with the North based on CPA.

## **Participants' Fears for the workshop:**

- Disrespect from the unionist and separatist participants
- Unfair distribution of chances to the separatist and unionist
- The transport problems

- Discussing Referendum issues are sensitive
- Understand Referendum challenges
- The nationality problems
- Disrespect of others view
- I fear that time should not be enough to cover the content
- I hope this workshop will give us encouragement. I am afraid of the forthcoming referendum
- Separation may result into more fragmentations in Sudan
- Misunderstanding of people about the topic of the workshop
- Going off point the topic given
- oral violence and the unacceptable view
- Time might not be enough for discussions

**Golden Rules developed include:**

- Switch Mobile phones on silent mode
- Observe Punctuality
- Respect to others and others opinion (views)
- No side talks during sessions
- Use more Arabic then English but Both languages should be used
- Keep our environment clean

*These rules are meant to facilitate easy communication for the workshop community not for judgment or restrictions.*

**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.

**Session on the referendum context**

In order to expose participants to what a referendum is and how was conducted in other countries, 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

#### **Participants' reaction:**

- A participant commented that during 1922 – 1956 the British policy of the closed zones/ Areas injected the feeling of oppression in Southern Sudanese against their Northern brothers. Islam was restricted in the North and Christianity in the South. These are dividing lines created between Sudanese which has resulted into 2005 CPA and the right to self determination. He added that Sudanese also contributed in maintaining dividers among themselves as power was not shared equitably with Southern Sudanese including fair distribution of resources.
- Whatsoever, the result of the referendum is Sudanese need to maintain unity of purpose another participant added “We still have common interests even if the South opts for secession”
- In Sudan power is centralized in Khartoum and there is wider discrimination in the whole country not only between the South and North. If South separates there is fear that the Country may be fragmented a lady added.
- Another participant commented that the struggle of Southern Sudanese started before independency in 1947 in the Juba conference. As a result the Anyanya movement broke out in 1955 until the Addis Ababa peace agreement in 1972 which acknowledged the right to self governance to the people of South Sudan which was again abrogated by Nimeiri regime in 1983 which led to the fresh civil war headed by the Sudan People's Liberation Army/Movement which ended in January 2005 with the right to self determination in 2011. There is no need to blame the British Colony for our problems since we failed to addressed after 1956. All we can do is to face the challenges of the upcoming referendum.

#### **Session two:**

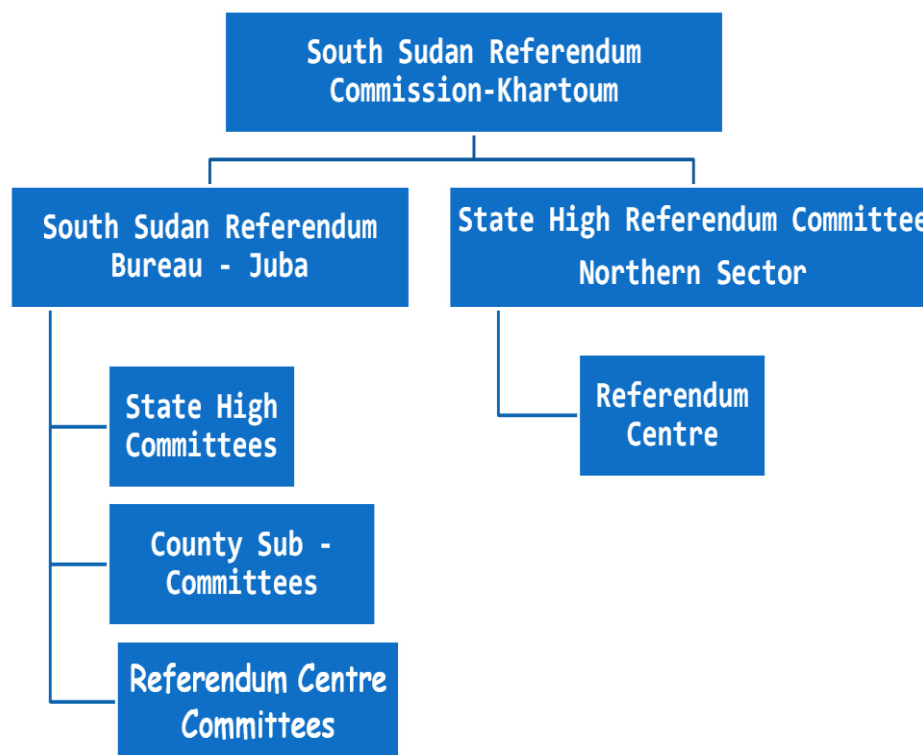
##### **Legal Frame work for the 2011 Referendum**

A presentation was made about the legal framework of the 2011 referendum starting with the Comprehensive Peace Agreement (CPA) and more specifically the Machakos protocol, Security

arrangements protocol, a protocol on wealth and power sharing, protocol on the resolution of conflicts in Southern Kordufan and Southern Blue Nile and a separate protocol for the resolution of the conflict in Abyei. Key articles addressing referendum in the Interim National Constitution of the Sudan, South Sudan Interim Constitution was tackled and the Referendum Act 2009 key items were introduced including 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

**Group discussion:**

*Participants were divided into three groups to Identify fears and expectations of the minority communities about the forthcoming referendum and post referendum and how it will impact their lives and the following are feedback from the groups:*

**Expectations:**

- Violence may arise against southerners in the north especially during campaign period as well as the northerners in the south
- Possible clashes between the unionist and the separatist
- Conflict in the ruling system
- Possible tribal conflict in the south
- The northern government might support the southern unionist against the separatist
- Shock after the result
- The south referendum will be delayed and South may declare unilateral State
- Social interaction between the people of Sudan will be down due to frustrations
- Southerners living in Khartoum will be forced to return if the referendum result favors separation
- Political instability
- Change of currency if the country is separated and this may lead to economic instability
- Change the country's name
- Unity might happen after separation like what happened in Germany
- Repatriation of Southerners back to the South and Northerners in the South will be repatriated back to the North

**Fears:**

- Tensions over oil and Abyei referenda
- Its not clear how the Popular consultation exercise will be conducted after referendum
- Harassment of the border ethnic groups
- Conflict or war may arise from unknown parties who may feel discontented with the referendum process and its results
- Christianity might not be effective in the north due to the restrictions of rights
- Violence may arise after the referendum result is announced
- Racial discrimination
- Losing of properties
- Losing of job may lead to economic problems
- The change in school curriculum

**Facilitator Reflection:**

These are our expectations and fears on the coming referendum of south Sudan in 2011, but to overcome our fears this is our role to play at least at personal level go into awareness programs to our communities.

## **Day Two:**

### **Recap:**

The facilitator welcomes the participants in the second day and asked them to sit in pairs to discuss what have they learn from the day before:

- We talked about the experience of referendum in East Timor and Eritrea as well as we talked about CPA, the people went into group discussion to discuss on the expectations and fears about the coming referendum.
- We also talked about the six protocols of the comprehensive peace agreement (CPA) of Machacos.
- People talked about the experience of Eritrea and compared it with the context of the Sudan.
- Eritrea referendum dealt with two options for yes or no with Ethiopia

### **Universal Declaration of Human Rights:**

#### **Session on Universal declaration of Human rights**

A power point presentation was made about the universal declaration of human rights. The declaration was adopted on December 10, 1948 by the General Assembly of the United Nations as the Universal Declaration of Human Rights. Reference was given to the Bill of rights in the interim national constitution part two articles 1, 2,3 &4 which says that;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.

### **DISCUSSION IN PLENARY**

Participants discussed in lengths on the question of upholding the universal declaration of human rights in our local context. Participants therefore recommended the following recommendations on how the post Referendum arrangements can meet needs of the populations in line with the international standards;

#### **Participants' Reflection:**

- The implementation and monitoring of the universal declaration is ineffective in Sudan because people are not aware about the declaration and can not question its violators
- Citizens should be made aware to know their rights before they can resist any violation
- Many Minority Groups are not aware about their rights
- A participant added know about the universal declaration of human rights until this workshop its not taught in many universities
- The ICC will complicate the CPA if they insist to president's indictment

## Session two:

### Session on Nonviolence its Principles and Methods

SONAD being conscious of Nonviolence as the best way to respond and mitigate conflicts has introduced this session to enable and equip the participants with nonviolent methods for conflict transformation. This session started with a brainstorming session on what is violence?

#### *Participants viewed violence to:*

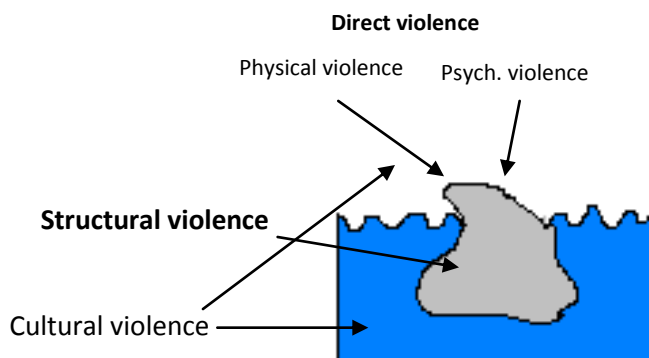
- Discrimination
- Killing
- Torture
- Intimidation
- Rape
- Insults
- corruption
- Oppression
- Political manipulation of power
- Anger that leads to retaliation
- Abuse of human Rights
- Undermining people's rights such as a referendum

### 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.

The below diagram illustrates the different types of violence .



## 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; refusal to kill anybody whatsoever the justification may be, dialogue, negotiation, reconciliation and peaceful co-existence, justice, tolerance, respect to human rights, opposition to violence, fairness, love and forgiveness.

## 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 Vinthagen** 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 7<sup>th</sup> December, 2009 in Khartoum demanding democracy, full implementation of CPA and approval of referendum Act and other laws. The result was that on 13<sup>th</sup> 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.

#### Participants' reactions

- There are other cultures which contributes to spread of violence through the cultural practices such as beating of men in marriages in Jaaliin ethnic group
- Occupation of land in the name of God is violence
- Structural violence is the worse type of violence because it tears the country apart
- Nonviolence has changed many societies and can change our society as well for better

#### Facilitator input:

When we talk about nonviolence we talked about change that starts “with me not you” . We have to change as individuals first before we can appeal to others to change as Mahatma Gandhi did. He said “Be the change you want to see in the world”.

**Group discussion:** *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?*

***Participants' response are as follows:***

1. The current citizenship status "nationality" should be maintain for atleast two years to enable the minority groups decide their citizenship in case of separation. Southerners in the North should be treated equally as Northern Sudanese living in the South Sudan.
2. There should be embassy of the south in the north and vice versa.
3. Grant Rights of residence, ownership and freedom of movement for the minority groups
4. Local non governmental organizations should be supported to build sustainable peace beyond CPA and referendum.
5. Effective participation of civil society organizations in mass awareness campaign about referendum and the challenges of the CPA transition
6. Encourage Voluntary return but not forced repatriation for the minority communities

**Facilitators' input:**

SONAD is a non partisan peace organization that has no supporting position for either of the two referendum options. We choose to work for peaceful referendum and respect the will of the Southern Sudanese people as will be declared in the result.

**Day Three:**

**Welcoming and recap:**

Participants were welcomed by the facilitator who then invited participants to go into pairs and reflect on what they have learnt during the past two days dialogue workshop?

**Participants' Responses were:**

- We discussed about the universal Declaration of Human Rights from 1945 and the period after 1945 and the formation of the United Nations (UN).
- We learned that the national interim constitution of the Sudan 2005 gives the people of Southern Sudan and Abyei the right to self determination in 2011.
- We discussed the legalframe work for 2011 referendum
- We discussed about possible challenges urban communities are likely to face in the light of the coming referendum
- Nonviolence

**The Theater of the Oppressed**

The theatre of the oppressed is a kind of tool that provides participants with skills for nonviolent intervention to mitigate and resolve conflicts. 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. 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 triggers to violence associated with the referendum and post referendum situation in the urban communities;

**Role play:**

Participants presented a role play where a family prevented their son from marrying a lady of his choice because of the referendum. The gentleman comes from the South and the lady from Northern Sudan. Relatives played a passive role.

Participants after the first scene were able to intervene nonviolently explaining what referendum is all about and how that should not affect personal relationship between Northern and Southern Sudanese. After all there are Sudanese married to foreigners why not people who have lived together for years. The parents were helped to respect the decision of their son and not to misunderstand referendum.

**Group discussions:**

1. What are the potential triggers of urban /community conflict in the capitals during the pre- and post Referendum period?
2. What can CPA partners do to prevent violence during or after Referendum? What would you (as a community) do? What would you like SONAD and Other International peace stakeholders do to prevent potential conflicts?

**Potential triggers for urban conflict may include;**

- Intimidation and aggressive statements
- Delay of referendum
- Abyei and border demarcation
- ICC indictment of the President of the Republic
- Rumours
- Deputes over eligibility to Register
- Abrogation of CPA
- Insecurity
- Bribery
- Rigging of votes
- Late announcement of referendum results

**Participants recommended the following to the CPA partners to avoid violence before, during and after 2011 referendum:**

- Inform citizens about the progress of the referendum process through the media to avoid mistrust and doubts (silence).
- Ensure provision of security to all during the process
- Give equal chances to Unionist and separatist to air out their opinion
- Provide quick funding to South Sudan Referendum Commission and ensure that it carries its work smoothly
- Involvement of other political parties in the process since referendum is a national issue
- Encourage spirit of love, forgiveness and peaceful co-existence among the Sudanese People
- Defuse hatred
- Make reconciliation after referendum
- Encourage the religious leaders to preach the message of love not hatred
- Ensure freedom of speech and movement to all citizen
- Address post referendum issues as soon as possible
- Conduct the popular consultation in Southern Kordufan and Southern Blue Nile on time
- See the interest of Sudan and Sudanese people to party interests

**What participants promised to do:**

- Coordinate and facilitate community dialogue meetings in Khartoum
- Meet once every month to follow up the progress.
- Develop action plan for the 115 days to referendum.
- Establish a network for peaceful referendum in face book.
- Next Group meeting on Saturday 18<sup>th</sup> September 2010 to prepare for join plans
- SONAD to provide meeting space and support strengthen communication between minority groups in Khartoum
- Increase dialogue to promote peaceful co-existence among the community
- There should be security before, during and after the referendum process.
- Cooperation and coordination between the communities to maintain ensure social peace.

***What participants expect SONAD and other international peace stakeholders to do to prevent violence before, during and after the referendum include;***

- Carry out massive civic and voter education
- Advocate for the right of minority groups
- Work to promote peaceful acceptance of referendum results
- To encourage the partners of CPA to fully implement the agreement and support post CPA Sudan
- Support the popular consultation in Southern Kordofan and Southern Blue Nile on time
- Mobilize the international community to support the peace process in Darfur
- Mobilize funds and conduct dialogue workshops in the border States
- Raise financial resources for urban community activities within Khartoum
- International and donor agencies should support SONAD and other Community based organizations financially and technically to fulfill its missions and objectives
- Write and document referendum incidents both positive and negative
- Observe the referendum process
- SONAD should also work to address issues of popular consultation of the Southern Blue Nile and Kordofan States to similarly overcome its challenges.
- The organizations should conduct Community dialogue workshops in the Nuba Mountains concerning the popular consultation and also in Southern Blue Nile
- The civil society organizations should form a pressure group to provide democracy and freedom of choice making in the forthcoming referendum
- Encourage social unity of Sudanese People even if South separates
- Organize dialogue workshop for the Journalists and members of the political parties
- Observe referendum and popular consultation
- The International organizations should solicit funds for massive public awareness
- Organize public debates for intellectuals including Universities

## **Feedback from participants as a result of an evaluation conducted at the end of the 3-days workshop**

At the end of the 3-days participants filled in an evaluation sheet giving feedback about the workshop process and logistics and below are their responses:

### **What worked well during the three days workshop include;**

- ❖ Participants respected each others' opinion
- ❖ Hall was nice but the dinning room was squeezed
- ❖ Food and refreshment was nice
- ❖ Good handouts or Materials
- ❖ Transport allowance was helpful
- ❖ Group work and discussions was appreciated
- ❖ Facilitators were graded as very good
- ❖ Translation was useful
- ❖ The workshop approach and participants was viewed unique
- ❖ Good timing- after eid.
- ❖ Presence of Chiefs was helpful

### **What did not work well?**

- ❖ Three days are not enough
- ❖ Golden rules are not fully observed especially closing of switching mobile phones to silent or vibration
- ❖ The dinning room was squeezed
- ❖ Time for group work was not enough
- ❖ Translation takes much time
- ❖ Some participants were emotional about the referendum issue
- ❖ The workshop did not cover participants from Abyei and other neighboring States
- ❖ No media coverage

### **Suggestions for improvement**

Participants' put forward these Suggestions for improvement;

- ❖ Increase workshop days to five
- ❖ Invite participants from Abyei, South Kordufan and Southern Blue Nile
- ❖ Extension of this dialogue workshop to border states
- ❖ Respect golden rules
- ❖ Respect time
- ❖ Give more time for group discussions

**Conclusion:**

The workshop was concluded with closing remarks from the organizers and participants who agreed to meet once every month to update themselves and SONAD on the progress of their community engagements.

Mr. Paul Genaro Solomon reminded participants that SONAD will organize conclusion workshop with ten participants coming from Juba, South Sudan to discuss the recommendations for the four workshops and conduct a press conference to share the outcome of the project with all peace stakeholders. He welcomed participants to keep connected to each other and work to mitigate conflicts in relations to the referendum by carry out continuous dialogue.