



BUILDING RELATIONSHIPS, PROMOTING PEACE:

*Recommendations for Scaling Up Locally-Led
Solutions to Violence in South Sudan*



Report by Hannah Peterson
April 2020

ACKNOWLEDGEMENTS

I want to recognize and thank Dr. Rachel Julian from Leeds-Beckett University for her investment in this research. Her expertise and guidance have been invaluable throughout this process. I am so grateful for your continued commitment to this project and for allowing me to learn from you.

I would like to thank Professors Kirsten Gelsdorf and Lucy Bassett for their oversight, leadership, and direction throughout this process. Thank you for your helpful feedback and consistent willingness to be present. And to Professor Gelsdorf, thank you for introducing me to the field of humanitarian aid and for encouraging me in my development as a hopeful future humanitarian aid worker.

Thank you to my colleagues and advisors at the Frank Batten School of Leadership and Public Policy for their support over the past two years. To my fellow classmates, thank you for challenging me and affording me the opportunity to learn from your brilliance. Specifically, to Rachel Davidson Raycraft, Laura J.W. Keppley, Molly Magoffin, Saajid Hasan, and Alexandra Oldham: thank you for your thoughtful critiques, your helpful encouragement, and the countless time you spent improving my work.

Disclaimer

The author conducted this study as part of the program of professional education at the Frank Batten School of Leadership and Public Policy at the University of Virginia. This paper is submitted in partial fulfillment of the course requirements for the Master of Public Policy degree. The judgments and conclusions are solely those of the author, and are not necessarily endorsed by the Batten School, by the University of Virginia, or by any other entity.

Honor Pledge

On my honor as a student, I have neither given nor received unauthorized aid on this assignment.

Hannah Peterson



FRANK BATTEN SCHOOL
of LEADERSHIP and PUBLIC POLICY

TABLE OF CONTENTS

ACRONYMS.....	4
EXECUTIVE SUMMARY	5
INTRODUCTION.....	6
<i>Nonviolent Peaceforce</i>	6
PROBLEM DEFINITION.....	7
BACKGROUND	8
<i>History of South Sudan</i>	8
<i>Source of Conflict</i>	8
<i>Continuation of Conflict</i>	9
LITERATURE REVIEW	10
<i>Understanding Unarmed Civilian Peacekeeping</i>	10
<i>Growing Recognition of UCP</i>	12
<i>Evidence of UCP Effectiveness</i>	13
<i>Evidence of NP Success in South Sudan</i>	13
<i>Implementation of UCP in South Sudan</i>	14
<i>Analysis of NPSS Field Reports</i>	15
EVALUATIVE CRITERIA	17
OPTION 1: Continue Current UCP Programming.....	19
<i>Evaluation</i>	20
OPTION 2: Scale Up Child-Specific Programming.....	22
<i>Evaluation</i>	22
OPTION 3: Scale Up Capacity-Building Training and Recreational Activities	25
<i>Evaluation</i>	25
OPTION 4: Engage Communities to Shift Traditional Thinking around Violence.....	27
<i>Evaluation</i>	27
OUTCOMES MATRIX.....	29
IMPLEMENTATION.....	31
APPENDIX.....	34
REFERENCES.....	73

ACRONYMS

CPT	Child Protection Team
GBV	gender-based violence
NP	Nonviolent Peaceforce
NPSS	Nonviolent Peaceforce South Sudan
PoC	Protection of Civilian site
UCP	unarmed civilian peacekeeping
WPT	Women's Protection Team
YPT	Youth Protection Team

EXECUTIVE SUMMARY

Beginning with Mahatma Gandhi's peaceful Shanti Sena to the United Nations' first "observer" peacekeeping interventions, the presence of a nonviolent, voluntary civilian peacekeeping force has proven powerful for reducing the consequences of violent conflict on unarmed civilians (Schweitzer, 2010; "Unarmed Civilian Protection", 2019). Since 1990, over fifty civil society organizations have applied unarmed civilian peacekeeping (UCP) methods in 35 conflict areas (Duncan, Carriere, & Oldenhuis, 2015). However, after four decades of implementing this "modern generation" of UCP work, there remains a lack of research and analysis on the effectiveness of UCP methods.

This policy analysis, conducted for Nonviolent Peaceforce South Sudan (NPSS), seeks to add to the body of literature on UCP. The report includes a review of existing literature on UCP in tandem with a portfolio of case studies provided by NPSS. It results in three main findings that will inform UCP work in the context of South Sudan. These findings include: the importance of local primacy, the unique distinction of the multi-faceted nature of conflict in South Sudan, and the effectiveness of UCP in this context to effectively prevent conflict itself, not just violence.

In keeping with the "scalability" goal of the Nonviolent Peaceforce 2015-2020 Strategic Plan, these three findings informed the proposal of four alternatives for NPSS's expanded programming. These alternatives were then evaluated based on their relative rankings across five criteria – administrative feasibility, cost, effectiveness, scalability, and equity. The four policy alternatives include:

- 1) Continue current UCP programming
- 2) Scale up child-specific programming
- 3) Scale up capacity-building training and recreational activities
- 4) Engage communities to shift traditional thinking around violence

In considering the trade-offs among alternatives given their rankings, the analysis supports implementation of **Option 2: Scale up child-specific programming** to stop cycles of violence from continuing in the next generation. The report concludes with a description of the recommendation and a detailed list of considerations for implementation of this programming to maximize effectiveness.

INTRODUCTION

Nonviolent Peaceforce

Nonviolent Peaceforce (NP) is a global civilian protection agency based upon humanitarian and international human rights law. Their mission is to protect civilians in violent conflicts through unarmed strategies, build peace side by side with local communities, and advocate for the wider adoption of these approaches to safeguard human lives and dignity. The work of NP is guided by principles of nonviolence, non-partisanship, primacy of local actors, and civilian-to-civilian action.

Since 2010, NP has worked in South Sudan to focus on emergency response and protection of civilians in areas of active conflict. As NP has been present in South Sudan since before the outbreak of the civil war, they have been uniquely poised to support peacekeeping movements throughout the new nation. As the largest organization providing protection on the ground in the country apart from the United Nations, they have supported thousands of vulnerable South Sudanese.

NP teams provide direct protection to those at risk of violence, advocates for the transformation of harmful practices and reduction of negative coping behaviors, and supports community engagement activities and trainings in nonviolence, conflict management, and self-protection. NP also assists survivors of violence, particularly those affected by sexual and gender-based violence, by providing accompaniment and referrals to critical services.

Nonviolent Peaceforce protects civilians by developing relationships with key players in conflict, including commanders from opposing sides, local police, and community leaders. Building relationships with those in power allows NP personnel to:

- 1) Enter active conflict zones to remove civilians in crossfire,
- 2) Provide opposing factions a safe space to negotiate,
- 3) Serve as communication links between warring factions,
- 4) Secure safe temporary housing for civilians displaced by war,
- 5) Provide violence prevention measures during elections, and
- 6) Negotiate the return of kidnapped family members, amongst numerous other services and activities that protect unarmed civilians.

The core of NP's work is maintaining a visibly nonpartisan, and most importantly unarmed, approach. This is a method known as unarmed civilian peacekeeping.

Unarmed civilian peacekeeping defines a broad strategy involving the use of unarmed civilians to promote and propagate peace. In the scope of NP's work, unarmed civilian peacekeeping is often defined as the "prevention of direct violence through influence or control of behavior of potential perpetrators by unarmed civilians who are deployed on the ground" (Schweitzer, 2010).

PROBLEM DEFINITION

While unarmed civilian peacekeeping has formally been used to contain and prevent violence in conflict for nearly four decades, few rigorous studies exist on its effectiveness. With little to no research on the scope and effectiveness of UCP, there are significant discrepancies between the limited evidence on purported best practices and the realities of UCP implementation on the ground in South Sudan. Further, the lack of disseminatable literature hinders attempts to mainstream UCP as a tool for violence control.

As the founding UCP-missioned organization and the largest peacekeeping mission in South Sudan apart from the United Nations, Nonviolent Peaceforce must prioritize further analysis and evaluation of UCP fieldwork in order to most effectively protect and equip local communities and leaders in South Sudan to self-protect in the midst of intractable civil war.

Better understanding the divergences between realities of implementation of UCP in South Sudan and the implementation of UCP in other contexts will inform NP of how they can scale up and/or improve programming to increase their effectiveness at promoting peace and security in local contexts.

BACKGROUND

History of South Sudan

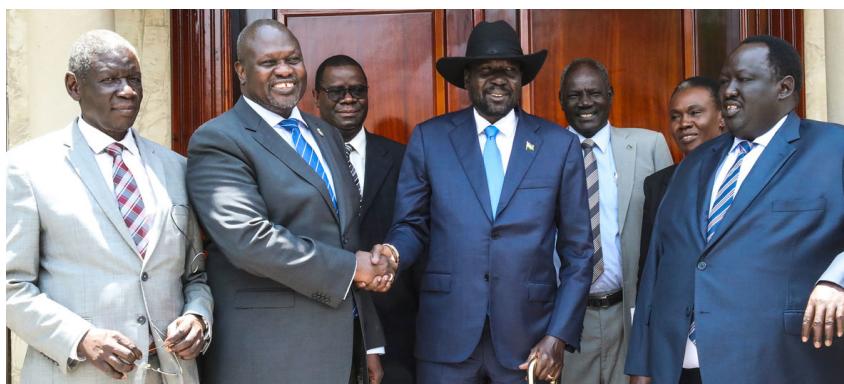
On July 9th, 2011, after years of bloody civil war, South Sudan broke from the Sudan and gained its independence. However, peace was short-lived. Insecure borders, internal disputes, and various militias pushed the nation back into largely uninterrupted turmoil, despite multiple attempts at reaching a peaceful solution ("South Sudan", 2019). Since independence, the country has struggled with poor governance, ineffective nation-building, and widespread violence.



Source of Conflict

The cycle of conflict that continues today began in December of 2013. Civil war broke out between the powers supporting President Salva Kiir and opposition forces backing former Vice President Riek Machar. The conflict is largely divided along ethnic lines – the Dinka group mainly supports Kiir, and the Nuer ethnic group largely backs Machar ("Civil War in South Sudan", 2019). These ethnic tensions play a large role in the continuous disputes and targeted violence among the nation's 64 tribes ("The World Factbook", 2020).

In August of 2015, warring parties signed a peace agreement that lasted under a year before the country plunged back into conflict. In September of 2018, Kiir and Machar signed a revitalized peace agreement, and in late October of 2018, Machar returned to South Sudan in a symbolic step towards nationwide peace ("Civil War in South Sudan", 2019). In February of 2020, a coalition government was created, signifying another attempt at establishing peace (Lynch & Gramer, 2020). However, violence continues largely unabated. The South Sudanese government is new, and the geographic expanse of the nation is large, thus there are many places inaccessible to enforcing rule of law (Hook, 2019).



President Salva Kiir (center) and Dr. Riek Machar in their second face-to-face meeting, 11 September 2019 in Juba (Billy, 2019)

Continuation of Conflict

Like many conflict zones, the crisis in South Sudan is marked by the deliberate targeting of civilians, widespread human rights abuses, forced recruitment of civilians, and destruction of property and infrastructure. Over 50,000 South Sudanese have been confirmed killed as a result of the conflict, with the most recent 2020 estimate reporting 11.4 deaths per every 1,000 people ("Civil War in South Sudan", 2019; "The World Factbook", 2020). Nearly 4 out of every 10 South Sudanese are considered refugees or internationally displaced, as of August 2017 ("The World Factbook", 2020).

Violent conflicts disproportionately victimize women and children, and South Sudan is no exception. The conflict in South Sudan is characterized by rape and gang rape, abduction, sexual slavery, sexual mutilation, and sexual torture. In one tragic case in November of 2018, an estimated 150 women and girls were raped over a ten-day period while walking to a food distribution center (Luedke, 2019). The UN Office of the High Commissioner for Human Rights (OHCHR) found in a February 2019 report that commanders encourage sexual violence and abduction through promising their soldiers that they could take women and girls as wives in compensation for their services (Luedke, 2019). Lack of access to basic resources and food shortages make women and children specifically vulnerable to attacks – premeditated attacks frequently take place along routes used by women and children to search for food (Luedke, 2019).

Further, the nature of the conflict in South Sudan is unique and multi-faceted. Before gaining its independence, South Sudan and the Sudan were mired in Africa's longest-running civil war (BBC, 2018). But the conflict in South Sudan is not solely political. For decades, South Sudan has been plagued by communal and inter-tribal conflict. For example, Rumbek, a city of just over 30,000 South Sudanese, has been caught in a cycle of cattle-raiding and retaliation attacks with nearby village Cueicok. Within a 14-month period, around 70 people had died as a direct result of the conflict (Dziewanski, 2015). Thus, any effort at seeking to stem violence and promote peace and security in a community requires a nuanced understanding of the nature and dynamics of the conflict unique to each individual community.

LITERATURE REVIEW

Understanding Unarmed Civilian Peacekeeping

Although the roots of UCP trace back to Mahatma Gandhi and Khan Abdul Ghaffar Khan's *Shanti Sena*, or peace army, the contemporary format of UCP has existed formally for approximately 35 years (Furnari, 2018; Venturi, 2014). The current form of UCP, known as the "third generation," began in the early 2000s with the deployment of Nonviolent Peaceforce in Sri Lanka. This modern generation of UCP has made advancements in understanding the limits to what unarmed peacekeepers can do, where they can be, and for how long they can be present in violent contexts (Venturi, 2014).

Today, UCP work is based on four pillars:

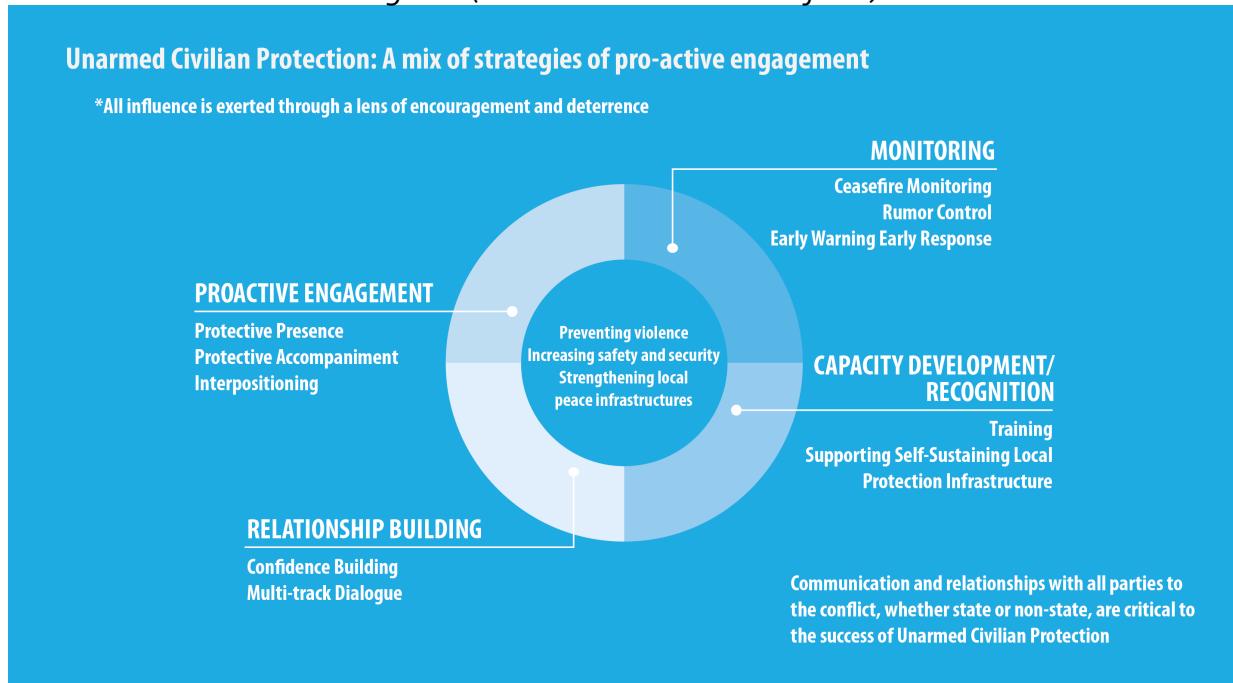
- 1) Proactive engagement and protective presence;
- 2) Relationship building through multi-track dialogue;
- 3) Capacity development through training and supporting self-sustaining local protection infrastructure; and
- 4) Monitoring, notably ceasefire monitoring, rumor control, and early warning early response mechanisms ("Unarmed Civilian Protection", 2019).

The ideals of nonviolence, nonpartisanship, and independence are paramount to UCP programming. In contrast to armed peacekeepers, which are often viewed as a threat to the sovereignty or control of violent actors, being nonviolent and unarmed differentiates UCP practitioners from other mediators and allows them access to areas others cannot. Remaining non-partisan is essential to making UCP teams effective; however, this is distinct from remaining "neutral." UCPs don't align themselves with any party in particular, but instead take *all* sides. This gains them the respect and trust of all relevant parties (Johnson, 2018). Further, UCPs are independent from governments, corporations, and political or religious affiliations.

Successful UCP relies on dialogue and relationship-building with armed actors to encourage them to behave in ways that will reduce violence and protect civilians. No two UCP practices look the same; proper UCP is *always* context-specific, developed by those on the ground in order to effectively adapt implementation to the local context (Furnari, Julian, & Schweitzer, 2016).

The mission of UCP is two-fold, involving reactive and proactive programming. The reactive component of UCP involves direct physical protection of civilians under the threat of conflict, and the proactive component refers to efforts in diplomacy and conflict resolution (Venturi, 2014). Key activities involved in UCP programming are highlighted in Figure 1.

Figure 1 (Source: Nonviolent Peaceforce)



One key proactive component of UCP programming is accompaniment, typically of women and children, where unarmed civilian peacekeepers provide protective patrols to reduce tension, function as witnesses, establish presence, or occasionally to engage with potentially violent parties (Venturi, 2014). Protective presence leverages the capability of unarmed civilian peacekeepers to build relationships with all parties involved in the conflict, helping to deter violence and protect vulnerable populations. External evaluation of NP's work in Mindanao, the Philippines found that armed actors on both sides of the conflict confirmed that the presence of a third party, including NP specifically, reduced their inclination to engage in violence (Duncan et al., 2015). This study included an "insider-outsider" team, meaning that a Mindanao-born researcher with significant experience in assessing development, humanitarian and peacebuilding projects in the region partnered with an external practitioner with previous knowledge and working experience in the Philippines, but no recent engagement in Mindanao. This structure leveraged the intimate knowledge of local dynamics provided by the insider with the critical distance provided by the outsider. This methodology reinforces the validity of the study's findings (Gündüz & Torralba, 2014).

Relationship-building is vital. Experience on the ground with local populations, often in areas that others cannot access, gives UCP workers a more accurate read on social norms and an understanding of which parties are working towards peace and which leaders correspond with which circles of local society (Furnari et al., 2016). These grassroots connections equip UCP workers to leverage local relationships to advance peace in ways that armed peacekeepers cannot.

UCP is most effective when locals give input, referred to as “local primacy” (Johnson, 2018). While internationals are frequently involved in UCP, many UCP initiatives encourage community members to lead UCP activities, and locals oftentimes serve alongside internationals as program staff. The inclusion of local actors poses both unique advantages and challenges. Native UCP teams, created with the support of local civil society organizations, benefit from already living in their communities and having a fully-developed understanding of the local context and connections. However, they lack privileges often accorded to international actors, most notably the clout that affords internationals an additional level of protection. Moreover, unlike internationals, indigenous UCPs cannot simply leave and “go home” if security risks escalate (Furnari et al., 2016).

Ultimately, UCP is largely considered as an effective mechanism for ending violence, not for ending conflict (Johnson, 2018). Conflict is inevitable, but the goal of UCP intervention is to prevent the use of violence as a means for addressing conflict and to maintain peace. Success of UCP is not measured by its ability to stop conflict, but instead by its ability to mitigate the consequences of and stop the spread of violence.

Growing Recognition of UCP

Historically, response to armed conflict typically manifests as either: 1) armed intervention or 2) no intervention (Hook, 2019). Peaceful interventions are less common. However, unarmed civilian peacekeeping is becoming recognized as an effective alternative method to promote and maintain peace in armed conflict zones. Protecting civilians through unarmed strategies works to break the cycle of violence and demonstrates alternative means to conflict resolution. Relying on members of the local community to ensure the safety of unarmed civilians establishes an accountability system and reinforces the idea that peace for the community is the responsibility of the community (Schweitzer, 2010).

The United Nations Special Committee on Peacekeeping Operations released a statement in a 2018 report saying: **“The Special Committee underlines the relevance of unarmed strategies to protect civilians in peacekeeping operations as political instruments that can effectively protect civilians by helping to bring an end to violent conflicts...”** (United Nations General Assembly, 2018)

Over the last three and a half decades, UCP has gained recognition as an effective alternative to armed intervention. While there are about a dozen known organizations with a UCP-related mission, the full extent of the practice remains unknown (Venturi, 2014).

Despite increasing recognition as a promising peacemaking tool, UCP faces substantial barriers to widespread implementation. Without more effective and compelling analysis and proof of concept, UCP will struggle to corroborate itself as a viable, effective means of controlling violence. Proof of concept for UCP lies largely in field reports. To more effectively understand

and mainstream UCP, significant investment in UCP research and analysis is needed, particularly as programs develop over time.

Evidence of UCP Effectiveness

There is little scientific research on the effectiveness of unarmed civilian peacekeeping. Past research has posited that nonviolent uprisings have higher chances of success than armed uprisings. From 1900 to 2006, campaigns of nonviolent resistance were found to be twice as effective as violent interventions in achieving the goals of the mission. This research found that nonviolent resistance “presents fewer obstacles to moral and physical involvement and commitment, and that higher levels of participation contribute to enhanced resilience, greater opportunities for tactical innovation and civic disruption” and shifts in loyalty among opposition actors and supporters (Chenoweth and Stephan, 2011). While this research does not refer specifically to unarmed civilian peacekeeping, UCP activities are a form of nonviolent resistance and mediation. Further, unarmed civil resistance has on multiple occasions prevented whole populations from being drawn into war (Anderson and Wallace 2013).

UCP is often most effective earlier in the peace process when mediating and peacemaking are in progress, when a ceasefire or peace treaty has been concluded, or around elections (Carriere, 2014). Research suggests that UCP projects specific to Nonviolent Peaceforce have a local level impact within two years, but it takes further investment to become more established and to have a more substantial long-term impact (Furnari et al., 2016). The same research posits that in the short-term, the arrival of internationals can prevent acts of violence; however, it is continued UCP programming over time that builds the trust and local buy-in necessary for sustainable violence reduction in the long term.

It is important to note that UCP is not recommended in all situations. Most UCP actors are invited in to the community and have the permission of all parties involved to operate. However, if an armed group refuses to accept UCP presence or refuses contact and continues to threaten violence, UCP peacekeepers are likely ineffective (Furnari et al., 2016). Thus, before entering a new conflict, Nonviolent Peaceforce utilizes a set of criteria (see Appendix 1) to analyze whether or not entering a new context is appropriate and safe and the extent to which they can be effective (van Hook, 2013).

Evidence of NP Success in South Sudan

In an examination of UCP in four conflict-affected regions – Colombia, Mindanao (Philippines), Palestine/Israel, and South Sudan, Ellen Furnari, Ph.D. identifies evidence of the success of a number of NPSS interventions in South Sudan. Furnari has significant experience with UCP implementation, having worked with NP in Sri Lanka, consulted on several other NP projects, and has published numerous works on best practices in the field. According to Furnari’s findings in the Nonviolent Peaceforce South Sudan (NPSS) mission specifically, UCP programming has succeeded in:

- Encouraging chiefs of different sub-clans to stop killing and threatening violence related to cattle raiding;
- Facilitating peace agreement negotiations;
- Organizing community security meetings;
- Accompanying women when fetching water or firewood to prevent instances of rape;
- Creating and continuing support for women's peace teams;
- Bringing concerns of local communities to the attention of humanitarian actors;
- Developing a rapid assessment team which has largely functioned in areas with high concentrations of internally displaced peoples (IDPs);
- Protecting staff from other agencies;
- Providing protection at aid distributions; and
- Providing training in protection mainstreaming to staff of other agencies.

Case studies of NPSS's work have attributed effectiveness of programming to "community engagement, community acceptance, and building good relationships across many sectors" (Furnari, 2016).

Qualitative surveys and analysis on UCP generally are limited, and quantitative studies of UCP effectiveness are non-existent. Further, peacebuilding takes decades in most contexts, thus analyzing the true success or failure of UCP programming must be approached with a long-term time frame, and many UCP interventions are just years old (Schirch, 2006). Additionally, capturing the number of lives saved or quantifying transformation of a conflict is difficult. Inconsistent access, poor governance, and poor technology make tracking and reporting data in South Sudan inherently challenging.

Implementation of UCP in South Sudan

With regards to the Nonviolent Peaceforce South Sudan mission, an analysis by Ellen Furnari identified differences between UCP implementation in South Sudan versus other contexts. Due to a lack of strong institutions in civil society and international actors in many regions in which NPSS engages, NPSS has frequently provided direct protection of civilians and built capacity for peace (Furnari, 2016). Acknowledging these differences, Furnari proposed best practices in NPSS programming around UCP to include increased flexibility and versatility in interpretation of core principles and in expectations around timing of implementation, particularly in volatile and remote contexts. She also advocates for direct protection of civilians while building local capacity in contexts of poor infrastructure, governance, and civil society, when possible. Further, Furnari calls for creation of women's peacekeeping teams, child protection teams, and other peace infrastructures that are appropriate to local contexts and maintain flexibility. Finally, she states the importance of diplomacy in linking grassroots to high level aid and governance discussions, as well as partnering with aid organizations to mainstream protection of aid distribution.

Analysis of NPSS Field Reports

For the purposes of this analysis, NP provided a portfolio of field reports and case studies from the mission in South Sudan. These case studies, 15 in total, are included in this report as Appendices 2-16. The case studies reflect a diverse assortment of successful UCP interventions from a variety of NPSS teams across South Sudan, including NPSS mobile teams¹. The case studies specifically emphasize the work the team is doing specific to women, through interventions like Women's Peacekeeping Team's, and specific to children and youth, through interventions like Youth Peacekeeping Teams. As anticipated, these reports highlight aspects of UCP work in South Sudan that differ from UCP programming in other contexts.

First, the violence in South Sudan is multi-faceted. The country is plagued by intractable civil war, but intertribal, intercommunal, gang-related, and gender-based violence are also common due to lack of government enforcement of rule of law. These other causes of violence exacerbate the diminished peace and security resulting from the civil war itself. Thus, as each community experiences different manifestations of violence, UCP programming must be flexible and tailored to respond to the needs of each community. The need for flexibility in implementation is reflected in both the literature review as well as NPSS case studies. One case study noted that communities in South Sudan have very different cultures, customs, livelihoods, histories of displacement, relation to conflict, and relations with external sources of influence – including armed actors ("Building Locally-led Solutions", n.d.).

Thus, UCP activites must be tailored to fit the needs and local context of each individual community. For example, an NPSS team in Madiba and Mundri heard of potential violence between cattle keepers and responded by holding a meeting with an early warning early response (EWER) group to conduct conflict analysis around cattle migration ("Waging Peace", 2019); meanwhile, NP actors in a Protection of Civilian (PoC) site in Juba responded to gang violence by holding capacity-building and recreational programming ("From Gang Fights to Peace Marches", 2019). As these examples highlight, flexibility of implementation is key as UCP practitioners adapt programming to fit the needs of a local community.

Second, much of the literature describes the goal of UCP as violence prevention, not conflict prevention or resolution (Johnson, 2018). However, UCP teams in South Sudan are actively engaging in conflict prevention and resolution and have proven to be effective at doing so ("Fuelling meaningful engagement", n.d.; "Nyadeep Wagak Puot", 2019; "Disrupting Inter-Clan Violence", 2019). For example, NPSS's peacebuilding efforts in some Zande and Dinka communities, such as community meetings and mediation sessions, are intended to help address and mitigate against the root causes of conflict themselves ("Building Peace, Connecting Communities", 2019).

This report seeks to compare these case studies on UCP programing in South Sudan against available literature on UCP implementation to highlight the differences between expectations

¹ NPSS has five permanent field offices – in Juba, Bentiu, Rumbek, Aburoc, Wau – and a number of mobile teams.

and realities. The following analysis will identify how current UCP practice differs from what is expected. These conclusions will inform the proposal of four alternatives for scaling up NPSS programming. These alternatives are informed by findings from the literature and field reports that will allow NPSS to further understand how local communities are employing UCP and to better target their resources and expand programming to foster peace in South Sudan. This research will also add to the expanding body of literature surrounding UCP, working to strengthen support for UCP mainstreaming.

EVALUATIVE CRITERIA

The findings above have informed a selection of alternatives for NP to consider as options for scaling up UCP programming in South Sudan. An original list of ten alternatives was drafted upon completion of the literature review and analysis of field reports. The original list was comprised of the most promising activities indicated in the NPSS field reports and some of the most innovative activities in parallel industries or organizations. The final four alternatives were chosen in considering core findings from the literature review and field reports analysis, including: the importance of local primacy, the multi-faceted nature of conflict in South Sudan, and the potential for NPSS activities to contribute towards conflict prevention, not solely violence prevention.

The proposed alternatives will be evaluated on five criteria:

1. **Feasibility** will consider the capacity of NPSS to engage in the increase in programming, the necessary personnel training required, and the projected receptivity of communities to the new programming. Feasibility will be measured on a Likert scale with the following options: 1) Not Feasible, 2) Somewhat Feasible, 3) Feasible, 4) Very Feasible, and 5) Extremely Feasible (Vagias, 2006).
2. **Cost** will gauge alternatives in considering predicted administrative costs, most notably cost of labor; programmatic costs like cost of resources; costs of training for staff; and development costs, among other costs unique to each alternative. Cost will be evaluated on a Likert scale with the following options: 1) Not Costly, 2) Somewhat Costly, 3) Costly, 4) Very Costly, and 5) Extremely Costly (Vagias, 2006).
3. **Effectiveness** will consider the alternative's predicted ability to directly increase safety and security in the target community. This will be estimated using NPSS field reports and literature on comparable programs as a proxy. Effectiveness will be measured on a Likert scale with the following options: 1) Not Effective, 2) Somewhat Effective, 3) Effective, 4) Very Effective, and 5) Extremely Effective (Vagias, 2006).
4. **Scalability** will be assessed given the flexibility for the alternative to be adapted and implemented in communities across South Sudan. There are many different categories of scaling up, including expansion of programming within NPSS, replication of UCP programming by other organizations or partners, and collaboration between NPSS and other NGOs on UCP programming (Jonesova & Cooke, 2012). For the purposes of this report, the scalability criteria will focus strictly on the ability of NPSS to expand its own programming. Scalability will be measured on a Likert scale with the following options: 1) Not Scalable, 2) Somewhat Scalable, 3) Scalable, 4) Very Scalable, and 5) Extremely Scalable (Vagias, 2006).
5. **Equity** will consider the anticipated effects of the alternative on women and on children, as women and children are disproportionately affected by the violence and

conflict in South Sudan. Equity will be measured on a Likert scale with the following options: 1) Not Equitable, 2) Somewhat Equitable, 3) Equitable, 4) Very Equitable, and 5) Extremely Equitable (Vagias, 2006).

OPTION 1: Continue Current UCP Programming

Since starting work in South Sudan in 2010, Nonviolent Peaceforce has served over thirty thousand South Sudanese nationals, saved hundreds of lives, drastically reduced the incidence of sexual violence in many communities, and contributed to significant reduction of violence and the spread of peace across the country (Easthom, 2019). NP's work has directly contributed to UCP mainstreaming, as these techniques are now recognized by various multilateral organizations and peacekeeping bodies, including the United Nations (Security Council Resolution 2459, 2019).

The concept of "letting present trends continue" acknowledges the ways in which maintaining current levels of UCP programming will, barring unforeseen political or security contextual changes, continue to make improvements in peace and security. In the last year, NP directly protected over 21,000 South Sudanese, and the work indirectly benefited thousands, if not hundreds of thousands, more (South Sudan, 2020; Case Studies, 2016). In their history of operating in South Sudan for the last decade, field reports and case studies provide evidence of the ways in which NPSS's work has fundamentally changed communities. It is a reasonable assumption that allowing present trends to continue will see further realized advancement in securing vulnerable populations in South Sudan.

Women's Protection Teams², Community Protection Teams³, Youth Protection Teams⁴, and Protection of Civilian sites⁵ have been established by NPSS across South Sudan and are changing communities as locals engage in spreading and maintaining peace. These efforts have proven effective in slowly replacing a culture of violence with peaceful solutions.

A combination of displacement, cultural differences across dozens of tribes, and the nature of shifting conflict has caused communities to experience violence in very unique ways. Thus, UCP responses must be tailored to the realities of each diverse individual community. The current structure of NP's work is largely decentralized; in contrast to traditional peacekeeping methods, which are typically carried out by a large, often foreign, security force, the UCP model relies on much smaller field teams comprised of both international and local staff that foster deep grassroots relationships (Dziewanski, 2015). NPSS's presence reflects this: at the time of this report, there are five permanent NPSS offices supplemented by mobile teams that work with local partners across the country.

Further, the variety in NPSS's UCP programming encourages flexibility and local primacy. NPSS staff and partners are able to adapt UCP methods to best fit the specific communities in which they operate. By prioritizing local primacy and both partnering with and soliciting

² Since 2010, over 2,400 women have been trained to form 66 WPTs to help women prevent gender-based violence and participate in political and peacebuilding processes. Refer to "Women's Protection Team Launch in Greater Yambio" (2019) case study for example.

³ Refer to "Disrupting Inter-Clan Violence" (2019) case study for example.

⁴ Refer to "From Gang Fights to Peace Marches" (2019) case study for example.

⁵ Refer to "Empowering Women through UCP Training" (2019) case study for example.

feedback from local actors, NPSS's programming is community-based and more sustainable. Supporting these community-based initiatives will also continue to allow flexibility in implementation for local UCP teams. NPSS field reports indicate evidence of moving communities to embrace peace. In just a few examples, there has been a decline in hostilities among signatories to the peace agreement in the Greater Yambio area ("Women's Protection Team", 2019). Cattle keepers in Madiba and Mundri are seeking nonviolent solutions such as discussions and community-led dialogues to cattle disputes ("Waging Peace", 2019). WPT members in Rumbek report having changed conditions on the ground to improve the safety of their communities ("Empowering Women", 2019). Thus, over time, it is assumed that these efforts will further transform communities and local norms, mitigating violence and conflict.

Evaluation

Feasibility <i>Extremely Feasible</i>	Feasibility: As Option 1 does not require that NPSS adopt any new program or allocate additional resources, the projected feasibility of this alternative is extremely feasible.
Cost <i>Not Costly</i>	Cost: As there are no additional costs associated with this option that are not already accounted for in NPSS budgeting and planning, the cost is identified as not costly.
Effectiveness <i>Somewhat Effective</i>	Effectiveness: In considering the effectiveness of this alternative, field reports and feedback from communities have shown that NPSS's work is effective (Furnari, 2016). In 2019, NPSS directly protected 21,282 people. Programming included providing 20,136 South Sudanese with support and protection at humanitarian aid distribution sites, 13,167 South Sudanese with knowledge on gender-based violence, and 4,428 civilians with training in unarmed protection and nonviolent conflict resolution methods, among other activities (South Sudan, 2020). Thousands more have benefited indirectly from NPSS's work (Case Studies, 2016). However, as this alternative proposes no additional programming that would expand the scope and reach of NPSS's work, Option 1 ranks as somewhat effective.
Scalability <i>Scalable</i>	
Equity <i>Somewhat Equitable</i>	

Scalability: Scaling up current field activities and expanding into new programs is cited as Objective 1.1 of Nonviolent Peaceforce's Strategic Plan for 2015-2020 (Nonviolent Peaceforce Strategy, 2015). Thus, in letting present trends continue, NP has already expressly indicated a desire for scaling up. The growth of NPSS over the last decade and the formation of mobile teams proves that current programming is scalable. However, this alternative does not set specific goals for scaling up nor does it prioritize which programs to begin with when doing so. Thus, in order to truly scale up programming, a more targeted approach is needed in which specific programs or goals are identified as priorities for growth.

Equity: Finally, the equity of this alternative is ranked as somewhat equitable. NPSS conducts significant programming that specifically targets women and specifically targets youth. These

programs have become larger over time. Thus, maintaining current UCP programming and allowing present trends to continue would result in further investment in WPTs, YPTs, and other interventions that target both demographics to increase the safety and security of women and of children. However, because this recommendation does not introduce any new programmatic alternative for targeting either women or children, the alternative scores as somewhat equitable.

OPTION 2: Scale Up Child-Specific Programming

To stop the perpetuation of violence, NPSS can implement targeted programming for children. Field reports provide evidence for how conversations with youth around alternatives to violence in resolving conflict have helped promote peaceful solutions ("From Protection to Advocacy and Action", 2019).

In a child safe space in Ulang Center, located in northeastern South Sudan near the Ethiopian border, UCP practitioners flagged children with particularly aggressive, depressive, or abnormal behaviors and provided them with psychological first aid, anger management training, conflict management training, and other means of support. As defined by the World Health Organization, psychological first aid is "humane, supportive, and practical help to fellow human beings suffering serious crisis events" and is provided to those recently affected by crisis (World Health Organization, World Vision International, World Trauma Foundation, 2011). A marked and visible shift in the children's behavior resulted; children played with dominos and sang songs instead of brandishing stick "guns," and the number of fights decreased ("Providing Safe Spaces for Children in Greater Ulang", 2019).

Children are intentionally chosen as the targeted recipients of these activities based on evidence that stemming aggressive behavior in children prevents later violent behaviors. Early aggression is predictive of crime and violence in youth and adulthood (Anselmi et al., 2008).

NPSS could develop a training course for teams to provide support to children in local communities. This training course will equip facilitators to provide psychological first aid and to work with children on anger management and conflict management. The courses will also provide facilitators with resources and tools for providing alternative recreational activities for children and curriculum for positive programming that will encourage healthy behaviors. This will work to minimize normalized violence in the next generation and instead promote peace.

Research on early childhood interventions suggests that impacts are more likely to be sustained if they are followed by "sustaining environments." NPSS should seek to engage parents and families to create such a sustaining environment that discourages aggressive behavior and encourages positive development. This will also build parental skills and encourage positive parent-child interactions as parents work to monitor the behaviors of their children more closely and help shape the child's exposure to more positive home and community environments (Bailey, Duncan, Odgers, & Yu, 2017).

Evaluation

Feasibility: Option 2 is ranked feasible. While NPSS has engaged in youth-specific programming in Ulang Center, this option would require development of a training program for NPSS staff and NPSS partners on anger management training, conflict management training, psychological first aid, and other means of support. Further, this training program must inform NPSS staff members of warning signs for identifying children with particularly aggressive,

Feasibility	<i>Feasible</i>
Cost	<i>Somewhat Costly</i>
Effectiveness	<i>Very Effective</i>
Scalability	<i>Very Scalable</i>
Equity	<i>Very Equitable</i>

depressive, or abnormal behaviors in order to target children to receive this support. However, as NPSS has begun to implement this program in Ulang Center, NPSS staff who have been involved can lend their expertise and experience to the development of the program. As it has been successful, it is predicted that there will be little pushback from local communities or from NPSS teams at scaling up or introducing this program.

Cost: Given the development of the training program, this alternative requires upfront investment; however, after the training program is developed, it can be distributed throughout NPSS's teams working throughout South Sudan for little to no cost additional to those already incurred in current programming. For example, the costs of labor and resource costs for current NPSS's programming are already accounted for. Youth-specific training and programming will be an accessory to fieldwork already taking place. For that reason, the costs of this specific alternative are identified to be that of the development of the training program and the hours required of NPSS staffers to undergo the training. The training

will be delivered by selected members of the working group that developed the training, including at least one staff member from the original program site in Ulang Center. Thus, the cost of this alternative is established to be somewhat costly. Further, as with all alternatives, costs will be incurred in the monitoring and evaluation of this alternative in keeping with best practices.

Effectiveness: The effectiveness of this alternative should be considered in both the short- and long-term. The short-term effectiveness of this alternative is extremely effective. The children in Ulang Center who were targeted for psycho-social support exhibited noticeable behavioral improvements. Further, gains to psychosocial well-being are predicted to be more sustainable with additional changes in familial, peer, and community supports, warranting integration of these interventions within family- and community-based models (Betancourt, Meyers-Ohki, Charrow, & Tol, 2013). As this alternative seeks to link NPSS's programming with familial engagement, the long-term effectiveness of this alternative is predicted to be very effective given parental participation. Long-term benefits to communities will be realized as these children age, having replaced aggressive behavior with more positive behavior and improved mental health. Thus, the overall effectiveness of this alternative is deemed to be very effective.

Scalability: This alternative is evaluated to be very scalable. Once the training program has been developed, NPSS can disseminate it to both permanent field offices and mobile teams to train local partners and UCP practitioners at little to no cost. In keeping with best practices in UCP work and in the structure of NPSS's other programs, flexibility of implementation is important in each local context. The NPSS staff must tailor programming to best serve the needs and demographic of each community. For example, ethnic and gender demographics and past history with conflict and violence are important considerations. However, NPSS already prioritizes flexibility in implementation in its other programming, thus this alternative is still evaluated as very scalable.

Equity: Finally, the equity of this alternative is projected to be very equitable. In serving NP's goal to specifically target youth with their UCP programming, this alternative satisfies the criterion. Further, as NP also prioritizes programs for women, this alternative will see further benefits for women in South Sudan as these youth age and contribute to a change in culture surrounding violence and instability as a response to conflict.

OPTION 3: Scale Up Capacity-Building Training and Recreational Activities

In many communities in South Sudan, gang-related conflict compounds the effects of the larger civil war. Gang members often target single, female-headed households, perpetuating gender-based violence ("From Gang Fights to Peace Marches", 2019). Reducing gang violence is imperative to promoting sustainable peace in communities and allowing NPSS to focus its resources on addressing violence resulting from the larger political conflict.

In many cases, gang membership is often the response to surrounding violence, intergenerational trauma, and lack of livelihoods, recreation, and other opportunities. An NPSS field report from the PoC in Juba states that when the team met with local gang leaders, they requested capacity-building and recreational activities ("From Gang Fights to Peace Marches", 2019). Following this request, the team in Juba held trainings for selected gang members on life skills and conflict mediation, as well as a football match.

Outside of NPSS's programming, study of similar interventions targeting gang-vulnerable populations and gang members have achieved success at reducing violence. A compilation of innovative responses to urban violence found that in Colombia, communicating positive perspectives in life for youth as an alternative to gang membership was important, and manifestations of "non-violence" responses such as cultural events and festivals contributed to reduction of violence. The same study found that in El Salvador, community development and recreational facilities for youth significantly improved general safety parameters (Mathéy & Matuk, 2014). However, it is important to note that the context of El Salvador is very different from that of South Sudan.

Following this model, NPSS communities affected by gang violence should scale up this program to implement capacity-building trainings and recreational activities. These programs will provide opportunities for gang members to engage in positive, community-building activities as opposed to resorting to violence. Further, providing recreation and possibility for livelihoods and other opportunities may prevent or reduce gang membership.

While this alternative was originally designed to target populations vulnerable to gang membership, the development of capacity building training infrastructure and provision of recreational activities can be provided to other communities and populations that NPSS serves. With proper adjustment to local context, these programs can address various needs in each community and build community engagement with NPSS programming.

Evaluation

Feasibility: Option 3 is somewhat feasible. This alternative will require trained NPSS staffers to program and offer capacity-building training programs on life skills and conflict mediation for community members that are vulnerable to gang violence. Further, this alternative requires

that NPSS organize recreational activities as well. Thus, this alternative is somewhat feasible given that NPSS's field teams are able to dedicate time and resources to scaling up this program. Having already implemented this, the team at the PoC in Juba can help inform the development of this alternative.

Cost: The cost of this alternative is somewhat costly. The recreational activities provided by the NPSS team can be done at little to no cost. For example, the PoC team in Juba organized football matches for community members. However, the capacity-building training will require some resource costs and ultimately opportunity costs of time spent by NPSS staff. Further, as with all alternatives, costs will be incurred in the monitoring and evaluation of this alternative in keeping with best practices.

Feasibility <i>Somewhat Feasible</i>
Cost <i>Somewhat Costly</i>
Effectiveness <i>Very Effective</i>
Scalability <i>Somewhat Scalable</i>
Equity <i>Somewhat Equitable</i>

Effectiveness: This alternative is projected to be very effective. After providing these alternatives to gang activity, the Juba PoC team found that youth participation in these activities and in YPTs resulted in decreased violence and insecurity in the PoC ("From Gang Fights to Peace Marches", 2019). Scaling up this program, allowing for flexibility in implementation to adapt to cultural nuances in other communities, is likely to achieve similar results in decreasing violence and insecurity in target communities.

Scalability: This alternative is somewhat scalable. Gang membership and gang culture in South Sudan are characteristic of displaced persons camps (Price & Orrnert, 2017; Gumba, 2019). Thus, expanding this program to other communities would require adjusting the targeted demographic away from gang-vulnerable populations. However, the capacity-building training programs and recreational activities can still be adapted to fit the needs of communities not plagued by gang violence and gang culture

Equity: The equity of this alternative with respect to targeting youth and women is somewhat equitable. While this program specifically targets gang members or community members susceptible to gang membership, many of those are young men. In the Juba PoC, these activities resulted in formation of a YPT ("From Gang Fights to Peace Marches", 2019). Further, the YPT, empowered by NPSS, then organized and carried out independent activities like workshops, information dissemination, and mobilization campaigns to encourage other young people to embrace nonviolence. One of these activities was a partnership with the WPTs to advocate to end sexual violence towards women and girls. Thus, while this program does not directly target youth or women, the program will likely result in increased peace and security for women and for youth.

OPTION 4: Engage Communities to Shift Traditional Thinking around Violence

Social norms and traditional perceptions of gender and conflict resolution contribute to perpetuated cycles of violence in South Sudan. Further, cultural practices like forehead scarification reinforce these destructive norms ("Examining Masculinity, Preventing Violence", 2019). Nonviolent Peaceforce South Sudan has the capacity to work to shift this thinking through engaging the community through "edutainment" and the social norms approach.

"Edutainment" – or education through entertainment – has been used in various contexts to shift social norms (World Health Organization, 2009) and has proven viable and effective in the local context in South Sudan. In the Juba PoC, YPTs used a street drama to reflect the need for cooperation to eliminate sexual violence ("Empowering Women, Protecting Communities", 2019). NPSS can create easily-organized street dramas and other forms of low-technology "edutainment" to engage the community in positive programming that provide recreation and help to transform harmful cultural practices.

Further, the social norms approach seeks to combat an individual's misperceptions about their peers' actions by providing a more realistic sense of actual behavioral norms and has reported success in stopping sexual violence (World Health Organization, 2009). In South Sudan, sexual-based violence perpetrated by members of the military runs rampant; it is widely accepted that a woman's body and sexuality are national property in times of conflict (Madujtok, 1999). NPSS could use the social norms approach to combat sexual-based violence cemented in military culture and could form coalitions in which soldiers pledge to abstain from sexual-based violence. In seeing their peers condemn acts of sexual-based violence, other soldiers will be encouraged towards peaceful behavior. This would work to reduce sexual-based violence and to change the culture of normalized violence against civilians in conflict.

Evaluation

Feasibility: This alternative requires that NPSS shifts cultural norms through activities like edutainment or through social psychology strategies like the social norms approach. Both alternatives require the participation and buy-in of the local community, thus this alternative is deemed somewhat feasible. Edutainment can be implemented through easily-organized street dramas and other forms of low technology activities to engage positive programming that simultaneously provides recreation and replaces harmful cultural practices with positive reinforcements around cultural beliefs on issues like violence and gender. The social norms approach works to influence a change in thinking in an individual as they see their peers either condemn a behavior or exhibit a different behavior. Thus, NPSS staff will not be able to effectively implement this alternative without significant partnership with local community members.

Feasibility	<i>Somewhat Feasible</i>
Cost	<i>Not Costly</i>
Effectiveness	<i>Effective</i>
Scalability	<i>Extremely Scalable</i>
Equity	<i>Somewhat Equitable</i>

Cost: This alternative is not costly. Edutainment activities, like street dramas, can be orchestrated at little to no cost. Further, social norms can be reinforced through existing UCP programming and as NPSS leverages its relationship in local communities to advance the promotion of peace. Further, as with all alternatives, costs will be incurred in the monitoring and evaluation of this alternative in keeping with best practices.

Effectiveness: This alternative is projected to be effective in shifting traditional thinking that contributes to violence; however, the effects of this will likely be realized in the long-term as long-held, culturally-reinforced beliefs around gender and violence in conflict are slowly uprooted. Further, these changes will look different across communities. While this alternative will increase peace and security across all communities, this will manifest itself differently in each local context, depending on whether the source of violence comes from ethnic or clan tensions, cattle disputes, political conflict, gender-based violence, violence towards youth, or other sources of violence. Thus, it is important to account for the delay in the realization of the effectiveness of this

alternative in predicting short- and long-term effectiveness, and it is important to consider how "effectiveness" may look different across communities.

Scalability: Targeted efforts to engage communities to shift traditional thinking is extremely scalable. These strategies can be employed in any NP engagement across South Sudan, regardless of location. These methods can also be employed by both mobile teams and more stationary NPSS teams. Further, these activities aim to target all demographics and stakeholders in a community, and the benefits are borne by the community at large as well.

Equity: This alternative is somewhat equitable. The alternative does not specifically prioritize protection of women or children. However, shifting culture to reduce the prevalence of violence and to reform norms around GBV will have significant positive impacts on the experience of both women and of children in South Sudan in the long-term, as women and children are more likely to be victims of violence (International Rescue Committee, 2017).

OUTCOMES MATRIX

CRITERIA	OPTION 1: Continue Current UCP Programming	OPTION 2: Scale Up Child-Specific Programming	OPTION 3: Scale Up Capacity-Building Training and Recreational Activities	OPTION 4: Engage Communities to Shift Traditional Thinking Around Violence
Feasibility	Extremely Feasible	Feasible	Somewhat Feasible	Somewhat Feasible
Cost	Not Costly	Somewhat Costly	Somewhat Costly	Not Costly
Effectiveness	Somewhat Effective	Very Effective	Very Effective	Effective
Scalability	Scalable	Very Scalable	Somewhat Scalable	Extremely Scalable
Equity	Somewhat Equitable	Very Equitable	Somewhat Equitable	Somewhat Equitable

RECOMMENDATION

I recommend that NPSS implement Option 2, scaling up child-specific programming to stop cycles of violence in the next generation. While NPSS's current programming (as referenced in Option 1), has been proven effective, Options 2-4 specify more targeted and strategic plans for scaling up programming. Further, Options 2-4 are all viable alternatives for scaling up programming. However, given finite resources, Option 2 reflects the best balance across all of the evaluative criteria, exhibiting high projected value in terms of effectiveness, scalability, and equity. Implementation of this alternative is feasible and does not require significant additional costs apart from the upfront cost of investment in development of a training program. While implementing Option 2, which reflects more immediate results and scores higher on short-term effectiveness, NPSS can lay the foundation for Options 3 and 4. Further, in implementation of all options, NPSS should focus not just on expansion as the only tool of scaling up, but should look for opportunities for collaboration with other NGOs on UCP programming and for replication. In the context of Option 2, the training program developed by NPSS for child-specific programming could be made free and available to other UCP practitioners or community members who could implement these techniques to improve early child development and promote peace and security in communities.

IMPLEMENTATION

As NPSS moves forward in implementing Option 2, scaling up child-specific programming to provide anger and conflict management training and psychosocial support to children exhibiting aggressive behaviors, NPSS must be intentional about a number of considerations to ensure effectiveness of these activities at preventing cycles of violence from continuing in the next generation. Most importantly, these include: identifying relevant stakeholders and actors; identifying sequencing of next steps; ensuring flexibility of implementation; mitigating against possible resistance; and conducting monitoring, evaluation, accountability, and learning (MEAL) assessments throughout.

Eventually, all NPSS staff should receive the training program developed as part of this alternative. However, a number of subsets of NPSS staff will be more active in the beginning phases of these activities. A working group of NPSS staff should be appointed to create the training program. This group should include important key perspectives, including staff from various regions in the country, and should have at least one staff member from Ulang Center, in which programs similar to this have been successful. Further, in crafting the program originally, soliciting the input and feedback of NPSS staff in Ulang Center who have been involved with implementing such a program in years past is critical. These staff should speak to what has worked and what has not worked and should relay any information they feel is key to the success of programming.

Children and parents of children involved in the program are another key stakeholder group. If possible, receiving feedback from parents of children in Ulang Center to inform the creation of the training program and implementation of the alternative is important. Key informant interviews will be useful here. This prioritization of feedback from local communities keeps with NP's value of local primacy and helps ensure that this scale-up adds value to current NPSS programming and improves the services provided to local communities.

Upon creation of the training program, a select group of NPSS staff should be identified to pilot the program. I recommend piloting the program across a varied selection of NPSS's permanent teams and mobile teams, to compare the implementation of the program in various contexts and to inform further scaling.

MEAL assessments should be conducted throughout the scaling up period to ensure that the program is effective. As with past NPSS's mid-term evaluations, options for MEAL assessments include: household questionnaire surveys, focus group discussions, and key informant interviews (Nonviolent Peaceforce, 2017). A survey distributed to NPSS staff soliciting feedback on effectiveness and development of program should be included.

Next steps include disseminating and conducting the training for NPSS mobile teams, NPSS implementing partners, and other local UCP practitioners and leaders in communities across South Sudan.

In brief, the following steps are necessary to move the recommendation forward, and in the following order:

Step 1

- Create a working group or team to draft the training program

Step 2

- Solicit feedback and input from NPSS staff in Ulang Center and from parents and children who have benefited from the program

Step 3

- Develop the training program, seeking feedback from other NPSS staff throughout the process.

Step 4

- Identify teams to pilot the program. Consider a variety of teams, from multiple regions in the country and from both stationary and mobile teams. This will give insight into the effectiveness of the program in varied demographics.

Step 5

- Roll out training and conduct programming.

Step 6

- Ensure monitoring, evaluation, accountability, and learning throughout, in line with best practices.

Step 7

- Based on effectiveness of the program in pilot communities, scale up programming to include other NPSS teams and train NPSS implementing partners to expand the reach of the program.

Providing mechanisms for feedback from local communities throughout the process is imperative. Given the success of the program in Ulang Center, it is likely that other communities will be receptive and cooperative with introduction of this programming with their children. As NPSS does not enter communities in which they are not invited and given that NPSS prioritizes relationship-building, communities will likely be receptive to this child-specific programming. To mitigate any potential resistance from parents, NPSS should clearly communicate the program's intent to parents whose children are involved. Further, NPSS should encourage parents to compliment the anger management and psychosocial support at

home to support the effectiveness of this program. A parent engagement workshop can be held to communicate the support NPSS has been providing their children, explaining the parents' roles in correcting aggressive behavior in the home, and sharing basic information about childhood development. Similar parent engagement workshops have been employed by the Ministry of General Education and Instruction in South Sudan to support pre-primary education initiatives (Malik, 2019).

As NPSS seeks to expand this program to communities throughout the country, flexibility of implementation is paramount. NPSS staff in local communities should use their judgment in tailoring the program to the needs and cultural nuances of the communities in which they operate, as is best practice in NPSS and UCP activities.

Disclaimer: This report was written during the COVID-19 global pandemic. As of the most recent reports, there are six confirmed cases of coronavirus in South Sudan, three of which are confirmed United Nations staff members (Wudu & Danga, 2020). This has incited a widespread backlash of foreign influence and nationalism in the country as many are blaming the UN for bringing the virus to South Sudan. The UN has since suspended all but essential staff movement, causing many other agencies to follow (Anyadike, 2020). The risks for spread of infection in South Sudan are high, and the consequences of the epidemic in the country will be catastrophic. Although NP has prioritized local primacy and employs a significant percentage of local and national staff, NP is nevertheless an international NGO. Thus, even apart from social distancing and quarantine procedures, NPSS programming is highly likely to be influenced significantly by the spread of COVID-19. Skepticism and outright criticism of NGO influence in the country may affect the perception of NPSS and their attempts to further build relationships in communities. Yet most importantly, despite the COVID-19 pandemic, violence has not stopped. There are simply fewer witnesses. In keeping with its mission, NPSS must continue to be innovative and adaptable to local needs and contexts, working to maintain direction protection and UCP services wherever possible while maintaining social distancing procedures.

APPENDIX

Note: Appendices 2-16 include the 15 case studies provided by Nonviolent Peaceforce to serve in drafting this report.

Appendix 1:

Criteria to Consider for Initiating a New NP Project

Appendix 2:

Protection Beyond the POC: Accompanying Women During Firewood Collection (August, 2019)

Appendix 3:

Providing Safe Spaces for Children in Greater Ulang: Child Protection in Sobat Corridor (September, 2019)

Appendix 4:

Building Locally-led Solutions to the Impact and Incidence of Violence: Early Warning and Early Response in Madiba

Appendix 5:

Nyadeep Wagak Puot, "Ambassador of Peace": Empowering Women Through Unarmed Civilian Peacekeeping (Bentiu POC; July, 2019)

Appendix 6:

Examining Masculinity, Preventing Violence: Engaging Men & Boys to Promote Gender Equity & Prevent Gender Based Violence (Rumbek; July, 2019)

Appendix 7:

Raising Awareness, Mobilizing Change: Focusing Community Attention on Gender Based Violence (Northern Bahr el Ghazal; June, 2019)

Appendix 8:

From Gang Fights to Peace Marches: Nurturing Youth Peace Leadership through Engagement and Role-Modeling (Juba POC; August, 2019)

Appendix 9:

From WPT to Member of Parliament: The Story of Mama Achol (Rumbek; February, 2019)

Appendix 10:

Empowering Women, Protecting Communities: Mentoring Rumbek's Women to Protect Their Communities (Rumbek; April, 2019)

Appendix 11:

Waging Peace One Dispute at a Time: Resolving Conflict with Nonviolent Peaceforce's Early Warning/Early Response Council

Appendix 12:

From Protection to Advocacy and Action: Women Protection Teams Respond to Service Reductions (Aburoc; August, 2019)

Appendix 13:

Building Peace, Connecting Communities: Connecting and Training Zande and Dinka Communities (Yambio; April, 2019)

Appendix 14:

Disrupting Inter-Clan Violence: Resolving Inter-Clan Conflict and Transforming Relationships with Nonviolent Peaceforce's Community Protection team (August, 2019)

Appendix 15:

Fueling Meaningful Youth Engagement in Peacebuilding: Lessons from the Field

Appendix 16:

Women's Protection Team Launch in Greater Yambio (Greater Yambio; August 6, 2019)

APPENDIX 1

Criteria to Consider for Initiating a New NP Project

- Root causes of the conflict;
- Reasons the conflict remained unresolved;
- Actors involved;
- Stakeholders, categorized as dividers or connectors;
- Recent trends related to the peace process;
- Opinions of interviewees about what would be necessary in order to de-escalate and transform the conflict;
- Interviewees' assessments of the prospect for negotiations between the north and south and within the south;
- The human rights situation;
- Demand for large-scale military or civilian peacekeeping;
- Descriptions of the inviting organizations (local south Sudanese organizations who had invited NP) including their goals, activities, size, funding, stability;
- Analysis of the role, influence and positions of the inviting organizations in South Sudan;
- Any links between the inviting organizations and groups involved in the armed struggle or in illegal activities;
- Threats to or repression of the inviting organizations;
- Any challenges that association with these organizations would pose to NP's nonpartisanship;
- Other INGO and NGOs operating in the area, their potential as partners, and a consideration of duplication;
- The attitude of the inviting organizations toward NP and partnering with NP;
- The government's willingness to welcome NP;
- Influences on the risk and effectiveness of doing UCP, such as potential for attacks on internationals and attacks on NGO staff;
- What kind of protection is needed and how it might be provided;
- Why UCP might work;
- Other potential risks; and
- A review of logistics needed and potentials to fulfill such as visas, rent for offices, transportation needs, health services available, etc.

(Furnari, 2016)

APPENDIX 2

Protection Beyond the POC: Accompanying Women During Firewood Collection (August, 2019)

On August 19 at 7:30 AM, Nonviolent Peaceforce's (NP) Bentiu Protection of Civilians (PoC) team waited by the western gate to accompany the women of the POC on their journey to collect firewood. The women walk up to seven hours in the search for firewood, the primary source of energy for Nuer households, which is then carried back to the PoC in heavy piles balanced on their heads. It is an arduous and dangerous work in exchange for very little return. These women are exposed to sexual assault, robbery and murder, particularly during the rainy season when the elephant grass grows tall and armed groups are able to more easily hide in the bush.

When the POC was initially established in 2013, to provide protection to Nuer civilians fleeing violence, the firewood was available close to the perimeter of the camp. Now, after years of foraging by the women of the camp, the firewood can only be found further and further away. This scarcity has resulted in both increased vulnerability of the women who must walk further through the bush, and increased difficulty in providing effective protective presence because the women are scattered over a much greater area.

When it was time to leave the PoC, the team walked with the women along the main road for approximately three hours. Along the way, they learned that the women depart from the PoC in an ad hoc manner and their subsequent movements are scattered. This information is important for planning how future patrols can be re-strategized to increase protection for the women collecting firewood.

After walking approximately 10 KM, the team arrived at an area where women could be seen collecting firewood. In this area, the team was met by the chief who expressed his happiness at seeing NP operating in such a remote and insecure area. The chief reported that many of the women often sleep overnight in the bush before heading back to the POC, indicating a need to add programming that addresses women returning to the PoC in the morning rather than just in the afternoon. He also informed the team of the security issues faced by his village – attacks by armed criminals in his village the previous month and increased movement of soldiers in the surrounding area. The chief provided NP with his phone number and agreed to future contact, thereby allowing NP to verify reports of violence against women in and around his village. With this coordination, the chief is now participating in the protection of women who access the community to collect firewood. When harnessed under community-based protection mechanisms, such as through women's protection teams (WPTs), this role can be continued long after NP and other protection actors have ceased programming in the area.

After departing this village, the team walked further along the main road and met with another man with a charcoal-making base hidden off the road amongst the elephant grass. The man informed NP about the movement of armed criminals and government soldiers in the area. Like the first chief, the man agreed to be contacted by phone in the future. He will serve as

another “listening post” for NP, a valuable source of information to assess and respond to security and protection concerns.

As the team returned with the women along the 10 KM journey back to the PoC, the women expressed appreciation for NPs presence and accompaniment. This patrol was a showcase of NP’s distinctive qualities: independence, the flexibility to alter programming based on new information and the changing needs of the population, durability, and ability to build and maintain strong relationships with the community based on trust and acceptance.

The team plans to continue these patrols and protective accompaniments to increase the safety and security of women leaving the PoC to access firewood. By incorporating information learned from previous patrols as well as engagement with community members and firewood collectors, NP can continually tailor programming that will best increase the protection of women in the area. This will be done through the implementation of morning patrols from the firewood collection sites to the PoC, additional patrols from the PoC to the firewood collection site, and building relationships and coordinating with new actors in hotspot areas.



APPENDIX 3

Providing Safe Spaces for Children in Greater Ulang: Child Protection in Sobat Corridor (September, 2019)



Children playing football with NP staff at the Ulang CSS

Greater Ulang, an opposition held area in the north east of the country, has seen years of inter-generational conflict at the state, regional, and communal levels. As such, the children in greater Ulang have been consistently exposed to violence and the effects of violence such as poverty, displacement, and lack of access to basic services. Despite the protection concerns faced by children each day, there is no referral pathway for child protection cases. As a result, Nonviolent Peaceforce's child safe spaces (CSS) serve as a critical intervention to identify and flag child protection concerns as well as provide a safe place for children to play and learn. Since 2017, NP has established five CSS centers throughout greater Ulang, in Nayangore (Ulang County), Yieng (Ulang County), Yomding (Yomding County), and Kuich (Kewer County).

The child safe space in Ulang Center was established in 2017 after a community protection meeting in which the community strongly communicated the need for safe spaces for children, youth, and women. Further, community needs assessments and coordination meetings between NGOs highlighted the need for a safe recreation, socialization, and learning space. There is only one primary school in Ulang center (no secondary or above) meaning that only a limited number of children can attend the school. Children who do not have the opportunity to attend school as well as the ones in school often engage in unsafe activities such as playing in the Sobat River, a large river that flows alongside the town, or in the forest.

In 2017 alone, the year the child safe space opened, three children reportedly drowned in the river and several children have been reportedly abducted by rival cattle keepers indicating the need for safer locations for children.

When the Ulang Center CSS was first established, NP engaged in an awareness raising campaign to inform people of the child safe space, the activities held, and the organization running the space (to increase confidence in the safety of the space). Within months, the safe space had a regular attendance of children from three age groups: 3-5 years old, 6-12 years old, and 13-18 years old. Trained facilitators engage the children on a range of activities on a daily basis meant to encourage cognitive development, problem solving, socialization, team work, sharing, and recreation. Depending on age group, activities may include learning traditional songs and dance, football, dominos, Ludo, reading and writing, handwashing trainings, and nonviolent communication lessons.



When NP first established the CSS, there were a number of instances of children behaving aggressively, fighting one another, and making mock pistols and guns out of sticks and other materials they found on the ground. With multigenerational conflict and violence at the family, community, regional, and national levels, these children were mimicking the violence that had become so normalized. In the child safe space, the facilitators trained by NP in child protection were able to identify and flag children with particularly aggressive, depressive, or other abnormal behaviors to provide these children with more support. Depending on the age and needs of the child, the

facilitator may provide psychological first aid, anger management trainings, or conflict management training and, when appropriate, engage with the parents. However, as there are no child protection actors in greater Ulang other than those providing FTR, there are no child protection referral pathways. In Ulang center, this child safe space serves as the first and only line of defense against child protection concerns.

Over the past year, however, there has been a marked and visible shift in the behavior of children attending CSS. Community members from chiefs to women leaders have noted that the children are no longer brandishing their stick "guns" or engaging in so many fights. Instead, they are more interested in playing dominos or singing the traditional songs they learned in the CSS. Further, the head of police of Ulang recently noted that children who attended the CSS were learning important skills such as reading and writing despite a lack of access to formal schooling.

The team continues to monitor and provide regular training to the volunteer facilitators of the CSS to fill knowledge gaps in child protection, improve services to the children attending the CSS, and increase the capacity of these spaces to serve more children throughout the region.

Further, with the commencement of the newly funded project to establish more community safe spaces, NP will now be able to extend the benefits of these safe spaces to other demographics, namely to meet the needs of women and youth in the community.

"The CSS center...in Ulang is contributing a lot for our children. Our children do not have places to go other than going to the bush and river. Due to the establishment of the CSS, the number of children going to the bush and river vastly reduced and we, the WPT, are sending our children to the CSS center and also mobilizing others to send too."

Chairperson, Ulang WPT, June 26, 2019

Appendix 4

Building Locally-led Solutions to the Impact and Incidence of Violence: Early Warning and Early Response in Madiba

In July 2018, NP visited Madiba, a village approximately 20 minutes outside of Mundri town at the junction between Mundri Town and Mundri East. Humanitarian vehicles often pass this community on their way to Kediba, Lakamadi, Lui and other locations with relatively high levels of humanitarian programming. However, this village was often passed and rarely visited. During its first engagements in Madiba, NP held a community security meeting with chiefs, religious leaders, and other members of the community. During the meeting, the team discovered that the community that had been forced to quickly flee from conflict several times during the conflict with Sudan as well as during the current civil war. When the current civil war reached Madiba around 2015 and the community fled to the bush, they were forced to live off wild vegetables for months at a time. They were told that Madiba had become a base for soldiers so soldiers from the opposing side wanted to “turn Madiba to dust,” thereby prolonging the amount of time the community was forced to remain in the bush. Further, even into 2018 and 2019, the community was facing difficulties in their relationship with soldiers located at the barracks near their community, such as restrictions by the soldiers in accessing the only borehole in the area, as well as with migratory cattle keepers from surrounding states.

Due to this complex history, the community of Madiba already had some established mechanisms they utilized to escape and survive conflict. NP sought to work with the community to highlight and strengthen these mechanisms as well as to ensure inclusion for the community’s most vulnerable members.

Based on the information received during initial patrols and meetings with the community, the team decided that Madiba would benefit from the establishment of an early warning and early response (EWER) group. Like in natural disasters, EWER systems in conflict affected areas can have significant benefits for mitigating risks in communities which are sited in high risk and insecure locations. The first step is to identify coping strategies and understand the adaptive capacities of communities through a participatory exploration process. Traditional coping strategies are then enhanced through trainings tailored to the specific context of the community and are focused on building communication pathways across communities for early warning, identification of safe evacuation routes, providing lists of essential items, and establishing community mechanisms to support vulnerable individuals in the case of forced displacement. When other protection issues surface, such as SGBV, trainings are provided to increase the capacity of the community to identify, mitigate, and respond to such issues.

EWER trainings and the application of EWER must be customized to every community. Since communities throughout South Sudan have very different cultures, customs, livelihoods, histories of displacement, relation to the conflict, and relations with external sources of influence (like armed actors), it is critical to gain insight into these factors to best orient EWER activities towards the needs of the community. As such, to understand the community, their history, and current response mechanisms, after an introduction into EWER, the group was

divided into three smaller groups each comprised of approximately 15 people. Two groups were asked to write a history of their community while the third group was asked to draw a map of Madiba to include the locations of roads, rivers, clinics, boreholes, mountains, schools, etc. Then, the team and the community delved into the times that the community has fled and the external factors that caused them to flee. The indicators included: gunshots (4-5 KM away), rumors (the SPLA warned them to flee when close clashes were about to occur), mobilization of youth, and witnessing the movement of soldiers. During this time, young men were killed or fled for their lives while women were sometimes raped or forced to carry soldiers' luggage, cook for soldiers, or grind sorghum for soldiers. During this time, there was also high rates of child mortality. The team also discussed with the community the need for each household to have quick run bags and what these bags would include.



Members of the Madiba EWER group mapping their community (August 2018)

The team then went over the early response methods the community had previously used. These were: First, calling a friend/relative to confirm fighting and location of fighting. Then, if fighting was confirmed, staying slightly away from home and laying on the ground. Once gunshots stopped, the community would return home as to not arouse suspicions from the government that they are in opposition. If there was no phone, the family would just flee to the bush when they heard gunshots. Once the gunshots stopped, they would send one person to confirm the situation was safe again to return home. Participants also mentioned that if they had family in another village and there was no phone access, they might also send a messenger to ensure the safety of their family.

For the next activity, the community wrote out every village in Madiba along with the representatives of each. Approximately half of the representatives were present at the EWER training. The participants were told to pass along the information they learned to the representatives not present and that NP would continue engaging with the community,

particularly through the representatives listed. The community also compiled data on the following: the number of people living in Madiba, number of households in Madiba, and vulnerable members in the community (disaggregated by type of vulnerability including pregnant women, elderly, children 0-5 years old, and mentally or physically disabled). This will help protection and Members of the Madiba EWER group mapping their community, August 2018 other humanitarian partners better understand and address the needs of the vulnerable population in this community. Through these activities and trainings, the first EWER council in Madiba was established.

Throughout 2018 and into 2019, NP continued to work with the EWER group in this community to increase their capacity to respond to violence, identify and flag protection concerns faced by civilians, improve their relations with soldiers in the barracks bordering their community, and advocate for their needs to local NGOs and the government. Through these trainings and activities, the community became more cohesive and the leaders reportedly more responsive to the needs of the community.

Then, in April 2019, tensions between the Madiba community and cattle keepers reached a precipice for eruption into violent conflict. Community youth allegedly killed four Mundari cattle in retribution for the destruction of their crops and farmland in September 2018. The cattle keepers were refusing to leave until they received compensation. Though the case was heard in court and the cattle keepers were ordered to pay compensation to the farmers for the destroyed crops, the Mundari maintained their demands that the four killed cows be repaid with twenty cows from the community. Therefore, no agreement was reached, and the case was eventually dismissed. Given tensions between farmers and cattle keepers throughout greater Mundri that had on several occasions escalated into violence and the inability of formal mechanisms to resolve the dispute in Madiba, the team decided to support the Madiba EWER council to intervene and bring about peaceful resolution to the conflict. On April 23, the NP team conducted a patrol to Madiba to confirm the presence of cattle keepers in Madiba territory and learned of the Madiba youth's plan to fight the cattle keepers if they refused to leave. NP team advised the community chief and members of the EWER council to summon a community meeting to discuss nonviolent ways of resolving this conflict.

On May 8, 2019, the team met with EWER council in Madiba to conduct a conflict analysis session. During the conflict analysis activity, the EWER group discussed the issues of cattle migration which they saw as a potential trigger for violence. Almost every participant expressed their anger about the movement of Mundari cattle on their land and the destruction it caused to their crops. They also blamed the government for inaction and voiced their thoughts about potentially confronting these armed cattle keepers. The community was concerned about their ability to cultivate the land for the upcoming rainy season as well as their ability to supplement their diets and ameliorate food insecurity given the threats they received from the cattle keepers when they went into the bush for hunting, gathering firewood, and collecting honey, wild vegetables, and fruits. If the cattle keepers did not leave soon, participants reported that members of the community could use guns to fight against the cattle keepers.

However, one of the participants stressed that NP has supported them in finding nonviolent ways to prevent and reduce the impact of violence in the past. The group decided to take the necessary steps to conduct a dialogue with the mayor and commissioner of Mundri as well as chiefs of the Mundari. As a response, a committee of 12 members, comprised of both men and women, was formed to represent the interests of the community and they asked NP to serve as observers during the dialogue. They said if the dialogue with the commissioner did not work, they planned to bring the issue to the deputy governor and then to the governor. As a result, the conflict analysis session created an avenue for the Madiba community to analyze their situation and plan for the necessary steps to prevent the escalation of conflict into violence.

On the morning of May 17, the day of the community-led-initiative meeting, the chief of Madiba was threatened by two Mundari cattle keepers. Therefore, NP provided unarmed protective accompaniment to the ten of the members of the EWER group from Madiba to Mundri town for the meeting to ensure the safety of the participants. This was the first time a dialogue meeting was called between the Mundari cattle keepers and the Madiba community. During the dialogue, the community, the Mundari chiefs, the mayor, and the commissioner all presented their views. At the end of the dialogue, the chief of the cattle keepers said they would leave the community on May 28 but also mentioned that, due to the death of the four cattle in September 2018, the Mundari youth may be unwilling to leave until they received compensation. The commissioner urged the Mundari cattle keepers to respect the resolution reached and move with their cattle on the stated date. Meanwhile the Mundari chiefs should nominate two or three people from the Mundari community to follow up the case of the four cattle. The commissioner further promised to hire a motorbike to transport the Mundari chief to the cattle camp so that he could join and mobilize his colleagues to move away from the community with the cattle.

This dialogue session demonstrates the ability of the Madiba community mobilize, advocate, and respond to their needs through nonviolent methods in a more organized way than ever before. Though there will likely be continued difficulties between farmers and cattle keepers in this area, through continued capacity building, advocacy, and relationship building with local stakeholders, the Madiba community will be more likely to utilize nonviolent means to resolve intra and intercommunal conflict in the future. As one man said during the dialogue, "we Moru people do not first resolve disputes through violent means, we embrace peaceful dialogue because we want to maintain peace in our community."

In the weeks following the dialogue between the cattle keepers and the community, the Madiba EWER group continuously followed up on the implementation of the agreement made during the dialogue. A month after the dialogue, the cattle keepers left the area without any escalation into violence between the two communities. NP continues working with this EWER group and the community in general to identify and mitigate future risks of violence. Due to the flexibility of EWER to address a variety of issues throughout very different contexts, EWER is a critical pillar of unarmed civilian protection in NP programming. With dozens of EWER groups throughout South Sudan, NP is working side-by-side with community to utilize local

solutions to mitigate the impact of conflict and violence on the civilian population. Further, like in Madiba, members of EWER groups can serve as leaders to identify where conflict may escalate into violence and promote nonviolent methods of resolution.

Appendix 5

Nyadeep Wagak Puot, "Ambassador of Peace": Empowering Women Through Unarmed Civilian Peacekeeping (Bentiu POC; July, 2019)

Nonviolent Peaceforce (NP) works to increase women's role in peacebuilding in the Bentiu Protection of Civilians site (Bentiu POC) by building the capacity of women to resolve conflicts without violence. NP believes that local actors are the experts of their context and must be at the center of efforts to achieve a just and sustainable peace. Accordingly, NP's Bentiu POC team has helped women's groups become Women Protection Teams (WPTs) so they can increase the safety and security of their own communities. One element of that transformation has been providing WPT members with Unarmed Civilian Protection (UCP) training to build their capacity.



Nyadeep Wagak Puot

Nyadeep Wagak Puot, who refers to herself as an "ambassador of peace", has received UCP training from NP which built her capacity as a community peacebuilder. A mother of six children, she uses a wheelchair and was widowed 15 years ago when her husband died during a conflict in Koch. Following the Nuer practice, after becoming a widow, she and her children came under the auspices of her in-laws. She has lived in the Bentiu POC since 2016. During that time she became a member of 'Unity of Women', a WPT in the Bentiu POC. As a member of Unity of Women, Nyadeep has participated in regular trainings from NP. One of those trainings focused on UCP which develops the capacity of participants to aid their communities to resolve conflicts without violence.

Of the many instances when Nyadeep was called upon to be a community peacebuilder, the most personal was when her own daughter was involved in a fight with their neighbors. Despite some of her friends encouraging her to violently confront those who vexed her daughter, who like her, also has a disability, Nyadeep decided to remain calm. She resolved the issue with neighbors peacefully. She chose to remain calm because she could recall countless incidents when a simple quarrel between two people escalated into conflict among clans and counties. She had developed the tools to resolve the conflict without violence through her

training with NP. According to her, "NP taught us the value of peace, we preach love, respect and (to) value one another, and above all we support each other."

An active member since first joining the Unity of Women WPT, Nyadeep was later selected for a leadership role within the team. From the very beginning of her Unity of Women membership Nyadeep has been a foremost advocate for resolving conflicts without violence. Nyadeep has also been deeply involved in the group's community protection activities such as spreading information about the referral pathways for gender-based violence survivors. Due to the leadership she displayed during the group's activities, Nyadeep was elected as a chairperson of Unity of Women in 2017.

The empowerment Nyadeep gained through being a community peace builder has spread to other areas of her life. The support she gets from her fellow Unity of Women members has enabled her to develop the resilience necessary to meet the challenges of daily life in the Bentiu POC. She has also stated her appreciation for NP treating her, and other women with similar disabilities, with respect, as well as acknowledging their potential. That support encouraged Nyadeep to start selling dried okra, sugar and mandazi to support her family. In turn, her role as her family's provider has made her an advocate for livelihood opportunities for women living in the Bentiu POC and a role-model for other women with disabilities.

Like Nyadeep, individual WPT members have been empowered through their participation in their team's activities and that has had a positive impact on their lives and their communities, including creating an enabling security environment and encouraging positive gender norms. As with Nyadeep, the WPTs, with assistance from NP, have built their capacity as peacebuilders and use those skills to increase the safety and security of their communities. The WPTs conduct patrols at hotspots for Gender Based Violence and other safety issues. Nyadeep, with her WPT, keep the NP Bentiu POC team abreast of community protection concerns and coordinate with NP when they need additional support or advocacy to resolve issues. The Bentiu POC team has also been meeting Nyadeep through her WPT to identify ways these women can increase the impact of their peacebuilding efforts. During those meetings WPT members have expressed great interest in connecting with women that are from other groups, represent different churches, and hold community leadership positions. WPT members actively participate in Women Block Leaders meetings organised by IOM for each block in the Bentiu POC. There are 4 WPT members who are the Block Leaders, 1 WPT member who has a leadership role in her sector of the POC, and 1 WPT member who is a part of the local court within the POC. Additionally, NP's Bentiu POC team plans to link Nyadeep and the WPTs with the organizations that enable women to participate in income generating activities so that they can better provide for themselves and become self-sufficient.

"The disability I have does not hinder me from protecting my own community."

Nyadeep Wagak Puot

Appendix 6

Examining Masculinity, Preventing Violence: Engaging Men & Boys to Promote Gender Equity & Prevent Gender Based Violence (Rumbek; July, 2019)

An important part of Nonviolent Peaceforce's (NP's) work to develop the capacity of communities to prevent Gender Based Violence (GBV) is to have those communities examine their traditional practices that may encourage violence. NP's GBV training materials includes content that helps participants explore the connections between the power disparities that can be exacerbated by cultural elements and the abuses that can arise from such disparities. Those explorations inevitably lead to discussions about the traditional beliefs and practices of the participants' communities.



Dinka forehead marking

A traditional practice among the different tribes of South Sudan is commemorating the passage from childhood to adulthood with ritual forehead scarification and the extraction of two central lower incisors. In some communities facial scarification ceremonies are similar to circumcision ceremonies, in which candidates are initiated in batches. In the case of Dinkas, boys that undergo the three-hour ritual are left with permanent parallel lines on their foreheads. The tribal marks like those on faces of the Maleng Agok are made by raising the skin with a pin or spike after which the raised flesh would be cut off with a razor blade, creating "full stops."

Forehead scarification and tooth extraction reinforce traditional tribal gender roles as boys are expected to endure the ritual role stoically and to do otherwise is considered unmanly. During the scarification ceremony it is unacceptable for a boy to cry from the pain caused by the cut. Those who cry out in pain are later mocked in songs by those attending the ceremony. Since

the scars are regarded as a badge of bravery or gallantry, the ritual leads boys to think that being a man means one must not cry or show signs of pain.

Facial markings can create opportunities for violence because they enable groups to quickly target each other. Scarification makes it easy for tribes to differentiate themselves from others. With such discernible tribal features one can easily tell a Nuer from a Dinka, a Mundari from a Zande, and so on. Those looking to inflict violence can simply scan the foreheads of potential targets and then attack. That ease of targeting has resulted in many incidents of violence and deaths.

In April 2019, to counter the negative conception of masculinity reinforced by ritual scarification and promote gender equality and prevent GBV, NP's Rumbek team held an education series to engage a diverse group of Maleng Agok men and boys. The group of 27 included teenagers, young adults, middle aged adults, and people over fifty years old. Less than one percent had any formal education. The group was made up of a student, a teacher, chiefs, an official from the payam administrator's office, community leaders, cattle keepers, and farmers.

The series, entitled "Masculinities and Men/Boys Engagement in Promotion of Gender Equality and Prevention of GBV," resulted in both personal and collective commitments towards challenging some harmful aspects of some traditional beliefs and practices. The group agreed that practices such as facial mutilation and teeth extraction must be discontinued. Moreover, they decided to lead a more public campaign against the two practices within their communities. To show their commitment to changing their communities they pledged to apply what they had learned during the series in their own homes as a first step.

Fulfilling the commitments that these men and boys made during the education series will require significant moral courage as they experience resistance in their homes and communities. It is likely that their newly developed beliefs will be contrary with those of their community elders. Some even expected that their wives would find it odd when they start to take part in household tasks considered "women's work." Despite these concerns, the men and boys believe that this opposition can only be addressed through education and persistence against the harmful aspects of some traditional practices and the impact of those practices on gender relations.

"Giving marks on the forehead is dangerous. My children will not be initiated into this practice even if they go to dwell in a cattle camp. I will also be personally responsible for taking care of my wife and children."

Taban

"I am currently helping my wife at home with sweeping the compound. I will continue to do this even if other family members are in my home. I will pass on the information NP training has provided to my children and peers."

Dut Rieth

Appendix 7

Raising Awareness, Mobilizing Change: Focusing Community Attention on Gender Based Violence (Northern Bahr el Ghazal; June, 2019)

In keeping with Nonviolent Peaceforce's (NP's) guiding principles, the team in Northern Bahr el Ghazal (NBeG) have Gender Based Violence (GBV) awareness-raising activities that are community led. The primacy of local actors is a guiding principle of NP because lasting peace can only come from facilitating local actors developing their own solutions to their problems. An important first step in facilitating local actors developing their own solutions is raising their awareness so they can identify and address the causes of the violence in their own communities. Accordingly, NP's NBeG team develops the capacity of their community partners to lead GBV awareness campaigns.



Youth Protection Team (YPT)

NP's NBeG team's Youth Protection Team (YPT), made up of youths recruited from the community, held a GBV awareness performance in Aweil East on April 26, 2019. NP's NBeG team has dedicated a great deal of time to nurturing their YPT's level of visibility in the community, ability to conduct outreach, and effectiveness in communicating sensitive topics. Through the NBeG team's efforts, the YPT gained such a level of legitimacy that the YPT was requested by Guengkou Primary School's administrators perform skits to raise awareness about GBV. YPT presented skits on forced marriage, sexual exploitation, the importance of educating both boys and girls, and how to respond to a GBV incident. The NBeG team was on hand at the performance in case the GBV-related messages the skits conveyed to the pupils, teachers and community, needed clarification and to participate in the questions and answer

session as well. The performance was attended by 545 community members, (27 men, 7 women, 211 boys, and 300 girls).

The GBV awareness performance is an example of how adhering NP's principle of the primacy of local actors empowers the community members to take full ownership of their security and protection. By recruiting local youths to be part of the YPT, NP's NBeG team created a group that the community would listen to and trust. The NBeG team then helped the YPT deepen their understanding of GBV which established the YPT as sources of information in the eyes of the community. Those actions led directly to the school administrators requesting a performance by the YPT. It was at that moment the community took ownership of their own protection and became active partners in creating a more secure future.

Appendix 8

From Gang Fights to Peace Marches: Nurturing Youth Peace Leadership through Engagement and Role-Modeling (Juba POC; August, 2019)

Nonviolent Peaceforce's (NP's) Juba Protection of Civilian site (Juba POC) team has helped decrease gang violence and recruited youth to participate in community protection activities. In the Juba POC, youth gangs cause continued safety and security concerns to the community, particularly to the community's most vulnerable members. NP's Juba POC team responded to the gang violence through a three-pronged approach. First, by organizing dialogues between rival gangs to help them resolve their conflicts nonviolently. Second, by establishing Youth Protection Teams (YPTs) to build a self-sustaining local community protection mechanism whose members could serve as role models for other members in the community and providing Unarmed Civilian Protection (UCP) trainings, mentoring, and safe space for dialogue. Third, by encouraging YPTs to engage in independent activities that serve to make the POC a safer place.

While youth violence has been endemic to Juba POC since its establishment, there has been an increase in conflict and violence in 2019, often perpetrated by the approximately 350 self-identified gang members under the age of 25 living in the POC. Feared by the community, these gangs are thought to be responsible for a significant amount of crimes committed inside and outside the POC, often targeting single, female-headed households. Gang membership is often spurred as a negative coping mechanism in response to years of violence, intergenerational trauma, as well as a lack of livelihoods, recreation, and other opportunities. NP sought to reduce this violence by meeting with the leaders of local gangs within the POC, a section of the population not engaged with by other INGOs. During the initial meetings, the gang leaders requested capacity building and recreational activities for their members. During May 2019, the Juba POC team conducted trainings for the selected members from each gang on life skills and conflict mediation. The team also conducted a football match among these gang groups on the World Refugee Day.

After identifying the need for sustainable youth groups that would increase the agency of youth to reduce violence in their communities and serve as an alternative youth group to gangs, the Juba POC team worked with the youth, including former gang members, to establish YPTs. The team then worked to build the capacity of the members of the YPT through trainings centered on self-awareness, effective communication, relationship-building, decision making, conflict management, and prevention and response to Gender Based Violence (GBV). Those trainings included UCP, GBV Prevention and Response, and Life Skills. NP has found that youth participation in the YPTs is an effective method of engaging with this demographic and helping them develop and identify positive behaviors, contributing to decreased violence and insecurity in the POC.

Following these foundational trainings, the YPTs, empowered by NP, conducted independent activities to encourage other young people to embrace nonviolence through recreational and artistic activities, workshops, information dissemination and mobilization campaigns. A prime

example of such activities was when the youth organized a large campaign in commemoration of "International Day for the Elimination of Sexual Violence Against Women and Girls During Conflict" on June 19, 2019. While marching during the campaign, YPTs and NP's Women Protection Teams (WPTs) sang songs and carried signs with the messages written in the local language, English and Arabic. During the event, the YPT members also performed a street drama reflecting the need of the community to work together to eliminate sexual violence against women and girls.



Youth & Women Protection Teams' International Day for the Elimination of Sexual Violence Against Women & Girls During Conflict March, June 19, 2019

Looking to the future of the YPTs in Juba POC, the YPTs have already developed plans to implement more independent peace awareness activities in the zones and on the topics of their choosing. Prior to implementation, NP will provide assistance in the planning of these activities as well as customized mentoring sessions, technical support, and information guidance on the specific topics of their choosing so the youth are better able to disseminate their messages to the community. There are also many more youths who have expressed their interest in joining YPTs and NP will continue to provide trainings, engagement, and mentoring to include these youth in its programming.

Elimination of Sexual Violence Against Women & Girls During Conflict Campaign Messaging

"We are your mothers, daughters, sisters, and wives. Don't rape us."

"Say no to sexual violence against women and girls during conflict."

"Stop early and forced marriage against young girls."

"Stop raping women and girls in conflict zones."

"Real men don't rape women."

Appendix 9

From WPT to Member of Parliament: The Story of Mama Achol (Rumbek; February, 2019)

Achol Kumthok Nyirou, popularly known as "Mama Achol", is a resident of Rumbek Centre. For as long as she has been able, she has been a member of some form of women's group, remarking "that when women work together, they have the ability to develop each other and the community at large." In 2005, she joined the Rumbek Women's Association before becoming a member of a NP Women's Protection Team (WPT) in 2013. After having spent five years with NP, over which she developed her knowledge and skills, she became a member of the parliament of Lake State. Her whole life, Mama Achol was a strong believer in women empowerment and the crucial influence of women in bringing peace to communities and South Sudan as a whole. When Mama Achol first became aware of NP, she was immediately captivated by their message that women can be important contributors and facilitators of peace in the community. This was contrary to the beliefs of some community members that only armed groups can ensure peace.



Shortly after, Mama Achol decided to join the WPT in Rumbek Centre, which has around 50 members and is the biggest group NP engages with. She highlighted that after joining the WPTs, she really began to value the concept of unity and loving a person despite their clan affiliation. She is eminently proud of NP: despite different clans fighting in Rumbek, NP maintains its non-partisan stance. As a result of this bold example, NP was able to form a WPT with women from various ethnic groups. There is strength in this diversity: ever since she joined the WPT, Mama Achol has traveled all over Lakes State, bringing a message of peace and facilitating dialogue in places with people she never thought she would visit or ever engage with.

"I was drawn to joining the WPT because NP staff stressed again and again how women are key players of peace and stability in every community."

Mama Achol never aspired to be a member of parliament, but when the new assembly was formed, many members of her community encouraged her to take up that position. She credits the skills she learned as a WPT as being essential to her success of becoming a parliamentarian. Over the years, she received different trainings from NP in confidence building, leadership training, public speaking and gender equality. Mama Achol says that NP trainings on gender stereotypes in particular contributed to her understanding that gender roles are taught and can be changed, which made her more confident in speaking up and taking up an active role among her male counterparts. Now, she confidently asserts that she

has “no fear” being in a leadership position because she knows that a woman can be a leader despite traditional gender stereotypes. With a laugh, she describes how this confidence means that many of her male colleagues do not discriminate, but listen and value her opinion. Tensions between male parliamentarians are common, but Mama Achol highlights how she often employs conflict mitigation tools she picked up with NP to defuse conflicts between her colleagues in parliament.

Mama Achol tries to break gender stereotypes: As part of her work as a member of parliament, she regularly travels to different areas in Lake State to meet women and girls and encourages them to be active peacebuilders within their communities and South Sudan as a whole. During these visits Mama Achol shares stories with them of how her own confidence was built through engaging with and forming bonds with other women. Being part of a WPT made her feel empowered and more confident in her work. She shares these experiences with the women and girls across different communities, because she knows that many had traumatic experiences because of the conflict and that groups can offer strength and support in times of hardship.

Despite her new job, Mama Achol continues to be an active member of the Rumbek Centre WPT. Although her new position has earned her even more respect within the community, she remains humble and hopes that she will be able to be a WPT member for a long time. As a fierce advocate for women’s education, she continues to forward the idea that more educated women will permit them to become more effective facilitators of peace for their communities and the country as a whole.

Appendix 10

Empowering Women, Protecting Communities: Mentoring Rumbek's Women to Protect Their Communities (Rumbek; April, 2019)

The Women Protection Teams (WPTs) that Nonviolent Peaceforce (NP) created in Rumbek have developed into community security advocates and have made their communities safer. The last couple of years have seen the number of WPTs increase to more than 80 in Rumbek Centre especially in areas of Matangai, Malek, Amongping, Mayom and Jiir. With the help of NP's Rumbek team, those WPTs have become so mature that they are now advocating on their own behalf and are making recommendations regarding the security of their communities. Additionally, according to WPT members, through the training and guidance from NP's Rumbek team, WPTs have changed conditions on the ground and made their communities safer.

Through working with NP the WPT members have developed the ability to identify protection concerns and the causes of conflict and then advocate for actions that will make their communities safer. WPT members noted that as well as being targeted for gender-based violence, young women are often excluded from decision-making during community security meetings. Accordingly, they have recommended that NP support the formation of three more WPT groups, consisting of young women in Malek, Amongping and Mayom. They have also advocated for the creation of spaces for young women in their own Payams or villages that would provide young women with the opportunity to interact freely and safely. Other WPT members have stated that their major concern are armed youth committing crimes and cattle raids and they therefore suggested that NP lobby the government for effective disarmament of the armed youths as well as the establishment of a youth rehabilitation center.

In addition to advocating for measures that would increase community security, WPTs also engage in activities that make their communities safer and contribute to a culture of nonviolence. On approximately April 1, WPT members intervened when men/boys were quarrelling at a water point and they were able to resolve the conflict peacefully. A chairwoman of one of the WPTs noted that the husbands of the WPT members are actually changing their violent behavior due to the work that the WPTs are doing in the community. The leader of another WPT said that NP and the WPTs are having a profound effect on the community because the community has been sensitized to the different forms violence can take and that without any doubt that the current peace they were enjoying could be attributed to NP's work over the years.



Appendix 11

Waging Peace One Dispute at a Time: Resolving Conflict with Nonviolent Peaceforce's Early Warning/Early Response Council

On April 24, 2019, after receiving reports from civilians in the community of the presence of Mundari cattle keepers in Madiba and high tensions between the Mundari and the host community, the NP Mundri team met with the commissioner of Mundri Town to gain further insight into the situation and the potential for the escalation of conflict between the two groups. The armed cattle keepers were refusing to leave Madiba due to contentions over compensation for the death of four Mundari cattle at the hands of Madiba youth in revenge for the destruction of their crops and farmland in September 2018. Though the case was heard in court and the cattle keepers were ordered to pay compensation to the farmers for the destroyed crops, the Mundari maintained their demands that the four killed cows be repaid with twenty cows from the community. Therefore, no agreement was reached, and the case was eventually dismissed. Given tensions between farmers and cattle keepers throughout greater Mundri and the risk of escalation into violence, the team decided to delve into the issue in an attempt to bring peaceful resolution to the conflict. On April 23, the NP team conducted a patrol to Madiba to confirm the presence of cattle keepers in Madiba territory and learned of the Madiba youth's plan to fight the cattle keepers if they refused to leave. NP team advised the community chief and members of the EWER council (established by NP in 2018) to summon a community meeting to discuss nonviolent ways of resolving this conflict.



The Madiba EWER group during its initial trainings by NP in September 2018

On May 8, 2019, the team met with the early warning/early response (EWER) group in Madiba to conduct a conflict analysis session. During the conflict analysis activity, the EWER group

discussed the issues of cattle migration which they saw as a potential trigger for violence. Almost every participant expressed their anger about the movement of Mundari cattle on their land and the destruction it caused to their crops. They also blamed the government for inaction and voiced their thoughts about potentially confronting these armed cattle keepers. The community was concerned about their ability to cultivate the land for the upcoming rainy season as well as their ability to supplement their diets and ameliorate food insecurity given the threats they received from the cattle keepers when they went into the bush for hunting, gathering firewood, and collecting honey, wild vegetables, and fruits. If the cattle keepers did not leave soon, participants reported that members of the community could use guns to fight against the cattle keepers.

However, one of the participants stressed that NP has supported them in finding nonviolent ways to prevent and reduce the impact of violence in the past. The group decided to take the necessary steps to conduct a dialogue with the mayor and commissioner of Mundri as well as chiefs of the Mundari. As a response, a committee of 12 members, comprised of both men and women, was formed to represent the interests of the community and they asked NP to serve as observers during the dialogue. They said if the dialogue with the commissioner did not work, they planned to bring the issue to the deputy governor and then to the governor. As a result, the conflict analysis session created an avenue for the Madiba community to analyse their situation and plan for the necessary steps to prevent the escalation of conflict into violence.

On the morning of May 17, the day of the community-led-initiative meeting, the chief of Madiba was threatened by two Mundari cattle keepers. Therefore, NP accompanied ten of the members of the EWER group from Madiba to Mundri town for the meeting to ensure the safety of the participants. This is the first time a dialogue meeting was called between the Mundari cattle keepers and the Madiba community. During the dialogue, the community, the Mundari chiefs, the mayor, and the commissioner all presented their views. At the end of the dialogue, the chief of the cattle keepers said they would leave the community on May 28 but also mentioned that, due to the death of the four cattle in September 2018, the Mundari youth may be unwilling to leave until they received compensation. The commissioner urged the Mundari cattle keepers to respect the resolution reached and move with their cattle on the stated date. Meanwhile the Mundari chiefs should nominate two or three people from the Mundari community to follow up the case of the four cattle. The commissioner further promised to hire a motorbike to transport the Mundari chief to the cattle camp so that he could join and mobilize his colleagues to move away from the community with the cattle.

The women representatives of the EWER group commented that they were happy with the outcome of the meeting and they encouraged cooperation and patience among the two communities during times of misunderstanding. The women also gave credit to NP for mentoring them to advocate their concerns without fear during public events and formal meetings.

Despite these positive steps forward, the tensions between the Mundari cattle keepers and the host community is not yet resolved. The cattle keepers stayed past the date negotiated;

however, there has been indications that local authorities have heard and are responding to the needs of the community in regard to this issue more than before. Further, this dialogue session demonstrates that the community thought of the nonviolent option as the first and primary option supported by the trainings and workshops provided by NP. Though there will likely be continued difficulties between farmers and cattle keepers in this area, through continued capacity building, advocacy, and relationship building with local stakeholders, the Madiba community will be more likely to utilize nonviolent means to resolve intra and intercommunal conflict in the future. As one man said during the dialogue, "we Moru people do not first resolve disputes through violent means, we embrace peaceful dialogue because we want to maintain peace in our community."

Appendix 12

From Protection to Advocacy and Action: Women Protection Teams Respond to Service Reductions (Aburoc; August, 2019)

The communities that live in Aburoc comprise primarily of IDPs unable to return to their homes and are reliant on humanitarian organizations for food, water, medical care, and protection in one of the most inhospitable environments in South Sudan. Unfortunately, with key humanitarian partners moving out of the area, access to essential services are departing with them leaving thousands without access to basic services and a dire need for increased advocacy. Though services and providers of basic needs may be leaving Aburoc, many in the community still do not feel that their communities of origin are safe enough for return, including due to the threat from armed actors. As such, civilians are too often having to choose between a lack of access to basic needs and relative safety. In response, Nonviolent Peaceforce's (NP) Women's Protection Team (WPT) has developed a course of action to address the lack of health, WASH, and other services in the community.



Women's Safety and Security Conference in Aburoc, September 26, 2018

Since establishing the Aburoc WPT in October 2017, the NP team has provided trainings and guidance to the WPT members to increase the capacity for the group to act as an independent and sustainable group dedicated to identifying and responding to protection needs as well as advocating on behalf of the community. The WPT also conducts activities such as engaging in gender-based violence (GBV) awareness campaigns and identifying and patrolling areas that pose a high risk for GBV. These patrols will be even more crucial to the safety and security of women and girls when the primary WASH partner discontinues the provision of water services in July 2019 to protect women and girls who are forced to walk far distances to access water sources. Additionally, other activities conducted by WPTs to provide awareness as well as to prevent and respond to GBV will prove to be increasingly important to women in a context where the strain of lack of services may have detrimental effects on the safety and security of women both inside and outside the home.

After identifying major protection concerns arising from the departure of humanitarian partners and the resulting gaps in access to basic services, the WPT members, empowered through trainings and mentoring sessions provided by NP, sought to respond through three lines of action:

1. Advocate to and coordinate with community leaders (chiefs, youth leaders, elders, etc.) and other members of the community (particularly men) to implement patrolling and accompaniment activities to assist and protect women and girls who are fetching water, crowd control in water points, and awareness raising on GBV issues.
2. Coordinate with community leaders, government officials and INGOs to advocate to authorities for the allocation of the necessary resources for a WASH program.
3. Advocate to the Government of South Sudan to fully implement the signed peace agreement and create the requisite conditions that would allow IDPs to return to their places of origin. Among these conditions are the minimum standards of living including access to clean water.

Through these lines of action, the WPTs have been able to implement real changes that increase the safety and security of their communities. For example, on June 19, in commemoration of International Day for the Elimination of Sexual Violence and Conflict, the women advocated in front of authorities such as the military, police, block leaders, and religious leaders for more support to end domestic violence. They also advocated for night patrols around water points, the market, and DRC bridge resulting in increased military and police patrols in these areas. Additional topics of advocacy conducted by the WPT include the better crowd and line control at water points to reduce conflict, the end to open defecation, and the establishment of a school in Chungar. Further, the Aburoc WPT are participating in an assessment with a WASH partner in block 1 2 3 and 4 to determine the appropriate placement of latrines for woman after advocacy for the dignity of women. This process is still ongoing.

Since the establishment of the Aburoc WPT, women say they feel stronger, more united, and better able to express themselves with confidence. Continued support is needed to maintain this progress including by increasing the support of men and youth for increased coordination of WPT activities in the community. This has already been started through NPs positive masculinity trainings with men and boys as well as campaigns by men, with the assistance of NP, to end domestic violence and the importance of girls' education. Further, NP Aburoc is working to create new activities that will help the WPT become more involved in the implementation of Chapter 5 the peace agreement regarding women's participation. NP also continues to support the WPT by advocating on behalf of their concerns at the Juba level. While there are many issues in Aburoc that will require continual advocacy such as in the sectors of WASH and health, the WPTs serve as a strong voice to bring about community-led change.

Appendix 13

Building Peace, Connecting Communities: Connecting and Training Zande and Dinka Communities (Yambio; April, 2019)

Leveraging Nonviolent Peaceforce's (NP's) expertise in grassroots peacebuilding, NP's Yambio team has held both mediation and training sessions with the Zande and Dinka communities in Yambio resulting in increased freedom of movement and social interactions between the two communities. NP's peacebuilding efforts, such as community meetings and mediation sessions, are intended to help address the root causes of conflict. NP's suite of training courses, including, but not limited to, Community Protection Training and Gender Based Violence (GBV) Prevention and Response Training, are purposefully designed to help community members gain the skills needed to resolve conflict and prevent violence.

The Zande and Dinka communities based Yambio town have been hostile to each other for several years. The Zande community of farmers live in an area of Yambio town called Ikpilo and the Dinka community of cattle-keepers and business owners in an area of Yambio town called Bai Piro. The areas are separated by the Khor-Habiba stream. There has been ethnic violence related to cattle raids and other issues since 2011 and that violence peaked in 2014. Since then the two communities have remained hostile towards each other and have avoided any interaction. The hostility between the two communities resulted in people relocating away from the Khor-Habiba stream as well as women being targeted for violence and being prevented from accessing nearby services such as the local market.



NP's Yambio team held meetings with the Zande and Dinka communities to address their long-standing issues. The team started by meeting the community leaders of each side during the week of 11 March, paying close attention to both communities' views of one another. During those and subsequent meetings NP protection officers also emphasized importance of including women and youth in community meetings and dialogues. Eventually the team

succeeded in helping women from both communities realize the benefit of working together and the women agreed to attend joint trainings given by NP.

To capitalize on the improving relationship between the Zande and Dinka communities, NP's Yambio team organized joint training sessions on Community Protection and GBV so both communities could learn how to better protect themselves alongside one another. The Community Protection trainings held on 4-5 March and 19-20 March were attended by 36 men and 86 women respectively. Those trainings covered the difference between conflict and violence, positive and negative responses to conflict, the different forms of violence, and most importantly, the different nonviolent tools they could use to protect their communities. That training was one of the first times the two communities had met together since 2015. The GBV training, held on 2-3 April, was attended by 46 women and 1 man and focused on the root causes and the different types of GBV and how to prevent and respond to it as well.

During subsequent patrols, the Zande and Dinka communities' provided feedback to NP's Yambio team that confirmed the team's activities resulted in greater freedom of movement and social interactions between the two communities. One woman said "for the first time after the conflict, the movement between the two communities is now possible, even for us women," while another woman stated, "we started to use the services of each other's facilities – like markets, which became more accessible to women and made life easier for us." Most telling indicator of the improving relationship between the two communities was when another woman said "there are more social interaction, like greetings if we pass by each other or if we meet on the roads."

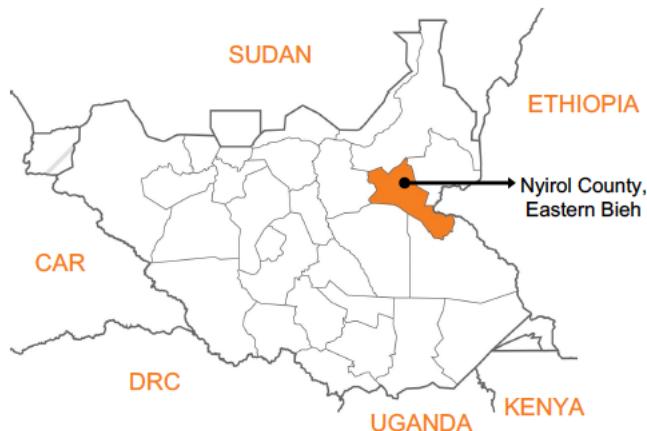
Appendix 14

Disrupting Inter-Clan Violence: Resolving Inter-Clan Conflict and Transforming Relationships with Nonviolent Peaceforce's Community Protection team (August, 2019)

In August 2017, Nonviolent Peaceforce (NP) in Lankien established a Community Protection Team (CPT) in response to the prevalence of weapons, inter-clan conflict, revenge killings and perpetration of gender-based violence (GBV) in the area. The CPT comprised of 41 members (36 male and 5 female) from various payams such as Thol, Tut, Pagor, Dualjany, Kew and Paak and included payam administrators, traditional chiefs, members of the bench court, traders, youth and women representatives, thereby ensuring the credibility of its members and incorporating a wide range of expertise. After undergoing trainings from NP in unarmed civilian protection (UCP), peacebuilding and conflict management, early warning and early response (EWER), and GBV prevention and response, in December 2018, the CPT was introduced to the Nyirol county commissioner and received an invitation by the commissioner to participate in a local peace dialogue initiative in Pading to resolve a four-year conflict between the Cie-duay and Cie-Manthiepni clans. The intervention and participation of the CPT led to a peace agreement between the conflicting clans that is still observed today.

Due to the positive contribution from the CPT in Pading, in July 2019, the commissioner invited the CPT to participate in a peace dialogue initiative in Rim between the Cie-leek and Cie-nyakoang clans. NP- Lankien mobilized the CPT and facilitated their travels and participation in the Rim peace dialogue.

Nyirol County is a county comprised of Rim and Wechdeng bomas, approximately 30 km away from Lankien and home to the Cie-leek and Cie-nyakoang clans. In this community, small arms and light weapons are widely proliferated and are often detonated during weddings and other celebrations, to indicate when cattle keepers should move their cattle to and from grazing, and during attacks on the community. With little control over the proliferation or use of small arms and light weapons, youth carry these weapons even under the influence of alcohol. In Rim in July 2018, this combination turned deadly when, under the influence of alcohol, a member of the Cie-leek shot and killed three Cie-nyakoang men, killing two and injuring one. After the incident, the perpetrator fled to join his clan members in Wechdeng, Nyirol County. The Cie-nyakoang youths mobilized themselves to carry out a revenge attack against the Cieleek community in Wechdeng resulting in the death of two people and four injuries on both sides. Subsequent revenge violence led to the death of four people from Cienyakoang and three people from Cie-leek.



Tensions between the groups continued to worsen and increased the potential for continued violent conflict between the clans. After reports of further revenge attacks surfaced and the commissioner was unable to convince the two clans to meet, the commissioner asked the CPT to intervene by conducting a peace dialogue. The commissioner continued to meet with both clans separately to support and open the space for dialogue.



Head Chief was speaking to the community members to the two clans. The Cie-leek are seated at the right and Cie-nyakoang are seated on the left. July 2019

On July 16, four CPT members (two men and two women) joined the peace delegation to Rim. The process and consultations proved challenging because the chiefs from Cie-nyakoang refused to participant in the dialogue. To gain a better understanding of the reason for this refusal and grievances, the CPT conducted key informant interviews with community chiefs from both sides. From these interviews, the CPT was able to determine that throughout the duration of the conflict, eight people from Cie-nyakoang were killed as opposed to five people killed from the Cie-leek. Further, the affiliation of some chiefs from the Cie-nyakoang to a signatory armed group hindered their willingness to participate in a peace dialogue. The team also met with some relatives of the deceased to discuss the need for peace and the negative impact of the revenge killing culture. The CPT, commissioner, and other delegates also travelled to Waat to hold further discussions with the deputy governor, minister, and chiefs from Cie-nyakoang about the need for the chiefs to participate in the dialogue. During these meetings, the peace delegation was able to convince the chiefs and community members to take part in dialogue with or without the presence of representatives from macro-level conflict actors, an issue that had previously acted as a spoiler to earlier mediation attempts.

"I have fully recognized NP's support on local peace dialogue through the community protection team... in Rim and Wechdeng, I do appreciate the valuable knowledge you have instilled on the community protection team to make peace."

John Deng Nguth, Nyirol county commissioner, July 2019

On July 27-28, the members of the Cie-leek and Cienyakoang clans sat together for the first time since the beginning of their conflict. During the meeting, the two sides expressed their grievances in the presence of the commissioner and the CPT. They further deliberated on how the two clans could move forward to resolve the conflict and embrace peace. The two clans made an agreement to pay compensation by exchanging 50 cows between members of the clans. Additionally, relatives of the Cie-leek from Majok agreed to assist their clan with the compensation to strengthen the peace agreement. The second part of the agreement stated that if any person committed an act of violence against a member of the other clan, the person would be reported to authorities and held accountable through legal channels. To seal these two agreements, the two clans slaughtered a cow, cooked and ate together in Wechdeng, believed to be the location of the great prophet.



The chiefs of the Cie-leek and Cie-nyakoang stand for prayer with their community members during the peace dialogue. July 2019

Through the successful peace dialogue in Rim, the community realized that peace can be achieved through local peacebuilding approaches such as traditions, forgiveness and confession. Further, through the strengthening of and intervention by the CPT, Lankien and the surrounding communities have a mechanism and the expertise for preventing and mitigating communal violence. The inclusion of the CPT to resolve this dispute, along with the positive reception from the community, also demonstrates the trust and credibility the CPT has within these communities and reaffirms the importance of primacy of local actors.

The CPT plans to continue working with the Cie-Leek and the Cie-Nyakoang to reduce the risk of future violence. During the upcoming dry season, NP also plans to establish a CPT and Women's Protection Team in Nyirol County to provide the community with the capacity to better respond to conflict, protection issues, and GBV. Finally, the CPT will continue to work to mitigate and resolve conflicts in other areas with the support of NP with upcoming plans to assist in the facilitation of dialogue in Pabor and Dualjang.

Appendix 15

Fueling Meaningful Youth Engagement in Peacebuilding: Lessons from the Field

"Shabab," the facilitator yells "Nar," the youth answer in unison. Loosely translated, it means "youth" and "fire," and it is how youth in Hai Masna Collective Centre start every session, how they bring the group to silence before someone presents, and according to them it also represents how they feel.

"We are fire because we have energy. We are motivated. We can do a lot of good of when we work together but until know we don't usually come together unless it is for bad things," said Yohanna Paulino, 24. The "bad things" Paulino refers to are joining gangs, drinking, looting, and joining in active conflict.

Hai Masna, located about seven kilometres from the centre of Wau, is one of the five collective centres in Wau. It has seen a wave of population changes, with the first major crisis in 2016 and 2017 pushing a mixed IDP population of Dinka, Fertit, and Luo to the area. The most recent wave of fighting in Wathalel and Jur River saw new arrivals, mostly Luo, to the area.



*Youth Mentoring Session on Consensus Building in Conflict Resolution in Hai Masna, Wau
27 of February 2019*

"We have never been involved in the planning of how our communities solve or address conflict," explains Paulino, who is also one of the youth leaders in Hai Masna. "But when conflict starts, it is us the youth that are sent to fight. We are sent to defend our tribes, but we die without knowing why. We have more to give. I don't want to keep running or fighting. I want opportunities to do something else."

Since November 2018, NP has run two mentoring sessions with the youth in Hai Masna on nonviolence and conflict resolution skills and participatory planning and mapping exercises, in addition to small arms and light weapons (SALW) trainings. In one of the first planning and mapping sessions, youth identified tribalism as one of the drivers of conflict in their communities. Since then NP has been working with the youth on practicing skills related to compromise and advocacy. The idea being that youth will be both key agents in resolving conflict but also in advocating for a nonviolent way to solve problems.

Appendix 16

Women's Protection Team Launch in Greater Yambio (Greater Yambio; August 6, 2019)

Over the last year, there has been a decline in hostilities among signatories to the peace agreement in the Greater Yambio area. Consequently, while humanitarian response has shifted towards peacebuilding initiatives, women's engagement in community protection mechanisms and peacebuilding processes has remained low. Since its establishment, Nonviolent Peaceforce's (NP) Yambio team has sought to work collaboratively with women to encourage their participation in political processes. In February 2019, NP conducted a context analysis to better understand the conflict dynamics and programming opportunities within Greater Yambio. During a series of initial rounds of consultations with various stakeholders and community members through community protection meetings, interviews, and focus groups discussions, several protection concerns were raised. The most prominent of these concerns were inter-communal violence, domestic violence and sexual assault. A recurring observation made by team during these processes was also the absence of strong community-based self-protection mechanisms that could address and serve to mitigate the community's concerns without reliance on external intervention. Given the gendered nature of governance structures that contribute to the political and economic exclusion of women, the NP team saw this as an opportunity to provide women with a platform to engage in community protection through a sustainable and locally-owned mechanism in the form of a Women's Protection Team (WPT). WPTs are one of the cornerstones of NP's programming that serve the dual purpose of creating sustainable local peace infrastructures while promoting gender mainstreaming.



The team identified hotspots for GBV and inter-communal violence in Greater Yambio and then approached traditional and religious leaders within communities of identified hotspots to facilitate the recruitment of women for the first Women's Protection Team (WPT). It is hoped that this WPT could serve as a tipping point for women's broader participation in decision making processes in Greater Yambio.

In the first community protection training attended by 40 women, the community enthusiastically accepted NP's proposal to form a WPT and expressed interest in additional

trainings in community protection, GBV prevention, and leadership as well as greater involvement of women in both the trainings and the WPT. The team began engaging the women in a series of trainings on early warning and early response (EWER), GBV prevention and response, and leadership and advocacy. During the next community protection training organized by NP, the women took the lead in mobilizing an additional 41 women from the community who were trained in unarmed civilian protection and nonviolent strategies for conflict resolution.

A significant milestone was that, through the trainings, NP was able to bring together women from two conflicting neighboring communities – Ikpiro and Bipiro – that culminated in the formation of a separate WPT that comprised of women from both communities. In the following weeks, there was a marked increase in cooperation between the two communities with the women undertaking shared patrols in their area.

On August 6, an event was organized to officially launch the two WPTs – one including the women from Ikpiro and Bipiro, and the second with women from various other communities in Greater Yambio. The purpose of the launch was to introduce the WPTs to various stakeholders and community members, to explain their role within the community, and to garner additional support that would enable them to effectively perform their activities. The launch event included attendance from over 150 community members, local chiefs, government and civil society representatives, NGOs, and UN staff, who gathered together to celebrate the establishment of the first women’s protection teams in Yambio.

After opening remarks from Suzi, a National Protection Officer at NP, the deputy governor acknowledged the group saying, “Women have a powerful voice in stopping or encouraging violent conflict. I am glad these women have chosen to be on the side of peace.”

After the deputy governor, three members of the WPT shared success stories from their communities that were a result of their engagement with NP and the WPTs. A woman from Mukongo expressed her gratefulness for the trainings that NP had conducted with the group that provided them with the skills to identify protection risks, mediate conflicts and advocate for their concerns. In an emotional moment, she shared the story of one of their first WPT interventions in the community on a serious child protection case where the community approached her because of her involvement with the WPT and she was able to deescalate the situation. She added, “The incident was very challenging for all of us, but it reminds us of our success as a group.”

Speaking on NP’s work with the communities in Greater Yambio, the Government Adviser on Gender, Peace and Reconciliation stated, “As the peace commission, we recognize that we cannot do this [work] alone. We are grateful for partners like NP that want to work alongside us.” Some INGOs and community-based organizations have also expressed an interest in partnering with the WPTs.

After the speeches, all WPT members were presented with certificates for the completion of the trainings and acknowledging their commitment and contribution to the development of

the women's protection teams. They were also distributed T-shirts to distinguish them as members of the WPTs. Feelings of joy and celebration were evident as the community joined together for singing and dancing. While the establishment of WPTs is a significant step towards enhancing the role of women in peacebuilding and the protection of their communities, much more needs to be done to ensure its sustainability. The NP Yambio team plans to continue training and mentoring WPT members (particularly on protection mainstreaming and GBV prevention and response through referral pathways) so as to better equip them in their role in providing community protection. NP will also conduct joint activities with the WPTs including community patrols and awareness raising sessions on GBV (including targeted interventions for men and boys) to further build their capacity to identify and mitigate protection risks.

REFERENCES

- Anselmi, Luciana & Colugnati, Fernando & Teodoro, Maycoln & Piccinini, Cesar & Menezes, Ana & Araújo, Cora & Rohde, Luis. (2008). Continuity of behavioral and emotional problems from pre-school years to pre-adolescence in a developing country. *Journal of child psychology and psychiatry, and allied disciplines*. 49. 499-507. [10.1111/j.1469-7610.2007.01865.x](https://doi.org/10.1111/j.1469-7610.2007.01865.x).
- Anyadike, O. (2020, April 10). Briefing: What's behind South Sudan's COVID-19 inspired UN-backlash. *The New Humanitarian*. Retrieved from https://www.thenewhumanitarian.org/news/2020/04/10/south-sudan-UN-coronavirus-backlash?utm_source=The%20New%20Humanitarian&utm_campaign=483b55d040-EMAIL_CAMPAIGN_04_10_2020_DAILY&utm_medium=email&utm_term=o_d842d98289-483b55d040-75591553
- Bailey, D., Duncan, G. J., Odgers, C. L., & Yu, W. (2017). Persistence and Fadeout in the Impacts of Child and Adolescent Interventions. *Journal of research on educational effectiveness*, 10(1), 7–39. <https://doi.org/10.1080/19345747.2016.1232459>
- BBC. (2018, August 6). South Sudan country profile. Retrieved from <https://www.bbc.com/news/world-africa-14069082>
- Betancourt, T. S., Meyers-Ohki, S. E., Charrow, A. P., & Tol, W. A. (2013). Interventions for children affected by war: an ecological perspective on psychosocial support and mental health care. *Harvard review of psychiatry*, 21(2), 70–91. <https://doi.org/10.1097/HRP.0b013e318283bf8f>
- Billy, I. (2019). photograph. Retrieved from <https://news.un.org/en/story/2019/09/1046682>
- "Building Locally-led Solutions to the Impact and Incidence of Violence: Early Warning and Early Response in Madiba." *Nonviolent Peaceforce*. (n.d.)
- "Building Peace, Connecting Communities: Connecting and Training Zande and Dinka Communities." *Nonviolent Peaceforce*. (2019, April).
- Carriere, R. C. (2014, September 8). The World Needs 'Another Peacekeeping.' Retrieved from https://www.nonviolentpeaceforce.org/images/publications/CP_A_Barely_Tapped_Resource.pdf.
- Carrière, R., Schweitzer, C., Julian, R., & Wallis, T. (2010). *Civilian peacekeeping*. Belm-Vehrte: Sozio-Publishing.

Case Studies of Unarmed Civilian Peacekeeping. (2016, March). Retrieved from
https://nonviolentpeaceforce.org/images/publications/UCP_Case_Studies_v5.3_LQ.pdf

Chenoweth, E., & Stephan, M. (2011). *Why Civil Resistance Works: The Strategic Logic of Nonviolent Conflict*. Columbia University Press. Retrieved from
<http://www.jstor.org/stable/10.7312/chen15682>

Civil War in South Sudan. (2019). Retrieved 23 September 2019, from
<https://www.cfr.org/interactive/global-conflict-tracker/conflict/civil-war-south-sudan>

"Disrupting Inter-Clan Violence: Resolving Inter-Clan Conflict and Transforming Relationships with Nonviolent Peaceforce's Community Protection Team." *Nonviolent Peaceforce*. (2019, August).

Duncan, M. (2017). Greater Than the Tread of Mighty Armies: Unarmed Civilian Protection Gaining Momentum Worldwide. *Courier*. Retrieved from
<https://www.stanleyfoundation.org/courier/courierg1/Courierg1-101317a.pdf>

Duncan, M., Carriere, R., & Oldenhuis, H. (2015, August 31). The Growth in Unarmed Civilian Protection. Retrieved from <https://theglobalobservatory.org/2015/04/unarmed-civilian-protection-south-sudan-mindanao/>

Dziewanski, D. (2015, October 30). The unarmed civilians bringing peace to South Sudan. *The Guardian*. Retrieved from <https://www.theguardian.com/global-development-professionals-network/2015/oct/30/the-unarmed-civilians-bringing-peace-to-south-sudan>

Easthom, T. (2019). South Sudan. Retrieved from
https://www.nonviolentpeaceforce.org/index.php?option=com_content&view=article&id=124&Itemid=233.

"Empowering Women, Protecting Communities: Mentoring Rumbek's Women to Protect their Communities." *Nonviolent Peaceforce*. (2019, April).

"Examining Masculinity, Preventing Violence: Engaging Men & Boys to Promote Gender Equity & Prevent Gender Based Violence." *Nonviolent Peaceforce*. (2019, July).

"From Gang Fights to Peace Marches: Nurturing Youth Peace Leadership through Engagement and Role-Modeling." *Nonviolent Peaceforce*. (2019, August).

"From Protection to Advocacy and Action: Women Protection Teams Respond to Service Reductions." *Nonviolent Peaceforce*. (2019, August).

"From WPT to Member of Parliament: The Story of Mama Achol." *Nonviolent Peaceforce*. (2019, February).

"Fuelling meaningful youth engagement in peacebuilding: Lessons from the Field." *Nonviolent Peaceforce*. (n.d.)

Furnari, E. (2014). Understanding effectiveness in peacekeeping operations: Exploring the perspectives of frontline peacekeepers (Thesis, Doctor of Philosophy). University of Otago. Retrieved from <http://hdl.handle.net/10523/4765>

Furnari, E. (2016). *Wielding Nonviolence in the Midst of Violence Case Studies of Good Practices in Unarmed Civilian Protection*. Norderstedt: Books on Demand.

Furnari, E. (2018, July 31). The Birth of a 'Peace Army'. Retrieved from <https://sojo.net/magazine/march-2017/birth-peace-army>.

Furnari, E., Julian, R., & Schweitzer, C. (2016, September). SSOAR Open Access Repository. Retrieved from <https://pdfs.semanticscholar.org/eao2/9ccdf88b9147819ed59b25aoa3438b14e17c.pdf>

Gumba, D. (2019, March 6). Organised crime likely to rise in war-torn South Sudan. Retrieved from <https://enactafrica.org/enact-observer/organised-crime-likely-to-rise-in-war-torn-south-sudan>

Gündüz, C., & Torralba, R. (2014). *Evaluation of the Nonviolent Peaceforce Project with the Civilian Protection Component of the International Monitoring Team in Mindanao, Philippines*. MediatEUR & Initiatives for International Dialogue. Retrieved from https://www.nonviolentpeaceforce.org/images/publications/mediatEUR_IID_NP_Mindanao_evaluation_report_final_06May14.pdf

Hook, S. V. (2019, February 22). Can unarmed peacekeeping work in Syria? It has in South Sudan. Retrieved from <https://wagingnonviolence.org/2013/10/can-unarmed-peacekeeping-work-syria-south-sudan/>

International Rescue Committee. (2017). *No Safe Place: A Lifetime of Violence for Conflict-Affected Women and Girls in South Sudan*. <https://www.rescue.org/sites/default/files/document/2294/southsudanlgsummaryreportonline.pdf>.

Janzen, R. (n.d.). Retrieved October 27, 2019, from http://selkirk.ca/sites/default/files/Mir/UCP_article - data base.pdf.

John, M., Wilmot, P., & Zaremba, N. (2018). *Resisting Violence: Growing a Culture of Nonviolent Action in South Sudan*. United States Institute of Peace.

- Johnson, C. (2018, August 24). Unarmed Civilian Protection (UCP): A Concise Overview. Retrieved from <https://worldbeyondwar.org/unarmed-civilian-protection-ucp-a-concise-overview/>.
- Jonasova, M., & Cooke, S. (2012, August). World Bank. Retrieved from http://siteresources.worldbank.org/INTARD/Resources/335807-1338987609349/ARD13_DP_Scaling_Up_web.pdf
- Julian, R. (2014, September 8). Peacekeeping with Nonviolence: Protection Strategies for Sustainable Peace. Retrieved from https://www.nonviolentpeaceforce.org/images/publications/CP_A_Barely_Tapped_Resource.pdf.
- Julian, R. (2019). The Transformative Impact of Unarmed Civilian Peacekeeping. *Global Society*, 1–13. doi: 10.1080/13600826.2019.1668361
- Julian, R., & Schweitzer, C. (2015). The Origins and Development of Unarmed Civilian Peacekeeping. *Peace Review*, 27(1), 1–8. doi: 10.1080/10402659.2015.1000181
- Luedke, A. (2019). The commodification of women and girls in South Sudan [Blog]. Retrieved from <https://blogs.lse.ac.uk/africaatlse/2019/04/04/the-commodification-of-women-and-girls-in-south-sudan/>
- Lynch, J., & Gramer, R. (2020, March 5). Diplomats Fear a Collapse of South Sudan's Latest Peace Deal. Retrieved from <https://foreignpolicy.com/2020/03/05/south-sudan-peace-deal-diplomats-fear-collapse/>
- Madujtok, Jok. 1999. "Militarization and Gender Violence in South Sudan." *Journal of Asian & African Studies* (Brill) 34 (4): 427. <http://proxy-remote.galib.uga.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=tsh&AN=3099483&site=eds-live>
- Malik, S. S. (2019, July 31). Retrieved from <http://documents.worldbank.org/curated/en/825031562606091545/pdf/Pre-Primary-Education-in-South-Sudan-Current-Opportunities-and-Challenges.pdf>
- Mathéy, K., & Matuk, S. (Eds.). (2014). *Community-Based Urban Violence Prevention*. Bielefeld: transcript. doi: <https://doi.org/10.14361/transcript.9783839429907>
- Nonviolent Peaceforce Strategy: 2015-2020. (2015). Retrieved from https://www.nonviolentpeaceforce.org/images/publications/NP_Strategy_2015-2020_1.pdf

Nonviolent Peaceforce. (2017, October). Promoting Women's Role in Peace Building and Gender Based Violence Prevention in South Sudan: Mid-Term Evaluation Report. Retrieved from https://www.nonviolentpeaceforce.org/images/NPSS_Mid-Term_Evaluation_Report_-28319.pdf

"Nyadeep Wagak Puot, 'Ambassador of Peace': Empowering Women Through Unarmed Civilian Protection Training." *Nonviolent Peaceforce*. (2019, July)

Price, R.A. and A. Orrnert (2017) *Youth in South Sudan: livelihoods and conflict*. K4D Helpdesk Report. Brighton, UK: Institute of Development Studies.

"Protection Beyond the POC: Accompanying Women During Firewood Collection." *Nonviolent Peaceforce*. (2019, August).

"Providing Safe Spaces for Children in Greater Ulang: Child Protection in Sabat Corridor." *Nonviolent Peaceforce*. (2019, September).

"Raising Awareness, Mobilizing Change: Focusing Community Attention on Gender Based Violence." *Nonviolent Peaceforce*. (2019, June).

Schirch, L. (2006). *Civilian peacekeeping: preventing violence and making space for democracy*. Uppsala: Life & Peace Institute.

Schweitzer, C. (2014, September 8). Research: Civilian Peacekeeping: A Barely Tapped Resource. Retrieved from
https://www.nonviolentpeaceforce.org/images/publications/CP_A_Barely_Tapped_Resource.pdf

South Sudan. (2019). Retrieved 23 September 2019, from
<https://www.nonviolentpeaceforce.org/program-locations/south-sudan>

The World Factbook. (2020). Retrieved 16 April 2020, from
<https://www.cia.gov/library/publications/the-world-factbook/geos/od.html>

Unarmed Civilian Protection. (2019). Retrieved 23 September 2019, from
<https://www.nonviolentpeaceforce.org/unarmed-civilian-protection>

United Nations, General Assembly. (2018). *Report of the Special Committee on Peacekeeping Operations* (p. 66). New York: United Nations. Retrieved from
https://digitallibrary.un.org/record/1627951/files/A_72_19-EN.pdf

UN Security Council Resolution 2459. (2019). Retrieved 23 September 2019, from
<http://unscr.com/en/resolutions/doc/2459>

Vagias, Wade M. (2006). "Likert-type scale response anchors. Clemson International Institute for Tourism & Research Development, Department of Parks, Recreation and Tourism Management. Clemson University

van Hook, S. (2013, October 31). Can unarmed peacekeeping work in Syria? It has in South Sudan. *Waging Nonviolence*. Retrieved from
<https://wagingnonviolence.org/2013/10/can-unarmed-peacekeeping-work-syria-south-sudan/>

Venturi, B. (2014). Mainstreaming Unarmed Civilian Peacekeeping. *Peace Review*, 27(1), 61–66.
doi: 10.1080/10402659.2015.1000193

Wallis, T. (2014, September 8). Best Practices for Unarmed Civilian Peacekeeping. Retrieved from
https://www.nonviolentpeaceforce.org/images/publications/CP_A_Barely_Tapped_Resource.pdf.

"Waging Peace One Dispute at a Time: Resolving Conflict with Nonviolent Peaceforce's Early Warning/Early Response Council." *Nonviolent Peaceforce*. (2019, May 28).

"Women's Protection Team Launch in Greater Yambio." *Nonviolent Peaceforce*. (2019, August 6).

World Health Organization. (2009). *Changing cultural and social norms that support violence. Changing cultural and social norms that support violence*. Retrieved from
https://www.who.int/violence_injury_prevention/violence/norms.pdf

World Health Organization, World Vision International, & War Trauma Foundation. (2011). *Psychological first aid: guide for field workers*. Geneva, Switzerland: World Health Organization.

Wudu, W. S., & Danga, D. M. (2020, April 12). South Sudan President Warns Against Coronavirus-Related Hate Speech. *VOA News*. Retrieved from
<https://www.voanews.com/science-health/coronavirus-outbreak/south-sudan-president-warns-against-coronavirus-related-hate>