



## **NIMULE CONFLICT AND LEADERSHIP MAPPING REPORT**

# **Together We Can: Supporting Local Peace Efforts in Nimule**

**NOVEMBER 2016**

James Moses Andrug  
Design, Monitoring and Evaluation Coordinator, South Sudan

Contact:

**Joe F. Corcoran**  
*Project Supervisor/Country Director, South Sudan*  
**Search for Common Ground**  
Plot No 100, Block K, South Kololo,  
Juba, South Sudan  
Phone +211954619986  
Email: [jcorcoran@sfcg.org](mailto:jcorcoran@sfcg.org)

**Rebecca Besant**  
*Regional Director, East and Southern Africa*  
**Search for Common Ground**  
Kimironko Road  
Remera | Kigali | Rwanda  
Phone +250 78 574 8558  
Email: [rbesant@sfcg.org](mailto:rbesant@sfcg.org)

# Table of Contents

- Table of Contents.....2
- Acknowledgements.....4
- List of Acronyms .....5
- Executive Summary.....6
- Findings .....7
  - Conflict types and drivers.....7
- Background Information.....12
- Purpose of the Mapping.....13
- Methodology.....14
- Limitations.....14
- Findings .....15
- Conflict Types .....15
  - Table 1: Conflict types, causes, and frequency of mentions of each type in both KII and FGDs.....16
  - Graph 1: Frequency of conflict types in Nimule .....19
- Detailed discussion of the conflict drivers.....20
  - Land disputes .....20
  - Disputes over management of domestic animals.....20
  - Military harassment .....21
  - Marriage Disputes.....21
  - Assassinations by unknown gunmen .....21
  - Water related conflicts .....22
  - Arbitrary arrests .....22
  - Politicking.....22
  - Sexual and Gender-based violence (SGBV).....23
  - Conflict related to food shortage .....23
  - Conflict related to wild animals.....24
  - Criminality .....24
  - Other conflicts .....24
- Community influencers .....25
  - Graph2Perceived degree of influence.....26
- Community Unifiers .....26

Table 2 List of key activities that unite the community and the number of respondents who mentioned them .....26

Opportunities for peace building .....27

Media consumption .....28

Leadership mapping.....28

    Diagram 1: Original version of Leadership mapping .....29

    Diagram 2: Improved Leadership mapping Drawings .....30

Recommendations.....31

Appendices .....33

    Annex I: Focus Group Discussion tool.....33

    Annex II. Key informant Interview tool.....38

## Acknowledgements

---

James Moses Andruga the Design, Monitoring and Evaluation Coordinator revised the tools for data collection, facilitated the training of the enumerators, supervised data collection, data entry, and the compilation of this report.

Special thanks go to the Search for Common Ground Team including: The Programme Manager Kenneth Ganna Conteh who provided oversight for all the activities that led to successful scoping and mapping in Nimule. Kenneth was also co-facilitator for the training of enumerators; Amzah M. Juma the Project/DM&E Officer for his direct supervision of the enumerators, coordination of the logistics and stakeholders leading to the success of the scoping and mapping exercises.

The data collection team included: Chol Lual Zachariah, Makpwe Richard, Alira William Patrick, Hafish Bilal, Mirriam Jafar Bilal, Wani Dominic, Achol Sarah Achup, Mindra Emmanuel Patrick, Mandela Nelsion Fred, Drichi Michael, Yar Mary, Ayot Monica.

Special thanks go to our partners in the area who assisted in stakeholder mobilization and collaborated with the data collection team. In particular, I thank the following: James Gama Thomson of Care International, Given Pita of Global Aim, Moini Jimmy of Health Link, and Lawok Janet of South Sudan Red Cross.

Special thanks also go to the Boma chiefs, especially Alira William Boma Chief Nimule Central for the immense support given in the mobilization of the communities especially in such a difficult security situation.

Deep gratitude also goes to the key government officials and community leaders for their support in the implementation of this mapping exercise. Special thanks to the County Commissioner, His Excellency Emilio Igga, the County Executive Director, David Ochen, Town Clerk Maurice Lado Wani, and the Ag. County Health Director Simon Amoko. They provided security for the entire team.

Finally, sincere appreciation and gratitude goes to all the participants who took the time to volunteer information. Without them, this mapping exercise wouldn't have taken place.

## List of Acronyms

---

CD	Community Dialogues
EES	Eastern Equatoria State
FGD	Focus Group Discussion
IDPs	Internally Displaced Persons
KII	Key Informant Interview
SFCG	Search for Common Ground
SGBV	Sexual and Gender-based Violence
SPLA/M	Sudanese People’s Liberation Army/Movement
UNDP	United Nations Development Program
SPLA	Sudan Peoples’ Liberation Army
PWD	People with disabilities

## Executive Summary

---

South Sudan struggles to establish itself as a new nation while still suffering the effects of a protracted, decades-long civil war that continues to tear societies apart. Search for Common Ground (SFCG) is working with the communities in South Sudan to restore societal harmony and build resilience for peaceful coexistence. As part of this effort, SFCG received a six-month grant from UNDP in July 2016, as an extension of a 6-month pilot project implemented in Magwi County in 2015, which aimed to promote peaceful coexistence between divided communities of the Acholi, and Ma'di. As part of the extension, the project focused on strengthening its peace building activities in Magwi, and Pageri administrative areas; consolidating results achieved in the first phase. The second phase of the project included Nimule as an additional project site. Therefore, SFCG conducted conflict and leadership mapping in Nimule to identify and become familiar with the key stakeholders, leadership structures, and the social environment of the communities in order to inform the design of peace building activities. This research aimed to identify the conflict drivers, unifiers, and existing opportunities for non-violent modes of conflict resolution among the returnees, host community, internally displaced persons (IDPs), and the general population in Nimule.

Qualitative research methods were used to collect data, including 4 Focus Groups Discussion (FGDs); three for host community and one for IDPs with a total of 30 participants, and 26 (12F/14M) Key Informant Interviews (KIIs) for both IDPs and host community. The initially planned methodology of the mapping was changed due to security concern and advice from the main stakeholders. The scope of the mapping was also reduced in that community representatives were mobilized by the Boma chiefs to be interviewed in FGDs at a local hotel other than the enumerators reaching out to them. However, the KII interviews were conducted at a random with individuals, including religious leaders and other community people, within 3 kilometres from the town centre. The findings were deepened and strengthened during a validation exercise. This exercise convened 14 of those who participated in the original research (10 M/4F) along with 46 new participants, (38M /8F); from across both the host and IDP

communities of Nimule. This exercise allowed for the clarification of certain findings presented in the draft report as well as addition of further information. There were 60 participants in total present including three government officials; the commissioner, County executive director, and the Town clerk.

## Findings

### Conflict types and drivers

**Land disputes:** This includes land grabbing by privileged individuals, disagreements over border lines, illegal selling of family land by some members without the consent of the others, multiple sales of land (an individual sells the same piece land to several clients), and issues related to IDPs occupying host community members' land.

**Management of Domestic Animals:** Conflicts related to domestic animal management include issues like armed pastoralists grazing their animals on other peoples' farmlands. There are also cases of animal theft, exacerbated by the existence of parallel customary courts for the IDP and host communities, making it difficult to settle conflicts related to animal management. This is further aggravated by stereotyping of both the host and IDP community members by those in the other community.

**Military harassment:** This includes cases of military looting civilian property, beating and issuing threats to scare the population. This is driven by the fact that the armed soldiers live and mix freely with the civilian population making it very difficult for the military leadership to control the bad acts of some soldiers. Some soldiers harbor bitterness, anger and attitudes of revenge towards the civil population, due to the irregular payment of salaries and lack of professionalism. There is also too much overlap of roles and responsibilities in the armed forces. The army often does police work, the civil police does wild life police work, and so forth. This confuses the population and allows room for extortion and lack of accountability for wrong deeds.

**Marriage Disputes:** These conflicts are often driven by differences in cultural values and norms in relation to dowry and ways of life. Mistrust and stereotyping creates tension that results in

conflicts especially in intercultural marriages. Other contributing factors noted were: alcoholism, barrenness, lack of mutual respect between couples, parents and children, or within extended families.

**Assassinations by unknown gunmen:** There are cases of assassinations of community members. These were attributed to the availability of guns, which were said to be supplied by top military personnel to their relatives. Additionally, during the time of the liberation war, almost all the male citizens in the country were armed. However, there has been no proper disarmament. The motives behind the assassinations are not known.

**Water related conflicts:** Girls and women usually lineup for water waiting for their turns, but there are those who feel too superior to wait in line and seek to force their way to the front, resulting in quarrels and fights. Then, some women or girls, particularly of certain ethnic groups, misreport such incidents at home inviting their male relatives to react. They often beat up the opponent, escalating the conflict and creating further resentment and stereotyping. Language barriers also contribute to misunderstandings, resulting in unnecessary quarrels. Disagreements over basic fees for the maintenance of hand pumps also drives conflicts in some cases.

**Arbitrary arrests:** The security forces often perform arbitrary arrests and detentions. People are being linked to rebel activities and arrested based on suspicion and ethnic prejudice, especially when someone has been away from home for an extended period of time. Some community members give false witness against others, leading to their arrest. They do this with the hope of getting some material benefit from the government. This is exacerbated by the ignorance of the community members on their rights as citizens of the country and the compromised justice systems.

**Politicking:** Political activities often feature negative propaganda that extremely polarizes communities over the national and local politics, breeding suspicion and resulting in accusations and counter accusations. Hate speeches that stimulate anger and revenge attitudes are featured in the media. There is limited space for freedom of expression; people who express concern over certain issues are branded “rebels”.

**Sexual and gender-based violence:** There are cases of increased prostitution, sexual harassment, rape and physical assault of girls and women. Forced marriages, at times of under

aged girls, were also reported to exist, especially in the Dinka community. In Dinka culture, girls are considered ready for marriage at the age of 16 years, and parents have a stake on the girl's partner choice. One girl asserted boldly that if they tried to select their own groom their bothers, under the instruction of their parents, would put up spirited fight to scare off the prospective groom.

**Conflict related to food shortage:** Aggression due to lack of food is causing domestic violence as well as child neglect resulting in malnutrition and poor health. This also leads to food theft and community disharmony. The food shortage is attributed to the poor weather conditions witnessed in the previous two years, resulting in poor agricultural productions, lack of employment opportunities especially for youth, and inequality.

**Conflicts related to the wild animals:** There is a major threat posed by elephants, hippopotamus and crocodiles that move to and from the national park. They destroy crops and harm people. The destruction of crops discourages some farmers from growing crops. Most game rangers stay at home and only go to the office to collect their salaries so they can't and don't control the movement of the wild animals most of them are aged SPLA soldiers with little knowledge about the management of wild animals. Additionally, the buffer zone for the local population interfacing with the wild life is not well demarcated; as such women who go to fetch firewood and grass are often harassed by the wild life police. Some elements within the government are grabbing community land from the wild life boundary area.

**Criminality:** Criminality has increased to economic hardship, unemployment/limited livelihood opportunities for the citizens, and food insecurity, exacerbated by increasing lawlessness, prejudice, lack of strong justices system, and community leaders' lack of commitment to administer justice because they are afraid of being assassinated.

**Other forms of conflicts:** Motor accidents are common due to the fact that there is little or no control on the speed limit for motorist passing through town. There are no speed bumps on the road to limit speed as motorists pass through the town. These accidents often lead to conflicts between the parties involved/injured. There are also conflicts related to sanitation issues. Not all the households in Nimule have family latrines so there are conflicts over use of latrines and urinary shelters. There is no official garbage collection authority so people also have conflicts

over dumping of garbage. Poorly managed sports activities (unfair refereeing) also result in fights between the players and/or the fans. For instance, in 2016, River bank primary school was banned from participating in inter- school games and sports due to such acts.

### **Key Community influencers**

Community influencers were identified as: Chiefs at the levels of payam, boma, and village, church elders, community elders, youth leaders, women groups, police, the County executive director, the Commissioner, and the Town Clerk. Youth and the community elders were found to be the most influential leaders in Nimule. Some elders were reported to be negative influencers about coexistence and view peacebuilding. They spread the idea that coexistence was a sign of weakness, surrendering ethnic legacy.

### **Community Unifiers**

The following were identified as unifying factors in the community: cultural festivals, football, natural resources (land, rivers, the national park, etc.), nationalism/patriotism, banking services, churches and mosques, religious festivals (Christmas, Eid, etc.), funeral services, schools, farming associations, road networks, water sources, the youth center, and health facilities and hospitals.

### **Media Consumption**

The potential mass communication channels were identified as radio, phones, churches, schools, community centers, the Office of the Town clerk, the national TV and the traditional chiefs. Radio in particular was singled out as most effective in propagating information to the masses. However, the IDP community who speaks Dinka expressed concern that the local community Radio in the area predominantly uses Ma'di dialect which most of them don't understand. The major languages commonly spoken were identified as: English, Juba Arabic, Acholi, Ma'di, and Dinka.

### **Leadership mapping**

The following were identified as interacting community leaders or institutions. The Commissioner, Executive director, police, prisons, wild life police, army, judiciary, chiefs,

community elders, religious leaders, youth leaders, women groups, the Town clerk, and heads of departments (health, education, public service, etc.). The mapping revealed strong working relationships between most of the government departments. However, the following were found to have weak relationships: Chiefs with the Judiciary (Statutory courts) and the police; youth with the army, the police, commissioner's office, and the payam administrator; women with the army, wild life police and the commissioners' office; church with the wild life police and the Town clerk; as well as Schools with the police. These weak relationships were attributed to the unclear boundary of the cases handled by the customary courts and the statutory courts, military harassment, arbitrary arrests, and general dissatisfactions of youth and women with the government.

### **Recommendations**

1. The selection and training of interlocutors for peace building should emphasize youth participation in the peace committees.
2. Elders should be targeted for programming to shift their attitudes, redirecting their influence towards the peace building and peaceful coexistence.
3. Tackling issues of land conflict, harassment by the armed forces and arbitrary arrests requires technical engagement of the respective government institutions such as: the judiciary, offices of the organized forces and the local government.
4. Radio programmes should broadcast in multiple languages such as Juba Arabic, Ma'di, Acholi, Dinka and English in order to reach wider audiences.
5. Future programmes should focus on restoring civil-military trust and cooperation.
6. Strengthen the legal aid and pro-bono services for the marginalized populace.
7. Build community empowerment through civic education, education on human rights, and about land policies and laws.
8. There is need for a longer programme to take in to consideration the slow process and patience required for effective peace building.
9. Future programming should consider training of sports officials in the area to mitigate against sports related conflicts and strengthened the role of sports as chief unifying factor.

## Background Information

---

South Sudan is struggling with the effect of a devastating, decades' long civil war that bred a culture of violence.<sup>1</sup> According to the Fragile States Index 2016, South Sudan is the second most fragile country in the world.<sup>2</sup> On 9 July, 2011 South Sudan seceded from Sudan following a referendum in which the South voted 98.8% for secession.<sup>3</sup> This secession was part of the terms of the comprehensive peace agreement (CPA), signed on 9 January, 2005, between the Sudan Peoples' Liberation Movement (SPLM), and the Government of Sudan.<sup>4</sup> South Sudan planned to embark on a comprehensive reconstruction process to kick start socio-economic and political recovery. However, by 15 December, 2013, South Sudan plunged into its own civil war fueled by ethnic tension and the new challenges of statehood.<sup>5</sup>

The Pageri and Magwi Counties<sup>6</sup> have been some of the most impacted by the wars, both during pre-, and post-CPA, experiencing mass population displacements. Nimule, located in Pageri County, has hosted displaced persons from various ethnic groups across the country. In 2005, following the signing of the CPA, an initiative was launched to assist in the voluntary repatriation of IDPs back to their respective areas of origin.<sup>7</sup> This was to pave way for the indigenous from Nimule, who had taken refuge in Uganda to return and settle. However, not all IDPs who had settled in Nimule returned to their homeland, and with the resurgence conflict of 2013, many were displaced anew, especially those from Jonglei, joining the previously settled IDPs in Nimule. Today, there are increasing reports of communal tension in Nimule and as fast growing cross-border trade centre; it is highly prone to violent conflicts.

SFCG has been working to build peace in South Sudan since June 2014, using approaches such as radio programming, participatory theatre, and community outreach. Their main partner has been the Catholic Radio Network (CRN) and other community radio stations. In 2015, SFCG

---

<sup>1</sup> <http://www.enoughproject.org/conflicts/sudans/conflicts-south-sudan>

<sup>2</sup> Fragile index 2016

<sup>3</sup> South Sudan: Country Profile Relief web-August 2015.

<sup>4</sup> Fragile index 2016

<sup>5</sup> South Sudan: Country Profile Relief web-August 2015.

<sup>6</sup> M. Zapata, (Dec 13, 2011). Sudan: Independence through Civil Wars, 1956-2005

<sup>7</sup> <https://www.theguardian.com/world/2013/dec/23/south-sudan-state-that-fell-apart-in-a-week>

<sup>8</sup> [https://en.wikipedia.org/wiki/Counties\\_of\\_South\\_Sudan#Imatong\\_State](https://en.wikipedia.org/wiki/Counties_of_South_Sudan#Imatong_State)

<sup>9</sup> [www.unhcr.org/newsletter/update-on-southern-sudan-0109](http://www.unhcr.org/newsletter/update-on-southern-sudan-0109)

received funds to pilot a six-month project in Magwi County, to promote peaceful coexistence between divided communities of the Acholi and Ma'di. In July 2016, SFCG received a six-month extension grant from UNDP to continue this work. As part of the proposed extension, the project focused on strengthening its peace building activities in Magwi, and Pageri administrative areas; consolidating results achieved in the first phase. At the same time, SFCG expanded the project scope to include Nimule. Nimule's community and conflict dynamics are considerably different from those of Magwi and Pageri. Therefore, an assessment of the local dynamics was conducted to inform small-scale engagement with the local actors.

Nimule town is situated at the border between Uganda and South Sudan, approximately 197 kilometers (122 miles), by road southeast of Juba, the capital of South Sudan or approximately 120 kilometers (75 miles), by road north of Gulu, Uganda. The population of Nimule was estimated at about 45,000 in 2006. The current population is not known.<sup>8</sup>The majority of the inhabitants are from the Ma'di ethnic group. Other ethnic groups present include: Dinka, Acholi, Murle, Nuer, Kuku, Kakua, and others. Considerable populations from neighboring countries, especially Ugandans, are also present. Nimule as a payam has four bomas: Nimule central, Anzara, Oligwi, and Jeleyi. Nimule central boma is the biggest, and hosts the IDPs in villages of Motoyo east and west.

The extension of the project activities to Nimule aims to build and reinforce local resilience for peaceful coexistence of the diverse groups interacting in the area. SFCG targets local authorities at all levels of government (municipal, county, payam and boma) in order to acquire the necessary permissions and support from these actors. SFCG also works to build relationships with community leaders, representatives of civil society networks and advocacy groups, religious platforms, peace committees, business interests and media.

## **Purpose of the Mapping**

The main purpose of the mapping was to identify and become familiar with the key stakeholders, leadership structures, and the social environment of the communities in order to inform the design of peace building activities. This research aimed to identify the conflict drivers, unifiers,

---

<sup>8</sup><http://www.irinnews.org/report/72653/sudan-boomtown-nimule-under-strain>

and existing opportunities for non-violent modes of conflict resolution among the returnees, host communities, internally displaced persons (IDPs), and the general population in Nimule.

## Methodology

The mapping exercise employed a qualitative approach in order to obtain an in-depth understanding of the conflict dynamics and leadership structures and interaction. The qualitative methods used were Key Informant Interviews (KII) and Focus Group Discussion (FGD). The KIIs targeted local government officials, community leaders, religious leaders, business community members, and other influential community members. The informants were selected randomly, regardless of their ethnic origin. There were 26 KIIs in total including 12 women and 14 men. They consisted of two government officials, three religious leaders, two business members, two police officers, two health officers, two community leaders, and 13 community members.

Four FGDs were held; three with host community members, and one with IDP community members. The researcher had no control over the selection of the participants for the FGDs as they were selected by the Boma chiefs; following the advice of the local authorities that it was not safe to hold meetings in the communities. The participants convened at Royal Hotel in Nimule where the discussions took place with full control of the researcher. There was no gender segregation during the FGDs as the female members were few and expressed confidence to interact and discuss freely with their male counterparts. Each group consisted of seven to eight participants (men and women combined) between 25 and 65 years old. This report was purely built from the primary data collected except for the background information where some secondary data were consulted. A team of 13 enumerators (10 men and three women) were trained in qualitative data collection tools (FGD and KII), conflict sensitivity, ethics in research, and SFCG approaches prior to deployment to the community for data collection, which lasted for three days.

## Limitations

The mapping exercise was held in a very tense security situation. Following the new wave of conflict that erupted in South Sudan in mid-July 2016, a considerable population, mostly host

community members fled Nimule to Uganda. There were high levels of suspicion and movement was severely restricted. As a result, data collection with KIIs was limited to within a three-kilometer radius of Nimule centre.

The FGDs were convened in a location deemed safe by the local authorities. It is possible that this prevented vulnerable and marginalized members of the community such as: PWDs, the sick, the elderly, pregnant, etc. from participating in the exercise. While both inclusiveness and security were a focus, it is possible that some participants did not feel safe/free enough to express their views without reservation. Additionally, the study occurred over a short period so it is possible that important members of the community were not engaged. The diversity of research participants, of the IDP community, with regards to age was not balanced; only youth participated. This could have affected the diversity of opinions and ideas shared. Due to the sensitivity of some of the issues discussed and the security situation some key informants requested anonymity, making follow-up for clarification difficult. However, these limitations were redressed during the validation of the draft report. 46 (8F/38M) new participants of varied ages, 26 from the IDPs and 20 host communities including government officials scrutinized the findings and made their input.

## Findings

---

This section presents the findings based on the research conducted. They cover the conflict types and their drivers, community influencers, community unifiers, existing opportunities for peace building, media consumption and the common language of communication, and leadership mapping.

### Conflict Types

To set the stage for identification of conflict types, the FGDs opened with a brainstorming question about two men who were in a fight near the market. They were asked how to best handle a situation like this in Nimule. In all FGDs the participants advocated for non-violent responses to the conflicts. For example, some proposed separating the people in conflict and then bringing them to the market authority or the Boma chief. Some underlined that if someone was injured or killed, the police must be involved. There was consensus across groups that leadership

structures to handle conflicts existed, but that a lack of trust, prejudice, and lack of understanding undermined such instruments, especially where different tribes are involved.

The conflicts present in Nimule were: Land disputes, conflicts related to management of domestic animals, military harassment, marriage disputes, assassination by unknown gunmen, conflict at water sources, arbitrary arrests by armed forces, political conflict, sexual and gender-based violence, conflict related to food shortages, conflict related to wild life management, criminality, conflict related to motor accidents, conflict related to sanitation, and conflict related to the management of sports events.

**Table 1: Conflict types, causes, and frequency of mentions of each type in both KII and FGDs**

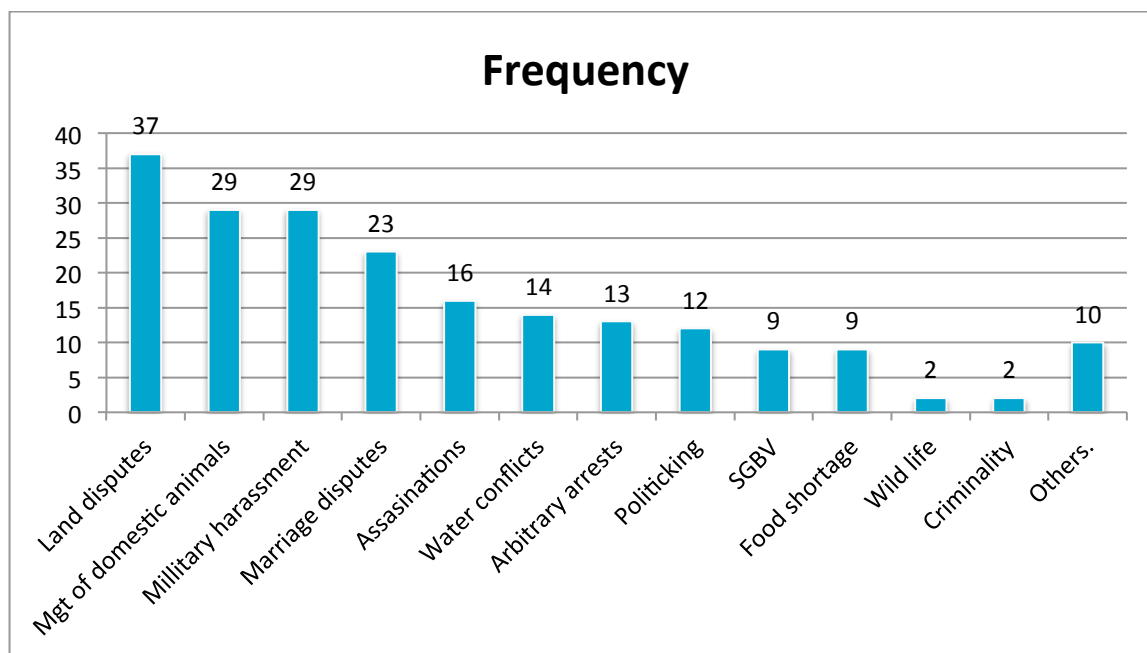
	<b>Causes (conflict drivers)</b>	<b>Frequency of mentions of conflict type</b>
Land disputes	<ul style="list-style-type: none"> <li>• Land grabbing by powerful military and government officials.</li> <li>• Conflict related to border demarcations.</li> <li>• Illegal sale of land.</li> <li>• Disagreement between the host and the IDP populations over land ownership.</li> </ul>	37
Conflict related to management of domestic animals	<ul style="list-style-type: none"> <li>• Animal thefts.</li> <li>• Grazing of animals in other peoples’ farm lands</li> <li>• Lack of fair justice system to resolve issues of animal trespasses.</li> <li>• Superiority complex where the pastoralist feel they are above the law.</li> <li>• Stereotypes where the farmers generalize the pastoralists as arrogant, and proud and avoid dialoguing with them</li> </ul>	29

	<ul style="list-style-type: none"> <li>The IDPs and the host populations have different customary courts and the leaders of each do not cooperate.</li> </ul>	
Military harassments	<ul style="list-style-type: none"> <li>Beating of civilian population by soldiers.</li> <li>Looting of civilian properties by soldiers.</li> <li>Overlapping roles of the police, wild life police, army and other security operatives.</li> <li>Attitudes of revenge, anger and bitterness of the armed forces toward the population.</li> <li>Unreliable and unpaid salaries of military.</li> <li>Soldiers and civilians staying together in communities without proper control of the combatants.</li> <li>Lack of professionalism in the army and police.</li> </ul>	29
Marriage disputes	<ul style="list-style-type: none"> <li>Lack of respect within families.</li> <li>Childlessness.</li> <li>Disagreement over dowry issues.</li> <li>Different cultural values in intermarriages.</li> <li>Disagreement over inter-tribal marriages due to inter-tribal mistrust</li> <li>Alcoholism.</li> </ul>	23
Assassinations by unknown gun men	<ul style="list-style-type: none"> <li>Illegal possession of guns by the citizens.</li> <li>Lack of government capacity to investigate and apprehend perpetrators.</li> </ul>	16
Water related conflicts	<ul style="list-style-type: none"> <li>Few bore holes leading to increased time for accessing water and long cues</li> <li>Language barrier that bring misunderstandings between members.</li> <li>Lack of cooperation due to superiority and inferiority</li> </ul>	14

	<p>complex.</p> <ul style="list-style-type: none"> <li>Disagreements about borehole maintenance costs.</li> </ul>	
Arbitrary arrests	<ul style="list-style-type: none"> <li>Local population being linked to rebel activities and arrested for speaking out.</li> <li>Lack of freedom of expression.</li> <li>False allegations by some individuals who hope to receive rewards from the government.</li> <li>Unfair judiciary systems.</li> <li>Tribalism and mutual suspicion</li> <li>Ignorance of the community members on their rights as citizens of the country.</li> </ul>	13
Politicking	<ul style="list-style-type: none"> <li>Use of social media (Facebook) to create anger and attitudes of revenge.</li> <li>Some politicians fuel inter-community conflicts.</li> <li>Attitude of chauvinism of some political leaders.</li> </ul>	12
Sexual and gender based violence	<ul style="list-style-type: none"> <li>Increasing cases of prostitution due to influx of many foreigners.</li> <li>There are cases of rape of women and girls.</li> <li>Forced marriages of underage girls.</li> </ul>	9
Conflict related to food shortage	<ul style="list-style-type: none"> <li>Lack of employment opportunities for youth.</li> <li>Nepotism and unfair recruitment into civil services.</li> <li>Low agricultural production due to weather failure.</li> <li>Devaluation of the national currency.</li> <li>Animals destroying farmers' property.</li> </ul>	9
Conflict related to management of wild animals	<ul style="list-style-type: none"> <li>Elephants from the Park are rampaging some areas especially at Jeleyi and Rei; game rangers are not doing enough to control them.</li> </ul>	2

	<ul style="list-style-type: none"> <li>The buffer zone between the National Park and the community is not demarcated.</li> </ul>	
Criminality	<ul style="list-style-type: none"> <li>Increasing cases of crime due to economic decline.</li> <li>Local leaders are not prompt in handling cases due to fears of being assassinated.</li> <li>Parallel courts for IDPs and host community.</li> </ul>	2
Others (Conflicts related to sports, environment & Road accidents).	<ul style="list-style-type: none"> <li>Lack of latrines, and waste disposal sites that make people conflict over environmental hygiene and sanitation issues.</li> <li>Poorly managed sport events which result in fights</li> </ul>	10

**Graph 1: Frequency of conflict types in Nimule**



## **Detailed discussion of the conflict drivers**

### **Land disputes**

Land related conflicts were the most frequently reported type of conflict in Nimule. The host community FGD participants particularly stressed this, and some claimed to be direct victims of the land related conflicts. Land grabbing was identified as a key cause of this conflict. In both KIIs and FGDs it was pointed out that some local and national leaders use their power to grab land from the legitimate owners through threats and sometimes even violence. In these cases the victims very rarely get justice. One key informant asserted that the perpetrators often sell the grabbed land to a third party. This means that when the legitimate owner brings the authorities to investigate the issue, the new occupant produces the document detailing the purchase of the land, demanding compensation, something that the victims of the land grabbing usually can't afford. Furthermore, the justice system is weak so victims often give up their claims. Some also pointed out that within the host communities conflicts also occur over boundary demarcations and with those who sell the same land to multiple clients. In one FGD participants stated that youth get drawn in to conflicts against other communities when instigated by their parents or elders.

### **Disputes over management of domestic animals**

Disputes over domestic animals were said to be caused by the arrogance and impunity of pastoralists who graze animals in others' farmland. This issue surfaced repeatedly in the three FGDs with the host community and most of the KIIs. Many said that the local leadership has not done enough to address the concerns of the complainants. Discussants and interviewees asserted that often the complainants (farmers) whose crops are destroyed by the animals get beaten up by the pastoralists and the authorities neglect the case or showed bias in favor of the pastoralists. Animal theft was also a major cause of this kind of conflict in the community. Some community members round up animals which clearly don't belong to them and aggressively claim ownership. Sometimes animals are stolen and sold for slaughter. One respondent asserted that some community members feel they can act with impunity on this issue. This creates hatred towards and stereotyping of these groups, further exacerbating and perpetuating the situation.

## **Military harassment**

It surfaced repeatedly in FGDs with host community members and KII that the military harasses the civilian population. One key informant stated that most of the population that fled to Uganda had done so due to the fear of war in Juba and the continuous harassment by some soldiers. Cases of looting civilian property, beating and threats were reported to cause the population to flee. One respondent noted that because the soldiers mix freely with the civilian population, it is very difficult for the military leadership to control them. Another noted that some soldiers demonstrate bitterness, anger and desire for revenge towards civilians. There was also a concern about overlaps in the roles of the different armed forces in the area. For example, the army often does civil police work, the civil police often do wildlife police work and so forth, confusing the population and opening space for extortion and lack of accountability.

## **Marriage Disputes**

Marriage related conflicts take many different forms in Nimule. One of the major causes of conflict over/in inter-ethnic marriages is the different cultural values and norms of each ethnic group. One respondent argued that, for instance, members of the Dinka community often demand too many cattle as dowry, causing conflict with other communities who don't agree. Mistrust and stereotyping contribute to conflicts in intercultural marriages. For instance, it was reported in one of the FGDs that some members of a certain ethnic group have the habit of attacking the family of any man from another ethnic group who dares touch one of the women in their ethnic group. There is also fear that intermarriages lead to leaking of ethnic secrets. Even couples from different ethnic groups have pressure from their respective group whenever there is problem between the two groups. This often leads to family conflicts. Other contributing factors noted were alcoholism, childlessness, lack of mutual respect between couples, lack of respect between parents and children and within extended families.

## **Assassinations by unknown gunmen**

According to the respondents in both FGDs and KIIs, assassinations are increasing in Nimule. Community members have been gunned down by unknown assailants with impunity. This causes fear in the community and discourages people from speaking out about community issues. This is also linked to the availability of guns in the communities. Several respondents, both in the

FGDs and KIIs, blamed top military personnel who provide guns to their relatives. Additionally, during the time of the liberation war, almost all the male citizens in the country were armed and there has been no proper disarmament. There is no mechanism in place to manage illegally acquired guns. The discussants expressed ignorance about the underlying motives for the assassinations.

### **Water related conflicts**

The population is overstretching the available water points (boreholes). Women and girls converge at the water sources, waiting in long lines to access water. Conflicts often arise around the water points between women. Following these conflicts, certain women will return home and report the incidents to their male relatives asking them to take action. Quite often the relatives will do so, attacking the opponent. This escalates the issue, creating resentment and stereotyping. Language barriers at these meeting points are often responsible, creating misunderstandings, which result in unnecessary quarrels. Group power dynamics were said to play a role in these conflicts. Some feel disrespected while others feel they can do whatever they want. Finally, the issue of maintenance of water sources can cause conflicts as well. Those who access these points may be asked to pay basic fees to service the water pumps, but not everyone in the community agrees to this. This can cause disputes.

### **Arbitrary arrests**

In 75% of the FGDs and KIIs, arbitrary arrests and detention were reported as commonplace, often being perpetrated by the security operatives. One Key informant asserted that locals are being bribed to provide information leading to the arrest of certain individuals, which results in many arbitrary arrests. Some are being linked to rebel activities and arrested based simply on suspicion and ethnic prejudices. The ignorance of the community members on their rights as citizens and the compromised justice systems contributes to this. One respondent noted that it often happens that individuals will leave their homes and upon returning, find that all their property is destroyed and they are arrested.

### **Politicking**

Political activities with negative propaganda were reported as polarizing communities over national and local politics, breeding suspicion that results in accusations. One key informant

cited the example of the conflict between the Ma'di and the Acholi over the borderline demarcation as a politically motivated conflict. The national political situation is causing extreme tension between the people and the media is also playing a role in the national political conflict by propagating hate messages that stoke anger and revenge attitudes in many. On the other hand, the government has constrained the space for freedom of expression and those who express dissent are branded as rebels and handled aggressively. There is general fear and the local leaders are afraid to launch initiatives that unite the people for the fear of being misunderstood and targeted themselves.

### **Sexual and Gender-based violence (SGBV)**

There are cases of sexual harassment, rape and physical assault of girls and women. Issues of forced marriage, at times of under aged girls were also reported to exist, especially amongst the Dinka community. In Dinka culture, girls are considered ready for marriage at the age of 16 years, and parents have a stake in the girl's partner choice. One girl asserted boldly in one of the FGDs, and it was also defended in the validation meeting, that the right of girls to choose their marital partners is being infringed upon in the Dinka community. She said that quite often the brothers of Dinka girls, under the instruction of their parents, will fight the family of unwelcome prospective grooms. In the Ma'di community, the parents at times force a girl to marry when she is suspected to have had premarital sex, and at times the two families' fight, especially when the boy tries to deny it.

### **Conflict related to food shortage**

Poor food security, coupled with the deteriorated national economic situation is causing another type of conflict over food. Many FGDs and the KIIs mentioned that general poor health, child malnutrition, domestic violence, and petty theft are increasing. They attributed this to the poor weather conditions witnessed in the last two years resulting in poor agricultural production, the deterioration of the security situation which has displaced most of the population and created fear, lack of employment opportunities (especially for the youth), and inequitable distribution of resources.

### **Conflict related to wild animals**

The major threat is posed by elephants, hippopotamus and crocodiles that move to and from the national park. They destroy crops and harm people. One discussant during validation testified that his goats were killed by hippopotamus in Rei, and his family almost got killed too. But, when he reported the matter to the wild life authority, he was told to vacate the area instead. However, his parents and grandparents had been there since birth. It was noted during validation that most wild life police do not even go into work, so they can't control the movement of the wild animals. Most of them are aged SPLA soldiers with little knowledge about the management of the wild animals. The buffer zone for the local population interfacing with the wild life is being over-controlled by the authorities. This means that women who go to fetch firewood and grass are often harassed by the wild life police. Finally, some elements within the government are using the wild life boundary to grab community land.

### **Criminality**

Criminality is rising due to economic hardship, unemployment, food insecurity, and the lack of livelihood opportunities. One key informant noted that in Nimule many issues are handled based on ethnic affiliation rather than accepted societal norms (or the law). For instance, no ethnic groups condone theft, but if someone from ethnic group A, steals from ethnic group B, members of ethnic group A will support their ethnic group member regardless of what s/he did. Additionally, the existence of two parallel customary courts for the IDPs and the host communities further complicates matters. They do not cooperate to jointly handle cases for common justice and therefore the culprits usually get away with the offences. One member noted that some of the local leaders are afraid to pursue justice due to the fear of being assassinated.

### **Other conflicts**

In addition to the most common conflicts listed above, there were other types of conflicts mentioned during the course of the research, for example, conflicts related to road accidents. Nimule is a gateway to the international highway connecting East Africa to South Sudan which experiences heavy traffic on daily basis. However, there is little or no control of the speed of motorists passing through the town. There are no humps/speed bumps in this area. It is common to see vendors lined up the main road selling merchandise and food items. Motorcycle riders

(boda bodas) park on the side of the road, and there are pedestrians, including school children. This creates confusion, causing motor accidents, which often lead to violent fights that divide the community.

There are also conflicts related to sanitation. One key informant noted that not all the households in Nimule have family latrines. But, there are those who try to access others' latrines or urinary shelters without permission, resulting in conflicts. There are also no rubbish pits or common garbage collection points, nor official garbage collection trucks. Some community members dump garbage on others' land creating conflicts.

Finally, there are conflicts related to sports events. Another informant noted that poorly managed sports activities often resulted in fights between young people. For instance, in 2016, River bank primary school was banned from inter-school games and sports tournament due to such fights. It was reported that there was also a fight between Fulla Secondary School and Nile Comprehensive. Usually, unfair refereeing triggers the fights.

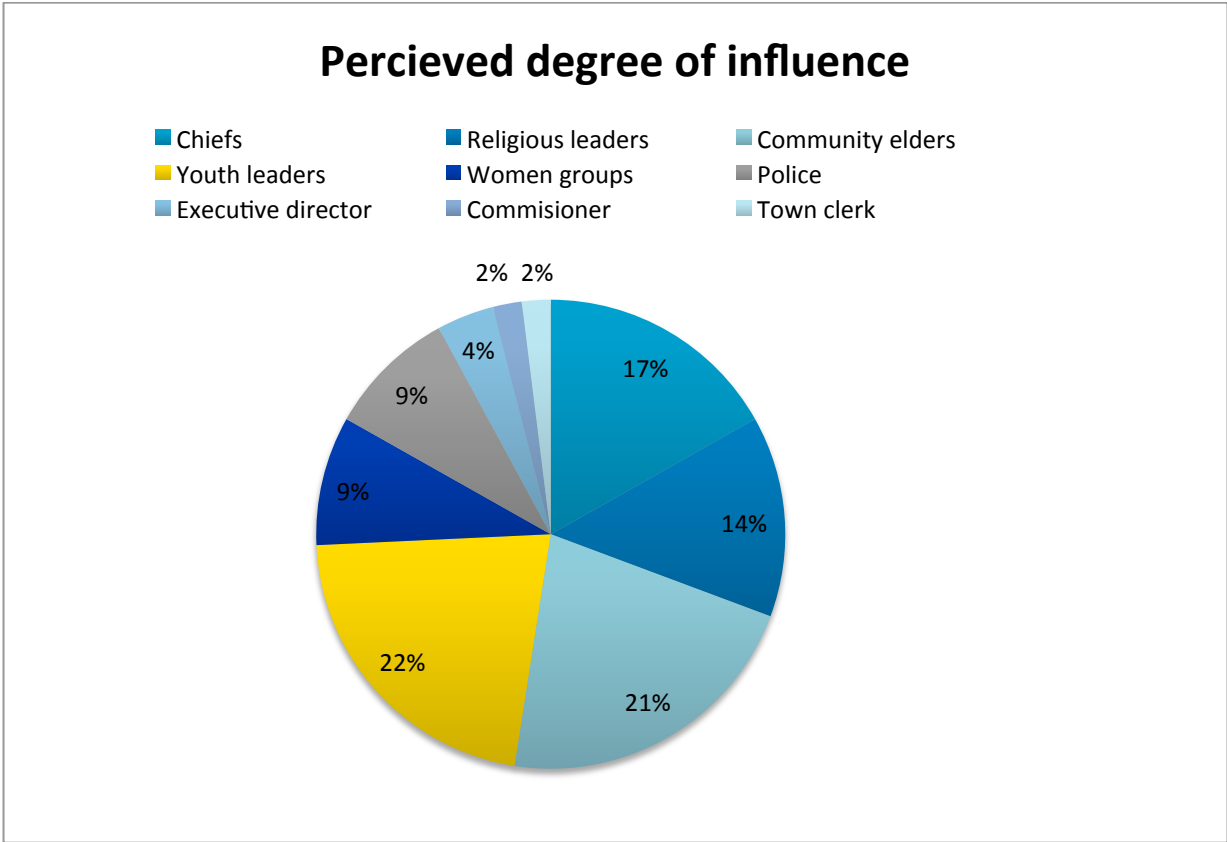
### Community influencers

When asked about the people in Nimule community who have the biggest influence on peaceful coexistence, the respondents in both FGDs and KII listed the following: Chiefs (at the payam, boma, and village levels), Church elders, Community elders, youth leaders, women groups, police, County executive director, the commissioner, and the Town Clerk. The frequency of mentions of each actor was recorded and the percentage frequency was calculated<sup>9</sup> and interpreted to determine the perceived degree of influence of each actor on peace building. As shown in the chart below, the role of youth, community elders, women groups, religious leaders is crucial in peacebuilding in Nimule. Many credited youth as being more willing to engage in peacebuilding, but quite often influenced by community leaders and politicians.

---

<sup>9</sup>Calculation:  $[F/N \times 100]$  Where: FFF =frequency for the respective actor; N=sum of frequency for all the actors.

**Graph 2 Perceived degree of influence**



**Community Unifiers**

The participants, in both FGDs and KIIs were asked about common factors that unite the communities in Nimule. The following were identified as key community unifiers: cultural festivals, football, natural resources (land, rivers, the national park, etc.), nationalism, banking services, churches and mosques, religious festival (Christmas, Eid, etc.), funeral services, schools, farming associations, road networks, water sources, the youth centre and the hospital. These activities or events are universally celebrated or used, and therefore good starting point for reflection on coexistence.

**Table 2 List of key activities that unite the community and the number of respondents who mentioned them**

Unifiers	Number of mentions
Cultural festivals	33

<b>Foot ball</b>	31
<b>Churches/Mosques</b>	25
<b>Religious festivals (Christmas, Eid, etc.)</b>	25
<b>Natural resources</b>	19
<b>Schools</b>	18
<b>Road network</b>	10
<b>Market</b>	10
<b>Water sources</b>	10
<b>Banking services</b>	8
<b>Youth centre</b>	8
<b>Burials</b>	8
<b>Associations</b>	4
<b>Nationalism</b>	2
<b>Hospital</b>	2

## Opportunities for peace building

When asked if there are any opportunities for peace building in Nimule, all FGDs (31 participants), and 23 of the 26 key informants (94.5%) responded “yes,” listing the following opportunities: Cultural festivals, sports activities (especially football), community dialogue, poems and storytelling, sharing positive past experiences, youth and women empowerment, strengthening the legal system, theatre, involvement of the religious leaders, local government setting up by laws to govern affairs that are unique to Nimule. The following actors were mentioned as key to the peacebuilding process: teachers, Elders, religious leaders, traditional chiefs, the County Executive director, and the commissioner.

When asked whether community dialogue with the different ethnic groups is possible, 36 participants said yes, 20 declined to respond and one said no. This respondent argued that bringing the IDPs and host communities together could result in violent confrontation. However, those who thought it was possible argued that people are willing to dialogue, but there is no

forum and the leaders have not taken the initiative to bring the people of different ethnic groups together in this way.

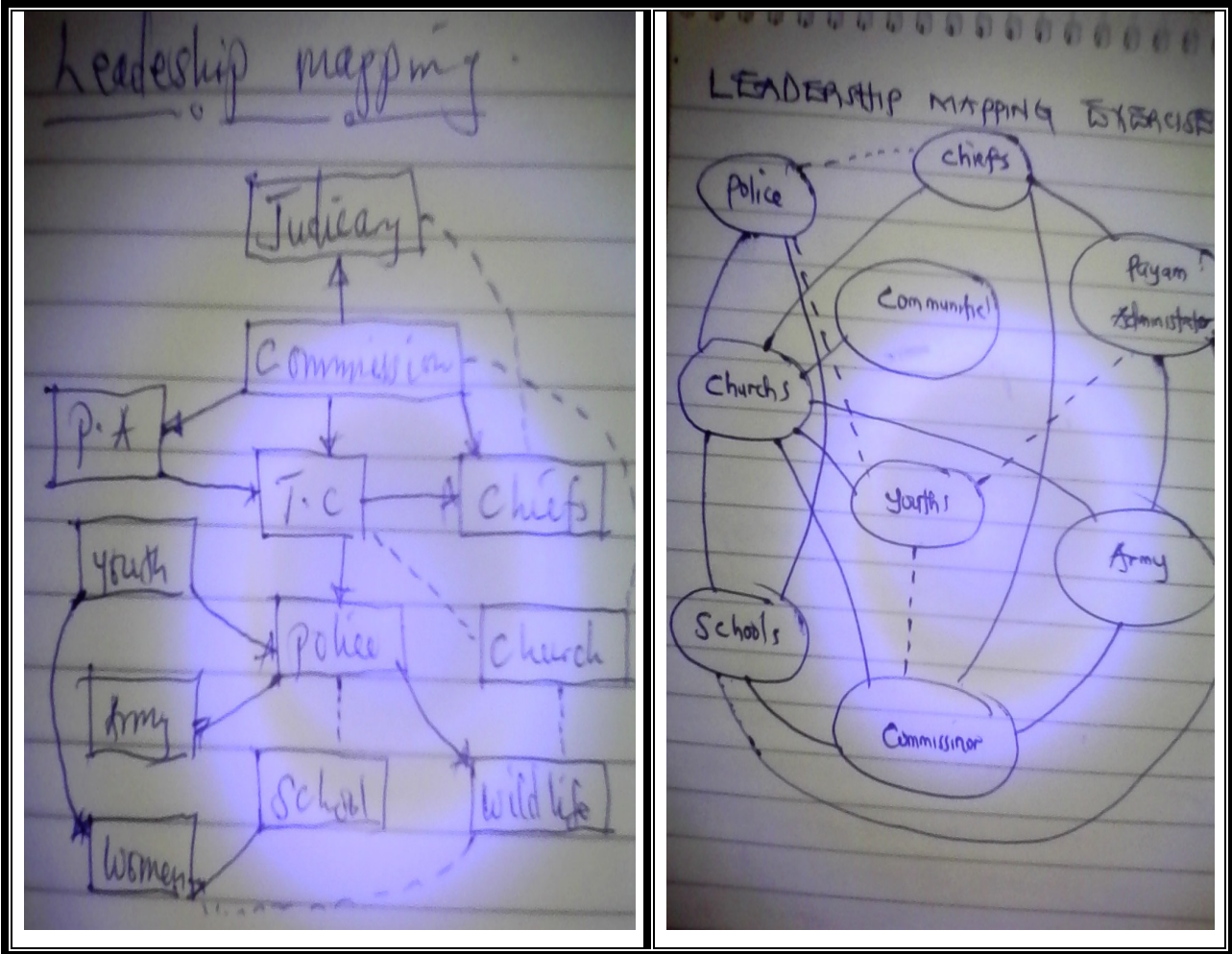
## **Media consumption**

Communication channels employed to convey information to wider public were identified as: Radio, telephone, churches, schools, community centers, office of the Town clerk, the national TV and the traditional chiefs. The major languages reported to be spoken were: English, Juba Arabic, Acholi, Ma'di, and Dinker. 75% of FGDs and some key informants, reported that the community radio in the area was biased linguistically as they predominantly use Ma'di language, meaning that other communities could not listen due to language barrier. 23 FGD respondents said radio programmes are very effective in conveying information. 23 said they listen to the local radio and 16 said they share the information received with their family or other community members. In one FGD held in the IDP community participants expressed challenges of language barriers restricting listening to the local community radio, but said they listen to the national radio.

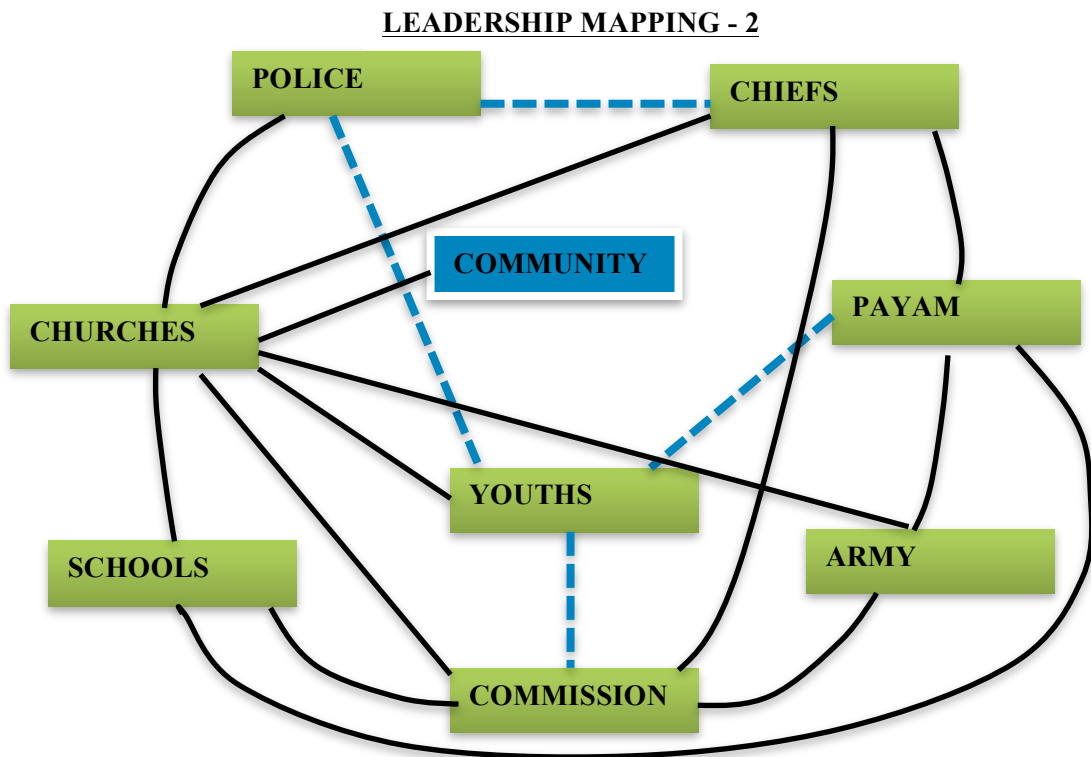
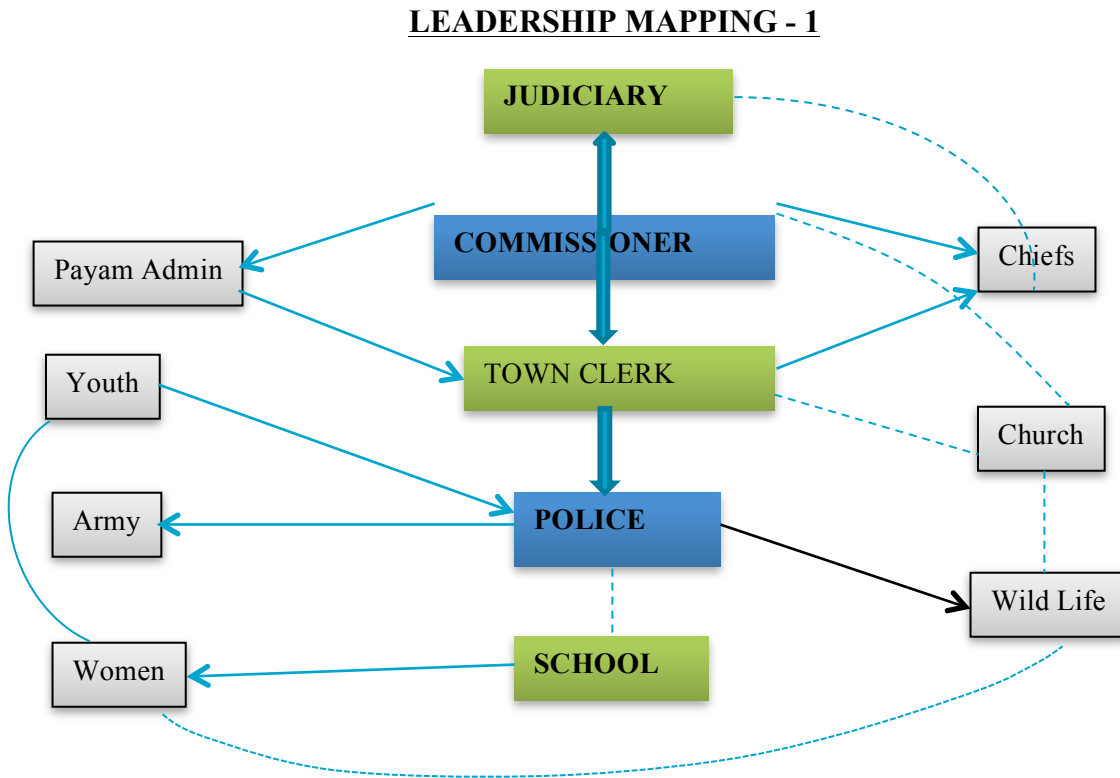
## **Leadership mapping**

This section focused on identifying the key community leaders or institutions and understanding the relationships within these structures, between them and with the entire community. The following were identified as influential community leaders or institutions: the Commissioner, the County executive director, the police, the prisons, wild life police, army, chiefs, community elders, religious leaders, youth leaders, women groups, the Town clerk, heads of departments (health, education, public service etc.). The diagrams below illustrate some of the working relationships between these actors/institutions, as drawn by the participants during the FGDs. The solid lines indicate strong relationships and dotted lines indicate weak relationships.

Diagram 1: Original version of Leadership mapping



**Diagram 2: Visualization of Leadership Mapping Drawings**



The mapping revealed strong working relationship between most of the government departments. The following were described as weak relationships: The chiefs with the Judiciary (Statutory courts) and the police; youth with the army, the police, commissioners' office, and the payam administrator; women with the army, wild life police, and the commissioners' office; churches with the wild life police, and the Town clerk; and schools with the police.

The discussants in FGDs, and validation meetings were asked to explain the reasons behind the weak relationships and the following explanations were offered. The weak relationship between the chiefs, the statutory courts, and the police was attributed to the lack of clearly defined jurisdictions of the customary courts and the statutory courts. However, some participants said this was not really a big issue. The sour relationship between the youth and most of the key government institutions was reported to be linked to issues of military harassment, arbitrary arrests and perceived unfair resource distribution, of which the youth are often the victims. However, the commissioner explained that his office has tried to work closely with the community and remained open for everyone, so the reported weak relationship could be by those who have not taken the initiative to visit his office. The weak relationship between the women and the army, civil police, wild life police was also attributed to military harassment. The weak relationship between the church, wild life police, and the Town clerk was not explained and it was not clear as to which denomination was actually implicated. The participant who brought up the issue declined to explain further for security reasons and we respected his rights. The same way, the weak relationship between the schools and the police was not well explained. Follow up will be done separately in project implementation period during engagements for peacebuilding process.

## Recommendations

---

1. The selection and training of interlocutors should emphasize youth participation in the peace committees.
2. Elders should be targeted for programming to shift their attitudes, redirecting their influence towards peace building and peaceful coexistence.

3. Tackling issues of land conflict, harassment by the armed forces and arbitrary arrests requires technical engagement of the respective government institutions such as: the judiciary, offices of the organized forces and the local government.
4. Radio programmes should broadcast in multiple languages in order to reach wider audiences.
5. Future programmes should focus on restoring civil-military trust and cooperation.
6. Strengthen the legal aid and pro-bono services for the marginalized populace.
7. Build community empowerment through civic education, education on human rights, and about land polices and laws.
8. There is need for a longer progamme to take in to consideration the slow process and patience required for effective peace building.
9. Future programming should consider training of sports officials in the area to mitigate against sports related conflicts and strengthened the role of sports as chief unifying factor.

# Appendices

---

## Annex I: Focus Group Discussion tool.

### Focus Group Discussion

**Project objective:** The purpose of the Research is to gather information on how leaders currently work together (or do not work together) in communities to promote a culture of peace. Further, the research will identify the sources of conflicts in communities, as well as opportunities to build common ground. Finally, the research will help to identify the key influencers in children and young people’s life, pertaining to peace and conflict.

### Administrative data to record:

- Date, time and place of focus group
- Number of participants (no. of men, no. of women)
- Ages of participants
- Residency status (i.e. displaced - camp, displaced- living with relatives, home, etc.)
- Length of focus group (minutes)
- 

### The Facilitator introduces self and gives guide for ground rules.

Before we start, does every one agree to participate? Do you have any questions to ask?

Yes \_\_\_\_\_

No \_\_\_\_\_

Signature of Facilitator \_\_\_\_\_

### Questions

Now I am going to read a short story about something that might happen in a community. I want you to think about what would happen if this story actually happened in your community. How would people behave? What would happen next? Why?

**Story:** Two men have gotten into an argument near the market. At first, the men were shouting, but then one man hit the other. Now the two men are punching each other.

If this happened in your community, what do you think would happen next? Why?

- 1) What do you think would be the best resolution for this story?

- a. What would need to happen in order for this story to be resolved in the best way?
  - b. Are there specific leaders in your community who would need to be involved in order for the story to be resolved in the best way?
    - i. If yes, please tell me about these people. What makes them important?  
How would they help to resolve the problem in the story?
  - c. Do you think that this kind of resolution would probably happen in your community? Why or why not?
- 2) Is there violent conflict in your community or between your community and another neighbouring community?
- a. If not, what prevents violent conflicts in your community?
  - b. If yes, what form does this violence take?
    - i. How frequently does violence occur?
    - ii. What causes these violent conflicts?
    - iii. Who is actively involved in these conflicts?
    - iv. Are women affected by the conflict differently from men?
  - c. Who has the power to create violent conflict?
  - d. How do they create violent conflict?
  - e. Who do you think benefits the most from violent conflict?
    - i. In what ways do they benefit?
  - f. What is the most common way of resolving violent conflicts in your community?
    - i. What kinds of skills are required to end a violent conflict?
      1. Do you think that people in your community have the skills to end a conflict?
      2. What are the ways to strengthen conflict resolution skills?
      3. What is the best way to end a conflict?
  - g. Do young people in your community participate in violence?
    - i. If yes, what do you think motivates young people to engage in violence?
    - ii. Are young people using weapons? If yes, what kinds of weapons?
    - iii. How do young people get those weapons?
  - h. For the young people who do not participate directly in violence, how are they affected by the conflict?

- i. Is it easy for people in your community to get weapons?
  - i. What kinds of weapons do people usually have?
  - ii. How do people in your community get their weapons?

**Unifiers:**

- 1) Now I want to ask some questions about things that lead to cooperation and peace.
  - a. What are the activities that are most successful at bringing people from different communities together?
  - b. What kinds of ideas/activities tend to bring young people together or foster cooperation?
  - c. Are there things that people in South Sudan all have in common? What are these things?
  - d. When you think of South Sudan as a country, what are the most positive things about your country?
  - e. When someone says that they are South Sudanese, what does that mean to you?

**Peacebuilding Capacity and Skills:**

- 1) Do you feel that you have the opportunity to help build peace in your community?
  - a. If yes, what kind of opportunities?
    - i. How do you find these opportunities? Do friends or community leaders help you? Do you take initiative on your own?
    - ii. Do you wish you had more such opportunities?
    - iii. If not, why not?
      1. Do you wish you had such opportunities?
      2. What do you think would be necessary to create these opportunities?
  - b. What are the best ‘non-violent’ ways to resolve conflicts?
    - i. How often do you or other people use these non-violent ways of resolving conflicts?
  - c. What do you think would be the best way to spread information about non-violent ways of resolving conflicts?

- 2) Are there ever times when violent conflict is necessary?
  - a. If yes, please explain?
- 3) Do you have any opportunities to have safe, open meetings and dialogues with people from other communities with different opinions? Why or why not?
  - a. If yes, what kind of people shows up to these meetings? Who is responsible for organizing such meetings?
    - i. If not, would you like to have these opportunities?
    - ii. If not, what do you think would be necessary to create these opportunities?

### **Influencers:**

- 1) Who do you usually turn to when you have a disagreement or argument with a member of your family?
- 2) Who do you usually turn to when you have a disagreement or argument with a member of your community?
- 3) Who do you usually turn to when you have a disagreement or argument with a member of a nearby community?(at family, community, tribe level)
- 4) Who are the most influential people in your community?
  - a. Are these people in a position to promote peace?
    - i. Why or why not?
  - b. What are their attitudes towards peace-making?
  - c. What is it that maintains peace and stability in your community?
  - d. Do they accept other groups/ideas and encourage others to do the same?
  - e. Do they support non-violent conflict resolution?
  - f. Do they create or support opportunities for interaction/engagement/debate with members of other groups?

### **Media Consumption:**

- 1) What are the best ways to spread information to people in your community? What kinds of communication and information technology are available to people in your community?
- 2) Do you think that radio programs can be an effective way of getting information to people in your community?

- a. Do you listen to any radio dramas or programs that talk about things like improving health, respecting women, preventing conflict, etc.?
- b. How often do you listen and is it regular?
- c. Do you have opportunities to engage with the program? (text, in-person activities, etc.?)
- d. Do you learn things that you value from these broadcasts? [Do learn new things from these broadcasts?] If yes, why? Have these broadcasts changed your attitude or the way that you do things in your daily life?
- e. Do you discuss the things that you learn with your friends? family? Why or why not?
- f. Do these broadcasts portray opinions from many different religious groups, age groups, social and cultural groups?
- g. What do you think would be the best languages for these broad casts? Why or why not?
- h. Is it the media's job to promote tolerance and reconciliation?
  - i. If yes, why?
  - ii. If not, why not?
- i. Do you feel the conversations you hear about peace building and reconciliation at the national/state level, are reflected in the media
  - i. If yes, is it in an unbiased way? What makes you think that it is unbiased?
  - ii. If not, why?

### **Leadership mapping exercise**

Ask participants to think about the leaders in their community and draw on a chart one strong connection (an example of those who collaborate well together) and in a different color, draw one weak connection or example of leaders that they see struggling to collaborate well together. Discuss the map, particularly areas where people list both strong and weak connections. Circle or put a star by any groups that people see making efforts to work across lines dividing communities (working with groups outside of their own community) as the discussion follows.

**Closure** Ensure all participants leave in a positive state of mind and are clear about what happens next, and ensure all administrative matters have been dealt with fully.

**Annex II. Key informant Interview tool**

<b>Location: County: Payam: Boma:</b>	
<b>Name of the informant:</b>	<b>Age</b>
<b>Title of the informant:</b>	<b>Residence Status: Host/ IDP/Others</b>
<b>Date:</b>	<b>Time of day:</b>
<b>Data collection team:</b>	

<b>POPULATION INFORMATION:</b>		
Previous population at location:	Current population at location:	Number of IDP/Host among current population:
Population is expected to: <input type="checkbox"/> Remain Stable <input type="checkbox"/> Increase Further <input type="checkbox"/> Decrease Quickly <input type="checkbox"/> Decrease Over Time		

Source of Population information:

**Research Objective:** The purpose of the KII is to gather information on how leaders currently work together (or do not work together), what they feel their strengths and weaknesses are as leaders in conflict resolution, and to get their opinions on the background of conflict and collaboration within and between communities. The research shall complement the FGDs in providing background on the sources of conflicts in communities, as well as opportunities to build common ground.

**Questions**

**1) General**

- a. Tell us briefly about your community; what are you proud of here (*Community Strength*), and what do you see as problematic?(*Weakness*), and what would you change? (*proposed solutions*)
  - i. *Note takers will list during the discussions:*
    - 1. *Community Strengths*
    - 2. *Weaknesses*
    - 3. *Proposed solutions*
- b. Do you feel that leaders in this community collaborate with each other across communities to achieve common goals?
  - i. *Note takers should note:*

1. What kinds of goals?
  2. Are there communities issues/needs that leaders struggle to collaborate to address?
  3. Why, or why not?
- c. Do you feel that you can communicate and collaborate easily with people from other communities? Why or why not?
- i. *Note takers should note during discussions (following questions can be asked additionally to generate further discussion):*
    1. *Reasons for collaboration*
    2. *Reasons against collaboration*

## 2) Drivers of Conflict

- a. Is there conflict in your community?
- iii. *Note takers should note (and interviewers can use these as additional prompts):*
    1. *How frequently do conflicts occur?*
    2. *How are young people affected by conflict?*
    3. *How much of the conflict is violent?*
- b. What are the primary reasons for conflict? (unprompted first, then prompts: lack of resources like land, fights between people, other?)
- i. *Note takers should note (and interviewers can use these as additional prompts):*
    1. *Can you give examples of how one of these reasons became a conflict, how it affected you, your family and your community?*
    2. *What is the best way to end a conflict?*
    3. *Are leaders engaged in conflict? If so, why?*
- c. Do you see conflict as negative or positive? Why?
- i. *Note takers should note (and interviewers can use these as additional prompts):*
    1. *In what ways do conflicts have a negative effect on the community?*
    2. *Are there positive effects, and if so, what are they?*
    3. *Examples?*

## 3) Community Leadership

- a. Are there other community leaders you feel comfortable working with? Why?

- i. Note takers should note (and interviewers can use these as additional prompts):*
    - 1. What groups do you work well with, and what makes the relationship a positive one?*
- b.** Are there other community leaders you feel uncomfortable working with or prefer not to work with? Why?
  - i. Note takers should note (and interviewers can use these as additional prompts):*
    - 1. What groups do you not work well with, and what makes the relationship difficult?*

#### **4) Peacebuilding opportunities and agency**

- a.** Who is responsible for encouraging peace in your community? Do you find this a worthwhile endeavor? Why or why not?
  - i. Note takers should note (and interviewers can use these as additional prompts):*
    - 1. Do you feel that people can come to you to help solve conflicts?*
    - 2. Do you feel ready and capable of engaging to help solve conflicts?*
- b.** Are there opportunities to help build peace in your community?
  - i. Note takers should note (and interviewers can use these as additional prompts):*
    - 1. What kind of opportunities?*
    - 2. How often?*
- c.** What skills do you have that help you promote peace?
  - i. Note takers should note (and interviewers can use these as additional prompts):*
    - 1. What are the best “non-violent” ways to resolve conflict?*
    - 2. Is it preferable and effective in comparison to violent conflict?*
    - 3. Can you give me examples of someone promoting peace and inclusion through dialogue?*

**Closure** Ensure all participants leave in a positive state of mind and are clear about what happens next, and ensure all administrative matters have been dealt with fully.