



Communicating for Peace in South Sudan:
A Social and Behaviour Change
Communication Initiative' Final Evaluation

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SFCG staff:

Kenneth Ganna-Conteh – Programme Manager
Daniel Lasuba Lokolong – Media Coordinator
Arika Richard Michael – Outreach Coordinator
Amzah M. Juma – Design, Monitoring and Evaluation Officer
Ben Vuchiri – Finance and Administration Manager
Mary Tarakpe -- Finance and Administration Assistant

UNICEF staff:

Puong T. Nguyen – Chief of Education and Adolescent Development
Timothy James Irwin – Chief of Communication
Thelma K. Majela – Life Skills and Peacebuilding Manager
Ticiana García-Tapia – Education Specialist
Anu Puri – C4D Specialist
Genzeb Jan Terchino – Monitoring and Evaluation Specialist
UNICEF Communications Officers in Juba, Rumbek and Bor

Officials who supported programme implementation:

Santino Okanyi Lewa – Director of the Public Information Center; Ministry of Information, Communication Technology and Postal Services, Juba
Auxilio Odume – Director General; Ministry of Information and Communication, Imatong State
Jodi Jonglei – Former Minister of Information and Communication, Jonglei State

Participants in the study:

Local residents from Bor, Juba and Wau who took part in the research as Survey Enumerators and Participants.



The following individuals contributed to the field research and analysis undertaken for the final evaluation for 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative':

Natalie Forcier, Partner
Dr. Rens Twijnstra, Lead Methodologist
Dr. Zuri Linetsky, Lead Analyst
Dr. Clare Hollowell, Technical Advisor
Etsegenet Wakjira, Research Manager
Kur Peter Garang, Research Officer
Chloe Sydney, Research Officer
Brian Mandikiana, Analyst
Henriette Kristiansen, Analyst
Beatriz Jambrina Canseco, Junior Analyst
Hannah Danzinger, Junior Analyst

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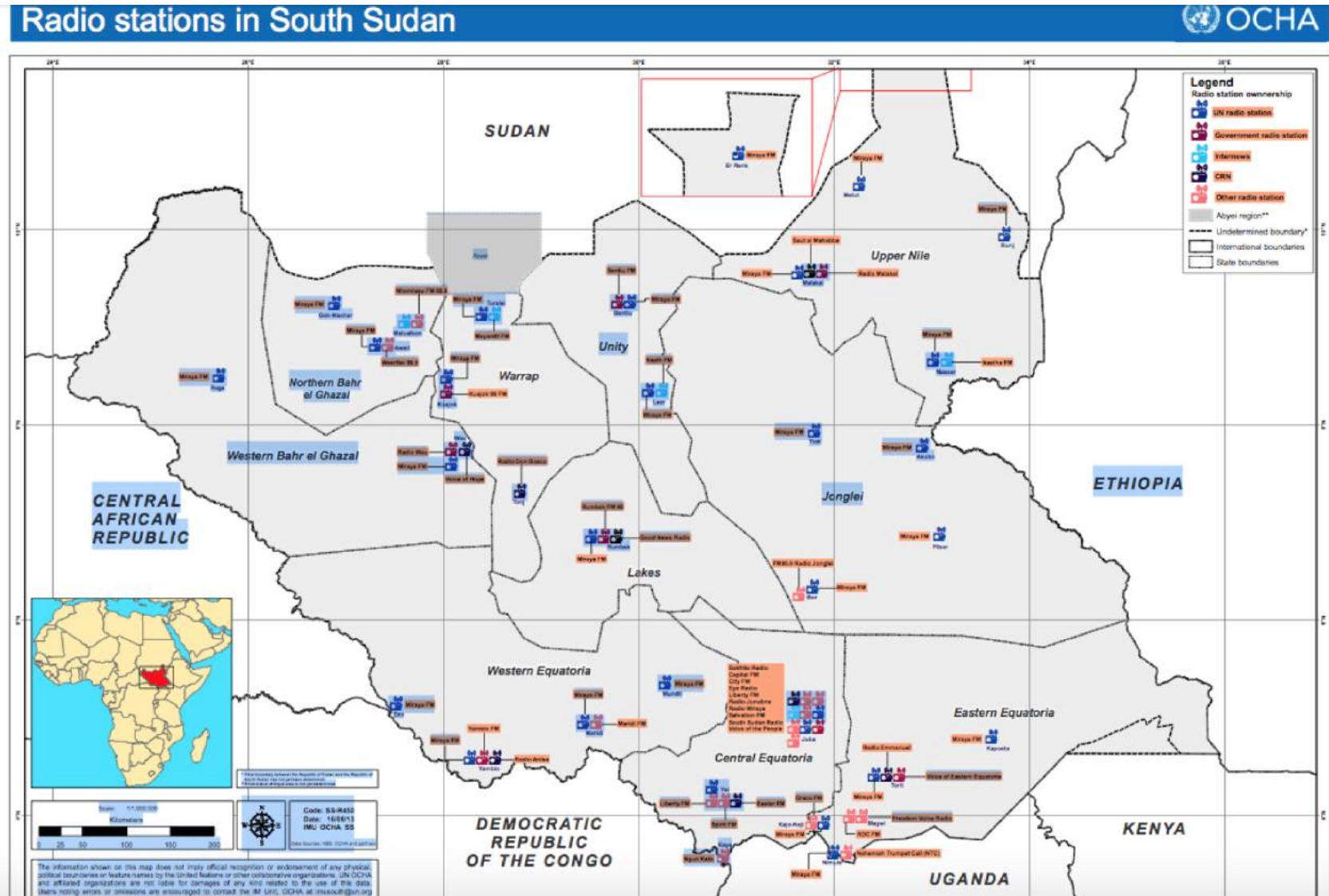
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Acronyms

CoMNeTSS	Community Media Network for South Sudan
CPA	Comprehensive Peace Agreement
CRN	Christian Radio Network
EU	European Union
FE	Final Evaluation
FGD	Focus Group Discussion
GoSS	Government of South Sudan
KII	Key Informant Interview
RaPNet	Radio for Peace Network
SFCG	Search for Common Ground
SPLM	Sudan People's Liberation Movement
SSPC	South Sudan Peace Commission
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNMISS	United Nations Mission in South Sudan
USIP	United States Institute of Peace

Map: Radio stations in South Sudan



Executive Summary

Introduction and Background

This report presents the findings of the final evaluation of the 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative'. The programme was launched by Search for Common Ground (SFCG) and the United Nations Children's Fund (UNICEF) with support from USAID in June 2014 as response to the ongoing conflict in South Sudan. It targeted youth and youth influencers through radio programming and outreach activities, aiming to foster behaviours leading to more social cohesion and to strengthened resilience against conflict. The programme was executed under the management and guidance of UNICEF's Peacebuilding Education and Advocacy (PBEA) and Communication for Development (C4D) programmes. Activities implemented included communication workshops for religious leaders, media staff training on conflict-sensitive reporting, the development and broadcast of the mixed-approach radio programme 'Hiwar al Shabab', the development of the radio drama 'Sergeant Esther' by South Sudanese writers, and participatory theatre pieces based on issues identified within target communities. The programme concluded in December 2015.

The present report evaluates the impact of the partnership between UNICEF and SFCG, and the overall project's progress, focusing on changes at the goal and objective levels in comparison with baseline measurements. It further examines the evolution of social cohesion and conflict trends since the baseline conducted by Forcier Consulting in April 2015.¹ Recommendations are also provided to inform future social and behaviour change communication programming in South Sudan.

Research for this final evaluation comprised of a thorough desk review (including the baseline of this programme), and a quantitative, as well as a qualitative component. In total, the sample size for the final evaluation was 314 observations, across Bor, Juba, and Wau counties. Additionally, 8 Focus Group Discussions (FGDs) and 14 Key Informant Interviews (KIIs) were conducted.

Main findings

Social Cohesion and Conflict Trends

Social cohesion and conflict trends saw important changes during the lifetime of the project. For instance, while identity was primarily associated with tribes and clans in the baseline study, preferences shifted towards national identity in the final evaluation; this transition was driven largely by turnabouts in Bor and Wau. In contrast, the main reported drivers of conflict remained largely unchanged: land disputes, cattle raiding (particularly rife in Bor), family disputes associated with marriage, looting, and stealing were pervasive across project locations.

Dispute resolution mechanisms varied significantly by location. Reportedly, the use of dialogue to resolve conflict was most common in Juba, and most respondents in Wau would rather involve the police in the matter. Meanwhile, respondents in Bor were still likely to opt for fighting, although dialogue was regarded as a much more attractive option by the time of the final evaluation, thereby signalling substantial improvements in resilience to conflict. These results mirror those on social cohesion. Thus, Wau recorded very high levels of social cohesion, while Bor featured particularly

¹ Note that research for its elaboration was conducted in January and February 2015.

negative tendencies that had nevertheless improved since the baseline. Whilst this may partially be due to the success of project activities, it is also likely that political developments in the country and localised interventions by various actors influenced the outcomes.

Project evaluation

Hiwar al Shabab, a talk show that aims to provide an opportunity for youth to discuss the drivers of conflict in their communities, obtained very positive reviews from its listeners. Respondents highlighted its potential to foster peacebuilding. Indeed, particularly in Juba, listeners were significantly less tolerant of the use of violence against other tribes and were more likely to socialise with them. In addition, given its popularity across the country, radio was regarded as an appropriate way to target large parts of the population and overcome the challenges associated with high illiteracy rates.² Further, Hiwar al Shabab's efficiency and effectiveness were enhanced by the trainings provided for media practitioners.³ These trainings helped the producers to design programmes by themselves; its participants were also the first in the country to receive training on conflict-sensitive reporting. However, sustainability issues arose with regard to this activity, since follow-ups had been planned but were never implemented. A similar problem beset the trainings for religious leaders: although qualitative interview respondents highlighted their usefulness, they considered that there should be follow-ups and perhaps a 'training of trainees' scheme to enhance sustainability.

The initiative also included a participatory theatre component. Whilst the theatre scheme proved quite popular both in Juba and Bor, it appeared to have difficulty reaching older community members. In any case, theatre attendees were far more likely than non-attendees to reject the use of violence against other tribes, as well as significantly less prone to mistrusting other tribes. Indeed, the scheme was regarded as a way to understand one's own actions as if reflected in a "fictional mirror", thus helping to galvanise individual change. However, respondents reported that the effectiveness of theatre performance was limited by the fact that performances very seldom took place in project areas.

Conclusions

Project locations experienced general improvement with regards to social cohesion and conflict resolution. This was particularly the case in Wau, where results were encouraging. In contrast, Bor continued to feature more negative results than other project locations, although the county saw important improvements since the undertaking of the baseline study in January 2015. This suggests a general positive impact of project activities.

Indeed, project activities were at large seen as effective in fostering peacebuilding among local communities. Respondents held particularly positive views about the role of Hiwar al Shabab in the promotion of peacebuilding. In contrast, the sustainability of the trainings and theatre performances, and divergent expectations and miscommunication within the UNICEF-SFCG partnership were highlighted as the weak links in the implementation of the programme. Despite this, research participants underscored the potential for media as a useful tool for peacebuilding.

² 27.4% of survey respondents had listened to Hiwar al Shabab at least once.

³ These are also likely to benefit the production of Sergeant Esther, a radio drama about a policewoman who resolves conflict in her community through peaceful dialogue and speaks up against the misuse of power. However, since the programme first aired in March 2016 and research was undertaken in April 2016, any results offered in this report can only be regarded as circumstantial.

1 Introduction

1.1 Background on South Sudan

On 9 July 2011, South Sudan became the world's youngest nation following a referendum that led to its separation from the Republic of the Sudan. The referendum was agreed as part of the 2005 Comprehensive Peace Agreement (CPA) between the Government of Sudan and the Sudan People's Liberation Movement (SPLM), which put an end to Africa's longest-running civil war.⁴

However, in December 2013 a power struggle between President Salva Kiir and his deputy Riek Machar plunged the new country into civil war. Violence spread from the capital Juba to many parts of the country, exacerbated by pre-existing divisions along ethnic lines. In August 2015 a peace agreement was signed between the two main warring parties; however, violence continues at the local level around the country. The conflict took a great toll on the already-struggling nation; tens of thousands of people were killed and more than 1.6 million were internally displaced. With violence causing disruption to regular planting and harvest seasons, millions in South Sudan are currently facing famine.⁵

1.1.1 The Media in South Sudan

Decades of conflict have left South Sudan's communications infrastructure in a poor state. In addition, logistical, political, social, and economic obstacles pose significant challenges to news reporting in the country. Media freedom is limited, with a number of reported incidents of journalists being seized and news reporting from multiple outlets disrupted.⁶

The most commonly used medium in the country is radio, with a number of different radio stations competing for listeners; in 2012 more than 30 national and local radio stations were operating within South Sudan.⁷ Each state has its own radio station, in addition to the many local stations across the country. Popular radio stations include South Sudan Radio, Radio Miraya, Eye Radio, Radio Liberty, Bakhita Radio, and Capital FM; BBC World Service also broadcasts to Juba in English and Arabic.⁸ In 2013, 41% of people in South Sudan had regular access to radio, defined as being able to listen to the

⁴ BBC News, 27 April 2016, South Sudan country profile, accessed 22 May 2016, available at: <http://www.bbc.com/news/world-africa-14069082>.

⁵ Council on Foreign Relations – Global Conflict Tracker, Civil War in South Sudan, accessed 22 May 2016, available at <http://www.cfr.org/global/global-conflict-tracker/p32137#!conflict/civil-war-in-south-sudan>.

⁶ BBC News. 'South Sudan profile – Media', August 2015. <http://www.bbc.com/news/world-africa-14019206>. Last accessed on 23 May 2016; International Media Support. 'South Sudan'. <https://www.mediasupport.org/areas/africa/south-sudan/>. Last accessed on 23 May 2016.

⁷ Internews. 'South Sudan National Audience Survey: A Nationally Representative Assessment on Radio Listening Habits with Key Findings in Five Booster Areas for Internews Stations,' 2013. https://www.sfcg.org/wp-content/uploads/2016/02/SFCG_UNICEF-Conflict-Baseline_Format-2.pdf. Last accessed 13 June 2016.

⁸ BBC News. 'South Sudan profile – Media', August 2015. <http://www.bbc.com/news/world-africa-14019206>. Last accessed on 23 May 2016.

radio at least once per week, and 61% of radio listeners listened to the radio every day.⁹ Meanwhile, the 2015 baseline report for the programme here evaluated showed that 48.3% of the sample population had regular access to radio, with 78.7% of listeners tuning in on a daily basis.¹⁰ The wide use of radio in South Sudan has made it a key medium for spreading messages of peace. For instance, Free Voice South Sudan, in collaboration with United States Institute of Peace (USIP), launched the radio drama 'Sawa Shabab,' which follows the everyday lives of fictional South Sudanese youth and their struggles whilst promoting peaceful mechanisms for resolving the problems they encounter.¹¹ Such programmes can contribute to peacebuilding by inspiring listeners to follow the examples of the youths in the programme and finding peaceful resolutions to conflict.

1.2 Background on Conflict Patterns

1.2.1 Triggers and drivers of conflict

South Sudan is home to more than 60 different ethnic groups, many divided into separate tribes based on geographical locations. The country has a long history of conflict between ethnic groups, which intensified during the recent civil war that commenced in 2013. In particular, three key issues stand out as sources inter-tribe conflict: cattle raiding, land disputes and women being raped or kidnapped for marriages. To a certain degree, violence against children and child abduction can also be a potential source of conflict.

Cattle are a key livelihood source for a large part of the South Sudanese population and are the main commodity used for dowries. Although cattle raiding between different tribes is deeply rooted in South Sudan's history – largely as a product of dowry requirements for marriage – raiding has intensified as a result of the economic and political insecurity caused by the 2013 crisis. A surge in the availability of guns has increased the lethality of cattle raids, leading to an increasing number of deaths, which can trigger cycles of revenge killings. Another way cattle can cause conflict is over land; cattle have been known to destroy food crops, which is a significant issue in a country facing severe food insecurity. Disputes over migration patterns of pastoralist groups and access to water – a scarce resource in South Sudan – also contribute to continued tensions between groups.¹² Finally, violence against women is a common occurrence in South Sudan and contributes to the circle of violence affecting the country. There are many recorded instances of women being kidnapped and forced into marriage by their abductors, and the rape of women is widespread throughout the country.¹³ The cycle of revenge

⁹ Internews. 'South Sudan National Audience Survey: A Nationally Representative Assessment on Radio Listening Habits with Key Findings in Five Booster Areas for Internews Stations,' 2013. https://www.sfcg.org/wp-content/uploads/2016/02/SFCG_UNICEF-Conflict-Baseline_Format-2.pdf. Last accessed 13 June 2016.

¹⁰ Forcier Consulting on behalf of SFCG and UNICEF South Sudan. 'Baseline Assessment Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative: April 2015.' https://www.sfcg.org/wp-content/uploads/2016/02/SFCG_UNICEF-Conflict-Baseline_Format-2.pdf. Last accessed 13 June 2016.

¹¹ United States Institute of Peace. 'Sawa Shabab: A Peacebuilding Radio Drama for Youth in South Sudan'. <http://www.usip.org/programs/projects/sawa-shabab-peacebuilding-radio-drama-youth-in-south-sudan>. Last accessed on 22 May 2016.

¹² GlobalSecurity.org. 'South Sudan tribes', accessed 22 May 2016, available at: <http://www.globalsecurity.org/military/world/war/south-sudan-tribes.htm>.

¹³ Office of the Special Representative of the Secretary-General for Sexual Violence in Conflict, South Sudan. <http://www.un.org/sexualviolenceinconflict/countries/south-sudan/>. Last accessed 22 May 2016.

entrenched in many parts of South Sudan's society means these crimes are committed over and over again, fuelling tensions between communities.

1.2.2 Unifiers

With conflict based in deep-rooted divisions within South Sudan, finding common ground and building relationships between different groups can be a key element in building peace and mitigating conflict.

One effort made to unite people from different communities has been the organisation of targeted community events, such as sports tournaments. These can have the double benefit of functioning as psychosocial events for a population that has experienced trauma, as well as bringing together and creating relationships between different groups. For example, in February 2014, UNICEF's Peacebuilding Education and Advocacy (PBEA) in partnership with the locally based NGO Sports for Hope organised a sports tournament that brought together 7,000 adolescents and youth in Juba from various ethnic groups, including Dinka, Nuer, and Zande. During the event, information on HIV/AIDS prevention, community resilience, and peacebuilding was also disseminated.¹⁴

Whilst unifying events such as sports tournaments can effectively contribute to peacebuilding, much of the foundation for peaceful coexistence also depends on local dynamics in everyday life. Traditional authorities and religious leaders play an important role in society in South Sudan. These leaders played a vital role in the peace negotiations after the first civil war in what was then Southern Sudan, and also took part in the negotiation process for the CPA. In particular, community chiefs are considered to be trusted sources of information, and are responsible for resolving disputes and conflicts as part of customary and traditional law in the country. Inter-communal conflicts are also settled between the respective community leaders.¹⁵ Further, with religion playing a key role in South Sudanese society, churches, mosques, and other religious gathering points are important meeting places in communities, and are often used to pass messages and information to community members. Additionally, religious leaders have played a big role in community-level peacebuilding initiatives. In areas with ethnic diversity, religious meetings can also serve as a gathering point for different groups.¹⁶ As such, traditional and religious leaders in South Sudan are key influencing figures in communities across the country, and can play an important role in contributing to peacebuilding and conflict mitigation.

1.3 Background on the Project

In June 2014, Search for Common Ground (SFCG) and the United Nations Children's Fund (UNICEF), with support from USAID, launched a programme entitled 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative' in response to the ongoing conflict in South Sudan. The programme was designed to "promote social cohesion and the peaceful resolution of

¹⁴ UNICEF. 'Humanitarian Action, Conflict Sensitivity and Peacebuilding through Education in South Sudan - Achievements, Challenges, and Lessons Learned.' <http://learningforpeace.unicef.org/wp-content/uploads/2015/10/South-Sudan-HR.pdf>. Last accessed 13 June 2016.

¹⁵ United States Institute of Peace. 'Crisis in South Sudan'. <http://www.buildingpeace.org/node/6431>. Last accessed on 22 May 2016.

¹⁶ O. Onger and J. Wilson. 'South Sudan's Religious Unity Can Help Heal Wounds of Violence'; United States Institute of Peace, 28 January 2014. <http://www.usip.org/olivebranch/south-sudan-s-religious-unity-can-help-heal-wounds-of-violence>. Last accessed on 22 May 2016.

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conflicts while building resilience amongst individuals and communities in South Sudan" by targeting youth and youth influencers through radio programming and outreach activities. The programme was implemented under the management and guidance of UNICEF's Peacebuilding Education and Advocacy (PBEA) and Communication for Development (C4D) programmes.¹⁷

Activities implemented as part of the project included communication workshops for religious leaders, media staff training on conflict-sensitive reporting, the development and broadcast of the mixed-approach radio programme 'Hiwar al Shabab', the development of the radio drama 'Sergeant Esther' by South Sudanese writers, and participatory theatre pieces based on issues identified within target communities.¹⁸

¹⁷ SFCG. 'Terms of Reference Final Evaluation for "Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative".' https://www.sfcg.org/wp-content/uploads/2016/01/SFCG-UNICEF-ToR-Project-Final-Evaluation_Final.pdf. Last accessed 13 Jun 2016.

¹⁸ SFCG. Standard Progress Reports, November 2014-October 2015.

2 Purpose of the Assessment and Methodology

SFCG and UNICEF contracted Forcier Consulting to undertake a final evaluation of the project 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative', which was implemented between June 2014 and December 2015.

2.1 Aims of the Assessment

The overall objective of the final evaluation for 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative' is to evaluate the impact of both the partnerships and the overall project, focusing on changes at the goal and objective levels in comparison with baseline measurements. In particular, the assessment has the following objectives:

- Assess activity progress and measure the state of the project's indicators after implementation of the activities;
- Analyse the following evaluation criteria: effectiveness, efficiency, relevance and sustainability; and
- Extract critical lessons learned and make recommendations from this experience to inform future social and behaviour change communication programming in South Sudan.

In order to effectively comply with the project objectives, the following indicators were identified to guide tool design, research, and analysis:

- Capacity of communication channels
- Presence of peacebuilding agenda in communication channels
- Belief in media's peace building potential
- Quality of training received by youth influencers
- Impact of radio programming on listeners' Knowledge, Attitudes and Practices (KAP)
- Impact of outreach activities on participants' KAP
- Social cohesion
- Conflict trends
- Dispute resolution
- Role of youth in peacebuilding
- Achievements and best practices
- Challenges and lessons learned
- Sustainability

2.2 Methodology

The research for this final evaluation included a thorough desk review of relevant programme documentation (including the baseline), as well as collection and analysis of qualitative and quantitative

data. Qualitative research took the form of Focus Group Discussions (FGDs) and Key Informant Interview (KIIs), and primarily focused on the evaluation of project outputs and the identification of major achievements, key challenges and lessons learned. Meanwhile, quantitative research consisted of a household survey, paralleling the design of the baseline in such a way as to reduce the overall sample size and geographic scope, while still maximising comparability with baseline data.

While the project was implemented in Juba, Yei, Wau, Mingkaman, Bor, and Torit, research was conducted in only three locations: Juba, Bor, and Wau.¹⁹ Notably, while both radio programming and outreach interventions took place in Juba, implementation in Wau was limited to radio programming, and implementation in Bor was limited to participatory theatre.

Table 1: Overview of project activities in research locations

Research Locations	Outreach Interventions (Participatory Theatre)	Radio Programming (Hiwar al Shabab)
Bor	Yes	No
Juba	Yes	Yes
Wau	No	Yes

The effects of radio programming and outreach interventions were expected to be different; thus all materials were designed to detect and distinguish between changes in KAP as a result of radio campaigns and changes as a result of direct outreach interventions (participatory theatre). The study allows tentative conclusions about the merits of each type of activity in isolation, as well as the impact of combined programming.

Finally, the choice of locations was also motivated by the ability to draw the most useful possible conclusions. Juba's inclusion was motivated by its country-wide importance. Meanwhile, Bor was selected because it was a dramatic outlier in the baseline evaluation – respondents in Bor expressed a high acceptance of violence against other communities, and more negative attitudes toward other tribes than any other locations. Usefully, this makes Bor a "difficult case" of the CPSS's ability to change attitudes, because it took place in a context of particularly negative attitudes.²⁰

2.2.1 Desk Review

Forcier Consulting conducted a comprehensive desk review to inform the creation of data collection tools. Reviewed documents included all available project documentation, the baseline conducted by Forcier Consulting and other relevant secondary literature. The desk review also informed the drafting of this final report, ensuring valid comparisons against the baseline.

¹⁹ These locations were selected in consultation with SFCG and UNICEF.

²⁰ While Wau was relatively unaffected by the 2013 conflict, and related displacement, there has been a recent increase in insecurity and displacement since late 2015.

2.2.2 Quantitative Research

The KAP survey intended to provide quantitative measures of household and community level knowledge, attitudes and practices of social cohesion and conflict that were targeted by SFCG interventions, enabling comparisons with the baseline. A modified version of the KAP Survey tool developed by UNICEF to measure social cohesion and resilience was used.

Quantitative data was collected on Forcier Consulting's smartphones utilising Askia software. Quantitative data collection was conducted by three Forcier Consulting Researchers overseeing three teams of five Enumerators, for a total of 15 Enumerators. The Researchers led their Enumeration teams in a comprehensive training to learn the survey, sampling methodology, respondent selection and review smartphone data collection techniques. After the training, the quantitative survey was pre-tested on location to ensure that Enumerators were familiar with the survey.

2.2.2.1 Enumeration Areas and Sample Allocation

As in the baseline, the KAP survey sample utilised disproportionate stratification at the county level, meaning that each county received an equal allocation of interviews (102 per county). This strategy facilitated the disaggregation of data to make spatial comparisons among differing trends and indicators at the county level, as well as to draw comparisons between counties (when such comparisons were deemed valid).

Within each county, the boma served as the primary sampling unit. Bomas were selected with probability proportionate to size (PPS) and with replacement, such that a boma with a larger population had a higher probability of being sampled, possibly multiple times. Although Juba's PoC camps were included in county-level PPS selection in the baseline, they were not included for this final evaluation due to concerns raised by UNICEF regarding research fatigue.

The total sample size for the final evaluation was of 314 household observations, across three counties. As detailed in Table 2, the sample consisted of 51 clusters (17 per county), with approximately 6 household-level interviews in each cluster.

Table 2: Sample design, number and size of clusters by county

County	Clusters	Interviews
Bor	17	102
Juba	17	103
Wau	17	109
TOTAL	51	314

Because the sample design was consistent with the baseline evaluation, these 314 observations were directly comparable to the 1,291 observations collected from the same counties during the baseline.²¹

²¹ A total of 4,074 observations were collected for the baseline; only 1,219 correspond to the counties of Bor, Juba and Wau.

Given the large size of the baseline, the overall precision for baseline-final evaluation comparisons was still quite high. Taking into account the clustered nature of the data, this design allowed relatively precise comparisons between aggregate baseline and final evaluation data. However, the small sample size of the final evaluation meant that estimates or comparisons based on disaggregated data were necessarily imprecise. As such, baseline-endline comparisons at the county level are quite reliable, while subgroup analysis within counties – such as comparisons of a specific age group in a specific county from baseline to endline – are much less so.

2.2.2.2 Household and respondent selection

As in the baseline, the survey was administered as a household survey, with Enumerators visiting the homes of respondents and one individual per household being included in the sample. Within each selected cluster, Enumerators employed a 'skip pattern' along a route chosen at random to ensure that household selection was random. The starting point of each random route defined the cluster. A Forcier Consulting Researcher identified these starting points so as to ensure the representativeness of the sample and the achievement of the desired sampling quota for the boma. Depending on the population density of the boma, the Forcier Consulting Research Team adjusted the skip pattern to make sure that sampling quotas were reached each day and that enumeration areas did not overlap.

Only one household member was selected from each household. Notably, while eligible members for the baseline included household members from 10 to 60 years old, the minimum age limit was increased to 15 for the final evaluation in order to ensure data quality. In the event that a household had more than ten eligible members, the number of members considered was arbitrarily capped at ten, and one respondent was selected from among those ten. In order to ensure that the respondent was selected randomly, Forcier Consulting employed a Kish Grid, installed within the questionnaire on each smartphone. Enumerators entered the information of all eligible household members and the Kish Grid selected one at random. Use of the Kish Grid removed any opportunity for human error and meant that the process for random respondent selection was standardised across Enumerators.

2.2.3 Qualitative Research

Qualitative research was conducted primarily among programme beneficiaries and implementers identified and mobilised with support from SFCG. Specifically, FGDs were conducted with male and female Hiwar al Shabab listeners in Juba and Wau (two FGDs per county) and with male and female youth having attended participatory theatre performances in Juba and Bor (two FGDs per county).

Meanwhile, KIIs took place with participatory theatre performers, trained media practitioners, trained religious leaders and programme implementers. In Bor and Wau, KIIs were also conducted with local community leaders to account for the lack of combined programming. All KII and FGD respondents were selected through purposive sampling, based on existing lists of beneficiaries provided by SFCG.

Forcier Consulting Researchers (one per county) conducted qualitative research. Researchers were assisted by an interpreter during FGDs in order to facilitate note taking. Overall, 8 FGDs and 14 KIIs were conducted, for a total of 22 observations, as highlighted in the table below.

Table 3: Qualitative data collection – FGDs and KIIs conducted, by county and group

Participants	Bor	Juba	Wau	Total
FGDs				
Youth having attended participatory drama	2	2	0	4
Hiwar al Shabab listeners	0	2	2	4
KIIs				
Participatory drama actors	0	2	0	2
Trained religious leaders	1	1	0	2
Trained media practitioners	1	1	1	3
Programme implementers	1	3	1	5
Community leaders	1	0	1	2

2.2.4 Data quality control

Data integrity is of the utmost importance at Forcier Consulting. Forcier Consulting ensures that data can sustain further reliability and verification checks during data processing. As the questionnaires were administered using Askia, our mobile data collection software, skip patterns and response constraints were programmed as part of the questionnaire.

Mobile data collection technology was sent to a central server where data is compiled and coded upon export and reviewed for internal logic and consistency checks. Identified anomalies were flagged, checked and manually entered as necessary. All data, from initial raw data to cleaned and coded data, was backed up to the Forcier Consulting cloud and the Askia server, assuring constant data integrity.

Following data cleaning and quality control, quantitative and qualitative data were sent to the Department of Analytics for analysis. Notably, quantitative data was analysed using STATA statistical software, with cross-county comparisons as well as weighted aggregate analysis (including gender, age and identity). Information presented in this report is statistically significant at the 95% confidence level.

2.3 Limitations

Survey design

Several questions in the baseline's quantitative and qualitative methods use the terms 'tribe' and 'clan' (e.g. 'Your community thinks it's acceptable for you to use violence against a member of another tribe'). Such a wording risks attributing certain types of conflict or discrimination to tribal differences, when they might be based on other types of identity dynamics. This issue was resolved in the qualitative tools utilised in the final evaluation; however, for the sake of comparability, it remained in the final evaluation's quantitative survey.

Data collection

Data collection was complicated by insecurity on the roads, particularly in Wau; areas deemed to be affected by insecurity at the time of the research were removed from the sample draw in Wau in order to ensure the safety of the researcher.

Juba and Wau Researchers faced technical constraints when some smartphones stopped functioning. They were finally replaced in time to continue with the research and conduct all of the programmed interviews.

Analysis

The nature of the project and this associated evaluation make it very challenging to draw precise conclusions about the impact of project activities. Indeed, while analysis of baseline and endline data show changes in social cohesion and conflict trends, these changes cannot be unequivocally attributed to SFCG's programming. Rather, aggregate changes in social cohesion and other indicators should be considered within a broader context of nationwide change and localised interventions by various actors. Unfortunately, in the absence of a control group with which to compare trends over time, it is not possible to make causal claims regarding the impact of the project. Similarly, assessing trends in project locations like Bor, Wau, and Juba against nationwide trends is not possible, because no data on social cohesion and conflict attitudes exist from a nationwide sample. Any positive trends noted in this report are therefore only suggestive. As a result, wherever possible, this evaluation focuses on complementing quantitative results about the activities undertaken within the project with the sentiments expressed during qualitative interviews regarding their quality and impact on local communities.

3 Findings

This section aims to evaluate the 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative' project outputs. Through a comparison with the baseline study and an analysis of quantitative as well as qualitative data, major achievements and key challenges in project implementation are identified; subsequently, the evolution of social cohesion and conflict trends in project areas is examined, as well as the role of media in peacebuilding in South Sudan.

3.1 Project Evaluation

This subsection provides an evaluation of the different project activities of 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative'. These include trainings for media practitioners and religious leaders, as well as two radio programmes (Hiwar al Shabab and Sergeant Esther) and participatory theatre for the promotion of peace in South Sudanese communities.

3.1.1 Trainings for Media Practitioners

Outcome 1 of the UNICEF-SFCG partnership was centred on generating structural change through the support of communication channels in South Sudan, perceived as key influencers of South Sudanese youth.²² Particularly, the goal was for these communication channels to become a stronger national platform to promote diverse and constructive dialogue that leads to reconciliation and peace. To serve this purpose, trainings conducted focused on how to engage audiences on the topic of peace and on reporting information in a way that reduces the potential for further conflict.

Relevance

Trainings for media practitioners were designed to improve local reporting capacities. For this purpose, sessions concerned themselves with how to report conflict sensitive stories: journalism's 5Ws and 1H in conflict reporting (i.e. who, what, where, when, why, and how), how to analyse and understand conflict (its triggers, phases, etc.), and how to deal with tribal divisions, among other topics.²³

The training for media practitioners was deemed highly relevant to local circumstances. In a KII with programme staff it was underscored that "many journalists have never attended training on conflict sensitive reporting, and most of them are untrained and just learn on the job."²⁴ This suggests that teaching conflict-sensitive reporting has the potential to lead to important improvements in local reporting capacities. Because of this, trained media practitioners greatly valued the initiative.²⁵

²² The project's LogFrame can be found in Annex 1.

²³ KII with Programme Staff, Juba, Central Equatoria State, 18 May 2016; According to the Kipling method (an older rule recorded by Rudyard Kipling as a poem in his 'Just So Stories', 1902), a report is only complete if it gives an answer to the following six questions: What happened? Who did that? When did it take place? Where did it take place? Why did it happen? How did it happen? This method is otherwise known as journalism's 5Ws and one H.

²⁴ KII with Programme Staff, Juba, Central Equatoria State, 18 May 2016.

²⁵ KIIs with Trained Media Practitioners; Bor, Juba and Wau; Jonglei, Central Equatoria and Western Bahr el Ghazal; May 2016.

In addition, some of the trainings directly dealt with the production of Hiwar al Shabab and the development of attractive radio programmes on the topic of peace. This approach is highly relevant in a context where radio is a popular communication channel.²⁶ Indeed, according to data collected for this work, 65.7% of respondents had access to a radio.²⁷

Effectiveness

All trained media practitioners reported high levels of satisfaction with the training received.²⁸ The same pattern was found in a smaller-scale evaluation undertaken by SFCG in Wau; reportedly, 93% of respondents rated the training received as at least 'very good'.²⁹

Furthermore, trained media practitioners are implementing the knowledge they received in their daily work.³⁰ For example, a media practitioner stated that he now focuses on posting reconciliatory messages on social media and aims to make his peace radio programme more attractive to the audience by playing music in between discussions.³¹ Another KII respondent pointed out that, due to the training, it is now more common for reporters to invite chiefs, religious leaders or members of the South Sudan Peace Commission (SSPC) to discuss the end of the conflict and other relevant topics with the local community.³² Media practitioners therefore report an increased sense of how to deal with the reporting of conflict situations in a way that promotes peace and discourages further violence.

Efficiency

While the effectiveness of the trainings is clear, programme staff expressed some concerns regarding their efficiency. For example, only three CRN employees attended a training that had been prepared for six media practitioners, thus not making the best use of the resources invested.³³

Furthermore, both UNICEF and SFCG programme implementers questioned the extent of the impact of project activities. Indeed, although activities took place, programme staff felt that the resources could have been used in a more efficient manner. In the words of a programme staff: "We wanted to see if our interventions were making a difference at knowledge level; we wanted to see if we were making a dent. This never happened. Richness was never achieved. Tried to tick all the boxes for the activities (...) but delays obviously had impacts. The initial time was good in terms of technical input, but then it became very activity-oriented and maybe not enough evidence-oriented [*sic*]." ³⁴ Nonetheless, according to a different member of the implementing team: "[a] lot has been invested, no reason why it should stop.

²⁶ KII with Trained Media Practitioner, Bor, Jonglei State, 4 May 2016.

²⁷ This percentage was 58.9% in the baseline.

²⁸ KIIs with Trained Media Practitioners; Bor, Juba and Wau; Jonglei, Central Equatoria and Western Bahr el Ghazal; May 2016.

²⁹ As found through an evaluation form distributed among trained media practitioners in Wau. KII with Programme Staff, Juba, Central Equatoria State, 18 May 2016.

³⁰ KIIs with Trained Media Practitioners; Bor, Juba and Wau; Jonglei, Central Equatoria and Western Bahr el Ghazal; May 2016.

³¹ KII with Trained Media Practitioner, Bor, Jonglei State, 4 May 2016.

³² KII with Trained Media Practitioner, Wau, Western Bahr el Ghazal State, 6 May 2016.

³³ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016.

³⁴ KII with Programme Staff, Juba, Central Equatoria State, 13 May 2016.

People were trained; they should be able to use that to improve their own programming as well as empowering their immediate partners."³⁵

Sustainability

Trainings improved media practitioners' skills, and facilitated the production and continuity of Hiwar al Shabab.³⁶ In spite of this and the high levels of satisfaction on the part of media practitioners, the sustainability of the trainings could pose some problems. Programme organisers underscored that the proposal of the project required that the trainings have follow-ups and refreshers to ensure that the quality of reporting improved. However, that process never took place.³⁷ This was partly due to delays in the implementation of the programme. According to a programme staff in Juba, there was time for just one follow-up activity within the timeline of the project. Meanwhile, discussions with different community groups in Bor led to a very long list of potential activities that were not directly related to peacebuilding; as a result, further organisational efforts are needed in order to grant the completion of the follow-up activities put forward in the proposal stage.³⁸

In addition, while the potential exists for local journalists to pass on the information they received in the trainings, there is no established platform for them to do so. This is however partly due to continued conflict in project areas, as well as to violence and arrests directly targeted at media practitioners.³⁹

3.1.2 Trainings for Religious Leaders

Outcome 2 of the UNICEF-SFCG partnership focused on achieving social change by targeting programme activities to key community groups perceived to be influential among youth in South Sudan, including religious leaders. Trainings focused on identifying verses in the scriptures linked to peaceful coexistence and peacebuilding, and teaching religious leaders how to adapt them to the South Sudanese context. Religious leaders also learned to use examples in their sermons in order to make them more relatable to local community life.⁴⁰

Relevance

Religion plays an important role in the way of life of many South Sudanese.⁴¹ Consequently, the training of religious leaders is a very relevant means of achieving Outcome 2 of the UNICEF-SFCG partnership. In the words of one of the religious leaders: "if they [members of the local community] get convinced by

³⁵ KII with Programme Staff, Juba, Central Equatoria State, 17 May 2016.

³⁶ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016.

³⁷ KII with Programme Staff, Juba, Central Equatoria State, 13 May 2016.

³⁸ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016.

³⁹ KII with Trained Media Practitioner, Bor, Jonglei State, 4 May 2016; KII with Trained Media Practitioner, Wau, Western Bahr el Ghazal State, 6 May 2016.

⁴⁰ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016; KII with Religious Leader, Juba, Central Equatoria State, 4 May 2016.

⁴¹ USIP. 'Religious Contributions to Peacemaking: When Religion Brings Peace, Not War', 2006.

<http://www.usip.org/publications/religious-contributions-peacemaking-when-religion-brings-peace-not-war>. Last accessed on 9 June 2016.

the peaceful preaching they received and relate it to their daily lives, then positive change might happen in their lives, which can lead to trust and tolerance."⁴² In addition, because "[w]ith the inception of new unity government the religious leaders have a big role to play to be able to discuss peace and peaceful coexistence", training them is a good way to foster peaceful conflict resolution within local communities.⁴³

Effectiveness

Both religious leaders interviewed described the quality of the training as good. They both reported having improved their preaching due to the training received.⁴⁴ For example, one of the pastors told the story of how he preached about living in peace to a newly promoted SPLA Officer at the Malual Chat Barrack on 1 May 2016; "the preaching was from Acts of the Apostles 10:1-2, 'taking care of yourself and people under you or the one you are serving, God's blessing when you do right things'."⁴⁵ The other religious leader mentioned that he is now more aware and he continuously looks for indicators of conflict in his community, aiming to solve any problems before they conduce to violence. For this purpose, he mentioned holding regular conversations with other community leaders, where they discuss disagreements that they detect among community members and aim to find a common solution for them.⁴⁶

Furthermore, a qualitative interview with programme staff in Bor suggested that the training offered to religious leaders had played a role in the strengthened relationship between people in the PoC and people in Bor Town. He said that youth now exhibit more tolerance and they all play in the same football field, which did not occur before the trainings took place.⁴⁷ In general, religious leaders appeared to be more conscious of their importance within the peace process.⁴⁸

Efficiency

Trainings for religious leaders also generated some efficiency concerns among programme staff. Not all the trainings that were programmed took place; specifically, the last set of trainings for religious leaders in Malakal did not take place due to insecurity in the area.⁴⁹ Most importantly, a KII respondent mentioned that, even though the trainings were effective and taught new communication techniques, religious leaders in many programme locations were already preaching about peace before the start of the project. Specifically, according to a religious leader in Juba, "[t]here has been change in trust, tolerance and peaceful relations in the community, not much because of the training, though it has contributed to the change, because peaceful messages has been continuously preached even before

⁴² KII with Religious Leader, Juba, Central Equatoria State, 4 May 2016.

⁴³ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016.

⁴⁴ KIIs with Religious Leaders; Bor and Juba; Jonglei and Central Equatoria; 4-5 May 2016.

⁴⁵ KII with Religious Leader, Bor, Jonglei State, 5 May 2016.

⁴⁶ KII with Religious Leader, Juba, Central Equatoria State, 4 May 2016.

⁴⁷ KII with Programme Staff, Bor, Jonglei State, 10 May 2016.

⁴⁸ KII with Programme Staff, Juba, Central Equatoria State, 17 May 2016.

⁴⁹ Three out of the four that were programmed took place. KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016.

the training took place [*sic*]."⁵⁰ This fact makes evaluating the efficiency of the initiative challenging, although it does point to the fact that perhaps a broader selection of participants (including not only religious leaders but also among community leaders or school teachers, for example) would have been more advantageous.

Sustainability

Similar to the case of the trainings for media practitioners, there was a distinct lack of follow-up after the trainings. Only one refresher was organised in Juba.⁵¹ Religious leaders supported this view. Among the recommendations provided, they suggested that trainings should be longer, there should be follow-ups and that the programme should design a 'training of trainees' scheme to enhance sustainability.⁵²

3.1.3 Radio for Peacebuilding (Hiwar al Shabab and Sergeant Esther)

The Radio for Peacebuilding initiative was aimed at producing both social and individual change within local communities. As a result, it targeted Outcomes 1, 2 and 3 of the UNICEF-SFCG partnership.⁵³ Both Hiwar al Shabab and Sergeant Esther are radio programmes that try to catalyse change using different structures. Hiwar al Shabab is a talk show that aims to provide an opportunity for youth to discuss the drivers of conflict in their communities, identifying common interests that go beyond ethnicity and religion.⁵⁴ On the other hand, Sergeant Esther is a radio drama about Esther, a policewoman who resolves conflict in her community through peaceful dialogue and speaks up against the misuse of power.⁵⁵ It should be noted that Sergeant Esther started airing in March 2016, which makes its evaluation difficult given that research for this report started in April 2016.⁵⁶

Relevance

As mentioned earlier, given its popularity in South Sudan, the use of the radio is an appropriate means to peace promotion. All community chiefs mentioned the influence of radio programmes on people's behaviour, highlighting that it gives them hope that one day there will be peace.⁵⁷ This is in spite of concerns associated with the threats people face when expressing their views on the radio. According

⁵⁰ KII with Religious Leader, Juba, Central Equatoria State, 4 May 2016.

⁵¹ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016.

⁵² KII with Religious Leader, Juba, Central Equatoria State, 4 May 2016.

⁵³ See Annex 1.

⁵⁴ UNICEF, SFCG. 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative: 6th Quarterly Report', October 2015.

⁵⁵ SFCG. 'Sergeant Esther'. <https://www.sfcg.org/sergeant-esther/>. Last accessed on 23 May 2016.

⁵⁶ While no specific data is available on Sergeant Esther, it should be noted that 96.3% of survey respondents (N= 216) reported having listened to programmes on the radio that deal with the topic of peace. Out of those respondents, 32.1% had listened to Hiwar al Shabab.

⁵⁷ KIIs with Community Leaders, Bor and Wau, Jonglei and Western Bahr el Ghazal State, 4-6 May 2016.

to one community leader, "radio people are not free to talk."⁵⁸ Trained media practitioners and Hiwar al Shabab listeners expressed similar views.⁵⁹

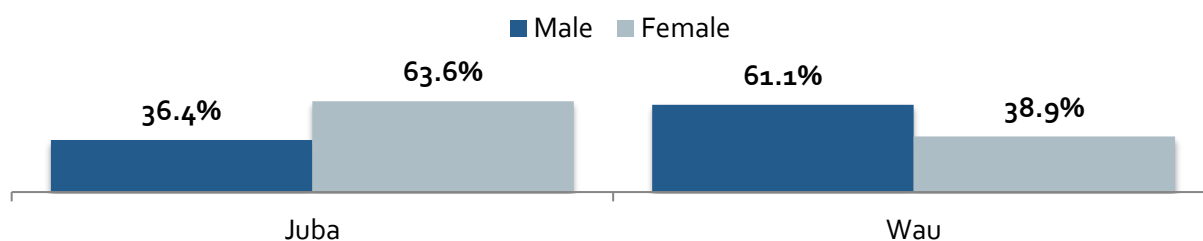
Effectiveness

Effectiveness can be understood under three different measures: reach, or whether the programme reached the intended audience; resonance, which indicates whether the broadcasted messages are relevant to local people; and response, which is linked to knowledge, behaviour and attitude changes associated to being exposed to the show.

Reach

In a country where just 27% of the population can read and write, and although the reach of the programme can still be improved, Hiwar al Shabab proved quite successful in reaching local communities.⁶⁰ According to the quantitative survey, 27.4% of respondents had listened to Hiwar al Shabab at least once (N=212). This corresponds to 21.4% of all respondents in Juba and 33% of respondents in Wau. In addition, while a majority of Hiwar al Shabab listeners in Juba were female, the opposite was true in Wau.

Figure 1: Hiwar al Shabab listeners, by location and gender (Juba = 22; Wau = 36)⁶¹



Furthermore, the reach of Hiwar al Shabab showed different patterns according to both location and educational attainment. In the case of Juba, individuals with higher educational levels were more likely to tune in to listen to the programme. In contrast, respondents with primary education made up half of Hiwar al Shabab's listenership in Wau. It should nonetheless be noted that educational attainment is significantly higher in Juba than in Wau. For instance, while 21.3% of Juba respondents had university degrees, the percentage for the same educational category was just 12.8% in Wau.

⁵⁸ KII with Community Leader, Wau, Western Bahr el Ghazal State, 6 May 2016.

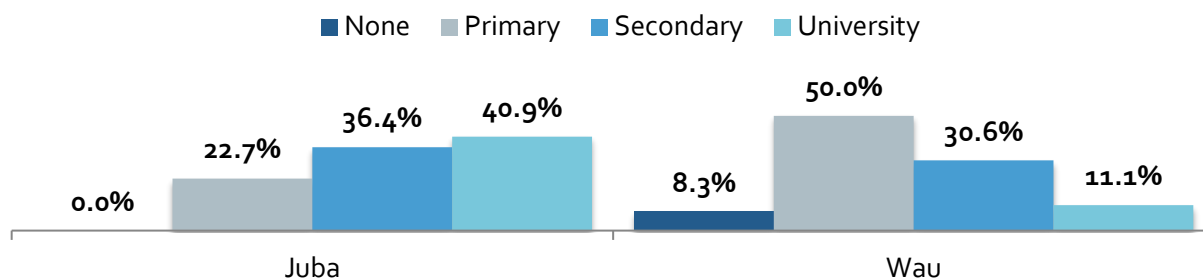
⁵⁹ KIIs with Trained Media Practitioners; Bor, Juba and Wau; Jonglei, Central Equatoria and Western Bahr el Ghazal; May 2016. FGDs with Hiwar al Shabab Listeners; Juba and Wau; Central Equatoria and Western Bahr el Ghazal; May 2016.

⁶⁰ UNICEF. <http://www.unicef.org/southsudan/education.html>. Last accessed on 25 May 2016.

Note that in Juba just 65.8% of the people surveyed had access to a radio. This value equalled 69.7% in Wau.

⁶¹ Each location's percentages add up to 100.

Figure 2: Hiwar al Shabab listeners, by location and level of education (Juba = 22; Wau = 36)⁶²



Resonance

Hiwar al Shabab listeners held an extremely positive view of the programme.⁶³ They indicated that it was very effective in promoting peace, and particularly highlighted the relevance of the topics and the usefulness of allowing local people to call in and express their views. In fact, many of the suggested improvements had to do with increasing the time and lines available for call-ins, as well as sending reporters to different locations (including rural areas) to ask people to comment on the topics being addressed in the programme.⁶⁴ Radio airtime prices recently increased, which poses a challenge to many local radio programmes.⁶⁵ Nonetheless, programme staff reported encouraging radio stations to conduct call-in programmes after Hiwar al Shabab to allow people to comment.⁶⁶

In addition, the fact that Hiwar al Shabab is focused on youth is particularly helpful; the programme aims to give them a voice within local communities and empowers them to find solutions for peace. However, while all FGD respondents appreciated the role given to youth in the programme, some mentioned that participation should be allowed to all locals, independently of their age.⁶⁷

Response

In quantitative terms, the final evaluation survey revealed that 95.4% of Hiwar al Shabab listeners do not believe their communities approve of violence against other tribes, compared to 82.2% of non-listeners. This difference is mostly due to the results recorded in Juba, where sentiments against the use of violence appeared to be much stronger among listeners than among non-listeners (see graph below).

⁶² Each location's percentages add up to 100.

⁶³ FGDs with Hiwar al Shabab Listeners; Juba and Wau; Central Equatoria and Western Bahr el Ghazal; May 2016.

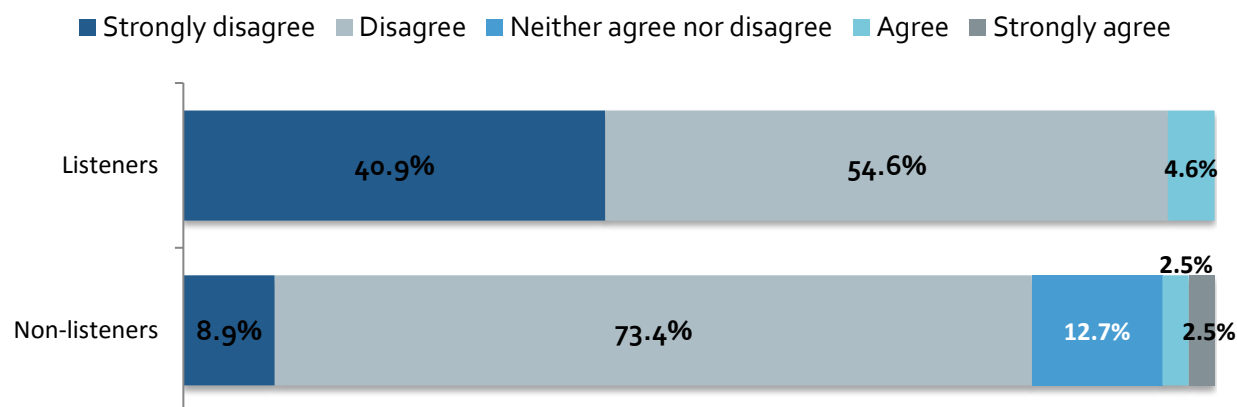
⁶⁴ FGD with Male Hiwar al Shabab Listeners, Wau, Western Bahr el Ghazal State, 7 May 2016. Airing Hiwar al Shabab twice a week was also mentioned by several FGD respondents. FGD with Female Hiwar al Shabab Listeners, Wau, Western Bahr el Ghazal State, 8 May 2016; FGD with Female Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

⁶⁵ However, Hiwar al Shabab and Sergeant Esther are funded by CRN and are only indirectly affected by a surge in airtime fees.

⁶⁶ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016.

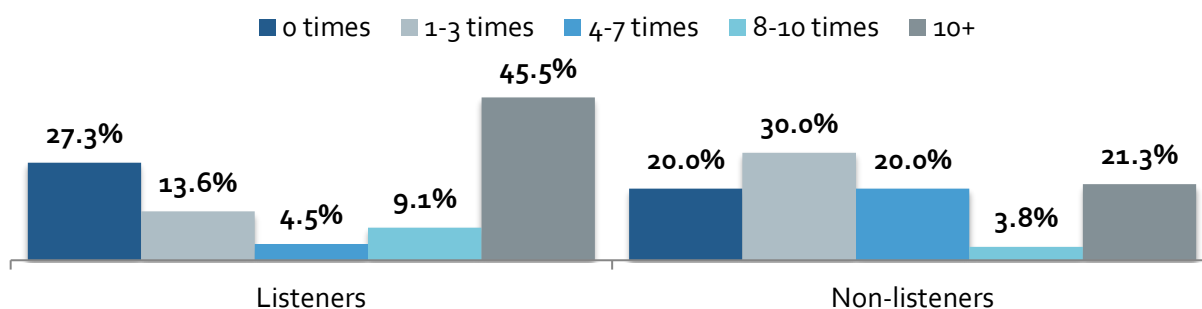
⁶⁷ FGDs with Hiwar al Shabab Listeners; Juba and Wau; Central Equatoria and Western Bahr el Ghazal; May 2016.

Figure 3: 'Your community thinks it is acceptable for you to use violence against other tribes', by Hiwar al Shabab listenership in Juba (N = 101)



In this regard, listeners also appeared to be more likely to socialise with people from other tribes (96.5% of listeners versus 83.4% of non-listeners). Further, while 54.5% of listeners reported spending time with people from other tribes in more than seven occasions per week, that percentage was just 25% for non-listeners.⁶⁸

Figure 4: Number of interactions with members of other tribes during the past week (FE; Juba and Wau; N = 103)



Efficiency

Hiwar al Shabab has proven to be quite efficient in its production of programmes that promote peace and empower young people to take a more active role in their communities. In addition, according to one of the trained media practitioners that at the time of research worked in the production of Hiwar al Shabab: "[SFCG] (...) helped the producers to design programs by themselves. [They have] developed the ability to produce the programme (more than 180 episodes in the timeline of the project) where (...) listeners participated by raising various causes."⁶⁹ This approach focused on the creation of radio

⁶⁸ No other results were statistically significant at the 95% level. Additionally, note that it is unclear whether more open-minded individuals are more likely to listen to Hiwar al Shabab or whether the programme has directly influenced their behaviour.

⁶⁹ KII with Trained Media Practitioner, Juba, Central Equatoria State, 4 May 2016.

programmes for the South Sudanese by South Sudanese is not only efficient, but also enhances the sustainability of the initiative.

In spite of the appeal of the model, FGD respondents suggested some improvements to the programme. For example, they agreed that Hiwar al Shabab should expand its coverage area.⁷⁰ On this topic, a female FGD participant in Juba said: "[i]f the intention of the discussion is to change the whole of South Sudan, [Hiwar al Shabab] needs to go to community level radio stations, avoid targeting just the towns and try to educate the whole society of South Sudan."⁷¹ Although this lies outside of the original scope of the project, making Hiwar el-Shabab episodes available to a larger audience could be an important next step in ensuring efficiency of the programme in the long run.

Sustainability

Challenges to conducting radio work in South Sudan are mostly linked to censorship from the government, violence against journalists and lack of funding and infrastructure to improve radio programming and service.⁷² These naturally affect the sustainability of the project. In this regard, Hiwar al Shabab listeners suggested continuing the support to Hiwar al Shabab and other radio programmes; more training to journalists and other media practitioners should focus on building up local capacity so that South Sudanese professionals develop new shows.⁷³ FGD respondents also mentioned the benefits of promoting peace through radio dramas, which is exactly the role that Sergeant Esther had started playing at the time of research.⁷⁴

3.1.4 Participatory Theatre

Participatory theatre aimed to generate social and individual change by passing on educative and peaceful messages to local communities. In order to do this, actors travel to different communities, research the main drivers of conflict in the area and design a drama based on those issues; they then publicise the play, act it out, interact with community members and discuss the drama with the audience.⁷⁵

Relevance

Both actors and theatre audiences regarded this approach as very relevant within project areas. It has the distinct advantage of allowing all members of a community to access the message, particularly since actors usually travel to very diverse locations. In addition, because it provides the chance for all

⁷⁰ FGD with Male Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016; FGD with Female Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

⁷¹ FGD with Female Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016. It should be noted that this is a suggestion for the improvement of future programming; the project evaluated in this report was centred on urban locations.

⁷² KII with Community Leader, Wau, Western Bahr el Ghazal State, 6 May 2016; KIIs with Trained Media Practitioners; Bor, Juba and Wau; Jonglei, Central Equatoria and Western Bahr el Ghazal; May 2016. FGD with Male Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

⁷³ FGD with Female Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

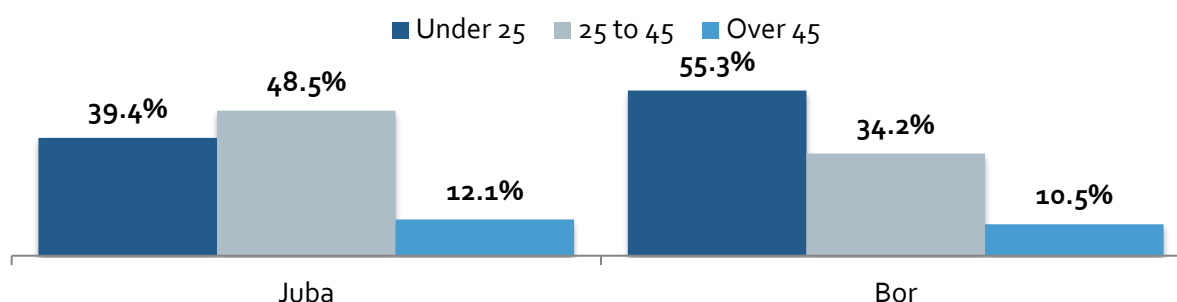
⁷⁴ FGD with Male Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

⁷⁵ KIIs with Theatre Performers, Juba, Central Equatoria State, 4 May 2016.

community members to come together in one place, spend time with others and discuss a relevant topic, people tend to very much enjoy the activity.⁷⁶

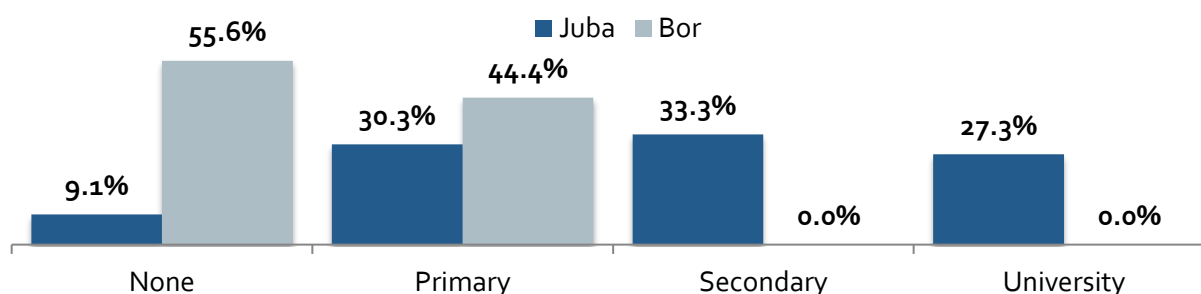
Final Evaluation quantitative results revealed that 32% of respondents in Juba and 37.3% of respondents in Bor had attended a theatre performance.⁷⁷ There were not any significant differences in gender distribution in terms of location, but theatre audiences interviewed were more commonly female (64.8% compared to 35.2% of men). Further, significant differences were found in the age of attendees by location, with Bor featuring much younger audiences (see graph below). It is also noticeable that community members over 45 rarely attended theatre performances; in this regard, given their effectiveness in relaying messages of peace, more efforts should be made to attract older individuals to the performances, perhaps by adapting the topics to their interests. If necessary, different modalities of theatre performances (targeted at different population subgroups) could be organised.

Figure 5: Theatre audiences, by age group and location (Juba = 33; Bor = 38)



Also connected to the idea of catering to the interests of different subgroups, it should be noted that, while attendance to theatre performances seemed to be quite evenly split among people with different educational backgrounds in Juba, only individuals with primary or no education attended the performances in Bor. This lack of interest should be analysed further in order to adapt performances to those subgroups, since in principle all educational levels could potentially benefit from the theatre initiative.

Figure 6: Theatre audiences, by educational attainment and location (Juba = 33; Bor = 36)



⁷⁶ KIIs with Theatre Performers, Juba, Central Equatoria State, 4 May 2016. Quantitative data not available.

⁷⁷ 34.6% of the total Final Evaluation sample.

Effectiveness

Actors and FGDs with theatre audiences suggested that people do learn from the plays being conducted for them. In general, participatory theatre was perceived as an effective method to educate people on the importance of peace. Theatre performances were seen as a way to understand one's own actions as if reflected in a "fictional mirror", thus leading to individual change.⁷⁸

Most respondents reported increased knowledge on the importance of education (for girls as well as for boys) and on the need of dialogue to resolve conflicts in a peaceful manner.⁷⁹ In the words of an FGD respondent: "[o]ur parents were around during the performances and they have [learned] how they should raise their children (...). It changes the community; especially here in Bor PoC people understand how they can make peace among themselves and interact with the civil population in Bor Town in changing and solving their problems and promoting peace."⁸⁰

Out of the respondents who had attended a theatre representation, 90.1% rejected the use of violence against other tribes; this percentage equals 65.5% for non-attendees. Further, 30.6% of non-attendees mistrusted other tribes, while just 13.1% of attendees did the same.⁸¹

Qualitative views on the change that drama representation has brought to the local communities vary: FGD groups in Bor reported less fighting at water points and stealing, and connected those to the theatre representations; in contrast, FGD participants in Juba found that little had changed in their communities.⁸² This perception in Juba was attributed to the fact that that theatre performances do not take place regularly.⁸³

Efficiency and sustainability

The mixed results in terms of effectiveness could simply indicate that more time is needed in order to see a strong change in social preferences in the local communities. Consequently, the sustainability of the project becomes a particularly important factor. Currently, theatre performances face important challenges: delays in transportation between performance locations, tribal divisions that prevent Nuer from performing in Dinka areas and Dinkas from performing in Nuer areas, etc.⁸⁴

Given these challenges, it would be helpful to increase the number of performances in each project location. For this purpose, self-sustainable theatre companies could prove helpful.⁸⁵ In this regard,

⁷⁸ KII with Male Theatre Performer, Juba, Central Equatoria State, 4 May 2016.

⁷⁹ FGDs with Theatre Audiences; Bor and Juba; Jonglei and Central Equatoria; 6-8 May 2016. KIIs with Theatre Performers, Juba, Central Equatoria State, 4 May 2016.

⁸⁰ FGD with Male Theatre Audience, Bor, Jonglei State, 7 May 2016.

⁸¹ It should however be noted that participatory dramas taking place in project locations were not all organised by SFCG.

⁸² FGDs with Theatre Audiences, Bor, Jonglei State, 7-8 May 2016; FGDs with Theatre Audiences, Juba, Central Equatoria State, 6 May 2016.

⁸³ This is also the case in Bor; however, it is unclear why perceptions varied so distinctively between both locations. FGDs with Theatre Audiences; Bor and Juba; Jonglei and Central Equatoria; 6-8 May 2016.

⁸⁴ KII with Male Theatre Performer, Juba, Central Equatoria State, 4 May 2016.

⁸⁵ FGDs with Theatre Audiences; Bor and Juba; Jonglei and Central Equatoria; 6-8 May 2016.

theatre audiences in Bor suggested that locals be trained as actors, thus reducing the need for them to tour the country to perform.⁸⁶ Further, the female FGD group in Bor highlighted another important point that relates to the effectiveness and sustainability of the theatre initiative: during the interview, several women clearly stated that their role as peace promoters in the community is severely diminished by the fact that they are women. For this reason, they were particularly glad to note that the SFCG team included women who were involved in the trainings. They expressed their desire to be trained in order to perform themselves and train others, thus enhancing the sustainability of the project.⁸⁷

3.1.5 Effective Partnerships

Good partnership relations are important for the success of any project. Nonetheless, in the case of 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative', the collaboration between UNICEF and SFCG was not without challenges. According to a member of the programme staff, after signing the UNICEF-SFCG agreement in May 2014 the coordination process was smooth and both parties were communicating properly; however, when UNICEF and SFCG initiated the 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative' activities in June, "that was when [both parties] forgot that [they] are partners."⁸⁸ Most issues appear to have been caused by miscommunication. Misunderstandings and different expectations around the nature of the partnership and responsibility for decision-making created challenges and delays for the first eight months of the project. As an example, a workshop was cancelled last minute by UNICEF, delaying the radio component of the project by more than seven months –UNICEF required that the workshop take place before any media products be developed. However, a constructive dialogue between key stakeholders in UNICEF and SFCG held in March 2015 addressed the problems and paved the way for a more collaborative partnership for the remainder of the project.⁸⁹

These difficulties in coordination should however be seen as lessons learned. The interviews with both organisations revealed that programme staff is aware of the problems and would like to work on them in order to improve. Talking about the partnership with UNICEF, a SFCG representative stated: "[t]here are definite synergies that we can work on. We have started a process that (...) is working (...). The strategy is something that we can follow on with."⁹⁰

Partnerships with other organisations could also be utilised to mainstream successful project activities and thus to improve the sustainability of the project.⁹¹ In addition, collaboration with local organisations has the potential to improve the coordination with the participatory theatre actors, who felt that communication with project implementers needed to improve.⁹²

⁸⁶FGD with Female Theatre Audience, Bor, Jonglei State, 8 May 2016.

⁸⁷FGD with Female Theatre Audience, Bor, Jonglei State, 8 May 2016.

⁸⁸ KII with Programme Staff, Bor, Jonglei State, 10 May 2016.

⁸⁹ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016.

⁹⁰ Ibid.

⁹¹ Ibid.

⁹² KII with Male Theatre Performer, Juba, Central Equatoria State, 4 May 2016.

Some programme staff also suggested strengthening collaboration with different levels of government, wherever it may be convenient.⁹³ For instance, the programme received a lot of support from the State government in Wau; the Director General for Western Bahr el Ghazal's Ministry of Information and Communication attended the inauguration of the media trainings. In such a situation, a partnership with the state government could be useful and provide a viable exit strategy for some project activities.⁹⁴

3.2 Social Cohesion and Conflict Trends

This section focuses on the broader impact that the project had in its target areas. While changes described below cannot be fully attributed to the project, it is interesting to understand the evolution of circumstances in the area and their potential links with project activities. This information will certainly prove helpful for the maintenance and improvement of project activities, as well as in the design of future programming.

3.2.1 Social Cohesion

Social cohesion is understood in this report as the extent to which local communities work towards the wellbeing of all of their members, trust each other and fight internal divisions and marginalisation. Defined in these terms, social cohesion promotes social and economic development and is a fundamental element in achieving peace in South Sudan. Project activities aimed to increase social cohesion through the initiation of structural, social and individual change.

Identity

Social cohesion patterns evolved from the baseline to the final evaluation. First of all, identity significantly shifted towards the national level, rather than being centred around tribes and clans, as was common in the baseline. This change was driven largely by changes in Bor and Wau, where few respondents identified with the national identity level in January 2015⁹⁵ (2.8% and 7.8%, respectively; compared to 49% and 75.2% in the final evaluation).⁹⁶

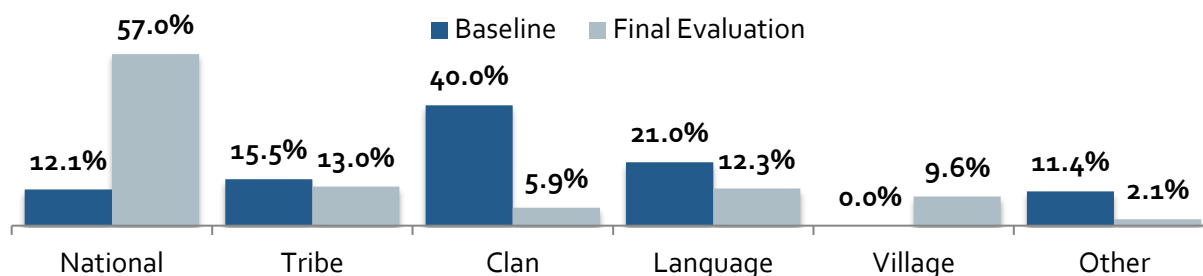
⁹³ KII with Programme Staff, Juba, Central Equatoria State, 29 April 2016; KII with Programme Staff, Juba, Central Equatoria State, 18 May 2016.

⁹⁴ KII with Programme Staff, Juba, Central Equatoria State, 18 May 2016.

⁹⁵ We note that the report was finalised in April 2015, but data was collected in January 2015.

⁹⁶ The preference for a national level also rose in Juba, but to a lesser extent (from 27.3% to 56.4% of respondents).

Figure 7: Most important identity aspect, by wave (Baseline = 1,054; FE = 306)



Such a difference in perceptions could be partly related to the success of project activities in creating an affiliation to a common identity. Indeed, 74.1% of Hiwar al Shabab listeners gave preference to national identity above tribe, clan or language; this percentage was of 62.9% for non-listeners.⁹⁷ Nevertheless, it is likely that Riek Machar's return and the apparent advance of the Peace Agreement signed in August 2015 were the main drivers behind this trend.⁹⁸ Linked to this idea, a religious leader in Bor explained that "[t]he community seem to be much receptive about peace; when you hear people talking after 26 April 2016, when Riek Machar arrived in Juba, people believe that peace has returned to South Sudan."⁹⁹

Trust

Respondents repeatedly stated in FGDs that they do not trust members of different communities, in particular members of different tribes.¹⁰⁰ In the words of an FGD participant: "People trust their close family or tribe mates because those are the people they know best, but they don't trust people from other tribes because they don't know them, and you can't trust people you don't know."¹⁰¹

This is only partially reflected in the quantitative survey; when asked whether members of other tribes can be trusted, 20.9% of the final evaluation participants disagreed. However, compared to the baseline conducted in January 2015, the percentage of disapproval has declined, with 29,7% of the respondents 'disagreeing' or 'strongly disagreeing' in the baseline. Additionally, 51% of respondents to the survey 'agree' or 'strongly agree' that members of other tribes can be trusted, compared to 41,1% in the baseline.

⁹⁷ This difference is not statistically significant at the 95% level for theatre participants.

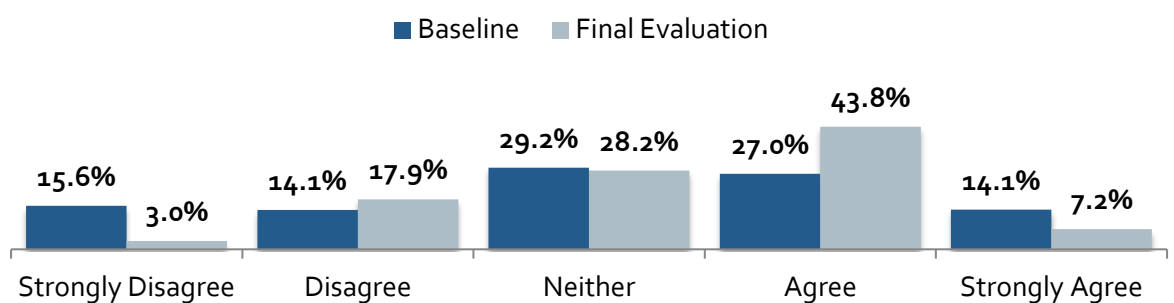
⁹⁸ Additionally, people appear to be tired of focusing on differences; as a result, this could be perceived as a desire in this context to demonstrate that there is a shift towards national unity.

⁹⁹ KII with Religious Leader, Bor, Jonglei State, 5 May 2016.

¹⁰⁰ FGDs with Hiwar al Shabab Listeners; Juba and Wau; Central Equatoria and Western Bahr el Ghazal; May 2016. FGDs with Theatre Audiences; Bor and Juba; Jonglei and Central Equatoria; 6-8 May 2016.

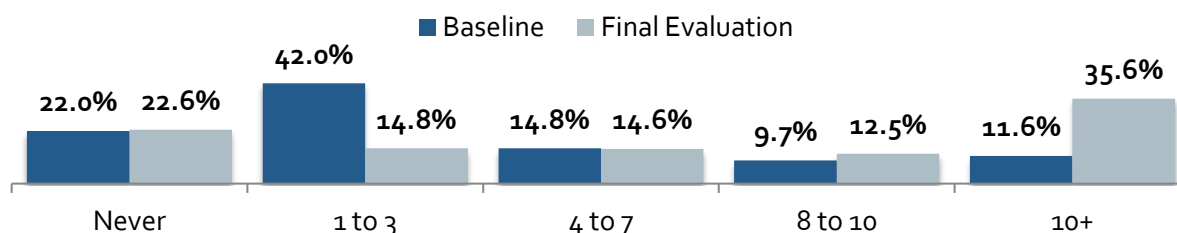
¹⁰¹ FGD with Male Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

Figure 8: 'Members of other tribes can be trusted', by wave (Baseline =1,273; FE = 304)



The rise in trust is likely to be linked to an increase in interactions between people from different tribes and clans. While in January 2015 64% of respondents interacted with members of other tribes less than three times per week, final evaluation results showed a spike in the amount of interactions, with 35.6% of respondents having contact with other tribes ten or more times per week. A very similar pattern can be found when the data is analysed from a clan perspective.¹⁰² It should additionally be noted that 90.1% of the people who interacted with other tribes described the encounters as positive or very positive (n = 221; FE = 245).¹⁰³

Figure 9: Weekly interactions with members from other tribes, by wave (Baseline = 1,275; FE = 301)



An improvement can also be perceived in other related measures (see table below). There was a small increase in the percentage of people who were comfortable with having neighbours from other tribes; there was also an important drop in the amount of people who found that violence against other tribes is socially justified. In contrast, more people in the final evaluation frowned upon tribal intermarriage than in the baseline.¹⁰⁴

¹⁰² 45.1% of final evaluation respondents had contact with members of other clans at least once a week.

¹⁰³ 90% in the case of clans (n = 229; FE = 257).

¹⁰⁴ However, some FGD participants underscored the importance of intermarriage in the path to peace. FGD with Female Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

Table 4: Percentage of respondents who agree with statements regarding interaction with other tribes, by wave (Baseline = 1,278; FE = 312)¹⁰⁵

Statement	Baseline	Final Evaluation
'It is OK to have a neighbour from a different tribe'	80.5%	83.4%
'It is OK for a member of your family to marry someone from another tribe'	80.9%	75.7%
'Your community thinks it is acceptable for you to use violence against a member of another tribe'	19.2%	7.5%

Gender

According to final evaluation data, 22.2% of females and 11% of males would not find it acceptable for a member of their family to marry someone from a different tribe. These values were 8.3% and 8.7%, respectively, during the baseline. The change in pattern indicates that the situation worsened over time, particularly in the case of women.¹⁰⁶ This finding contrasts with the opinion of some female Hiwar al Shabab listeners, who firmly supported tribal intermarriage.¹⁰⁷

Females were also significantly less likely to interact with members of other clans or tribes. 20.9% of women had not had any contact with people from different tribes during the week before research was conducted, compared to 15.5% of men. These trends parallel those found in the baseline.

Location

Significant differences in social cohesion existed among locations. According to final evaluation results, people in Wau were much more trusting of other tribes (86.2% agreed that members of other tribes can be trusted), particularly compared to Bor, where this percentage was just 36.3%. Similarly, 22.5% of respondents in Bor did not consider it acceptable to have a neighbour from a different tribe, compared to 7.5% in Juba and 6.2% in Wau. Similar trends appeared regarding tribal intermarriage and using violence against other tribes. These results are clearly influenced by the fact that 44.2% of community members in Bor had never interacted with other tribes during the week before the final evaluation research.¹⁰⁸ In addition, 24.5% of those who did have contact with other tribes described the experience as a negative one.¹⁰⁹ Bor therefore continues to be an outlier in terms of its particularly low levels of social cohesion. This particular finding should inform future programming for peacebuilding in the area.

¹⁰⁵ These questions were graded in a Likert scale. Percentages in the table include the 'strongly agree' and 'agree' categories.

¹⁰⁶ Baseline results were not significant at the 95% level.

Qualitative interview participants never opposed the topic of tribal intermarriage directly.

¹⁰⁷ FGD with Female Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016. No direct relationship can be claimed between listenership and views on tribal intermarriage.

¹⁰⁸ Compared to 13.6% of respondents in Juba and 0% in Wau.

¹⁰⁹ Just 1.1% of Juba respondents reported the same kind of negative impression. None did so in Wau.

Age

Social cohesion trends in association with age had somewhat varied since the baseline study took place. Youth in this study usually found violence against other tribes slightly more acceptable than other age groups: 99.9% of older people disagreed with the use of violence against other tribes, while 76.6% of youth and 88.9% of people between 25 and 45 expressed the same view.¹¹⁰ Youth also enjoyed interactions with members from other tribes somewhat less than older individuals.¹¹¹ In addition, community members between 25 and 45 years of age were more likely to be in favour of tribal intermarriage (82.4%, compared to 69.1% of respondents under 25 and 80.4% of those over 45); in the baseline it was older people who tended to favour it more.¹¹²

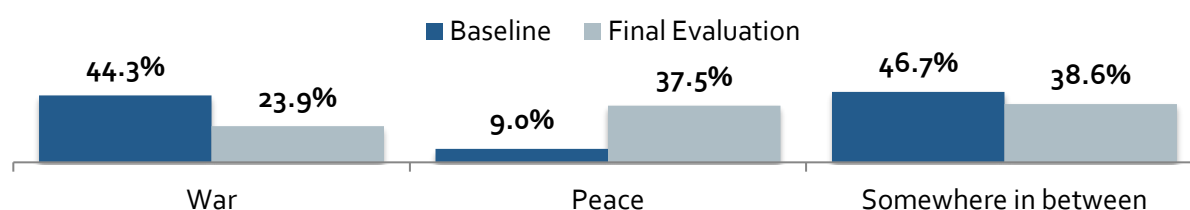
3.2.2 Conflict Trends

This subsection aims to understand the different drivers of conflict that plague South Sudanese communities. Knowledge about the functioning of these catalysts can help to design programming that targets them directly, thus increasing the effectiveness and efficiency of humanitarian efforts.

Drivers of conflict (Baseline – FE comparison)

The drivers of conflict in South Sudan are many and diverse. First of all, the war linked to the political conflict brings instability to many areas. According to some FGD respondents, “[p]oliticians champion fighting among communities. Some have a lot of supporters who campaign for them, and they take advantage of these people and tell them to fight for their community. Sometimes when they want to look good they settle disputes that they caused in the first place.”¹¹³ However, in spite of the fact that the conflict continues to rage in some areas of the country, people in project areas seemed more hopeful that peace had returned to South Sudan.¹¹⁴ The graph below highlights this fact.

Figure 10: Perception that the country is at war or at peace, by wave (Baseline = 1,177; FE = 310)



Furthermore, 54.2% of the final evaluation respondents believed their communities were at peace, in comparison to 44.6% in the baseline; in contrast, 22.4% of final evaluation respondents described their

¹¹⁰ This situation improved since the baseline, although the pattern between ages remained the same. Specifically, in the baseline just 61.1% of older people disagreed with the use of violence against other tribes, while 68.2% of youth and 70.3% of people between 25 and 45 expressed the same view

¹¹¹ 80.8% found those interactions positive, compared to 94.1% of 25 to 45 year-olds and 96.8% of people over 45.

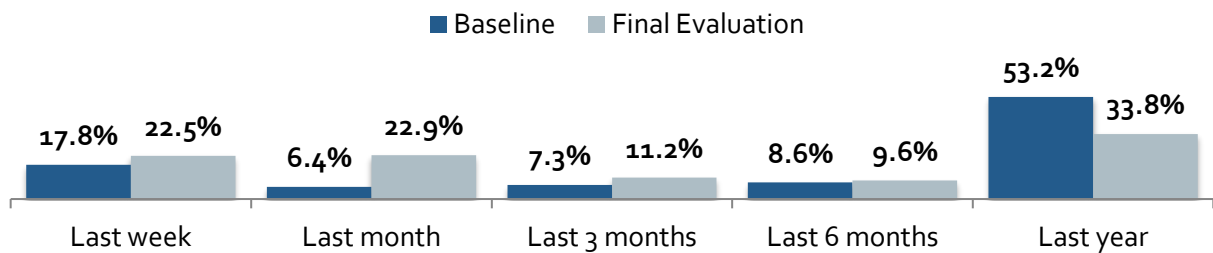
¹¹² Approval of tribal intermarriage shot up for all age groups.

¹¹³ FGD with Male Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

¹¹⁴ KII with Religious Leader, Bor, Jonglei State, 5 May 2016.

communities as being at war, compared to 18.4% in the baseline.¹¹⁵ This polarisation can also be found in the qualitative data.¹¹⁶ Nonetheless, when analysing the respondents' last conflict that made them angry, it appeared that conflicts were more common in May 2016 than in January 2015 (see graph below).

Figure 11: Time lapsed since the last conflict that made the respondents angry, by wave (Baseline = 1,275; FE = 244)



According to FGD respondents, land disputes, cattle raiding, family disputes associated to marriage, looting and stealing are the main triggers of conflict in project locations.¹¹⁷ Quantitative results show that drivers of conflict remained largely stable between baseline and final evaluation; the two most important differences were a small increase in cattle raiding (listed by 24.1% of respondents in the former and by 29.2% of respondents in the latter) and a drop in land disputes (from 19.2% to 6.9%, respectively).

Gender

As in the baseline, there was little variation in the perception of conflict across genders. The only statistically significant result suggested that males more commonly believed that South Sudan was in a state of war at the time of the final evaluation (40.9%, compared to just 26.6% of women).

Location

Perceptions about war and peace differed significantly between project locations. For example, in Juba, 49% of respondents considered South Sudan was somewhere in between war and peace; in contrast, 50.5% of respondents in Bor believed there was peace in the country, while in the case of Wau, 67% believed the country was at war.¹¹⁸

In terms of the most prevalent type of conflict in each county, each location features a specific set of circumstances that affect KAP and therefore influence conflict trends. Cattle raiding was much more prevalent in Bor (64.6%) due to its more rural nature. The relative security of an area in comparison to others should also be taken into account. In this sense, conflict during the time of research for the final

¹¹⁵ The question listed three options: 'at peace', 'at war' or 'somewhere in between'.

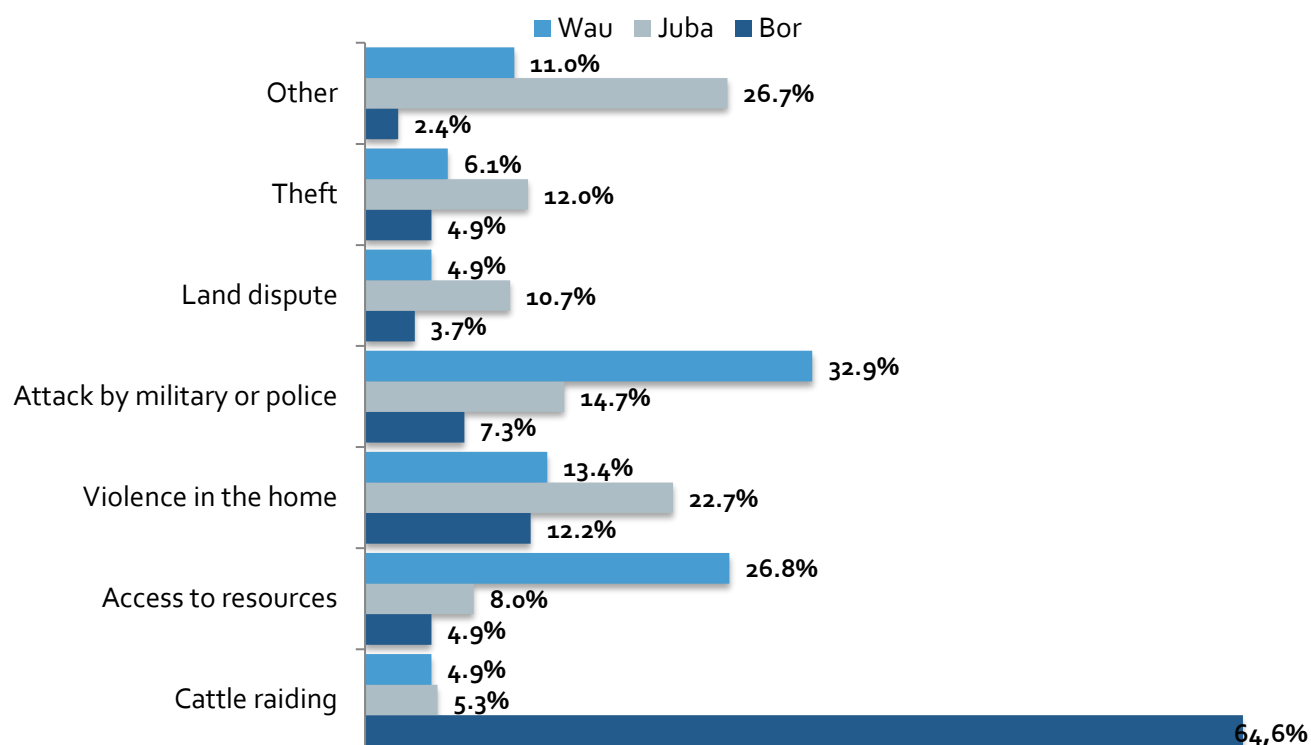
¹¹⁶ Ibid.

¹¹⁷ FGDs with Hiwar al Shabab Listeners; Juba and Wau; Central Equatoria and Western Bahr el Ghazal; May 2016. FGDs with Theatre Audiences; Bor and Juba; Jonglei and Central Equatoria; 6-8 May 2016.

¹¹⁸ A similar pattern arose when the question asked about the state of affairs in respondents' communities.

evaluation was concentrated in the region around Wau. As a result, attacks by the military or the police (32.9%) and disputes associated to resources (26.8%) were much more common. In the baseline the largest values in those categories were found in Bor, which was the project area most affected by conflict at the time.

Figure 12: Most recent conflict, by location (FE; Bor = 82; Juba = 75; Wau = 82)



Age

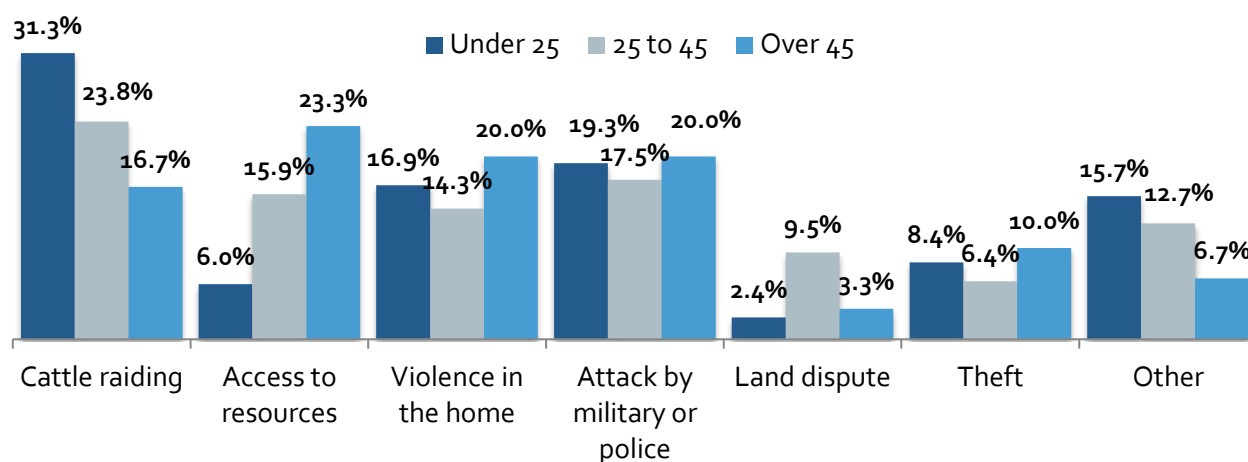
Youth (under 25) were the most optimistic age group regarding peace in South Sudan (49%). In contrast, individuals over 45 were more likely to maintain perceptions of war (43.2%).

Additionally, different age groups featured a tendency towards different types of conflict. Individuals under 25 and 45 were more likely to be involved in conflict associated with cattle raiding (31.3%).¹¹⁹ Those over 45 were more often involved in disputes for the access to resources (23.3%) and violence in the home (20%).¹²⁰

¹¹⁹ In the baseline the most common type of conflict for young people was violence in the home.

¹²⁰ In the baseline the most common type of conflict for people over 45 was cattle raiding.

Figure 13: Most recent conflict, by age (FE; Under 25 = 83; 25 to 45 = 128; Over 45 = 33)



Education

An interesting pattern regarding the connection between conflict and education is that those people who never attended formal education were found to be more commonly involved in conflicts about cattle raiding (46.8%).

3.2.3 Dispute Resolution

'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative' aims to improve the methods for dispute resolution utilised in project areas. The main goal is to promote peaceful dialogue and reconciliation, instead of fighting and the use of offensive language. This subsection therefore aims to understand the social and individual changes that the programme could have fostered in this regard.

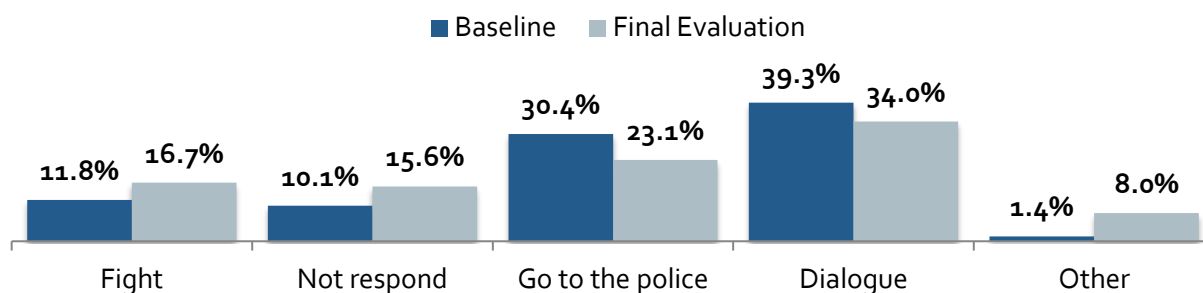
Community unifiers and conflict resolution

There are many ways through which community members may decide to settle a contentious issue. According to a community leader, people in his village "(...) sit down and talk about the issue and come out with the solution, or they take revenge or they (...) just forgive them."¹²¹

Given the different possibilities, it is interesting to gauge how much conflict resolution preferences changed from the baseline to the final evaluation, focusing on non-violent approaches. As is shown in the graph below, the tendency to fight increased overall. In turn, less people reported going to the police and aiming to solve the issue by talking (23.1% and 34% in the final evaluation, respectively, against 30.4% and 39.3% in the baseline). This negative result is in fact mostly driven by the results obtained in Bor, as will be seen in the next paragraph.

¹²¹KII with Community Leader, Wau, Western Bahr el Ghazal State, 6 May 2016.

Figure 14: Response to last conflict, by wave (Baseline = 1,171; FE = 242)



Location

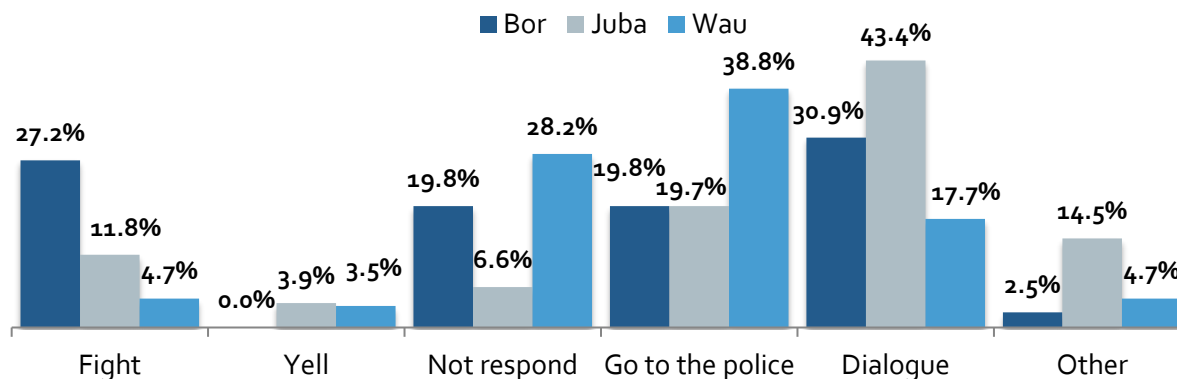
Dispute resolution mechanisms vary significantly by county. Data for this study revealed that respondents from Bor had much less resilience against conflict than respondents in other locations. In this sense, results parallel those in the baseline. 27.2% of respondents in Bor reported their reaction to the last conflict that made them angry was to fight. Nonetheless, 30.9% of respondents from Bor also suggested they would try to dialogue. Both of these values show an important change in preferences between April 2015 and May 2016 – note that percentages in the baseline were 38.8% and 8%, respectively. Therefore, while Bor was still an outlier in the final evaluation, its position has significantly improved.¹²²

In the case of Juba, dialogue was the preferred option, listed by 43.4% of respondents. This is also a very large improvement since the year prior, when 8.7% of respondents chose the 'talk' option. The next preferred conflict resolution mechanism was going to the police (19.7%).

Wau, although it increased its percentage of people who would attempt to establish a dialogue (from 14.9% in the baseline to 17.7% in the final evaluation), showed less of an improvement in general terms. However, it was also the location with less fighters (4.7%) and the one with the most trust in the police (38.8% of respondents said they went to the police to settle their last conflict).

¹²²Cattle raiding was the most common type of conflict registered in Bor during the final evaluation. In those circumstances, 43.1% of respondents mentioned they would go to the police; 22.6% would opt for fighting and 18.6% for establishing a dialogue.

Figure 15: Response to last conflict, by location (FE; Bor = 81; Juba = 76; Wau = 85)¹²³



Age

Age also brings different perspectives on how to deal with conflict. 48.8% of individuals between 25 and 45 said they would try to talk to someone they are having a disagreement with in order to solve the problem. In the same situation, just 32.6% of people over 45 and 38.5% of youth stated that they would do the same. Instead, 28.3% of individuals over 45 would go to the police. In contrast, 29.2% of people under 25 said they would simply fail to respond.

3.2.4 Role of Youth in Peacebuilding

The importance of youth in peacebuilding in South Sudan was clearly understood by survey participants (85%). Many FGD and KII respondents also highlighted this element, saying “[y]outh have the dreams and ambitions to bring people together, resolve problems, and promote peace.”¹²⁴ However, often youth are not allowed to participate in the discussions. They are dismissed as being too young to know anything and said to only cause trouble.¹²⁵ According to data collected for this study, 98% respondents in Bor agreed that their youth is involved in peacebuilding in the community; values in Juba and Wau are lower, at 72.5% and 75.9% respectively. Moreover, Hiwar al Shabab listeners are more inclined to argue that local youth are involved in peacebuilding (86.2%, compared to just 63.6% of non-listeners).

In this evaluation, youth usually promote peacebuilding by telling people about the importance of peace and tolerance (22.2% of respondents), educating people on peaceful conflict resolution (21.3%), using dialogue (16.8%), bringing people together to do sports and other events (15.2%) and providing information about peace in the media (14.3%).

In the cases where youth were not perceived to be involved in peacebuilding, survey respondents thought it was mostly due to the fact that they are never given the chance to take part in the debates (25.5%; see graph). For example, 32.8% of respondents in this study would talk to an elder or

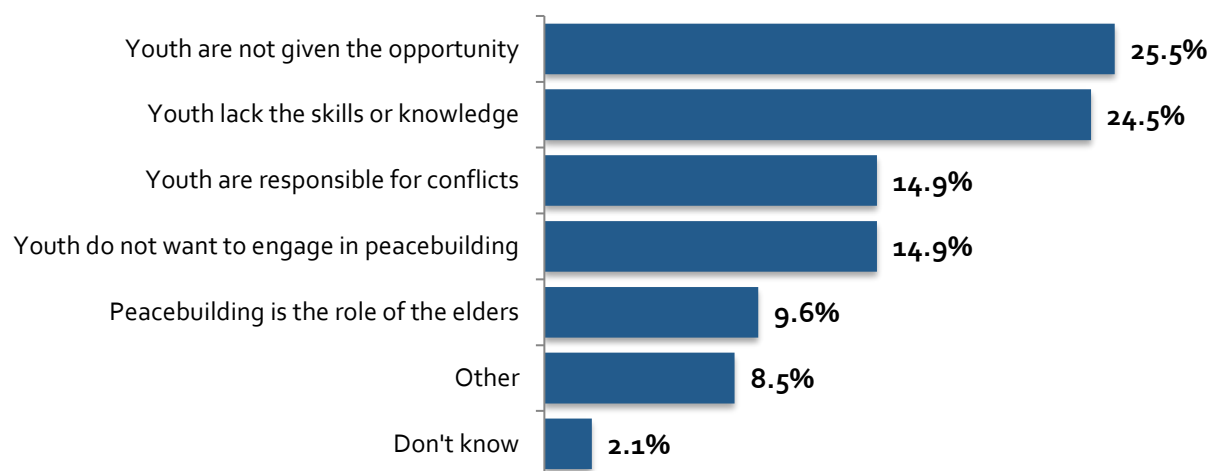
¹²³ The option 'go to the military' was omitted in the graph, since it was listed by less than 2.5% of respondents in all three locations.

¹²⁴ FGD with Male Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016. Also FGD with Female Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

¹²⁵ FGD with Male Theatre Audience, Juba, Central Equatoria State, 6 May 2016.

community leader in order to tackle a dispute that is taking place within the community. 28% of respondents would also use this method when facing conflict with other communities. These people would in most cases not give youth a chance to engage in peacebuilding, either because they believe they lack the knowledge or because they generate conflict themselves.¹²⁶

Figure 16: Reasons why youth do not engage in peacebuilding (FE; N = 94)



3.3 Communicating for Peace

Media has the potential to generate social and individual change while providing useful information and entertainment to local populations. The following section sheds light on the role of media in peacebuilding and as a source of information; the media's peacebuilding agenda is also discussed.

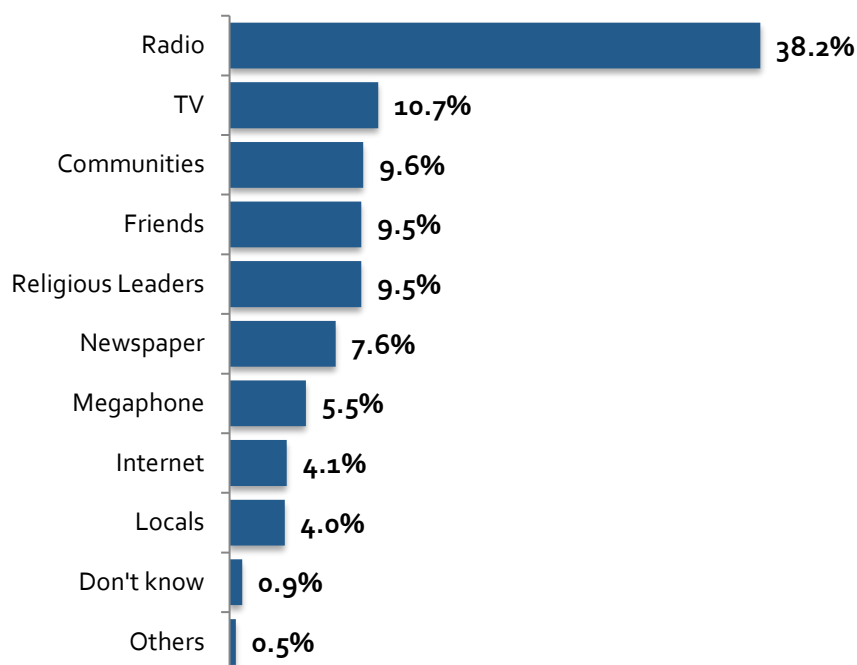
3.3.1 The Media as a Source of Information

KIIs with programme staff, trained media practitioners, as well as FGDs with Hiwar al Shabab listeners revealed that media plays an important role as source of information. Radio was repeatedly mentioned as a primary source of information in all project locations, a finding that is also backed by quantitative results (see graph below).¹²⁷ 38.2% of respondents stated that they obtain information from the radio; TV serves as second most important source of information (10.7%); communities (9.6%), and religious leaders and friends (9.5% each) are also important.

¹²⁶"Elders undermine youth. When youth try to solve conflicts, elders say youth don't know what they are doing" – FGD with Female Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

¹²⁷FGDs with Hiwar al Shabab Listeners; Juba and Wau; Central Equatoria and Western Bahr el Ghazal; May 2016. Radio Miraya and Eye Radio were the two most popular stations among quantitative respondents in all locations.

Figure 17: Most popular information sources (FE; N= 314)¹²⁸



A relevant issue with media is how much trust is placed on each communication method. Survey results indicated an order similar to the one described above. Religious leaders were trusted by 91.9% of respondents, television by 84.3%, the radio by 80.4% and community leaders by 73%. While this is the general trend, notable differences linked to location exist. For example, 51.3% of respondents in Bor declared that they trusted information coming from friends, while that percentage was 17.7% for Wau. In addition, radio, television and newspapers featured much higher levels of trust in Wau than in Juba.¹²⁹ This division of trust indicates that programming should always take religious leaders into account; however, in spite of their resourcefulness, it is important to recognise the potential of other groups and communication methods within the local communities.

3.3.2 The Media's Peacebuilding Agenda

Media practitioners and Hiwar al Shabab listeners agreed on the importance of the media in the peace process.¹³⁰ They widely agreed that the role of the media is to provide an opportunity for members of different social groups to "[promote] peace by asking people's views and (...) and [engaging] in discussion to get solutions for problems."¹³¹ Further, most interviewees agreed that the media has a

¹²⁸ Multiple response question. Consequently, percentages do not add up to 100.

¹²⁹ Accordingly, 81.7% of respondents in Wau reported listening to the radio every day; this value was 79% in Bor and 57.7% in Juba.

¹³⁰ KIs with Trained Media Practitioners; Bor, Juba and Wau; Jonglei, Central Equatoria and Western Bahr el Ghazal; May 2016. FGDs with Hiwar al Shabab Listeners; Juba and Wau; Central Equatoria and Western Bahr el Ghazal; May 2016.

¹³¹ FGD with Male Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

positive impact on peacebuilding, "creat[ing] awareness, reporting reliable and accurate news across the country that promote peace. (...) [T]he media can bring the warring parties together to have their political debate on how to resolve this conflict through radio and TV by broadcasting the message of peace across the country on daily basis."¹³²

In terms of location, 94.5% of respondents in Wau, 91.8% of those in Juba and 81.3% of those in Bor agreed with the statement 'The media helps to promote peace in South Sudan.' Referring to the same statement, local populations that had never left project areas showed less faith in the media's peacebuilding agenda than IDPs, returnees or migrants. People over 45 and those who identified with their tribe (rather than with the national level, clan or language) showed the same pattern. However, in all cases, agreement with the peacebuilding work of the media was above 75%.

3.3.3 The Media's Peacebuilding Potential

Hiwar al Shabab listeners firmly believed that media has a great role to play in promoting peace and helping the development of South Sudan. Indeed, when specifically asked if Hiwar al Shabab could help in the promotion of peace, 92.7% of survey participants responded affirmatively. In the words of an FGD participant, "[t]he media is currently playing a great role, trying to address issues that are affecting the youth, that are affecting peace."¹³³

¹³²KII with Trained Media Practitioner, Bor, Jonglei State, 4 May 2016.

¹³³FGD with Male Hiwar al Shabab Listeners, Juba, Central Equatoria State, 14 May 2016.

4 Conclusions and Recommendations

4.1 Main findings

	Main Findings	Recommendations	Indicators
Project Outcomes	<ul style="list-style-type: none"> It was the first time that media practitioners in project areas received training about conflict-sensitive reporting. Usually journalists are untrained and learn on the job. Trained media practitioners highly valued the trainings and said they were of good quality. They reported changes in behaviour, saying that they now knew how to report about conflict situations in a way that promotes peacebuilding. Interviewed religious leaders suggested that trainings had taught them to target their preaching towards peacebuilding and the future of South Sudan. One religious leader reported specifically searching for drivers of conflict in his community so that he could tackle the problem before it led to violence. 	<ul style="list-style-type: none"> In all activities, aim to create a 'training of trainees' scheme in order to enhance project sustainability. In this regard, consider possible partnerships with different levels of government (where it may be helpful) and local organisations. Study the possibility to increase Hiwar al Shabab's reach within the country, perhaps by establishing partnerships with other local radios. Make sure to cover rural areas. In this regard, the potential partnership with UN radio Miraya and some community radio stations for the nationwide broadcast of Sergeant Esther are positive improvements. Increase number of religious leaders in conflict sensitive training in order to increase community impact. Continue airing Sergeant Esther and Hiwar al Shabab. set a goal for both programmes to continue being produced by South Sudanese, without any external input.¹³⁴ This is likely to require the continuation of media practitioner trainings. 	<p>Indicator 1.2 b <i>Number of media partners' staff (CRN) trained who demonstrate improved skills in supporting local discussions</i></p> <p>Indicator 2.2 c <i>Number of journalists, listener club facilitators and actors trained in facilitation techniques that demonstrate improved skills in supporting local discussions</i></p>

¹³⁴ Note that Hiwar al Shabab is currently mainly produced by South Sudanese producers at CRN radio stations and broadcasted by the same stations. Sergeant Esther script writers and actors/actresses are also all South Sudanese.

	<ul style="list-style-type: none"> • Media practitioner and religious leader trainings were supposed to have follow-ups and refreshers. However, these did not take place. This fact poses concerns about the sustainability of the project, since training participants lack a platform to share the information learned during the trainings. • Hiwar al Shabab became a popular platform for youth to discuss peace issues that interest them and affect their communities. This radio programme is highly appreciated by listeners. Furthermore, Hiwar al Shabab listeners reported higher levels of social cohesion and conflict resolution. • Participatory theatre attendees very much enjoyed the initiative. However, they reported that it was not conducted often and, as a result, negative individual attitudes persisted. • Participatory theatre actors complained about deficient coordination within the programme and low pay. • The partnership between UNICEF and SFCG suffered many challenges. However, these should be seen as lesson learned, since both organisations were willing to work on a common strategy and enhance communication. 	<ul style="list-style-type: none"> • Conduct follow ups and refreshers as planned. Organise a community meeting one month after the end of the training and invite former participants to bring at least one community member who they have taught about the programme. Provide incentives (e.g. t shirts) for every former participant. • As per request of a wide majority of listeners, work on the production of two-hour Hiwar al Shabab programmes (instead of the current one-hour ones). • Increase the time and lines available for call-ins in Hiwar al Shabab. In addition, where possible, send reporters to rural areas (and towns) to engage locals on the topics addressed in the programme. • Continue with the participatory theatre scheme and set an acceptable salary for the actors, modifying it in accordance to inflation levels. • Promote participatory engagement through theatre in schools through the Peace Club. • Focus on the improvement of the UNICEF-SFCG partnership in order to enhance the sustainability of the project. In order to achieve this, organise an initial meeting to identify both parties' concerns and expectations and to identify and acknowledge strengths and weaknesses. Then it should be possible to develop joint action plans, with an emphasis on maintaining clear and open communication at all times, and following through on all agreements reached. 	<p>Indicator 2 a</p> <p><i>Percentage of key group members who have participated in capacity building activities and have improved attitudes towards the use of peaceful mechanisms for conflict resolution</i></p> <p>Indicator 2.1 a</p> <p><i>Number of interactive communication platforms that amplify voices of marginalized/conflict-affected groups, generate debate, and link community perspectives with sub-national and national policy dialogue</i></p> <p>Indicator 2.1 c</p> <p><i>Percentage change of regular listeners demonstrating a change in knowledge necessary to address intergroup conflict</i></p>
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<p>Social Cohesion and Trends</p>	<ul style="list-style-type: none"> • 57% of survey respondents listed national identity as the most important identifier. This is an important shift from the baseline, where clan and tribe were preferred. The change was fuelled largely by a change in preferences in Bor and Wau. • Identity politics, cattle raiding, disputes linked to marriage, conflict about scarce resources, etc. continued to be the main triggers of conflict in project areas. • In contrast, Hiwar al Shabab, participatory theatre, sport activities and dialogue act as community unifiers. • In general, people trusted their family and tribe members, but not people from other tribes. • While the situation has improved since the baseline was conducted, Bor still features lower levels of social cohesion and a stronger tendency towards conflict than other project locations. For example, just 36.3% of the population surveyed in Bor agreed with the statements 'Members from other tribes can be trusted'. • Bor also presented a pattern of higher isolation between tribes and clans. However, in all locations regular contact with other tribes tended to be perceived positively. 	<ul style="list-style-type: none"> • Foster social cohesion and interactions between tribes through the creation of sports competitions for both men and women of all ages. If the competition were organised through local schools, make sure that teams mix people from different backgrounds. • Context-specific conflict analysis is critical in understanding local dynamics driving conflicts. Conduct local needs assessment and conflict analysis and adapt curriculum if needed. • Increase the number of messages promoting girl's child education and food security, since they appear to be major challenges in local communities. This can be achieved through the creation of new radio programmes or by promoting activities that empower girls within the school system. Additionally, programmes on youth issues, career guidance, and livelihood choices can help address that particular driver of conflict. • Establish community listener groups to monitor the impact of programming on social norms. • Launch a radio campaign on the pernicious effects of firearms on community life, particularly stressing the effect they have on cattle raiding and crop destruction. • Foster the creation of youth organisations that can facilitate that young people's voices be heard within the local communities. 	<p>Indicator a</p> <p><i>Percentage of public in targeted states who state they are currently engaged in inclusive dialogue on key issues relating to ongoing local conflicts</i></p> <p>Indicator b</p> <p><i>Percentage of community members who report increased opportunities for engagement in conflict resolution within their communities</i></p> <p>Indicator 3 a</p> <p><i>Percentage of community members, children, and young people who cite non-violent means to address conflict drivers and conflict management</i></p>
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	<ul style="list-style-type: none"> • Cattle raiding, attacks by the military or the police and violence in the home were the most common types of conflict. They show a geographical pattern that evolved between April 2015 and May 2016: cattle raiding was most common in Bor, violence in the home in Juba and clashes with the military and the police in Wau. • In all project locations, youth were both perceived to be drivers of conflict and the appropriate agents to promote peacebuilding. Their role in peacebuilding is however complicated by a general preference for the opinion of community influencers. 		<p>Indicator 3.1 b</p> <p><i>Percentage of targeted communities demonstrate acquired new skills to address their needs and interests through non-violent means</i></p>
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<p>Communicating for Peace</p>	<ul style="list-style-type: none"> • Radio is a popular and trusted communication channel in project areas. Specifically, 65.7% of respondents had access to a radio. • Religious leaders are the most trusted source of information, followed by television, radio and other local community leaders. • Media is perceived to have an important role in the South Sudanese peacebuilding process. It can do so by allowing people to express their views and engage in a discussion to reach solutions for relevant problems. 	<ul style="list-style-type: none"> • There is a need for women to take a more public role in peacebuilding, in part because increased assertiveness on their side could reduce the incidence of violence linked to marriages (one of the main triggers of conflict in the country). Consequently, aim to promote the role of women as trainers and influencers. For example, more women could be involved in theatre performances, as well as in the creation of the youth organisations mentioned above. 	<p>Indicator 1 a</p> <p><i>Percentage of community members who believe that South Sudan media are promoting tolerance and reconciliation</i></p> <p>Indicator 2.2 a</p> <p><i>Percentage of target populations that cite an example of practicing new knowledge, skills and relationship development developed through programming to address conflict drivers and promote peace</i></p>
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Annex 1: LogFrame

Project Logic	Indicators	Indicator Definition	Dis-aggregation	MoV	Responsible	Frequency
Goal Promoting social cohesion and the peaceful resolution of conflicts and building resilience among individuals and communities	Indicator a % of public in targeted states who state they are currently engaged in inclusive dialogue on key issues relating to ongoing local conflicts	Targeted states are CES, Upper Nile, Jonglei, Warrap Inclusive Dialogue includes parties from two or more of South Sudan's tribes	Location, Gender, Age	a KAP Survey: baseline & final evaluation Key informant interviews with community leaders	External evaluator	a Baseline & final evaluation
	Indicator b % of community members who report increased opportunities for engagement in conflict resolution within their communities	Targeted states are CES, Upper Nile, Jonglei, Warrap Conflict resolution works to address the underlying causes of conflict	Site	b KAP & qualitative data collected through focus group discussions during	SFCG staff, supported by DME Coordinator	b Baseline, midterm (Juba only), & final evaluations

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		by finding common interests and goals.		baseline, midterm (Juba only), & final evaluations		
<p>Outcome 1</p> <p>Communication channels in South Sudan become a stronger national platform for diverse and constructive dialogue that promotes conflict reconciliation and peace</p>	<p>Indicator 1 a</p> <p>% of community members who believe that South Sudan media are promoting tolerance and reconciliation</p>	<p>"Promoting tolerance & reconciliation" will be defined through a matrix measuring this concept. (See 3R framework below)</p> <p>Tolerance is the allowance of the existence, occurrence, or practice of other groups, ideas, and behaviour.</p> <p>Reconciliation is a long-term process undertaken by parties to a violent dispute to build trust, learn to live together, and create stable peace.</p>	<p>Location, Gender, Age, Access to radio</p>	<p>1 a</p> <p>KAP & focus group discussions in targeted communities during baseline, midterm & final evaluations</p>	<p>External evaluator</p> <p>(SFCG staff supported by DME Coordinator for midterm)</p>	<p>1 a</p> <p>Baseline, midterm (Juba-only), & final evaluation</p>

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			Community members are defined through the general population in target areas (not limited to those who have participated in the programme).				
<p>Output 1.1</p> <p>A "Communicating for Peace" framework is developed based on the understanding of drivers of conflict and capacities for peace at the</p>		<p>Activity 1.1.1</p> <p>Project startup</p> <p>Activity 1.1.2</p> <p>Conduct baseline assessment and conflict analysis</p>	<p>Access to reliable information will be defined by whether they receive reports and how they rate them based on elements of the 3R framework (see below).</p>	<p>Location, Gender, Age</p>	<p>1.1 a</p> <p>Deliverables, quality assurance checks performed by SFCG Regional DME Specialist</p>	<p>SFCG staff</p>	<p>1.1 a</p> <p>Quarterly</p>

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<p>community and individual level, and implemented</p>		<p>Activity 1.1.3 Conduct workshop to develop and validate an overall "Communicating for Peace" framework</p> <p>Activity 1.1.4 Share quarterly conflict scans</p> <p>Activity 1.1.5 Disseminate bimonthly monitoring reports</p> <p>Activity 1.1.6 Conduct mid-term assessment and final programme evaluation</p>	<p>Consideration will be measured by whether there are specific presentations surrounding the findings of the initial conflict analysis, and whether there are activities during the workshop for the purpose of considering conflict in the development of the Communications for Peace framework.</p> <p>The "Communicating for Peace Framework" is a multi-year roadmap for communications in South Sudan focusing on the inclusion and promotion of peace messaging.</p>	<p>None</p>	<p>1.1 b Workshop activity report, meeting notes (including the agenda)</p>	<p>SFCG DME Coordinator</p>	<p>1.1 b During the development workshop for the Communication for Peace framework</p>
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<p>Output 1.2 The media networks and channels have enhanced institutional capacity as a national platform for diverse South Sudanese voices on conflict resolution and peace</p>		<p>Activity 1.2.1 Provide technical assistance to support media partner's (CRN) internal management</p> <p>Activity 1.2.2 Provide technical support and reinforcement of production capacity of media partner's (CRN) central studies</p>	<p>Assessment measures will be identified based on opportunities for capacity building found in the baseline.</p>	<p>Gender, Location</p>	<p>1.2 a Workshop and key informant interviews; baseline and final evaluations to determine challenges, opportunities and areas of focus</p> <p>Evaluation tools include pre/post-tests for staff following training and coaching sessions</p>	<p>External evaluator SFCG project staff, led by DME Coordinator</p>	<p>1.2 a Baseline, final evaluation, and each training activity</p>
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	<p>Indicator 1.2 b</p> <p># of media partners' staff (CRN) trained who demonstrate improved skills in supporting local discussions</p>	<p>Activity 1.2.3</p> <p>Establish additional broadcast partnerships and expand coverage</p> <p>Activity 1.2.4</p> <p>Train media partners' staff in conflict sensitive content production using SFCG's Common Ground Approach</p>	<p>Demonstrations will be conducted in trainings to show comprehension and successful application of concepts covered.</p> <p>Types of support include, but are not limited to, inclusion of multiple voices from the community in programming, promotion of varied opinions in programming, organization of community discussions on/off air, inclusion of issues relevant to varied community members in programming.</p>	<p>Gender, Location, Age</p>	<p>1.2 b</p> <p>Activity reports, pre and post-tests</p>	<p>SFCG project staff, led by DME Coordinator</p>	<p>1.2 b</p> <p>Each training</p>
<p>Outcome 2</p> <p>Key groups in targeted areas (including</p>	<p>Indicator 2 a</p> <p>% of key group members who have participated in capacity building activities and have improved</p>	<p>Key group members include children, youth, parents, leaders, community</p>	<p>Gender, Location, Age, Position within</p>	<p>2 a</p> <p>KAP surveys and focus group</p>	<p>External evaluator</p> <p>SFCG staff</p>	<p>2 a</p> <p>Final evaluation</p>	

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<p>children, youth, parents, teachers, community leaders, policy makers, media, etc.) are better prepared and equipped to adopt more tolerant, positive attitudes that promote acceptance for diversity and social cohesion</p>	<p>attitudes towards the use of peaceful mechanisms for conflict resolution</p>		<p>leaders, policy makers, media, etc. that participate in community outreach activities</p> <p>Peaceful mechanisms for conflict resolution include: dialogue, active listening, mediation, negotiation</p>	<p>community</p>	<p>discussions in targeted communities, final evaluation</p> <p>Pre and post-tests for participants in capacity building activities</p>	<p>supported by DME Coordinator</p>	<p>Each training activity</p>
<p>Output 2.1 Radio listeners and the public have increased access to diverse perspectives and constructive messages that generate debate and link community perspectives with sub-national and national policy dialogue</p>	<p>Indicator 2.1 a # of interactive communication platforms that amplify voices of marginalized/conflict-affected groups, generate debate, and link community perspectives with sub-national and national policy dialogue</p>	<p>Activity 2.1.1 Development and broadcast of a mixed-approach SBCC radio programme</p> <p>Activity 2.1.2 Conduct complementary marketing and campaign activities</p>	<p>Platforms: individual media programmes produced under the project</p>	<p>Location</p>	<p>2.1 a Activity reports, radio production database</p> <p>Baseline desk research will identify existing platforms for contextual information</p>	<p>SFCG DME Coordinator</p>	<p>2.1 a Baseline & final evaluations</p>

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		<p>Activity 2.1.3 Engage audience continuously through SMS hotline and focus group discussions</p>	<p>SBCC radio programmes include all programming related to SBCC, both within and outside of UNICEF and SFCG. There will be specific questions focusing on SFCG programmes to understand how they compare in popularity to other programmes.</p>	<p>Gender, Age, type of programme</p>	<p>2.1 b Annex to KAP & focus group discussions, survey data on listenership for baseline and final evaluations</p>	<p>External evaluator</p>	<p>2.1 b Baseline & final evaluations</p>
	<p>Indicator 2.1 c % change of regular listeners demonstrating a change in knowledge necessary to address intergroup conflict</p>		<p>Knowledge and intentions will be defined through KAP survey questions.</p> <p>Intergroup conflict involves violent and nonviolent conflict between members of different tribal and sub-tribal groups.</p>	<p>Location, Gender, Age, Listeners – non-listeners</p>	<p>2.1 c KAP survey data, baseline & final evaluations</p> <p>SMS Rapid Pro: using a set of locally-appropriate questions based on hypotheticals</p>	<p>External evaluator</p> <p>SFCG staff, led by DME Coordinator (midterm and monitoring activities)</p>	<p>2.1 c Baseline & final evaluations</p> <p>Quarterly monitoring</p>

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					related to intergroup conflict		
<p>Output 2.2</p> <p>Target populations, including school-age children, youth, IDPs, and residents of flashpoint communities have opportunities to participate in local and national discussions addressing conflict drivers and promoting peace</p>	<p>Indicator 2.2 a</p> <p>% of target populations that cite an example of practicing new knowledge, skills and relationship development developed through programming to address conflict drivers and promote peace</p>	<p>Activity 2.2.1</p> <p>Participation of local voices in discourse through national radio programmes</p> <p>Activity 2.2.2</p> <p>Conduct participatory theatre presentations, followed by discussions</p> <p>Activity 2.2.3</p> <p>Conduct reflection and communications workshops</p>	<p>Target population defined as those children, youth, IDPs and residents living in flashpoint communities where community outreach programming will be implemented.</p> <p>Peace includes the cessation of violence, absence of conflict, and the attainment of justice, basic freedom, and social stability.</p> <p>Conflict drivers are those issues, concerns, and ideas held by groups and</p>	<p>Gender, Age, Location</p>	<p>2.2 a</p> <p>Interviews & focus group discussions developed during midterm (Juba only) and final programme evaluation</p>	<p>External evaluator</p> <p>(SFCG staff supported by DME Coordinator for midterm)</p>	<p>2.2 a</p> <p>Midterm (Juba only) & final evaluations</p>

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		for formal religious leaders	individuals that cause conflict.				
		Activity 2.2.4 Conduct Common Ground advocacy training					
	Indicator 2.2 b		<p>SFCG opportunities will be identified through activity reports of community outreach activities that encourage participation of different groups (participatory theatre, listener club meetings, etc.).</p> <p>Opportunities for safe face-to-face discussions outside of SFCG programmes will be identified by communities themselves in qualitative discussions for</p>	Location, Theme	2.2 b Activity reports, regular focus group discussions, site visits, and meetings with partners	SFCG project staff, led by DME Coordinator	2.2 b Each activity, bi-monthly reports

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			background information.				
	<p>Indicator 2.2 c</p> <p>Number of journalists, listener club facilitators and actors trained in facilitation techniques that demonstrate improved skills in supporting local discussions</p>		<p>Demonstrations will be conducted in trainings to show comprehension and successful application of concepts covered, as well as through examples during field visits.</p>	<p>Gender, Location, Age</p>	<p>2.2 c</p> <p>Activity reports, site visits, & meetings with partners</p>	<p>SFCG project staff, led by DME Coordinator</p>	<p>2.2 c</p> <p>Each training, site visits (frequency to be determined along with completion of workplan)</p>
<p>Outcome 3</p> <p>Individual community members, children, and young people have increased confidence and attitudes favourable to managing conflict and developing constructive actions to</p>	<p>Indicator 3 a</p> <p>% of community members, children, and young people who cite non-violent means to address conflict drivers and conflict management</p>	<p>"Non-violent means" action taken to resolve a dispute without the use of violence (i.e. dialogue, active listening, mediation, negotiation, etc.).</p> <p>Conflict management is the effort to prevent, limit, contain, or resolve</p>	<p>Gender, Location, Age</p>	<p>3 a</p> <p>KAP survey data and focus group discussions, baseline, midterm (Juba only) and final evaluations</p>	<p>SFCG project staff, led by DME Coordinator</p> <p>External evaluator</p>	<p>3 a</p> <p>Baseline, midterm (Juba only), and final evaluations</p>	

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address drivers of conflict			conflicts, while increasing capacity of all parties involved to support peacebuilding.				
Output 3.1 Individual community members (youth and children) in conflict-affected areas participate in a dialogue-to-collective action process	Indicator 3.1 a # of youth and children participating in at least four peace-promotion activities, disaggregated by age group, location, gender, and topic	Activity 3.1.1 Conduct pilot of "Radio Dialogue-to-Collaborative Action methodology" with listener groups in Central Equatoria State in 2014 Activity 3.1.2 Scale-up and expand listener groups into four additional	Qualifying peace promotion activities include listener club meetings and follow-up activity planning meetings related to programming	Gender, Location, Age group, Topic	3.1 a Listener club reports, verified during site visits SFCG will pilot a tracking tool to determine if tracking is an appropriate methodology for the context, and also rely on self-reporting	SFCG staff, led by DME Coordinator	3.1 a Bi-monthly

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	Indicator 3.1 b % of targeted communities demonstrate acquired new skills to address their needs and interests through non-violent means	states in 2014/2015 Activity 3.1.3 Conduct youth-led research	Self-assessment will require in-depth discussions to ensure more accurate data. "Non-violent means" will be based on and consistent with KAP survey references.	Gender, Location, Age group	3.1 b Interviews and focus group discussions during midterm (Juba only) and final evaluations	External evaluator	3.1 b Midterm & final evaluations
Output 3.2 Successful cases of children and youth-led conflict resolution emerging from the programme are disseminated as model behaviours in South Sudan including to people in leadership	Indicator 3.2 a # of focus group discussions in which majority of participants identify the "Heroes" activity as positive images and role-modeling for conflict resolution and building peace	Activity 3.2.1 Conduct National "Peace Heroes" role modeling contest, highlighting positive deviants Activity 3.2.2 Selection and marketing around Peace Heroes	"Volunteer" requires a reference unprompted by enumerators when asked about which activities have shifted attitudes about peace-making. Conflict resolution works to address the underlying causes of conflict by finding common interests and goals.	Gender, Location, Age	3.2 a Focus group discussions with project participants within targeted sites during final programme evaluation	External evaluator	3.2 a Final evaluation
	Indicator 3.2 b		Identification refers to 1)	Gender, Location,	3.2 b	External	3.2 b

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	Youth influencers (including parents, teachers and community leaders) are able to identify youth-leaders who support conflict resolution		awareness of the qualities of model behaviour which are supported in programming and 2) naming individuals who embody those qualities	Age, Type of influencer/ role in community	Focus group discussions, final evaluation Site visits for monitoring	evaluator SFCG staff, led by DME Coordinator	Baseline & final evaluations Quarterly
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Forcier Consulting is a development research firm that operates in challenging post-conflict environments. Established in 2011 in South Sudan, Forcier Consulting has invested in developing methodologies and approaches to research that are contextually appropriate and feasible, whilst adhering to international standards for social science research and utilizing the latest data collection technology available. Our core services include population and social science research, project evaluations, market assessments for livelihoods and vocational trainings, private sector and market research for feasibility studies, strategic planning and representation, and training and capacity building workshops.

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