



Final Report:

A Vision for Egypt 2025

We want “to attain a peacefully coexistent community, guaranteeing justice for all, offering equal opportunities, celebrating diversity through raising awareness and activating rightful legislations.”

This project was jointly developed and implemented by the Center for Development Services (CDS), Egypt and CRISP, Germany. Both organizations are working closely together since 2012.



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Auswärtiges Amt



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1. Forewords

“And here we are, changing”

Born out of ardent inquiry and dreams of change and prosperity, the Simulating Egyptian Transition project series continues to open up new ways for a peaceful transition in Egypt embedded within a dramatically changing arena. The intense changes witnessed in the nation should thrust equally fervent changes in the way we are, define our goals and see things differently. The rising problems in Egypt imply looking for solutions in other realms and investing in our youth. The aim of this revitalization project is to create a more flexible environment, responsive and adaptable to the change of society by its young people.

Despite the dim political scene, increasing authoritarianism and shrinking space for voicing out opposing views, this project comes at an appropriate time during Egypt’s contemporary transitional process towards democracy. During SET I, II and III youth have found - using the simulation gaming methodology - an avenue to speak out; express their hopes and frustrations and become actively engaged in constructive dialogues where they can understand each other better, demonstrate empathy and express their differences in an objective manner. Youth from different social groups, were exposed to new and fervent experiences, where they saw themselves as the other and embraced their differences and co-existed with one another.

The Egyptian youth needs to mingle and acknowledge the noteworthiness of social and human values in the community. The participants eventually united and came to agree about five main values envisioned as key to a better Egyptian society. Honesty, Work, Justice, Equality, and Freedom were used as cornerstones to reach Egypt 2025 vision “to attain a peacefully coexistent community, guaranteeing justice for all, offering equal opportunities, celebrating diversity through raising awareness and activating rightful legislations”. These youngsters from both sexes are in need to be empowered towards carving a brighter future.

“We trust that greater opportunities emerge out of empowered youth.”


Sara Adel
Program Support Unit Manager
Center for Development Services (CDS)



Dear readers,

in the hearts and minds of the Egyptian people, the hope for a peaceful transition still persists. Through our work, we got to know many Egyptians who are still keen on overcoming the Status Quo. They aspire to establish stronger social cohesion as a basis for a free, pluralistic, and democratic political system. By creating a Vision for Egypt 2025, we hope to constructively contribute to this desire.

In order to reach this ambitious goal, we relied heavily on the “Simulation Gamers Club – Egypt” [“Nadi el Mohaa’kah”], which we founded in 2014. Based on this network of highly motivated trainers, we jointly developed a simulation game, which allowed the participants to imagine a future Egypt. Simulation games provide the participants with a risk-free environment that helps to think outside the box and to speak out freely. In addition the method offers a change of perspective, allowing the participants to get familiar with other realities and discover new viewpoints.

Due to a series of workshops in ten different governorates we managed to include manifold ideas. The final product, the vision at hand, is supposed to connect active youth in Egypt in order to realize the change they passionately worked for. Further, on a practical level, it can serve to map those actors already working on implementing the identified key-values and to subsequently combine resources and join forces. There is strength in numbers!

The project focused on the participants’ needs and their willingness to bring change. The extremely high level of ownership and commitment of the local trainers were the main driving forces of this project. We would never have reached this far without their dedication and perseverance. Our deepest admiration goes to their eagerness to work on a positive model of the future. Also we want to express our gratitude to all participants of the workshops, who were open and brave enough to leave their comfort-zones, in order to make space for new ideas.

May the presented vision be a starting point for an increased cross-sectoral cooperation and a more peaceful Egyptian society in the near future – inshallah!

Handwritten signature of Andreas Muckenfuß in blue ink.

Andreas Muckenfuß
Board of Directors
CRISP



2. Acknowledgement

This working paper was supported by CRISP e.V. and the Center for Development Services (CDS). We thank our dear colleague Dr. Hesham Issa from Gozour Foundation for Development who evaluated this project and was generous with his endless supply of meaningful insight and expertise to assist in the development of the vision.

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All the participants from SET I, II and III, especially the trainers and facilitators, are valuable members of this project. They came together, brainstormed and came up with this vision as well as made constructive comments and suggestions to improve it throughout the process. Although both organizations - CRISP and CDS - may not support and agree with all of the interpretations/conclusions of this paper; we will always support the participatory methodology we have been using for 25 years in development projects, respectful of the other and their standpoints. We thank all the people who participated to SET series for their help; both directly and indirectly to complete our project.

We are thankful for all teams who provided guidance, invaluable constructive criticism and friendly advice during the project work. We are sincerely grateful to our partners - Mr. Khalil El Masri, Mr. Abdou Abu Elela and Ms. Manal Samra - for sharing their truthful and illuminating views on a number of issues related to the project.

Finally, a special gratitude goes to CDS' CEO, *Mr. Ali Mokhtar*, who supported and encouraged the project personnel, as well as the participants throughout the whole project duration.



3. Introduction



3.1. Situational Context

The Egyptian uprising in 2011 caused several shockwaves to the political, economic and social norms and structures. Youth played an unparalleled role in mobilizing millions of Egyptians towards claiming a better future that involves reformed and enhanced public services, expanded and safeguarded freedoms, and clear and effective policies that help establish equality and social justice. Having used the public space to express their interests and witnessing the country's momentum shift from stagnation to vibration; many Egyptians celebrated their newly found interest in politics; which was reflected in the media's dedication to cover every development in the political arena no matter how small. This revolutionized the youth's accessibility to political knowledge; which was a promising step towards increasing youth's political and civic engagement. Furthermore, Egyptians in general and the youth in particular experienced electoral events for the first time. They had to make decisions about political candidates, evaluate promises and ideologies.

Amid this excitement, the ghost of division and polarization hovered over the electoral polls. Religion played a significant role in obstructing the path towards constructive social dialogue. It influenced this transition process in various ways. In one way, religion was used by election candidates to gain popularity in their constituencies. For example, many candidates presented themselves as righteous and promised to abide by the religious values. In another way, religious institutions such as houses of worship mobilized its visitors to vote for certain candidates or political parties.

As the youth carved more spaces for participation, religious affiliations transformed into political rivalry, which quickly escalated to violence at all levels. Violence took place on the streets between protesters and security forces, and even extended to family strife whereby members who support different political ideas transcended into petty conflicts. Given that Egypt had already existing tensions between minorities especially in Upper Egypt and rural areas, the tensions listed above



added insult to injury, thus prompting the need for peaceful co-existence as a way to ensure a prosperous future for Egyptians.

In addition, the government of Egypt further alienated active youth through a systematic crackdown on civil society organizations (CSOs), particularly human rights' organizations. Adli Mansour had already set the stage by imposing grave limitations on the rights to freedom of expression and assembly in November 2013 which banned all public gatherings of more than 10 people taking place without prior government approval and striking hefty fines and imprisonment for violators. Under the new era, the government of Egypt resumed the war through the Ministry of Social Solidarity (MoSS) that set a deadline on the 11th November 2014 for "unregistered entities" to register under the flawed NGOs and associations' legislation – Law 84 for the year 2002 or risk being shut down. Subsequently, interactions between youth groups became increasingly limited which contributed to lack of knowledge and stereotyping. This phase could be summarized as "shutting out every independent, critical voice from the public sphere, individuals and institutions, Islamist or secular, as well as the erosion of the pillars of the rule of law and the constitution and the deterioration of human rights in the country to a level unprecedented in Egypt's modern history."¹

These developments enraged many groups in the society, particularly relatives of those who died during the January 2011 Revolution and its aftermath. In fact, many people started to think that the uprising failed to reach its goals, as little seemed to have changed and so the positive energy resulting from the uprising had started to wear off. The security apparatus, internal state bureaucracy, state media and the armed forces all collectively referred to as the "deep state" remain resistant to any change or reform. This situation is creating a state of polarization and alienation of youth groups; and could be seen as counterproductive in the transition process towards a democratic, civilian government. To the extent that the positivity or the glue that helped keeping the youth on the same side can no longer sustain the pressure.

In 2015, peaceful dialogue became more improbable as Egypt witnessed a surge in terrorist attacks that targeted a host of both state and civilian groups. Incidents ranged from the Supreme Court bombing in February, a series of explosions in Alexandria in March, a bomb that killed 15 military conscripts in Sinai and last but not least the assassination of State Prosecutor Hisham Barakat whose

¹ "After 20 Years: CIHRS Moves Its Regional and International Programs outside Egypt." *Cairo Institute for Human Rights*. 9 Dec. 2014. Web. 12 Nov. 2015.



death spread terror among state officials and stroke doubt in the minds of millions of Egyptians who started to lose faith in the government's ability to protect itself let alone secure the citizens.

Four years have passed since the beginning of the transitional period and the Egyptian society continues to be plagued with hostilities and divisions. On the one hand, many are incensed over their loved ones who had died in vain and are blaming other factions of society for taking their lives. On the other hand, others feel better now that Sisi's military prowess will stop Egypt from descending into chaos. However, most agree that their hearts are filled with fear. Nevertheless, Egyptian youth exhibit strong inclinations towards fighting for peaceful co-existence; and political and social engagement to carve a better future. This could be realized through building bridges of trust and hope to overcome the sense of exclusion, alienation and betrayal. Here is where this project has been relevant and crucial where it provides a space for youth to fulfill a change of perspective; generate mutual understanding of what they envision for the future; find a way to express themselves and vent out their aggravations as well as respect each other's differences, opinions and viewpoints.



3.2. Background

Building on the successful accomplishments of phases I and II of the Simulating Egyptian Transition (SET) project series and the prominent achievements of the Egyptian youth from both sexes since the project initiation in 2012, CRISP and the Center for Development Services (CDS) started implementing phase III of SET in February 2015. The project is based on the growing need of Egyptian youth, particularly youth coming from deprived and remote governorates, to become politically and socially active. The aim of SET III project is to contribute to the inspiration of these Egyptian youth at this stage in Egypt's contemporary history by paving the path to opportunities for peaceful co-existence and constructive participation during the ongoing transitional process in the country.

CRISP - a German NGO aiming at spreading peaceful coexistence in Eastern Europe and Egypt - was responsible for the didactic concept including the development of the simulation game, and CDS - an Egyptian shareholders' company specialized in development endeavors – assisted CRISP in the local



outreach, selection of beneficiaries, workshops' implementation and all logistical aspects related to running the activities of the project on the ground. The main aim for the applying organizations was to equip the Egyptian development practitioners and trainers with an effective tool that enhances their chances of building channels of communication between different social groups, and increase the participation of youth at all levels.

Analogous to the previous phases, SET III is pillared on the simulation gaming techniques; an effective framework to first acquire deeper knowledge on important topics (e.g. human rights, environmental issues, gender, constitutional rights, etc.), and test and practice soft skills (negotiation skills, analytical thinking, assertiveness, teamwork, etc.). The organizers consider these abilities as pre-conditions for not only understanding political processes, but further empowering young people to formulate and present their ideas. What sets this phase apart from its predecessors is its focus on generating a vision for Egypt 2025, based on five main values harmonized thoroughly by the participants. This vision aims to find common grounds and rebuild the trust within the Egyptian society. Using the vision, innovative mechanisms and incorporating new intense experiences among people from different social groups, the project aspires to help citizens put themselves into each other's roles, embrace their differences and support peaceful coexistence within the community.



4. Methodology



Simulation gaming methodology is both a game and a learning tool. It is very relevant to the Egyptian context and culture; where it provides the participants with a secure environment to express themselves freely, discuss different attitudes, and acquire the knowledge and skills to make decisions and take actions.

This methodology is based on carrying out a training of trainers (ToT) workshop on simulation gaming for trainers, followed by an implementation phase; in which these local trainers carry out a simulation game workshop and train facilitators. The Training of Facilitators (ToF) workshop targeted both trainers and facilitators from all over Egypt, with the aim of enabling them to: a) design and apply the simulation gaming methodology in their contexts and therefore provide civic engagement opportunities for young people; b) transfer the methodology of simulation gaming to other facilitators and especially those who can communicate in Arabic only to significantly enhance the outreach of the project by attracting underserved youth and organizations from various regions across the country; c) focus on the outcomes of the game to support the transformation process by endorsing civic education and democratic values among youth; and d) provide the Egyptian development practitioners and trainers with effective tools and skills that help them to enhance the chances for building channels of communication between different social groups, and increase the participation of youth at all levels.

The methodology of simulation gaming is now acknowledged as a robust tool for participation at different levels and in discussing different topics. Through the game, participants embody their roles and manage to put themselves in the position of decision-makers and interact accordingly. The simulation gaming methodology is also relevant in transmitting the principles of teamwork and active team playing. Participants gained the skills, attitudes and behavior of working in teams. They came to a realization that they have shared responsibilities and should act as one to ensure the success of



their interventions. Using the simulation gaming methodology was relevant in the sense that it demonstrated the participants' capacity to have a vision and commitment to civic work. At the personal level, the technique taught many participants empathy and how to see things from different perspectives. It was also a medium for exercising soft skills including negotiations, analytical skills, decision-making, assertiveness, etc. It was also particularly influential in changing the participants' perceptions and stereotypical image about many things in the context where they live and interact.





5. The Project: Simulating Egyptian Transition (SET)



5.1. SET I (2012)

SET I was implemented in Egypt in 2012; where civil society organizations were seen as the precise starting point for the transition process towards a more democratic society and active political participation. CDS and CRISP believe that local NGOs have the potential to work positively towards a peaceful transition, as opposed to the more restricted governmental actors. NGOs can take over a complementary role in addition to public authorities and facilitate far-reaching social change. The project aimed to empower civil society actors and systematically cross-link them. This project contributed to this goal through focusing on trainers from the field of informal education, in order to pass on the method of simulation gaming to add a powerful tool for political education.

In the course of the project in 2012, the team conducted a first Training of Trainers (ToT) for 20 trainers. Then the trainers were present for the implementation of the simulation game seminar and implemented the simulation game on their own. During the second ToT, the former trainers shared their experiences in implementing the simulation game and adjusted it respectively. At the same time, the “new generation” of 15 new trainers received their first ToT sessions by the former 20 trainers of the project. Based on the gained knowledge and experience, the two generations of trainers developed their own simulation games subsequently, marking another milestone of the project – during the third ToT workshop. The result were approximately 8 new simulation games, on different topics, for different target groups by 35 trainers and 50 participants.

By the end of the project, the trainers were convinced that they had the know-how in addition to enough motivation to form a sustainable network for further cooperation beyond the project. Therefore, the “Networking and Wrap-Up” activities dedicated time and space to develop a proper network, that’s able to promote the method, allocate all necessary materials for the implementation of the simulation games and subsequently get the trainers ready to facilitate simulation games on



different topics and in different regions. Thereby, the trainers trained in this project became enabled to work in a more skillful manner on social or political conflicts and further possess a tool to encourage others for political participation and to develop a critical attitude towards politics. Via the trained trainers, this project aimed to promote a formation and the capabilities to express a self-contained opinion among adolescents on their way to adulthood. Hence they would be enabled to actively and positively create a vision of their own future, as a precondition to take part in the process of social and democratic change.

5.2. SET II (2014)

SET II was implemented in 2014 as a continuation of SET I in 2012. The project comprised a Training-of-Trainers (ToT) on simulation gaming for 20 Egyptian trainers (third generation), as well as an implementation phase in which the local trainers themselves carried out simulation gaming workshops and trained other facilitators. The series of workshops was delivered to and implemented by two groups of trainers (1st and 2nd generation) and a series of simulation games was conducted locally to increase the participation and tolerance of youth by the third generation. A network of Egyptian Simulation Gaming trainers and facilitators (100) was established to foster innovative simulation-based solutions, networking and collaboration amongst Egyptian Simulation Gaming trainers and facilitators through the Simulation Club website (www.simclub.org). The following milestone was the implementation of at least three of the new developed simulation games, as well as two ToTs outside Cairo, by the trainers themselves (format of 4 days with 15 participants).



During the various project activities, trainers learned the basics of experience-based learning and teaching. Thereby, this project strengthened their capacities to deal with political topics in general



and to stimulate civic involvement in particular. Thus, they became adept enough to apply the method themselves by choosing their own topics and target groups; thus offering the space to perform political participation in a risk-free environment and apply the gained knowledge in their everyday lives. Also, the participants learned in a realistic scenario that political rights are guaranteed by the constitution and, how to (strategically) influence the political agenda and include their own ideas into political discourses at the local level. Furthermore, team-building, negotiation and other social skills were improved by the project.

5.3. SET III (2015)

Simulating Egyptian Transition (SET III) “Vision for Egypt 2025” is the last phase of the Simulation Games for Change Project implemented in 2015. SET III is a continuation of SET I and II and builds on their successful accomplishments. SET III started with a Kick-Off-Meeting with the project partners from the five different sectors (private/public/civil society/religious/media) and then the info tours were completed in 10 governorates all over Egypt by the end of March 2015. On the next stage, the Kick-Off seminar was held in April, 2015 and trained the core group of local youth trainers from the main participants in phases I and II of the project on the fundamental structure, methodology, implementation of the simulation game and development of a new game. Both teams defined the parameters of the simulation game and the educational objectives for the new vision of the project.

By June 2015, the simulation game “Al Wasaa’ya” was designed, completed and implemented in 5 major governorates, namely; Luxor, Sohag, Assiut, Cairo, and Fayoum. The midterm evaluation was implemented in June 2015 to assess the progress of the project since its initiation. This workshop focused on the prominent achievements of the simulation games implemented by the participating youth and their opinions, feedbacks and responses. 27 youth from both sexes from the above mentioned governorates participated to the workshop.

Some of these youth implemented the game at their respective governorates, some were active participants to the implemented local games and others were trainers for the upcoming games at another 5 governorates. Some of these participants were freshly introduced to the idea of the project and the concept of simulation gaming during level 3 implementation; therefore, their opinion, comments and suggestions were highly necessary to this evaluation workshop.



After this workshop, five other governorates applied the simulation game locally; namely Alexandria, Beni Suef, Aswan, Port Said, and Al-Sharqia. The final evaluation was implemented in October 2015 and focused on the prospective future of the project towards the year 2016. This workshop concentrated on the prominent achievements of the simulation games that were implemented by the participating youth and their feedbacks.



Therefore, there were 35 participants from youth of both sexes of the above mentioned governorates and from them participants who implemented the simulation games locally. This workshop was considered a very crucial stage in the process of the project because it included more focus on the objective of the project; which is being able to reach the vision for Egypt under the scope of peaceful coexistence and how the sustainability of the project will continue with its perspectives and values towards the year 2016.

The participants shared their opinions and discussed how they can prepare, review, imagine, realize and create a perspective in order to reach the goals of the vision for Egypt 2025. Based on five values; namely Honesty, Work, Justice, Equality, and Freedom, the participants produced a noble perspective which is evidence of their personal development - the vision is “To attain a peacefully coexistent community, guaranteeing justice for all, offering equal opportunities, celebrating diversity through raising awareness and activating rightful legislations”.



6. The Vision



When we created the vision, we were imagining a time period of 10 years. So how could a more peaceful Egypt look like in the year 2025 and what could/should/must be done until then. We paid extremely high attention to invite participants with different social, professional and personal backgrounds, in order to represent Egypt's social, religious, political and geographical diversity. This way, the vision should be unassailable and increase the desired impact.

6.1. Introduction

It is undisputed that creating a vision is a highly complex matter, and its realization is extremely difficult to be achieved. However, despite the intricacy of the task coupled with the highly polarized political and social climate in which the project was set the participants harmonized an agreement highlighting five values; which they envisioned as key elements for a better Egypt. These values are Honesty, Humanity, Justice, Equality, and Freedom. Having used these values as a backdrop to a greater plan, they produced a noble perspective. The vision is: "To attain a peacefully coexistent community, guaranteeing justice for all, offering equal opportunities, celebrating diversity through raising awareness and activating rightful legislations."

Throughout this project, there were many emphases on strengthening the structure of the five values; which shape the vision, and were also adjusted and embedded within the game to contribute to the goal of the project. However, the controversy, within the Egyptian community, is that each value is perceived differently from one person to another and also from community to community.

Consequently, the leading part of the vision emphasizes participating in political processes in a non-violent manner, not politically pass out, hold enough knowledge on how to get involved in a constructive exchange with different-minded people, and access the system through non-violent means. This was achieved with the strong presence and participation of several project partners,



representatives of five different sectors important for the organization of society, namely the civil society/media/religious/public and private sector.

It is also important to state that the five key values as well as the vision itself were brainstormed and developed by the participants with little guidance from the project team. The description of the values as well as the realization of the vision are merely statements, clarifications and opinions of the participants themselves and NOT the project teams. The project teams solely combined the outcomes from the participants into a logical order.

6.2. The Values

In the following we will present the five core-values of the vision more in detail, in order to ensure a common understanding and at the same time to already point out images, how an Egyptian society might look like, if these values are realized to a greater extent.

6.2.1. EQUALITY

Equality was chosen as one of the five values for the 2025 vision. Equality was defined by the participants as a concept to treat individuals or groups of individuals fairly and refrain from any unreasonable favoritism; for example equality based on race, gender, disability, religious belief, sexual orientation and/or age.

In the Egyptian context and according to the participants, the value of equality is tightly related to the issue of gender equality as Egyptian women are faced by severe discrimination and deprivation of their social, economic, and political rights. The Egyptian culture and traditions are patriarchal thus, preventing women in Egypt from pursuing their ambitions due to society's pressures and their limited scope of power in the country. Therefore, equality can be considered as a process leading to the same application of justice for all.

Gender equality is believed to lie in opportunities enabling the pursuit of one's own dreams in the fields of education, social participation and/or sports for instance; this should be granted to all citizens regardless of their sex. Therefore, gender equality must start from birth and differences in treatment between boys and girls have to stop. The concept of equality should be practiced by and within the family and enforced throughout the education process of the children.



In addition, gender equality at the workplace should be compulsory; where each gender has access to the same job opportunities and rights and takes up an occupation according to personal wishes and interests. It is important to note that gender equality is not just a matter of who is working and who is not. True equality means that both women and men have the right and choice to work just as they have the right not to work. If a woman freely chooses not to work, that choice should be respected, just as a man's choice should be respected if he freely chooses not to work. Gender equality is about protecting the right of both genders to participate fully in the workforce, and the right of both genders to freely choose not to participate without being judged or discriminated against.



It is important to understand that how women perceive their own social roles affects how much they are willing to conform to what society defines those roles to be. A solution could be to raise awareness about the importance of gender equality and educating young women to become aware of their value and potential as individuals not connected to any role expectations. These efforts should be in hope of inspiring and empowering them to engage and participate in their society. Women would then have the security and self-confidence to independently participate in their communities. Another way of further empowering Egyptian females might be the installation of positive discrimination. Positive discrimination refers to the policy of providing special treatment to a disadvantaged group of society suffering from discrimination. The position of Egyptian women might thus be strengthened and the use of violence towards them be diminished.

The role played by the State to ensure gender equality should be to guarantee the equal position of women and men in all civil, political, economic, social, and cultural rights in accordance with the provisions of the constitution. The State shall take the necessary measures to ensure the appropriate representation of women in the House of Representatives, as specified by law. The state shall also grant women the right of holding public and senior management offices in the state and being appointed in judicial and authority bodies without facing discrimination. The State shall protect women against all forms of violence and enabling them to find a balance between family duties and work requirements. The State shall also provide care to and protection of motherhood and childhood, female heads of families, and elderly ladies.



6.2.2. HUMANITY

Humanity was chosen as the second value for the 2025 vision. Humanity was defined by the participants as being the quality of a being human; Humanity means caring for and helping others whenever and wherever possible. Humanity states helping others at times when they need that help the most, and forgetting individual's selfish interests at times when others need the support or help. Humanity means extending unconditional love to each and every living being on Earth. Humanity can be understood as a moral compass entrenched in each individual regardless of his or her cultural, social or intellectual background.

Indifferent to personal approval or disapproval of the other, a human person has the ability to feel for and relate to the other person's state of mind during a peculiar situation and in the end, to always wish for his or her well-being. This might be due to the fact that in most situations where humanity is demanded, people's basic needs are endangered, such as security or bodily integrity, and that each human being can relate to the other person's affective state since he or she is a human being his- or herself. Thus, humanity can be seen as a tool to feel what the other feels, understand their situation and maybe prevent further damage done to them. The value of humanity means:

- ✓ **Respecting Life:** To respect the rights of every individual, and understand and accept our own value and cherish our own right to life.
- ✓ **Protecting Dignity:** To protect the intrinsic value and potential of every individual, making no discrimination. Everyone should be able to live with respect and receive respect from others.
- ✓ **Caring for the Suffering:** To show one's care through heartfelt actions, deliver warmth and practical assistance to the needy, and establish a mutually caring culture.

The value of humanity is considered a core value to reach the concept of peaceful coexistence and that value can be illustrated throughout how the community acts and reacts to different minorities and weak links in the Egyptian society. In a society, for instance, where its behavioral boundaries are drawn by humanity any extreme use of violence, aggression or other harmful means would be absent as those actions are actions no one wishes to experience since they cause severe damages on the well-being of each person resulting in the sheer opposite meaning of the value.

6.2.3. FREEDOM

Freedom was chosen as a third value for the 2025 vision. Freedom - as seen by the participants - is a condition in which people have the opportunity to speak, act and pursue happiness without unnecessary external restrictions. Freedom is important because it leads to enhanced expressions of



creativity and original thought, increased productivity, and an overall high quality of life. The idea of freedom is complex and it must be redefined and defended anew by each generation. Moreover, the value of freedom can only be understood and appreciated by those who have a sense of the past and a highly developed understanding of human nature as all too often, people who live in freedom tend to ignore its fragility and take it for granted. Conversely, people who have not been raised within a long-standing tradition of freedom have trouble understanding and implementing it in their society.

Freedom cannot just be viewed from a personal point of view, for individuals will upset others by selfishly pursuing their own desires. Freedom is freedom from bondage and exploitation. It is a state in which we may grow and learn, be nourished, and in which we may develop our talents, and explore life and the world in its various dimensions.

There is no such thing as absolute freedom, especially within large political jurisdictions such as cities and countries. Freedom requires compromise between the rights of the individual and the goals and obligations of the state. As a result, there are many laws, regulations and judicial pronouncements regarding the ideals of freedom and the details of how it is to be practiced. Around the world, many countries have adopted carefully written documents to define and protect their freedoms. The most important rights are the freedoms of religion, speech, the press, peaceable assembly, and petitioning the government.

There are many who are constrained by the habits of the society in which they live, by their lack of awareness, or by their age (the very young or the very old), or by infirmity, dependent on others or institutions for their



care and sustenance. Freedom can be divided into two kinds. Negative freedom refers to being free from any outside constraints set by society or the state via unfair laws or any form of discriminating behavior on personal development. Positive freedom includes the ability and means to fulfil self-development. A person with disability might not be restrained by law but by its physical constitution from free movement or when a teenager becomes restricted in his or her choice for education and career because of the lack of money, care, help and support by his or her tutors.



The value of freedom is the most critical value in the Egyptian society because it faces many obstacles and social boundaries from and within the community that prevent and suppress this value from even appearing on the surface. This value might be even more relevant to Egyptian women as the Egyptian society is considered a patriarchal society dominated by male powers. Therefore, a real establishment of the value within any Egyptian family could lead for any girl or woman to gain freedom to take her own decisions whether in matters of marriage, education or career. There are different perceptions of freedom; a list of a few examples is given below

- ✓ Freedom in liberal thought means freedom from oppression, not freedom from responsibilities. The only limitation on freedom is that an entity cannot perform initiatory force, threat of force or fraud against any other entity or its property. Other than that, everything is allowed.
- ✓ Freedom can also mean the freedom to harm yourself, either by consuming harmful substances or by holding irrational beliefs.
- ✓ Freedom also can include the freedom to hold racist views, and even to practice discrimination against others, as long as they do not involve force, coercion or fraud.
- ✓ Freedom can be perceived as the ability to live and work everywhere you chose, as long as you find some means to support yourself.
- ✓ Freedom implies the freedom of expression, which must not be violated.
- ✓ Freedom might include freedom of business practices, a free economy, and lack of government control of it and does not include to being forced to serve in the military against one's will.

6.2.4. HONESTY

Honesty was chosen as a fourth value for the 2025 vision. The value of honesty is considered the quality of being fair and truthful. Honesty refers then to not pretend that facts are different from what they appear to be and can be understood to stand in a close relation to truth and to the individual's perceptions and beliefs of this truth. The connection between truth and honesty is ambiguous since the perception of truth varies from individual to individual. This might mainly be because every person evaluates situations, actions or circumstances in a different light than they would appear to another person. Honesty defined as such is a person's ability to tell situations, circumstances, actions etc. exactly as he or she perceives them to be.

When an individual is honest, he/she builds trust that will allow to be of great service to him/herself and others. This individual will acquire peace of mind and will gain the respect of his or her



environment. Another important influence on the perception of honesty is its general level applied throughout society. In institutions of social interactions, in schools or in the family unit for instance, the level of truth that might be beneficent for each individual is being transmitted. In those institutions people develop their own standard of honesty by experience and exchange with their peers, parents or partners. Being honest means then to read a certain situation based on one's own concept(s) of truth and sticking to this concept since any variation would otherwise suggest a divergence and could be interpreted as dishonesty.

The value of honesty is very fragile in the Egyptian society because it is disappearing among the public and is becoming nonexistent among Egyptians due to the high magnitude of dishonesty and high levels of corruption within the community. There is an absence of transparency and almost no sense of integrity. Integrity means thinking and doing what is right at all times, no matter the consequences. When integrity is present, people are willing to live by rightful standards and beliefs even when nobody's watching.

This is the case, mostly, because Egyptian society and its political system are endemically corrupt, which forces people to adapt to corrupt behavior, in order not to become excluded from services, etc.



Dishonesty, however, harms the individual as well as society as such, as it decreases the general trust among the people and further reduces the trust of the citizens in the governing system, which is a precondition for the legitimacy of the rulers. Here are a few practical examples for the value of honesty:

- ✓ Not spreading rumors about someone
- ✓ To admit one's actions and to take his or her lumps
- ✓ Explaining the situation/action/instance exactly the way it happened
- ✓ to keep your word and not to break promises

Honesty, in sense of achieving greater transparency and accountability, is essential for the Egyptian society, in order to restart trusting one another. For a smooth coexistence of different people trust however is often seen as elementary. It is an indicator for reliance and security. If no one is able to trust the word of the other such a society would not manage to work because mostly the agreements' success relies upon trust.



Consequently, the value of honesty for a society's peaceful co- existence lies in its contribution to simplify the organization of its members' lives enormously and without it frustration, distrust and suspicion towards each other are more likely to arise. Honesty should be used to encourage, not criticize. It can be used to build others up. While the tone of your words plays a huge role in determining the difference, your motivation plays an even bigger role. The same truth spoken in a different way with a different motivation can have completely different results.

6.2.5. JUSTICE

Justice was chosen as a fifth value for the 2025 vision. The value of justice - as seen by the participants - is important in any society and even more for the Egyptian citizens since Egypt is said to be deprived of social justice. Justice is defined as the principles of moral rightness and social justice in terms of distribution of wealth, opportunities, and privileges within a society. The basic principle of justice strives from the idea of equality, namely to treat equals equally and unequals unequally. Similar to equality this differentiation of people into different categories has to be considered and justified reasonable. Additionally, the same principle of division has to be applied to like cases as otherwise this would mean to treat equals unequally, which constitutes arbitrary and unfair treatment.

One of the main aims of justice is to protect society against any form of unjustified and ambiguous discrimination by any kind of powers, such as a ruling elite or a weak jurisprudence. In addition to its protectionary role, justice is also the basic principle underlying rule of law, which guarantees the equal distribution of justice to all people without exceptions. Hence, all people are equal before the law, no one is being treated differently from its equal unless good reasons might suggest such an exception and the powers of the lawmakers and – speakers are limited by being subject to the law are the essence of justice.

The value of justice as a core value and thus essential for diminishing social injustice between the different classes in Egypt. Especially the distribution of social services such as health service and supply of education is highly depending upon the social status. In order to achieve a long- term harmonious society an equal share of social justice must be implemented by and within society, applied to all different social groups and in all its major sectors.



The understanding of justice is often related to a just society with universal respect for human rights including the poor, minorities, indigenous people, etc. In just societies, there is an open exchange of knowledge, universal access to important information, education, healthcare, economic opportunities, judicial process, etc. Social justice also means that people are enabled to realize their potential, contribute their knowledge, talents and capacities to the recent discussions and that all contributions are being heard.

Compared to the former three values, justice is the broadest including equity of opportunities and equality of all human beings. An important aspect of this dimension of justice is related to social responsibility, which motivates individuals and organizations work using empathetic approaches focused on different goals of justice contributing to a lasting and universal peace. In a just society the equality of each individual is being protected by law, indicating that any violation will be punished in a fair process. Any conflicts, may they be minor or mature, can so be solved peacefully due to their fair and transparent frame and enabling the solution or sentence to be accepted by all parties since the parties can be sure that their claims have been considered and treated the same. Therefore, citizens are more likely to refrain from taking the law into their own hands and instead have their matters settled in a regulated process. Violence and fear, unfair and unwarranted power distribution are so being diminished. On the contrary, they give way to a fair treatment based on the special needs of each person and guaranteeing equal protection against injustice to all citizens.

Consequently, justice is highly relevant for a peaceful co-existence as it condemns the rules of the game and also gives the tools to claim right for any violation of them. Social justice can find its expressions from the individual to societal or global level. Among others, a just work environment was often stressed on the organizational level. In such environments, people are treated with respect and dignity, in a transparent way and in a non-discriminatory manner, ensuring worker safety and welfare. Justice in its social interpretation may also mean special attention to development of local capacities.

6.3. Credence of Values

During the first session of brainstorming for the values of the vision, one of the questions asked to the participants was: How can each one of the values on its own contribute to a harmonious and pluralistic society? The problem arising was: How could a society's interaction look like when all five values are being considered? Its guiding voices would be humanity and honesty securing a sensitive, respectful and respecting behavior for one another, where personal boundaries are not crossed, use



of extreme violence is absent and trust in each other dominates interpersonal relationships. In cases of discord, equality and justice prevent its aggravation and try to unravel its reason.

In such a society, where people refrain from causing each other severe damages, physical and psychological, where each member can be sure to count as much as the other and mischief is being persecuted by an independent institution, there is enough space and capacity of the mind for freedom to grow. Furthermore, once people are able to pursue their aspirations, make plans for their future and know that there is the real possibility to accomplish them, they might be more satisfied, happier and less likely to induce harmful behavior towards each other. There would be everything to gain; and no jeopardy, mischief or distrust towards each other would arise. Instead respect, equal treatment and sufficient space to be who you want to be settles in and induces a peaceful co-existence environment for all members of this society.

6.4. Realizing the Vision

After having drafted a common and shared vision, the participants started to think about its realization. We are absolutely aware of the fact that coming closer to the outlined vision includes substantial changes in the behavior of people in all spheres of their lives. That is why we are highly convinced that reaching the vision is only possible, if as many actors as possible accept their responsibilities.



These actors should be from different sectors of Egypt's society. Our conceptual approach was focusing on the five main sectors; namely: Civil Society, Religion, Business, Media and the Public sector.



For every sector, the participants developed general recommendations and ideas for possible actions. Each sector can contribute individually to the realization of the vision, but we see the need and even more the high potential of coordinating each other’s activities in order to reinforce one another.

From this comes our general recommendation to foster a cross-sectoral-approach in the future. We sincerely hope to stimulate this approach with the vision at hand and further to already provide actors from the different sectors with initial ideas where to start. We sincerely hope the vision can serve as a benchmark and thus might help different actors to coordinate their activities and join forces.

6.4.1. Civil Society

According to the participants, there must be more workshops dealing with capacity building, training and raising awareness for the civil society organizations (CSOs) in Egypt. Raising awareness about the necessity of a concept for living together in a peaceful society in general and spreading the core-values in particular. This is important to create a basis for a pluralistic political system that sets the framework and allows peaceful coexistence. The capacity building activities should focus on the development of youth and minorities as well as activate their roles within their communities.

Within the awareness framework, the participants highlighted the importance of instilling the values of voluntarism from a very young age and so they suggested the formulation of a voluntarism curriculum which would be applied universally in schools. Another mechanism is to organize camps that target children from 8 to 18 years old. These camps will provide the space for CSOs with the assistance of professional psychologists, educationalists and doctors to gradually but firmly introduce voluntarism thinking and at the same time help develop their values, using cartoons, plays and other creative methods to deliver the message.

A general concern goes to all the sectors and social classes of society; where they should be more integrated and cooperate with one another. This could be achieved through initiating a social dialogue among the different segments of





society which would receive media coverage to spread the dialogue all over the country. The improvement should be seen in the image of civil society as they are perceived as only charitable and inefficient.

Conferences and activities in collaboration with the civil society should be hosted where the concept of peaceful coexistence can be applied correctly and affect the community positively. Besides that, it is recommended that there must be funding easily accessible to the civil society to support and invest into projects and help their campaigns and initiatives.

Networking between the civil society and the other main sectors such as the state and the private sector is a key element for a deeper and more reliable understanding between the state and CSOs. There must be an activation of the regional and state unions to provide help and support for the process of development in the Egyptian society. The participants also stressed the value of networking between the different CSOs in Egypt. They envisioned the establishment of a voluntarism website whereby organizations from all over Egypt can communicate as well as coordinate joint activities and initiatives. The website will also be useful in highlighting lessons learned and showcasing success stories.

Moreover there must be a proper monitoring and evaluation of the civil society to examine the flow and structure of the organization for any accountability. This monitoring and evaluation will also focus on the sustainability of the CSOs' projects in order to achieve a long term impact on society.

In addition to that, decentralization of power within the institutions of civil society should be sought. Advocacies by the civil society towards the community should increase, where they monitor and evaluate real situations in the community as well as illustrate a very precise image of the Egyptian society and determine the needs of the community. The civil society can form pressure groups, which take into consideration the importance of coordination and networking with other main sectors.

Also, it is recommended that CSOs must be of legal awareness to the state and be granted legal support against any violations of their status or rights. Moreover, there must be collaboration between civil society and its government to ensure that minorities, people living with disabilities and at risk groups are correctly represented within each community and able to demand their rights freely without any restraints from outside powers.



6.4.2. Religion

It is of utmost importance that religious institutions become independent of state authority in Egypt. This will give the institutions the ability and capacity to renew the structures of their religious speech in Egypt. This can be done through research, study and preparation of speeches by qualified religious groups who are able to interact directly with the Egyptian community and spread the positive values and ideas as well as dismiss the idea of racism and discrimination under the name of religion in the society. Also, the participants recommended that these groups must embed the value of accepting each other despite their differences to reach peaceful coexistence in the society.

The participants also stressed on the importance of including normal citizens in the formulation of religious discourse. In this particular aspect, they focused on incorporating religious values in a joint curriculum which will be taught equally to both Muslim and Christian school children.

In addition, they also recommended the circulation of the five values through religious speech which would be an effective tool in spreading those values equally regardless of religious affiliations.

6.4.3. Private Sector

In order to reach a peaceful society it is recommended that the private sector and businessmen must collaborate with the state and civil society to achieve a sustainable development, where the high numbers of unemployed will be lessened. The private sector should achieve real equality among the members of society by providing equal career opportunities to all, fair work conditions, salaries and wages.

It is strongly recommended that efforts to fight corruption must increase, as corruption contaminates the integrity, honesty, and humanity of the workplace in many levels. Therefore, the private sector must implement the five values within its structure to help and support the idea of peaceful coexistence rather than being a heavy burden and an obstacle in the society. In addition, the sector must initiate a correctionist movement to put pressure on the government to improve services so as to reduce the private actors' need to give bribes. Moreover, the participants stressed the necessity in implementing appropriate repercussions for mistakes conducted within the private sector.





It is, thus vital to address job quality issues as the gateway to overcome youth unemployment. Incentivizing regulations and addressing the access to contributory social insurance schemes for workers within the informal economy remains a key policy approach. Similarly, support to small and micro-enterprises, a main employer in Egypt, is bound to improve job quality within this large sector.

6.4.4. Media

It is recommended that the media should not be deceiving the public with made up stories and rumors. Instead, the media should be appealing to the interests of the society and not be fixed to a certain agenda that must be implied. Also, there has to be a new structure for how the media is being presented as the information that is being used in the media comes from exploitations in the media sphere.

Therefore, it is recommended that transparent structures, rules and regulations are made available and are respected by the media. Thus a Code of Conduct should be elaborated that helps media to contribute in a constructive way to a more peaceful society.

Also, the media should be neutral and present all information completely and objectively. It is recommended that there must be self and social censorship on all media so it can be monitored



effectively. Capacity building and training workshops for the media personnel will have a positive effect on the inter relation of society. The media has a social responsibility and as such should inform, educate, entertain and guide people.

Media should help to create a better life and future for the people since each person has the right to see the correct picture and to take correct decisions but as long as the truth is being obscured, people will not be able to make the correct decisions and judgment.

There are a lot of laws concerning the organization of the media, which are in need of mending. Repairing the media requires intensified efforts: monitoring the journalists' syndicate, for example, and taking serious actions against those who commit violations.



In general the media should reorganize itself as a change from within might be more beneficial than one forced from outside; especially since media is contagious and if one entity starts violating regulations and protocol, others will follow. One way of achieving this is by focusing on positive examples in society from which the general public can derive valuable lessons and follow in their footsteps. Another way is granting different factions in society the room to express itself in varied press mediums.

Most importantly they suggested that there must be more workshops dealing with capacity building, training and raising awareness for normal citizens to help them become rational consumers of media materials; such that they are able to assess its quality and overall value.

6.4.5. State

There were recommendations related to equity on the long run and it involved the elimination of bureaucracy and enhancing the networking and establishing agreement protocols among the state, civil society organizations, and the private sector. Besides that, there were recommendations for the state related to humanity; which is enhancing the idea of acceptance of one another in the community no matter the differences in race, religion, or gender, etc. This recommendation should be on the short run and there should be a questionnaire made quarterly, mid-yearly, and annually to monitor the progress of this recommendation and how it can be effective for the community.

Also, there were recommendations for the state that are related to justice; where the emphasis should be on actual implementation of laws and legislations in order to witness hands-on justice as mentioned in the constitution. One of the main recommendations was strongly abolishing all political parties that are based on the concept of religion.

Moreover, the participants shed the light on the importance of giving citizens the freedom to assess the government's performance which will then be used to improve services.

One of the main recommendations stressed on the need for the state to adopt a new approach to civil society organizations. They described this approach as one of empowerment and support as opposed to hostility and marginalization.



6.5. Recommendations

The participants were able to harmonize three general recommendations which will be addressed equally in all five sectors:

1. Networking among the various institutions and important sectors in the society to achieve a shared vision of the community.

This particular recommendation works on enhancing the efforts catering to the realization of the current vision. It sets out to form a council that constitutes of representatives of CSOs, companies with corporate social responsibility (CSRs), the private sector, well-reputed religious figures and which is supported by the government and the media. The participants suggested that the council meets periodically to discuss the varied aspects of realizing the vision. The meetings should be televised as a way of spreading the values and inspiring people to present ideas as well as take part in the implementation of the recommendations.

Moreover, they outlined the creation of another council of the same constituency to evaluate and assess the performance of the first council. Through these two councils, the participants aspire to generate resolutions for national issues and come up with rigorous executive plans to ensure timely implementation.



2. Facilitating the process of monitoring and evaluation and the flow of information.

This recommendation addresses the persistent lack of transparency when it comes to the circulation of government information.



The first segment of the recommendation hopes to alter the legislations governing governmental institutions as per the constitution so as to make it necessary for information to be made available to the public.

The second part suggests the issuance of a simplified national budget to the public for review before it is adopted by the parliament. This procedure will help include citizens in decision-making processes and enhance their sense of ownership. Moreover, this recommendation stresses the importance of making budgetary reports available to the public. This could be organized through the establishment of an information website in addition to an office which will be available to receive comments, and provide clarifications if required.

3. Enhancing individual responsibility towards society and motivating citizens to take active roles in the overall development of the community.

This recommendation necessitates that the state opens spaces for individuals to question the government decisions and express dissatisfaction with its performance. Building on this, the recommendation suggests the making of a questionnaire periodically to measure the satisfaction of the citizens towards the performance of the government. Moreover, they suggested the cooperation with religious figures to propagate the values of giving back to the community.



7. Summary



A Vision for Egypt 2025 (SET III) is the most recent project out of a series which started in 2012. It builds on the accomplishments, as well as on the lessons learned from previous years. Previously we promoted the innovative learning tool of Simulation Games in 10 major governorates, which led to the establishment of the “Simulation Gamers Club – Egypt” [[“Nadi el Mohaa’kah”](#)] at the end of 2014.

This year we created a Vision for Egypt with the input of approximately 230 youth from all over Egypt. Therefore we developed together with our local trainers an adequate simulation game that allowed the participants to think out of the box and outline an Egyptian society, which managed to overcome today’s social conflicts.

Impact:

The main goal of this project was to set a starting point to find common ground and to rebuild trust among different parts of the Egyptian society. All workshops, during which the simulation game was applied, had a heterogeneous group of participants, in order to include a variety of opinions into the vision. Accordingly many participants put themselves in the shoes of others during the simulation game. Due to this change of perspective, the participants were inspired to recognize their mutual interests and positions. Based on this experience they were ready to discuss and formulate a common and shared vision for Egypt.

Furthermore this vision is supposed to serve as a milestone to continuously think about a transformation of the Status Quo. Therefore we prepared a basis for actors from different sectors to easier identify opportunities for mutual reinforcement and thereby synergies that allow to join forces. In an enhanced cross-sectoral cooperation we see a key element for further development.



Achievements:

Most important was to stimulate youth in Egypt to critically reflect on the Status Quo and to introduce them to the general concept of a vision. Hence the activities of this project were dedicated to open channels of communication among participants, so they can share their different viewpoints. For many participants, the simulation games were a safe space where they could express their opinions freely and further could enter into a constructive dialogue with others, in order to search for common ground regarding a peaceful living together. Hence, it was an exciting experience and served many times as an eye-opener.

In particular the activities of this project increased the participants' abilities in several key-elements, which are fundamental to continue a fruitful exchange of ideas and contribute to overcome today's social conflicts.

Empathy: Due to the change of perspective and the opening of channels of communication during the simulation games, the participants got into the shoes of others and got familiarized with other realities. This significantly increased their mutual understanding. While developing a common vision the participants reviewed their own values and realized similarities imagining a peaceful future

Soft Skills: The simulation game had a positive impact on providing the participating youth with a set of advanced soft skills including communication, interpersonal and negotiation skills, teamwork skills, analytical thinking, decision-making skills and problem-solving skills.

Empowerment: Until today we trained approximately 40 local trainers in the method of simulation gaming. That way they gained an effective tool not only to analyze conflicts, but even to create innovative approaches for problem solving. Further they improved their general facilitation skills, with a special focus on evaluation techniques. Both will help them to create more chances of bringing people together, in order to build channels of communication among different social groups.

Open Discourse: During the project open spaces were created, that allowed a free exchange of different ideas. All activities of this project focused on providing the participants with an atmosphere fertile for self-expression, an exchange of opinions, and a constructive dialogue. This allowed the participants to value the general concept of freedom of expression and an active citizenship in general.



8. Annexes

8.1. Annex 1: Participants from all over Egypt

	Governorates	Name	Occupation
1	Assiut	Hossam Hemeida	Facilitator
2		Mohamed Abdel Kereem	Facilitator
3		Faten Aleyan	Trainer
4		Manar Mohamed	Facilitator
5	Minya	Kirollos Ezat	Facilitator
6		Noha Saeed	Facilitator
7	Sharkeya	Mohamed Amer	Trainer
8		Abdallah Mostafa	Facilitator
9		Hoda Sami	Facilitator
10		Maha Hassan	Facilitator
11	Beni Suef	Ahmed Abdel Tawab	Trainer
12		Mohamed Ali Hassan	Facilitator
13		Alaa Mohamed Sayed	Facilitator
14		Asmaa Galal	Facilitator
15		Rehab Abuelella	Facilitator
16		Hossam El Hag	Facilitator



17	Alexandria	Mahmoud Al-Saeed	Trainer
18		Farida El Deeb	Trainer
19		Eman Ibrahim	Facilitator
20		Emeel Kamel	Facilitator
21		Islam Othman	Facilitator
22		Mariam Adly	Facilitator
23		Amal Magdy Abdallah	Facilitator
24	Port Said	Osama Gohar	Trainer
25		Arig Zarad	Facilitator
26		Enas Mohamed	Trainer
27	Beheira	Moataz El Abd	Trainer
28		Ahmed Tawfik	Trainer
29	Cairo	Ramy Gamal	Trainer
30		Mohamed Bassem	Facilitator
31		Sara Abdel Hamid	Trainer
32		Hala Fathi	Trainer
33		Aida Gamal	Facilitator
34		Murad Ahmed Abdelatti	Facilitator
35	North Sinai	Omar Hassan	Facilitator



36	Aswan	Mohamed Sayed	Facilitator
37		Aya Mohamed	Trainer
38		Samahir Gamal	Trainer
39	Luxor	Zeinab Hedar	Trainer
40		Mohamed Abdel Wasea	Facilitator
41		Mostafa El Demerdash	Facilitator
42		Mohamed El Shokari	Facilitator
43	Fayoum	Eman Mohamed Abdelfattah	Trainer
44		Neama Lotfi Mostafa	Facilitator
45		Abdel Rahman Ibrahim	Facilitator
46		Gamal Abdel Nasser	Facilitator
47		Ahmed Fouad	Facilitator
48	Sohag	Salah Abdel Rasul	Facilitator
49		Ahmed El Seidi	Trainer
50		Mariam Michel	Facilitator
51		David Wagih	Trainer



8.2. Annex 2: History - The Simulation Club (Nadi El Mohake)

During the last three years in Egypt, CRISP and CDS have been working with separate Egyptian youth groups to combine their efforts and work on their feelings of exclusion and marginalization from the society. It was important to restore confidence between the different groups in the society and build the momentum to reduce the gaps in the community, which apparently became the largest. The hope lied in encouraging the idea of peaceful coexistence in the Egyptian community and spreading this concept to the hearts and minds of many Egyptians, who are still keen to change Egypt, in terms of creating a strong social cohesion as the basis for a free society and a pluralistic, democratic political system.

The idea behind the foundation of the simulation gaming club was that of groups of youth from the civil society who work in the field of non-formal education from different governorates all over Egypt. The purpose behind this club is that these youth groups received a Training of Trainers (ToT) and several workshops on the concept of simulation gaming. These youth groups learned how to structure a simulation game from the initiation phase until the end and how to facilitate a simulation game with all its processes.

The goal of the Simulation Club is to spread, publish and expand the idea and the concept of simulation gaming all over Egypt as a participatory approach and a learning method for non-formal education. These youth groups believe that simulation gaming is a basic and simple learning approach that is effective in reaching out and transferring new knowledge and experience among different sectors in the society. Also, simulation gaming helps in broadening the topics of social dialogue and conflict resolution; it enabled the participants to experience different solutions and strategies in a safe environment, transforming them from reality to fantasy and imagining how to resolve their disputes and conflicts through negotiations and various discussions. The Simulation Club is working together and seeking to achieve this goal through:

Knowledge Sharing: the provision of simulation games ready to be applied within the community (Print & Play) and available to anyone who wishes to use it (free of charge) - Providing trainings workshops and specialized workshops such as training of trainers (ToT) and workshops on designing simulation games in order to meet different needs of society. Establishing a database for all the trainers and the facilitators of the previous



phases of SET, from different governorates of Egypt. Further adding the success stories and best practices of the simulation games.

Networking: supporting and promoting activities for local and international networks among the stakeholders who work in the field of non-formal education and contribute to the establishment of joint and cross-border activities and experiences.

The Simulation Club is welcoming any kind of help or support in developing and facilitating the simulation games that could be suitable to any needs or necessities required inside schools, universities, civil society organizations (CSOs) or corporate companies.

<http://www.simclub.org/>



8.3. Annex 3: Organizers



The **Center for Development Services (CDS)** is an employee-owned development entrepreneurial venture that uses innovative approaches to mobilize technical and financial support for development endeavors in Egypt, Jordan and the Middle East. CDS has a main office in Cairo, Egypt, 2 local offices in Sharm El Sheikh and Aswan and a regional office in Jordan.

We identify practical and creative solutions for development-related problems, and build mechanisms to allow people and organizations to effectively use resources in improving standards of living, human and organizational capabilities, health, and environment that bring about a better future.

Through consulting, research, and cross-sector collaboration, CDS leverages its expertise in natural resources and environment, health management and research, human capital development and partnership development to guide communities and organizations towards sustainable development.

www.cds-mena.com



CRISP - Crisis Simulation for Peace e.V. facilitates seminars and trainings dealing with conflict transformation and political participation. We contribute to peaceful conflict resolution with our work in post-war areas. That is why we support critical democratic forces, which initiate, support and encourage a peaceful conflict transformation in society. In this process, our guiding principle is to adjust our projects to local needs.

Our activities are targeting mainly young civil society activists interested in experience-based learning. With the use of simulation games enriched by role-play elements CRISP aims for a self-organizing, holistic, and highly hands-on learning culture.

Through our projects we aim to promote a critical transnational democratic culture, in which different groups can engage in constructive dialogue to solve conflicts.

www.conflictsimulation.org



8.4. Annex 4: Donors

Simulating Egyptian Transition was funded by the Civil Conflict Resolution Program (zivik) of the Institute for Foreign Cultural Relations (ifa) with funds of the German Federal Foreign Office. The programme forms part of the Institute for Foreign Cultural Relations (ifa), advises non-governmental organizations (NGOs) and the German Federal Foreign Office on civilian conflict resolution.





9. Imprint



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