A Mapping of Community-based Peacebuilding and Reconciliation Mechanisms in South Sudan

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Acronyms

ARCSS	The 2015 Agreement on the Resolution of the Conflict in the Republic of South Sudan
COC	South Sudan Council of Churches
CSO	Civil Society Organization
FAO	Food and Agriculture Organization of the United Nations
GBV	Gender-based Violence
ICC	Inter-Church Committee
IGAD	Intergovernmental Authority on Development
JEM	Justice and Equality Movement
NGO	Non-governmental organization
PBF	United Nations Peacebuilding Fund
PC	Peace Committee
PoC	Protection of Civilians
SLA	Sudan Liberation Army
SPLA	Sudan People's Liberation Army
SPLM	Sudan People's Liberation Movement
SPLM-IO	Sudan People's Liberation Movement in Opposition
SSDM	South Sudan Democratic Movement
SSLM	South Sudan Liberation Movement
SSPRC	South Sudan Peace and Reconciliation Commission
TC	Technical Committee
UN	United Nations
UNCT	United Nations Country Team
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNISFA	United Nations Interim Security Force for Abyei
UNMISS	United Nations Mission in South Sudan

1 | EXECUTIVE SUMMARY

This mapping is a key activity of the UN-wide Dialogue and Reconciliation Project funded by the Peacebuilding Fund. The objective of the mapping of community-based peacebuilding and reconciliation mechanisms in South Sudan is to contribute as a reference to next programme design on local peacebuilding support and the scaling up of the successful community-level peacebuilding activities by a wide range of peacebuilding actors, including the UN funds, programmes and agencies as well as a mission, the Government, NGOs, faith-based institutions and other community-based peacebuilding actors. The mapping identifies strength, gaps and lessons learned identified in various technical and financial support currently provided for local peacebuilding mechanisms. Based on data collected through a series of interviews and focus group discussions of peacebuilding actors in Juba, Aweil and Yambio, this report identifies types of community-based peacebuilding and reconciliation mechanisms, types of support for the mechanisms, their relevance to the national peacebuilding process, their effectiveness to the peacebuilding process and their potentials for sustainability of the peacebuilding activities. This report analyzes the mechanisms from lessons learned and provides recommendations for a next phase of local peacebuilding support. The mapping also feeds into a UN-wide peacebuilding plan, which is currently drafted during the first half of 2018.

Peacebuilding and reconciliation mechanisms identified at the community level are: The Peace Committee, the technical committee, the Peace Conference, the Inter-Church (Faith) Committee, peace education, community radio and various activities for social cohesion and inter-dependency. All the mechanisms have generated positive impact on the peacebuilding process in communities where they are used. However, all the mechanisms require significant technical and financial support.. Some donors select their locations of activities based on needs identified by themselves without any coordination by a governmental institution, the South Sudan Peace and Reconciliation Commission (SSPRC). Thus, some of peacebuilding activities are redundant and duplicated in communities where multiple peacebuilding actors intervene.

Current peacebuilding and reconciliation activities are implemented randomly in the country due to lack of coordination of the peacebuilding actors. Furthermore, the mechanisms at the community level do have limited impact on the national peace process. It is mainly because no national peacebuilding strategy exists in South Sudan. Without the national strategy, a link between the South Sudan Peace and Reconciliation Commission at the national level and key peacebuilding mechanisms at the community level including the Peace Committee and other technical committee is not established. Effective collaboration within the peacebuilding structure does not take place and any sustainability of the peacebuilding structure cannot be ensured despite very challenging South Sudanese security and socio-economic environment. To overcome these challenges, as part of the Dialogue and Reconciliation Project, the UN is drafting a UN-wide peacebuilding plan in which all UN agencies in South Sudan can align their activities to an overall strategic framework.

The approaches of some partners also pose challenges to development of peacebuilding and reconciliation mechanisms at the community level. Development partner's approach towards communal conflict in South Sudan has many limitations. First, development partners must understand some issues of communal conflict are chronic in nature. An intervention of one year might not suffice the needs of resolving root causes. Second, despite a large amount of knowledge and analyses collected by a number of different peacebuilding actors, they are not shared, and each actor intervenes independently. Thus, no momentum for joint programming and efficient use of resources have been created. Third, lack of coordination and network of peacebuilding actors cannot promote efficient and effective intervention in resolution of communal conflict. Fourth, resources of some partners have been scattered across the country without prioritization of geographic regions. Fifth, trauma from legacies of long-lasting war that many South Sudanese are suffering and economic needs for community members working in peacebuilding mechanisms in the environment of extreme poverty are not properly treated. Sixth, it is important to recognize the influence of key stakeholders at each community to lead and mobilize people to facilitate dialogue, and in case of conflict, collaboration with them should be sought as soon as possible. Finally, the development partners should consider more conflict sensitive and preventive approach than conflict management approach, which is likely to be costly.

Based on the analyses described above, this report makes following recommendations. Recommendations that should be considered immediately or in a range of one or two years are listed under "Short-term", and those that should be considered as the current political process positively develops are listed under "Long-term":

Short-term
1) Promote better understanding of South Sudanese communal conflict that is reflected on the budgeting of support (by each agency or for example, the UN joint programming framework) for peacebuilding and reconciliation mechanisms at the community level;
2) Implement joint conflict analysis and joint programming to support peacebuilding mechanisms for facilitation of dialogue and provision of conflict resolution;
3) Organize an effective coordination mechanism of peacebuilding actors at the local and the national levels;
4) Build a better network of peacebuilding and reconciliation mechanisms at the community level and national and international peacebuilding actors at the national level;
5) Adopt the conflict cluster system;
6) Prioritization of areas of concentration by using the conflict cluster system;
7) Create a mobile team of support for areas outside the prioritized areas;
8) Develop a programme focusing on developing women-led peacebuilding activities at the community level;
9) More conflict preventive approach than conflict management approach;

Long-term (if the National Peace Process allows…)
10) Concentrate capacity building support for the South Sudan Peace and Reconciliation Commission;
11) Formulate the National Peacebuilding Strategy with endorsement of the Government and national and international peacebuilding actors;
12) Establish the organigram of the peacebuilding architecture of all levels including the South Sudan Peace and Reconciliation Commission at the national level and peacebuilding mechanisms at the community level;
13) Plan and implement a trauma healing drive at the national level.

2 | INTRODUCTION

i)   Background

a) Situations

South Sudan remains the most fragile State[1] and was ranked 181st out of 187 countries on the UN Human Development Index for 2017[2]. The violent conflict that erupted in December 2013 in Juba quickly morphed into a civil war fought largely in the Greater Upper Nile region, but it has since spread into parts of Equatoria and parts of Bahr el Ghazal interconnecting with existing and new communal conflicts, reversing the post-independence development and peace gains. Whilst international focus is on the civil war, communal conflicts in South Sudan are the biggest challenges to the general population; between July and December 2017, 760 deaths and 460 injuries were registered across the country because of violence used in the communal conflicts.[3] A conflict mapping and analysis undertaken by IGAD and the South Sudan Peace Commission indicates that before the civil war, in 2012 for instance, the former Western Equatoria State had five incidents; former Jonglei State had 14; former Upper Nile State and Northern Bar el Ghazal State had two. In 2016, 46.2% of the South Sudan population feel that inter-communal disputes and conflicts have increased since independence.[4]

Fuelled by profound horizontal and vertical inequalities, weak social cohesion is at the heart of the conflict dynamics in the country. These areas have suffered repeated cycles of conflict that are largely a result of the political instrumentalization of these inequalities and grievances. Inequalities and violence have nurtured a profound lack of trust between state and society and, more recently, between communities in these areas. This has eroded social cohesion and has led to a general climate of fear, mistrust and revenge attacks and killings between communities. Four out of 10 South Sudanese feel insecure when they meet or interface with fellow South Sudanese from other regions.[5] Over 45 percent of the population feel that disputes and grievances between members of the same community (intra-community) that lead to armed violence has increased since independence whilst 38.5% of people in Jonglei perceive there is no security; 33% in Eastern Equatorial and 84% in Western Equatoria.[6]

Peacebuilding efforts in South Sudan have focussed on the national conflict, with little attention to community security and social cohesion. Yet, some reports suggest that cumulatively, communal conflicts have claimed more lives than the 2013-armed conflict[7]. There is a disproportionate focus on peacekeeping and humanitarian interventions; annual support for peacekeeping is estimated at around

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[1] The Fragile States Index (FSI) 2018. http://fundforpeace.org/fsi/

[2] UNDP Human Development index 2016

[3] Sources from UNMISS Civil Affairs

[5] Perceptions survey on peace, security and gender-based violence in South Sudan 2015

[6] End-line Study on Peace, Security and Sexual & Gender Based Violence in South Sudan, 2017

[7] Needs Assessment of Peacebuilding and Stabilisation in Greater Jonglei, 2018

US$1.2 billion, US$1.6 billion is requested for humanitarian support but way below US$50 million is invested in local peacebuilding. Where there has been sustained investment in community security and cohesion, stability has increased by almost 50% because community level initiatives produce positive change creating zones of stability.[8] Against this backdrop, The populations at communities, particularly the most vulnerable groups including women and the youth, constantly suffer from food insecurity, lack of basic services and economic opportunities, injustice and trauma of the wars. In such circumstances of the absence of stable livelihoods without viable future, the population increasingly resorts to violence and depends more on political leaders and elites who lead the conflict and to mobilize combatants among youth. Thus, South Sudan is currently known to have the highest rate of children out of school in the world.[9]

While central control by government has weakened and the local structures of state has declined or have in many places practically disappeared, some efforts to bolster the political process and to reinforce capacities of resolving conflict and enhance security at the community level finally began in 2017.[10] Early 2018, South Sudan peace talks, involving the Government and some 14 factions in the HLRF, in Addis Ababa to review the stalled implementation of the 2015 South Sudan peace agreement showed little progress.[11] At the time of this reporting, the negotiation between the Government and the oppositions practically froze despite targeted sanctions and an arms embargo imposed by the Troika (the US, the UK and Norway) and the EU.[12]

As part of efforts to address local grievances, cognizant of the weak national infrastructure for peace, some development partners have resorted to supporting local peacebuilding and reconciliation mechanisms and initiatives. With such a momentum at the community level, the international community including the UN, EU, other bilateral donors as well as international NGOs are now facing challenges of optimizing the limited investment in South Sudan to maximize its impact to expedite the peace process by close and better coordination of their activities. However, with lack of coordinating capacity of the national leading institution, the South Sudan Peace and Reconciliation Commission (SSPRC), such interventions by the international community are taking place rather randomly across the country. Some interventions with similar objectives to build local peacebuilding capacities have been duplicated in the same communities.[13]

b) Objectives

This mapping was conducted as part of the first phase of the PBF-funded project, "Strengthening dialogue for peace and reconciliation in South Sudan," currently implemented by four UN agencies and the UN mission (UNDP, UN Women, UNESCO, IOM and UNMISS) in collaboration with the Government of South Sudan as well as CSOs from April 2017 to September 2018. The overall strategy of this phase is to achieve long-term sustainable peacebuilding impact by strengthening capacities and architectures for peace through scaling-up existing best practices and local initiatives in conflict resolution, prevention and

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[8] A report on the review of UNMISS's mandate in 2016.

[9] The Conflict in South Sudan, The UN Joint Policy Advisory Team in South Sudan (15 November 2017)

[10] In 2017, the National Dialogue process as well as a new National Development Strategy were launched. The leaders of the IGAD also endorsed the creation of a High-Level Revitalization Forum (HLRF) to bolster the ARCSS.

[11] https://reliefweb.int/report/south-sudan/few-signs-progress-south-sudan-peace-talks

[12] https://www.voanews.com/a/south-sudan-peace-process-troika/4276121.html

[13] It has been observed in both Aweil and Gbudwe States visited during the mapping.

reconciliation at the community level and sponsoring new innovative approaches to have immediate impact and help to stabilize the situation locally across the country with improved participation of relevant stakeholders including women and youth. In view of further PBF support following this phase and to ensure the expected PBF intervention to be effective, the mapping of existing community-based peacebuilding and reconciliation mechanisms was conducted as one of the benchmarks during the first phase. The mapping exercise is expected to contribute to the scaling up of the community-level peacebuilding activities based on strength, gaps and lessons learned identified in the current support for the mechanisms as well as the formulation of a UN-wide peacebuilding plan. The mapping exercise is a reference to next programme design on local peacebuilding support (a specific plan of action and timelines, budgeting and actual funding resources, clear identification of outputs as well as roles and responsibilities of different UN actors over the next 9-18 months).

Thus, the objectives of the mapping exercise are to provide:
1) an overall picture of current forms of 'peacebuilding' and 'reconciliation' mechanisms at the community levels in South Sudan, with a specific focus on conflict management and resolution, reconciliation and social cohesion;
2) an assessment of these mechanisms in terms of their relevance, effectiveness, efficiency, sustainability and impact on the peace process, and;
3) recommendations towards a next phase of the community-based 'peacebuilding' and 'reconciliation' mechanisms to scale up their activities as well as capacities, and to develop/facilitate other relevant mechanisms.

It is expected that results of the mapping exercise will facilitate greater sharing of experiences, networking and collaboration among the UN Country Team as well as UNMISS, the Government and various development partners, including NGOs, faith-based institutions, community-based peacebuilding actors, and those involved in the ongoing UN engagement through PBF across the country. In addition, the data collected through the mapping will support a forward-looking exercise aimed at determining future priorities for the PBF investment, UN agencies' and UNMISS's work as well as the development of a UN-wide peacebuilding plan with specific consideration of civic engagement, particularly youth and women.

c) Scope of the analysis

To understand the existing peacebuilding and reconciliation mechanisms' relevance to existing strategies/policies, effectiveness, efficiency, sustainability and impact on the peace process, the mapping exercise focuses on answering the following questions:

- To what extent does each mechanism at the community level respond to the priorities of the national peace process?
- How well do the programming and implementation modalities match priorities of the population at the community level?
- What is the relevance of each mechanism to other national strategies/policies?
- What results were achieved through the intervention of each mechanism?
- Are planning and monitoring procedures appropriate to achieve results as well as ensure accountability?
- What are advantages and obstacles for peacebuilding identified by each mechanism?
- Is each mechanism managed cost-effectively?

- Has each mechanism promoted a partnership strategy?
- What effect has each mechanism created for peacebuilding and reconciliation?
- To what extent does each mechanism consider its sustainability in its design and implementation?
- How are different stakeholders engaged in design, monitoring and implementation of each mechanism?
- To what extent is each mechanism considered as a long-term institution?
- What changes does each mechanism bring to the beneficiaries in the peacebuilding and reconciliation process?
- What changes does each mechanism bring for the stakeholders to be more effective in the peacebuilding and reconciliation process?

These questions were answered with reference to the conceptual framework described in the following section of this report during the period of March and April 2018 on the basis of information available in various institutional sources.

ii) Conceptual framework/Definitions

The concept of "peacebuilding" is notoriously elusive and have been defined in a great variety of ways by different actors and in different contexts. Such multiplicity of definitions stems in part from a diversity of activities for and contributions to peace in general. It also reflects the fluid and complex nature of the peace process through which members of communities take action to shape their own and other communities. The definitions also vary significantly based on mandates of those who intervene to make a positive impact in the conflict or tense situation. Therefore, "peacebuilding" can mean activities to immediately halt violent conflict among parties in contention, activities to formulate policies and guidelines to legitimize the state institutions, activities that contribute to restoring social stability, building political, economic and social foundations to achieve peace, activities contributing to reconciliation, trust-building and dealing with the past, or activities to change attitudes and behaviors of people to re-establish social fabric once torn during a war as well as healing trauma and psychological wounds of war.

In this mapping exercise, a definition of "peacebuilding" is focusing on peacebuilding efforts at the local and community levels. Thus, "peacebuilding" mechanisms contain some elements of "strengthening a society's capacity to manage conflict in non-violent ways"[14] through "informal dialogues" and changing "dynamics between individuals and groups toward a more stable, peaceful coexistence."[15] Such focuses at the community level also enables peacebuilding mechanisms to conduct "a better alignment of national policy-making, external assistance, and local priorities."[16]

In South Sudan, a tendency of peacebuilding efforts towards the community level is even clear as described in the PBF-funded project document, "Strengthening dialogue for peace and reconciliation in South Sudan." It stated that "Addressing the complex and inter-linked challenges of promoting and building capacities for peace in South Sudan and achieving reconciliation and a sustainable reduction in violence will require a locally contextualized approach and directly supporting inclusive localized peace

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[14] http://www.interpeace.org/what-we-do/what-is-peacebuilding/

[15] http://www.allianceforpeacebuilding.org/what-is-peacebuilding/

[16] http://www.interpeace.org/what-we-do/what-is-peacebuilding/

and reconciliation initiatives, while at the same time, one that is integrated and coordinated at the national level."[17]

Just by surveying some community-based mechanisms, it is possible to identify various types of peacebuilding efforts including community-level dialogue and peace conferences to address conflict drivers and undertake initiatives to strengthen socio-economic cohesion through supporting youth and women with farming equipment, training with small grants for starting up businesses as well as organizing interactive theatre performances to engage the communities in behavioral change towards peaceful co-existence; dialogue between pastoralists and farmers to regulate migratory flows and to build water points for cattle and human consumption; and collaboration with religious authorities to strengthen local capacity of mediating land conflict.[18]

Thus, the mapping also attempts to understand how each mechanism elaborates its logical link of their objectives, settings, activities and impacts to promotion of peace. By doing so, the mapping would capture a certain definition of "peacebuilding" defined by each "peacebuilding" mechanism at the community level through a logical structure and justification of how each mechanism was initially designed to tackle challenges, to organize itself to overcome the challenges, use specific methodologies and to contribute to the overall long-term peace process in South Sudan.

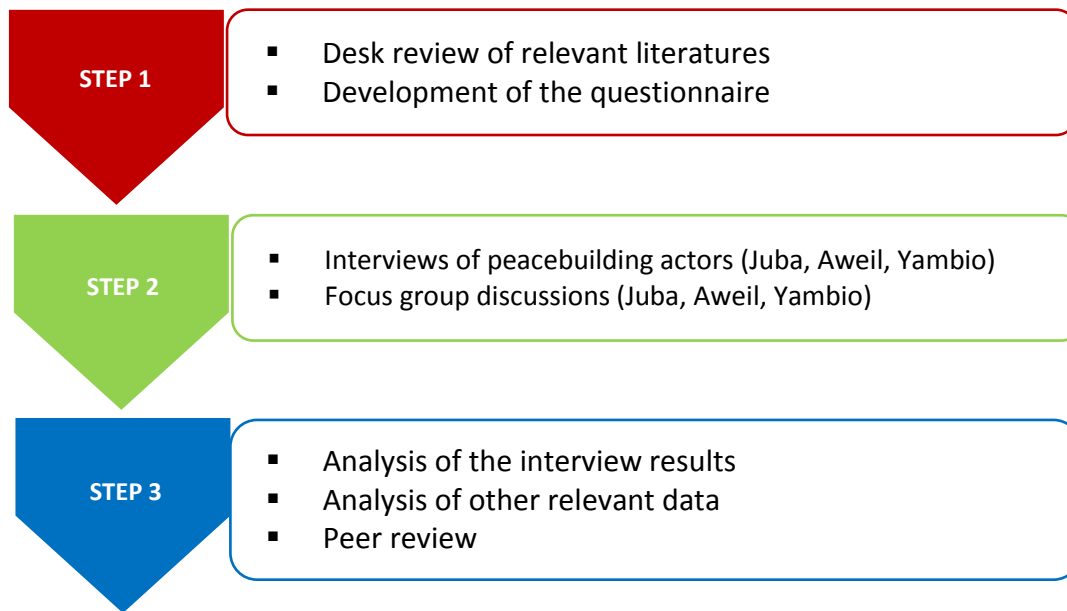## iii)   Data sources and methodology

This mapping exercise relies on interviews and focus group discussions with colleagues from UN, the Government, and international and local NGOs, who actually manage projects supporting the peacebuilding and reconciliation mechanisms at the community level through different modalities in various geographic areas of South Sudan. The interviews and focus group discussions were conducted during the in-country mission (see Annex 2) during March and April 2018.

The first part of the mapping exercise is mainly composed of a review of documents including project documents of UN peacebuilding programmes in South Sudan and other project and situation reports, and relevant reports obtained from online search by the consultant (19 February – 2 March). During the desk review, the consultant developed a questionnaire developed based on the Terms of Reference and the 2015 peace agreement, review of the relevant documents and research. (see Annex 3) It was used as a guiding principle of the interview and the focus group discussion. In some cases, the questionnaire was disseminated in advance of the interview for preparation.

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[17] South Sudan Peace & Reconciliation IRF project document, "Strengthening Dialogue for Peace and Reconciliation in South Sudan", 18 May 2017
[18] South Sudan Peace & Reconciliation IRF project document, "Strengthening Dialogue for Peace and Reconciliation in South Sudan", 18 May 2017

Figure 1: Process of the Mapping Exercise

STEP 1
- Desk review of relevant literatures
- Development of the questionnaire

STEP 2
- Interviews of peacebuilding actors (Juba, Aweil, Yambio)
- Focus group discussions (Juba, Aweil, Yambio)

STEP 3
- Analysis of the interview results
- Analysis of other relevant data
- Peer review

During the mapping exercise, interviews and focus group discussions were conducted with relevant organizations, actors and partners in Juba, Aweil and Yambio. Based on the interviews and the focus group discussions, data on ongoing peacebuilding activities were collected and analyzed. The interview was conducted with a total of 28 representatives of peacebuilding institutions and actors (see Annex 2), and a total of six focus group discussions were also held in Juba, Aweil and Yambio.

iv)   Limitations

Difficulties of the mapping exercise mainly revolves around the sample size as the number of respondents contacted during the exercise (one week of preparation, four weeks of data collection and one week of data analysis) was limited. South Sudan is a country with diverse culture and customs, encompassing 64 tribal groups and more number of clans. During the long period of civil war and conflicts, they all were affected by violence and attempted to maintain their social integrity and stability through their own methods. Now, various peacebuilding actors intervene to reinforce these local capacities to build peace through equally different approaches. During the time for data collection, a series of interviews and focus group discussions were conducted in Juba, Aweil and Yambio. These locations were selected because the majority of national and international peacebuilding actors are present and relatively easy access to various ongoing peacebuilding support carried out by the peacebuilding actors on the ground. Considering the fact that the characteristics of South Sudanese communities as well as the nature of communal conflicts in South Sudan differ significantly from region to region in the country, it was very limited to capturing information to cover a wide range of the regions and states as well as the population to discover details of peacebuilding and reconciliation mechanisms within such a limited time frame for the mapping. Thus, some generalization of the communities could not be avoided to assess the current situation of peacebuilding and reconciliation mechanisms discovered in South Sudan.

The number of international peacebuilding actors, particularly bilateral donors, contacted during the mission was also limited although some of their implementing partners were contacted. For instance, the bilateral donors, including the US, United Kingdom, Switzerland and the Netherlands, carry out their own peacebuilding programmes at various levels in South Sudan. As already described, due to a significant lack of capacities of the South Sudan Peace and Reconciliation Commission, these activities are equally uncoordinated as other activities by the UN and other international and national peacebuilding actors. Thus, the report's focus remains only on the UN and its partners.

Although the plan for interviews and focus group discussions during the mapping exercise was carefully made, sudden disruption caused by suspension of Viva Cell, which had been the major telephone network of the country, by the Government made the mapping exercise difficult because contacting with relevant stakeholders during the period of data collection was extremely hampered as the way of communication to reach out to the partners in remote areas was lost.

v)   Sources for interviews and focus group discussions

Based on experience and partnership of UNDP South Sudan, a number of peacebuilding actors in Juba, Aweil, and Yambio were identified that they are currently engaged in peacebuilding or reconciliation activities at the community level or as resource persons for the mapping. During a limited timeframe of the mapping exercise (four weeks), the identified peacebuilding actors were interviewed or joined focus group discussions for data collection.

3 | FINDINGS

i)   Description of data

a) Types of mechanisms at the community level

This mapping exercise identified various peacebuilding and reconciliation mechanisms at the community level in present South Sudan. These mechanisms are mainly designed to focus on resolution and management of communal conflict through dialogue and technical support, sensitization and awareness raising for peaceful approaches of conflict resolution, information sharing and creation of democratic space for conflict management, and activities to bring communities together to enhance their mutual trust, social cohesion and inter-dependency. Through these mechanisms, conflicting parties can directly handle their conflicts to defuse tensions, prevent violent clashes and find solutions or they can learn how to approach mutually to resolve conflict peacefully in case that communal conflict arises. They can also learn how to co-exist as a common community of the South Sudanese socially and economically without fighting.

International and national peacebuilding actors largely take a culturally sensitive methodology of maintaining and strengthening the traditional form of conflict resolution rather than injecting new forms of conflict resolution mechanisms. Therefore, international and national peacebuilding actors often collaborate with local stakeholders to support the mechanisms and initiate the activities because their involvement in the peacebuilding process is essential to bringing conflicting parties together, promoting the local leadership of the process, and fundamentally ensuring the ownership of the peacebuilding process.

1) Peace Committee

According to various interviews conducted during the mapping exercise, the most common "type of the peacebuilding mechanism at the community level is the Peace Committee (PC). The PC is a traditional form of peacebuilding mechanism in South Sudan, which has been functional to respond to chronic communal conflicts across the country before independence. The institution is commonly called "Peace Committee" in most localities, but since it is a traditional institution, it may have different names in some regions despite its functions are similar.[19] The PC is also called differently depending on the donors that supports the PCs to strengthen their capacities and to implement the activities with logistical assistance. It is called the "community action group" under a programme of an international NGO.[20]

Although the PC is one of the most frequently used mechanisms to resolve communal conflicts in South Sudan, it is still not a standardized institution or does not have any standardized format or roles and responsibilities in each community; thus, every structure of the PC can be different from region to region. In some states, the PC is established at every county level (Aweil); in other states, the PC might not be present in every county or not at all present.

In case of Aweil State, conflicting parties (Misseriya tribe of Sudan and Dinka Malual tribe) initially held a conference to discuss peaceful co-existence in Northern Bahr El Ghazal, with the support of the governments of Sudan and South Sudan. During the conference, both parties agreed to form a Peace Committee in every county to build a more permanent structure than a conference, which is more mobile to reach out any members in conflict, more effective and more cost-efficient than organizing a conference. They also agreed that these Peace Committees are formed by relevant stakeholders including traditional chiefs, security authorities, church or religious leaders, representatives of women and youth groups. The PC was formed to rule on disputes between communities by maintaining the standards of compensation and controlling the conflicting parties' obligations.[21]

The most standard type of the peace committee is a group comprising various key local stakeholders, including the traditional chiefs, security authorities, church or religious leaders, representatives of women and youth groups. The PC is usually composed of 10 to 15 members. It is unclear whether all the PCs have the same membership of local stakeholders or they differ from region to region, but the core composition of the committee is considered the same. It is also unclear whether the PC has such members at some communities since the inception of its peacebuilding activities in history or since the international donors started supporting activities of the PC (reportedly, the support began during the 90s) and it came to have more inclusive membership at certain communities. For example, a local institution, "*MONYEMIJI*"

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[19] According to the interview with the Norwegian Church Aid, a local institution functioning as the Peace Committee is called "MONYEMIJI".

[20] A programme of SAFERWORLD

[21] https://www.dabangasudan.org/en/all-news/article/sudan-south-sudan-pastoralists-agree-on-peace-committee

functioning as the PC to resolve communal conflicts in Eastern Equatoria has a traditional structure of its membership and does not have any female members.

The PC also has different types of collaboration with the Government. Some PCs function independently of the Government and have capacities resembling to NGOs. They are also funded directly by the donors to carry out all the activities. For example, a PC in Yambio currently implements its activities under the guidance of an international NGO that is channeling funds from the Netherlands. Other PCs have rather closer collaborative relations with the Government. While their works are implemented independently with financial support from the donors, they still rely on some facilitation of dialogue and monitoring of activities by the Government, represented by the Regional Peace Coordinator of the South Sudan Peace and Reconciliation Commission. This is clearly visible in an agreement formulated by one of the PCs in Aweil in which the Regional Peace Coordinator signed as witness. (see Annex 4)[22]

The PC's capacity as a peacebuilding and a reconciliation mechanism is limited to resolve all the conflicts through mediation and dialogue, but it also has a component of the joint court as seen in Northern Bahr el Ghazal State. The joint court functions as a more legal institution to contribute to peacebuilding based on rule of law if the PC cannot mediate a conflict or resolve an issue. The issues covered by the joint court extend from demarcation of arable lands, conflict over water points, cattle thefts, access to forestry resources and lands owned by returnees to distrust between communities. The joint court is equally staffed by the local stakeholders, including the traditional chiefs, women and youth representatives. The stakeholders with some legal training provided by the state judges normally provide recommendations to conflicting parties rather than judgments.

2) Technical committee

A number of communal conflicts in South Sudan are linked to struggles over scarce resources such as water, grazing and arable lands in the country. Communities fight to gain access to the resources, but direct development support could mitigate the conflict and even change behaviors of the communities. When a communal conflict arises, some communities form technical committees (TC) to tackle root causes of the conflict by seeking solutions to a specific socio-economic issue. Among the TCs in South Sudan, various types of TCs, including the water management TC, the governance TC and the natural resource management TC, can be found at various communities to tackle specific issues to resolve conflict. These TCs can bring the conflicting communities together to resolve the conflict by creating learning opportunities as well as improving socio-economic situations through their technical development.

The TCs usually focus on issues related to natural resources and management skills over the resources, including land demarcation, pastoral irrigation, grazing land management for cattle, and water resource management, targeting both communities in conflict. The donors might prefer to work with the TCs through directly providing the conflicting communities with technical capacities and skills not only to manage the conflict but also to improve the standard of living. It is also relatively easy to measure results of the donor intervention. For example, FAO in South Sudan conducts natural resource management training as part of their conflict mitigation strategy in various localities including Abyei and Northern Bahr el Ghazal State.

Another prominent example can be found in "Joint border Committee" in Aweil and Gbudwe State. The joint border committees are formed to control the migration of cattle herders to prevent violence, theft

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[22] 2018 Pre-migration Resolution and Recommendation, Gumjuer Centre County, Aweil State

of cattle, destruction of properties or revenge accompanying with a massive movement of cattle herders and its adjacent communities. With specific local knowledge of the Inter-Church (Faith) Committee and logistical support from the third party (UN or other donors), all relevant parties are brought to a pre-migration meeting to discuss conditions and courses of the migration.

Alike the Peace Committee, the TCs are usually appointed by communities, and also composed of local stakeholders including traditional chiefs, local authorities, pastoralists, farmers and women and youth representatives. Where there is the PC, their responsibilities of the TC often overlap with those of the PC as the core members of the TC are often members of the PC as well in their community. Thus, it is important for the TC to mobilize as many concerned actors in their communities as possible to have a positive impact on peacebuilding different from the PC.

The TC is called differently from region to region or from programme to programme. According to the interviews conducted for the mapping, some described the TC as "working group" in Northern Bahr el Ghazal State.[23]

3) Peace Conference

The Peace Conference is a mechanism that is used to promote dialogue between conflicting parties and to reduce tension temporarily for promoting peace and preventing violent clashes. In history, the South Sudanese share culture of direct democracy to resolve communal conflict. With facilitation of influential community leader(s), a conference is organized to discuss pertinent issues over the conflict with participation of all the stakeholders. Depending on the extent of conflict, the Peace Conference can be held at the state, county or even lower level. In the work of the Peace Committee, it can also convene the Peace Conference of conflicting parties such as pastoralists and farmers at the county level.[24]

The Peace Conference is usually initiated by influential leaders including traditional leaders, religious leaders, and political leaders or sometimes by international peacebuilding actors. Once the Conference is initiated, a variety of relevant community members, security authorities, local stakeholders and sometimes national stakeholders including parliamentarians are convened as many as possible to avoid any risks of repealing decisions made during the Conference. Thus, the size of the Conference tends to be large, at least 100 and reaching up to 4-500.[25]

However, it is an apparent challenge to convene a large number of participants in one place during the time of the Peace Conference. To facilitate the Conference, the engagement of international peacebuilding actors is often required not only for technical reasons but also for financial and logistical reasons. The UN has been a key contributor to the Peace Conference in South Sudan due to its great technical and logistical capacity owned by UNMISS. Another key facilitator of the Peace Conference is the Council of Churches (COC). Their presence in the current situation of South Sudan is influential as they are considered most neutral and respected by the majority of the population. If the situation allows, the COC can mobilize Archbishop to lead to successfully convene the Conference. Thus, to convene a large number of any community members, it would be problematic to organize a conference without their

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[23] Information from UNESCO and Regional Peace Coordinator in Aweil.

[24] This work was introduced during the interview with the Greater Gumjuer Peace Committee in Aweil.

[25] UNMISS Civil Affairs has facilitated the Peace Conference in Pibor involving four different communities of the Greater Jonglei region and some 300 participants.

influence. It is also likely that the first report of communal conflict comes through local church leaders as they are closely linked to the population at the community level.

4) Inter-Church (Faith) Committee

The Inter-Church (Faith) Committee (ICC) is a peacebuilding and reconciliation mechanism founded under the South Sudan Council of Churches (COC) to follow through COC's Action Plan for Peace at the community level. This is a community-based institution to unite all denominations of Christian churches for peacebuilding activities. Based on demands of resolving communal conflicts, the ICC facilitates peace dialogue between the conflicting parties and provides recommendations for resolution of the conflicts. In some cases where some Muslim larders in the community are involved, it is called the "Inter-Faith Committee".

The COC has regional structure divided by Equatoria, Bahr el Ghazal and Upper Nile regions, and each region is represented by the Regional Facilitator. Under the structure, the COC practically has access to every communities of the country through the ICC for any peacebuilding and mediation activities.

As described in the Action Plan for Peace, the ICC carries out activities to advocate peaceful conflict resolution, to provide neutral forums to stop or prevent violent conflict and build safe spaces for dialogue and discussions of root causes, to support restoration and healing of relationships of people who suffered long-term war and conflicts, and to mobilize women leaders and address women's agenda for sustainable conflict resolution at the community level.[26]

Although it has been institutionalized, its function is based on individual roles and responsibilities of each member of ICC. When a conflict arises at the community level, normally one of the members of ICC is contacted for consultation. This member first makes an assessment of the conflict and reports to the ICC. The ICC chairperson then delegate a member to facilitate dialogue between the conflicting parties and conduct conflict management. If necessary, the ICC would extend a request of cooperation to other possible mechanisms including the PC or TC. These collaborations take place regularly. For instance, church leaders of the ICC in Wau were approached by residents of the PoC site to facilitate dialogue between those with opinions against the Government and others. While the ICC was trying to find out grievances of the anti-government members and who is threatening them by way of spending time and praying together, the ICC was simultaneously engaged with the Peace Committee of the PoC site. Through the collaboration, the ICC and the PC identified social roles of the anti-government members for improving their lives as well as perception to be more included in the community.[27]

5) Peace education

Peace education is a mechanism and process used in South Sudan to promote knowledge and behavioral change of the population, particularly youth, towards peaceful co-existence, non-violent conflict resolution and peacebuilding through formal and informal education at various social venues including schools, churches and workshops. Currently in South Sudan, peace education is included in the National General Strategic Education Plan (2017-2022) and administered by the Ministry of General Education and Instruction. As schools are institutions located within communities, they have become main vehicles to

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[26] South Sudan Council of Churches Action Plan for Peace Summary Report for 2017

[27] Interview with a member of the Council of Churches

promote peaceful co-existence of people at communities through formal education. UNESCO has been a leading peacebuilding actor who contributes to this area by providing transformative pedagogic training, training on national reconciliation and peacebuilding sensitization to teachers to play positive roles in the teacher-centered approach.[28]

Peace education in South Sudan is based on the continental education strategy for Africa as well as SDG 16 promoting peace and justice. Based on these principles and under the guidance of UNESCO, a steering committee for peace education was formed within the Ministry of General Education and Instruction. Following consultations with communities by the steering committee, the committee formulated a curriculum to build competences of learning knowledge, skills, attitude towards peaceful co-existence and appreciating different cultures. It also includes some extra-curricular activities including cultural festivals where children and community members participate to learn conflict mitigation and transformation. At this stage of peace education activities, UNESCO is training master trainers to train teachers who work in schools nationwide. However, lack of support for the formal education system in general, limited quality of teachers and still low enrollment of children and youth generate slow growth of the impact of peace education.

Besides peace education in the curriculum of formal education, it is often and more commonly conducted in the form of informal education by UN, international and national NGOs and churches as part of conflict prevention and management awareness raising, sensitization on peaceful co-existence for community members and conflicting parties. These training are conducted via various settings including the Peace Committee, communal conferences, facilitation of communal dialogue, PoC camps, and activities or meetings organized by NGOs. According to the interviews conducted, a number of peacebuilding actors described effectiveness of peace education, including vocational training, in South Sudanese context. Currently, such informal peace education is conducted in various locations in the entire country including Northern and Western Bahr el Ghazal, Central, Eastern and Western Equatoria, Lakes, Warrap, Jonglei, Unity, and Upper Nile States.

Although peace education is designed to transform behaviors of the population including youth, it would take a generation to see real and substantive impact of the education in real life. In the meantime, traditional role and influence of community stakeholders have been recently considered diminishing because of the impact of technological advancement. Economic development is also considered a key to change old customs and conventions; as the population gets richer, certain types of traditional culture like dowry and child marriage might disappear. Thus, peace education would have to be continuously adapted to fit into the cultural context of the time in South Sudan.

6) Community radio

Community radio is another effective mechanism for peacebuilding and reconciliation at the community level, particularly for the purpose of enhancing social cohesion and peaceful co-existence of conflicting parties. Community radio currently exists in some 20 communities, including Rumbek, Wau, Torit, Yambio, Yei and its border area, Tonj, Pibor, Bor, Magwi and Juba, targeting some 30,000 to up to 250,000 listeners by each community radio. One community radio can usually cover an about 30-km range from the radio station. It broadcasts a variety of programmes, including peace awareness raising, resolution of social issues, dissemination of peace messages, interactive talk-show programme and theater programmes, to promote peaceful behaviors and inter-communal dialogue on issues linked to communal

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[28] Transformative pedagogy for peacebuilding – A guide for teachers, UNESCO, 2017

conflict, including cattle raiding and child marriage. Programme contents of community radio are developed in each location independently based on interests of the community, through a network of correspondents who know conflict-sensitive reporting, created by community volunteers led by the programme manager, who is often a priest, with a strong sense of their ownership of the programmes. Many of the community radios in South Sudan are owned and run by Christian faith-based churches or not-for-profit organizations and rely on their contributions to run the stations. Despite huge potentialities of community radio, with the weak private sector that could run for-profit radio stations in South Sudan, the number of community radio stations has been limited.

Community radio is not only a source of information but also a platform of free dialogue among listeners. Communities in remote areas of South Sudan are normally not connected, and interaction or dialogue between communities are very limited. Through community radios, they gain voices to express their opinions publicly.   Communities know relevant issues of conflict and can create programme contents relevant to each community, and through various programmes, they can share ideas for livelihoods and income generation, and eventually conduct informal problem-solving discussions. By managing a radio-based peace forum for defining challenges and providing solutions, the communities learn to provide home-grown solutions to problems at the community level.

Supporting community radios since 2016, UNESCO provides skills training for journalists on conflict-sensitive reporting as well as business models and capacities training without influencing any radio programme contents.   UNESCO, together with UNMISS, also works on the safety and freedom of journalists, attempting to get journalists released from detention. Albeit that community radios have been effective for peacebuilding and reconciliation in South Sudan, their coverages have been still very limited, and limited funds to manage community radios also pose a challenge to sustainability.

Besides community radios, UNMISS operates Radio Miraya, covering entire South Sudan, that broadcasts peace messages[29] and offers journalist training. This is also a proven peacebuilding mechanism, but the Government threatened Radio Miraya to shut down the broadcast in March 2018.   Despite the effectiveness of community radios and Radio Miraya, the Government's heavy political intervention over media remains as a threat to peacebuilding and reconciliation activities and democracy building in general.

   7)   Strengthening the role of media in peacebuilding

Using the Conflict Sensitive Reporting (CSR) methodology for reinforcing the capacity of community radios, UNESCO works with other media development partners to strengthening the role of mass media in peacebuilding. Capacity building is provided for the media to: (a) understand and clarify issues and events from historical and sociopolitical contexts; (b) educate the public on history, culture, political structure, and aspirations of various ethnic groups of South Sudan as a cultural appreciation; and (c) provide a platform for expressing views and opinions, dialogue and consensus-building among different communities.

In South Sudan, inadequacies of the media reporting often make them drivers of conflict. They also hinder the active participation of local communities in the peacebuilding process. Thus, UNESCO's work aims to address these challenges and improve the quality of media reportage with accuracy, objectivity, fairness and language sensitivity in articles handling ethnic/cultural, gender and political issues to promote peace.

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[29] One of the programmes UNMISS Civil Affairs deliver on Radio Miraya is "Peacemakers," bringing various peacebuilding actors together to pass peace messages.

Within the framework of the UN Plan of Action on the Safety of Journalists and the issue of impunity, UNESCO together with UNMISS Human Rights and local media associations are also working on the development and implementation of the nationally-owned mechanism for preventing attacks against journalists.

8) Activities for social cohesion and inter-dependency

As part of peacebuilding and reconciliation mechanisms, activities designed to strengthen social cohesion and inter-dependency within communities through livelihoods, commerce, sports, cultural activities, radio media and psycho-social healing are implemented in South Sudan. There are mainly two types of activities in this category: 1) to bring conflicting parties to dialogue; 2) to increase interactions within the community made of different groups and enhance values of peaceful co-existence.

The first type of activities to bring conflicting parties to dialogue is aimed to bring relatively immediate impact. These activities can be often organized by peacebuilding mechanisms including the Peace Committee (PC), the technical committee as well as the Inter-Church Committee (ICC). As the peacebuilding mechanisms first try to build confidence between conflicting parties who initially do not wish to have dialogue with each other, they plan activities as icebreaker for the conflicting parties. The mechanisms normally collaborate with national peacebuilding actors including NGOs to borrow their capacities of organizing concrete activities including sports, cultural and other community events. Aiming at bringing people in conflict together, the mechanisms sometimes organize conflict management training to get them share the same experience. These activities, however, might not have any long-term impact to change behaviors of conflicting parties or generate a large social impact on the communities.

Sports activities

Communal conflict in Pochala of Boma State was purely communal fighting without involvement of military, fighting over land issues. The ICC was requested to intervene to mediate the conflict. The issue was reported up to the Council of Churches (COC), but even with the COC's intervention, it took two years until the conflicting parties came to the table for dialogue. The ICC accompanied with the communities to initiate their own peace process. To find a breakthrough, a total of 50 community members with three church leaders were brought to Juba for a seven-day conference of spiritual activities and trauma healing, etc. During the conference, one of the COC's partners provided all football equipment and uniforms and a football tournament of the participants was organized for the participants of the conference to further consolidate their sense of trust.

The same approach of social cohesion through sports activities is also frequently used in PoC sites.

The second type of activities to increase interactions within the community made of different groups and to enhance values of social cohesion and peaceful co-existence is carried out by various national peacebuilding actors. These activities could have specific objectives besides social cohesion, including prevention of youth from joining anti-government militias or economic empowerment of women or IDPs without employment. These activities usually range from the political aspect to socio-economic aspect, including political participation, peace advocacy, conflict management training, economic skills training[30], vocational training, business start-up support, human rights training, legal aid and access to justice support, and trauma healing. These activities normally target 100 – 200 beneficiaries from different

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[30] Most typical types of work are community-based farming, carpentry, tailoring, etc.

groups of the community, but considering the extent of poverty in South Sudan, the size of activities is still very small to respond to the size of demands identified at each community.

To implement these activities, NGOs and CSOs, instead of the Peace Committee or the technical committee, can play key roles as they manage small grants to directly support beneficiaries to develop income generating activities, lead women and youth to form groups to develop entrepreneurship, and sensitize the population through radio talk shows or distributing T-shirts. In some cases, labor market assessment was conducted to understand the real economic needs and help the beneficiaries competitive, although the effort has been still limited and has not reached the community level. At the national level, a working group of stakeholders, donors, and community focus groups is trying to develop small entrepreneurship by inviting investment from outside the country, based on information given by the state-level local committee.[31] Also, UNESCO-funded vocational training, which focuses on youth for their economic sustainability, helps deter youth in engaging in armed conflict by providing practical job skills.

Livelihoods

In a peacebuilding programme, Rural Development Action Aid (RDAA) with a fund from UNDP implemented a project to integrate youth who took arms and fought against the Government into host communities in Yambio through effective livelihoods training for the beneficiaries. They were considered the most vulnerable as they could be easily lured back into conflict as they did not have any means for living. Following consultations with the Government, commanders, local elders and community leaders, 200 male and female beneficiaries were selected for the training. To make their social cohesion happen effectively, RDAA trained not only the youth but also female members of their families, together so that the families can jointly be integrated in communities. RDAA trained them first on conflict management and reasons to join a conflict; then, trained income generating activities including carpentry, barber, farming, handicrafts, production of simple equipment and fabric, and tailoring to start their economic recovery in the host communities.

Commerce

1) In Aweil where communities still suffer from weak social fabric after the war, UNDP funded to build the Hi Salaam Market in 2017 dedicated to 96 female vendors as the town's new women's vegetable market to create income generating opportunities as well as enhance their economic exchanges through commercial activities. By promoting the commercial activities at the Market, it stimulated local economy to grow fast even around the Market, and reinforced social fabric of the communities from which different community members bring various products for other community members. Focusing on market-aligned skills, UNDP also launched the Vocational Training Centre for women and youth to learn increased income generation and self-employment skills and knowledge.

2) In Northern Bahr el Ghazal, peaceful management of pastoral migration from Sudan to South Sudan by local communities supported together by UNMISS, UNDP and VISTAS, a USAID-funded international NGO generated commercial impacts at the community level. Local communities benefited from the share of taxes collected from the visiting pastoralists and the trading opportunities with the pastoralists. In return, the pastoralist communities benefited from access to the pastures for their cattle. Common markets between the communities were also created to economically flourish.

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[31] Information from UNESCO vocational training

> **Cultural activities**
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> In Juba, UNDP and UNESCO facilitated to organize a handicrafts exhibition in 2017. South Sudanese handicrafts have been existent for a long time but not well known to the market. For most South Sudanese handicraft workers, there was no connectivity to market economy. The exhibition was not only to generate economic opportunities for handicraft workers across local communities to directly get involved in business but also to create opportunities for expression of their cultural identity as the South Sudanese, as garnering national pride for their cultural heritage and unity by participating in the exhibition.

> **Trauma healing**
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> Self-Help Women Development Association (SHWDA) started trauma healing activities to victims who escaped from the war into the bush so that they could return to town to pursue normal economic life and be reintegrated into communities in Yambio. It was initially trained by an international NGO to gain trauma healing skills. To provide healing to victims, SHWDA aimed at empowering women economically, advocating peace, promoting participation of women in social life, promoting women's rights and conserving traditional culture during the healing process. It also provided small grants to women to start up economic activities.

> **Radio media**
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> In Yambio, Anisa Radio (community radio) developed a radio talk show programme to sensitize communities through broadcasting music and songs spreading messages of peace and positive social impact that can be brought in peaceful life. The programme also broadcast music and songs composed by the community members. The community radio also broadcast dramas with messages of peace, and distributed T-shirts, promoting behavioral change of community members for peace.

The biggest challenge for these activities is extreme poverty found at the community level, but the cultural barrier is also quite high to overcome. For example, it is not always easy to break cultural norms such as social responsibilities between male and female in terms of what kind of job they choose at each community despite efforts to bring more social cohesion.

b) Types of support for mechanisms

International and national peacebuilding actors support peacebuilding and reconciliation mechanisms at the community level in South Sudan in various ways. One of the typical approaches of support for these mechanisms is capacity building. Currently the international peacebuilding actors and donors attempt to support the mechanisms by reinforcing existing mechanisms rather than bringing a new methodology or establishing a new mechanism. Thus, the most effective support for the mechanisms is often concentrated on reinforcing the structure and the capacity of mechanisms.

To reinforce the structure of the mechanism, the mechanisms must involve key stakeholders of the community because without their presence in the mechanism, it does not carry any weight as authority

to handle communal conflict and deliver peace. They play key roles to bring conflicting parties together, facilitate dialogue, and lead the dialogue for seeking resolution. Thus, support for the peacebuilding mechanisms, in particular, the Peace Committee (PC) and the technical committee (TC), normally ensures to target traditional leaders, religious leaders, youth and women representatives in the mechanisms. The participation of youth, which accounts for some 70 per cent of the population, and women, who lead a large number of households in South Sudan, is critical to building the sound structure of the mechanisms. In some cases, the mapping identified that women are currently not involved in these mechanisms. Although fair representation of women is highly important, the concept might be still too progressive in some communities. Gradual sensitization of communities and some exemplar experience of gender equality will be required in the support process.

The reinforcement of capacities is another element of the support for peacebuilding and reconciliation mechanisms. The international and national peacebuilding actors support the members of the PC and the TC to gain capacities of handling communal conflict as well as provide technical skills to contribute in the TC. The training provided for the members is focusing on conflict sensitivity, conflict analysis, conflict prevention and management skills, other technical knowledge, and in some cases, skills to treat trauma victims. However, the mapping also identified that some problems of redundancy occur when the same members often occupy seats of different committees in the community. In these cases, different peacebuilding actors provide the same members of the community with the same type of training repeatedly.

Another but, currently, the biggest support for peacebuilding and reconciliation mechanisms is logistical support for their implementation of activities. Logistical support is one of the important supports for activities of all peacebuilding and reconciliation mechanisms, and it was repeatedly expressed by the peacebuilding actors during the mapping exercise. For instance, one annual expenditure coordinated and managed by a technical committee to organize a pre-migration conference to resolve conflict linked to cattle migration cost some 25-30,000 USD, and activities to disseminate the agreement made during the conference to stakeholders cost additional some 16,000 USD.[32] Another source explained that the annual budget for managing a Peace committee of 15 members cost some 10-20,000 USD.[33] In current South Sudan, no peacebuilding and reconciliation mechanisms can generate these budgets without financial support from the international donors.

Apart from the relatively regular support above, UNMISS Civil Affairs with a mandate of communal conflict management has brokered conferences for peace agreement, based on requests from the Government, by providing technical and logistical support. However, the work is normally done in partnership with other peacebuilding actors, including the Council of Churches and international NGOs. Initially with facilitation of two Archbishops, UNMISS, in collaboration with UNDP, Council of Churches, Oxfam, Norwegian Church Aid and Finn Church Aid, brokered two key conferences of community leaders, SPLM leadership and politicians from the Greater Jonglei region. Based on the agreements of these leaders, UNMISS finally facilitated a peace conference in Pibor with some 300 participants to resolve communal conflict. Separately, following the identification of conflict over cattle migration and analysis of local methods of controlling the migration, UNMISS Civil Affairs, in collaboration with VISTAS, a USAID-funded international NGO, facilitated a conference of five Governors from Eastern Lakes, Western Lakes, Gok, Terakeka, Amadi State to discuss conflict prevention and determine compensation issues. It resulted in the formation of the Joint Border Committee of the community members of five states. Since the

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[32] Information provided by the Aweil Regional Peace Coordinator
[33] Information provided by HARD

establishment of the Joint Border Committee, UNMISS and VISTAS jointly facilitated three more conferences with specific objectives to enhance the capacity of the Committee.[34]

c) Relevance of mechanisms

Peacebuilding and reconciliation mechanisms are usually designed to achieve objectives set in line with the national peacebuilding strategy or approved national guideline. Therefore, their terms of reference are relevant and coherent to the strategy or guideline, and activities of the mechanisms are supposed to generate impacts that reinforce the positive influence towards sustainable peace. In current South Sudan, however, any key policies, strategies or guidelines reflecting as the national peacebuilding strategy as such do not exist. Thus, the international and national peacebuilding actors intervene based on their analyses of the situation and simply to respond to data of the needs assessment collected from the population. This is partially why the South Sudan Peace and Reconciliation Commission claimed that it does not have a good grasp of peacebuilding and reconciliation activities conducted at the community level.[35] Under such a circumstance, there is currently no governmental structure at the community level that can coordinate peacebuilding and reconciliation activities and support from the donors. Consequently, it is considered difficult to make all activities effective done by peacebuilding mechanisms in connection with the currently stalled national peace process.

Albeit these situations where most of peacebuilding actors carry out their peacebuilding or reconciliation programmes or projects based on their needs assessment or direct requests from communities, some of them implement their programmes according to national policies or principles within their scopes of activities. UNESCO, for example, carries out their peace education programme based on the *National General Strategic Education Plan (2017-2022)[36]*. FAO refers the *South Sudan Land Act (2009)[37]* for legal justification of their programmes and projects involving support for peacebuilding mechanisms at the community level. UN Women and various NGOs promoting integration of gender perspectives and components in peacebuilding and reconciliation activities as well as women's and girls' participation in peace process refer the *National Action Plan 1325[38]* for their programme justification and background. It was signed between the Government and the UN in 2015. For faith-based organizations in South Sudan, they refer the *Action Plan for Peace* formulated by the Council of Churches as their core principles of action in support of peacebuilding and reconciliation mechanisms.

Among various peacebuilding actors in South Sudan, UNDP and UNMISS[39] might be the only actors that directly coordinate with the South Sudan Peace and Reconciliation Commission, the key national institution for peacebuilding and reconciliation, despite the absence of any national peacebuilding strategies or policies. Under UNDP's peacebuilding programme, it plans activities in line with the Commission's mandate. Then, UNDP's projects are reviewed and approved by the Commission for implementation. Even when UNDP tries to make their peacebuilding programme relevant to the Commission's certain philosophies, the Commission's weak capacities of coordinating and overseeing all activities to support peacebuilding mechanisms hampers its accomplishments to create synergies from various impacts generated by the national and international peacebuilding actors for the peace process. While certain principles or guidance are identified as legal background for peacebuilding actors, it is still

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[34] Information provided by UNMISS Civil Affairs
[35] Interview with the Chairperson Hon. Chuol Rambang Luoth
[36] The National General Strategic Education Plan (2017-2022), the Ministry of General Education and Instruction
[37] https://www.a-mla.org/masteract/download/687
[38] http://www.ss.undp.org/content/dam/southsudan/library/Reports/southsudanotherdocuments/SS%20NAP%201325.pdf
[39] UNMISS works in the field with the Commission's Regional Peace Coordinators.

difficult to find relevance of their support due to lack of coordination between the Government doing one thing and international and national NGOs doing another.

d) Effect of mechanisms

According to the mapping exercise, all the peacebuilding and reconciliation mechanisms in South Sudan have proven that they have some positive effect towards the peace process. Communities use various mechanisms depending on the types of communal conflict to prevent the rise of tensions or use of violence to resolve conflict, manage the eruption of violence, reduce tensions to initiate dialogue for conflict resolution, or create a peaceful environment of the community with high level of inter-dependency. The types of effect are, however, all different from one mechanism to another, and the mechanisms provide different effect depending on situations and supports they receive. It is also noticeable that no peacebuilding and reconciliation mechanisms function fully in present South Sudan without donor support. All the mechanisms are still in the process of building capacities to make their works and intervention effective to resolving various communal conflicts.

For instance, the Peace Committee (PC) has demonstrated that, if it performs based on the well-organized structure and procedure, it can systematically bring conflicting parties for dialogue regardless of the type or size of conflict with a reasonable approach to tackle the issue of conflict. Although it might take a considerable amount of time (it can take more than one year) until the PC manages only to facilitate dialogue, the PC has a strong inclination to mitigating or preventing high tensions in the conflict, and it can often manage these tensions thanks to personal capacities and network of respected PC members in the community. The PC can also provide or facilitate an effective and long-term solution to the conflict. In Lol State, the PC led by traditional Chiefs managed to organize a pre-migration conference to facilitate dialogue between the Dinka Malual tribe of South Sudan and the Rezeigat tribe of Sudan before the movement of Rezeigat pastoralists began. With technical and logistical support provided by UNMISS, UNISFA, IOM and UNDP, the PC successfully supported the tribes to come to an agreement to prevent violence during the migration season. (see Annex 4) The same type of successes, particularly handling such communal conflict over migration of pastoralists, have been reported also in the Greater Jonglei, Lakes and Equatoria regions.[40] All the PCs identified in the mapping have received training on conflict sensitivity and/or conflict prevention and management skills from the donors. Although the quality of the training provided by various donors is different but is believed to be valued, retention of these technical skills in each PC for a long term might not be certain since it all depends on each member's capacity or social circumstances in each community.

The technical committee (TC) can provide even more concrete outputs in their peacebuilding or reconciliation activities as it focuses on specific issues (e.g., water resource management), aiming to bring technical solutions to the sources of conflict as long as it is accompanied by sufficient technical and financial support. Therefore, the TC manages to resolve communal conflict due to a large amount of technical and financial support by the donors, and while it is supported, it also gains technical capacities of handling the same kind of challenges and conflicts. FAO is spearheading in these efforts by targeting the Natural Resource Management Committee in various locations (see Annex 1) to develop its capacities based on FAO's pre-conducted needs assessment and community mapping with a focus of benefiting the most vulnerable groups including women and youth. In most current cases, the TC has generated a number of positive effects with concrete achievements owing to support from the donors. Depending on

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[40] Information from interviews by UNMISS, Council of Churches, Norwegian Church Aid

the nature of conflict in South Sudan (water resources, cattle migration, etc.), the TC might be able to provide a decisive resolution to conflict. However, many communal conflicts in South Sudan based on its typical livelihoods, in particular, cattle raising, tend to be recurrent or seasonal; thus, communities would continuously require interventions by the TC.

When tensions over communities are already high and violent communal conflict appears to be imminent, the Peace Conference can be the most effective mechanism as it can bring positive effect within relatively short time. In South Sudan, the Conference is an effective peacebuilding mechanism to facilitate meaningful dialogue with participation of all stakeholders in conflict. In South Sudanese context, the participation of all stakeholders in dialogue facilitated in the Conference is essential to peaceful resolution of conflict as it guarantees opportunities for stakeholders to express their opinions (even if some of them are not important to the resolution of conflict), a sense of transparency and fairness of the communal conflict resolution process shared among the conflict actors, and prevention of interruption of the conflict resolution process by any conflict actors. One of successful cases was facilitated by UNMISS Civil Affairs in collaboration with the Council of Churches and international NGOs to facilitate a Peace Conference in Pibor involving four different communities of the Greater Jonglei region and some 300 participants to promote to promote peaceful co-existence and reconciliation between Dinka-Bor and Murle communities fighting over issues of cattle raiding, water resources and grazing land.[41] The Peace Conference further developed into capacity building of the Peace Committees in the region. Due to normally a large scale of the Conference, all the Peace Conference have been held with technical, financial as well as logistical support from the donors. It is also likely that the resolution of communal conflict at the Conference aims at reducing tensions of communal conflict to prevent use of violence rather than solving root causes of conflict. Thus, its resolution can be more effective for a short term than a long term, and it is often necessary to repeat such efforts over a long term to maintain the positive effect of the Conference.

Various other mechanisms to sustain livelihoods at the community level or to change behaviors of the population for promoting dialogue, inter-dependency or peaceful co-existence of different groups can also have immense and long-lasting positive effect towards peacebuilding and reconciliation in South Sudan. Peacebuilding on the basis of socio-economic factors – collaboration and cooperation for economic production, economic exchanges (commerce and finance) of different groups in the same community, socio-economic information sharing among the different groups – is a palpable way of promoting inter-dependency and peaceful co-existence, and the longer their inter-dependent life style continues, the stronger social cohesion of the community becomes. Thus, these mechanisms can be effective to peacebuilding and reconciliation through a long and slow process. These mechanisms also have effect especially to the most vulnerable, including returnees, IDPs, women, youth and demobilized combatants, who are often marginalized at the community level without sufficient economic means. By focusing on these populations, the mechanisms can generate socio-economic stability in communities across the country despite its slow and long process. It is, however, quite challenging to respond to these demands of socio-economic support for the vulnerable population as the number of such demands are extremely large in South Sudan, which would require a more strategic approach across the donor community from the UN to NGOs as well as coordination between the humanitarian and the development actors.

e) Sustainability of mechanisms

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[41] Information from interview by UNMISS Civil Affairs

Root causes of communal conflict in South Sudan is fundamentally linked to the natural setting of the country, its diversity as well as extreme poverty based on its fragility. The total population of South Sudan is roughly estimated at 12 million, of which 83 per cent are living in rural areas. South Sudan also comprises 64 ethnic groups, speaking at least 50 different indigenous languages, and the ten largest ethnic groups constitute some 80 per cent of the population. Due to their strong tribal affiliations, many South Sudanese still identify more strongly with their ethnic and linguistic background than with a national identity. 72 per cent of the population is under the age of 30. The economy of South Sudan is consisted of small-scale agriculture and livestock raising besides oil extraction. Therefore, South Sudan has been highly reliant upon a single and volatile commodity as a source of revenue, and domestic production for markets including agricultural products has been extremely limited. Over 75 per cent of households are dependent on crop farming or animal husbandry as their primary source of livelihood. Thus, more than 50 per cent of South Sudanese population still lives on less than USD 1 per day. In addition to such demographic complexity and economic fragility, recent climate change has been also seriously impacting on socio-economic instability of the country, triggering communal conflict.[42] Many rural communities are constantly in need of peacebuilding and reconciliation mechanisms to diffuse the tensions at the community level.

Despite such high demands of peacebuilding and reconciliation mechanisms in South Sudan, sustainability of peacebuilding and reconciliation mechanisms in South Sudan poses the most difficult challenge to the international and national peacebuilding actors as the mapping revealed that there is no relaxed perspective in this regard. The mapping exercise found that there is no peacebuilding and reconciliation mechanisms that are currently technically and financially self-reliant in South Sudan. Besides, there is little perspective that these mechanisms will become institutionalized at the community level to function permanently as part of the federal institution or the state institution due to lack of the national peacebuilding strategy as well as lack of capacities of the South Sudan Peace and Reconciliation Commission to lead the peace process. Without a national guideline and a vision towards peacebuilding at the community level, various approaches to the development of such mechanisms led by numerous international and national peacebuilding actors have created different types of mechanisms all over the country without any consensus among the peacebuilding actors. Under the current circumstances, these mechanisms would be likely to emerge/disappear or become effective/ineffective as they are linked to or detached from the technical/financial donors.

Partially due to such politically and economically dismal circumstances in current South Sudan, most of the technical and financial donors currently do not perceive necessity of planning the exit strategy. Rather, most actors have just initiated their support and recognized enormous amount of needs in every corner of the country. It is, therefore, reasonable to consider how the support can be expanded rather than how to withdraw the support. However, as already mentioned, with absence of the Governmental leadership, one of the peacebuilding actors must take a lead on a guidance and a framework of coordination of activities to make as many interventions sustainable as possible.

Another challenge to sustainability of peacebuilding and reconciliation mechanisms in South Sudan is embedded in South Sudanese culture towards peacebuilding activities. Despite the existence of various types of mechanisms, its functionality and success are still owing to certain individuals at the community level who are respected, influential and can make a deal towards peace. When a communal conflict surfaces, the community customarily first contacts the most respected and neutral individual to request

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[42] UNEP, "Republic of South Sudan – National adaptation programmes of Action to Climate Change

for mediation. These most trusted individuals who can initiate activities to facilitate dialogue between conflicting parties are members of the peacebuilding mechanisms. Without the involvement of these individuals including religious leaders, traditional leaders, and other influential personas, in the mechanisms, the mechanisms would not achieve the objectives to facilitate dialogue and seek peaceful resolution of conflict. Therefore, in South Sudanese context and their mindset, it is heavily a responsibility of these individuals to facilitate dialogue rather than the role of the mechanisms.

ii)   Constraints/limitations and challenges

As already discussed the current political context above, the peace process and the implementation of the 2015 South Sudan peace agreement has been stalled as the negotiation between the Government and the oppositions halted. This political situation has been also affecting negatively the peacebuilding and reconciliation process at the community level as a national peacebuilding strategy continues to be absent without the Government's active leadership or involvement at the community level. Sound community-based peacebuilding and reconciliation mechanisms should be a conceptual backbone for the peacebuilding process from the community to national level and a foundation of national ownership of all peacebuilding activities. Absence of national institutions as well as ownership of the peacebuilding structure connecting the community and national levels to resolve communal conflict currently remains as a huge challenge in this area. Such a framework could produce more positive impact from each community-based mechanism towards sustainable peace in South Sudan. Without a guideline of such peacebuilding strategy and structure, all peacebuilding actors' support have been also uncoordinated, and the mapping exercise revealed frequently that one peacebuilding actor is completely unaware of what other actors are doing even in a small local context. The current situation without strong coordination created a number of redundancy and duplication of peacebuilding activities at the community level.

This lack of capacities as well as leadership of the Government is demonstrated particularly in the South Sudan Peace and Reconciliation Commission (SSPRC). Due to the absence of a national peacebuilding strategy, most national and international peacebuilding actors have no collaborative relationship with the SSPRC despite its mandate, and as described above, it cannot even oversee activities of these actors. The SSPRC has established the bottom-up and top-down structure to collect data and understand the situations at the community level and to guide its representatives (Regional Peace Coordinator) at the community level to manage communal conflict. Despite the structure, its real capacities have been limited due to lack of practical knowledge of conflict management/prevention and no financial support for the activities.

The stalled implementation of the 2015 South Sudan peace agreement in the national peace process and lack of substantive involvement of the Government in local peacebuilding is critically linked to a challenge concerning sustainability of the peacebuilding mechanisms. Without the governmental budget, all the peacebuilding activities at the community level rely on financial contributions/grants from the international donors. With regard to complexities and significance of communal conflict in South Sudan, the peacebuilding and reconciliation mechanisms can be the only institutions effective to resolve the conflict, but their capacities would be extremely limited or stagnant without financial support. Extreme poverty plaguing South Sudan also made any future perspectives of the peacebuilding mechanisms at the community level totally dismal due to their lack of financial sustainability in the near future.

Constraints and limitations are also linked to approaches and mandates of international peacebuilding actors who support the mechanisms. Support for peacebuilding and reconciliation mechanisms have

different aspects: 1) support for institutional framework of the mechanisms; 2) support for mediation and conflict management capacity building of the mechanisms; 3) support for dialogue facilitation; 4) technical and financial support for conflict resolution; and 5) technical support for social cohesion. To support the mandate of peacebuilding and reconciliation mechanisms, it would require extensive areas of support from the donors. Due to limited amount of available resources, most donors do not have such large mandates to provide all the support (from 1 to 5 above) for the mechanisms. Therefore, to effectively support the role of peacebuilding mechanisms, the programme to support peacebuilding mechanisms has to be linked to other programmes, including agriculture, infrastructure or private sector development, to resolve root causes of communal conflict.

Challenges are also posed by the project modality of donors in South Sudan. Generally, the donors prefer a measurable and time sensitive approach, but the approach might not fit to the socio-economic reality of South Sudan to resolve communal conflict effectively. Projects formulated by the donors often have a framework of one to two years, but the process to resolve communal conflict in South Sudan can be much longer. For example, just bringing two conflicting parties to negotiation could take more than two years[43] or in another case, it took 11 conferences to resolve the conflict.[44] Also, the same communal conflict could emerge annually in a different part of the region, and a resolution for one year does not guarantee a permanent resolution of the conflict.[45]

In this sense, measuring the peacebuilding process becomes important for the donors to determine or adjust to their most appropriate intervention to a certain type of conflict at the community level. UNDP developed the SCORE index, which is designed to assess the level of social cohesion and reconciliation in society to measure the progress of peacebuilding in a given circumstance. The first is to assess the quality of co-existence between individuals within their own group and the institutions that surround them. The second is to measure an on-going effort for establishing peace between groups that were previously engaged in an event of dispute or conflict. The SCORE index can a) map social cohesion and reconciliation in society, b) monitor over time the levels of these two indicators, c) assess whether social cohesion and reconciliation are linked with each other, and d) make predictions on how the levels of the two could be affected in different hypothetical situations. Based on these disaggregated data, the donors can better target their programmes in order to promote social cohesion and reconciliation in targeted areas and groups of people.[46]

The capacity and achievements of peacebuilding mechanisms at the community level in South Sudan have been reflected on the capacity of influential, respected individuals to facilitate dialogue and mediate conflicting parties through their skills. For mediation and reconciliation of conflict to seek its long-lasting impact, it is important to assimilate an aspect of justice in the process. Here, the mechanisms in South Sudan continuously face challenges of application between the customary laws and the state laws including the Constitution. As many communities still maintain their adherence to the customary laws, it is very difficult to define a line between the application of two different laws and can be problematic as

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[43] Information provided by the Council of Churches

[44] Information provided by HARD

[45] Information provided by Greater Gumjuer Peace Committee

[46] http://www.cy.undp.org/content/cyprus/en/home/operations/projects/action_for_cooperation_and_trust/social-cohesion-and-reconciliation--score--index-.html

these applications remain arbitrary in each community. This drawback has been seen in various parts of South Sudan with often negative violent consequences.[47]

South Sudanese life style and culture also pose some challenges for the function of peacebuilding and reconciliation mechanisms. In the process to resolve communal conflict in South Sudan, a large and costly conference with more than 100 participants is organized by demand of all relevant stakeholders to be present for dialogue because unless they are directly involved in the dialogue, such a situation could create disharmony later on to derail the negotiation.

In case of the gender-based violence (GBV) issue, which is observed frequently in South Sudan, the Peace Committee are often tasked to handle the sensitive issue. The PC can manage the issue and resolve the case often through compensation. However, it does not sufficiently provide justice with respect to victim's rights and dignities because the compensation often goes to the family while the victim is still not physically and psychologically remedied or the victim is socially ostracized from the community.[48]

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[47] During the mapping exercise, an application of the customary law resulted in a murder of wife by her husband and he eventually killed himself following the trial over their matrimonial case in Juba. The judgement was based on the payment and non-payment of dowry from the wife to him and another man she had an affair.

[48] Information provided by UNMISS Human Rights

4 | ANALYSIS

i)   Lessons learned

An overall strategy and its endorsement, national ownership

As described above, it is a critical challenge to the development of peacebuilding and reconciliation mechanisms at the community level that no substantive national peacebuilding strategy is currently available. Because of this, there is no framework of peacebuilding mechanisms guiding what types of mechanisms should be used at the community level, how they should function to resolve communal conflict and to contribute to the peace process, how stakeholders at the community level should play roles in the mechanisms, and how and in which area they should be supported by the Government and the donor community. The only governmental institution for the peacebuilding process is the South Sudan Peace and Reconciliation Commission (SSPRC). Due to the currently stalled implementation of the 2015 South Sudan peace agreement, however, any sufficiently functional national or sub-national peacebuilding institutions have not been identified. Owing to these situations, despite enormous needs in this area of local peacebuilding, all peacebuilding and reconciliation mechanisms in South Sudan have been developed quite randomly based on needs assessed by each peacebuilding actor. The SSPRC apparently does not have sufficient data to understand clearly who is supporting what type of peacebuilding mechanism in which location as well as capacities of leading the development of such mechanisms and coordinating activities provided by the national and international peacebuilding actors. In each location without coordination, various peacebuilding actors implement activities to support the peacebuilding mechanisms.   The mapping identified situations where the same stakeholders keep participating in the same type of workshops organized by different peacebuilding actors.

In the organigram of the SSPRC, the Regional Peace Coordinator, who is a regional representative of the SSPRC, is supposed to play a role of coordination of peacebuilding mechanisms for resolving communal conflict as well as activities of peacebuilding actors at the community level. The mapping also found that their capacities have been limited as they receive little or insufficient remuneration from the Government, or they are not professionally qualified for the role and responsibilities. They also have no budget allocated for their activities annually. The Regional Peace Coordinators also face political obstacles at the local level.   Some state governments have created parallel committees (in some cases "state commissions") that essentially duplicate the roles and responsibilities of the Regional Peace Coordinators. To these governments, the Committee Heads report to the Governors and sometime undermining the efforts of the SSPRC.[49]

Lack of institutional arrangement at the community level also creates incoherence among the mechanisms existent at the community level. Despite the presence of some mechanisms in community,

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[49] Information provided by UNMISS Civil Affairs.

namely, the Peace Committee, the technical committee, the Inter-Church Committee, when communities face a challenge of communal conflict, it is certain influential individuals who can initiate a first action to facilitate dialogue. Thus, the mechanisms start playing their roles after those individuals made initial intervention in the conflict. In this sense, peacebuilding and reconciliation mechanisms in South Sudan still rely heavily on capacities of those individuals to achieve successful facilitation of dialogue and eventual conflict resolution. To develop and strengthen capacities of the mechanisms, it is essential that the role, responsibilities and coordinated institutional arrangement of the mechanisms be clearly defined in the national peacebuilding strategy. Therefore, to make any types of peacebuilding and reconciliation mechanisms relevant and practical to the current country contexts and the support for South Sudan to come out totally of the conflict, when the current blockage of the peace process ends, a national strategy should be formulated and endorsed by all relevant partners of peacebuilding and reconciliation activities.

Systematic collaboration with the South Sudan Peace and Reconciliation Commission through its capacity building

While no national peacebuilding strategy has been formulated, it is very important to clearly establish the structure, develop the mandate and secure the budget for peacebuilding and reconciliation mechanisms from the national to the community level to make all the peacebuilding and reconciliation activities effective, coherent and sustainable. To ensure these aspects of peacebuilding and reconciliation mechanisms at the community level, it is essential that the South Sudan Peace and Reconciliation Commission (SSPRC) function as the leading governmental institution. Following the formulation of a national strategy, the SSPRC should be reinforced to support the mechanisms at the community level, coordinate activities of all the peacebuilding actors, and have appropriate annual budget to sustain its and key peacebuilding mechanisms (the Peace Committee and the technical committee).

The mapping exercise found that currently UNDP is the only agency among the national and international peacebuilding actors that has been directly supporting the SSPRC. Before scaling up this support, it would need to gradually unite approaches of various donors in this area to make the Government aware of the optimization of the SSPRC is essential to build national capacities of handling communal conflict. Then, the support should be scaled up, first, to focus on the formulation of the national strategy that defines the mandate and the structure of the SSPRC and standardizes the mechanisms at the community level while UNDP with support of the donor community continuously sensitizes the Government on its roles and responsibilities for resolving communal conflict. Then, it is necessary to provide comprehensive support to build the capacity of the SSPRC at all levels. Following the development of capacities of the SSPRC, a coordination meeting among the peacebuilding actors should be held to open communications and exchange of information over their methods and approaches for support.

Correct understanding of the nature of communal conflict

To understand the nature of communal conflict in South Sudan, it is necessary to understand the anthropological nature of the South Sudanese. Their communal conflict is caused by struggles over scarce resources. They are water, grazing and arable lands, cattle, and others linked to natural resources. Therefore, some of the communal conflict emerges seasonally, and it is possible to anticipate a rise of tensions in advance at the community level. Because of this nature of conflict, however, a resolution of one communal conflict this year does not mean that a permanent resolution of the communal conflict or

a long-term settlement of the dispute. By nature, the same conflict is likely to emerge again the following year despite a peaceful resolution. For instance, the situation this year where a route for cattle migration identified through negotiations could be a totally different situation next year due to conditions created by nature or recent climate changes. It means that the communities would have to negotiate again to identify another route to avoid such communal conflict.

When the donor community decided to get engaged at the community level to support the Peace Committee or the technical committee, it determines the budget based on its activities for a year or two (probably three years). It is not foreseen that support for peacebuilding and reconciliation mechanisms that appears to incur relatively less costs could actually accumulate annually. Therefore, the mapping found that all the peacebuilding and reconciliation mechanisms supported by projects funded by the donors would be likely to break down as soon as the projects and the funding terminate. It is possible that the donors might not have a right approach to support the mechanisms through the appropriate budgeting and much longer-term project cycle because of their lack of proper understanding of the situation as well as the nature of conflict.

Joint conflict analysis and joint programming

As described above, various international and national peacebuilding actors carry out their projects to support peacebuilding and reconciliation mechanisms at the community level in various locations. The peacebuilding actors usually conduct their own conflict analysis (or situation analysis) or conflict mapping prior to launching their projects. Some community-level peacebuilding mechanisms also conduct their own conflict analysis or mapping. Thus, it is believed that a number of conflict and situation analyses exist in South Sudan. Regardless of the quality of analysis, some analyses focused on the national level, while others focused on the local level. The mapping found that most of the analyses have never been shared with other peacebuilding actors.

Not only to make peacebuilding and reconciliation mechanisms effective and to optimize the use of data to make support from the donors more efficient in the well-coordinated manner, it is critical to have a common understanding of the socio-economic and security situation at the local level. The mapping found that some peacebuilding actors feel they do not have enough data to intervene in certain localities, and most actors think that information sharing among the peacebuilding actors would be useful.   Thus, there should be a platform (forum) at each local level to share their conflict or situation analysis to have common and more profound understanding of the situation among relevant stakeholders. This can be started first only among the UN agencies, but it can be extended even with NGOs in the locality to encourage effective division of labor and avoid unnecessary duplication of support activities.

With effective support for the peacebuilding mechanisms to facilitate dialogue and freeze conflict or at least, defuse tensions, the communities face a real challenge of resolving root causes of conflict by technically improving the situation so that they can avoid recurrence of conflict. On the basis of joint analysis and common understanding of the situation, more joint programming can be promoted through efficient use of funds.   The mapping also found that while peacebuilding actors can support the mechanism to facilitate dialogue to mediate conflict, the capacity to resolve causes of conflict often cannot be mobilized at the same time.   Thus, in the support of peacebuilding and reconciliation mechanisms, a joint programming can be promoted in a sense of combination between one programme supporting capacity building and improving the function of the peacebuilding mechanism, and another

programme providing technical expertise for a resolution of conflict. With such joint programming, effectiveness of the peacebuilding mechanism can significantly enhance.

Network linking peacebuilding mechanisms, national peacebuilding actors and donors

Currently, a number of national and international peacebuilding actors function at different levels across the country. Peacebuilding mechanisms are often directly supported by national peacebuilding actors in localities with funds of international peacebuilding actors or donors. National peacebuilding actors have certain capacities of managing various activities including those for promoting social cohesion, socio-economic inter-dependency and psycho-social healing, but their partnership have been often limited as their communication capacities are limited.

To support peacebuilding mechanisms at the community level effectively, more transparent peacebuilding cluster should be developed. For this objective, communications among peacebuilding mechanisms, national peacebuilding actors and donors should be more fluid and open to identify the most optimal partners as soon as possible, and the network of national and international peacebuilding actors should be formed and formally shared among all the actors to allow them to freely contact each other.

Effective coordination

In line with formation of the network of the national and international peacebuilding actors both at the national and the local levels, there should be more active peacebuilding cluster coordination. Ideally, it should be conducted by the Regional Peace Coordinator of the South Sudan Peace and Reconciliation Commission (SSPRC) at the local level, but until its capacity is developed and the conducive environment is created with the active implementation of the peace agreement, it should be facilitated by one of the UN agencies in each locality.

Coordination does not mean "control" of all peacebuilding activities by an authority or one leading peacebuilding actor. Coordination should be considered as "a process" and "efforts for facilitation" to forge cooperative and productive collaboration among peacebuilding actors involved to avoid redundancy and repetition and aims at consideration and discussion among the actors for most efficient use of limited resources to generate best effect for beneficiaries at the national and the local levels. This space of coordination should be created based on trust and open communication among the peacebuilding actors and donors. Therefore, it requires "transparency of information" (sharing information of conflict analysis by each agency and sharing as much information as possible for decision making for their interventions at the community level) and frequent communication among the peacebuilding actors to correctly understand fast-developing situations in the field. Thus, presentation of the project profiles by each agency is never sufficient to fulfill these objectives. Among the UNCT, it is likely for the RC Office to take the lead to start the process at the national level to break silos of each agency. It can be replicated by one of the UN agencies at the local level. When coordination is expanded outside the UN system, it can be simulated by the UN body.

Coordination efforts have been made until now as a form of the cluster group at the national and the local levels, but its effect has been limited due to absence of the effective facilitator. Absence of the

Government (namely, the SSPRC) also makes the coordination more challenging in principle and implementation. Within the existing cluster, local-level objectives should be set among the members not only to know their activities but also to properly share responsibilities, and the members should discuss how to fill gaps, avoid redundancy and resolve challenges and problems based on conflict analysis shared to have common and better understanding of each locality.

These coordination efforts should be emphasized at the local/community level. All the information to be shared in the cluster group should be more concrete and the objectives of coordination should be clearly understood by the cluster members. Thus, actions to be taken by the cluster members for coordination should also be practical. The bottom-up approach of coordination (from the local to the national level) for each peacebuilding actor is encouraged. The peacebuilding actors can first apply most efficient use of resources and generate effective outcomes in cooperation with others to make peacebuilding mechanisms function effectively in the field. Then, they can reflect these practices in the field into their larger strategic and budget frameworks at the national level.

Conflict cluster system

Due to restructuring of the local administrative boundaries, the number of states in South Sudan has recently increased from 10 states to 32 states. The demarcation of new states was determined artificially based on political decisions, regardless of allocation of natural resources, including water, grazing and arable lands, which is the life line for the majority of the South Sudanese. It has been reported during the mapping that the new demarcation of states automatically created more new demarcation of counties, which has further resulted in causing a number of land-related communal conflict among communities. Thus, dividing the focus areas or prioritized areas of peacebuilding activities to reinforce community-based peacebuilding mechanisms or to resolve communal conflict along the demarcation of new states and counties does not have much sense as issues of conflict are likely to be positioned over these boundaries and capacities of the mechanisms should be reinforced based on communal conflict they would treat, not based on administrative jurisdictions where the local government has little influence. By approaching the conflict, based on conflict dynamics, UNDP established a concept of conflict clusters, based on localized conflict analysis of conflict actors and dynamics, to determine the types of intervention based on drivers of conflict since the drivers – natural resources, cattle raiding, traditional practices, and land-related conflicts – often locate beyond state and county boundaries (see Map).

The conflict cluster system is effective to focus on communal conflict as well as to determine the prioritized areas because the demarcation of new states did not change the allocation of natural resources, and when focusing on communal conflict, it is reasonable to focus on the allocation of natural resources to resolve the communal conflict. In South Sudan, drivers of conflict are closely linked to natural resources located between communities. The conflict drivers can be found between communities because they are also common interests and opportunities for livelihoods of the communities. Fair share of those natural resources can be eventually a solution to conflict.

Map: Conflict cluster system
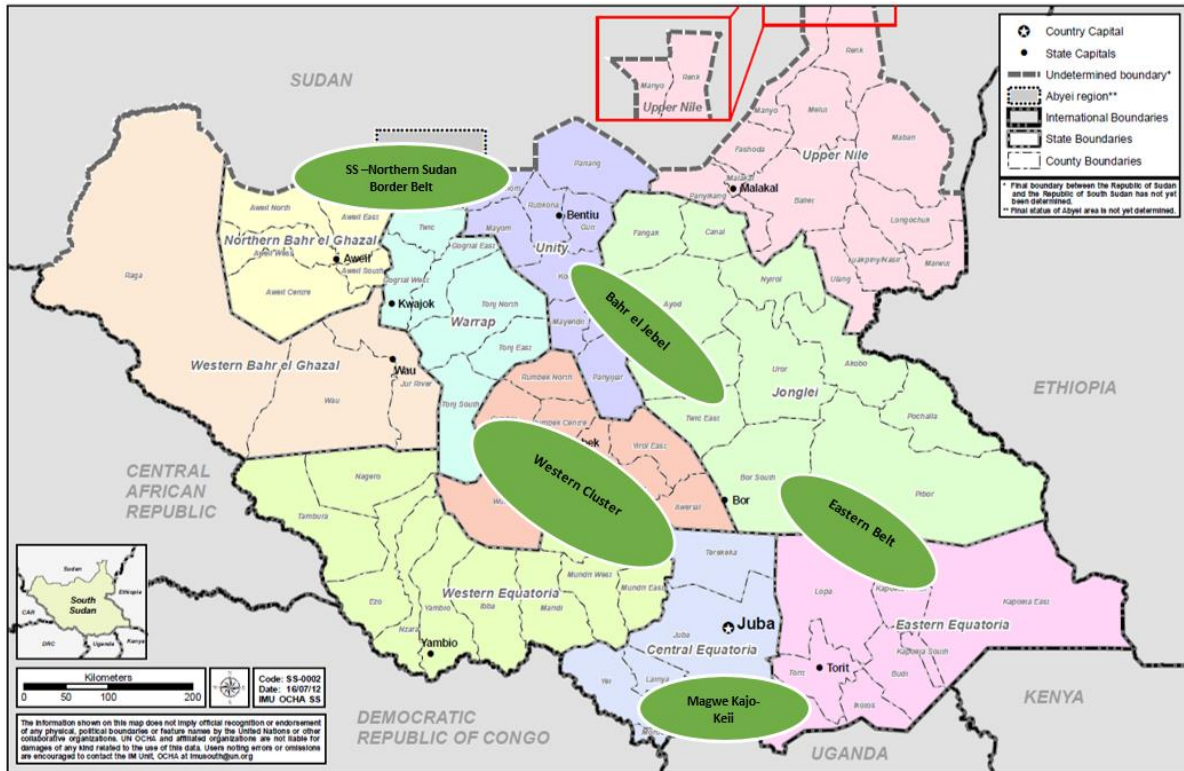
Therefore, dividing the focus area based on conflict drivers, instead of by state or country boundaries, is more realistic and effective to develop peacebuilding mechanisms or support a resolution of communal conflict in those areas.

Prioritization of the focus area – and mobile team for less prioritized areas

Considering a limited budget of the international donors for the development of peacebuilding and reconciliation mechanisms, whereas vast demands of support for peacebuilding and reconciliation mechanisms at the community level as well as for resolution of communal conflict, it would be necessary to prioritize some geographic areas over others to spend the scarce budget as efficiently as possible in South Sudan. With the formation of an effective cluster group of national and international peacebuilding actors at the national level, this question should be discussed. Based on a joint analysis contributed by various peacebuilding actors, the cluster group led by the South Sudan Peace and Reconciliation Commission would determine priority geographic areas to concentrate the efforts for a certain period of time. Based on the nature of communal conflict and experience of managing the communal conflict, the period should be at least for three years.

The prioritization would help peacebuilding actors focus on specific communal conflicts in certain geographic areas as South Sudan, a culturally and ethnically diverse country, has complex communal dynamics across the country. By doing so, it would be possible for various peacebuilding actors with different niches to use their expertise most effectively to consolidate the capacities of the peacebuilding

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[50] Inserted from the UNDP project document: Peace and Community Cohesion Project (PaCC)

mechanisms to become more sustainable. Second, the prioritization would help peacebuilding actors economize their budget by avoiding any duplication of support activities. According to the mapping exercise, the budget for supporting peacebuilding mechanisms at the community level ranges mostly between some 200 – 500,000 USD per year, per agency, and this would be sufficient to provide a number of supports at the community level.

Through the prioritization and efficient use of the budget, it would also allow peacebuilding actors to allocate a remainder of the budget to jointly form a mobile team of peacebuilding actors to support peacebuilding and reconciliation mechanisms outside the prioritized areas. Through a mobile team, it would allow the peacebuilding actors to combine their capacities to tackle certain needs to improve the mechanisms or challenges of root causes of communal conflict as requested to the team.

Remuneration to the Committee members

The mapping found that the Peace Committee (PC) and the technical committee (TC) are effective mechanisms to resolve communal conflict through peaceful dialogue in many cases. However, those impacts are owing heavily to capacities of the respected members who act as neutral facilitators of dialogue between conflicting parties. Traditional leaders, religious leaders, women, youth representatives and other community leaders selected to become the members of the PC and TC currently dedicate their significant amount of time as volunteers. It means that their economic life, where many of them live day to day in South Sudan, to support their families has been considerably sacrificed.

The PC and TC members' work does not only consume time but also resources. For example, because of extreme poverty many South Sudanese face in communities of remote areas, when they visit conflicting parties in the remote areas to facilitate dialogue, they have to take some basic supplies including food and water just to start discussions on communal conflict.[51] When the conflicting parties are hungry and thirsty, they cannot discuss peace. However, this simple rule also has to be applied to the PC and TC members.

Since the PC and TC members' post are respected and honored within their communities, the members are diligently dedicated to their work. Some of them spend overnight to contact all conflicting parties from one place to another during the process of negotiation, sacrificing a large part of their lives.[52] While they work as the PC and TC members, they sacrifice their private lives, and in South Sudanese context, it is considered significant as nothing guarantees their everyday lives for their own families. The mapping exercise acutely found their frustration and dilemma with the current situations. With these conditions continued, it is likely that mechanisms of the PC and the TC one day would collapse as the members lose their motivation to continue working in these committees. If the PC and the TC lose those key stakeholders, the Committees also lose their influence to mediate communal conflict. To sustain the mechanisms where they function properly for a long term, their remunerations as well as activity costs should be properly budgeted by the donors supporting these mechanisms at the community level.

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[51] Interview with the PC members in Yambio

[52] Interview with the PC members in Aweil

Integration of psycho-social healing in every support programme

One of the biggest challenges the South Sudanese face in the peacebuilding process is their trauma following more than 50 years of violent conflict. This trauma has been affecting negatively a number of South Sudanese to get engaged in socio-economic activities for recovery and development, and it has been a mental block against their active participation in their every-day lives. The mapping clearly identified the needs of psycho-social trauma healing, which was stated during the interviews and focus group discussions with national and international peacebuilding actors.

Despite high demands for the trauma healing, this area has been neglected because most do not have strong interest in working in this area due to the difficulty of fundamentally understanding trauma and its symptoms, identifying trauma patients from the mass, allowing access to them for treatment and measuring impact of the healing process.[53] Thus, South Sudan currently has very few professionals who can treat trauma patients, and the work for healing is mainly relying on religious workers.

Facing the dilemma of necessities and difficulties[54], support for the peacebuilding mechanisms could have an opportunity to open up this healing process. Despite the challenges stated above, by integrating mandatorily the healing component in every project to support peacebuilding and reconciliation mechanisms as well as to promote social cohesion and inter-dependency of communities as a first phase of activities, it could accumulate positive social impacts in a long run rather than ignoring this aspect of social challenges.

More conflict sensitive and preventive approach than conflict management approach to be cost-efficient

The mapping exercise found that activities of some peacebuilding actors tend to focus on capacity building of working groups (equivalent to the Peace Committee) on conflict sensitivity, conflict prevention as well as general knowledge for peaceful co-existence, while others focus on capacity building of the Peace Committee on conflict management and supporting actual activities for conflict resolution. Those two institutions, the Peace Committee and the working group, simultaneously exist in a small community[55], working towards the same objectives. However, in the structure with the South Sudan Peace and Reconciliation Commission on the top, the two institutions are competing for their superiority in the community without coordination and communication. It is anticipated that a parallel structure of peacebuilding activities can be built in the same community after some time, and one of the institutions might be abandoned in the end. Both approaches are deemed necessary to mitigate communal conflict and reduce tensions at the community level in South Sudan. The former is mainly composed of awareness-raising and sensitization of the population, trainers and community leaders. The latter is facilitation of dialogue, confidence building, technical support to resolve conflict. Therefore, if cost comparison of both approaches is made, a clear difference would be presented, and the cost-efficient

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[53] Interview with the Self-Help Women Development Association in Yambio

[54] The needs are clearly identified in Chapter V of the Agreement on Resolution of the Conflict in the Republic of South Sudan (ARCSS), and the Technical Committee in charge of the National Consultation Process for the establishment of the Commission for Truth, Reconciliation and Healing (CTRH) was launched on 15 December 2016. Since then, training of the Technical Committee has been conducted despite little progress of overall transitional justice process: http://www.ss.undp.org/content/south_sudan/en/home/presscenter/pressreleases/2017/08/25/technical-committee-for-the-commission-for-truth-reconciliation-and-healing-completes-training-in-conducting-inclusive-consultations/

[55] In case of Yambio

institution is likely to survive. Based on only cost consideration, a budget applied for facilitation of dialogue and conflict resolution of communal conflict in one location can cover conflict prevention sensitization activities by the same peacebuilding mechanism in at least two more locations. Currently, little coordinated, numerous peacebuilding actors carry out support activities across the country, and this type of situation is expected to be found in various communities of the country.

Both peacebuilding actors address relevant challenges existing in communities of South Sudan. While communal conflict is flaring up, it is not reasonable just to sensitize the population towards peaceful behaviors. However, under the current modalities of support for peacebuilding mechanisms, it is evident that very few peacebuilding and reconciliation mechanisms have capacities of being sustainable for a long time without technical and financial support from the donors. Therefore, the most desirable approaches of support for peacebuilding mechanisms can change depending on the security and socio-economic situations of the time, and division of labor and optimal approaches should be discussed among the donor community with coordination by the South Sudan Peace and Reconciliation Commission (SSPRC).

At the time of the mapping exercise, it is still too early to find a significant impact of the preventive activities by peacebuilding mechanisms, and capacities of the SSPRC is too limited to lead the coordination. This discussion, however, needs to be continued among the peacebuilding actors in South Sudan.

Referral system of the traditional, religious and community leaders in South Sudan

Roles and responsibilities of the Peace Committee, the technical committee and the Inter-Church (Faith) Committee, effects of the Peace Conference at the community level have been clearly recognized as effective tools for peacebuilding and reconciliation. However, essence of the peacebuilding and reconciliation mechanisms in South Sudan rests in capacities of influential individuals in each community. Following more than 50 years of violent conflict, communities rely on those respected individuals who can be approachable to all conflicting parties and discuss and negotiate with absolute trust of the populations. Experience of supporting peacebuilding and reconciliation mechanisms proved that without participation of those individuals, it is not even possible to facilitate dialogue and eventually find a resolution to communal conflict. Therefore, when it comes to communal conflict in a certain location, the international peacebuilding actors as well as donors must know to whom we should turn in these communities.

To act against time-sensitive, looming communal conflict, the international peacebuilding actors must act fast to help peacebuilding mechanisms immediately respond to the situation. By establishing a referral system of community leaders (traditional chiefs, religious leaders, etc. whom communities recognize), the initial stage of intervention can be expedited, and the international peacebuilding actors know whom they should empower and how to establish a network of collaboration by national and international peacebuilding actors around the pivotal individuals to support the mechanism at the community level.

ii)   Recommendations

Based on lessons learned of the mapping exercise, below are some key recommendations. The recommendations of the mapping exercise are designed for the UN Country Team that are considering supporting peacebuilding and reconciliation mechanisms at the community level as described in this report. As recommendations are designed, implementation of the recommendations is also encouraged collectively by the UN Country Team, but roles and responsibilities of each agency, modalities of joint

programming and use of the joint budget, etc. should be further discussed. If and when the national political process allows the peace agreement to be carried out effectively, reinforcing capacities of the Government to lead and coordinate the peacebuilding process would become possible to extend collaboration of activities not only among the UN Country Team, but also with national and international NGOs.

SHORT-TERM APPROACH	
Better collaboration with joint analysis and programming	- Promote better understanding of South Sudanese communal conflict that is reflected on the budgeting of support (by each agency or for example, the UN joint programming framework) for peacebuilding and reconciliation mechanisms at the community level - Implement joint conflict analysis and joint programming to support peacebuilding mechanisms for facilitation of dialogue and provision of conflict resolution - Organize an effective coordination mechanism of peacebuilding actors at the local and the national levels
Improved communication	- Build a better network of peacebuilding and reconciliation mechanisms at the community level and national and international peacebuilding actors at national level
More practical and cost-efficient approach	- Adopt the conflict cluster system - Prioritization of areas of concentration by using the conflict cluster system - Create a mobile team of support for areas outside the prioritized areas - More conflict preventive approach than conflict management approach
Improved support for community peacebuilding mechanisms	- Provide remuneration to the committee members at the community level
Improved programme substances	- Integrate psycho-social healing in every peacebuilding project - Create the referral system of key stakeholders at the community level - Develop a programme focusing on developing women-led peacebuilding activities at the community level
LONG-TERM APPROACH (If the National Political Process allows…)	
Reform of peacebuilding structure for sustainability	- Concentrate capacity building support for the South Sudan Peace and Reconciliation Commission - Formulate the National Peacebuilding Strategy with endorsement of the Government and national and international peacebuilding actors - Establish the organigram of the peacebuilding architecture of all levels including the South Sudan Peace and Reconciliation

	Commission at the national level and peacebuilding mechanisms at the community level
Improved programme substances	- Plan and implement a trauma healing drive at the national level

5 | CONCLUSIONS

Community-based peacebuilding and reconciliation mechanisms in South Sudan have a variety of types that are ingrained to its own culture, functioning with the lead and facilitation by traditional and religious leaders, etc. based on their own human relationship of trust and handling conflict deeply linked to their life style in the struggle for scarce resources. That is why these mechanisms emerged in long South Sudanese history, developed in their own way, managed to resolve communal conflict through dialogue and consensus of the community members. The long-lasting violent civil war and changing vectors of civilian life after independence of 2011 accompanied by more challenges due to climate changes, these mechanisms now needs much technical and financial support to control socio-economic instability at the community level.

Since the independence of South Sudan, development support from the international community was once aimed at the Government of South Sudan to build the newest nation in the world, but it has been stumbled due to fragile peace over recurring fights against the rebel groups and heavy corruption within the Government. With lost confidence in the Government, the international community gradually turned their eyes to the local communities to channel humanitarian and development support. Thus, expectation of the international community to the local communities grew rapidly to expand a momentum for bottom-up peacebuilding.

Despite extreme poverty at the community level, communities with traditional peacebuilding architecture made efforts to move steps forward and managed to come up with some successes. The international support to community-based peacebuilding mechanisms have been provided, but the current cycle of support will run out soon without certainty until a next donor picks up the project. This inconsistency of international support apparently due to lack of proper understanding of the nature of communal conflict in South Sudan left the mechanisms uncertain for their future. Simultaneously, without the lead of the Government, sustainability of the peacebuilding mechanisms at the community has not been considered seriously, and the international community approached randomly only to respond needs of some communities.

Although efforts to prevent, manage and resolve communal conflict are essential to maintaining peace in South Sudan, but legacy of civil war left more complex challenges within communities. Communities that seems peaceful have hidden challenges of social cohesion, inter-dependency and peaceful co-existence. These challenges are integrated in people's social behaviors and everyday livelihoods. Before reaching this stage, some of them even need trauma healing to overcome psychological difficulties. Efforts focusing on these aspects are not only development efforts but also development of a sound socialization process. It is critically important that the international support take these aspects into consideration to make development process more speedy and effective in South Sudan.

At this juncture of challenges surrounding the peacebuilding process and mechanisms in South Sudan as well as planning next phase of peacebuilding support with more effectiveness, the UN Country Team as part of national and international peacebuilding actors must make following steps carefully, because the

amount of time and resources allowed to spend for peacebuilding is limited and even more scrutinized by all the stakeholders as peace in South Sudan is at stake towards the end of the transition this year. Now, a new thinking of peacebuilding support is requested, which is more carefully and seriously coordinated, more cost-efficient in every aspect of the programming, and more forward-looking so that the community-based peacebuilding and reconciliation mechanisms will become one day self-sufficient and sustainable to manage and prevent communal conflict by the South Sudanese themselves.

6 | ANNEXES

Annex 1) Table: Support Activities by Organization and Location

Organization	Location	Supported mechanisms
UNDP	Jonglei, Eastern and Central Equatoria, Northern and Western Bahr el Ghazal, Lakes and Western Equatoria, Abyei AA, Unity, Upper Nile, Warrap	Peace Committee Activities for social cohesion and inter-dependency
UNESCO	Juba, Rumbek, Wau, Torit, Yambio, Yei and its border area, Tonj, Pibor, Bor, Magwi	Peace education Community radio
IOM	Malakal, Bentiu, Wau	Peace Committee Activities for social cohesion and inter-dependency
UN Women	Central Equatoria, Eastern Equatoria, Warrap, Lakes	Peace education (women empowerment) Activities for social cohesion and inter-dependency
FAO	Abyei, Northern Bahr el Ghazal, Warrap, Maban and Renk, Lakes and Western Equatoria States, Torit and Kapoeta, Jonglei	Technical committee
UNMISS Civil Affairs	Across the country	Peace Committee Peace Conference Activities for social cohesion and inter-dependency
South Sudan Council of Churches	Across the country	Inter-Church (Faith) Committee Peace Committee
AMA	Southern Unity (Nyal, Ganylel), Eastern Lakes, Bentiu, Terakeka, Yei	Peace Committee Activities for social cohesion and inter-dependency

Bil Tong Youth Peace Forum	Aweil	Peace Committee
Christian Aid	Northern Bahr el Ghazal, Unity	Peace Committee Peace education Activities for social cohesion and inter-dependency
DRI	Bentiu, Rubkona, Nimule	Peace education (Public sensitization, peace training)
ED - IPCA	Terakeka, Lainya, Yei	Peace Committee Activities for social cohesion and inter-dependency
HARD	Aweil	Peace Committee Technical committee
HeRY	Aweil	Peace Committee
IDO	Juba	Activities for social cohesion and inter-dependency
MAYA	Western Equatoria	Activities for social cohesion and inter-dependency (Sports, Trauma healing)
Norwegian Church Aid	Eastern Equatoria Greater Jonglei	Peace Committee Activities for social cohesion and inter-dependency
Rural Development Action Aid (RDAA)	Yambio	Activities for social cohesion and inter-dependency
SAFERWORLD	Juba, Torit, Yambio, Bor, Rumbek, Kuajok, Wau, Aweil	Peace Committee Peace education
SHWDA	Western Equatoria	Activities for social cohesion and inter-dependency
SPIDO	Juba, Bor, Mundri, Nimule, Wau	Peace Committee
SMARD - ED	Eastern Lakes (Yirol, Tali)	Peace Committee Peace education (conflict management)

WAV - ED	Greater Lakes (Rumbek, Wullu), Western Equatoria (Mvolo), Western Bahr el Ghazal	(Women-led) Peace Committee Activities for social cohesion and inter-dependency

These support activities are normally carried out in collaboration with other partners.

Annex 2)   Persons Interviewed and Participants of Focus Group Discussions

UN

Stella Folasade Abayomi	Team Leader	UNMISS Civil Affairs - Yambio
Sardar Umar Alam	Head of Office	UNESCO Juba
Guang Cong	Director	UNMISS Civil Affairs
Marco De Gaetano	Natural Resource Management Officer	FAO Juba
Arshad Khan	Country Programme Manager	UNEP Juba
Eugene Nindorera	Director	UNMISS Human Rights
Julia Tope Odumuyiwa	Peacebuilding Specialist	UNDP Juba
Priscila Scalco	CCCM Programme Coordinator	IOM Juba
Yadel Sirak	Acting TRD Coordinator	IOM Juba
Pierre Vauthier	Deputy Representative	FAO Juba
Judy Wakahiu	Project Manager - PaCC	UNDP Juba
Lansana Wonneh	Deputy Country Representative	UN Women Juba
Yath Awan Yath	National Conflict Advisor	UNDP Juba

Government

William Kolong	Regional Peace Coordinator	South Sudan Peace and Reconciliation Commission - Aweil
Hon. Chuol Rambang Luoth	Chairperson	South Sudan Peace and Reconciliation Commission - Juba
Benty Martin Manyuriko	Senior Peace Monitor	South Sudan Peace and Reconciliation Commission - Yambio

NGOs

Yohana Akol		HARD - Aweil
James M. Apugi		WAV - ED - Juba
Bol Aher Arol	Director	Bil Tong Youth Peace Forum - Aweil
Mawien Ayom		HeRY - Juba
James Baak		SMARD - ED - Juba
Isaac Bwire		SPIDO - Juba
Natalia Chan		Christian Aid - Juba
Augustino Deng	Executive Director	SSYPADO - Juba
Joseph Dimber	Programme Development Manager	ED – IPCA - Juba
Joseph Edward		ED - IPCA - Juba
Joseph Gbundu		DRI - Juba
David Gdema		SCPD - Juba
Adam Labaha Jamy		MAYA - Juba
Rev. John	Executive Director	RDAA - Yambio
Martina Kani	Project Coordinator	SAFERWORLD - Yambio
Ngror Bahnguot Hajang	Programme Officer	PIDO - Juba
Nancy Kodoki		FACE - SS - Juba
Tai Makiew	Peacebuilding Project Officer	IDO - Juba
Ajak Manguak		COPAF - Juba
Jasmine Kuong Minrew	Social Justice Assistant Officer	AMA - Juba
Benjamin Majok Mon	Area Project Manager	SAFERWORLD - Juba
Fiona Namiyingo		OSSIL - Juba
Bulis Nguak	Programme Manager	HeRY - Aweil
Kerubino Pow	Executive Director	PIDO - Juba
Michael Biohak Thot	Programme Manager	IDO - Juba
Emmanuel Wanga	Coordinator	RDAA - Yambio
Grace William	Executive Director	SHWDA - Yambio
Ayen Aleu Yel	Head of Programmes	Norwegian Church Aid - Juba

OTHERS

Rev. Modi Angelo	Chairperson	County Peace Committee - Yambio
Del Ding Del	Traditional Chief	Achana - Aweil
Signe Gilen	Minister Counsellor	Embassy of Norway
Rev. Mathel Angop Gop		Inter-Faith Committee - Aweil
Ferdinand von Habsburg-Lothringen	Senior Advisor	Embassy of Switzerland
Kon Uguak Kon	Traditional Chief	Aroyo - Aweil
Garang Garang Ngor	Deputy Head	Greater Gumjuer Peace Committee - Aweil
Anna Rowett	South Sudan Programme Manager	Rift Valley Institute - Juba
Thomas Thiel Thiel	Secretary of Finance	Greater Gumjuer Peace Committee - Aweil
Upieu Ajiing Upeiu	Paramount Chief	Aroyo - Aweil
Rev. Wilson	Secretary	County Peace Committee - Yambio

Annex 3) Questionnaire for the mapping

Mapping of Community-based Peacebuilding and Reconciliation Mechanisms in South Sudan QUESTIONNAIRE
NAME OF THE YOUR ORGANIZATION:
TITLE OF THE PROJECT/ACTIVITIES:
TYPE OF THE YOUR ORGANIZATION: 1. GOVERNMENTAL 2. UN 3. INTERNATIONAL/REGIONAL ORGANIZATION 4. INTERNATIONAL NGO 5. LOCAL NGO
TYPE OF THE MECHANISM USED 1. PEACE COMMITTEE 2. DIALOGUE FACILITATION 3. PEACE CONFERENCE 4. EARLY WARNING 5. STATE ENGAGEMENT 6. CIVIC ENGAGEMENT 7. FAITH BASED 8. TRADITIONAL 9. OTHERS
GEOGRAPHICAL AREA OF ACTIVITIES (WHICH STATE/CITY?):

ISSUES DEALT IN YOUR INTERVENTION:

1. RESETTLEMENT AND REPATRIATION OF RETURNEES AND INTERNALLY DISPLACED PERSONS (IDPs)
2. CONFIDENCE BUILDING MEASURES VIS-A-VIS STATE ADMIN/SECURITY FORCES
3. ANTI-CORRUPTION
4. FAIR RESOURCE MANAGEMENT (EMPLOYMENT, RIGHTS TO LAND, BENEFITS OF DEVELOPMENT)
5. LAND OWNERSHIP
6. WATER RESOURCES MANAGEMENT
7. MANAGEMENT AND DEVELOPMENT OF AGRICULTURE, LIVESTOCK, WILDLIFE, FISHERIES AND TOURISM
8. ENVIRONMENTAL PROTECTION
9. REVENUE COLLECTION AND ALLOCATION
10. PRIVATE SECTOR DEVELOPMENT
11. TRANSITIONAL JUSTICE, HEALING, PROSECUTION
12. RULE OF LAW AND JUSTICE
13. CONSTITUTIONAL MAKING
14. CONFLICT MEDIATION AND RESOLUTION
15. YOUTH EMPOWERMENT
16. WOMEN, GIRLS EMPOWERMENT
17. SOCIAL COHESION
18. OTHERS

BUDGET

PERIOD

THEORY OF CHANGE OF THE PROJECT/ACTIVITIES

1. RELEVANCE

Relevance concerns the extent to which a development and peacebuilding initiative and its intended outputs or outcomes are consistent with national and local policies and priorities and the needs of intended beneficiaries. Relevance also considers the extent to which the initiative is responsive to human development priorities of youth and gender empowerment and equality. Relevance concerns the congruency between the perception of what is needed as envisioned by the initiative planners and the reality of what is needed from the perspective of intended beneficiaries. It also incorporates the concept of responsiveness— the extent to which the implementing organization was able to respond to changing and emerging development priorities and needs in a responsive manner. An essential sub-category of relevance is the criteria of appropriateness, which concerns the cultural acceptance as well as feasibility of the activities or method of delivery of a development initiative.

QUESTIONS & SUB-QUESTIONS

Q.1.1. To what extent do your organization's support interventions respond to the priorities outlined in national strategy for peacebuilding/reconciliation?
► What is the legal basis for implementing your project/activities?
► Are a national strategy and a national budget available for your project/activities?
► Is there an MOU between your organization and the Government?

► How does the national strategy for peacebuilding influence your project/activities?
► What was the impact of your project/activities through community-based implementation?

Q.1.2. How well do programming and implementation modalities match the needs of the population (beneficiaries) at the community level?
► What influenced your decisions on where, how and to what extent to engage in the project/activities? Was the decision discussed with relevant stakeholders?
► Was a needs assessment conducted before launching your intervention? Was the Government involved at this stage?
► Are any vulnerable groups specifically targeted by your interventions?
► To what extent were ideas of beneficiaries integrated in your intervention?
► To what extent were youth, women and girls targeted by your intervention?

Q.1.3. What was the relevance of your intervention to other national priorities of peacebuilding/reconciliation? How were the cross-cutting issues of gender equality, youth participation, capacity building promoted in your intervention?
► Were synergies established between your intervention and other peacebuilding components? If so, what was the added value of your intervention?
► How were gender equality and youth empowerment mainstreamed across your intervention?
► Have your interventions utilized existing local capacities of beneficiaries and stakeholders to achieve the results? How were their capacities strengthened?
► How was the local ownership ensured?

2. EFFECTIVENESS

Effectiveness is a measure of the extent to which the initiative's intended results (outputs or outcomes) have been achieved or the extent to which progress toward outputs or outcomes has been achieved.

QUESTIONS & SUB-QUESTIONS

Q.2.1: How are the outputs emerging through your interventions?
► What are the outputs concretely, and how are they impacting on peacebuilding at the community level?
► Are the outputs emerging as you expected? If so (if not), what do you think is the key?
► What is most appreciated by beneficiaries/stakeholders?
► Do you think your intervention can expand impact if it's continued further?
► To what extent have your interventions addressed the themes you are dealing with?

Q.2.2: What results (quantitative and qualitative) were achieved in each phase of your interventions vis-à-vis peacebuilding/reconciliation?

PHASE 1: BEFORE THE PROJECT/ACTIVITIES
► Were the population and local authorities/stakeholders informed about the launch of the project/activities in an appropriate and timely manner?
► Were sensitization of the population/beneficiaries effectively conducted? Were concerns of the issue addressed? Were methodologies of the project/activities clearly explained?
► Were specific trainings for the project/activity staff organized? (conflict sensitivity, gender/youth rights…)
► Was baseline assessment conducted?

PHASE 2: DURING THE PROJECT/ACTIVITIES

- ► How many stakeholders were involved?
- ► How many beneficiaries were involved? Which methodology was utilized?
- ► Were the activities culture, language, gender, ethnicity, age, etc. - sensitive?
- ► Were any specific mechanisms put in place for the project/activities?

  PHASE 3: AFTER THE PROJECT/ACTIVITIES
- ► Was an impact-assessment conducted?
- ► Were mechanisms in place properly maintained (or permanently institutionalized) and continuously functioning?
- ► Were mechanisms financially still viable?

Q.2.3: Were planning and monitoring procedures appropriate to achieve results and ensure accountability?
- ► Is a clear results framework, targets, indicators and risks analysis available? How were baseline data and indicators identified?
- ► What monitoring tools are available?
- ► Are any partners involved in monitoring activities?
- ► Is there a system in place for monitoring? Is feedback from beneficiaries collected to assess needs and adjust services accordingly?

Q.2.4: What were the advantages/obstacles for peacebuilding/reconciliation identified during the project/activities?
- ► How do you think you can build upon or replicate the achievements?
- ► How can the shortcomings be overcome?
- ► What are the lessons learned?
- ► Were there any unanticipated events, opportunities or constraints?

3. EFFICIENCY

Efficiency measures how economically resources or inputs (such as funds, expertise and time) are converted to results. An initiative is efficient when it uses resources appropriately and economically to produce the desired outputs. (…)It is also important to assess how the partnership strategy has influenced the efficiency of the initiatives through cost-sharing measures and complementary activities.

QUESTIONS & SUB-QUESTIONS

Q.3.1: Has the intervention been implemented within its cost estimates and cost-effective?
- ► Has there been over expenditure or under expenditure of your interventions? Were sufficient resources allocated for your interventions?
- ► Will the project/activities require more budgetary support to continue? Have the project/activities managed to secure funds for future? Have the project/activities built mechanisms for cost recovery?

Q.3.2: Have you promoted a partnership strategy to implement the project/activities? If so, was it effective and appropriate for peacebuilding/reconciliation?
- ► What type of partnerships?
- ► What are the strength and advantage of the partnerships?
- ► Does your organization have comparative advantages and are these reflected in the partnerships (such as division of responsibilities)?
- ► Has the development of partnerships contributed to peacebuilding/reconciliation at the community level?

Q.3.3: What effect did your interventions have on the quality of the project/activities in terms of programming, delivery and monitoring of results for peacebuilding/reconciliation?
► Were the project management structure and the administrative modalities appropriate and effective?

4. SUSTAINABILITY

Sustainability measures the extent to which benefits of initiatives continue after external development assistance has come to an end. Assessing sustainability involves evaluating the extent to which relevant social, economic, political, institutional and other conditions are present and, based on that assessment, making projections about the national capacity to maintain, manage and ensure the development results in the future.

QUESTIONS & SUB-QUESTIONS

Q.4.1: To what extent were sustainability considerations taken into account in the design and implementation of interventions?
► Were exit strategies of your interventions appropriately defined and implemented?
► What steps were taken to ensure that the effects of the interventions would contribute to peacebuilding/reconciliation at the community level?

Q.4.2: How were different stakeholders engaged in designing, monitoring and implementing the project/activities?
► Has your organization promoted and facilitated the coordination among local actors (authorities, leaders, women, youth, etc.)? Any problems or challenges?
► Have any linkages been established between your interventions and the existing mechanisms?

Q.4.3: To what extent were your interventions taken into account as a factor to build peacebuilding/reconciliation mechanisms at the community level for a longer term?
► Have your interventions been institutionalized or developed into a more sustainable/innovative mechanism?
► Have you opened a forum to discuss the sustainability of your interventions at the community level?

5. IMPACT

Impact measures changes in human development and people's well-being that are brought about by development initiatives, directly or indirectly, intended or unintended.

QUESTIONS & SUB-QUESTIONS

Q.5.1: What changes did your interventions bring for beneficiaries in terms of peacebuilding/reconciliation at the community level? Are any concrete data (disaggregated by age, gender and other categories) available?

Q.5.2: What changes did your interventions bring for stakeholders at the community level in terms of making them more effective in peacebuilding/reconciliation? Are any concrete data (disaggregated by age, gender and other categories) available?

This questionnaire was developed based on "*Handbook on Planning, Monitoring and Evaluating for Development Results*", UNDP, 2009

Annex 4) Example of a resolution by a Peace Committee

Resolutions and Recommendations of Dinka Malual and Rezeigat

توصيات و مقررات مؤتمر دينكا ملوال والرزيقات

2018 Pre-Migration Conference

مؤتمر ما قبل الترحال السنوي لعام 2018م

Held in South Sudan Hotel in Nyamlel Gumjuer Centre County

المكان : فندق جنوب السودان-نياملیل

Lol State

مقاطعة قوم جويرالوسطي بو لاية لو ل

The Republic of South Sudan

جمهورية جنوب السودان

Feb 2nd – Feb 3rd, 2018

فى الفترة من 2 فبرير الى 3/فبرير2018م

Preamble:

This agreement is between Dinka Malual of Lol State in the Republic of South Sudan and Rezeigat of Eastern Darfur of the Republic of Sudan as

الدباجة -:

هذه الاتفاقية بين دينكا ملوال بولاية لول فى جمهورية جنوب السودان والرزيقات فى ولاية شرق دارفور التى تقع فى جمهورية السودان .

Necessitated by their mutual needs for water, pasture, trade and fishing;

استوجبت ضروريات الحياة المتمثله فى الماء والمرعى والتجارة وصيد الاسماك

Reminded of their common border, shared resources, friendship, geographical proximity,

التذ كير بالحدود المشتركه والمصادر الحياتيه المشتركه والصداقه والقرب الجغرافى.

Mindful of their historical bonds, and an ancestral links, independence and benefit of peace and cooperation,

منتبهين الى روابطهم التاريخيه وصلاتهم السلاليه واستقلال منفعة السلام والتعاون .

Encouraged and supported by political will of the governments of the Republic of South Sudan and Sudan and appreciating generous and continued support by the UNDP, UNMISS, FAO, Dinka Malual Rezeigate Communities

بتشجيع ودعم من الارادة السياسيه لحكومتى جنوب السودان و السودان و تقديرالدعم المالى من قبلمنظمة الامم المتحدة للتنمية ومنظمة الاغذية و الزراعية العالمية و بعثة الامم المتحدة بجنوب السودان و مجتمعي دينكا ملوال و الرزيقات .

The Dinka Malual and Rezeigat delegates to the 2018 Pre-Migration Peace Conference met in Gum juer Centre County (Nyamlel) in Lol State for two days conference from Feb 2nd – Feb 3rd, 2018, having reviewed and deliberated over 2017 Pre-Migration resolutions and recommendations, agreed on the following resolutions and recommendations:

مندوبو دينكا ملوال والرزيقات اجتمعوا فى مؤتمر الهجرة للعام 2018م فى نيام ليل بمقاطعة قوم جوير الوسطى لمدة يومين 2 –الى3/فبراير/2018م بعد ان تفاكروا وراجعوا مقررات الموتمر ما قبل الترحال السابق للعام2017مواتفق الطرفان على الاتى :

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RESOLUTIONS AND RECOMMENDATIONS:

مقررات وتوصيات الموتمر

Resolutions: مقررات:

1. The migration period and movement of Rezeigat from Eastern Darfur (Al Dhein) to South Sudan shall start from first week of February to first week of June upon the delay of rain fall. Prior to their arrival and departure, Rezeigat nomads shall give three weeks' notice to the host community, local government, joined peace committee and courts. .

علي رعاة الرزيقات الدخول الي مناطق جنوب السودان بماشيتهم في اول اسوع من شهرفبراير ثم يعودون الي مناطقهم الاصلية في اسبوع الاول من شهر يونيو عند هطول الامطاروبتم هذا باعلاغ رسمي للمجتمعات المستضيفة والسلطات المحليةولجان السلام و المحاكم المشتركة وارجاع المخالفين لديارهم

2. Rezeigat Pastoralists and Traders crossing into South Sudan shall come with no arms and the government of South Sudan shall provide full security and protect their properties.

يجب علي رعاة والتجار الرزيقات عدم حمل السلاح عند دخولهم المناطق الحدوديةالجنوب السودان وعلي حكومة جنوب السودان حماية وتوفير الامن لهم ولممتلكاتهم

3. All cattle entering the Republic of South Sudan ought to be vaccinated at the entry points by relevant governmental and none-governmental agencies to prevent disease transmission.

يجب تطعيم جميع مواشي الرزيقات عند دخولهملاراضي جنوب السودان من قبل حكومة جنوب السودان والمنظمات الغير الحكومية وذلك منعا لنقل الامراض بين الجانبين

4. Rape is prohibited. Anyone who violates will be penalized by paying 15 head of cattle and a fine 20,000 SSP or their equivalent in Sudanese pounds (SP).

منع عملية الاختصاب منعا باتا . ويعاقب مرتكبي الجريمة بخمسة عشر راس من بقر و غرامة مالية قدرها عشرين الف جنيه جنوب السودان او ما يعدلها بعملة السودان

5. Burning of grass/bushes, naming and re-naming of places, marking and cutting of trees are categorically prohibited

يمنع حرق الحشائش و الغابات ,والقطع الجائرللا شجار وعدم تسمية المناطق بتسميات اخري

6. Rezeigat pastoralists are prohibited to herd their cattle on the host Communities' residential areas and farms. Any claim of destruction of property by cattle shall be duly assessed by joined peace committees, courts and local government authorities for compensation proven.

علي رعاة الرزيقات عدم رعي مواشيهم في المناطق المزروعة لدينكا ملوال و ذلك تفاديا لتلف المحاصيل.و اي تلف للمزارع يجب ابلاغها للجان السلام والمحاكم المشتركةللتعويض المناسب.

7. Illegal checkpoints should be discouraged by both sides to allow free movement of both traders and pastoralists.

عدم تشجيع البوابات الغير الرسمية من كل الطرفيين والسماح للحركة التجارية والر عي دون قيود .

8. Buying and selling of cattle or goats shall be properly documented by Rezeigat and Dinka Malual chiefs, Peace Committee and other local government authorities to settle any dispute

عند بيع وشراء الابقار والمواشي يجب تقديم الاورارق الثبوتية لدي لجان السلام والسلطات المحلية وذلك

للتاكد من شرعية البيع والشراء .

9. Unintentional killing, the blood Compensation shall be **31**head of cattle or its equivalent. Intentional killing is **41**head of cattle or its equivalent. The compensation should be paid promptly under the guidance and coordination of peace committee, Joint Chief Courts and local Government authority.

اتفق المؤتمرون بان تكون دية القتل العمد41راسا من الابقار او ما يعادلها من عملة جنوب السودان . كما اتفقوا ايضنا ان تكون دية القتل الخطا

راس 31 من البقار او يعادله من عملة جنوب السودان

10. All issues of taxation on Rezeigat pastoralists shall be decided and manage by the government of South Sudan through relevant institutions and in collaboration with peace committee.

الضرائب المفروضة على رعاة الرزيقات يجب تحديدها من قبل حكومة جنوب السودان او الموسسات الضريبية المختصة بتعاون مع لجان السلام

11. Rezeigat shall adhere to the following acceptable routes/corridor of migration during entry to and exit from Dinka Malual territory:

على الرزيقات سلك الطرق المتفق عليها اثناء الدخول والخروج من مناطق دينكا ملوال وعلى الدينكا فتح المراحيل قبل دخول الرزيقات

Migration Routes	From	To	Chief Responsible from Dinka Malual	Pastoralist Cattle Camp Leader (s)	Sign
1	Gokmachar	Mayomangok & Achana	Geng Nyuol & Ayaga Ayaga	Ameir Mohamed Ameir	
2	Chelkou	Aroyo	Upieu Ajiing Upieu	Jalouta Gadim Altahir	

13. Cattle camp leaders of Rezeigat nomads should remain behind at the end of migration season in order to iron out any arising issues with the host community.

على رؤساء المراحيل البقاء في المنطقة في نهاية الهجرة لحل كافة المشاكل مع المجتمعات المحلية

14. Dinka Malual and Rezeigat unanimously agreed to take sole responsibility of criminal cases within communities and solve them amicably.

قبيلة الرزيقات و قبيلة الدينكا ملوال تكون مسؤولة عن المشاكل الناتجه من افراد القبائل

RECOMMENDATIONS: توصيات

1- The two communities and peace actors should construct conference hall and accommodation to ease facilitation of peace conferences;

على مجتمعي دينكا ملوال والرزيقات و المنظمات الداعمة للسلام انشاء قاعة و اماكن الضيافة لتسهيل موتمرات السلام

2- Both Rezeigat and Dinka Malual women should be encouraged to participate in peace conferences;

يجب تشجيع نساء دينكا ملوال والرزيقات للمشاركة في مؤتمرات السلام

3- Border Joint Peace Market is recommended to be on South Sudan side

يوصى الموتمرون بفتح سوق سلام مشترك على شريط الحدودي

4- The host community should not cultivate or farm along migration routes or near water points;

على دينكا ملوال عدم زرع في مسارات الهجرة المتفق عليها وحول موارد المياه

5- Conference had decided to refer personal issues concerning theft and looting of properties (Vehicles) to peace committee and joined courts to follow up and find amicable solutions.

يوصي الموتمر بابلاغ السرقات و نهب الممتلكات للجان السلام و المحاكم المشتركة لايجاد الحلول المناسبة

6- The conference recommends establishment of a joint veterinary facility at the border for two communities;

يوصى الموتمرون بانشاء مراكز بيطرية على الشريط الحدودي بين المجتمعين

Dinka Malual Signatories:-

S/No.	Name	Title	Signature
1-	Garang Diang Akok	Paramount Chief	
2-	Dut Majok Majak	Paramount Chief	
3-	Makuei Ring Lual	Paramount Chief	
4-	Upieu Ajiing Upieu	Paramount Chief	
5-	Chan Bak Yaia	Paramount Chief	
6-	Anguei Noon Atak	Chairman JBPC	
7-	Wek Bak Wek	JBPC	

Rezeigat Signatories:-

S/No.	Name	Title	Signature
1-	Mohamed Bananei Hamad	Rep. of the Nazir	
2-	Ameir Mohamed Ameir	Umda	
3-	Jalouta Gadim Altahir	Umda	
4-	Husain Kibr Isa	Umda	
5-	Alboshari Brar Jalota	Umda	
6-	Adam Daoud Mosa	Umda	
7-	Mohamed Alhaj Marano	Umda	
8-	Mahmud Sadik Saad	Chairman JBPC	

Witnesses:-

S/No.	Name	Title	Signature
1-	Khalif Farah	UNMISS Repr.	
2-	William Kolong Pioth	RPC	

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