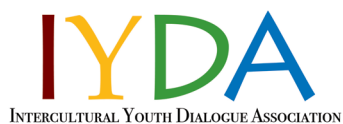




Nonviolence

—be the change you want to see

Exchange in Cairo,
Egypt June 13–18 2012





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“Be the change you want to see” .

Background

With regular intervals SweFOR brings together its international partners for exchanges in nonviolence. The previous exchanges have all taken part in Sweden. They have involved SweFOR's partners in Mexico, Guatemala and Colombia as well as partners from Israel Palestine and Sudan. This time one had for the first time decided to, as a pilot, place the exchange closer to one of the contexts where SweFOR operates. This would not only shorten the travelling distances for most of the participants, but also bring the whole exchange closer to the different contexts where SweFOR's partners practice non-violence as a method of change on a daily basis. Considering the relatively new relations with organisations in Egypt and the interesting developments taking place there during the Arabic Spring, the choice fell on Cairo as a place to gather. Through the cooperation with the Egyptian NGO, Intercultural Youth and Dialogue Association (IYDA); SweFOR could invite its partners from Israel, Palestine, Sudan, South Sudan, Western Sahara and persons within SweFOR's network of contacts in Egypt, to a week of intense workshops and sharing on nonviolence activism and philosophy. The theme for the exchange was *“Be the change you want to see”*.

The structure for the exchange allowed each partner organisation to share their competences and experiences, in as much an interactive way as possible; drawing on and inspired by Ghandi's constructive programme¹. The ambition and hope was that this would provide a greater opportunity for more in- depth learning and encourage a stronger exchange across cultural and religious boundaries; more than in ordinary nonviolence trainings that might usually occur at the national level. Thus all participants would be able to build on each other's capacity and therefore equip other participants to bring about change in their respective contexts.

Unfortunately, problems with visas meant that only participants from Egypt, Sudan, South Sudan and Sweden could participate. These participants did their outmost to make the exchange as rewarding as possible and a capacity building occasion, in the middle of the historical event that the Egyptian Presidential Election of 2012 turned out to be. It would be impossible to recount the entirety of discussions and exchanges that took place during the five days of the workshop, many of the most important ones taking place outside the scheduled workshop sessions.

This report will nevertheless provide you with most of the exercises and theoretical sessions enjoyed by the participants. We hope that it will be a gold mine for other trainers in nonviolence as well as for those planning more extensive nonviolence campaigns. The report is not necessarily intended to be read cover to cover, but rather to be used as a source of inspiration to be visited when in need. The outline of the report has been structured so that exercises and energisers are presented in part one. All exercises and energisers are described in the present tense, with clear instructions regarding necessary materials, the time required and the purpose of the exercise/energizer. In part two, the more theoretical sessions of the exchange are recounted. Presentations of the organisations that were present and the contexts in which they work, are included in part three at the end of the report.

Enjoy!

¹Ghandi's constructive program aimed at realizing India's national independence through a number of measures in which the de facto independence of Indians from the British Empire eventually would lead to India's national independence. Thus by living the future that one wanted to see, beginning on a small scale, even before it was a reality, one would gradually create the desired reality. In relation to nonviolence Gandhi said that "civil disobedience without the constructive programme will be like a paralysed hand attempting to lift a spoon" (M.K. Gandhi; "Constructive programme; its meaning and place"). For more on Ghandi and the constructive program please see www.gandhi-manibhavan.org/gandhiphilosophy/philosophy_consprogrammes_bookwritten.htm and <http://mettacenter.org/definitions/constructive-program/>

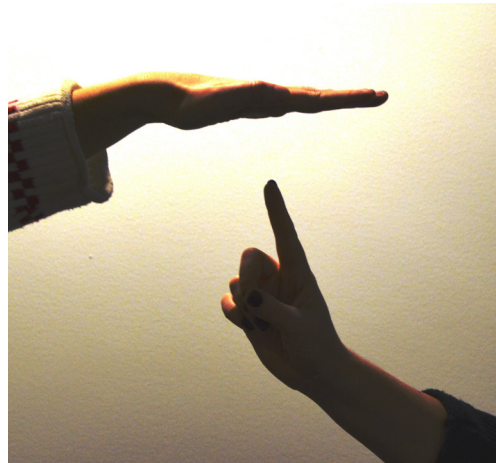
Part 1, Exercises and energisers!

Exchange day 1 Country focus: Egypt

Fingers and hands energizer in circle

Facilitated by Rana from Egypt

All participants are asked to stand in a circle. They are then asked to point their right index fingers upwards and to put their left hand flat on top of their neighbour's right hand index finger. On the count of three all participants are to try and catch their neighbour's index finger with their left hand, while avoiding having their own index finger caught by their neighbour to the left.



How to hold the hands during the hands and fingers exercise.

Assumption game

Facilitated by Rana from Egypt

The participants are divided into small groups of three or four participants. It is important that the groups are divided so that as few people as possible in the same group know each other from before. Each person is given several post-it notes and a pen. Without speaking to each other each participant is asked to write down assumptions that they have about the other members in their group. One assumption should be written on each post-it note. Once everyone has finished writing they are asked to give the notes to the concerned/respective member of their group. After this, all participants are asked to stand together in a circle. In turn, each person is then asked to read out what has been written on the post-it notes s/he has been given and to give a brief comment about whether the information on the post-it note is true or false.

Purpose: to help participants discover how we all have prejudices about people we don't know and that we can choose how to act on those prejudices. In a group where a lot of tension can be expected between different members, it might not be advisable to place this exercise in the beginning of a workshop.

Needed: Keen participants, pens and post-it notes.

Time: 5-10 minutes

Interview game

Facilitated by Khaled from Egypt

The participants are divided into pairs. Each person in each couple/pair is then to interview the other for a maximum of three minutes. After this, everyone is brought back to the big group and asked to stand in a circle. Every person is now asked to act out a presentation of the person they have just interviewed, pretending to be that person. As people act this out, the facilitator of the exercise asks more detailed questions about the person such as: “What is/are the name/s of your child/ren? Your husband? Where did you grow up?” and so on. The facilitator can preferably be quite challenging in his questions towards one or two persons, but the whole workshop should be done with a great sense of fun and if suitable, well intended teasing between facilitator and interviewees.

Purpose: An ice breaker that also helps the participants to put themselves in the other person’s shoes. The exercise also raises interesting questions about what issues we are prepared to share with a stranger. These issues can be further elaborated on through a joint reflection in the big group or in smaller groups, depending on the overall process of your workshop.

Needed: Keen participants

Time: 15 – 30 minutes depending on numbers of participants

Exercise with coloured notes

Facilitated by Rana and Samaar from Egypt

The participants (except the helper) are asked to stand in a circle with their backs facing the middle of the circle and to remain silent during the exercise. The facilitator (and his/her helper) then put post-it notes in different colours on the back of the participants. A few participants for example are given green post-it notes, others are given pink post-it notes and one person is given an orange post-it note on his/her back. Everyone is then asked to mingle and form the group which they find most appropriate, but without using verbal communication. After the exercise the group is asked to share their reflections on the exercise with each other.

Purpose: to make the participants aware of how we divide people into groups based on a number of factors that might be invisible. This exercise can also generate discussions about exclusion, inclusion, peer pressure and obedience.

Needed: One informed helper to assist in facilitation of the exercise (not necessary if the group is quite small), post-it notes in three different colours (see exercise description

for example for how these post-it notes are to be distributed among the participants).

Time: 15-30 minutes depending on the number of participants.

Exercise government, civil society & the people

Facilitated by Samar from Egypt

This exercise can be carried out in two ways; either with pre-developed scenarios and role instructions or without, in the latter case only trusting the group's ability to improvise. The second method might be easier to use if one knows the group quite well before the workshop and feel that they are comfortable to improvise together. The second method means that the exercise demands more time. Without pre-developed scenarios and role instructions the groups/participants might e.g. have very different perceptions of how a government or civil society acts and functions (e.g. some participants presupposes government to be corrupt while others presupposes it to be democratic etc.). If this is the case, the participants will also, through negotiations within and between the groups, have to reach a common understanding for how the exercise's "government/civil society/people" functions as part of the exercise itself. For example, only because some members in the group might perceive governments as being corrupt, does that mean that the "government" in the exercise also is corrupt? If not, how would a non-corrupt government act c.f. the actions of a corrupt government? And so on. More on how to facilitate the exercise in this way will come in the next paragraph. To reach a common understanding between the participants on how the "government/civil society/people" in the exercise should act or be expected to act in various situations can be a useful way help participants modify their various understandings of different actors in society, but it can also make the exercise more complicated which places higher demands on the facilitator to help the participants through this process in a constructive manner.



Suzane represents the people and Islam the government, at this point in the exercise the government and the people seem to be in agreement with each other as they hold a piece of string between them.

Divide the participants into three groups. One group is asked to represent the government, the second group the people and the third group civil society. If pre-developed scenarios and role instructions are to be used, hand them out to each group (only the government group should know the instructions for the government etc.).

Instruct each group to take ten minutes in order to agree amongst themselves on what their goals and objectives are and what it is that they want from the other two groups. If pre-developed scenarios are to be used, then the groups are asked to take the pre-developed scenarios and role instructions into account. If no pre-developed scenarios are handed out to the different groups, they should also be encouraged to think about how they perceive the different groups that they represent; e.g. is the government corrupt, what kind of power does civil society have, does the people care about politics etc.?

In the next step of the exercise the facilitator asks each group, starting with the government, to present what they agreed upon and what they want from the other groups. If the groups have not been given pre-developed scenarios it might also be good to ask them to tell the other groups about how they perceive themselves e.g. is the “government” in the exercise a corrupt government or not and so on. For a really advanced exercise these things can be revealed later on.



Participants during group discussions.

Once all groups have presented their respective goals, objectives and demands, the groups are asked to reconvene and discuss together which demands from the other groups they can agree upon. Each group is given approximately 10-15 minutes to do this. When the time is up, the facilitator moderates a joint discussion between the groups about what extent they can agree on each other's demands and conditions. This larger group discussion is preferably carried out in a circle, where the small group sits/stands together. If agreement is made, say between the group representing the government and

the group representing the people, they are then given a piece of string to hold between them. Hopefully all three groups will be able to agree with each other so that by the end of the discussion, the string will go around the whole circle. Note however that during the discussion, the string could potentially break between the different groups, depending on how negotiations proceed. After the exercise, all participants are asked to share any reflections that they might have in relation to the exercise.

Purpose: To make people understand that active negotiations are always needed between the government, the people and civil society. These actors have different interests and different conditions that need to be reconciled somehow, in order for society function. It can also help participants to understand that rights are not necessarily granted, but the people and civil society always needs to monitor the government and claim their rights. If prewritten scenarios and role instructions are given to the participants, this can be used to help them to increase, or process, their understanding of for example, a specific cultural context.

Needed: String, paper and pens for the groups to take notes on, possibly whiteboards or flipcharts for the groups to make presentations on and if needed, pre-developed scenarios and role instructions suited to the overall aim/purpose of the workshop. Depending on how complicated one wants to make the exercise, the groups can be given the same or equal amounts of information about the imagined scenarios in which the exercise takes place.

Time: 1- 4 hours depending on the number of participants. This exercise demands quite a long time for all groups to be able to form their opinions and for negotiations to properly take place and to also allow for reflection afterwards.

Exchange day 2

Country focus: Sudan

Name exercise and reflection from the previous day

Facilitated by Klaus from Sweden

Inspired by Alcoholics Anonymous.

The participants should be sitting or standing in a circle. All participants are asked in turn to give a short reflection about the contents of the workshop so far, but before and after they give their reflection they are also so to say “Hello my name is XXXX”. After every person has said “Hello my name is XXX” all other participants are asked to in unison greet the person with “Hello XXX”.

Purpose: To help the participants learn each others’ names and to allow everyone to share a reflection about the exercises and the things that were discussed during the workshop.

Needed: keen participants.

Time: 10-20 minutes depending on the number of participants.

Hot chair exercise with a twist *Facilitated by Klaus from Sweden*

Inspired by the Tannourha show² in Cairo.

The participants are asked to sit on chairs placed in a circle. The facilitator reads out a number of different statements one at a time. Those participants, who agree with the statements that the facilitator reads, get up and exchange chairs but they have to keep on spinning at the same time as they change chairs.

Purpose: To get participants to reflect on the different issues brought up by the statements and to get peoples energy going.

Needed: Pre-prepared statements about e.g. nonviolence, conflict management, civil disobedience etc.

Time: 5-15 minutes depending on the number of participants and the statements read.

²The Tannourha show is a traditional music and dancing show in Cairo where the dancers spin incredibly fast, like the dervishes of Turkey.

Exercise on the constructive programme *Facilitated by Klaus from Sweden*

The participants are divided into beehive groups of two or three persons. Each group is then asked to decide on one form of violence that they would want to work against. But they are only allowed to use Ghandi's constructive approach in doing so. Afterwards the groups are asked to report back what kind of violence they chose and how they planned to work against it.

Purpose: to help participants reflect on the constructive programme and get them to think of constructive ways in which they can use it.

Needed: If the participants are not well versed in nonviolence methodology it is a good idea to first give them a theoretical introduction and background to the constructive programme.

Time: 30 – 60 minutes depending on the number of participants and whether there is also need for a theoretical introduction to the constructive programme.

The Secret point game *Facilitated by Mamoun from Sudan*

The participants are asked to stand in a circle holding hands and to be silent during the whole exercise. Each participant is then asked to pick a secret point in the room to which they want to go. While still holding hands everyone is then asked to try to reach their point. The first time this exercise is done it is bound to cause some internal struggle within the group.

After a short briefing where people are invited to share reflections, the participants are then asked to redo the exercise a second time. This time they are instructed, while still holding hands, to use their body language in order to communicate where their secret points are and decide where the group should go. After having done the exercise twice, instruct the group to find a way to reach everyone's secret point, this time being allowed to talk. After this has been done ask the participants to share any reflections they might have about how the exercise made them feel and whether there are any everyday situations they face that are similar to what happens in this exercise. If so, how do they relate the experience of this exercise to those situations?

Purpose: To help participants discover how we all have different motives for what we do and where we want to go in a society. That we need to communicate in some way about what these motives are and how we want to reach them if we are to get there. The exercise can also help participants understand that how we communicate and go about reaching our goals will also affect other people's chances of reaching their goals. When this exercise was done during the exchange, the discussion in the group after the exercise



Flora and Khaled during debriefing of secret point exercise.

came to touch on how we as individuals identify with what we perceive are problems, the best way to go for others and what methods we use to make people go to our own secret points. The question raised was whether it is possible that we individually and without talking to each other, choose the same secret point in life. This question did in turn raise thoughts about the inherent value of conflict and different opinions and how to deal with such differences in a group or society.

Needed: Keen participants and quite a big room to be in.

Time: 20 - 30 minutes depending on the number of participants.

Leading the blind *Facilitated by Suzan from Sudan*

Divide the participants into couples. Then give instructions for one person in each couple to close their eyes and the other one to lead the person with closed eyes to a place where that person wants to go. Let the couples walk around like this for a couple of minutes and then bring everyone back into a big circle. Ask the person leading and the person being “blind” in each couple about how they felt during the exercise. If there is time the exercise can be done a second time, but allowing the persons in the couples to switch roles.

Purpose: To help participants exercise trust towards each other but also to help them to discover how it feels to be led/lead. What different styles of leadership there are and what needs to be communicated when the one you lead not necessarily perceive reality in the same way as you do. When the exercise was carried out during the exchange, the group discussion afterwards came to mainly focus on the role of the leader, different styles of leadership and whether a leader is born or made.

Needed: Keen participants and quite a big room to be in, preferably with some interesting physical obstacles.

Time: 15-25 minutes depending on the number of participants.

The Village exercise *Facilitated by Suzan from Sudan*

Prepare three different working tables by putting sheets of paper, drinking straws, scotch tape, post-its notes, pens and one large paper on each table. Then divide the participants into smaller groups of at least three people in each group and ask each group to go and sit at each table.

Give the groups the following instructions:

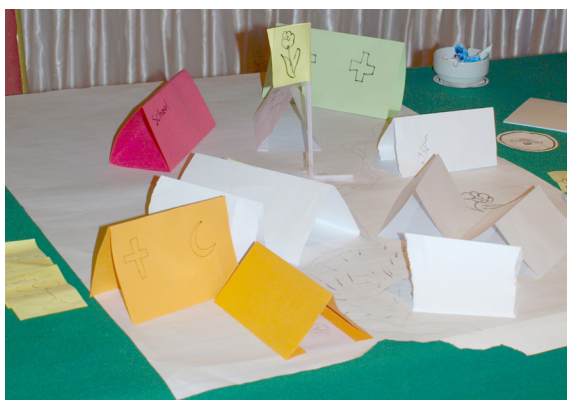
The first group is to use the equipment provided to design the most perfect village they can think of. They are allowed to talk as they do this.



Village made by group 1



Village made by group 2



Village made by group 3



Åsa and Suzanne busy creating their village

The second group is to select one person amongst themselves who is going to be their “watcher”. The “watcher” is then to go and continuously look at what the first group is doing and after that report this back to his/her group, but without speaking. Based on the reports from the “watcher” the second group is to try and replicate the village of the first group.

The third group is to do the same thing as the second group, but their “watcher” will only be allowed to watch and report from the work of the second group.

After the exercise ask the groups to visit each village at a time and reflect together. Is the first group happy with their village? How did they feel about being copied? What did the second and third group think about copying? What feelings did it raise in them being told to copy rather than being allowed to do things as they wanted? Are they happy with their villages? How did the communication between the watchmen and the watchers function? Is there anything they are missing in the first village or their own villages?

Purpose: To get the participants thinking about communication and different forms of communication and also about the difference between copying other’s ideas and developing your own. The exercise can also generate interesting discussions about development, aid and the differences between different societies.

Needed: Three working tables that can be in the same room but with some distance in between them so that the second and third group cannot hear the conversations that the first group is having. Enough paper, drinking straws, scotch tape, post-it notes and pens to allow for the groups to make their villages and one big sheet of paper for each group to build their village on (a variation of the exercise could be to give the groups slightly different materials; this might generate more discussions in the reflection round about the role that different conditions play when we are to build/develop something). The number of participants needs to be at least nine for this exercise to be really fun.

Time: 60 minutes

Values in a bag exercise *Facilitated by Suzan from Sudan*

Each participant is given three post-it notes and the group is then told the following scenario: They are all going in a car together. For the journey they are allowed to pack three bags, each bag contains a value that they want to bring with them. The participants are to write these values on one of the post-it notes, one value on each post-it note.

Once all participants have written their values on their post-it



Suzane facilitating

notes they are told that the driver of the car now tells them that they have to drop one of the bags. Accordingly they have to put away one of the post-it notes.

Once all participants have put away one of their post-it notes they are told that the driver of the car now tells them to drop another bag. Consequently they have to put away yet another of their post-it notes. When all participants only have one post-it note left, ask them to say what value it is that they have left. Write down the values that the participants mention on a flipchart/whiteboard. Once that has been done ask the participants to raise their hand if they find two of their original personal values among the values on the flipchart/whiteboard. Then ask them to raise their hands if they find all three of their own original values on among the values on the flip chart/whiteboard.

Purpose: to show participants that even if you come from different backgrounds you can have the same values.

Needed: three post-it notes for each participants, pens, flip chart / whiteboard.

Time: 15 - 20 minutes depending on the number of participants.

Building a bus exercise *Facilitated by Manule from Sudan*

All participants are asked to build a bus by using their bodies. They are asked to do this without talking. Afterwards each participant is asked what their role in the bus was and why they were important.

Purpose: to make the participants reflect over the value that each individual in a community has and that everyone is important. As the exercise is quite physical it is also a good energizer.

Needed: Keen participants and some empty space to move around on.

Time: 10-15 minutes



Manule facilitating

Quick decision making exercises – *Facilitated by Klaus from Sweden*

Divide participants into smaller groups with four to six people in each. Then give the participants a number of “what do you do then” questions and tell them that they will have to come to a decision as a group within 60 seconds. Time 60 seconds after each question has been given and tell the groups when the time is up. Once the time is up each group gets to briefly present their answer.

Examples of questions (these questions were used during the exchange; the questions can be adapted to the context in which the exercise is done):

1. You are a group of activists and you come to Tharir square during the revolution but when you come there you notice that there is a lot of violence going on in the square. What do you do?
2. "You are in charge of a group of activists and demonstrators in an unnamed country. What principles for fast decision making do you apply?"
3. "You are an Egyptian family during the revolution. You sit at the dinner table when the fifteen year old daughter in the family calls and says she is going to go down to Tharir square in order to join the demonstrations. She is very eager to go there; what do you do?"
4. "You are a group consisting of Egyptians and other nationalities that have been invited to attend a conference on nonviolent change in Cairo. During one of the days of the conference the Egyptian Parliament is dissolved due to an order from the High Court and there is a call for a huge demonstration at Tharir square for democracy. What do you do?"

After these questions have been asked and all the groups have presented their answers to the questions, each group is asked to think together about structures and mechanisms they had used to take their quick decisions.

Purpose:³ To help participants practice quick decision making and to discover different group dynamics that might help or hinder them to do this. Hearing how other groups solve the problem also helps participants see that there is more than one solution to any problem.

Needed: Keen participants and a set of pre-formulated "what do you do?" questions.

Time: 20- 30 minutes depending on the number of participants, small groups and questions.

³When this exercise was carried out during the exchange, group one and two made the reflection that their decisions had mainly been taken by consensus after everyone had been allowed to speak their mind. Group three made the reflection that in all questions related to the revolution in Egypt they had mainly relied on the experience of the one Egyptian participant in the group who they thought had experience of how to handle similar situations. Interesting input was also provided in the answers from the groups on question number two. One suggestion for how quick decision making in the case of a demonstration could be organised was the following. If in charge of a big demonstration then divide everyone into smaller groups of three to five persons, before the demonstration takes off. This is based on the principle that quick decisions are always to be taken within these smaller groups. When a quick decision needs to be taken every member of the small group is to have their time to express their opinion. Decisions are then made in accordance with the will of the most vulnerable person in the group. Alternatively a person who feels too insecure/vulnerable in the situation that is developing is helped away from the demonstration by the whole or some people in the small group. Every small group should also be instructed to decide on a time and a place to meet up after the demonstration. This meeting point is important both if the members of the small group become separated during the demonstration, but also in order to debrief the demonstration afterwards.

Unless it has already been mentioned by the groups you may provide another, possibly slightly controversial, example of how quick decision making in a group can be varied when summing up the group discussions on methods and strategies for quick decision making used by the groups. This method is based on the election of one group leader who in pressed situations take all decisions. During an actual situation where quick decisions need to be taken the leaders' decisions are not to be questioned but followed by everyone. After the stressful situation is over there is a debriefing where everyone is allowed to provide their feedback about whether the decision taken was actually good or not, right or wrong. Ask the groups to reflect on the pros and cons of different ways to make quick group decisions.

Exchange day 4

Country focus: South Sudan

No one can monopolize the truth exercise *Facilitated by Flora from South Sudan*

Draw a **Γ** on a note that you keep hidden to the participants. Ask the participants to then stand in a circle and place the note on the floor in the middle of the circle. Ask the participants to share what they, from their different perspectives, see on the note. Once all participants have shared what they think the symbol on the note represents with the rest of the group, they are asked to try and convince the other participants that their own perception is the right one. Allow for a few different debates to be acted out among the participants. Then ask the group to together reflect on the exercise; “what happened?”, “how can truth be portrayed differently depending on your perspective?” etc.

Purpose: to help people understand the perceptions and world views of others, but also to make them understand that the only way to understand someone else's perspective is to put yourself in their shoes.

Needed: A note and a pen that shows well.

Time: 15- 20 minutes depending on the number of participants.

Find the leader exercise *Facilitated by Flora from South Sudan*

Ask all the participants to stand in a circle. Then ask for a volunteer to leave the room for a little while. Once the volunteer has left the room ask the others to choose a leader. The leader is to lead the others in the circle in different kinds of activities, but without talking and in a way so that the volunteer once s/he returns will not be able to spot him/her. In-



Flora enjoying the workshop!

struct the group to follow the leader in such a subtle way that the volunteer will not be able to spot who the leader is. Once these instructions have been given call the volunteer into the room and ask him to stand in the middle of the circle and to try and spot who the leader is as the people in the circle starts to perform the activities that their leader signals for. Once the volunteer has managed to spot the leader choose a new volunteer and repeat the exercise once or twice before allowing the group to reflect on the exercise.

Purpose: Team bonding. The exercise also helps participants to reflect on things such as inclusion, exclusion, peer pressure and leadership. Questions that can be raised in the reflection after the exercise are e.g.: “What kind of secret codes are there in different groups that one should follow? What does it feel like if one doesn’t know or understand the codes that induce changed behaviour in a group? Are there different styles of leadership and different ways of following? Can an informal or “invisible leader” do things that either excludes or includes the newcomer in a certain context?”

Needed: Keen participants and enough space to be able to send the volunteer to another room or out of earshot.

Time: 20- 30 minutes depending on the number of participants and the number of times you do the exercise.

Role play exercise based on Martin Luther King's building stones for non-violence campaign making *Facilitated by Amule from South Sudan*

Start by introducing Martin Luther King's building stones for a successful nonviolence campaign to the participants. In short these building blocks are:

- | | |
|--|---|
| 1) Gather information | 5) Taking action peacefully;
remember that this involves
division of roles and responsibilities |
| 2) Educate others | a. Media contact |
| 3) Remaining committed
– nonviolence is all about
commitment up to the last
point | b. Peacekeepers who control the
crowd so that the demonstration
remains peaceful |
| 4) Peaceful negotiation
<i>If 4) is not successful
move on to 5)</i> | 6) Peaceful reconciliation |

Divide the participants into a suitable number of smaller groups. Ask each group to choose an issue related to injustice, oppression or violence that they would want to cover in a nonviolence campaign following Martin Luther King's six building blocks. Give each group at least 30 minutes to discuss how they would go about doing the campaign and to plan a dramatized presentation for the other participants. Then let all groups have about 5-10 minutes to play their campaign for the others. Then allow the participants to discuss the different presentations; did any group miss a step, what was good, could something have been further developed, could this campaign be done in real life outside of the workshop What would be needed to do so etc.?

Purpose: To help the participants practice the planning and execution of nonviolence campaigns in a safe environment. To help the participants reflect on and digest the different steps suggested by Martin Luther King. In the planning of real life nonviolence campaigns the exercise can be a good way of practicing the different steps of the campaign as well as to spot whether any parts of the campaign can be improved on.

In that case, it can be well worth while to spend considerably more time on the exercise than what is suggested here.

Needed: Keen participants and enough space for the groups to work in and practice their dramas without being disturbed by the other participants. Some kind of stage.

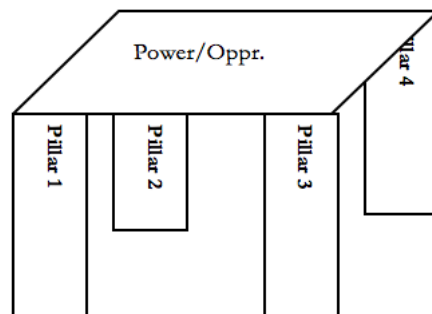
Time: 1-1,5 hours depending on the number of participants and how thoroughly they are to prepare their campaigns.

Transformation of pillars of power exercise

Facilitated by Flora from South Sudan

This exercise can be done in two ways; either focusing on a country and a specific context or it can be focused on a specific issue. The exercise can be carried out in many different ways, but this is how it was carried out during the exchange. The specific issue of oppression that was chosen during this exchange was “sexual harassment of women” and the four pillars identified as carriers were “religious leaders”, “family values”, “government” and “the legislative”.

Start by telling the participants about the metaphor of power/oppression being carried by pillars as depicted in the image below. Then ask the group to decide together on a specific issue or context that they want to focus on when they carry out the exercise.



After this is done, divide the participants into smaller groups. Each group is asked to spend five minutes or so, to identify three pillars each which they see as carrying the power/oppression that the group has decided to focus on during the exercise. Each group is to write the name of each pillar on a post-it note and then hand all the post-it notes to the facilitator.

Reconvene all the participants into the bigger group again and put all the post-it notes on the wall/whiteboard, reading out loud what is written on them. Once this is done you can either make the large group prioritise between the different pillars through a simple prioritisation exercise/voting, or alternatively ask the group to take away one of the suggested pillars at a time through a joint discussion. Whichever option you go for the group should eventually have decided on four pillars that they think are the most important ones of all that were suggested as carrying the power/oppression. Once the four pillars of power have been selected one person is chosen to represent each of the pillars. The remaining members are allowed to reconvene in their small groups. Each small group is assigned one of the pillars and given the task of developing arguments and techniques for how they are to convince that specific pillar to let go of its power/cease

its oppression. At the same time the persons representing the pillars are allowed equal amount of time to convene and help each other to think of arguments and techniques that will help them to hold on to their power/continue the oppression. Let all the small groups discuss for maybe 20-30 minutes before bringing the whole group together again.



Ongoing pillars of power exercise with heated discussions and lots of laughter!

Once the whole group has been brought together, give the four persons representing the pillars a mattress, blanket or large paper to hold above their hands, one person in each corner of the mattress/blanket. The mattress/blanket/paper then represents the power/oppression that they are upholding. Instruct them to hold on to their corner until they feel that they have been convinced by the other “opposing” participants that they should let go. Also give each of the pillar representatives a paper to hold in which the name of their pillar is written.

Through negotiation, mediation or other nonviolent strategies, the other participants are now to try and convince the “pillars” that they should let go of their power/stop the oppression (drop their corners of the mattress/blanket/paper). Allow the group at least 30 minutes for this part of the exercise before you stop it and ask everyone to reflect on the exercise.

Purpose: The exercise is a good help in illustrating how a perceived oppression/power most of the time is carried by other sub-phenomena or actors. It also helps participants to digest this in many different ways (through theory, reflection and practice). Through the interaction between different participants the exercise also helps to broaden the perception and understanding of different issues related to specific forms of power/oppression and counter strategies. If planning an actual nonviolence campaign it is a good way of acting out different strategies to see whether it seems realistic that actual pillars of power will fall as a result of the chosen strategies.

Needed: Post-it notes, pens, paper, mattress/blanket/big white paper, keen participants and enough space for the groups to work in and play out the whole negotiation and mediation situation in.

Time: 1-1,5 hours depending on the number of participants and how thoroughly they are to prepare their campaigns.

I have a dream exercise

Facilitated by Klaus from Sweden

Begin by providing an inspiring theoretical background to the exercise. During this exchange Klaus told the participants the following background:

“In the USA in the 1950’s there were separation laws stating that on certain beaches only white people could stay. As a way of resisting this, the civil rights movement arranged campaigns in line with the reality that they wanted to see by arranging picnics where whites and blacks sat down and ate together on the beach. Even if the police then came to arrest the black people on the beach for a few minutes what had seemed impossible was indeed a reality, if only for a few minutes. This helped to bring inspiration to change and show that a different reality could be possible. The idea here is that as long as we think that something is impossible we will not even attempt trying to do it. As soon as we attempt to change reality, the possibility of success becomes bigger and once we have succeeded, if only for a little while, that which previously seemed impossible suddenly becomes possible.

Another example is that for a very long time no one ran an English mile faster than four minutes and everyone said that it would be impossible to do so. Then Roger Bannister managed to break the four-minute barrier in 1956. After this had happened and people understood that it was possible it only took a couple of months until several people had run the mile in less time than four minutes. Both examples given above show that what we believe is realistic and possible will affect the way in which we form society. By acting out the future we want to see, we can influence the way in which we want society to go“.

After having given the participants such a theoretical background as the above divide them into smaller groups. Ask each group during the approximate 15 minutes to discuss and agree on five concrete things that they see as part of the best future for their society and country that they can possibly envision. Let all the groups present the five things that they have come up with to the rest of the group.

Depending on how group dynamics are and how much time you have planned for this exercise, two different sets of instructions can be given for the continuation of the exercise.

A) Once all the groups have presented their ideas, ask them to reflect once more in small groups, about how their lives as individuals and organizations may/could be different if these things were real today? How would their personal lives and their organizations change if they were to live as if these things were true? The purpose of these questions is to guide the participants into thinking about how they can live the visions that they have for the future already now and in that way influence the society they live in.

B) Ask each group to choose one of the things they have selected and then together tell the story of how they came from today to the point where this thing was reality? What were the steps that they took on the way to reach this dream scenario?

Allow the participants at least 30 minutes to discuss how they want to respond to either of these sets of questions in their small groups before they give short presentations about their conclusions.

Purpose: Often it is easier to know what we are against, than to know what we want and how we are to bring it about. The purpose of this exercise is to help participants identify what they need to do, to bring about the vision that they want to see for their societies. This exercise provides us with time and possibility to reflect upon what future it is that we want to see and how to get there. The exercise can also be used on an individual basis to help individuals to organise their lives in accordance with their personal visions and dreams for both themselves and society.

Needed: Keen participants, pens and papers.

Time: approximately 1,5 hours depending on the number of participants and groups.

Part 2,

Theoretical discussions and presentations.

Introductory reflection *Klaus Engel Nielsen*

Klaus introduced the programme and described his role as facilitator for the exchange before he gave a short reflection. Nonviolence appears in many contexts, in political movements and in religions. As a yoga teacher Klaus has noticed that it is also possible to find some beautiful thoughts on nonviolence in yoga. Yoga means to unite and unity is at the core of nonviolence. Violence is everything that splits and disunites us; nonviolence is that which brings us together.

Klaus asked the participants to spend some time to personally reflect on what their expectations of the conference were, as well as what they wanted to bring to the conference. As a reminder of the importance of such personal reflection he also added that if you don't know where you want to go, it doesn't matter where you go.

The building blocks of strategic and disciplined nonviolence

Facilitated by Klaus from Sweden

This workshop was more theoretical than games based. In three groups the participants worked to identify the building blocks of non-violent change. Each group consisted of three persons who were asked to agree together on what they thought the building blocks of nonviolent change were. When giving the instructions Klaus emphasized that the question was very big and that nonviolent change can be focused on cultural change which is very long-term, or on more short term events and changes through campaigns or specific actions.

Presentations of the group discussions:

Group 1 talked a lot about the need for and importance of education in nonviolence at different levels of society.

Group 2 focused on the level of campaigns and actions. This group talked about the importance of having faith and commitment to the cause; knowing where you stand in relation to your beliefs and thoughts, but also in relation to your opponent. Group two also talked about the importance of simplifying and clarifying everything; from your

cause to what actions are to be done and the roles that different persons have in a campaign or action. They also talked about the importance of evaluation and feedback after specific campaigns or actions.

Group 3 mentioned the following building blocks:

- Analyse and identify the force carriers and the supporters for violence or oppression.
- Trainings and awareness campaigns of people in nonviolence with both a long-term and a short term aim.
- Arrange for peacekeepers in protests and so on to ensure that the peace is kept and that events don't turn violent.
- Using different media tools to advocate for nonviolence and have a clear message that all people that can understand regarding clear message that all people can understand
- Practice nonviolence resistance; practice what you learn
- Evaluation and feedback



After the presentations from the groups Klaus concluded that there were several things that the groups agreed upon i.e.:

- The need to be thoroughly prepared;
- The need to train;
- The need to have a clear strategy and a clear goal so that you know where you are going;
- The need for peacekeepers;
- The need to have evaluations

Klaus continued by stating that when we look at nonviolence by specifying its building blocks it doesn't become fuzzy or abstract. Actually, nonviolence then shows up to be hard work that demands a lot of commitment, practice and discipline. When practiced

professionally and strategically, nonviolence turns into one of the most powerful forces there is. One of the groups had had a discussion about whether nonviolence is about winning people's hearts to nonviolence principles, or if it is about winning the battle for a certain issue. As a comment to this discussion Klaus reminded the group about Barbara Demmings image of nonviolence using the two hands; one open and welcoming, the other held up to stay "Stop!". It is important to remember that lots of people throughout history have used nonviolence strategies to bring about change without being motivated by their faith or religion, but simply because it is the only means that they have at hand. These people have still succeeded in their effort to bring about change.

Brian Martin's backfire model⁴ *Facilitated by Klaus from Sweden*

This exercise is modelled on Brian Martin's backfire model and demands a theoretical introduction to the model before the exercise can be done. Brian Martin's backfire model aims at mobilizing large amounts of people against specific and often large scale injustices. Important to remember with the backfire model is that it only goes as far as mobilizing for campaigns, not further. Once that is done strategies for how to focus the support that has been raised in a nonviolent way needs to be developed. Often when an open injustice happens there will be an outcry from people. Many times the authorities or the ones in power of controlling the injustice will apply a number of tactics to prevent that such an outcry takes place. The backfire model provides a way of analysing how those in control operate in order to prevent such outcries and how they can be exposed, so that the injustice or attack backfires on those responsible.

According to Brian Martin a powerful group that does something unjust can use five different tactics to cover up the injustice and in that manner prevent public outrage.

Controller tactics:

1. Cover up the action (*do the action in secret e.g. torture often done in secret, hitting people where it doesn't show etc.*).
2. Devalue the target (*e.g. saying that those that are tortured are terrorists, criminals, threats towards public safety and that is better to torture one persons than risking public safety etc.*).

⁴For more on Brian Martin's backfire model please see www.bmartin.cc/pubs/backfire.html where you can also find hand-outs useful for exercises and theory sessions on the mode. The description of the backfire model in this report is based on Brian Martin's "Backfire Manual" published by Irene Publishing in 2012.

3. Reinterpret what happened by lying, minimising, blaming and framing (e.g. *straight out lies, calling torture something else like e.g. enhanced interrogation methods or blaming the problem on undisciplined guards or soldiers in order to avoid allocation of blame to superior ranks*).
4. Use official channels to give an appearance of justice (e.g. *creating commissions, never ending investigations or other ways of showing the public that they are looking into things*).
5. Intimidate or reward people involved (e.g. *threatening or bribing those who have knowledge about what happened in order to silence them*).

In order to make the injustice visible and increase public outrage one can cause the injustice to backfire on those who control it. The way to do this is to counter each of the five tactics mentioned above. This is best done by using the following Supporter tactics:

1. Expose what happened (e.g. *reports, testimonies, media and information campaigns, blogs, social media*).
2. Validate the targeted (e.g. *show that those who are targeted are human and of equal value as everyone else, Spreading personal details and stories from those targeted by the injustice and attack can help in this*).
3. Interpret the events as unjust (e.g. *Provide information about what happens, the damage it creates, who are really responsible for what is happening, and the low positive effects the event might have on the welfare of the general public*).
4. Mobilise support and avoid or discredit official channels (if official channels are used to justify or cover up the injustice that is going on it is better to avoid these channels or at least deal with them critically).
5. Resist intimidation and rewards (If intimidation is going on - expose and document it. The same thing with undue rewards aimed at keeping people silent).

After having presented this theoretical background to the workshop participants, ask all of them to take five minutes of personal reflection time. On a piece of paper they are to write down an injustice that they have good knowledge about. They are also to write down a few key points on the paper that can help them to present the injustice to another participant. Once this is done ask the participants to take another five minutes to list as many of controller tactics as possible used to prevent outrage about the injustice or conflict they have chosen to work with.

Let the participants in pairs present their injustice and the controller strategies that they have thought of to each other. Then ask the pairs to present their injustices and one or two of the controller tactics that they have identified to the rest of the group. Discuss

the different examples and tactics briefly in the group.

Once group presentations of all the injustices have been carried out give the groups of two a new task. This time their task is to plan a campaign for how their chosen injustices can be made to backfire by using the different supporter tactics listed above. The groups will then present their campaign plans to the rest of the group. Have a joint discussion about the campaigns in the group, what are their strengths and weaknesses, could they be carried out in reality, how do they fit with Martin Luther King's building steps of a nonviolence campaign etc.

Group reflections from the “I have a dream exercise” carried out during the exchange

As the exercise was carried out during the workshop the participants were then divided into two groups, one with participants from Sudan and South Sudan and one with participants from Egypt. Each group was asked to discuss and agree on five concrete things that they would see as part of the best future for their country that they could envision.

Sudan and South Sudan

Democracy
Peaceful coexistence
Prosperous economy
Good regional and international relationships
Independence

Egypt

0 % illiteracy = education
0 % of the population living in poverty
Freedom of expression
Strong civil society
Good democracy (transparent and free)

The groups were asked to choose one of these issues each and tell the story of how they came from today to the point where this was reality. What were the steps that they took on the way to reach this dream scenario?

Sudan and South Sudan

This group chose to work on the issue of democracy. In order to get democracy they thought that they needed a strong civil society, equality before the law and social representation e.g. through having the youth participating in social decision making process-

es. All of these are large goals, but the group emphasised the importance of remembering that it is possible to work with democracy, as a tool at all levels, in order to bring about even greater/or deeper democracy in society as a whole. For example, be a democratic organization as well as uphold democracy at the national level through encouraging good laws etc. Another example provided was the importance of being a democratic family as well, where everyone is consulted before decisions are taken, even in everyday life such as what to eat, in order to teach and practice democracy with people in all ages.

Egypt

This group chose to work with freedom of expression and thought. The steps they took in order to make this a reality was that of working on different levels; equipping grass-roots to use their freedom of expression; using social media as a tool to express opinions and ideas; using different methods for monitoring the reporting of national media; using community channel networks; and standing up for people who were being arrested or prosecuted for breaching the laws that limited freedom of expression. The whole idea behind all of these steps was to strengthen the informal structures that work for freedom of expression, so that one day their existence can no longer be denied by the formal structures.

Klaus summarized the discussion by saying that leaders on the top very seldom are the ones who initiate changes. Changes are made more often from below, through informal channels and factors built up by civil society and individual choices. He also gave examples of events where peaceful protests had not changed the outcome of events, but where the outcome of events possibly could have been changed by peaceful action instead. For example, in Sweden there were a lot of protests against the building of a nuclear power plant. The power plant was nonetheless built, despite all the protests. Someone has calculated however, that if all those who protested against the power plant, had instead built a windmill, then the energy that the nuclear plant provided, would already have been secured through the windmills and there would have been no need for the nuclear plant. Another example is that before the war in Iraq took place in 2003, there were more than 25 million people that demonstrated against the war all around the globe on the same day. But, the war in Iraq still happened! Naomi Klein has suggested that if all those 25 million people instead had acted in order to stop the war, the war would not have been possible.

Part three, presentations of participating organisations and their contexts

The Intercultural Youth and Dialogue Association (IYDA)

presented by Khaled from Egypt

IYDA's work mainly aims to promote good dialogue. This means that the organisation has programmes within many areas, rather than just within one topic, all of them aimed at creating good and constructive opportunities for dialogue. IYDA provides educational trainings and cultural services for youth in order to encourage fellowship among nations. The organisation wants to equip the youth so that they can be good leaders in the future. Its mission is to promote peace among fellow nations and enhance youth capabilities in terms of intercultural exchanges. IYDA arranges intercultural trainings, internship programmes abroad, short term exchange programs, and non-formal education and youth development activities. It also hosts exchange students.

Khaled mentioned that IYDA faces a number of challenges when conducting dialogue activities among youth in Egypt. The most common one is that the different parties or persons simply do not listen to each other. In order to counter act this challenge they always establish rules for dialogue before a programme starts. For example that everyone has to listen to the other person and at least respect the other person even if they do not agree with their opinion. Another important counteractive measure is to always plan the group process throughout the project so that trust and confidence are built continuously through the different activities of the programme. This will help the participants to eventually be more prone to listen to each other.

In response to a question from the floor Khaled said that so far, IYDA has not been in a situation where they have arranged a dialogue programme that involves groups experiencing an asymmetry in power relations, or who are avertedly oppositional to each other. Khaled did, however, emphasise that in their preparations for different programmes, IYDA always seeks to provide a framework for dialogue which help different parties to leave their different power positions outside the framework.

The Egyptian revolution in 2011

– presentation by the Egyptian participants

Khaled showed a video⁵ about the revolution. This was followed by personal testimonies from the Egyptian participants moderated by Islam.

Rana told the participants how she and fellow demonstrators really strived to make the revolution as peaceful and as non-violent as possible. They were however dragged into being provoked to use violence all the time. This continuous battle against those forces that wanted to provoke the demonstrators into using violence was what she felt was the most frustrating. The frustration was because she felt that the authorities constantly tried to manipulate violence, and also because it was an on-going personal battle to not give in to the provocations of using violence.



Samaar told the participants the story of her younger 15 year old brother. Before and during the revolution she had talked a lot with her brother about the future of Egypt, but had also asked him not to go the demonstration. He was however very excited and one day after his exams were done in school, he headed straight to Tharir square to join the demonstrations. After a few hours Samaar had tried to call him but his phone was blocked. Hour after hour went without her or her family hearing anything from him and eventually they started to worry that he was dead. At four am in the morning the day after, he finally called them and said that he had been released from custody where he had been kept since the day before. He had not been given any food in custody and had been beaten. He had been taken into custody only because he was walking peacefully on the streets around Tharir square.

Tamir told the participants about how he had been part of organizing the citizen guard in his neighbourhood during the revolution. Together with other men he had guarded the entrance to the neighbourhood to secure the safety of the people living there. During the revolution there was a lot of insecurity. Tamir said that he thought the revolution was in one way necessary, but he also felt that it was not calculated or planned well enough. He felt that there was no clear idea at the time about where the revolution was going or what was going to happen afterwards. Tamir thought already from the

⁵This video can be found at www.youtube.com/watch?v=Vi5YZax8oW8

beginning that if Mubarak would fall down, then the Muslim Brotherhood would get the power and that a dictatorship run by the Muslim Brotherhood would be/is much more dangerous than a dictatorship run by Mubarak. Because of that he said that he would vote for Shafiq in the presidential elections and that he does not perceive Shafiq as representing the last regime. If Shafiq won the elections Tamir thought that the fact that the Muslim Brotherhood has the majority in the parliament will be a counter force against Shafiq, but if the Muslim Brotherhood would win then there would be no counter force against them.

Khaled told the participants how he was completely disillusioned about Egypt's future as a democracy before the revolution. He did however have a friend who had not lost hope and who had joined the protests. First Khaled and his friend had made fun of him but then their friend got injured in one of the demonstrations - he had a bullet in his arm. This made Khaled and his friends wake up to see that the revolution would be really powerful this time and then he decided to join the revolution.



Islam told the participants that before the revolution he had asked himself a couple of questions. The main one was why people did not have any rights to express themselves with regards to politics? He realized that one of the reasons was that political parties are not allowed to inform students about their ideas in schools and so on. The only place where people were free to express their own opinions was the internet. During the revolution Islam also saw how Muslims protected Christians and how Christians protected Muslims while they prayed. This made him ask why the Egyptian media usually reported on how Churches or Mosques were bombed due to opposition between Christians and Muslims. He realised that this form of media coverage was a game that the government played to create disunity among people about religion.

At one point during the revolution the police had been blocking Tharir Street. The people had then divided themselves into small groups and by going through the police blockades in small groups, rather than in a big group, they had managed to break through. All of a sudden someone started to shout "down with the regime" and the call spread throughout the crowd. When this call caught on it was a moment of change as people started to believe that a change was possible also in Egypt.

Islam went on to say that one and a half years after Mubarak's stepping down, people are getting more and more tired; longing for stability. Many people now feel that even if there was a revolution that made Mubarak step down, this revolution did not achieve any real change.

Islam thought that a major mistake made just after the revolution had been that the people put faith in the army and the military. They thought that it was Mubarak who was the regime, but in fact it was the army. All presidents since independence have been from the army. Even if the army constantly said that it was with the people it was taking sides with the regime during the revolution e.g. the battle of Tharir.



Rana added that when you always have to fight for your life you get tired, when you constantly have to manage a revolutionary change process, at the same time as you have to bury your friends who died in the revolution and you have financial instability, all at the same time, you run out of energy. This is what is happening to people. She thought that it was a mistake by her and other revolutionaries to leave the square on the 11th of February 2011. By doing so she thought that they had allowed themselves to be pushed into a very unclear referendum about the future constitution. She also said that many of the revolutionary movements and the revolutionary political parties now opted for a boycott of the elections. She herself felt that she would not be pushed around in order to choose between “someone killing me (the military) and someone watching me die without doing anything to help me (the Muslim Brotherhood)”. She also added that NGOs at the moment are experiencing a lot of pressure from the government. Basically the government will stop NGOs from working as soon as they do something that the government is not happy for them to do. As an NGO it is very hard to get the license to operate from the government. This means that many NGOs go on operating without a license, but whenever the government wants they can shut down those NGOs who are not on the same side as they are. However, those NGOs who say that they are loyal with the government they get their license.

Presentation by the Sudanese Organisation for Nonviolence and Development (SONAD) - *Working in a multicultural context*

SONAD is based in Khartoum and as an organisation it is unique in Sudan with its focus on nonviolence. It works through volunteers and members. The organisation's main target groups are students, women and religious leaders. In Sudan there are some problems related to issues of religion. These issues are not really faced by the government at the national level since the government says that Sudanese are mainly Muslim and that there therefore is no need to deal with religious diversity or opposition. SONAD started as a student movement in Juba, Southern Sudan and became a registered organization in 2004. It works in universities with workshops in relevant topics and has an outreach programme mixing people from different religious, ethnic backgrounds and genders. SONAD trains people and then give them a chance to implement what they have learned in their own local society. Since the division of Sudan into South Sudan and Sudan, SONAD has split into two organizations; ONAD and SONAD. The two organisations still work together with a united vision.

During the referendum SONAD collected people who are really effective in their local societies, e.g. religious leaders and invited them to a big dialogue conference. During the conference they asked these key persons to identify what fears they had regarding what might happen in connection to the referendum. SONAD also asked the conference participants to identify possible actions that could be taken to prevent these things from happening and to protect the people from violence in relation to the referendum. SONAD then arranged a press conference and through it sent a message to the political leaders about what the politicians needed to do. Arranging the dialogue conference and the press conference was a way of talking about peace in a situation when most other actors pushed for only having two different options. The workshops during the dialogue conference also brought people together from Juba and Khartoum and made them listen to each other.

The context in which SONAD operates is characterised by a lot of tribal and religious opposition. All the exercises facilitated by representatives from SONAD during the rest of the day therefore had as their purpose to point out how everyone in a community is of importance, but also how we need to communicate and cooperate as a society in order to reach the goals that are beneficial for everyone.

Presentation of ONAD and South Sudan

– How to build the vision you have for society

ONAD as an organisation has grown out of SONAD after the division of Sudan into Sudan and South Sudan, 2011. For that reason the two organisations have a largely shared history and it is important to know a bit about SONAD's history in order to also understand the current focus areas of ONAD.

From the beginning SONAD's main focus was human rights but gradually the organisation realized that it also needed to work on conflict resolution and peace building. Today it works on four different areas which now also have become ONAD's focus areas. These focus areas are:

- 1) Nonviolence and peace building; this is done on the community level through the training of trainers and an outreach project where the trainers reach out to their communities.
- 2) Gender and community enforcement
- 3) Community Empowerment and human rights – a focus area which involves e.g. work with unarmed community policing.
- 4) Internal organizational development

ONAD has the following core values

- Team work; through working together in a team we learn from each other and learn as an organisation
- Cooperation; together we can do more
- Transparency
- Neutrality

During the last two years ONAD has trained more than 3000 people through their outreach programmes directly and more than 6000 people indirectly. In the future the organisation also wants to form peace clubs in universities and secondary schools as well as to work with the media, as a way of communicating the message of peace and nonviolence in Southern Sudan.

ONAD's vision is to work for a nonviolent society and its mission is to work with vulnerable communities to reach its vision. The organisation works a lot with partnerships and through networks. It is for example a member of:

- Sudanese Network for Democratic Elections (SuNDE), a network of over 75 community based organisations covering the whole of ten Southern States, NGOs and Civil Society Forum, South Sudan. SuNDE collects the views of the South

Sudanese communities and feeds this into the constitutional development process in South Sudan.

- COPA
- International Fellowship of reconciliation (IFOR)
- War Resisters International (WRI) With regards to both SONAD's and ONAD's membership in WRI the participants from ONAD pointed out that it took quite some time for them to join WRI. The reason being that WRI asks all its members if they are able to shake hands with their enemies in peace, despite of all what their enemies have done to them. To come to the point where they honestly could say that they could do this was a very long process for both ONAD and SONAD. Eventually, however, the two organisations decided that this was something that they could do.

Some of ONAD's major challenges:

- The slow updating of relevant laws within Sudan and Southern Sudan
- The access to resources and the different demands from different donors
- The vastness of Southern Sudan

ONAD is currently able to work a bit more in the field than what SONAD is able to do due to the general challenges civil society face in Sudan. While SONAD and ONAD in general have the same vision and mission, the two organizations have their own strategic plans. When either organisation develops their strategic plan, the other sends representatives to attend these meetings in order to maintain the unity between the two organisations. SONAD and ONAD also cooperate on project implementation and fundraising. The political situation between Sudan and South Sudan is at times a challenge in this regard, as there are political problems related to money transfers between Sudan and South Sudan as well as travelling between the two countries.

SweFOR

The Swedish Fellowship of Reconciliation (SweFOR) is a nonviolence movement based in Sweden and associated with the international fellowship of reconciliation. SweFOR has approximately 1200 members and is organized through local chapters throughout Sweden and one central office in Stockholm. SweFOR holds courses in non-violence and conflict management, sends civil peace observers to areas of armed conflict in preventive protection programs, work with religious dialogue and have an active role in the fight against prejudices and xenophobia in Sweden as well as internationally. Today we work

through partnerships in Sudan, South Sudan, Western Sahara, Israel-Palestine, Guatemala, Mexico and Colombia. During 2011 and 2012 SweFOR arranged a number of successful exchanges between nonviolence and democracy activists from Egypt and Sweden in corporation with IYDA and the Swedish Muslims for Peace and Justice.

