

**PROJECT TITLE:**  
**BEYOND BENTIU PROTECTION OF CIVILIAN SITE (POC) YOUTH REINTERGRATION STRATEGY: CREATING CONDITIONS FOR PEACEFUL COEXISTENCE BETWEEN YOUTH INTERNALLY DISPLACED PERSONS (IDPS) RETURNEES AND HOST COMMUNITY MEMBERS**

**CAPACITY ASSESSEMENT REPORT OF YOUTH STRUCTURES IN BENTIU POC, RUBKONA AND BENTIU TOWNS, RUBKONA COUNTY-UNITY STATE – SOUTH SUDAN  
MARCH, 2018**

|                    |   |
|--------------------|---|
| <b>Background</b>  | <p>IOM and UNDP are jointly implementing a project in Bentiu entitled: Beyond Bentiu Protection of Civilian Site (PoC) Youth Reintegration Strategy: Creating Conditions for Peaceful Coexistence between Youth Internally Displaced Persons (IDPs), Returnees and Host Community Members. The project aims to strengthen foundations for peace through creating platforms for youth dialogue, rehabilitating and constructing key community infrastructure, and fostering positive economic and social interdependencies between youth IDP, returnees and host community member. One of the major components of the project is to strengthen foundation for social cohesion between male and female youth IDPs, returnees and host communities, partly through enabling local interethnic and gender inclusive youth peace committees to anticipate, manage and resolve conflicts in Bentiu PoC, Bentiu and Rubkona towns.</p> <p>In response, a mapping exercise was carried out in March 2018 which recommended a capacity assessment of inter-ethnic, gender differentiated youth peace issues in Rubkona and Bentiu towns and Bentiu PoC which would eventually inform the design and contextualization of a curriculum for peace building and conflict resolution for youth in the Bentiu and Rubkona towns and Bentiu PoC. It is against this background that the capacity assessment process was carried in Bentiu POC, Rubkona and Bentiu town from 20<sup>th</sup> March 2018.</p>  |
| <b>Methodology</b> | <ul style="list-style-type: none"> <li>• This assessment involved 44 youth in the POC (10 female and 34 male youth) and 22 youth in Bentiu and Rubkona towns (7 female and 15 males). In total, 66 youth participated in the assessment (17 females and 49 males). In addition to the youth, another 9 key informants were interviewed from agencies and departments that were implementing youth related activities. The capacity assessment of youth structures in Bentiu POC, Bentiu town and Rubkona was guided by the principal of community participation. This encompassed active involvement of the youth in the identification, description, analysis and action setting on issues affecting their lives around peace building. Just like in the other forms of enquiry, participatory methods also have limitations but with overwhelming strengths such as greater understanding and ownership of the project and ( size one being the largest and 5 being the smallest),high probability that the youth will be motivated to play a central role in the implementation of the assessment action points.</li> <li>• Qualitative tools that involved the use of Venn (<i>Kisra</i>) diagramming and small group discussions, semi structured interviews were used to enable the youth (age bracket between 18 and 45 years) to collectively learn about the youth structures that are present within their settings; how the structures function to promote social cohesion and peaceful co-existence between those returning and the host communities and especially in mending trust and confidence between the two; the</li> </ul> |

|                                      |  |
|--------------------------------------|--|
|                                      | <p>impact of these functions on the relationships between those returning and the host communities; their limitations; and opportunities for strengthening the capacities of such youth structures.</p> <ul style="list-style-type: none"> <li>• While the first step of the process in Bentiu / Rubkona town involved mapping the different locations where the youth were against the future that they desired, the entry point with the youth in the PoC was different. It was facilitated by building on the song ' <i>My voice matters</i>' that the youth in POC were composing under PBF 2016 in readiness for the 28<sup>th</sup> April peace concert. This production, which is a project of Bentiu CCCM, is led by a consultant- David McDonald envisions to inspire the youth to begin having dialogues on the peace that they want for South Sudan. This they do by communicating their thoughts through songs, stories, video and artwork. Using this song as an entry point, the youth were asked to discuss in buzz groups of three people what the song is advocating for; and the results expected from the communities / public once the song is released. The feedback given by each buzz group provided the assessment process with the future the youth desired for social cohesion and peaceful co-existence in the PoC; between communities inside and outside the PoC; and in the wider South Sudan community.</li> <li>• The second step of the assessment process in PoC and in Bentiu /Rubkona was similar. It involved discussions in small groups on what the youth were engaged in the various locations. Both positive and negative engagements were identified and analyzed including the key drivers / root causes; and the effects these has on social cohesion and peaceful co-existence and more so on the future that the young people desired.</li> <li>• In the third step of the process, youth were divided into small groups to identify youth structures that were in place and addressing the needs of the youth. Each group had the liberty to either focus on efforts put by youth structures to cascade the positive youth engagements, or deliberate efforts that were put in place to address the negative youth engagements with a view to enabling the youth realize their desired positive future. After the identification of these youth structures, <i>Kisra</i> diagramming was employed to determine the capacity of these structures to deliver on their mandate. This was done by apportioning different sizes of <i>Kisra</i> to each youth structure (size one being the largest- indicating high capacity; and 5 being the smallest-indicated lowest capacity). Thus, <i>Kisra</i> diagramming enabled the youth to identify the strengths, weaknesses and opportunities for strengthening their structures. After apportioning different sizes of <i>Kisra</i> to each youth structure, each group shared their outputs including clear justifications for the size of the <i>Kisra</i> allotted and the actions proposed in order to strengthen the capacities of each structure.</li> </ul> |
| <b>Limitations of the assessment</b> | <p>This assessment registered two limitations:</p> <ul style="list-style-type: none"> <li>• The paucity of quantitative data because the design of this assessment was purely qualitative.</li> <li>• Limited literature on Bentiu and Rubkona that could enable comparisons on various parameters assessed.</li> </ul>  |
| <b>Issues affecting youth in PoC</b> | <ul style="list-style-type: none"> <li>○ The long stay in the PoC (over 4 year period) has contributed to the frustrations of the youth due to idleness. Youth are idle due to absence of secondary schools and tertiary institutions where they can continue their education and unemployment. Even though challenges are enormous in the PoC, not all the youth yearn to return home or relocate for various reasons such as insecurity, personal safety and absence of services in the respective homes of origin. Nevertheless, a number still cross over to Rubkona town and return to the PoC in the evening. When asked why they would not return home instead of making daily visits to Rubkona and back to the PoC, some of the youth mentioned lack of stable sources of livelihoods and reliable support system due to loss of cattle during the crisis.</li> </ul>   |

|   |  |
|---|--|
|   | <ul style="list-style-type: none"> <li>○ Youth are coping with these frustrations differently. Some employ innovative ways such as organizing ‘schools’ and teaching small children, supporting parents / care givers with house chores, running small businesses, joining informal youth groups in the PoC where they perform art , dance and music, sports and community support in areas of mental health and psychosocial support. However, there are youth who have formed small ‘gangs’ that engage in criminal activities including but not limited to gun fights and theft- partly attributed to abuse of drugs and feelings of hopelessness. Cases of early pregnancies and marriages of underage girls, and of adult women luring young male youth into sexual activities in exchange of money were also reported.</li> <li>○ Besides the negative coping mechanisms employed by a section of the youth, divisions also exist associated with ‘home of origin’ of individuals; affiliation to groups that engage in crime and whether or not one resides in sector 1 or sector 2 to 5. Reportedly, there are silent tensions between youth in sector 1 and the rest of sectors, with fingers pointing at youth in sector 2-5 as the key drivers of the conflicts and crime in the PoC. Additional issues dividing the youth in the PoC include; political ideologies often emanating from the national level, nepotism and discrimination manifesting through clans and geographical locations of origin. Although the youth acknowledge these divisions, they do not have effective communication strategies and platforms that can offer ‘safe zones’ for dialogue among youth from all walks of life. Nevertheless, music, education in formal and informal settings within the PoC, sports, trade and church activities remain critical connectors among the youth in PoC; as well as between the youth in and outside PoC.</li> </ul>   |
| <p><b>Issues affecting youth in Rubkona and Bentiu town</b></p> | <ul style="list-style-type: none"> <li>○ It has been over four years since the violent conflict erupted in South Sudan in December 2013 not mentioning the violent fights that broke out in Bentiu in 2016. The aftermath of the crisis has seen the youth in Bentiu / Rubkona towns engage in helpful and unhelpful activities.</li> <li>○ Among the helpful engagements of youth include organizing in volunteer graduate teachers groups to teach pupils and students. The assessment revealed that this group was the force behind the re-opening of <i>Liech</i> primary school where primary pupils are taught from early morning to mid-day, and secondary students in the afternoon.</li> <li>○ This group noted that this effort enables them to heal from the painful experiences of violence and address idleness among the youth who have graduated but have no jobs. In addition, young people are offered opportunity to access secondary education and develop passion for nationalism. A few are involved in livelihood activities such as brick laying, rearing animals, masonry, fishing, hunting and afforestation. However, they do not have the necessary skills hence the returns from these activities remain low. Besides, there are those involved in sports and cultural activities to avoid idleness.</li> <li>○ The youth noted that due to unemployment, idleness, inability to continue with education and distress caused by the painful experiences witnessed during the crisis, a good number of youth are engaging in risky activities in Rubkona and Bentiu towns, cattle camps, villages, fishing camps and markets which eventually aggravate violence. These activities include cattle raiding especially by youth in cattle camps, stealing to afford basic needs, drug abuse and rape, revenge attacks due to high levels of illiteracy that has made the youth vulnerable to political and social manipulation. The youth explained that such manipulation involve hate speech, spreading and promotion of negative stereotypes and prejudices against other youth on the basis of their clan and regional affiliation.</li> <li>○ The traditional gender roles of the female youth in Bentiu and Rubkona towns have made them more vulnerable following the crisis in 2013 and the violent fights of 2016. The assessment reveals that while a few are enrolled in school, majority are at home taking care of families , make tea in the market to supplement family income, milk cows for men in the cattle camps, or sell fish in the fish camps. Some are also found in the cattle camps helping to perform chores including ferrying</li> </ul> |

|                       |   |
|-----------------------|---|
|                       | <p>family belongings whenever families migrate in the dry season. The assessment further reveals that economic hardships following the crisis has seen an increase in the number of girls forced to marry early so that their families can benefit from bride wealth. Some families also argue that because these girls are not in school (most schools were destroyed during the crisis), they can get married. Sexual and gender based violence is common in the various locations where female youth are found in Rubkona and Bentiu. For instance, female youth are often raped by individuals or gangs, beaten in the event that they refuse sexual advances from male youth or mature men, or beaten when they show signs that they are tired to take up more chores.</p> <ul style="list-style-type: none"> <li>○ The vulnerabilities of these female youth has been attributed to orphan hood, unemployment, conflict in and between families, traditional gender roles, tribalism, illiteracy, lack of livelihood skills and unhelpful cultural practices. Some female youth also fall into the trap of sexual exploitation when male youth who are in position of power demand for sex in exchange for employment.</li> <li>○ Cycles of hate related actions, loss of life, insecurity, spread of sexually transmitted infections, mistrust, distress, early marriages, loss of self and communal dignity, food insecurity and emergence of child delinquency are among the effects of negative engagements by the youth. Youth expressed concern that they have lost their social role because they have all been profiled as bad and irresponsible people by the mature adult community members.</li> </ul> |
| <b>Desired future</b> | <p><b><i>Youth in the PoC desire a future where there will be:</i></b></p> <ul style="list-style-type: none"> <li>a. Community security that will afford freedom of movement and interactions <ul style="list-style-type: none"> <li>• Strengthened law enforcement</li> </ul> </li> <li>b. Community stability through: <ul style="list-style-type: none"> <li>• Improved economic wellbeing of young people</li> <li>• Good education by availing schools and vocational training opportunities</li> <li>• Good health through proper and equipped facilities</li> <li>• Improved sports facilities that will enable young people to come together and dialogue / make friendship</li> <li>• Income through job creation for the young people</li> <li>• Livelihood opportunities</li> </ul> </li> <li>c. Behavior change: <ul style="list-style-type: none"> <li>• Away from clan &amp; tribal discrimination</li> <li>• From revenge killings to forgiveness and reconciliation</li> <li>• Safety for women and youth away from rape and other forms of sexual and gender based violence</li> <li>• Acceptance of others away from tribal exclusion and segregation</li> </ul> </li> <li>d. Psychological healing: <ul style="list-style-type: none"> <li>• Enhanced hope for the future</li> <li>• End violence against women</li> <li>• Spread the gospel of the Lord for spiritual growth</li> <li>• Mutual respect among people regardless of where one comes from</li> </ul> </li> </ul> <p><b>Youth in Rubkona and Bentiu towns envisage the following future:</b></p> <ul style="list-style-type: none"> <li>• Peace and reconciliation among the youth</li> </ul>   |

|   |  |
|---|--|
|   | <ul style="list-style-type: none"> <li>• Roles of the youth in the community will be clearly defined</li> <li>• Trust and confidence between young people from all walks of life</li> <li>• Hope that the youth will become responsible future leaders</li> <li>• Fairness and equal opportunities away from tribalism, nepotism and corruption</li> <li>• Youth with capacity to facilitate peace building</li> <li>• Girl child education</li> <li>• Access to education by youth</li> <li>• Presence of facilities where youth can engage meaningfully</li> </ul>   |
| <p>Capacities of youth structures in PoC to transform conflicts</p> | <p><b><u>Youth in the PoC</u></b></p> <p><b><i>Strengths</i></b></p> <ul style="list-style-type: none"> <li>• A youth forum is already established comprising 13 youth groups<sup>1</sup>. These groups are further divided into three unions namely; Artist BAU, Sports federation and Drama group. Although still nascent, the forum has provided space for the young people to come together to share their experiences and tackle issues affecting the youth. These are interest based groups focusing on various issues including music &amp; arts, cultural dance and community mobilization on various themes through <i>Kondial FM</i>. The music &amp; arts group is currently recording a joint peace song which will be presented during the upcoming peace concert on 28<sup>th</sup> April 2018 at the PoC. The song promote messages of love, respect, unity through reconciliation and effective communication; and ensuring that rights of people are respected and upheld. Efforts to piggy back on these efforts displayed by young people have high probability appealing to the needs of the youth.</li> <li>• Most of the youth structures in the PoC are organic in nature and were formed prior to the December 2013 crisis but re-vamped when young people met in the PoC after displacement. The membership composition in these structures has attracted both male and female youth. This aspect provides some opportunity for spontaneous functioning of these structures to realize social cohesion and peaceful co-existence. Coupled with the presence of leadership and governance structures, the youth groups have managed to plan and implement activities in the most humble ways.</li> <li>• Despite the limited resources and skills, leaders and members of youth groups have adequate opportunity to utilize their knowledge and talents in their respective groups as well as apex interest groups. This foundation is critical as it affords these structures the space to influence talents positively within the existing spheres of influence, thus, leaders and members are learning new skills and gaining new knowledge. This is evident in the video &amp; audio recording sessions on peace that the youth are undertaking under PBF 2016 initiative.</li> </ul> <p><b><i>Weaknesses</i></b></p> <ul style="list-style-type: none"> <li>• Although the 13 youth structures exist and are trying to implement activities within their capacities, the aspect of common visioning and objective setting remain a challenge, with membership that has diverse dreams and visions that yet to be harmonized. The youth groups, including the forum has organized and successfully implemented a myriad of activities, there are no documented plans guiding the implementation of youth activities. Neither do the structures have records to show case what has been done, achievements, challenges and actions moving forward. Records of activities implemented are</li> </ul> |

<sup>1</sup> B fund, B Koyloach, B salam, women dancers, Bentiu stars drama group, USB Generation ( to confirm the full name ), GUN (Greater Upper Nile ) state youth group, CGM Drama group, ICC group, Sports youth group, sports youth group, kick boxing and cultural group

memorized for various reasons including inability to access the necessary stationery and to some extent, inadequate capacity in documentation and the benefits that come along with it. For instance, effective documentation in groups play a critical role in internal conflict mitigation as it offers clarity and evidence on what has been done, where, why and by whom.

- There is presence of female youth population in the youth structures, but this is significantly low. The main reasons associated to this is the heavy workload assigned to female youth by parents, which does not give a majority time to participate in youth activities, female youth are already married or have children to take care of; some parents and care givers do not trust youth groups- they perceive it as a place where female youth will be enticed to engage in 'illegal sex' and the clarity of purpose of the youth structures among the wider population in the POC is unclear making it difficult for female youth and their parents/ care givers to develop interest.
- Indeed the activities undertaken by the youth in the PoC are still minimal. Nevertheless, there is still need to have regular meetings purposely to take audit and determine the extent to which these activities are contributing towards the well-being of youth and how drawbacks can be addressed. At the moment, these audits are missing and have resulted to some young people dropping out of the youth groups citing dormancy and absence of results.
- Notably, the youth structures have leadership and governance structures which so far have contributed to the successes enjoyed by youth. But these structures do not have clear roles and responsibilities. The chairpersons' appear to be playing all the critical roles, a situation attributed to the absence of clearly agreed and documented role and responsibilities of leaders and management committees of the youth groups. Delays in addressing this gap may create internal disputes over who does what, and perhaps, overdependence on the group chairpersons'.
- The youth have shown positive commitment to address challenges they encounter that hinder social cohesion and peaceful co-existence in the PoC. However, skills necessary for systematic analysis, design and planning for sustainable peace are still wanting. The assessment revealed that youth groups rely on analysis and programme designs done by agencies and are willing to implement these. Thus, they more or less act like implementing agencies on behalf of agencies and learn new skills in the process. However, the power of the youth to analyze their issues through their own spectacles it lost – a great loss to the efforts of realizing durable solutions in peace building. When asked the actions they would like to take to ensure that their respective groups implement activities that are geared towards improving the well-being of the youth, 11 of the 13 groups requested for t-shirts, trousers and shoes among others.
- Youth groups have challenges with resource acquisition although they have tried to make do with the little resources within their disposal. Notably, innovation and creativity remain a challenge due to the long stay in the PoC where relief approach has been the main approach employed.
- The youth in the PoC remain divided within the PoC on the basis of clan, political differences and absence of *safe zones* for communication. In the same vain, different political affiliations, insecurity and the aftermath of the December 2013 and 2016 violence have widened the divisions between the youth in and outside PoC. These division have stifled opportunities for networking, partnerships and collaborative actions - aspects that are necessary in promoting communal peaceful co-existence and social cohesion.

|  |  |
|--|--|
|  | <ul style="list-style-type: none"> <li>It was noted during the assessment that a majority (11 out of the 13 groups assessed) had challenges evaluating what they had done and especially in pointing out areas of weakness. To this end, the need for training and mentorship on giving and receiving feedback can go a long way to enable the youth grow their talents and skills towards peaceful co-existence. .</li> </ul>   |
| <p>Capacities of youth structures in Bentiu and Rubkona to transform conflicts</p> | <p><b><u>Youth outside the PoC</u></b></p> <p><b>Strengths</b></p> <p>A Youth Union led by a 25-member council is in place, but still at a nascent stage. The union is in the process of establishing a youth union in Rubkona county although the process is slow. Other youth structures that are present include church and school based youth associations. These structure can provide entry points for youth engagement in peace building.</p> <p><b>Weaknesses</b></p> <ul style="list-style-type: none"> <li>The existing youth structures are still at nascent stage and are struggling to develop common vision, objectives and collective activities for transforming their future. But one of the underlying contradictions is the absence of venues / places where youth can meet to share ideas, develop strategies and mobilize the resources that are at their disposal. Although they envision ‘a one stop shop’ centre where all youth related activities can be accessed including but not limited to vocational training, cultural dances, sports among others, their capacity to develop concrete plans and reach out to potential partners was low.</li> <li>Besides, the structures do not have the capacity to mobilize resources to conduct livelihood trainings that can help young people to acquire the necessary skills for generating income. The youth reported that in the last few years, young people have indicated interest to establish small businesses such as milk bars, bakeries, soap making stalls but these skills are yet to be realized. Cultural activities that can bring together young people from diverse backgrounds to share dances, dressing among other cultural artifacts have also been muted but have not come to fruition due to absence of youth centres where such activities can be held.</li> <li>The youth who participated in the assessment reported manipulation of young people by the political class as weakness faced by the youth. They noted that youth are manipulated due to absence of income hence accept small monies to fulfill wishes of the political class. But the lack of income was also attributed to absence of skills and low literacy levels that disable youth from competing for the few job opportunities offered by international and national humanitarian agencies.</li> <li>Gender inclusion in the youth structures assessed is wanting. For instance, female membership was less than 5% and even with this, the handful who attended could not fully express themselves let alone share food with male youth on the same table. This situation did not allow the female youth to comprehensively articulate issues affecting them compared to the male youth. In-depth discussions further revealed that the youth union and associations at county level have encountered similar experiences with female participation. Often, the male youth have to step in to speak on behalf of the female youth. Observably, this imbalance requires attention in order to promote a more gender inclusive decision-making in the youth structures.</li> </ul> <p>Overall, the youth structures in Rubkona and Bentiu towns remain weak in areas of:</p> <ul style="list-style-type: none"> <li>Organizational identity- which is critical in shaping the common purpose of the existence of the youth structures among its membership and the wider community</li> <li>Shared vision, mission, purpose and underpinning activities, which should be based on the realities facing youth in Rubkona/Bentiu towns rather than a general blue print development at national level</li> </ul> |

|   |   |
|---|---|
|   | <ul style="list-style-type: none"> <li>• Clarity of structure at all levels, with clear definition of roles and responsibilities – these should not be articulated in organizational documents but should be ‘lived’ from the state to the village level</li> <li>• Simple internal systems that guide the day to day operations and management</li> <li>• Internal leadership structures of leadership and governance- that are clearly developed and understood at all levels</li> <li>• Organizing the voices of the youth from grass root to the state and using these voices to develop a common vision for transforming the life of youth</li> <li>• Facilitating capacities for facilitating peace building and livelihoods ventures that youth desire</li> <li>• Mechanisms for developing critical networks within Bentiu /Rubkona among all the youth structures</li> </ul>   |
| <p>Actions for strengthening capacities of youth structures</p> | <p>One of the key concerns regarding the actions suggested in this section is whether there might be duplication of efforts in Bentiu and Rubkona towns by PBF 2017 project in a space already covered by other agencies. To this end, the assessment has established that Mercy Corps is planning to work with 500 young people aged 10-17 years while Danish Demining Group is already working with 100 youth Bentiu and Rubkona towns, constituting a near 6% of the total youth population in Bentiu and Rubkona towns<sup>2</sup>. This implies that the other 94% of youth is not yet reached. While Danish Demining Group is focusing on case management, Mercy Corps hopes to focus on vocational training and sports. However, caution and coordination among and between agencies will need to be exercised to avoid targeting same individuals.</p> <p>PBF 2017 emphasized the need to work through peace committees, but the findings of this assessment have not revealed any presence of such committees as far as youth issues are concern. For this reason, targeting existing youth structures would be more visible as it would build on already existing structures whose strengths, although minimal, have been established as possible entry points for youth engagement. Besides, these existing structures open up spheres of influence by the youth hence opportunities for continuity of the PBF 2017 efforts beyond the project period.</p> <p>Below are the specific actions for strengthening youth structures to deliver project results:</p> <p><b>Youth in PoC</b></p> <ul style="list-style-type: none"> <li>• Support youth to acquire life skills training</li> <li>• Provide vocational training to improve their livelihoods. Among the skills suggested include carpentry, milk selling and farming. Never the less, it will be important that livelihood focused assessment is carried out before decisions are made regarding livelihood interventions.</li> <li>• Install a computer laboratory for youth in the PoC</li> <li>• Expand the talents among the youth in the POC especially in music, dance and drama. Although youth have recommended a studio and a computer laboratory in the POC to enable them record their songs, there is need for careful thinking to ensure that this does not become a pull factors to the PoC by youth who are outside.</li> <li>• Develop sports talents among youth</li> <li>• Avail scholarships to enable youth further their education</li> <li>• Building the capacities of the youth structures in conflict transformation and peace building</li> </ul> |

<sup>2</sup> The population of youth (18-35 years) in Bentiu and Rubkona towns is 10, 199 according to IOM’s DTM data.

|  |   |
|--|---|
|  | <ul style="list-style-type: none"> <li>• Support youth structures with organizational development and leadership skills to enable them grow their structures to realize maturity.</li> <li>• Youth structures in the POC will equally benefit from trainings on gender inclusive decision making building on UNSCR 1325, conflict &amp; gender sensitive planning techniques; and confidence building processes for the female youth.</li> </ul> <p><b><i>Youth in Rubkona and Bentiu</i></b></p> <p><b><i>Infrastructure rehabilitation to enable youth access education</i></b></p> <ul style="list-style-type: none"> <li>• Enable youth to access both primary and secondary education by renovating Liech and Bentiu B Girls Primary schools.</li> <li>• Strengthen the economic base of youth by constructing a milk bar in Rubkona to enhance youth generate income</li> <li>• Construct a youth centre where youth can converge and develop new skills through vocational training and talents</li> </ul> <p><b><i>Livelihoods training and support</i></b></p> <ul style="list-style-type: none"> <li>• Construction of facilities that allow youth to access vocational training and other livelihood support efforts will not suffice without providing reasonable livelihood skills to the youth. These will involve business management skills, communications, management of group dynamic for livelihood groups, on-spot mentorship to ensure that those supported develop the required confidence to continue working and generating profits from their livelihood ventures. But before any livelihood support is induced, it will be important to have a specialist conduct a livelihood assessment with the youth to determine the nature/type of ventures preferred, existing skills to run such ventures and gaps. This assessment will inform how the youth will organize in their respective livelihood groups of interest, the nature and period of time required for training and other related support like start-up kits.</li> </ul> <p><b><i>Strengthening of youth structures</i></b></p> <ul style="list-style-type: none"> <li>• The recommendation given by the youth involving the rehabilitation of infrastructures and support in livelihoods may not realize the desired results if necessary steps to strengthen the youth structures. This will involve offering a whole package of organizational development training and leadership skills; programme development, peace building and conflict transformation. Employing a trainer of trainer approach will go a long way to offer an opportunity to cascade the skills learnt down to the county youth associations and youth groups at Payam and Boma level.</li> <li>• Gender inclusive decision making can be promoted in the youth structures by exposing the youth leadership / membership to the contents of UNSCR 1325, conflict &amp; gender sensitive planning techniques; and confidence building processes for the female youth. This exposure should target youth structures affiliated to the state youth union, church based and school based unions. Besides, these unions can contribute to greater youth transformation if efforts are made to facilitate them to form peace forums at Payam, County and State level.</li> <li>• Efforts have been made by the youth union to revamp the state youth union as well as the county union. However, the county union is still in its formative stage hoping to mobilize for membership. The structure of the union so far visible at state and county level, but not at Payam, Boma and village level. This state of affairs will make the youth engagement efforts very challenging because youth at the grass root will be left out. It is helpful to work with the youth at national and county level to conduct sensitization processes from the Payam to the villages to allow formation of youth groups that will connect the top brass of the union and the grass root level. Caution need to be taken to ensure that the formation of these groups is informed by well- facilitated problem analysis by grass root youth.</li> </ul> <p><b><i>Interdependencies between youth in PoC, Rubkona and Bentiu towns</i></b></p> |
|--|---|

- |  |   |
|--|---|
|  | <ul style="list-style-type: none"><li>• The youth suggested four types of interdependencies that can connect those in the POC, returning and host communities. These include a music arena, sports centre, market (where youth trained can trade regardless of where they come from) and joint church services. It was noted that these four offer strong connections between the youth because they function under some strict rules. These rules tend to transform spaces where such facilities are found hence become '<i>safe zones</i>' for youth interactions. To this end, the involvement of institutions that enable the functions within these connectors was identified as critical by training some of them to become peace flag bearers working in conjunction with the youth.</li></ul> |
|--|---|